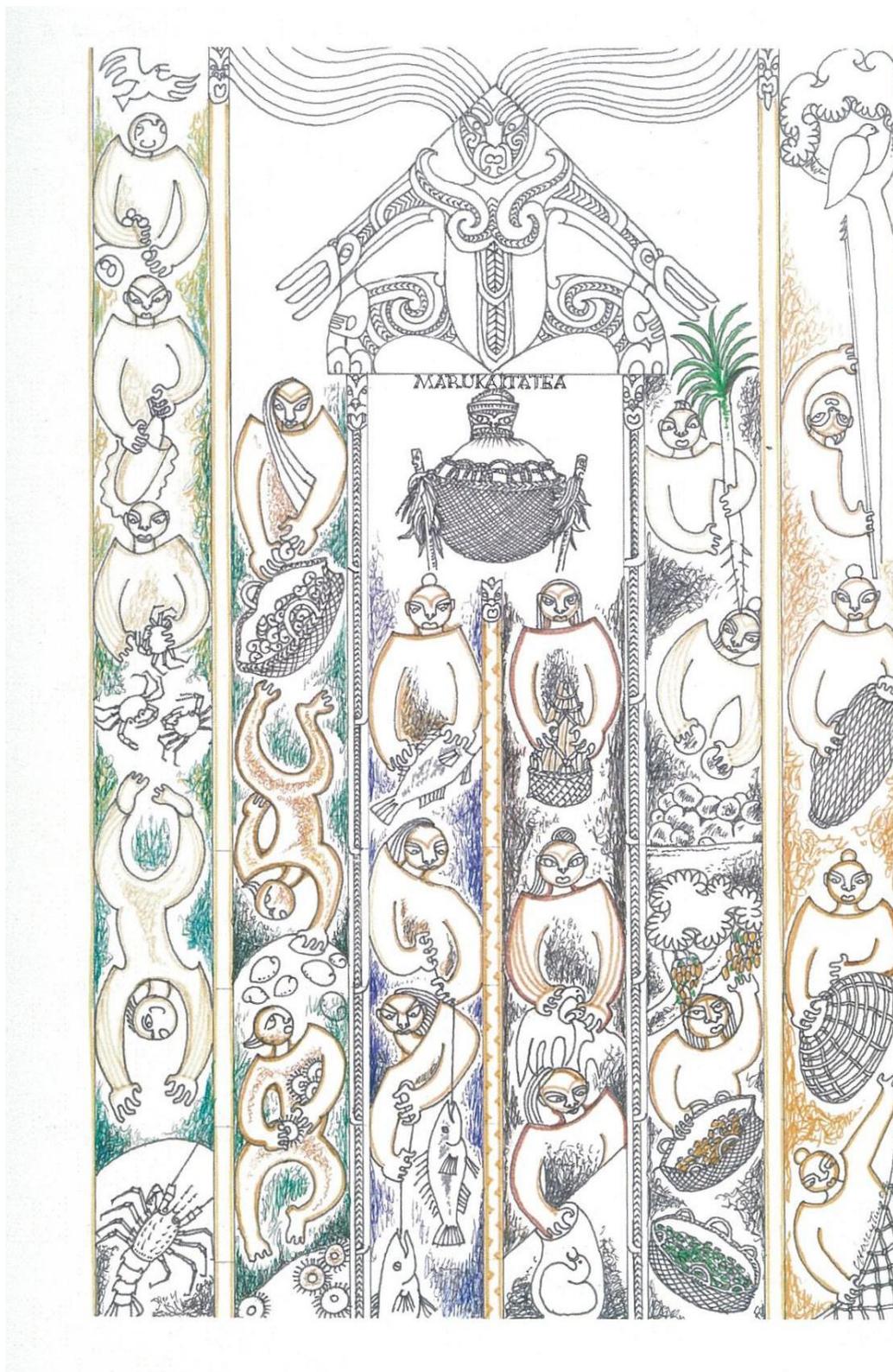


An overview of sensitive areas in Kaikoura in response to an application for a global Archaeological Authority by Chorus Ltd



Te Ahi Kaikōura a Tama ki te Rangī, Te Pōhā o Tohu Raumati.

Te Rūnanga o Kaikōura Environmental Management Plan, 2005

Report prepared by R Solomon on behalf of Te Runanga o Kaikoura for Heritage Properties Ltd (Chorus) September 014

Purpose

The purpose of this report is to outline the historical associations of Ngati Kuri (Ngai Tahu) to Kaikoura in order to inform Chorus who are scoping out the potential to install broadband services in Kaikoura.

The report also outlines our views about the potential of adversely impacting on waahi tapu values when undertaking earthworks in Kaikoura. It also identifies (broadly) the culturally sensitive areas in Kaikoura.

Chorus have subsequently contracted New Zealand Heritage Properties Ltd to undertake an assessment of particular areas in relation to earthworks and the impacts the earthworks may have on waahi tapu and archaeological values.

In turn New Zealand Heritage Properties Ltd have contacted Te Runanga o Kaikoura to commission this report.

A literature review of current rūnanga information and processes was used to prepare this report.

Ngai Tahu and the Te Waipounamu Cultural Landscape

The South Island inland interior is fundamental to what it means to be Ngāi Tahu. Before the time of European settlement, Ngāi Tahu moved around nearly the whole of Te Waipounamu hunting and gathering the island's resources. Their movements were according to the seasons – following the lifecycles of the animals and plants. The inland high country was a fundamental element of the Ngāi Tahu systematic seasonal food gathering patterns, with families and sub-tribes undertaking annual seasonal migrations to gather resources.

Over time Ngāi Tahu developed an extensive knowledge of the place-names, stories, food resources and resting places of Te Waipounamu. Many of the hills and mountains bear the names of the waka (canoes) and the members of their crews important to the hapū of Ngāi Tahu. Many of the rivers, lakes and plains are named to represent the movements and marks upon the land of these ancestral vessels and people. Smaller hills and rivers often bear names of later people and events. These might be events from the history of hapū or of whānau. And then, just as names of people and events were given to places, so names for people and events were taken from places.

The places and their names were part of a memory system in which religious beliefs, history and geography were combined. Any Ngāi Tahu who knew the tribe's traditions and histories

about the land would have been able to find their way around the vast and varied Te Waipounamu landscape.

The combination of Ngāi Tahu values such as tribal significant mountains, large flowing rivers, the great inland lakes, pounamu and the trails makes the South Island interior a place of significance to Ngāi Tahu. Not only are all these values interlinked but when combined they tell us great stories that forms together a significant part of New Zealand's history. The descendants of those first people of Te Waipounamu, Waitaha, Ngāti Mamoe and Ngāi Tahu, are seeking to preserve these historical and spiritual sites, and areas of mahinga kai for future generations.

This extensive knowledge allowed Ngāi Tahu to develop a comprehensive network of travel routes throughout the island utilising the island's resources. These trails became the arteries of economic and social relationships¹. These trails were from north to south and east to west crossing plains and following rivers, valleys and coastlines and followed the food and resources needed to survive. From the east coast Māori followed a number of different trails which led them inland to their seasonal food gathering sites, over to Te Tai Poutini (the West Coast) and to different areas around the South Island and vice versa from the north, south and west coasts.

Trails were memorized and passed on through careful learning and practice. After generations of walking along these trails Ngāi Tahu developed extensive knowledge of the place-names, stories, food resources, resting places and natural features on the trail.

Along these trails, Ngāi Tahu whānui established settlements, both seasonal and permanent, in strategic positions throughout the country to be used throughout the year on various mahinga kai or other resource expeditions. One of the most important expeditions throughout the interior was the expedition to Te Tai Poutini for the most important trade of all, pounamu. Pounamu was, and still is, a prized possession for Māori, and it is valued by Ngāi Tahu for much more than its economic worth. Traditionally it was used to make weapons, tools and adornments and was used in trade with other hapū or iwi. It is valued to highly as it is also regarded as having a significant life fore, or mauri. In early times pounamu was carried to the settlement at the Wairau River Lagoon (Te Waikawa o Omaka) from the south via trails in the Waihopai or Awatere Valleys. Both the Awatere and the Clarence Rivers / Waiau toa are described as subsidiary pounamu trails by Brailsford².

¹ Brailsford 1984:35

² Brailsford 1984

Takiwā boundaries of Te Runanga o Kaikoura

The Ngāi Tahu northern boundary outlines the boundary of Ngāi Tahu's takiwā as described in Section 5 of the Te Rūnanga o Ngāi Tahu Act 1996, being:

All the lands, islands and coasts of Te Waipounamu south of Te Parinui o Whiti (White Bluffs) on the East Coast and Te Rae o Kahurangi (Kahurangi Point) on the West Coast.

Te Rūnanga o Kaikōura is the administrative and legal body of Ngāti Kurī, a hapū of Ngāi Tahu who hold manawhenua over Kaikōura. The Ngāti Kurī takiwā extends from Parinui o Whiti in the north, to the Hurunui River in the south, to the Main Divide.

Te Ahi Kaikoura a Tama ki te Rangi

The Kaikoura area is a picturesque coast with its varied scenery of rock bluffs, native bush and seascape, panoramic views of the coastline and reefs. The landscape includes high mountains, steep shingle fans, plains, rolling hills, swamp remnants, mixed sand and gravel beaches, rock coastlines and limestone outcrops. The Kaikoura area was renowned for its beautiful groves of karaka trees along the coastline by Ngati Kuri. Each tree was planted to represent and to signify special events or matters of great importance to the hapu.

According to Maori tradition *Tamakiterangi* or *Tamatea Pokai Whenua* (as he was more commonly known by in the North Island) is responsible for the naming of Kaikoura when he visited the area and regaled his party on the crayfish which then, as now, were plentiful along the rocky shores.

The area was also referred to as *Te Matau a Maui* – the fishhook of Maui.

Te Taumanu o te Waka a Maui – the Kaikoura Peninsula

In our mythology the origins of the Kaikōura Peninsula belonged to the original creation myth of Te Waka o Aoraki (South Island). The atua (demi-god) Tū Te Rakiwhanoa reshaped the wrecked canoe of Aoraki to make it a place for its human descendants to live in. His great labours were assisted by a junior atua Marokura. It was he who was charged with the task of creating the Kaikōura Peninsula. The particular skill of Marokura was about shaping the sea and the coast, including the provisions of the kaimoana. As a consequence the bounty of the coastline is known as Te Koha o Marokura ('The Gift of Marokura') and the whole

coastal region itself is Te Tai o Marokura. Kahukura was another junior atua whose particular skill was to cloth the land in flora and fauna.

The Māori name for the Kaikōura Peninsula is Te Taumanu o te Waka a Māui. The name arrives from the fact that Maui embraced his foot on the Peninsula when he pulled up the North Island, Te Ika a Māui.

The Kaikōura Peninsula was highly populated in pre-European times. I am not sure of how many pā are recorded on the Peninsula but it ranges from 14 formally recorded, up to anywhere around about 40 that have been surveyed. It depends on who you talk to. The wall and ditches associated with many of the pā are still visible today. I recommend reading Barry Brailsfords book 'The Tattooed Land', which provides one of the best written accounts of the pā on the Peninsula.

The Kaikōura Peninsula contains a mosaic of different cultural values, such as place-names, places where we gather food, villages, streams and wetlands. It is a unique cultural landscape and is well known for its depth of history and associated proliferation of archaeological sites of Māori origin concentrated in a relatively small geographical area. It is also geologically unique. Protecting both the geological and archaeological values is important for Te Rūnanga o Kaikōura. The Peninsula is strategically located on the coastline providing unrestricted views to the north and south.

As mentioned earlier, Kaikōura was named after the famous explorer Tama ki Te Raki. Tama ki te Raki travelled throughout Te Waipounamu (South Island), and during his travels he stopped in the area now known as Kaikōura and ate some of the koura (crayfish) that populated the area over an open fire. From Tama ki Te Raki's feast on koura, the area was named Te Ahi Kai Kōura a Tama Ki Te Raki, which means 'The fires where Tama Ki Te Raki ate crayfish'. Overtime the name has been contracted to Kaikōura.

Waitaha were the first peoples to occupy Kaikōura. The name 'Waitaha' is used in 2 ways. Firstly as a specific tribe who descend from the Waitaha leader Rākaihautū, and secondly as a generic term for all the different iwi who lived in Te Waipounamu before the arrival of Ngāi Tahu from the North Island in about the 17th century.

Waitaha arrived at Whakatū (Nelson) and began the known traditions of human occupation in Te Waipounamu. The time is arguable but certainly between 600 and 700 years ago.

The traditional chief of Waitaha was Rākaihautū who together with his son Rākihōuia were travelling in the canoe Uruao. Uruao like many of the so called founding waka is actually one of the great star paths of Polynesian navigation and the story of settlement brings the maritime tradition ashore and places it on land.

In our traditions Rākaihautū journeyed overland over the length of Te Waipounamu while his son Rākihōuia voyaged through Raukawa Moana down the eastern coast. This is the first human presence recorded in our traditions of Kaikōura. Along the cliffs at the Kaikōura Peninsula they gathered food. Men were lowered down the cliffs with flax ropes to gather eggs and young birds from the nests and the cliffs have since been known as 'Te Whata Kai a Rākihōuia' (The Lofty Storehouses of Rākihōuia).

Ngāti Kurī migrated from Te Whanganui-a-Tara (Wellington Harbour) under their leader Purahonui. Their migration is known in traditions as Te Heke o Purahonui. The operational leader was Puraho's son Marukaitātea, usually referred to by his shortened name of Maru. After spending some time in the Marlborough Sounds Ngāti Kurī arrived at Kaikōura where their Ngāti Mamoe relations were already living. Ngāti Mamoe ceded Kaikōura to Ngāti Kurī and moved further south.

The event through which this cession took place is known as Te Tohu Raumati. Ngāti Mamoe left a sacred pōhā (basket) of food at Takahanga pā on the Kaikōura Peninsula, where the Marae now stands. The pōhā was named Te Tohu Raumati and contained fruits and choicest foods from the lands and the sea of Kaikōura, such as birds and fish. It was tapu and was emblematic of the knowledge and mana of the people of Kaikōura and the wealth of the regions food supplies. Whoever held the sacred poha held authority over Kaikōura.

At a great ceremony the Ngāti Kurī leader Maru ate the contents of the pōhā proving that he had the mana to overcome the tapu of the sacred bag. Ngāti Kurī then took possession of Takahanga and the lands surrounding Kaikōura. Many of them settled in the area and married with the local Ngāti Mamoe. The name of the sacred pōhā Te Tohu Raumati is reinforced today as the name of the wharekai (dining room) at the Takahanga Marae, Te Pōhā o Tohu Raumati.

One of the principle Maori informants on Ngati Kuri tribal knowledge in the 20th Century was Hariata Whakatau Pitini. Hariata tells Carrington of the migration first into the Marlborough Report prepared by R Solomon on behalf of Te Runanga o Kaikoura for Heritage Properties Ltd (Chorus) September 014

Sounds and down the coast of the South Island led by the Chief – Puraho and his son Maru Kaitatea, pushing the resident Ngati Mamoe southwards towards Kaikoura. After a period of strife which included a major battle at Waipapa, Ngati Kuri settled on the Kaikoura Peninsula among a section of the Ngati Mamoe people. Within the Waitangi Tribunal Reports, the events that took place are described by Wiremu Solomon – the Upoko for Ngati Kuri and one of Hariata's mokopuna:

“Kati Kuri came and lived at Kaikoura and the tribes...living there gave over the Kaikoura lands to Maru.....There were many Hapu, living at Kaikoura even Kati Mamoe. These were the ones who wanted to live peacefully, who did not want fighting...Kai Tahu's battles were not murderous ones, they did not just fight for fighting's sake. They did not kill without end. It was not like that. They fought their battles and when it was over, it was the end of it. They did not chase their enemies all over the country nor did they kill treacherously. Kati Kuri was not like that. Now, at the time that Kaikoura was given over to Maru, a poha (food storage container) named Tohu Raumati – was given also. This poha was fashioned with a bird in front and a human figure on top and the food in it was never eaten by man.....although food was preserved in it each year. The first foods of the year were preserved in the poha. It was a sacred poha, imbued with the sacred rituals and mana of Maori. The giving of that poha was symbolic of the giving of the land”.

The poha was placed in the centre of Takahanga Pa located to the west of the Kaikoura Peninsula. Maru challenged his whānau to claim the poha. When they failed to respond, this was seen as acceptance of his status and he claimed the poha by eating the food it contained and thus claiming their authority over the lands. (Te Poha o Tohu Raumati; IMP part 2)

Since this act Ngāti Kurī have maintained manawhenua over the Kaikōura region. Although today we refer to ourselves as Ngāti Kurī we acknowledge that we have the blood of earlier and more ancient iwi, including Waitaha and Ngāti Mamoe, running through our veins.

The next major event that affected our people was the attacks of Ngāti Toa on Ngāi Tahu in the early 1830s. Hundreds of our people were killed along the Kaikōura coastline at places such as Ō Te Makura (Goose Bay), Ōmihi and Takahanga.

Te Rauparaha

In the early 19th century there had been internal fighting amongst Ngai Tahu people including Ngati Kuri whom had suffered some heavy losses at the hands of their distant relations.

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Over the next few decades there were significant events which effectively changed the traditional lifestyle of Ngati Kuri people – amongst those significant events was the invasion by Te Rauparaha.

It is believed that the mouth of the Waikoau (Lyell Creek) was also the site of Te Rauparaha's attack on the Kaikoura people. This famous battle was known as the battle of *Niho Manga*, the barracouta tooth. When the Ngai Tahu chief Rerewaka challenged Te Rauparaha to come south he boasted that he would 'rip open his belly with the tooth of a barracouta'.

Te Rauparaha took the insult to heart and came south accompanied by many of his warriors and dealt out a swift retribution (using muskets) to Rerewaka and his people, killing about 1500 and capturing many others. This battle occurred about the year 1827. There is some dispute over whether the battle took place at Takahanga with some accounts placing the attack at Omihi some 20kms south of Kaikoura. However, it is believed that the majority did escape into the flax swamps which formerly covered the suburban flats, making their way to Mangamaunu and other destinations unaffected by the raids.

Ngai Tahu forces rallied against Te Rauparaha for a series of counter attacks carried out as far north as Cloudy Bay and the comprehensive battle of *Tuturuia* in Southland which led to the final retreat of Te Rauparaha and his people to Te Tau Ihu or the Marlborough region. Afterwards many of the Ngati Kuri survivors returned to the Kaikoura area.

Te Wai o Matamata is the Māori name for the area at the mouth of the Waikōau – the story of Matamata is documented in Te Poha o Tohu Raumati (IMP) and the Stat Acknowledgement for Te Tai o Marokura and is a kaitiaki whale and our tupuna.

In 1859 the Crown purchased the Kaikōura district from Ngāti Kurī in the Kaikōura Deed of Purchase. This was the lands between the Hurunui River and Te Parinui o Whiti (White Bluffs). As part of the land purchase the Crown established several native reserves throughout Kaikōura.

European Contact

In February 1770, Ngati Kuri first sighted a large vessel under sail and promptly launched their canoes to watch the strangers. The vessels belonged to the British naval expedition under Captain James Cook, the first Europeans to visit the Ngai Tahu coast of Kaikoura. Cook was to name the Kaikoura Peninsula "Lookers-on" based on the behaviour of the Ngai Tahu people. By the early 1800's sealers had been working along the Kaikoura peninsula to Report prepared by R Solomon on behalf of Te Runanga o Kaikoura for Heritage Properties Ltd (Chorus) September 014

be followed by the whalers in the 1830's. Captain Robert Fyffe established his whaling station on the Kaikoura peninsula in 1843.

European settlement of the Kaikoura area dates back to around 1840. Sherrard writes that the Takahanga village with a few scattered houses stood between the terrace and the mouth of the Waikoau when the township was first settled (although the Pa subsequently burnt down in the late 1870's).

Mahinga Kai

Mahinga kai is defined in the Ngai Tahu Claims Settlement Act (NTCSA) 1998 as *“the customary gathering of food and natural materials, and the places where those resources are gathered”* (s. 167). Mahinga kai may be birds or fish taken for food. It may also be plants such as pingao or harakeke, used for weaving, or paru (mud) used for dyeing fibres. The continuation of mahinga kai is of great significance to Ngāi Tahu, as it is intrinsically linked to the continuation and understanding of the culture. Mahinga kai was, and is, central to the Ngāi Tahu way of life, being an important social and economic activity.

The rich mahinga kai on the Kaikoura coastline together with a long period of peaceful trade and development enabled Ngati Kuri to prosper for the next 200 years and its estimated that the population was about 5000 by the beginning of the 19th century.

Within the Tribunal Reports (*Waitangi Tribunal, Ngai Tahu report 27*) the Upoko – Wiremu Solomon described some of the mahinga kai enjoyed by Ngati Kuri of Kaikoura;

“Inhabiting a narrow strip of land between the mountains and the sea, Ngati Kuri of Kaikoura were clearly very dependent on the sea. They had at their doorstep koura, pāua, hapuku and wealth of seafoodsand showed how important other resources were to the tribe”

The other resources included;

Kai roto or inland foods and resources of various plants such as harakeke, raupo, taramea, kiekie, pingao, tikumu, tree fruits include – karaka, mānuka, ngaio, koromiko, raureka, ake ake, kowhai, karamu, hinau mahao and taupata

Freshwater fish includes – tuna inanga, patiki, kōkopu and koura

Kai manu includes a very wide range of birds – kereru, titi, weka, kuku, kaka, kiwi, tui, koko, tarapunga, takapu, kawau, pāteke, korimako, karoro, toroa, parera, putakitaki and tata

Kaitiakitanga

Papatuanuku (mother earth) is identified as the source of human creation, our nurturing mother to whom we will return on our death. For people who have long resided in a particular place and have been directly dependent upon the earth and its resources for their survival, the wellbeing of the environment is inextricably connected to the wellbeing of *Tangata Whenua* or people of the land.

The reciprocal relationship is reflected in the role of *Kaitiakitanga* or guardianship charged with the responsibility to preserve the integrity of the mauri and to sustain the natural world and the continued capacity to use their customary practices conservatively, ensure wise management of the land, sea and fresh waterways and ultimately, to protect their environment for future generations to access. For every resource, for every treasured place or body of knowledge, there are kaitiaki. Maori also understood and respected the supernatural guardians of natural features or resources.

Section 2 of the RMSA 1991 defines kaitiakitanga as;

...the exercise of guardianship by the Tangata Whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; including the ethic of stewardship.

All persons exercising functions and powers under the Act in relation to the use, development and protection of natural and physical resources shall have particular regard to kaitiakitanga as per section 7 (a).

Kaitiakitanga – is underpinned by spiritual and historical associations - it essentially means rights and responsibilities – the right to access and use a resource while maintaining the responsibility to care and enhance that resource for future generations.

Waahi tapu and waahi taonga

The kaupapa of Ngati Kuri is the protection of wahi tapu and wahi taonga. The sheer density of significant sites in the takiwā makes cultural heritage, a prominent feature of natural resource management related work undertaken by Te Runanga o Kaikoura. The land water and coasts of the takiwā are a part of Ngai Tahu history, evidenced by the intensive concentrations of pa sites, kainga, tauranga waka, gardens, wahi tapu areas, wahi pakanga, urupā, and by the numerous ‘accidental finds’ experienced in the past and currently today.

The stories of Hariata Whakatau Pitini walking the road corridor (SHI) when the road was first being excavated and finding numerous bodies of pre-European descent is well
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documented and known by her family today. The same situation arose when excavating for the rail corridor – our Upoko (W Solomon) remembers the many bodies unearthed during the laying of the track at Omihi – south of Kaikoura. The intensification of sites within the narrow coastal strip is cognisant of intensive pre-European occupation. The available resources, freshwater, temperate climate, access to the coastal marine area, the rich up-wellings of the Hikurangi trench and the availability of abundant mountainous resources, made Kaikoura a very attractive place to settle.

Numerous finds have been located on top of the Peninsula, the surrounding flats of the Peninsula, the coastal strip and up to the mountainous area (including ancient intact waka being found on Mt Fyffe).

Additional References:

Cultural Values report for the Waikoau - Takerei Norton

Cultural Values report for the Awatere – S McGregor/C Begley

Evidence and Submissions to the Canterbury RPS – R Solomon

Literature Review of Customary Fisheries and Fisheries Management Practices for Ngati Kuri – Te Tai o Marokura.

Cultural Monitoring process for Te Runanga o Kaikoura.

Managing the day to day activities of earthworks in sensitive locations.

Te Runanga o Kaikoura manages the day to day activities regarding undertaking earthworks in sensitive locations, in an integrated manner (ie) alongside the council and Heritage NZ Pouhere Taonga (formerly the NZ Historic Places Trust). We have developed a reasonably robust process between the 3 organisations in order to reduce the risk of undermining the integrity of cultural sites when earthworks are undertaken.

Contact for responding to applications such as an Archaeological Authority is made with our office (and specifically with the Environmental Coordinator) in the first instance. A response will be prepared for each site proposed that will - for the most part, include cultural monitoring. Below are our cultural monitoring conditions. To schedule in cultural monitoring (compliance with the 10 working days' notice) contact should be first made with the Environmental Coordinator/

Cultural Monitoring

A key work stream for the rūnanga, is identifying areas that could contain waahi tapu, while in some cases avoiding and in others - mitigating earthworks effects by providing cultural monitoring.

Our cultural monitors are not archaeologists but they are experienced at observing the tikanga involved when disturbing a sensitive site and/or an accidental find, they can recognise the indicators of cultural material and can guide the Accidental Discovery protocol.

It's important to note that from a practical point of view - mapping is not an ideal tool to capture the risk of earthworks impacting on waahi tapu in these areas, because settlement and occupation in pre-European times, did not follow lines on a map - therefore case by case assessments have always been preferred.

We understand that this report will inform an application for a 'global authority' from Heritage NZ. Please note the need for us to culturally assess each specific site when they are identified – as mentioned we are reluctant to map sensitive areas, because in the past organisations and agencies have used the maps as a blunt instrument in that anything suspected that may occur outside of the lines, is not considered or taken into account.

Archaeological Risk Zones

The global application suggests using colours to identify risk zones;

Red – high risk

Yellow – medium risk

Green – low risk

Notwithstanding the fact that we would prefer not to map our waahi tapu risk areas into coloured zones, I have outlined in a very broad and general way, each area that may fit into a coloured zone, but this is only on the proviso that we are approaching this from a very precautionary position – as mentioned we are not comfortable with drawing lines on a map that may lock us out of ensuring the values of our waahi tapu are protected and managed accordingly.

Identifying areas by applying different colours to each zone, that indicate the risk to values is only done so, to trigger a cultural assessment – not to enable earthworks to proceed – this is an important point and an important part of the process. Once Chorus knows where each area is, where it intends to dig for broadband installation, then they need to contact us for a site specific cultural assessment.

Sensitive areas

Te Taumanu o te Waka a Maui - The Kaikoura Peninsula – more so in the unmodified areas such as farm land, as opposed to the residential area. Farmland – red zone, residential - yellow zone.

All of the surrounding flats of the Peninsula from the top to the coastline – red zone

All along the Esplanade (very sensitive) – red zone

SH1 has numerous sites along this corridor from the Hundalees to the north of the Clarence river at the passing bays to Cattle Creek – red/yellow zone. I recommend you read the report prepared by Beverly McCulloch and Michael Trotter for Transit NZ (NZTA) ‘Tirohanga’ an archaeological assessment that included 5 metres either side of the state highway.

Settlements such as Oaro, Goose bay and Peketa, Hapuku, Mangamaunu, Rakautara, Waipapa, Matariki, the Waiautoa (Clarence), and Kekerengu are sensitive but more so in particular areas within these settlements – again depending on where – red/yellow zone

Catchment corridors such as the Oaro River, Otemakura (Goosebay), the Kahutara, the Waikoau (Lyell creek) the Waimangarara, Middle Creek, the Hapuku river and the Clarence river contain sensitive areas – but not throughout the entire catchments – again red/yellow/green zones.

The coastal strip between Mangamaunu and Oaro that falls outside the road corridor.

The Kaikoura dairy flats – but again only in particular areas usually within catchment areas and on prominent ridges – red/yellow/green zone

Methods of Excavation

In the draft global application (page 7 of the document) there is mention of using the ‘thrusting – trenchless method’ of laying cables. I have a very basic understanding of what is entailed using this method and effectively results in the ground being disturbed but not on the surface. We recommend extreme caution using this method, and we wouldn’t envisage using it in sensitive areas because while we might not see ground disturbance occurring we still know that the ground will be disturbed and therefore the potential of accidentally disturbing waahi tapu values and especially – kōiwi tangata

Other Assessments

I strongly recommend you access a number of archaeological assessments prepared by Michael Trotter, for different areas in Kaikoura. Michael has had much experience in Kaikoura including leading the archaeological dig at Takahanga back in the 80's in preparation for the rebuilding of the whare – Maru Kaitatea. He has prepared many assessments and would have the best knowledge of archaeology in Kaikoura than any other archaeologist around.

He has assessed many areas around Kaikoura including – the Esplanade pole replacements for Mainpower as well along the coastal strip, numerous assessments for individual properties in South Bay, and more for the Avoca and Margate street areas, the Kaikoura peninsula, along Beach Rd, a number in the outlying settlement areas such as Oaro, Goosebay, Mangamaunu, Rakautara and various places in between – as I say his knowledge is extensive.

Te Runanga o Kaikoura Cultural Monitoring Conditions

- 1) The monitor is responsible for ensuring the cultural integrity of a site and/or find, is maintained according to tikanga. Their role is to also look for indicators of cultural material and to assist in guiding the accidental discovery protocol.
- 2) Clarification from the applicant, as to whether a resource consent and/or an archaeological assessment is needed for the project, should be made known to the rūnanga.
- 3) Our definition of earthworks is when 'the first spade enters ground'.
- 4) 10 working days' notice to our office (or administrator responsible for administering cultural monitoring), about when excavations are due to commence. The office/administrator will then notify the monitor.
- 5) Monitoring is only required for excavations (earthworks). Excavations include any trenches needed for services (power and telephone cables, water pipes etc), associated with the project.

- 6) The monitor will have a monitoring form for the site manager to sign at the conclusion of the monitoring/earthworks. The form includes information pertaining to the earthworks including hours monitored.
- 7) The monitor will give two copies of the monitoring form to the site manager. One copy should be kept on site until all work is complete. If work is to satisfy the requirements of a resource consent, the other copy should be given to the Kaikoura District Council as follows:
 - If the resource consent was for a building projects- give a copy to the building inspector at the next inspection. The Kaikoura District Council will not schedule inspections of sites requiring cultural monitoring unless confirmation that cultural monitoring has been undertaken and the monitoring form submitted.
 - For subdivision or non-building related resource consent conditions send the form to the Kaikoura District Council attn: Planning.
- 8) Te Rūnanga o Kaikōura reserves the right to charge for monitoring and associated travel costs. An invoice will be generated once the forms are returned to our office. We charge \$50 per hour, plus travel, plus GST for monitoring.
- 9) If timeframes change after the monitoring has been scheduled in, notice of this change needs to be forwarded to the monitor (and office/administrator) as soon as practicable. Please be aware that if the monitor is booked in for monitoring and the monitoring schedule changes, without this change being passed on to us, the rūnanga reserves the right to still charge the applicant for that time. We have a standard late notice cancellation penalty of \$100 plus GST.

NB: Te Poha o Tohu Raumati is our Iwi Environmental Management Plan (IMP). It is a written statement that consolidates Ngati Kuri values, knowledge and perspectives on natural resource management and environmental issues. It is an expression of Kaitiakitanga. Cultural values, value Statements and overarching cultural monitoring policies are outlined in Te Poha o Tohu Raumati specifically section 3.7 and Part 4 of the plan. For more information on cultural values, the IMP can be referenced and is available on the Kaikoura District Council, Ecan and Te Runanga o Ngai Tahu websites.

