

# 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 environment, 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, and inland from the coastal marine area boundary. 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.

For the purposes of the Land and Water Plan the area landward of the Coastal Marine Area that is influenced by coastal processes is referred to as the 'coastal environment' in the New Zealand Coastal Policy Statement 2010 (NZCPS). The inland coastal environment boundary is not defined in this Plan, and will be identified as and when necessary on a case by case basis. The NZCPS has policies that apply to managing effects of land and water use in the coastal environment. Unless otherwise stated, all objectives, policies and rules in the Land and Water Plan apply to the 'Coastal Environment' landward of the Mean High Water Spring Mark.

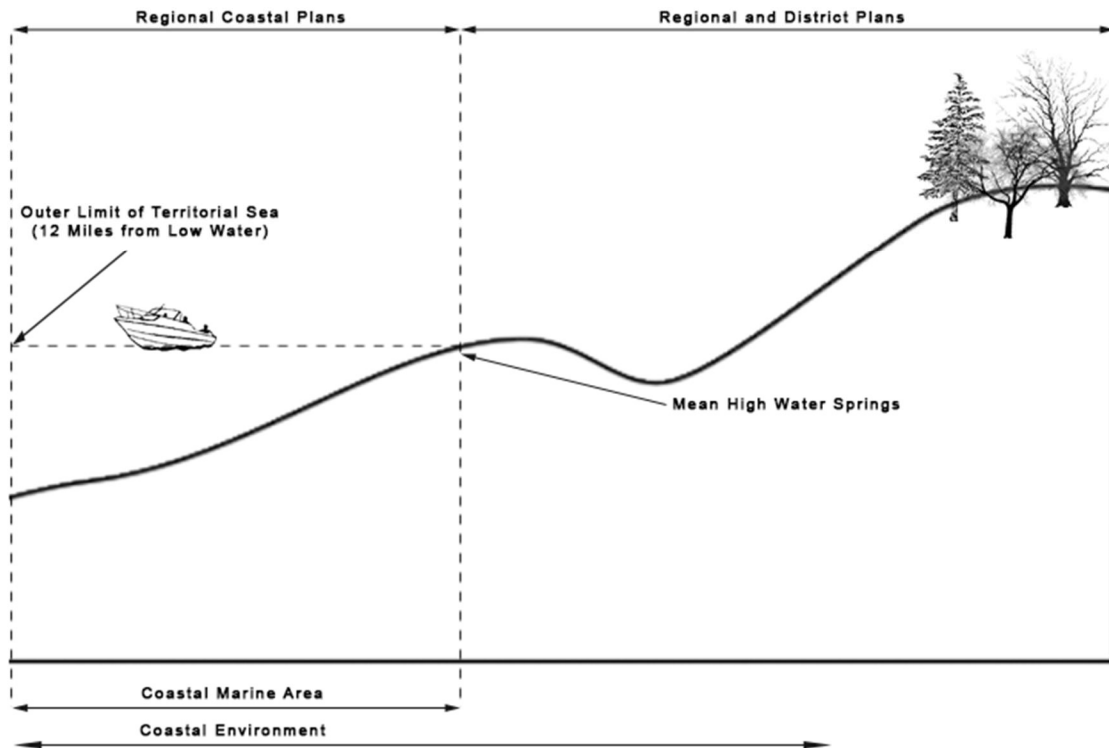
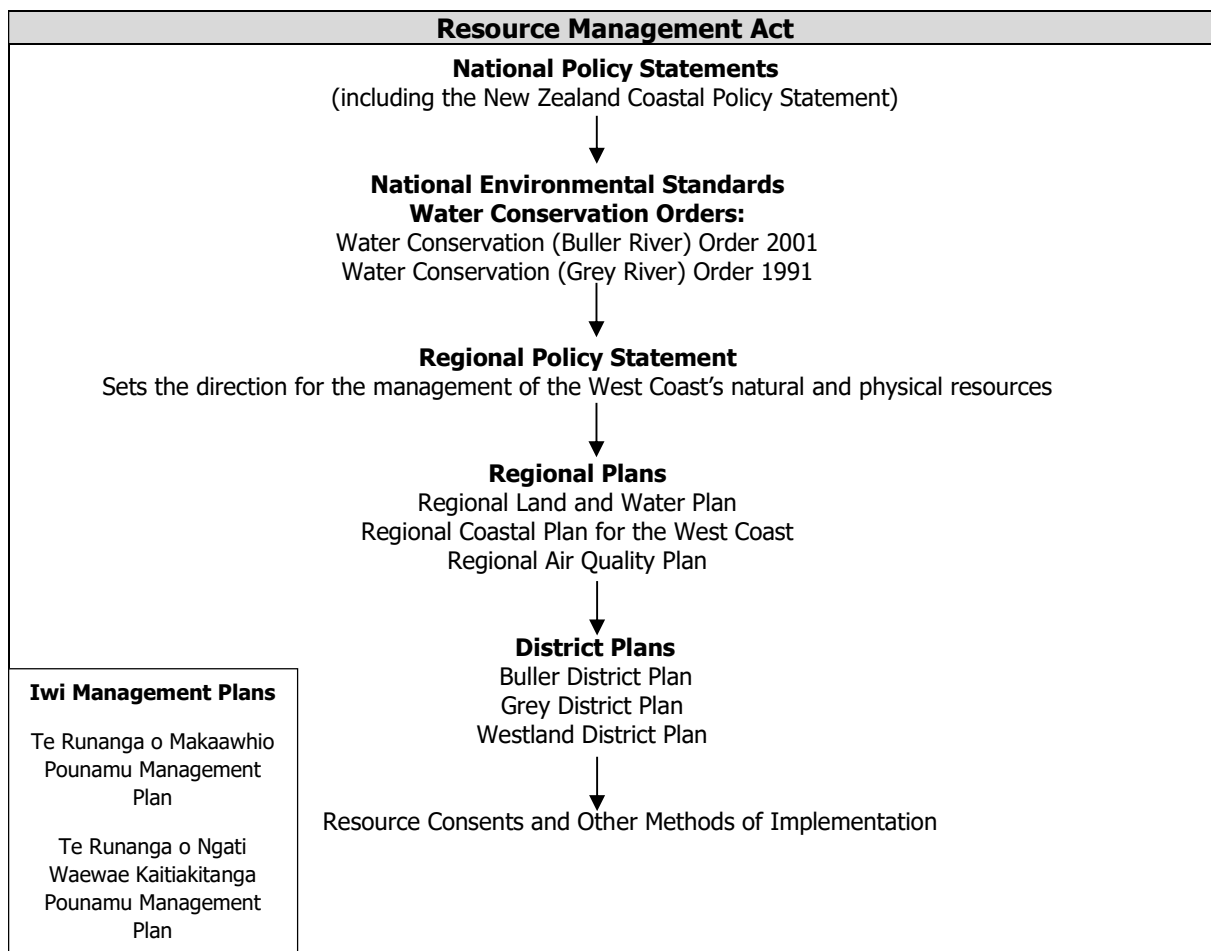


Figure 1: A cross section view of the coastal environment.

### 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 tahuu	The southern Alps are the backbone
Ko Mahinapua, Mapourika, Wahapo	Mahinapua, Mapourika, Matahi,
Matahi, Paringa, Moeraki, Kaniere, me	Paringa, Moeraki, Kaniere & Kōtuku-
Kōtuku-Whakaoho nga roto Whakaohoare	the lakes are the water bodies
Ko Makaawhio me Arahura ngā 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 Ngāi Tahu /Ngāi Tahu te iwi	Poutini Ngāi 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 Ngāi 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 Ngāi Tahu.

### 2.4 Manawhenua

Ngāi Tahu Whānui is tangata whenua within the rohe of Ngāi Tahu. The iwi is made up of whānau and hapū (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 Rūnanga and Te Rūnanga o Ngāi Tahu.

Through Papatipu Rūnanga, 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 Rūnanga o Ngāi Tahu

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

#### 2.4.2 Papatipu Rūnanga in the West Coast Region

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

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

## 2.15 Ngäi Tahu Nohoanga Sites

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

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



## 2.16 Ngāi Tahu dual Place Names

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

Alpine Lake – Ata Puai	Island Hill - Tumuaki
Browning Pass- Noti Raureka	Jackson Bay (Bay only) – Okahu
Buller River - Kawhatiri	Mahinapua Creek – Tuwharewhare
Cave Creek – Kotohotiho	Mount Harman – Kaniere
Cook River – Weheka	Mount Upright – Te Taumata o Uekanuku
Fox Glacier – Te Moeka o Tuawe	New River – Kaimata
Franz Josef Glacier – Ka Roimata o Hine Hukatere	Nine Mile Creek – Kotorepi
Franz Josef (Township) – Waiau	Refuge Island – Takataka
Gillespies Point – Kōhahai	Rocky Point – Tauotikirangi
Greenstone River or Big Hohonu River – Hokonui	Seven Mile Creek – Waimatuku
Grey River – Mawheranui	Ten Mile Creek – Waianiwaniwa
Haast–Awarua	The Doughboy – Koiraki
Lake Browning – Whakarewa	West Coast - Tai Poutini
Lake Brunner – Kōtuku Whakaoho	Westland National Park – Tai Poutini National Park
Lake Ianthe – Matahi	