Before the Independent Hearings Panel

In the Matter of the Resource Management Act 1991

And

In the Matter of the Canterbury Earthquake (Christchurch Replacement District Plan) Order 2014

And

In the Matter of the Proposed Christchurch Replacement Plan (Chapter 9: Natural and Cultural Heritage)

Brief of evidence of Kyle Moore Davis for Te Rūnanga o Ngāi Tahu and Ngā Rūnanga [3722/5059]

Dated: 10 December 2015
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INTRODUCTION

Qualifications and Experience

1. My full name is Kyle Moore Davis.

2. I whakapapa primarily to, and am a member of, Ōraka-Aparima Rūnanga (a Papatipu Rūnanga of Ngāi Tahu) based at Takutai o Te Titi Marae, Oraka/Colac Bay, Southland. I acknowledge whakapapa links to Ngāti Mako and Ngāi Tutekawa hapū of the Ngāi Tahu iwi, Te Aitanga o Hauiti, Ngāti Kahungunu ki Heretaunga, Ngāti Pukeko of Tainui iwi.

3. I am currently employed as an Environmental Advisor – Heritage, Office of Te Rūnanga o Ngāi Tahu, a position I have held since November 2014.

4. I have the following qualifications and experience:

   (a) BA Anthropology (Archaeology), University of Otago.

   (b) Member of New Zealand Archaeological Association.

   (c) Former Field Curator for Ngāi Tahu Rock Trust.

5. I have read the Code of Conduct for Expert Witnesses contained in the Environment Court Practice Note (updated 1 December 2014) and I agree to comply with it. My qualifications as an expert are set out above. I confirm that the issues addressed in this statement of evidence are within my area of expertise. I have not omitted to consider material facts known to me that might alter or detract from the opinions expressed.

MIHI KI TE PAPATIPU RŪNANGA A NGĀI TAHU WHANUI

6. Ko te hapū Ngāi Tūāhūri a Tuahiwi Marae, ngā mihi koe

7. Ko te hapū Ngāti Wheke a Rapaki Marae, ngā mihi koe

8. Ko te hapū Ngāti Huikai a Koukourarata Marae, ngā mihi koe

9. Ko te hapū Ngāti Irakehu a Ōnuku Marae, ngā mihi koe

10. Ko te hapū Ngāti Mako a Wairewa Marae, ngā mihi koe

11. Ko te hapū Ngāi te Ruahikihiki a Taumutu Marae, ngā mihi koe
12. Ko ngā wharenui a ngā Papatipu Marae, e tu mai, tu tono mai

EXECUTIVE SUMMARY

13. My evidence describes the current mechanisms with which Ngāi Tahu heritage is currently recognised and protected. I also describe the methodology employed to compile the schedule of Sites of Ngāi Tahu Cultural Significance (SoNTCS) which formed part of the Ngāi Tahu submission on Stage 3 of the Christchurch District Plan Review.

SCOPE OF EVIDENCE

14. I have been asked by the Office of Te Rūnanga o Ngāi Tahu to provide evidence on SoNTCS, and the methodology with which a schedule of sites was compiled.

15. I cover the following in my evidence:

(a) Existing methods to protect sites of significance.

(b) Methodology use to determine Ngāi Tahu Sites of Cultural Significance (SoNTCS).

(c) Information source for each site listed in the schedule of sites.

SITES OF NGAI TAHU CULTURAL SIGNIFICANCE

16. Sites of significance to Ngāi Tahu is a relative term. From my experience I am aware that various central, and/or local, governmental authorities with a heritage management framework have often demanded, of iwi, an indication of location and nature of ‘sites’ of importance or significance to Maori.

17. These are often culturally named and regarded places, places of habitation, resource extraction and processing, places to bury the dead, rock art sites, for example. Formal methods which are currently available to Ngāi Tahu to protect sites of significance are set out below.

Placenames

18. Placenames can provide an indicator as to the significance or association to an area. The Ngāi Tahu Cultural Mapping Project Wāhi Ingoa/Placenames datasets is currently researching over 4000 original Māori Place-
names, of which around 400 fall within the area designated as Christchurch District.

**Archaeological Sites**

19. An archaeological site is defined in the Heritage New Zealand Pouhere Taonga Act 2014 as any place in New Zealand (including buildings, structures or shipwrecks) that was associated with pre-1900 human activity, where there is evidence relating to the history of New Zealand that can be investigated using archaeological methods. The New Zealand Archaeological Association (NZAA) currently records over 4000 archaeological sites of Māori origin that fall within the Ngāi Tahu Takiwā, of which approximately 430 fall within the area designated as Christchurch District.

**Archaeological Authorities**

20. Proposals to damage or destroy archaeological sites, for the purposes of research or development require an archaeological authority from Heritage New Zealand Pouhere Taonga (HNZPT).

21. Iwi input into the archaeological authority process only exists in the form of providing values statements (pertaining to archaeological sites of Māori origin) and having HNZPT staff assess whether or not an archaeologist can demonstrate actual cultural competency or access to appropriate cultural support. It is important to note that there are instances where large developers have acted in good faith and resourced processes for cultural monitors to observe earthworks and archaeological excavations.

**HNZPT Wāhi Tapu**

22. Registration of Wāhi Tapu under HNZPT legislation has been another mechanism through which iwi can have their heritage recognised and protected. The New Zealand Heritage List identifies historical and cultural places that are significant to Aotearoa/New Zealand. Essentially the list is a collation that can help inform the public and landowners about the significance of the places contained on the list to support the protection of those sites and applications for funding of preservation works. Wāhi Tapu, Wāhi Tapu areas and Wāhi Tupuna are site classes that iwi can use to
have heritage places recognised on the list. The sites listed by Ngai Tahu within the Christchurch District are listed below.

**Ngāi Tahu Claims Settlement Act 1998**

23. The passing of the Ngāi Tahu Claims Settlement Act in 1998 included within it, as part of cultural redress, several components that were/are, among other things, deemed significant for their heritage values:

(a) The 35 Tribal properties vested back into Ngāi Tahu ownership and control are largely composed of areas that contain or relate to Ngāi Tahu heritage values. A number of these are registered HNZPT Wāhi Tapu and appear as Wahi Tapu in the schedule of SoNTCS appended to the Ngai Tahu submission.

(b) 64 Statutory Acknowledgement areas were included to improve the effectiveness of Ngāi Tahu’s participation under the Resource Management Act.

(c) 14 Topuni Areas were included. These derive from the traditional Ngāi Tahu tikanga/custom of rangatira extending their mana and protection over a person or area, by placing their cloak over them. These tōpuni provide for recognition of Ngāi Tahu values, agreed sets of principals with the managing authority to avoid the minimising of these values. Specific agreed actions with the managing authority to give effect to those principles.

(d) 88 original Māori place-names were restored as dual place-names. These are important as a significant symbol of Ngāi Tahu’s relationship with the landscape.

24. Sites and places of significance to Ngāi Tahu already have varying recognition in statutory and non-statutory plans applicable within our tribal takiwā. For example the Land and Water Plan prepared by Environment Canterbury recognises Te Waihora as a cultural landscape. The Belfast Area Plan recognises several waterways and Silent File 015\(^1\) and the Southwest Area Plan recognises several waterways for values such as mahinga kai. Silent Files are recognised by District and Regional Authorities and are managed in conjunction with the relevant Papatipu

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\(^1\) Albeit the location of the silent file is incorrectly shown
Rūnanga. It should be noted that there are significant discrepancies, in mapped extent and location, between the accepted iterations shown in Te Whakatau Kaupapa and the Mahaanui IMP, and the mapped iterations as the appear in the notified version of the Christchurch District Plan (see Appendix 1).

**Methodology for compilation of sites schedule**

25. Collation of sites, as directed by the Rūnanga focus working group, listed in the schedule of SoNTCS, which accompanied the Ngāi Tahu submission were derived from a variety of sources. These included:

(a) Ngāi Tahu Claims Settlement Act 1998 (NTCSA 1998);
(b) sites listed with the New Zealand Archaeological Association (NZAA) and Heritage New Zealand Pouhere Taonga (HNZ/HNZPT for Historic Places Trust);
(c) sites identified within area plans, including Mahanui Kura Taiao Iwi Management Plan, Te Whakatau Kaupapa: Ngai Tahu Resource Management Strategy for the Canterbury Region; and
(d) available Cultural Impact Assessments conducted for areas within Christchurch District.

26. A mapped iteration of these sites was developed. Where possible, mapped extents as appeared within the relative referenced source document were used. Site I.D numbers correspond with the map references, and it is recommended that readers refer to the maps accompanying the Ngāi Tahu submission as they consider the description of each site. Other mapped shapes were intended as representational extents, for areas such as cultural landscapes.

27. The following categories were chosen as a way of grouping the sites according to their significance and / or type:

(a) Wāhi tapu/wāhi ngānga
(b) Ngā tūranga tupuna
(c) Nga Wai
**Wahi Tapu sites**

28. The Wāhi Tapu site class is comprised of:

   (a) Silent Files – areas mapped by tribal experts to indicate a higher probability of encounter with sensitive tangible and/or intangible Ngāi Tahu values.

   (b) HNZ Wahi Tapu Registrations under HNZPT Act 2014.

   (c) Tribal Properties (NTCSA 1998).

   (d) A Topuni Area (NTCSA 1998).

   (e) 9 significant ancestral Pā/Kainga landscapes with intact remnant archaeological features.

29. The Wāhi Tapu/Wāhi Taonga sites included in the Schedule and the source used are listed as follows:

   (a) 1 Wāhi Tapu - Silent File 015 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (b) 2 Wāhi Tapu - Silent File 031 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (c) 3 Wāhi Tapu - Silent File 030 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (d) 4 Wāhi Tapu - Silent File 032 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (e) 5 Wāhi Tapu - Silent File 021 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (f) 6 Wāhi Tapu - Silent File 019 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (g) 7 Wāhi Tapu - Silent File 020 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

   (h) 8 Wāhi Tapu - Silent File 034 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan
(i) 9 Wāhi Tapu - Silent File 029 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(j) 10 Wāhi Tapu - Silent File 026 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(k) 11 Wāhi Tapu - Silent File 025 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(l) 12 Wāhi Tapu - Silent File 024 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(m) 13 Wāhi Tapu - Silent File 023 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(n) 14 Wāhi Tapu - Silent File 027 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(o) 15 Wāhi Tapu - Silent File 028 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(p) 16 Wāhi Tapu - Silent File 022 – derived from Te Whakatau Kaupapa and Mahaanui Kura Taiao Iwi Management Plan

(q) 17 Wāhi Tapu - Tuhiraki - HNZPT list 7776 (Wāhi Tapu). An upper area, including the peak, of Mt. Bossu – a maunga formed from Kō/digging stick of Ngāi Tahu tupuna/ancestor Rakaihautu, one of the earliest ancestral explorers of Te Wai Pounamu.

(r) 18 Wāhi Tapu - Tautahi Pā - HNZ list 7715 (Wāhi Tapu). Derived from report on Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development (attached as Appendix 2 and also pictured at page 12 of the Christchurch Central Recovery Plan). This Pā was known to be occupied by the tupuna Tautahi.

(s) 19 Wāhi Tapu - Tautahi Rua Kōiwi, HNZ list 7716 (Wāhi Tapu), Heritage New Zealand Pouhere Taonga - Wāhi Tapu listing 7716, HNZ List, report on Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development. Kōiwi tangata (human remains) were discovered at
the location of the now St. Luke’s Vicarage property during site levelling for the building’s construction in the 1860s. This site is believed to be the burial place of Tautahi. Subsequent references do not indicate whether the remains were re-interred or relocated elsewhere however, the site is still respected as the location of Tautahi’s final resting place. As such, it has important spiritual and traditional values to manawhenua. In 2008 the New Zealand Historic Places Trust Pouhere Taonga registered “Tautahi Rua Kōiwi”, the land beneath St Luke’s Vicarage, as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of the site to Ngāi Tūāhuriri, Ngāi Tahu.

(t) 20 Wāhi Tapu - Puāri Pā, Urupā, HNZ list 7607 (Wāhi Tapu)
HNZ List. Derived from report on Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development (Pictured at page 12 of the Christchurch Central Recovery Plan). The urupā (burial place) for Puāri was situated in sandhills set back from the Ōtākaro on the site of the former Christchurch Public Library at the intersection of Cambridge Terrace and Hereford Street. As late as 1853, it has been recorded that kōiwi tangata (human remains) could be seen laid side by side on this site in rows barely covered with sand. Bishop Harper lived in a small cottage on Cambridge Terrace in the block between Hereford and Worcester Streets in the mid 1850s at which time his children “sometimes turned up a Māori skeleton or other relic of prehistoric days.” The extent of the urupā is unknown - it likely extends on to adjacent lots. In 2005 the New Zealand Historic Places Trust Pouhere Taonga registered “Puāri Pā Urupā” (site of the Former Public Library) as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of the site to Ngāi Tūāhuriri, Ngāi Tahu.

(u) 21 Wāhi Tapu - Ōnawe Pā, HNZ list 7643 (Wāhi Tapu), HNZ List, report on Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development, Aidan Challis DOC Archaeological Report and is a Ngāi Tahu Tribal Property. Ōnawe Pā is significant headland located in Akaroa harbour. It was the battlesite of one of the major
militaristic incursions by the Ngāti Toa Rangatira – Te Rauparaha. This Pā is one of the most superb examples of gun-fighter Pā in Aotearoa/New Zealand and one of the few such examples in Te Waipounamu.

(v) 22 Wāhi Tapu - Ōnuku Church (Anglican), HNZ list 265 (Wāhi Tapu). Ōnuku Church is thought to be over 140 years old and was a key site and gathering area for the Christianisation of Te Pataka o Rakaihautu/Banks Peninsula Māori.

(w) 23 Wāhi Tapu - Te Urupā o Kāti Mamoe ki Ōnuku, HNZ list 9554 (Wāhi Tapu). Te Urupā o Kāti Mamoe ki Ōnuku is the urupā tawhito/ancient burial place for Ngāti Mamoe and other ancestors and is under guardianship by, and out the front of the, Ōnuku Marae.

(x) 24 Wāhi Tapu - Ōteauheke, HNZ list 9507 (Wāhi Tapu). Ōteauheke is a tupuna maunga/mountain that presides over Ōnuku and is home to the puna/spring that feed the streams which provide drinking water to the Kaik at Ōnuku.

(y) 25 Wāhi Tapu - Moncks Cave, (Historic Place Category 1) Heritage New Zealand Pouhere Taonga Listing. Moncks Cave is an ancestral place that once contained unique and significant taonga tuturū now housed at Canterbury Museum and is a nationally significant archaeological site.

(z) 26 Wāhi Tapu - Site of Māori Church, Te Whare Karakia Ki Puāri, HNZ list 7468 (Historic Place Category 2). Te Whare Karakia Ki Puāri was a key site and gathering area for the Christianisation of Te Pataka o Rakaihautu/Banks Peninsula Māori.

(aa) 27 Wāhi Tapu - Ōruaka, HNZ list 7671 (Wāhi Tapu Area), NZAA M37/24, Ngāi Tahu Tribal Property. It is thought that Ōruaka was the Pā where the tupuna Taununu was executed.

(bb) 28 Wāhi Tapu - Takapūneke, HNZ list 7521 (Wāhi Tapu Area). Takapūneke, located on the northern side of Akaroa Harbour was one of the sites associated with the Brig Elizabeth incident in the 1830s.
(cc) 29 Wāhi Tapu - Ripapa Island (Taununu Pa), Topuni Area NTCSA 98, Challis Arch Report, NZAA N36/3. The Pā on Ripapa Island in Whakaraupo is known to be the Pā of Taununu.

(dd) 30 Wāhi Tapu - Raekura - archaeological site extent, Jacomb C. Archaeology of Redcliffs report in the Records of the Canterbury Museum. The Raekura archaeological site extent is the extent proposed by the archaeologist Chris Jacomb. This site and many others have revealed significant assemblages of unique taonga tuturū and other evidence of ancestral times, including the processing of extinct Dinornithiformes, known commonly as Moa.

(ee) 31 Wāhi Tapu - Panau Pā - archaeological site extent, Chris Jacomb - Panau: The Archaeology of a Banks Peninsula Māori Village, David Challis – Department of Conservation, Archaeology of Canterbury Report, Barry Brailsford - Tattooed Land pg 162, NZAA N36/73. Panau Pā is an ancestral Pā site with remnant intact archaeological features.


(gg) 33 Wāhi Tapu - Pā Bay Pā, Archaeological site extent, David Challis – Department of Conservation, Archaeology of Canterbury Report, Barry Brailsford- Tattooed Land pg 165, NZAA N36/110. Pā Bay Pā is an ancestral Pā site with remnant intact archaeological features.

(hh) 34 Wāhi Tapu - Ngā Toko Ono Pā, Archaeological site extent, David Challis – Department of Conservation, Archaeology of Canterbury Report, Barry Brailsford - Tattooed Land pg 156, NZAA N37/1. Ngā Toko Ono Pā is an ancestral Pā site with remnant intact archaeological features.

(ii) 35 Wāhi Tapu - Pae Karoro Pā, Archaeological site extent, David Challis – Department of Conservation, Archaeology of Canterbury Report, Barry Brailsford - Tattooed Land pg 176, NZAA
N37/22. Pae Karoro Pā is an ancestral Pā site with remnant intact archaeological features.

(jj) 36 Wāhi Tapu - Te Puia Pā, Archaeological site extent, Barry Brailsford-Tattooed Land pg 152, NZAA M36/76. Te Puia Pā is an ancestral Pā site with remnant intact archaeological features.

(kk) 37 Wāhi Tapu - Okaruru Pā, Archaeological site extent, Brailsford Tattooed Land pg 164, NZAA N36/79. Okaruru Pā is an ancestral Pā site with remnant intact archaeological features.

(ll) 38 Wāhi Tapu - Kaitara Pā, Archaeological site extent, Barry Brailsford -Tattooed Land pg 174, NZAA N36/32. Kaitara Pā is an ancestral Pā site with remnant intact archaeological features.

(mm) 40 Wāhi Tapu - Te Tihi o Kahukura, identified Cultural Site of Significance, Te Whakatau Kaupapa. Te Tihi o Kahukura is the Māori name for Castle Rock and is associated with the atua Kahukura.

(nn) 41 Wāhi Tapu - Te Poho Tamatea, identified Cultural Site of Significance. Principal maunga of Ngāti Wheke, Te Whakatau Kaupapa.

(oo) 42 Wāhi Tapu - Te Pohue, identified Cultural Site of Significance. Principal maunga of Ngāti Huikai.

(pp) 43 Wāhi Tapu - Te Ahu Patiki Identified Cultural Site of Significance NTCSA 98 (placename change). Te Ahu Patiki is the Māori name for Mt. Herbert. Te Ahu Patiki was a tupuna on the Araiteuru Waka.

Ngā Turanga Tupuna sites

30. The Ngā Turanga Tupuna class is comprised of sites from Interim Reports on Ngāi Tahu sites of significance which have been commissioned by the Canterbury Earthquake Recovery Authority. These were commissioned for input into rebuild and regeneration frameworks, representational considerations of significant catchments as cultural landscapes (such as Whakaraupo/Lyttelton Harbour, Akaroa Harbour, Wairewa/Lake Forsyth, Ihutai, Raekura ki Matakotako, Koukourarata Ōkeina).
Ngā Turanga Tupuna sites are also comprised from Cultural Landscapes with large concentrations of significant tribal history and archaeological sites, and prominent natural features that form landmarks. These are listed below:

(a) 39 Ngā Tūranga tupuna - Te Pā Whakataka. Identified Cultural Site of Significance NZAA list (M36/27). Thought to be a Pā associated with the tupuna Manuwhiri.


(c) 46 Ngā Tūranga Tupuna - Ōhinetahi Pā, Identified Cultural Site of Significance with various ethnographic references (Andersen 1927:137, Cowan 1923:16-17, Jackson 1990:100, Stack 1894 Correspondence, Taylor 1950:60), NZAA site M36-27. Thought to be a Pā associated with Tupuna Manuwhiri. A Pā located closely to Te Pā Whakataka, associated with the tupuna Manuwhiri.

(d) 47 Ngā Tūranga Tupuna - Tautahi Pā, Identified Cultural Site of Significance, HNZ List, Report - Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development (Pictured at page 12 of the Christchurch Central Recovery Plan).

(e) Tautahi is a mahinga kai (food and resource gathering place) and kainga nohoanga (village settlement) located on the banks of the Ōtākaro (Avon River). There are numerous references to the kainga nohoanaga’s location but all place it within the same general area: the junction of Frees Creek and the Ōtākaro, or St Mary’s Creek and the Ōtākaro, or near Kilmore St close to the present day
Christchurch City Fire Station. The settlement was established by Tautahi, the son of the Ngāi Tahu rangatira (chief) Huikai. Tautahi and his people stayed at this site during their frequent visits to Christchurch on a seasonal basis to gather kai. In 1868 Hakopa Te Ata-o-Tū, a leading Ngāi Tahu warrior and defender of Kaiapoi Pā, claimed Tautahi as a mahinga kai for Ngāi Tahu on behalf of the Kaiapoi Ngāi Tahu. While there were no other claimants, the claim was dismissed because the land had already been sold by the Crown.

A further unsuccessful claim to Tautahi was brought as part of the wider Ngāi Tahu Claim (Wai 27) in 1986. In 2007 the New Zealand Historic Places Trust Pouhere Taonga registered “Tautahi Pā”, encompassing the banks of the Ōtākaro between Madras and Barbadoes Streets, as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of Tautahi to Ngāi Tūāhuriri, Ngāi Tahu.

(f) A further unsuccessful claim to Tautahi was brought as part of the wider Ngāi Tahu Claim (Wai 27) in 1986. In 2007 the New Zealand Historic Places Trust Pouhere Taonga registered “Tautahi Pā”, encompassing the banks of the Ōtākaro between Madras and Barbadoes Streets, as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of Tautahi to Ngāi Tūāhuriri, Ngāi Tahu.


Pita Te Hori was the first Upoko Rūnanga of the Kaiapoi Ngāi Tahu and his primary role was to represent his people and their ancestral rights to their land. In 1868 Pita Te Hori claimed Puāri as a mahinga kai. However his claim was dismissed as the land had already been sold by the Crown. A further unsuccessful claim to Puāri was brought as part of the wider Ngāi Tahu Claim (Wai 27) in 1986. Puāri is a mahinga kai (food and resource gathering place) and kainga nohoanga (village settlement) located on the banks of the Ōtākaro. While the name Puāri dates from as recently as the 19th century, the area is believed to have first been occupied more than 700 years ago during the Waitaha period of Māori occupation. Puāri refers to a large area within the extensive wetlands that later became the Central City. Puāri is centred on the riverbanks encompassing the sites occupied today by the Provincial Chambers, Law Courts, Town Hall and Victoria Square. Puāri
remained one of the principle mahinga kai in Christchurch up to the Ngāi Tahu signing of the Canterbury Purchase in 1848.

(g) 49 Ngā Tūranga Tupuna - Te Riu o Te Aika Kawa, identified in Cultural Site of Significance Report - Interim Land Management Options for CHCH Residential Red Zones: Areas of cultural significance to Ngāi Tahu in the Christchurch Residential Red Zones and attached as Appendix 2 (In Mahanui Kura Taiao Iwi Management Plan as an example), Operative CCC City Plan. Te Riu o Te Aika Kawa (Brooklands Lagoon) was an important mahinga kai for local Ngāi Tahu where a variety of shellfish, fish and plants were gathered. In 1868 the Crown granted the Pūharakekenui Māori Reserve between Pūharakekenui (Styx River) and Te Riu o Te Aika Kawa (Brooklands Lagoon).

(h) 50 Ngā Tūranga Tupuna - Ōruapaeroa, identified in Cultural Site of Significance Report - Interim Land Management Options for CHCH Residential Red Zones: Areas of cultural significance to Ngāi Tahu in the Christchurch Residential Red Zones (In Mahanui Kura Taiao Iwi Management Plan as an example), Operative CCC City Plan. Although Oruapaeroa is commonly applied to Travis Wetlands, traditionally Oruapaeroa covered a much greater area of wetlands that no longer exist. Oruapaeroa supported an abundance of native fish and birdlife, and was an important mahinga kai nohoanga for local Ngāi Tahu hapū and whānau.

(i) 51 Ngā Tūranga Tupuna - Te Oranga, identified in Cultural Site of Significance Report - Interim Land Management Options for CHCH Residential Red Zones: Areas of cultural significance to Ngāi Tahu in the Christchurch Residential Red Zones (In Mahanui Kura Taiao Iwi Management Plan as an example), Operative CCC City Plan. Te Oranga was an important mahinga kai nohoanga for local Ngāi Tahu. In 1868 Aperehama Te Aika claimed a fishing reserve at Te Oranga in the Native Land Court as part of the Kaiapoi Ngāi Tahu mahinga kai. However, the Native Land Court dismissed the claim on the basis that it had already been sold. Urupā (Māori burials) are located in the vicinity of Te Oranga. A dugout canoe in a decayed condition used to lie on the banks of Ōtākaro at the outlet creek of Te Oranga (Horseshoe Lake) until the 1890s.
52 Ngā Tūranga Tupuna - Te Kai a te Karoro, identified in Cultural Site of Significance Report - Interim Land Management Options for CHCH Residential Red Zones: Areas of cultural significance to Ngāi Tahu in the Christchurch Residential Red Zones. Te Kai a Te Karoro is a pā located at South Brighton near Jellicoe Reserve. Archaeological remains of the pā were clearly visible until the early 1900s. In addition to the recorded archaeological site M35/294, the remnants of numerous scattered middens have been reported in this area.

53 Ngā Tūranga Tupuna - Te Karoro Karoro identified in Cultural Site of Significance Report - Interim Land Management Options for CHCH Residential Red Zones: Areas of cultural significance to Ngāi Tahu in the Christchurch Residential Red Zones. Te Karoro Karoro was an important mahinga kai nohoanga for local Ngāi Tahu hapū and whānau, particularly for fishing at Te Ihutai (Avon-Heathcote Estuary). Te Karoro Karoro was also an important travel route between Kaiapoi Pā and the Ngāi Tahu settlements of Whakaraupō (Lyttelton Harbour) and the wider Te Pātaka a Rākaihautū (Banks Peninsula) area.

54 Ngā Tūranga Tupuna - Ti Kouka Fishing Marker, identified in Cultural Site of Significance Report - Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development (Pictured in CHCH EQ Recov. Plan). A tī kouka (cabbage tree) that was used as a fishing marker by local Māori in the 19th century stood on the northeast corner of the CBD in the grounds of Englefield Lodge until its removal in 1922. The tī kouka was formally replaced in 1994. A small monument sited next to the William Guise Brittan Memorial Garden on the corner of Fitzgerald Avenue and Avonside Drive commemorates the Ngāi Tahu allocation of fishing sites in the area. The wider Christchurch area was divided into areas of land called wakawaka which had clearly delineated boundaries and were allocated to various family groupings for their use.

Development (Pictured in CHCH EQ Recov. Plan). Market Square, currently known as Victoria Square, was an important site of early trading between Ngāi Tahu and European settlers. Many Ngāi Tahu, particularly Ngāi Tūāhuriri from Kaiapoi came to Market Square to sell their produce. Thus, Ngāi Tahu were integrally involved in the earliest commercial activity in the burgeoning city. The market was a lively event with horses and dogs accompanying the Ngāi Tahu sellers. The disruption caused the Provincial Government to provide Little Hagley Park as an alternative area for visiting Ngāi Tahu to tether their horses. Market Square was also part of the expansive Puāri mahinga kai area. In 1994 a pouwhenua (traditional marker) depicting Waitaha and Ngāi Tahu tīpuna (ancestors) and mahinga kai was crafted by local carver Riki Manuel and erected in the square.

Little Hagley Park is the sliver of land between Harper Avenue and Carlton Mill Road. In the colonial period it became a meeting and resting place for Ngāi Tahu, mostly Ngāi Tūāhuriri, who often travelled great distances to Christchurch to sell or trade their produce, particularly at the nearby markets in Market Square (Victoria Square). According to some accounts the Provincial Government agreed to set aside a Reserve for Ngāi Tahu in Little Hagley Park in 1858. The Provincial Government certainly agreed that Ngāi Tahu could tether their horses there, but the intention to allocate (or otherwise) a reserve remains open to interpretation. In the 1850s Paora Tau and Hakopa Te Ata-o-Tū advocated for the establishment of a resting place for Ngāi Tahu at Little Hagley Park and in 1860 a petition was presented to the Provincial Government requesting that a Māori hostel be built there. This request was turned down. Large numbers of Ngāi Tahu later camped in Hagley Park during the important hearings of the Native Land Court in 1868.14 In the mid 1970s local Māori under the Ōtautahi Māori Committee (chaired by Rongo Nihoniho) made submissions to the Minister of Māori Affairs concerning the Government's denial of the
area's alleged Native Reserve status. Soon after, land in Pages Road was gifted by the Council for the site of Ngā Hau e Whā National Marae.

(o) 57 Ngā Tūranga Tupuna - Putarikamotu, Identified Cultural Site of Significance Cultural Report SW Area Plan RTM Tau, Te Whakatau Kaupapa. The present-day remnant stand of podocarp forest at Riccarton Bush and the surrounding area was reputedly frequented by Ngāi Tahu tohunga and was an area where Kaiapoi Ngāi Tahu would go for mahinga kai.

(p) 58 Ngā Tūranga Tupuna - Waitākiri, Identified Cultural Site of Significance Te Whakatau Kaupapa. Waitakiri/Waitakari is where Bottle Lake now currently stands.

(q) 59 Ngā Tūranga Tupuna - Ōtamahua, identified in Cultural Site of Significance in Peter Jackson - Otamahua Quail Island: a link with the past. Otamahua is thought to be where children collected eggs. Many umu/earth-oven have been found on the island and a whare was observed in the 19th century by early Europeans.

(r) 60 Ngā Tūranga Tupuna - Takamatua Identified Cultural Site of Significance Cultural Report D Jolly, Operative Banks Peninsula District Plan. Takamatua was used as a nohoanga/temporary camp area and takes it's name from the stream flowing into it. A number of archaeological sites are associated to it.

(s) 61 Ngā Tūranga Tupuna - Takapuneke identified in Cultural Site of Significance Cultural Report D Jolly, Operative Banks Peninsula District Plan. Takapuneke was the kainga of the Ngāi Tahu upoko ariki (paramount chief) Te Maiharanui and is a place of immense significance in the story of the Treaty of Waitangi.

(t) 62 Ngā Tūranga Tupuna - Ōkeina, Tribal Property, NTCSA 98, David Challis – Department of Conservation. Ōkeina/Okains Bay catchment is associated with several important Pā settlements and was ancestrally, and contemporarily, a mahinga kai for Ngāi Tahu.
63 Ngā Tūran Ga Tupuna - Ihutai, identified Cultural Site of Significance, CHCH City Plan, former Maori Reserve 900 Block xii CHCH SD is contained within. NZAA sites M35/305, 296, 295, 301, 44, 45. Te Whakatau Kaupapa. Te Ihutai is an area of immense cultural and historical importance to Ngāi Tahu. Te Ihutai was part of a larger fishery used by Ngāi Tahu and was famous for its abundance and variety of fish and shellfish, including tuna (eel), kanakana (lamprey), inaka (whitebait), pātiki (flounder) and pīpī. Several settlements were located near Te Ihutai, including Raekura (Redcliffs), Te Kai a Te Karoro (Pā in South Brighton), Ōtākaro (Pā located near the mouth of the Avon River), Tauhinu-korokio (Mt Pleasant) and Te Ana o Hineraki (Moa Bone Point Cave). Whānau used to travel from the Ngāi Tahu stronghold of Kaiapoi Pā to gather kai from Te Ihutai. In 1868 the Native Land Court granted a 10 hectare Māori Reserve at Te Ihutai as a Fisheries Easement. However, in 1956 the Reserve was compulsorily acquired under the Public Works Act 1928, along with surrounding land, for a sewage treatment works for the Christchurch Drainage Board. The taking of Te Ihutai MR 900 has long been a sore point with the owners.

64 Wāhi Tapu - Kaitorete, Identified Cultural Site of Significance, Te Whakatau Kaupapa (Page 5-47), Habgood Case info.

65 Ngā Tūran Ga Tupuna - Ōhinehou, Identified Cultural Site of Significance NZAA site M36/229, area of identified pre-European settlement and settlement for trading with Europeans (Taylor:1952).

66 Ngā Tūran Ga Tupuna - Ōhinehou Archaeological site, Identified Cultural Site of Significance, NZAA site M36/229.

67 Ngā Tūran Ga Tupuna - Aua (King Billy Island), identified Cultural Site of Significance, DOC CMS vol.1 (pg.45 onwards).

68 Ngā Tūran Ga Tupuna - Horomaka Island, identified Cultural Site of Significance, DOC CMS vol.1 (pg.45 onwards).

69 Ngā Tūran Ga Tupuna - Pukerarauke (Brownes Island), identified Cultural Site of Significance, DOC CMS vol.1 (pg.45 onwards).
aab 70 Ngā Tūranga Tupuna - Purau, Identified Cultural Site of Significance, NZAA sites M36/7, 13, 14, 98 and N36/3, 36, 37, 38, 39, 40, 41, 46. Tribal history indicates that Ngāti Mamoe and Ngāi Tahu tupuna lived here. Purau contains multiple archaeological sites and the former Māori Reserve.

(b) 71 Ngā Tūranga Tupuna - Whakaraupō, identified Cultural Site of Significance, Dyanna Jolly - Capital Dredging Project Cultural Impact Assessment. This landscape has many cultural elements attributed to it, such as ancestral Pā and kainga, mahinga kai, significant episode in tribal in our history. Whakaraupō is under the direct manawhenua of Te Hapū o Ngāti Wheke.

(d) 72 Ngā Tūranga Tupuna - Kokourara, identified Cultural Site of Significance, Dyanna Jolly - Capital Dredging Project Cultural Impact Assessment. This landscape has many cultural elements attributed to it, such as ancestral Pā and kainga, mahinga kai, significant episode in tribal in our history. Koukourara is under the direct manawhenua of Ngāti Huikai.

(e) 73 Ngā Tūranga Tupuna - Akaroa, Identified Cultural Site of Significance, Takapuneke Conservation Management Plan. This landscape has many cultural elements attributed to it, such as ancestral Pā and kainga, mahinga kai, significant episode in tribal in our history. Akaroa is under the direct manawhenua of Ngāti Irakehu.

(ff) 74 Ngā Tūranga Tupuna - Wairewa / Lake Forsyth, Statutory Acknowledgement Area (NTCSA 1998), Tribal Property Lake Bed (NTCSA 1998). This landscape has many cultural elements attributed to it, such as ancestral Pā and kainga, mahinga kai, significant episode in tribal in our history. This landscape has many cultural elements attributed to it, such as ancestral Pā and kainga, mahinga kai, significant episode in tribal in our history. Wairewa is under the direct manawhenua of Ngāti Mako.

(gg) 75 Ngā Tūranga Tupuna - Tuawera, Identified Cultural Site of Significance, Te Whakatau Kaupapa. Tuawera is the Māori name
for Cave Rock at Sumner. It is here that a significant conflict with the hapū Ngāti Pohoareare took place in ancestral times.

(hh) 76 Ngā Tūranga Tupuna - Rapanui, Identified Cultural Site of Significance - Harry Evision and Mark Adams. Land of Memories: a contemporary view of places of historical significance in the South Island. Rapanui is the Māori name for Shag Rock.

(ii) 77 Ngā Tūranga Tupuna - Te Tai o Mahaanui, Identified Cultural Site of Significance and statutory acknowledgement area NTCSA 1998.

Ngā Wai sites

32. The Ngā Wai site class is comprised of the Tribal property lakebeds, river and stream networks identified in previous Cultural Impact Assessments, and water body sites identified in the NTCSA, noting that the ecological health of the entire hydrological system is of significance to Ngāi Tahu whānui. Particularly due to the intrinsic ecological connection to the health of species harvested ancestrally or contemporarily for mahinga kai purposes. These ‘sites’ are listed below:

(a) 78 Ngā Wai - Ihutai, Identified water-body of Cultural Significance, NTCSA 1998 (placename change), Operative CCC City Plan.

(b) 79 Ngā Wai - Otakaro / Avon River, Identified water-body of Cultural Significance, NTCSA 1998, Report - Sites of Cultural Significance to Ngāi Tahu in the CHCH CBD: Interim Report to inform CCDU Blueprint Development. The Ōtākaro meanders its way from a spring source in Avonhead through the city and out to sea through Te Ihutai (The Avon-Heathcote Estuary). The Ōtākaro was highly valued as an important source of mahinga kai. The foods gathered from the Ōtākaro included pātiki (flounder), tuna (eels), pūtakitaki (paradise ducks), pārera (grey ducks), raipo (sp. of duck), tataa (brown duck), pāteke (teal), īnaka (whitebait) and kōkōpū (native trout). On the banks of the river plants such as āruhe (fernroot) and kāuru (root of the tī kōuka/cabbage tree) were also gathered. Wiremu Te Uki, an elder of the Kaiapoi Ngāi Tahu claimed a number of mahinga kai sites along the Avon River and
along the New Brighton coastline in 1880 when he gave evidence before a Royal Commission established to investigate the Ngāi Tahu Claim. By this time, Wiremu Te Uki was one of the few remaining elders who had signed Kemp’s Deed (the Canterbury Purchase). His claim to mahinga kai along the Ōtākaro was made on behalf of the Kaiapoi Ngāi Tahu. The areas he claimed as mahinga kai were Te Kai-a-Te Karoro (South New Brighton), Rua-te-whati-awa, Pohoareare and Opawa.

(c) 80 Ngā Wai - Ōpāwaho / Heathcote River, Identified water-body of Cultural Significance NTCSA 1998, Cultural Report SW Area Plan RTM Tau, SW Area Plan.

(d) 81 Ngā Wai - Te Heru o Kahukura (A stream running at the back of Addington Hospital), identified water-body of Cultural Significance, Cultural Report SW Area Plan RTM Tau, SW Area Plan.

(e) 82 Ngā Wai - Ōmokihi / Waimokihi (Spreydon Stream), identified water-body of Cultural Significance, Cultural Report SW Area Plan RTM Tau, SW Area Plan.

(f) 83 Ngā Wai - Kā Putahi (Kaputone Creek), identified water-body of Cultural Significance Cultural Report Belfast Area Plan RTM Tau, Belfast Area Plan.

(g) 84 Ngā Wai - Otuakaikino (South Branch of Waimakariri), identified water-body of Cultural Significance, Cultural Report Belfast Area Plan RTM Tau, Belfast Area Plan.

(h) 85 Ngā Wai - Wairarapa, identified water-body of Cultural Significance. Tributary of Ōtakaro/Avon River.


(j) 87 Ngā Wai - Orakipaoa (Main south branch of Ōtakaro / Avon, flows past Riccarton House at Dean's Bush (Putarikonominu)),

NGA91486 4658972.1
Identified water-body of Cultural Significance. Tributary of Ōtakaro/Avon River.

(k) 88 Ngā Wai - Ōhiriri (Ōkana River), identified water-body of Cultural Significance, Te Whakatau Kaupapa. Main awa/river of Ngāti Mako.

(l) 89 Ngā Wai - Te Waihora (Tribal Property), Identified water-body of Cultural Significance, NTCSA 1998.

(m) 90 Ngā Wai - Wairewa / Lake Forsyth, Identified water-body of Cultural Significance, NTCSA 1998.

(n) 91 Ngā Wai - Ōinaka (Grehan Stream), Identified water-body of Cultural Significance Cultural Report D Jolly, Operative Banks Peninsula District Plan.

(o) 92 Ngā Wai - Wai-iti (Balguerie Stream), Identified water-body of Cultural Significance Cultural Report D Jolly, Operative Banks Peninsula District Plan.

(p) 93 Ngā Wai - Waipirau (Walnut Stream), Identified water-body of Cultural Significance Cultural Report D Jolly, Operative Banks Peninsula District Plan.

(q) 94 Ngā Wai - Pakaiariki (Small stream - Aylmers Valley), Identified water-body of Cultural Significance Cultural Report D Jolly, Operative Banks Peninsula District Plan.

(r) 95 Ngā Wai - Puharakekenui (Styx River), Identified water-body of Cultural Significance, Cultural Report Belfast Area Plan RTM Tau, Belfast Area Plan. Pūharakekenui (Styx River) was an important mahinga kai for local Ngāi Tahu. Foods gathered from Pūharakekenui included tuna (eel), kanakana (lampreys), waikōura (crayfish), and a variety of other native fish. In 1868 the Crown granted the Pūharakekenui Māori Reserve located between Pūharakekenui (Styx River) and Te Riu o Te Aika Kawa (Brooklands Lagoon).

(s) 96 Ngā Wai - Te Tai o Mahaanui, Identified water-body of Cultural Significance NTCSA 1998.
CONCLUSION

33. It is my opinion that the schedule of SoNTCS warrants the protection of the District Plan. While there are existing methods which can be used to protect sites of significance to tangata whenua, the limitations of these do not allow for appropriate recognition and protection commensurate with the significance of the sites.

34. The methodology used to compile sites of NTCS for inclusion in the Christchurch District Plan was to collate existing information on sites in the Christchurch District. In my opinion these represent sites where the likelihood of disturbance to specific tangible and intangible cultural values is greater than elsewhere. In my opinion, these sites deserve the protection of the District Plan.

35. Ngāi Tahu have provided, and can continue to provide, mapping of sites of significance with the relative planning provisions to ensure the recognition and protection Ngāi Tahu’s Heritage within the Christchurch District.

Kyle Moore Davis
10 December 2015
Appendix 1: Discrepancies between Silent Files in the notified plan and Te Whakatau Kaupapa
Map of Silent Files in CHCH District
-CHCH District Plan versions in red
-Te Whakatau Kaupapa versions in light green
SITES OF CULTURAL SIGNIFICANCE TO NGĀI TAHU IN THE CHRISTCHURCH CENTRAL BUSINESS DISTRICT

INTERIM REPORT TO INFORM CCDU BLUEPRINT DEVELOPMENT

Prepared for Te Awheawhe Rū Whenua

By Takerei Norton (Te Rūnanga o Ngāi Tahu) & Helen Brown (NZ Historic Places Trust)

Peer reviewed by Dr. Rawiri Te Maire Tau
ko taku ture i ahu mai i tōku tupuna i a Tū-Āhu-riki

my laws stem from my ancestor, Tū-āhu-riki

- Pita Te Hori

mō tātou, ā, mō kā uri ā muri ake nei

for us and our children after us
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1.0 HE KUPU WHAKATAKI - INTRODUCTION

1.1. Scope of Report

This brief report provides an overview of the key areas of cultural significance to Ngāi Tahu Whānui in the Christchurch Central Business District (CBD). The report is intended for use by Ngāi Tahu, Christchurch Central Development Unit (CCDU), Canterbury Earthquake Recovery Authority (CERA) and other stakeholders to inform work on development of the ‘blueprint’ for the Central City. The report complements and adds depth to the Ngāi Tahu history and values already outlined in the Central City Plan. It is intended to assist thinking around the realisation of the Central City Plan’s stated vision and implementation, specifically as regards building Ngāi Tahu heritage back into the Central City.

Ngāi Tahu regard this report as a starting point only – it is a brief baseline document – further discussion, consultation, research and engagement is required to build on this foundation in order that it may inform the Christchurch rebuild beyond the blueprint phase.

1.2. Tāhuhu Kōrero - Background Information

The Ngāi Tahu migration to Canterbury was led by the hapū, Ngāi Tuhaitara, and the sons of Tū-āhu-riri, Taane-Tiki, Moki and Tūrakautahi. The waka (canoe) that brought them to the region was the Makawhiua, whose captain was the rangatira (chief), Maka. Once Ngāi Tuhaitara had established Kaiapoi Pā as their principal fort, the leading chiefs such as Maka, Huikai, Turakipō, Te Ake, Hika-tutae, Te Rakihakaputa, Whakuku, Makō and Te Ruahikihiki established the mana (authority) of Ngāi Tuhaitara to the land by occupation and intermarriage.

The main areas of Ngāi Tahu (Ngāi Tuhaitara) occupation in the Greater Christchurch region were at Kaiapoi, Akaroa, Wairewa (Little River), Rāpaki, Taumutu and Koukourarata (Port Levy). The attraction of the Christchurch City area to Ngāi Tahu was the interconnected network of wetlands, streams and tributaries which were highly treasured as an invaluable source of mahinga kai (food and resource gathering). During the warmer months of spring to autumn the chiefs including Maka, his brother Huikai, Tu-raki-pō, and Urihia arranged themselves and their people on the outer suburbs of what we now know as the Christchurch CBD. From here, they harvested food from the swamp lands before eventually returning to their principal pā at Kaiapoi for the winter.

The two main kainga nohoanga (village settlements) situated within the CBD area were Puāri and Tautahi located on the banks of the Ōtākaro (Avon River). Although Puāri and Tautahi were the primary settlement areas, the entire CBD was accessed and used by Ngāi Tahu for food gathering and travelling. Subsequently there is a possibility of unearthing cultural remains throughout the CBD as evidenced by the discovery of isolated burials at various locations across the city including the YMCA site on Hereford Street and the visitor centre of Christ Church Cathedral in Cathedral Square. The

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1 The “Past, Present and Future” section of the Central City Plan provides an overview of the tangata whenua history and associations within the Central City area. “Respect for the Past” is one of the plan’s stated guiding principles and the “recognising character project” in the plan makes reference to key Ngāi Tahu sites and values and a commitment to the engagement of Ngāi Tahu with regard to this project.

2 Ngāi Tuhaitara was an earlier name used for Ngāi Tū-āhu-riri. When Kaiapoi Pa fell, the people adopted Ngāi Tū-āhu-riri as their hapū name as opposed to the older, Ngāi Tuhaitara.
Canterbury Museum also holds some important taonga Māori that have been recovered from Ōtākaro, including a canoe paddle made of mānuka.

Traditional Ngāi Tahu (Ngāi Tū-āhu-ri'i) manawhenua (tribal authority) in Christchurch was altered forever in 1848 when the Canterbury Purchase was signed. The purchase agreement had devastating consequences for Ngāi Tahu. Importantly, the Ngāi Tahu rangatira who signed the agreement believed that their mahinga kai including Puāri and Tautahi would be set apart for them as stated in the Māori text of the Deed. However, the meaning of the term ‘mahinga kai’ was interpreted differently in the English and Māori versions: Ngāi Tahu interpreted mahinga kai to mean all places from which food and resources were gathered whereas the English translation narrowly defined mahinga kai as “cultivations.”

In 1868 the Native Land Court met in Canterbury and specific claims were made by Ngāi Tahu to key locations within Christchurch City; Hakopa Te Ata-o-Tū claimed “Ōtautahi” and Pita Te Hori claimed “Puāri” on behalf of their people, the “Kaiapoi Ngāi Tahu”. On 28 April 1868 the claims to Tautahi and Puāri were dismissed by the Court on account of the lands having been previously sold by the Crown. Over 100 years later, claims to Tautahi and Puāri were again brought as part of the wider Ngāi Tahu Claim (Wai 27).

While Ōtautahi was formerly the name of a specific site in central Christchurch, it was adopted by Mr. Te Ari Taua Pitama of Ngāi Tūāhu-ri'i as the general name for Christchurch in the 1930s. Before this, Ngāi Tahu generally referred to the Christchurch area by suburb, thus: Pū-taringa-motu (Riccarton), Ōpawa, Puāri (Central Christchurch West), Ōtautahi (Central Christchurch East) and Te Kai-a-Te-Karoro (New Brighton). ‘Karaitiana’, a Māori transliteration of the English word ‘Christian’ or ‘Christianity’ was also a name used by Ngāi Tahu to refer to the whole of Christchurch City.3

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3 Goodall et al 1990:5-20.
The following list includes the names of the “Kaiapoi Ngāi Tahu” on whose behalf the claims to mahinga kai in Christchurch were brought by Hakopa Te Ata-o-Tū and Pita Te Hori in 1868. Among them are many important Ngāi Tahu leaders and advocates who guided their people through the turbulent colonial period. The descendants of these people are the manawhenua of Christchurch Central City today.

Hakopa te Ata-o-Tū
Wi Naihira
Paratene Tamanuiarangi
Pita te Hori
Aperahama te Aika
Arapata Koti
Wiremu te Uki
Tioti Pita
Manahi Iri
Pita Mutu
Wakena Kokorau
Wirihana Kirikau
Rewite te Akau
Arama Tahuna
Herewine te Wakaawhi
Rueru Irakapua
Tiaki Pareti
Haata Toromi
Hera Kura
Himiona Pohata
Hapaki
Hakana
Henare Korako
Teira Turakina
Hapimanawa te Kawe
Hakuira
Hemi Pukahua
Tukarua tororo
Hone Potoko
Tare Wiremu
Koro Maitai
Hapurona Taupata
Hoani Maka
Hopa Paura
Rupene Kuri
Reihana Tuoho
Horomona Iwik
Meihana
Harawira Tarakau
Murua
Matana Piki
Tuini Piharau
Rini Waipunahau
Paora Taki
Ripene Waipapua
Hoani Uru
Erueti Tihema
Teone Rehu
Matene Rehu
Pohipi te Orahui
Manihera te Apehu
Peneamine Parekuku
Rainha Hutai
Mikaera Turangatahi
Hapakuku Kairua
Hohepa Huria
Tamati te Ao
Mohi te Waihe
Horomona Haukeke
Hoani Korako
Henare Tawhiri
Watarauhi Koeti
Kotihotihoi
Teoti Wiremu te Hau
Paora Tau
Wi Rehua
Paora Tuere
Mohi Patu
Wirihana Piro
Maka Mokomokoko
Turi te Wera
Hakopa Hutai
Pene Pukuhau
Hoani Hapi te Ao
Mohi te Aika
Here Whita
Te Wepu
Tiemi Hapakuku
Phil Ryan (te Waihie)
Tona te Ataotu
Raruhia
Te Kiwha
Thomas Eustace Green
Pauri
Riki Pana
Haria Te Urikore
Potete Kehaia
Harata te Raurakau
Tame Kahutara
Tiri

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2.0 SITES OF CULTURAL SIGNIFICANCE TO NGĀI TAHU IN THE CBD

2.1 Repō Raupō – Wetlands

The Ōtākaro (Avon River) and Ōpāwaho (Heathcote River) supported extensive wetlands in the Christchurch region. The interlinking waterways and swamps provided vast quantities of natural resources and were highly valued by Ngāi Tahu as a rich food gathering area. The foods gathered included a variety of plants, waterfowl and native fish including raupō (bulrush), tutu (plant sp.), āruhe (fernroot), harakeke (flax), tataa (brown duck), pārera (grey duck), pūtakitaki (paradise duck), raipo (duck sp.), tuna (eel), īnaka (whitebait), kokopū (native trout), koukoupara (cockabullies) and pārera (grey ducks). Mill Island, near the corner of Hereford Street and Oxford Terrace, was a well-known place for gathering īnaka (whitebait).5

2.2 Tautahi

“Nana i korero mai tenei whakapapa, take whenua a Maka, Nona tetahi whenua e tata ana ki Tawera i te takiwa o Otautahi.”

His ancestral right and claim to this land was from Maka and Huikai of Ngāi Tuhaitara whose lands bordered the Waimakariri into Christchurch.

- Hakopa Te Ata-o-Tū

The extract above articulates the right of Hakopa Te Ata-o-Tū and the Kaiapoi Ngāi Tahu to the lands between the Waimakariri and Christchurch that were originally settled by the two brothers Maka and Huikai.

Tautahi is a mahinga kai (food and resource gathering place) and kainga noh o anaga (village settlement) located on the banks of the Ōtākaro (Avon River). There are numerous references to the kainga nohoanga’s location but all place it within the same general area: the junction of Frees Creek and the Ōtākaro, or St Mary’s Creek and the Ōtākaro, or near Kilmore St close to the present day Christchurch City Fire Station. The settlement was established by Tautahi, the son of the Ngāi Tahu rangatira (chief) Huikai. Tautahi and his people stayed at this site during their frequent visits to Christchurch on a seasonal basis to gather kai.

In 1868 Hakopa Te Ata-o-Tū, a leading Ngāi Tahu warrior and defender of Kaiapoi Pā, claimed Tautahi as a mahinga kai for Ngāi Tahu on behalf of the Kaiapoi Ngāi Tahu. While there were no other claimants, the claim was

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5 Goodall et al 1990; Taylor 1952; Tī Kouka Whenua Website; NZHPT draft registration report for Otakaro/Puāri Historic Area (n.d.) NZHPT Southern Regional Office, Christchurch. Unpublished report.
dismissed because the land had already been sold by the Crown. A further unsuccessful claim to Tautahi was brought as part of the wider Ngāi Tahu Claim (Wai 27) in 1986.

In 2007 the New Zealand Historic Places Trust Pouhere Taonga registered “Tautahi Pā”, encompassing the banks of the Ōtākaro between Madras and Barbadoes Streets, as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of Tautahi to Ngāi Tūāhuriri, Ngāi Tahu.

2.3. Tautahi Rua Kōiwi

Kōiwi tangata (human remains) were discovered at the location of the now St. Luke’s Vicarage property during site levelling for the building’s construction in the 1860s. This site is believed to be the burial place of Tautahi. Subsequent references do not indicate whether the remains were re-interred or relocated elsewhere however, the site is still respected as the location of Tautahi’s final resting place. As such, it has important spiritual and traditional values to manawhenua. In 2008 the New Zealand Historic Places Trust Pouhere Taonga registered “Tautahi Rua Kōiwi”, the land beneath St Luke’s Vicarage, as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of the site to Ngāi Tūāhuriri, Ngāi Tahu.

2.4. Puāri

“Ko Tuahiriri, ahakoa kua mate ia kei te mau ano ona uri he maunga nunui ana o tenei motu . . .”

- Pita Te Hori

Pita Te Hori was the first Upoko Rūnanga of the Kaiapoi Ngāi Tahu and his primary role was to represent his people and their ancestral rights to their land. In 1868 Pita Te Hori claimed Puāri as a mahinga kai. However his claim was dismissed as the land had already been sold by the Crown. A further unsuccessful claim to Puāri was brought as part of the wider Ngāi Tahu Claim (Wai 27) in 1986.

Puāri is a mahinga kai (food and resource gathering place) and kainga nohoanga (village settlement) located on the banks of the Ōtākaro. While the name Puāri dates from as recently as the 19th century, the area is believed to have first been occupied more than 700 years ago during the Waitaha period of Māori occupation. Puāri refers to a large area within the extensive wetlands that later became the Central City. Puāri is centred on the riverbanks encompassing the sites occupied today by the Provincial Chambers, Law Courts, Town Hall and Victoria Square. Puāri remained

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Pita Te Hori (ca. 1868). Photographer unknown. Alexander Turnbull Library PA2-2234.
one of the principle mahinga kai in Christchurch up to the Ngāi Tahu signing of the Canterbury Purchase in 1848.

2.5. Puāri Pā Urupā

The urupā (burial place) for Puāri was situated in sandhills set back from the Ōtākaro on the site of the former Christchurch Public Library at the intersection of Cambridge Terrace and Hereford Street. As late as 1853, it has been recorded that kōiwi tangata (human remains) could be seen laid side by side on this site in rows barely covered with sand. Bishop Harper lived in a small cottage on Cambridge Terrace in the block between Hereford and Worcester Streets in the mid 1850s at which time his children “sometimes turned up a Māori skeleton or other relic of prehistoric days.” The extent of the urupā is unknown - it likely extends on to adjacent lots. In 2005 the New Zealand Historic Places Trust Pouhere Taonga registered “Puāri Pā Urupā” (site of the Former Public Library) as a Wāhi Tapu under the Historic Places Act 1993 as an acknowledgement of the significance of the site to Ngāi Tūāhuriri, Ngāi Tahu.

2.6. Ōtākaro – Avon River

“Ko Ōtākaro te ingoa o te awa nei (Avon). Nāku tenei whenua.”

“Ōtākaro is the name of Avon. The land belongs to me.”

- Wiremu Te Uki, April 3, 1880.

The Ōtākaro meanders its way from a spring source in Avonhead through the city and out to sea through Te Ihutai (The Avon-Heathcote Estuary). The Ōtākaro was highly valued as an important source of mahinga kai. The foods gathered from the Ōtākaro included pātiki (flounder), tuna (eels), pūtakitaki (paradise ducks), pārera (grey ducks), raipo (sp. of duck), tataa (brown duck), pāteke (teal), īnaka (whitebait) and kōkopū (native trout). On the banks of the river plants such as āruhe (fernroot) and kāuru (root of the ī tī kouka/cabbage tree) were also gathered.

Wiremu Te Uki, an elder of the Kaiapoi Ngāi Tahu claimed a number of mahinga kai sites along the Avon River and along the New Brighton coastline in 1880 when he gave evidence before a Royal Commission established to investigate the Ngāi Tahu Claim. By this time, Wiremu Te Uki was one of the few remaining elders who had signed Kemp’s Deed (the Canterbury Purchase). His claim to mahinga kai along the Ōtākaro was made on behalf of the Kaiapoi Ngāi Tahu. The areas he claimed as mahinga kai were Te Kai-a-Te Karoro (South New Brighton), Rua-te-whati-awa, Pohoareare and Opawa.

-Ko taku hakoro te kaitiaki o Pohoareare – kei kona a matou tupapaku.”

“My father was the guardian of Pohoareare, our dead are buried there.”

- Wiremu Te Uki, April 3, 1880.

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9 Taylor 1952; The NZHPT Register of Historic Places, Southern Regional Office, Christchurch; Tī Kouka Whenua Website
10 Wiremu Te Uki to H.K. Tairora in transcript of proceedings from the Smith-Nairn Royal Commission hearings, April 3 1880. [From a copy provided by Dr. Te Maire Tau].
11 Lamb 1981:2; Goodall et al 1990; Taylor 1952; Ti Kouka Whenua website.
12 Wiremu Te Uki to H.K. Tairora in transcript of proceedings from the Smith-Nairn Royal Commission hearings, April 3 1880. [From a copy provided by Dr. Te Maire Tau].
The Ōtākaro was an important travel route that was part of the interconnected network of trails that wove through the swampy marshlands of Christchurch providing access to specific mahinga kai and kāinga nohoanga. In particular, Ōtākaro was the main access route from the coastline and mahinga kai nohoanga located around Te Ihutai (The Avon-Heathcote Estuary) to what is now the centre of Christchurch. Other trails followed the drylands located throughout the interconnected waterways and swamps.

2.7.  Tī Kouka Fishing Marker

A tī kouka (cabbage tree) that was used as a fishing marker by local Māori in the 19th century stood on the northeast corner of the CBD in the grounds of Englefield Lodge until its removal in 1922. The tī kouka was formally replaced in 1994. A small monument sited next to the William Guise Brittan Memorial Garden on the corner of Fitzgerald Avenue and Avonside Drive commemorates the Ngāi Tahu allocation of fishing sites in the area. The wider Christchurch area was divided into areas of land called wakawaka which had clearly delineated boundaries and were allocated to various family groupings for their use.

2.8.  Market Square

Market Square, currently known as Victoria Square, was an important site of early trading between Ngāi Tahu and European settlers. Many Ngāi Tahu, particularly Ngāi Tūāhuriri from Kaiapoi came to Market Square to sell their produce. Thus, Ngāi Tahu were integrally involved in the earliest commercial activity in the burgeoning city. The market was a lively event with horses and dogs accompanying the Ngāi Tahu sellers. The disruption caused the Provincial Government to provide Little Hagley Park as an alternative area for visiting Ngāi Tahu to tether their horses. Market Square was also part of the expansive Puāri mahinga kai area. In 1994 a pouwhenua (traditional marker) depicting Waitaha and Ngāi Tahu tipuna (ancestors) and mahinga kai was crafted by local carver Riki Manuel and erected in the square.

2.9.  Little Hagley Park

Little Hagley Park is the sliver of land between Harper Avenue and Carlton Mill Road. In the colonial period it became a meeting and resting place for Ngāi Tahu, mostly Ngāi Tūāhuriri, who often travelled great distances to Christchurch to sell or trade their produce, particularly at the nearby markets in Market Square (Victoria Square). According to some accounts the Provincial Government agreed to set aside a Reserve for Ngāi Tahu in Little Hagley Park in 1858. The Provincial Government certainly agreed that Ngāi Tahu could tether their horses there, but the intention to allocate (or otherwise) a reserve remains open to interpretation.

In the 1850s Paora Tau and Hakopa Te Ata-o-Tū advocated for the establishment of a resting place for Ngāi Tahu at Little Hagley Park and in 1860 a petition was presented to the Provincial Government.

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13 Christchurch City Council (n.d.) Englefield historic area: research report by Heritage Management Services for CCC. Christchurch City Council heritage files. Unpublished report.
requesting that a Māori hostel be built there. This request was turned down. Large numbers of Ngāi Tahu later camped in Hagley Park during the important hearings of the Native Land Court in 1868. In the mid 1970s local Māori under the Ōtautahi Māori Committee (chaired by Rongo Nihoniho) made submissions to the Minister of Māori Affairs concerning the Government’s denial of the area’s alleged Native Reserve status. Soon after, land in Pages Road was gifted by the Council for the site of Ngā Hau e Whā National Marae.

14 Some Ngāi Tahu may have camped in Little Hagley Park at this time however newspaper reports of the day indicate that it was probably some distance away, nearer to the centre of Hagley Park.

15 Goodall 1990; Taylor 1952; Lyttelton Times in Grey River Argus 9 May 1868; Tī Kouka Whenua Website; The Timaru Herald 29 April 1868.
Map 1: Map of the CBD showing areas of cultural significance to Ngāi Tahu (The Office of Te Rūnanga o Ngāi Tahu).
## 3.0 THEMES AND OPPORTUNITIES

This section outlines themes and opportunities arising from the Ngāi Tahu cultural heritage sites identified in the CBD.

<table>
<thead>
<tr>
<th>Cultural Site</th>
<th>Theme and Opportunities</th>
</tr>
</thead>
</table>
| Little Hagley Park   | • Opportunities to recognise the historical land grievance issues associated with this site through site specific response  
                        • Nohoanga  
                        • If a major public facility is developed within Hagley Park there are opportunities to reference Ngāi Tahu associations                                                                                   |
| Market Square        | • Site of cross-cultural exchange  
                        • Markets/trade/resources/commerce  
                        • Mahinga kai  
                        • Demolition of buildings around Market Square may present opportunities - what are the plans for the Crown Plaza site on the northwest corner? Potential reinstatement of the original linkage to Victoria Street – an important resource route providing access to Papanui Bush in the early years of European settlement when Market Square was the commercial hub.  
                        • Association and physical linkage with Puāri and Ōtākaro                                                                                                                          |
| Ōtākaro              | • The values and significance of Ōtākaro to Ngāi Tahu are a key anchor in the Central City Plan  
                        • Transport – Māori and Pākehā – tauranga waka, nohoanga  
                        • Recreation, play  
                        • Mahinga Kai  
                        • Trade  
                        • Ara Tawhito – navigation through the swamp                                                                                                                                           |
| Puāri Pā             | • Mahinga kai values  
                        • Settlement site associated with the earliest period of Māori occupation in Christchurch through to the 19th century and with cultural heritage values and associations through to the present day  
                        • The lack of reserves and recognition of Ngāi Tahu utilitarian and cultural sites in Christchurch has been a point of contention - opportunities to address the historical land grievance issues associated with this site  
                        • Ngāi Tahu Property ownership of law courts sites  
                        • Physical connection with Market Square which was associated with the later colonial period of Ngāi Tahu activity in the burgeoning city in the 19th century |
| Puāri Pā Urupā | • While this site is in private ownership, initial conversations between the landowner, Ngāi Tahu, CCC and NZHPT have taken place regarding the potential to reference Ngāi Tahu values in a rebuild. The landowner is open to considering such an approach. CCC has indicated the potential to offer financial support in some capacity for the development of a design that fits with the Ngāi Tahu vision to build Ngāi Tahu heritage back into the city.  
• The site is adjacent to the CCC Civic building owned by Ngāi Tahu Property.  
• Adjacent to Ōtākaro with the potential for linkage to Ōtākaro River project.  
• Despite extensive earthworks on site to remove foundations, no koiwi were uncovered, nor any Māori archaeology. |
| Tautahi Pā | • Place of trade, resource gathering, mahinga kai, a high point in the swamplands.  
• Site associated with the settlement, use and foundation of ‘the city’ in both Māori and Pākehā terms - it later became the location for the Bricks wharf which was the unloading point for longboats in the early years of European settlement.  
• Proximity to Market Square (half a mile upstream) where the business area of the developing city was located in the mid 19th century – Market Square was an important site for Ngāi Tahu in terms of trade.  
• Note that the registered area of Tautahi Pā is indicative only and limited to the riverbanks in order to avoid any encroachment on private property rights. Should opportunities arise for public ownership of land in the wider vicinity, activities and use associated with the identity of the city, memorialisation, community space, have synergies with the cultural heritage of the place which is strongly associated with Ngāi Tahu occupation and the later burgeoning development of the city.  
• There is an existing conservation plan for the riverbank area of Tautahi Pā/The Bricks.  
• The site is adjacent to the Avon loop red-zoned residential land for which interim land management options are currently being considered – are there synergies with the treatment of Tautahi Pā and the adjacent land to the east across the river?  
• Highest readily navigable point of the river – tauranga waka for Māori and Pākehā.  
• Opportunities to recognise the historical land grievance issues associated with this site |
| Tautahi Rua Kōiwi | • As the burial place of our city’s namesake, the site itself and/or the surrounding area presents opportunities to acknowledge the city’s association with Tautahi.  
• An anchor point in the cityscape, site of memory, identity.  
• The proximity of this site to Ōtākaro has been amplified spatially by the loss of heritage buildings along Cambridge Terrace which may present opportunities for visual or thematic linkage to the river which was the access route, the ara through the swamplands.  
• Opportunities for pou whenua/on site interpretation have been discussed on numerous occasions over the years. There is support from the Church and Ngāi Tūhunui in this regard.  
• The site is privately owned by the Church Property Trustees. The Vicarage building remains on the site and the owners are currently repairing earthquake damage sustained. |
| Ti Kouka Fishing Marker | • A high level concept design for the Wards Brewery site on the opposite corner has been developed which references the heritage values of that site including the heritage buildings associated with the brewery and aspects of the Māori history of the area – the concept includes an idea to construct a very tall pouwhenua-type element - also mass planting of tī kouka – concept only at this stage  
• Edge of the city place of water sports historically, water craft in the area rowing clubs here, recreation, watercraft, fishing, mahinga kai  
• This site adjoins the Avon Loop which was later heavily utilised by rowing clubs and for boating regattas and races on account of its relatively deep water |
| Wetlands | • The high value that Ngāi Tahu places on wetlands particularly as a source of mahinga kai  
• The importance of Christchurch to Ngāi Tahu was for mahinga kai with the main pā being located at places such as Kaiapoi, Rāpaki, Koukourarata, Taumutu  
• The differing views of early settlers who drained the wetlands in order to build the city of Christchurch  
• The biodiversity values that are associated with wetlands  
• To create a series of wetlands within the CBD as a reminder of its past landscape |
4.0 REFERENCES


Lyttelton Times in Grey River Argus 9 May 1868 (“The session of the Native Land Court has brought an influx of natives, which for the last few days has given a novel aspect to Christchurch...”)


Timaru Herald 29 April 1868 (“The Maoris encamped in Hagley Park continue to receive reinforcements almost every day...”)

Appendix 2
INTERIM LAND MANAGEMENT OPTIONS FOR CHRISTCHURCH RESIDENTIAL RED ZONES

AREAS OF CULTURAL SIGNIFICANCE TO NGĀI TAHU IN THE CHRISTCHURCH RESIDENTIAL RED ZONES

Report produced by Takerei Norton (Te Rūnanga o Ngāi Tahu) and Helen Brown (The New Zealand Historic Places Trust Pouhere Taonga)
mō tātou, ā, mō kā uri ā muri ake nei

_for us and our children after us_

This is the vision adopted by the former Ngāi Tahu Māori Trust Board to guide the work of the iwi through the settlement and implementation of the Ngāi Tahu Claim to the Waitangi Tribunal, known as Wai 27 or Te Kerēme

Photograph on the Front Cover:  Kā Pākihi Whakatekatek a o Waitaha – _The Canterbury Plains_ (Edmund Norman, ca1855, D-001-032, Alexander Turnbull Library)

This drawing on the front cover shows the Christchurch landscape prior to European settlement. The painting shows the large size of Te Ihutai (The Avon-Heathcote Estuary) and the Ōpāwaho (Heathcote River). In the background the great forest stands of Pūtaringamotu (Deans Bush) and Tāpapanui (Papanui) can be seen, which were important mahinga kai for local Ngāi Tahu. The name Kā Pākihi Whakatekatek a o Waitaha derives from the reunion between the Waitaha rangatira Rākaihautū and his son Rakihouia with their respective travelling parties in South Canterbury. After the challenges of crossing mountain ranges, forcing their way through the tangled growth of plain and hill-side, making their way through dense forests, and over the rugged ridges of Otago and Southland they rejoiced in the ease of travel along the edges of the Canterbury Plains. It was the joyful march of reunion along the Plains which led to them being named ‘Kā Pākihi Whakatekateka o Waitaha’, ‘_The open plains where Waitaha walked proudly._’ Pākihi is an area where no trees grow and ‘whakatekateka’ is an archaic term meaning ‘to create pride or to exhibit pleasure’. Another view is that whakatekateka has a different archaic meaning of ‘seedbed’ which offers the translation, ‘_The treeless seedbed of Waitaha_’, referring to the region where the tribe first settled and multiplied.

Acknowledgements

We would like to acknowledge Dr Te Maire Tau for reviewing the report and Iain Gover of Te Rūnanga o Ngāi Tahu for preparing the maps.
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1.0 HE KUPU WHAKATAKI - INTRODUCTION

1.1. He Kupu Whakataki – Introduction

The area now known as Christchurch is of special cultural and historical significance to Ngāi Tahu. Prior to European settlement, Ngāi Tahu, and before them Ngāti Mamoe and Waitaha, maintained numerous permanent and temporary kāinga and pā (habitation sites) within the Greater Christchurch area. From these settlements, Ngāi Tahu gathered and utilised natural resources from the network of springs, waterways, wetlands, grasslands and lowland podocarp forests that abounded along the Ōpāwaho (Heathcote), Ōtakaro (Avon), Pūharakekenui (Styx), Whakakume (Cam River at Tuahiwi) Ruataniwha (Cam River at Kaiapoi) rivers and around Te Ihutai (Avon Heathcote Estuary), Te Oranga (Horseshoe Lake) and Te Riu o Te Aika Kawa (Brooklands Lagoon). Many of these areas now lie within or in proximity to residential red zoned land which has been so badly damaged by the earthquakes that it is unlikely it can be rebuilt on for a prolonged period. Interim and permanent land management options for these areas present significant opportunities to reinforce and re-establish Ngāi Tahu historic and contemporary connections with the rivers, land and taonga. Recognising and incorporating tangata whenua values into future restoration and development of these areas will strengthen cultural identity and wellbeing.

It is understood that some areas of the residential red zoned land is more likely than others to be maintained permanently in a ‘vacant’ state due to its unsuitability for land remediation for the purposes of rebuilding. Ngai Tahu wishes to be advised at an early stage of those areas being considered for permanent options.

A small number of recorded Maori archaeological sites are located within the residential red zone. The presence of recorded archaeology combined with tribal history indicates a potential for the presence of unrecorded sites. Ngai Tahu therefore recommends that archaeological assessments of all residential red zoned land be undertaken to inform decision-making about interim and permanent land use options. In addition to archaeological sensitivity around waterways, Ngai Tahu seeks riparian buffer zones of at least 20 metres along both sides of rivers to support values associated with mahinga kai, indigenous vegetation and water quality.

Figure 1: Map of the Christchurch Residential Red Zones.

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1.2. Te Rūnanga o Ngāi Tahu Aspirations for Restoration and Development in the Residential Red Zones

**Goal:** Actively involve Ngāi Tahu in planning and decision-making for the restoration and development of residential red zones, and protect and restore values significant to Ngāi Tahu.

**Objective 1** Restore and develop the residential red zones for recreation, tourism, ecology, storm water treatment, flood management and hazard mitigation, including sea level rise.

**Objective 2** Acknowledge, recognise and provide for Ngāi Tahu kawa, tikanga, history and mana through active involvement and partnership between hapū and rūnanga, the local community, government and CERA, the councils and land developers. Achieve this through increased support for, focus on and structured inclusion of Ngāi Tahu communities in decision-making.

**Objective 3** Involve hapū and rūnanga in the recognition, protection and preservation of wāhi tapu, wāhi taonga and cultural values, including archaeological assessment of significant sites, cultural interpretation and monitoring, and protection and restoration of mahinga kai.

**Objective 4** Recognise and include Ngāi Tahu historic and contemporary culture, heritage, and whakapapa/memory in public spaces, structures and interpretation materials through the incorporation of suitable designs, motifs, pou whenua, whakairo (carvings), art, sculpture, legacy stories, names and signage.

**Objective 5** Restore, protect and enhance indigenous flora, fauna, habitats, ecosystems and biodiversity, particularly those associated with waterways, wetlands, grasslands and lowland podocarp forests that were once evident in the area, and in and around traditional mahinga kai sites.

**Objective 6** Provide for the cultural harvest and long-term utilisation of natural resources.

**Objective 7** Protect and restore the Ōtakaro /Avon River, Pūharakekenui/Styx River, Ruataniwha/Cam River at Kaiapoi and their catchments from contamination and sedimentation, particularly through the improved treatment of storm water run-off. Include a riparian buffer zone of at least 20 metres along both sides of the rivers to support sustainable indigenous riparian vegetation, allow for natural succession, control weeds and meet most aquatic functions.

**Objective 8** Use the environment as natural infrastructure for the appropriate use, reuse, treatment and disposal of water. Reduce and prevent waste and pollution to air, land and water, and investigate and invest in alternative water, wastewater, storm-water and energy systems.

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2.0 AREAS OF CULTURAL INTEREST TO NGĀI TAHU IN THE RESIDENTIAL RED ZONES

2.1. Residential Red Zone at Southshore

**Te Ihutai (Avon-Heathcote Estuary)**

Te Ihutai is an area of immense cultural and historical importance to Ngāi Tahu. Te Ihutai was part of a larger fishery used by Ngāi Tahu and was famous for its abundance and variety of fish and shellfish, including tuna (eel), kanakana (lamprey), inaka (whitebait), pātiki (flounder) and pīpī. Several settlements were located near Te Ihutai, including Raekura (Redcliffs), Te Kai a Te Karoro (Pā in South Brighton), Ōtākaro (Pā located near the mouth of the Avon River), Tauhinu-korokio (Mt Pleasant) and Te Ana o Hineraki (Moa Bone Point Cave). Whānau used to travel from the Ngāi Tahu stronghold of Kaipori Pā to gather kai from Te Ihutai. In 1868 the Native Land Court granted a 10 hectare Māori Reserve at Te Ihutai as a Fisheries Easement. However, in 1956 the Reserve was compulsorily acquired under the Public Works Act 1928, along with surrounding land, for a sewage treatment works for the Christchurch Drainage Board.\(^3\) The taking of Te Ihutai MR 900 has long been a sore point with the owners.\(^4\)

**Te Kai a Te Karoro (Pā at South Brighton)**

Te Kai a Te Karoro is a pā located at South Brighton near Jellicoe Reserve. Archaeological remains of the pā were clearly visible until the early 1900s.\(^5\) In addition to the recorded archaeological site M35/294, the remnants of numerous scattered middens have been reported in this area.

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\(^3\) Evidence of David James Alexander to the Waitangi Tribunal: WAI-27 DOC#O5

\(^4\) Goodall et al 1990:5-21 - 5-22

\(^5\) Goodall et al 1990:5-24
Te Karoro Karoro (South Brighton Spit)
Te Karoro Karoro was an important mahinga kai nohoanga for local Ngāi Tahu hapū and whānau, particularly for fishing at Te Ihutai (Avon-Heathcote Estuary). Te Karoro Karoro was also an important travel route between Kaiapoi Pā and the Ngāi Tahu settlements of Whakaraupō (Lyttelton Harbour) and the wider Te Pātaka a Rākaihautū (Banks Peninsula) area.

Southshore - Māori archaeological sites
The presence of recorded archaeology (middens) at Te Kai a Te Karoro combined with the history of Ngāi Tahu occupation and activity in the area indicates a high potential for the presence of Māori archaeology at Southshore. Ngāi Tahu regard the recorded archaeological sites as indicator sites, with the potential for additional sites to be located in proximity. The NZ Historic Places Trust has identified parts of the red zoned land at Southshore as an area of high archaeological potential.
2.2. Residential Red Zones on the Ōtākaro (Avon River)

Oruapaeroa (Travis Wetlands)
Although Oruapaeroa is commonly applied to Travis Wetlands, traditionally Oruapaeroa covered a much greater area of wetlands that no longer exist. Oruapaeroa supported an abundance of native fish and birdlife, and was an important mahinga kai nohoanga for local Ngāi Tahu hapū and whānau.⁶

Ōtākaro (Avon River)
The Ōtākaro was an important part of the interconnected network of trails, particularly as an access route through the swampy marshlands of Christchurch to specific mahinga kai nohoanga located throughout the wider Canterbury region. The Ōtākaro supported numerous mahinga kai nohoanga located on or near the river. More specifically Ōtākaro is the name of a mahinga kai nohoanga located near the mouth of the river. Foods gathered from Ōtākaro included tuna (eel), īnaka (whitebait), kōkōpū (native trout), kanakana (lamprey), waikōura (freshwater crayfish), waikākahi (freshwater mussel), tuere (blind eel) and pātiki (flounders). Eeling weirs made from manuka stakes were situated half a mile from the rivers mouth until they were removed in the 1920s⁷. A variety of birds were also gathered including pūtangitangi (paradise ducks), pārera (grey duck), raipo (sp. of duck), tataa (brown duck) and pāteke (teal). On the banks of the rivers plants such as āruhe (fernroot) and kāuru (root of the tī kouka/cabbage tree) were also gathered.

Ōtākaro – Māori archaeological sites
As Ōtākaro was an important travel route and mahinga kai there is potential for archaeological sites to be discovered along the entire length of the river’s banks and adjacent land areas. Discoveries include a canoe being dug out of the south bank of the Ōtākaro above Burwood School and a canoe paddle made out of mānuka found in the bed of the river about 400 metres west of the South Brighton bridge.⁸ In addition to the small number of recorded Māori archaeological sites, anecdotal evidence indicates that taonga and artefactual discoveries have been made at numerous locations along the river. Several taonga held at Rehua Marae have been provenanced to the Ōtākaro and its environs. Ngāi Tahu regard recorded archaeological sites as indicator sites with the potential for additional sites to be located in proximity. The NZ Historic Places Trust has identified the Ōtākaro and its associated waterways as an area of high archaeological potential.

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⁸ Lamb 1981:36.
Te Oranga (Horeshore Lake)
Te Oranga was an important mahinga kai nohoanga for local Ngāi Tahu. In 1868 Aperehama Te Aika claimed a fishing reserve at Te Oranga in the Native Land Court as part of the Kaiapoi Ngāi Tahu mahinga kai. However, the Native Land Court dismissed the claim on the basis that it had already been sold. Urupā (Māori burials) are located in the vicinity of Te Oranga. A dugout canoe in a decayed condition used to lie on the banks of Ōtākaro at the outlet creek of Te Oranga (Horseshoe Lake) until the 1890s.9

Tī Kouka – fishing marker
A significant tī kouka (cabbage tree) on the banks of the Ōtākaro within the Englefield Lodge estate was used as a fishing marker by local Māori in the 19th century; this was removed in 1922 but formally replaced in 1994. A small monument sited next to the William Guise Brittan Memorial Garden on the corner of Fitzgerald Avenue and Avonside Drive commemorates the Ngāi Tahu allocation of fishing sites in the area. The swamplands that were so highly prized by Māori were not however regarded favourably by European colonists who later drained eel fisheries and diverted life giving waters from the traditional māhinga kai to make way for cultivation and urban development. (Note that this marker is located just outside of the red zoned area but is referenced here for contextual purposes).

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9 Goodall et al 1990:5-23.
Map 2: Map showing areas of cultural significance to Ngāi Tahu Whānui in relation to the Residential Red Zones on the Ōtākaro/Avon River (The Office of Te Rūnanga o Ngāi Tahu).
2.3. Residential Red Zones at Kaiapoi

Kaikanui (Kaikanui Stream)
Kaikanui is kāinga located on the north side of the Waimakariri River near the Kaikanui River. Kaikanui was an outpost of the Ngāi Tuāhuriri stronghold of Kaiapoi Pā. A commercial ferry for the Waimakariri River was operated by local Māori for European settlers from Kaikanui. In 1848 a Māori Reserve was gazetted at Kaikanui and was sold in 1969 by the Māori trustee into European ownership.¹⁰

Pūharakekenui (Styx River)
Pūharakekenui (Styx River) was an important mahinga kai for local Ngāi Tahu. Foods gathered from Pūharakekenui included tuna (eel), kanakana (lampreys), waikōura (crayfish), and a variety of other native fish. In 1868 the Crown granted the Pūharakekenui Māori Reserve located between Pūharakekenui (Styx River) and Te Riu o Te Aika Kawa (Brooklands Lagoon).

Te Riu o Te Aika Kawa (Brooklands Lagoon)
Te Riu o Te Aika Kawa (Brooklands Lagoon) was an important mahinga kai for local Ngāi Tahu where a variety of shellfish, fish and plants were gathered. In 1868 the Crown granted the Pūharakekenui Māori Reserve between Pūharakekenui (Styx River) and Te Riu o Te Aika Kawa (Brooklands Lagoon).

Kaiapoi - Māori archaeological sites
The presence of recorded archaeology (kainga, middens, ovens) at and near Kaiapoi combined with the history of Ngāi Tahu occupation and activity in the area indicates a high potential for the presence of Māori archaeology in the Kaiapoi area. Ngāi Tahu regard the recorded archaeological sites as indicator sites, with the potential for additional sites to be located in proximity. The NZ Historic Places Trust has identified parts of the red zoned land at Kaiapoi as an area of high archaeological potential.

Map 3: Map showing areas of cultural significance to Ngāi Tahu Whānui in relation to the Residential Red Zones at Kaiapoi (The Office of Te Rūnanga o Ngāi Tahu).
3.0 RĀRAKI PUHAPUKA - BIBLIOGRAPHY


