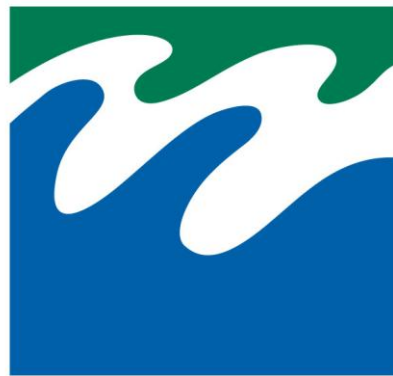


Regional Land and Water Plan



THE WEST COAST
REGIONAL COUNCIL

May 2014



Land and Water Plan

Approved 13 May 2014

The Common Seal of the West Coast Regional Council
was affixed in the presence of:



.....
A. Robb
CHAIRMAN

.....
C. Ingle
CHIEF EXECUTIVE OFFICER

Operative 27 May 2014

TABLE OF CONTENTS

1.	INTRODUCTION	1
1.1	PURPOSE OF THE PLAN	1
1.2	AREA COVERED BY THE PLAN.....	1
1.3	RELATIONSHIP TO OTHER RESOURCE MANAGEMENT DOCUMENTS	1
1.4	STRUCTURE OF THE PLAN.....	2
2.	POUTINI NGĀI TAHU/NGĀI TAHU PERSPECTIVE	3
2.1	WHAKATAUKI	3
2.2	TAUPARAPARA	3
2.3	TE TAI O POUTINI – THE TIDES OF THE WEST COAST.....	3
2.4	MANAWHENUA.....	3
2.5	NGĀI TAHU CLAIMS SETTLEMENT ACT 1998 (NTSCA)	4
2.6	POUNAMU	4
2.7	KAITIAKITANGA	5
2.8	MAURI	5
2.9	MAHINGA KAI	6
2.10	WAHI TAPU.....	6
2.11	TAONGA	6
2.12	CULTURAL IMPORTANCE AND MANAGEMENT OF WATER	7
2.13	POUTINI NGĀI TAHU/NGĀI TAHU RESOURCE OBJECTIVES	7
2.14	IDENTIFYING POUTINI NGĀI TAHU’S ISSUES OF SIGNIFICANCE	8
2.15	NGĀI TAHU NOHOANGA SITES.....	8
2.16	NGĀI TAHU DUAL PLACE NAMES.....	8
3.	NATURAL AND HUMAN USE VALUES	10
3.1	INTRODUCTION.....	10
3.2	OBJECTIVES.....	10
3.3	POLICIES	11
3.4	METHOD	13
4.	LAND MANAGEMENT	14
4.1	INTRODUCTION.....	14
4.2	OBJECTIVE	14
4.3	POLICIES	14
4.4	METHODS	18
5.	LAKE AND RIVERBED MANAGEMENT	19
5.1	INTRODUCTION.....	19
5.2	OBJECTIVE	19
5.3	POLICIES	20
6.	WETLAND MANAGEMENT	22
6.1	INTRODUCTION.....	22
6.2	OBJECTIVE	23
6.3	POLICIES	23
6.4	METHODS	24
7.	SURFACE WATER QUANTITY	26
7.1	INTRODUCTION.....	26
7.2	OBJECTIVES.....	26
7.3	POLICIES	27
7.3A	TRANSITIONAL POLICIES – NATIONAL POLICY STATEMENT ON FRESHWATER MANAGEMENT	30
7.4	METHODS	31
8.	SURFACE WATER QUALITY	32
8.1	INTRODUCTION.....	32
8.2	OBJECTIVES.....	32
8.3	POLICIES	32
8.3A	TRANSITIONAL POLICIES – NATIONAL POLICY STATEMENT ON FRESHWATER MANAGEMENT	35
8.4	METHODS	36

9.	SPECIAL MANAGEMENT AREA: LAKE BRUNNER/KOTUKU-WHAKAOHO CATCHMENT	37
9.1	INTRODUCTION	37
9.2	OBJECTIVES	37
9.3	POLICIES	37
9.4	METHODS	39
10.	GROUNDWATER	41
10.1	INTRODUCTION	41
10.2	OBJECTIVES	41
10.3	POLICIES	41
11.	GEOHERMAL WATER	43
11.1	INTRODUCTION	43
11.2	OBJECTIVE	43
11.3	POLICIES	43
12.	AGRICULTURAL CONTAMINANTS	45
12.1	INTRODUCTION	45
12.2	OBJECTIVE	46
12.3	POLICIES	46
13.	LIQUID CONTAMINANTS	47
13.1	INTRODUCTION	47
13.2	OBJECTIVE	47
13.3	POLICY	47
14.	SOLID CONTAMINANTS	48
14.1	INTRODUCTION	48
14.2	OBJECTIVE	48
14.3	POLICIES	48
14.4	METHODS	48
15.	HAZARDOUS SUBSTANCES	49
15.1	INTRODUCTION	49
15.2	OBJECTIVE	49
15.3	POLICY	49
16.	SITES ASSOCIATED WITH HAZARDOUS SUBSTANCES AND CONTAMINATED LAND	50
16.1	INTRODUCTION	50
16.2	OBJECTIVE	50
16.3	POLICIES	50
17.	INTRODUCTION TO THE RULES	51
17.1	CONTENT, RATIONALE, AND GUIDE TO USE	51
17.2	STATUS OF ACTIVITIES	51
17.3	DEFINITIONS	52
	SUMMARY OF RULES	55
18.	RULES	58
18.1	ACTIVITIES ON LAND	59
18.1.1	Permitted Activities on Land	59
18.1.2	Controlled Activities on Land	66
18.1.3	Restricted Discretionary Activities on Land	67
18.1.4	Discretionary Activities on Land	68
18.1.5	Non-Complying Activities on Land	69
18.2	LAKE AND RIVERBED ACTIVITIES	70
18.2.1	Permitted Activities in Riverbeds and Lakes	70
18.2.2	Restricted Discretionary Activities in the Beds of Lakes and Rivers	79

18.2.3	Discretionary Activities in the Beds of Lakes and Rivers	80
18.2.4	Non-complying Activities in the Beds of Lakes and Rivers	80
18.3	TAKES, USES, DIVERSIONS, AND DAMMING OF WATER	82
18.3.1	Permitted Activities	82
18.3.2	Controlled Takes, Uses, Diversions and Damming of Water	86
18.3.3	Restricted Discretionary Takes, Uses, and Diversions of Water.....	88
18.3.4	Discretionary Takes, Uses, Diversions, and Damming of Water	89
18.3.5	Prohibited Takes, Uses, and Diversions of Water	90
18.4	DISCHARGES TO WATER	91
18.4.1	Permitted Discharges to Water.....	91
18.4.2	Discretionary Discharges to Water.....	93
18.5	DISCHARGES TO LAND	94
18.5.1	Permitted Discharges to Land	94
18.5.2	Controlled Discharges to Land	101
18.5.3	Discretionary Discharges to Land	104
19.	INFORMATION REQUIREMENTS.....	105
19.1	INTRODUCTION.....	105
19.2	GENERAL INFORMATION REQUIRED	105
19.3	SPECIFIC INFORMATION REQUIREMENTS	106
20.	FINANCIAL CONTRIBUTIONS	110
20.1	INTRODUCTION.....	110
20.2	FINANCIAL CONTRIBUTIONS.....	110
20.3	MATTERS TO BE CONSIDERED FOR FINANCIAL CONTRIBUTION	111
20.4	FINANCIAL CONTRIBUTIONS GENERAL PROVISIONS	112
20.5	BONDS.....	112
21.	MONITORING AND REVIEW	114
21.1	INTRODUCTION.....	114
21.2	ELEMENTS TO BE MONITORED.....	114
21.3	REVIEW.....	114
GLOSSARY	115
SCHEDULE 1 AND 2: SIGNIFICANT WETLANDS OF THE WEST COAST REGION	122
SCHEDULE 3: ECOLOGICAL CRITERIA FOR SIGNIFICANT WETLANDS.....	240
SCHEDULE 4: GREYMOUTH EARTHWORKS CONTROL AREA MAPS	242
SCHEDULE 5: WATER CONSERVATION (BULLER RIVER) ORDER 2001	247
SCHEDULE 6: WATER CONSERVATION (GREY RIVER) ORDER 1991 - SR 1991/133	251
SCHEDULE 7: SIGNIFICANT NATURAL AND HUMAN USE VALUES OF THE WEST COAST'S LAKES AND RIVERS	253
SCHEDULE 7A: HABITATS OF THREATENED SPECIES.....	254
SCHEDULE 7B: WATER SUPPLY VALUES	256
SCHEDULE 7C: SPIRITUAL AND CULTURAL BELIEFS, VALUES, AND USES OF SIGNIFICANCE TO POUTINI NGĀI TAHU	258
SCHEDULE 8: SPORTSFISH HABITATS	261
SCHEDULE 9: SCHEDULED SWIMMING AREAS.....	262
SCHEDULE 10: POUNAMU ACCIDENTAL DISCOVERY PROTOCOL	263
SCHEDULE 11: INANGA (WHITEBAIT) SPAWNING SITES*.....	264
SCHEDULE 11: INANGA (WHITEBAIT) SPAWNING SITES*.....	265
SCHEDULE 12: GRAVEL EXTRACTION SITES FOR RULE 29(II)	267
SCHEDULE 13: HYDRO SCHEMES CONTROLLED UNDER RULE 54.....	275
SCHEDULE 14: SOIL TESTING PROTOCOL FOR THE LAKE BRUNNER CATCHMENT	276
SCHEDULE 15: HAZARDOUS SUBSTANCES AND NEW ORGANISMS ACT 1996	277
SCHEDULE 16: STATUTORY ACKNOWLEDGEMENT AREAS	278
SCHEDULE 17: MANAGEMENT OF WHITEBAIT STANDS	279

1. INTRODUCTION

1.1 Purpose of the Plan

The West Coast Regional Council (the Council) has prepared this Plan to provide a framework for the integrated and sustainable management of the West Coast's natural and physical resources as they apply in the context of land and water. These resources include the region's lakes, rivers, groundwater, coastal marine area, wetlands, geothermal water, and land including river and lake beds.

Many activities involving water or water bodies, land, river or lake beds can only occur if they are expressly allowed by a rule in a regional plan, or by a resource consent. Other activities such as some discharges and land use can be done without needing a consent provided they do not contravene a rule in the Plan.

This Plan covers activities undertaken on land, the beds of lakes and rivers, and the takes, uses, diversion, and damming of water. Discharges to water and land are also included. The Plan contains permitted activity rules for activities that have no more than minor adverse effects on the environment. For other activities, a resource consent is required.

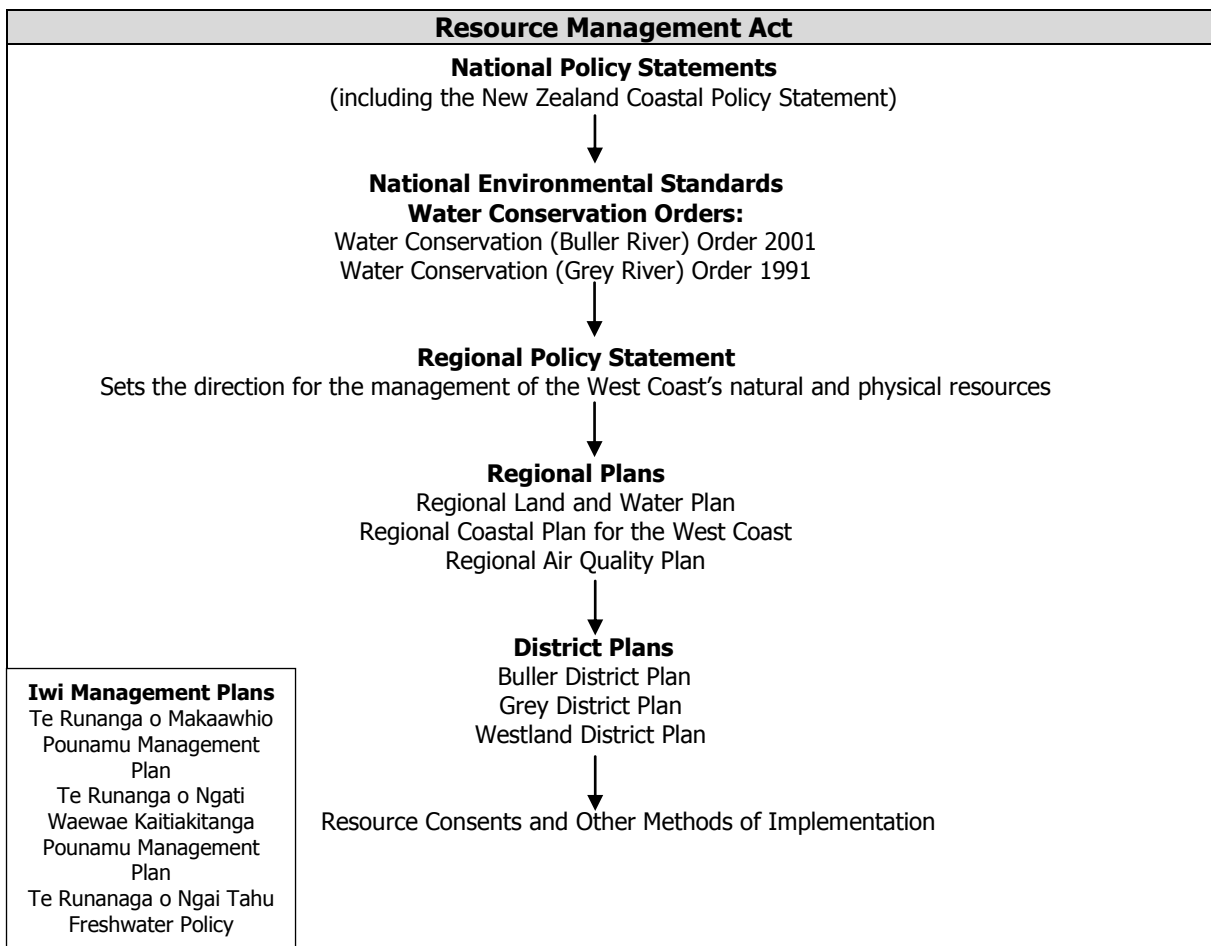
1.2 Area covered by the Plan

This Plan covers water and land resources in the West Coast region (Te Kaunihera Whakakotahi o Te Tai Poutini). The region extends over a distance of 600 km from Kahurangi Point in the north to Awarua Point in the south. The Plan does not cover the coastal marine area, which includes rivermouth areas and some lagoons. The coastal marine area boundary is defined in the Regional Coastal Plan for the West Coast.

1.3 Relationship to other Resource Management Documents

This Plan fits within a framework of national, regional and local resource management policies, standards and plans (see Figure 2). This Plan should be read in conjunction with other relevant West Coast regional plans and the relevant district plan.

Figure 2: Resource Management Framework



1.4 Structure of the Plan

The Plan is structured as follows:

Chapters 1 and 2

These Chapters introduce the Plan, describe the legislative framework relating to water and land and outline the manawhenua perspective.

Chapters 3 - 18

These Chapters contain the Objectives, Policies, Rules, and other methods relevant to the management of water, land, and discharges to land. These provisions will guide the Council, and other consent authorities, when considering resource consents. The Rules determine whether a consent is required for a particular activity involving water, land, lakebed or riverbed, or discharges.

Chapters 19 - 21

These Chapters specify the information required with any resource consent application, the circumstances where a financial contribution may be required, and the processes for reviewing and monitoring the Plan.

The Glossary and Schedules follow Chapter 21.

2. POUTINI NGAI TAHU/NGAI TAHU PERSPECTIVE

2.1 Whakatauki

A whakatauki is a proverb or saying, which is intended as a general affirmation.

“He taura whiri kotahi mai ano te kopunga tai no i te pu au”
 “From the source to the mouth of the sea all things are joined together as one”

2.2 Tauparapara

Ko Aoraki te Mauka	Mt Cook is the peak
Ko Nga Tiri Tiri o Te Moana te tahuhu	The southern Alps are the backbone
Ko Mahinapua, Mapourika, Wahapo	Mahinapua, Mapourika, Matahi,
Matahi, Paringa, Moeraki, Kaniere, me	Paringa, Moeraki, Kaniere & Kötuku-
Kötuku-Whakaoho nga roto Whakaohoare	the lakes are the water bodies
Ko Makaawhio me Arahura ngä awa	Makaawhio and Arahura are the rivers
Ko Poutini te taniwha	Tai Poutini is the guardian taniwha
Ko Poutini te tai	Poutini is the tide
Ko Poutini Ngäi Tahu /Ngäi Tahu te iwi	Poutini Ngäi Tahu are the people

2.3 Te Tai O Poutini – The Tides of the West Coast

This is the name given to the seas of the West Coast of the South Island. Traditional pakiwaitara (stories) tell of how Poutini a taniwha (sea monster) captured a beautiful woman named Waitaiki from her home at Tuhua (Mayor Island) and brought her to the Arahura River where he changed her into pounamu (greenstone).

Poutini still rages up and down the seas off the Coast and today is acknowledged by Poutini Ngäi Tahu as the spiritual guardian of pounamu, the land, and its people.

The tangata whenua of the West Coast identify with and take their name from this guardian taniwha. Today they are known as Poutini Ngäi Tahu.

2.4 Manawhenua

Ngäi Tahu Whänui is tangata whenua within the rohe of Ngäi Tahu. The iwi is made up of whänau and hapü (family groups) who hold traditional authority – manawhenua, over particular areas. Manawhenua is determined by whakapapa – genealogical ties, and confers traditional political authority over an area. Once acquired, manawhenua is secured by ahi ka – continued occupation and resource use. The Council recognises manawhenua through its relationship and consultation with Papatipu Rünanga and Te Rünanga o Ngäi Tahu.

Through Papatipu Rünanga, the tangata whenua who hold manawhenua over a particular area or resource will be able to determine the characteristics of Kaitiakitanga (guardianship) and how it should be given expression.

2.4.1 Te Rünanga o Ngäi Tahu

Te Rünanga o Ngäi Tahu represents the tribal collective of Ngäi Tahu Whänui. It was established by the Te Rünanga o Ngäi Tahu Act (1996) to give a legal identity to the tribe. This Act establishes Te Rünanga o Ngäi Tahu as the 'iwi authority' for the purposes of the Resource Management Act (1991). The two Papatipu Rünanga, Te Rünanga o Ngäti Waewae and Te Rünanga o Makaawhio, as well as Te Rünanga o Ngäi Tahu, will be consulted as required to manage the West Coast water resources.

2.4.2 Papatipu Rünanga in the West Coast Region

Papatipu Rünanga (Rünanga) are modern representative bodies of the whänau and hapü of traditional marae based communities. Each Rünanga has its own area or rohe, determined by natural boundaries such as mountain ranges and rivers. These areas are called takiwä or rohe and are defined in the Te Rünanga o Ngäi Tahu Act (1996). For consultation purposes arising from this plan and the Resource Management Act, initial contact should be through the Papatipu Rünanga who are the kaitiaki over the areas concerned to ensure their views and values are considered.

The Papatipu Rünanga within the West Coast region are Te Rünanga o Makaawhio and Te Rünanga o Ngäti Waewae. The exclusive takiwä of Te Rünanga o Makaawhio is centered at Makaawhio and extends from the south bank of the Poerua River to Piopiotahi (Milford Sound) and inland to the main divide Ka

Tiritiri o te Moana (storm tossed sea) together with a shared interest with Te Rūnanga O Ngāi Waewae in the area situated between the north bank of the Poerua River and the South bank of the Hokitika River.

The exclusive takiwā of Te Rūnanga O Ngāi Waewae is centred on Arahura and Hokitika and extends from the north bank of the Hokitika River to Kahurangi Point and inland to the main divide together with a shared interest with Te Rūnanga o Makaawhio in the area situated between the north bank of the Poerua River and the south bank of the Hokitika River.

2.5 Ngāi Tahu Claims Settlement Act 1998 (NTSCA)

2.5.1 Mawhera Incorporation

The Mawhera Incorporation owns the bed of the Arahura River and any pounamu it contains. The Settlement Act also includes the creation of the Waitaiki Historic Reserve that comprises the whole of the upper Arahura catchment, with control and management also vested in the Mawhera Incorporation. The Arahura River bed from its source at Lake Browning to the sea is Maori freehold land with ownership vested in the Mawhera Incorporation.

2.5.2 Ownership

Ownership and/or management and control of four additional sites on the West Coast is included under cultural redress. These represent opportunities for Ngāi Tahu to reassert their mana and rangatiratanga over these significant sites. They are Otukoro Historic Reserve, Motutapu, Lake Mahinapua, and Lake Moeraki.

2.5.3 Statutory Acknowledgements

Recognition of Ngāi Tahu's mana of specific sites/resources is also provided by section 220 of the Ngāi Tahu Claims Settlement Act 1998 in relation to a number of additional areas known as statutory acknowledgements. These are acknowledgements by the Crown of Ngāi Tahu's special relationships with identified areas for cultural, spiritual, historical, and traditional reasons. Their purposes are:

- To ensure that Papatipu Rūnanga association with areas of significance is identified in the Regional Policy Statement, regional plans, and district plans, meaning that people who apply for resource consents likely to affect them are made aware of their significance to Papatipu Rūnanga.
- That Papatipu Rūnanga and Te Rūnanga o Ngāi Tahu are informed when a resource consent application may affect a statutory acknowledgment so that they can participate more effectively in resource management decision-making.
- That when Councils, the Environment Court, and the Historic Places Trust make decisions about who has the right to comment on or be listened to, they must have regard to the statutory acknowledgment.
- To enable Te Rūnanga o Ngāi Tahu and Papatipu Rūnanga to use them in any proceedings under the RMA or Historic Places Act as evidence of their relationship with the particular area.

On the West Coast, the places comprising statutory acknowledgments are: Okari Lagoon, Taramakau River, Kotuku-Whakaoho (Lake Brunner/Moana), Lake Kaniere, Pouerua (Saltwater Lagoon), Okarito Lagoon, Makaawhio (Jacob's River), Karangarua Lagoon, and Lake Paringa (refer Appendix 5).

2.5.4 Nohoanga

The term 'nohoanga' (meaning a place to sit) traditionally referred to areas used by Ngāi Tahu Tipuna (ancestors) in pursuit of food and other natural resources. This traditional concept has been given contemporary effect as a result of the settlement of the Ngāi Tahu Claim. In summary, nohoanga are areas adjacent to lakes and rivers to facilitate the gathering of food and other natural resources. The sites are approximately one hectare in size and allow Ngāi Tahu Whānui (tribal members) temporary, but exclusive rights to occupy 72 sites throughout Te Wai Pounamu for up to 210 days a year between mid August and the end of April. Public access to associated rivers and streams is preserved by marginal strips.

2.6 Pounamu

With the exception of the pounamu in the Arahura river catchment which was vested in the Mawhera Incorporation, the Crown handed back the ownership of all naturally occurring pounamu within the Ngai Tahu rohe to Te Rūnanga o Ngāi Tahu - through the Ngāi Tahu Pounamu Vesting Act, as part of the overall Ngai Tahu Claims Settlement in 1997.

Pounamu is a taonga of the utmost importance to Poutini Ngäi Tahu/Ngäi Tahu culture and tradition – a relationship that is recognised throughout iwi Maori. Pounamu is a pathway that provides an opportunity to connect Poutini Ngäi Tahu/Ngäi Tahu with their whenua and tipuna.

For generations, pounamu has been discovered, identified, collected, worked, traded and protected, and in turn provided for the livelihood, mana and mauri of those whānau and hapu, where it was associated with the taonga. It was pounamu that in essence fed those whānau and hapu, where it was traded for kai and resources from other regions. The traditions and customs involved in the collection working and trading pounamu remain important, particularly for those who uphold the ahi ka of where pounamu is found.

2.6.1 Te Rūnanga o Ngäi Tahu Pounamu Resource Management Plan 2002

The plan was produced by Te Rūnanga o Ngäi Tahu in conjunction with its Kaitiaki Rūnanga to outline ways in which the pounamu resource that Te Rūnanga o Ngäi Tahu owns, and is collectively responsible for on behalf of Ngäi Tahu Whānui, will be managed.

The primary objective of the Te Runanga o Nhai Tahu Pounamu Resource Management Plan is to uphold, enhance and protect the mana and mauri of pounamu as a tino taonga of Ngäi Tahu Whānui through appropriate management, use and protection. The role of the Ngäi Tahu Pounamu Resource Management Plan is to provide overarching policies and processes for the management of pounamu. The role of Kaitiaki Rūnanga plans is to provide specific policies and processes for the management of pounamu within their respective takiwa. Notwithstanding, there are some wahi pounamu (pounamu areas) whereby there are overlapping interests by two or more kaitiaki Runanga (refer to Wahi Pounamu Map).

2.6.2 Te Rūnanga o Makaawhio Pounamu Resource Management Plan 2009

This plan was approved by Te Rūnanga o Ngäi Tahu on May 23 2009 which gives it the status of an Iwi Management plan under the Resource Management Act (RMA) 1991. This plan provides a framework for the exercise of kaitiaki by Te Rūnanga o Makaawhio in the sustainable management, control, extraction, protection and use of pounamu that is sourced from the natural environment within its takiwa.

2.6.3 Te Rūnanga o Ngäti Waewae Pounamu Resource Management Plan 2008

This plan was approved as an Iwi management plan in October 2008. The primary objective of this plan is to reaffirm, enhance and protect the wairua and mauri of pounamu through the application of Ngäti Waewae tikanga, use, and management.

2.7 Kaitiakitanga

Kaitiaki are the interface between the physical and spiritual worlds. Observing kawa and tikanga is part of the ethic and exercise of kaitiakitanga. Poutini Ngäi Tahu consider kaitiakitanga as a much wider cultural concept than pure guardianship. To Poutini Ngäi Tahu, kaitiakitanga entails an active exercise of power in a manner beneficial to the resource. Kaitiaki/tangata tiaki, the people who practice kaitiakitanga, do so because they hold the (authority) and responsibility to do so. Poutini Ngäi Tahu seek to play an active kaitiaki role in the day to day management of natural and physical resources.

To give effect to the concept of kaitiakitanga it is important to consult with the appropriate Papatipu Rūnanga. The outcomes of kaitiakitanga are likely to include the management of natural resources in a way that ensures that all taonga (which includes all natural resources) are available for future generations in as good, if not better, quality than they currently exist.

Section 7(a) of the Resource Management Act 1991 (RMA) requires the Council to have particular regard to kaitiakitanga.

2.8 Mauri

For Poutini Ngäi Tahu, mauri is the life force that comes from wairua - the spirit, or source of existence and all life. Mauri is the life force in the physical world. As a life principle, mauri implies health and spirit. In the environment, mauri can be used to describe the intrinsic values of all resources and of the total ecosystem. In the natural environment, mauri is of paramount importance to the wellbeing of the people. Mauri can be harmed by the actions of humans but is unaffected by natural processes such as natural disasters.

The preservation of the mauri of all natural resources is paramount to Poutini Ngäi Tahu to ensure that natural and physical resources may be used sustainably by present and future generations. The overall purpose of resource management for Poutini Ngäi Tahu is the maintenance of the mauri of natural and physical resources, and to enhance mauri where it has been degraded.

There are indicators within the environment, both physical and spiritual, that Poutini Ngäi Tahu use to measure mauri. These include the presence of healthy mahinga kai and healthy flora and fauna, the presence of resources fit for cultural use, and the aesthetic qualities of resources such as the visibility of important landmarks. Spiritual indicators are those from the Atua (gods), which can take many forms and are recalled in the kōrero pūrākau (stories) of whānau and hapū.

2.9 Mahinga Kai

Mahinga kai refers to Poutini Ngäi Tahu cultural values in association with food and other natural resources and includes such resources as those used for weaving, carving, and rongoa Maori or Maori medicine. It also includes the places where such resources are gathered. The term mahinga kai refers to the whole resource chain, from mountaintop to the ocean floor (ki uta ki tai). It encompasses social and educational elements as well as the process of gathering cultural materials/natural resources. It includes the way such resources are gathered, the place where they are gathered from, and the actual resource itself.

The mahinga kai custom of producing or procuring food resources from a range of resources throughout the region on a seasonal basis is a fundamental basis of the traditional economy. Maintenance of the custom and knowledge associated with the natural resource is governed by lore. Transfer from one generation to the next of the cumulative knowledge is tied to practical use and management of the mahinga kai resources (refer to Schedule 7C for areas of Spiritual and Cultural Beliefs, Values, and Uses of Significance).

Food has a strong social and cultural meaning. Manaakitanga is the custom of being aware of and caring for the needs of your guests. In turn, the mana of the Tangata Whenua is both upheld and enhanced. Food is a fundamental way of expressing this ethos and the exchange of local food and resources, and manaakitanga are also a statement of identity.

2.10 Wahi Tapu

The term wahi tapu is used for sacred sites or areas held in reverence according to local tribal custom and history. Some wahi tapu sites are important to the whole of Ngäi Tahu, while some others are important to individual whānau or hapu. Of all wahi tapu, urupa (burial sites) are the most significant.

Wahi tapu may be associated with creation stories of Tangata Whenua, particular events such as battles or ceremonies; sacred locations, such as where Whenua or placenta is buried; or other value sites, such as where a particular valued resource is found.

Wahi tapu include koiwi tangata (human remains), urupa (burial sites), waiwhakaheke tupapaku (water burial sites), histories pa, buried whakairo (carvings), tuhituhi o nehera (archaeological and rock art sites), tohu ("Markers" such as landmarks, mountains, mountain ranges, and some trees) ana (caves), and Tauranga waka (canoe landing sites).

There are requirements under the RMA and the Historic Places Act 1993 relating to the protection of archaeological sites and historic heritage. Sites do not have to be registered or listed to warrant this protection. Usually if there is one site there is a high probability of others in the vicinity. Tikanga Maori provides the framework to ensure appropriate respect for, and treatment of, wahi tapu.

2.11 Taonga

All natural resources – air, land, water, and indigenous biodiversity are taonga. Taonga are treasures, things highly prized and important to Ngai Tahu, derived from the Atua (Gods) and left by the tipuna (ancestors) to provide and sustain life. Taonga include sites and resources such as wahi tapu, Tauranga waka, and mahinga mataitai, other sites for gathering food and cultural resources, tribally significant landforms, features and cultural landscapes.

To ensure taonga are available for future generations, resource management decision-making processes need to recognise tikanga (Maori protocol and customs) and have the conservation and sustainability of resources as its focus.

Mo tatou, a, mo ka uri a muri ake nei – For us and our children after us.

2.12 Cultural Importance and Management of Water

Water is central to all Maori life and is a taonga of huge importance. Poutini Ngai Tahu considers that its relationship with the waters of its rohe has been eroded over the past 150 years. Water plays a unique role in the traditional economies and culture of Poutini Ngai Tahu. Without water, no living thing, plant fish, or animal, can survive. Takes, discharges, and uses of water can affect the environment and Poutini Ngai Tahu values.

Water also has an important place in ceremonial occasions and is particularly recognised where the spiritual link between the present and the past, the never-ending source of life, for generations that have gone before and those to follow.

Poutini Ngai Tahu's priority is to maintain the properties of water that are necessary to ensure the sustainability of customary uses. Customary uses range from the use of water for ceremonial purposes to the maintenance of the quality and quantity of water to sustain Mahinga kai populations and habitats.

The water resources of the West Coast region provide mahinga kai directly, provide ecosystem support for mahinga kai species, and support other significant mahinga kai environments, for example forest and coastal areas.

2.13 Poutini Ngai Tahu/Ngai Tahu Resource Objectives

Poutini Ngai Tahu's objective with respect to the management of the West Coast's natural resources is to ensure consistency with the values of Poutini Ngai Tahu and to be involved in that management through:

- participation in the planning, implementation, and monitoring of the objectives;
- participation in the use, development, and protection of water resources; and,
- involvement in consent and plan processes, and monitoring programmes.

Poutini Ngai Tahu specific objectives with respect to the management of pounamu;

- To ensure that the ownership of pounamu by Ngai Tahu is recognised appropriately in plans and policy statements by the council.
- To ensure that the kaitiaki role Te Runanga o Ngati Waewae and Te Runanga o Makaawhio is recognised appropriately in plans and policy statements.

2.13.1 Implementation Methods

To maintain, sustain, and foster good working relationships, the following tools, methods, and processes will be used and considered by the Council during the life of this Plan and beyond.

- Refer all applications for resource consents in areas covered by wahi tapu, wahi taonga, statutory acknowledgments, and nohoanga sites to Papatipu Runanga and Te Runanga o Ngai Tahu prior to decision-making.
- Encouraging consultation with Papatipu Runanga prior to lodging resource consent applications, for proposals that may affect statutory acknowledgement areas, nohoanga sites, pounamu areas, mahinga kai areas or other areas of cultural significance.
- Iwi management plans;
- Where appropriate, preparation of a cultural impact assessment will be recommended to assist with the decision making process as soon as it becomes apparent there is an issue of resource management significance to Poutini Ngai Tahu. This will ensure cultural values and customary activities, which form part of Schedule 7, are addressed when assessing a proposal.
- The Council will work with Papatipu Runanga to identify opportunities for raising landowner awareness of the importance of wahi tapu.
- Monitor the effectiveness of the planning and resource consent processes in order to determine whether considerations relating to wahi tapu, wahi taonga, statutory acknowledgments, and nohoanga sites are adequately catered for.
- Liaise with kaitiaki Runanga to identify what conditions could be attached to resource consents to manage any adverse environmental effects of accidental discovery of pounamu by certain activities.
- Inform local Runanga of resource consent applications for activities that potentially affect pounamu and where appropriate, place conditions on these consents.

2.14 Identifying Poutini Ngäi Tahu's Issues of Significance

The Council will consider appointment of appropriately qualified commissioners with knowledge of tangata whenua values on hearing panels when making decisions on issues of resource management significance to Poutini Ngäi Tahu. The table below describes the issues of significance to Poutini Ngäi Tahu, as expressed by Poutini Ngäi Tahu:

Resource	Issue	Desired Outcome
Water	<ul style="list-style-type: none"> ▪ The impact on mahinga kai, taonga, and other indigenous species as a result of poor water quality and insufficient water quantity. ▪ Widespread loss of riparian areas. ▪ Abstractive use prioritised over customary use and instream values. ▪ Over abstraction from waterways for irrigation purposes. ▪ Discharges to water (point and non-point source pollution) and effects on water quality and other values of importance to tangata Whenua. ▪ Effects of land use on water resources, including rivers, streams, wetlands, groundwater, waipuna, and riparian areas. 	<ul style="list-style-type: none"> ▪ Water resources are managed according to the philosophy and principle of ki uta ki tai, including the unimpeded passage of water from mountain to sea. ▪ Prioritise efficiency of use of water and restoration of riparian areas to improve water resources management. ▪ Establish sustainable environment flow regimes that prioritise waterway health. ▪ Customary use and instream values are prioritised over abstractions. ▪ Avoid discharges (point and non-point source) to water and those discharges to land where such discharges will have adverse effects on the mauri of the land. ▪ Water quality is maintained, and where required, enhanced. ▪ Water quantity is managed in such a way to maintain and where required enhance, water quality. ▪ Protect, restore, and enhance native riparian vegetation, to provide habitat for taonga species and a buffer against intensive land use. ▪ Cultural monitoring tools are used to monitor the health of waterways.
Ecosystems and Indigenous Biodiversity	<ul style="list-style-type: none"> ▪ Loss of indigenous biodiversity and habitat as a result of inappropriate land use, development and water resources management, and the impact on Ngäi Tahu culture, heritage and identity, particularly with regards to mahinga kai. ▪ Widespread loss of wetlands and riparian areas, and their life supporting capacity and ecosystem, services. ▪ Importance of ecological corridors. 	<ul style="list-style-type: none"> ▪ Indigenous flora and fauna are protected and enhanced. ▪ Existing wetlands are protected and degraded wetlands are enhanced. ▪ Maintain vital, healthy mahinga kai populations and habitats capable of supporting customary use. ▪ Protection of native fish habitat and spawning areas from adverse effects associated with damming, diversion, water abstractions and discharges to water. ▪ Green corridors for birds and other animal passage are restored and maintained.
Beds of lakes and rivers and their riparian zones	<ul style="list-style-type: none"> ▪ Activities in these areas can adversely affect cultural use associations and other values of importance to Ngäi Tahu. ▪ Widespread loss of riparian areas, their function and associated cultural values. ▪ Access to sites associated with mahinga kai, wahi tapu, and wahi taonga (both Ngäi Tahu access requirements, and the need to limit public access in some places). 	<ul style="list-style-type: none"> ▪ Avoid adverse effects on values of importance to Ngäi Tahu as a result of inappropriate land use, subdivision and development. ▪ Protect existing riparian areas and enhance those areas that are degraded. ▪ Provide for Ngäi Tahu access to areas and sites associated with mahinga kai, wahi tapu and wahi taonga. ▪ General public access to culturally important sites occurs only in consultation with Ngäi Tahu.

2.15 Ngäi Tahu Nohoanga Sites

The following is a list of Nohoanga sites as per the NTCSA:

- Cascade river
- Karangarua River and Estuary
- Lady Lake
- Lake Brunner/Moana
- Lake Haupiri
- Lake Kaniere
- Mahitahi River
- Mikonui River
- Okarito Lagoon and River
- Okuru River
- Punakaiki River
- Taramakau River
- Waita River and Maori Lakes
- Waiatoto Lagoon

2.16 Ngäi Tahu dual Place Names

The following is a list of the dual Mäori place names as per the NTCSA 1998:

Alpine Lake – Ata Puai

Browning Pass- Noti Raureka

Buller River - Kawhatiri

Cave Creek – Kotohotiho

Cook River – Weheka

Island Hill - Tumuaki

Jackson Bay (Bay only) – Okahu

Mahinapua Creek – Tuwharewhare

Mount Harman – Kaniere

Mount Upright – Te Taumata o Uekanuku

Fox Glacier – Te Moeka o Tuawe
Franz Josef Glacier – Ka Roimata o Hine Hukatere
Franz Josef (Township) – Waiau
Gillespies Point – Köhahai
Greenstone River or Big Hohonu River – Hokonui
Grey River – Mawheranui
Haast–Awarua
Lake Browning – Whakarewa
Lake Brunner – Kötuku Whakaoho
Lake Ianthe – Matahi

New River – Kaimata
Nine Mile Creek – Kotorepi
Refuge Island – Takataka
Rocky Point – Tauotikirangi
Seven Mile Creek – Waimatuku
Ten Mile Creek – Waianiwaniwa
The Doughboy – Koiraki
West Coast - Tai Poutini
Westland National Park – Tai Poutini National
Park