

**Cultural Values Report – Executive Summary  
Southshore & South New Brighton**



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## 1. INTRODUCTION

A Cultural Values Report (CVR) has been mandated by Te Ngāi Tūāhuriri Rūnanga and the Ihutai Trust and was commissioned by Regenerate Christchurch. Cultural values identified within the report fall inside the ancestral lands and takiwā of Te Ngāi Tūāhuriri Rūnanga and the Ihutai Trust mandated area of MR900.

The purpose of the Report is to assemble and summarise cultural values associated with the project area, being Southshore and South New Brighton. The report provides information on the legal context concerning the status of mana whenua, and describes those statutory provisions that require the Crown and its agencies to address cultural values.

The report describes concepts and values in Te Ao Māori (the Māori worldview) and the more specific values and interests associated with the geographic features, wāhi tapu, place names and archaeological sites within the Southshore and South New Brighton project area. This includes traditional history, occupation, mahinga kai and contemporary cultural associations.

The information contained within the report is based on available literature and conversations held with Te Ngāi Tūāhuriri Rūnanga and the Ihutai Trust.

## 2 GREATER CHRISTCHURCH RECOVERY ACT 2016

The purpose of the Greater Christchurch Recovery Act is to support the regeneration of Greater Christchurch. This is to be achieved through:

- Enabling a focused and expedited regeneration process
- Facilitating on-going planning and regeneration
- Enabling community input
- Recognising local leadership, including that of Te Rūnanga o Ngāi Tahu; and
- Enabling the Crown to manage, hold and dispose of land.

Regeneration is defined in s2 of the Act to mean rebuilding<sup>1</sup> and improving the environmental, economic, social and cultural well-being and resilience of the community through restoration and enhancement. The strategy is concerned with “the resilience of communities” and “enhancement”.

The Cultural Values Report considers matters relevant to cultural well-being, and more specifically identification of the values that contribute to cultural wellbeing within an environmental context and the restoration of the environment and cultural practices.

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<sup>1</sup> (i) extending, repairing, improving, subdividing, or converting land; (ii) extending, repairing, improving, converting, or removing infrastructure, buildings and other property.

### **3 IMPORTANT CONCEPTS/VALUES IN TE AO MĀORI**

The cultural values outlined in this report emanate from concepts enshrined within Te Ao Māori (“The Māori World/World-view”). These concepts can be regarded as the “lenses” through which Ngāi Tahu see the world and encompass

#### Whakapapa

Whakapapa explains the origins, inter-connections and relationships in the Māori world including the earth, sky, oceans, rivers, elements, plants, animals and humans .

#### Mauri

Mauri is the life force present in all things (animate and inanimate) It is important to note that mauri may have been disturbed by past development and land-usage and may be further disturbed by future developments.

#### Tikanga

Tikanga relates to the customs and traditions that have been handed down over the generations. It is important to note that ideas and practices relating to Tikanga Māori can differ between hapū and iwi. The concept of the base word ‘tika’ means to be correct or right.

#### Kaitiakitanga

Kaitiakitanga is the exercise of guardianship/stewardship by manawhenua over their area and resources in accordance with tikanga Māori (protocols and customs).

#### Manaakitanga

Manaakitanga is the act, or actions by a group or individual concerned with a display of respect, humility and hospitality.

#### Wairua

Wairua denotes the soul or spirituality of a person, ancestor or entity.

#### Ki uta ki tai

Ki uta ki tai concerns the interconnectivity of environs, species, humans and other elements constituting and interacting from the mountains to the sea.

#### Pon and Tūturu

Pono refers to the quality of an entity or situation that is true, genuine or authentic. Tūturu denotes something that is fixed, permanent or enduring.

### **4 TRADITIONAL HISTORY SUMMARY**

Te Karoro Karoro is the spit that runs between Te Ihutai and the sea, and is now known as the suburb of Southshore and South New Brighton.

Karoro means seagulls, as well as specifically being the name for the southern black-backed gull (*Larus dominicanus*) which were once abundant throughout this area.

Historically, the main Māori settlement in the locality was Te Kai a te Karoro. This was a permanently occupied pā, located near the current site of Jellicoe Park on the estuary side of Te Karoro Karoro. The pā was strategically located on the edge of Te Ihutai enabling easy access to the rich and abundant mahinga kai resources of the estuary (Tau, Goodall, Palmer & Tau, 1990). It was also one of several pā known to surround Te Ihutai.

Te Ihutai is also a geographic feature/water body area of immense cultural and historical importance to Ngāi Tahu. Te Ihutai was part of a larger mahinga kai/fishery used by Ngāi Tahu and was famous for its abundance and variety of fish and shellfish, including tuna (eel), kanakana (lamprey), īnaka (whitebait), pātiki (flounder) and pīpī.

Te Ihutai not only provided an important and plentiful supply of food, but also served as a location for the trading of resources (Boyd, 2010) and the consequential maintenance of tribal connections between people. Whānau travelled 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 significance of Te Ihutai to Ngai Tahu Whānui was acknowledged by the Ngai Tahu Deed of Settlement 1997 which gave Dual Place Name status to the Avon-Heathcote Estuary as 'Estuary of the Avon and Heathcote Rivers/Ihutai' (Schedule 96, Ngāi Tahu Claims Settlement Act 1998).

Additionally, Te Ihutai and the project area are part of the Statutory Acknowledgement for Te Tai o Mahaanui Coastal Marine Area<sup>2</sup>, also recognised as part of the Ngāi Tahu Claims Settlement Act 1998. This status acknowledges the importance of the coast as a major highway and trade route, the presence of nohoanga and settlements, and the bounty of the mahinga kai resources.

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<sup>2</sup> Schedule 101 Statutory Acknowledgement for Te Tai o Mahaanui, Ngāi Tahu Claims Settlement Act 1998



Map 1. Cultural Map – Jellicoe Reserve (Pā area)(Green), Place-name, former Ihtai Māori Reserve, labeled former environs (Black maps overlay).

## 5 ARCHAEOLOGICAL RECORD

A number of Taonga Tukurū (as per Protected Objects Act 1977) have been recovered within Te Karoro Karoro and there are a number of archaeological sites of Māori origin recorded by the New Zealand Archaeological Association within and close to the project area.

## 6 CULTURAL VALUES

The cultural values and interests associated with geographic features, sites, areas, and landscapes as well as mahinga kai associations, wāhi tapu, place names and archaeological sites are described as follows.

### Wāhi Ingoa (Place Names)

Māori place names exemplify the Māori relationship with the landscape, reflecting occupation, associations, events and the presence of natural resources.

There are in excess of a dozen place-names associated with the project area. These place-names refer to wāhi taonga / wāhi tapu, mahinga kai areas, natural features, ancestor commemorations, Pā and kāinga.

Place-names relevant to the project area are:

Te Karoro Karoro- Te Karoro Karoro means the seagulls chatter in te reo Māori and is the traditional name of the area which is now known as New Brighton.

Te Kai a te Karoro- Te Kai a Te Karoro (“the food of the seagull”) may have received its name after a battle between Ngāi Tahu and Ngāti Mamoe.

Ihutai – Te Ihutai is the Māori name for the Avon-Heathcote Estuary

### Wāhi Tapu and Wāhi taonga

Wāhi tapu and wāhi taonga are significant to Ngāi Tahu identity.

Wāhi tapu can include urupā, pā, midden, umu, tauranga waka, and places where taonga have been found. These areas, sites and features are regarded as ‘Ngā tapuae o ngā tupuna/footsteps of our ancestors’.

Sites of settlement are of the highest value, elevating the importance of locations where evidence of Māori pā are known to have existed. In this area evidence of pā structures was clearly visible until the early 1900’s and many ovens have subsequently been discovered. Accordingly, the settlements of Te Kai a te Karoro as well as the Te Karoro Karoro are considered to be Wāhi Tapu/Wāhi Taonga.

### Ara Tawhito

A number of trails existed in association with Te Karoro Karoro corroborating the history of Māori settlement in the area and reflecting the ease of access achieved via coastal inshore waters and the estuary. Te Karoro Karoro was also located on an important route connecting from Kaiapoi Pā to Te Pātaka a Rākaihautū.

### Ngā Wai – Waitai/Coastal water

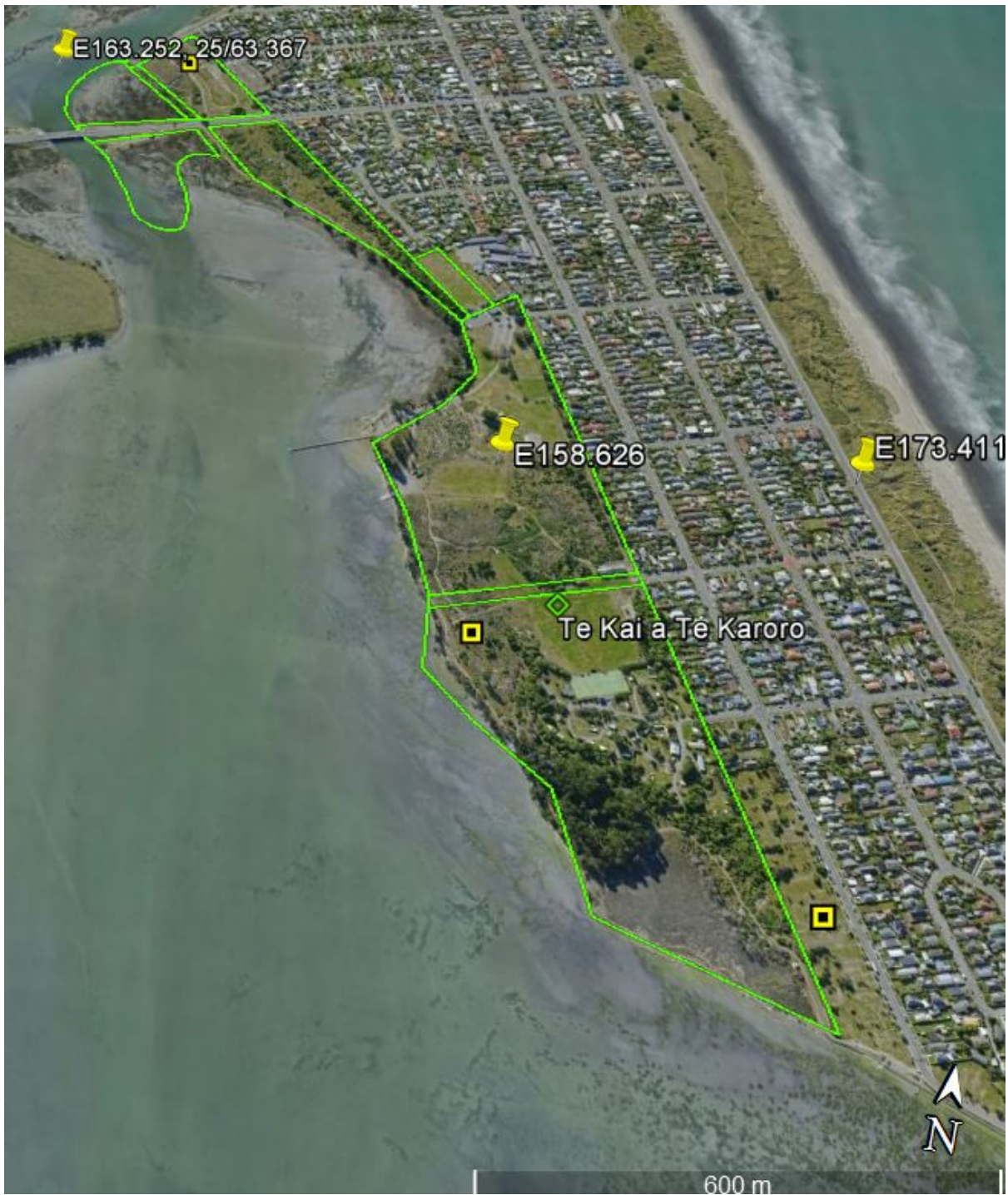
The whole system approach to kaitiakitanga, ki uta ki tai, reinforces the need to address the impacts upon the waitai, coastal waters of Te Ihutai. There are concerns about the impacts of sediment, discharges, contamination and land management impacting on water quality, and adversely affecting mahinga kai and the mauri of Tangaroa.



### Current status of Te Ihutai

The State of the Takiwā Report 2012 highlighted that water quality of the Te Ihutai catchment (including the Ōtākaro and Ōpāwaho Rivers) is generally poor (Lang et al., 2012).

Iwi aspirations for the Te Ihutai catchment include improving the standard of water quality to a level safe for food collection. Accordingly, strategies and actions relating to land management within the proposed project area (and which have the potential to impact water quality) are of interest and importance to Te Ngāi Tūāhuriri.



Map 2. Depicts heritage assets adjacent to Te Kai a Te Karoro – recorded archaeological sites and historic Taonga Tukurū recoveries (note yellow points apply to whole ‘areas’ in some cases).



Map 3. Ihutai and Te Kai a Te Karoro portion of Map of 'Port Cooper, Port Levy, and Pigeon Bay', Capt. J.L. Stokes R.N. (1849)

## **7 MAHINGA KAI AND TAONGA SPECIES**

### Taonga Species

Taonga species within the project area are listed in full in the Cultural Values Report and include fish and shorebirds. In addition, the South Island Freshwater Eel Fisheries Plan recognises tuna/eels as a taonga species. Reptilian species such as skinks and gecko could also inhabit these areas. The spotted skink is classified as a relic species and is both culturally and ecologically important.

Ngāi Tahu seeks to, or directly participates in the management of those species in many ways, including representation on species recovery or environmental advocacy groups.

### Mahinga kai

Mahinga kai is “the customary gathering of food and natural materials, and the places where those resources are gathered”

The continuation of mahinga kai is of great significance to Ngāi Tahu, as it is intrinsically linked to the continuation and understanding of the culture. Mahinga kai was, and is, central to the Ngāi Tahu way of life, being an important social and economic activity. Many sites and environs are associated with mahinga kai. In particular freshwater and coastal waters are of immense cultural significance as they represent some of the last remaining intact habitats and species occurrence where Ngāi Tahu can exercise customary food gathering rights and authority.

Te Karoro Karoro is also recognised as an important mahinga kai nohoanga as well as an important travel route between Kaiapoi Pā and Whakaraupō and the wider Te Pātaka a Rākaihautū. According to the “black maps”, Te Karoro Karoro vegetation historically consisted of scrub and dune (Owen, 1992).

## **8 MAHAANUI IWI MANAGEMENT PLAN**

Having regard to the above sections which describe the cultural values associated with the project area, the report provides guidance on how mana whenua see cultural values interpreted and manifested through the Regeneration Strategy.

### Climate Change

The Mahaanui Iwi Management Plan identifies the potential for climate change to significantly impact on the relationship of Ngāi Tahu and their culture and traditions with their ancestral land, water, sites, wāhi tapu and other taonga. Policy R3.3 requires local authorities to consider the effects of sea level rise on coastal wāhi tapu and urupā whilst the Regeneration Strategy provides an opportunity to incorporate cultural considerations.

### The management of contaminated land.

The management of contaminated land should recognise and provide for cultural values. If there is land within the project area which is potentially contaminated from past / existing land uses, any strategies should consider how the contamination is proposed to be managed and avoiding the leaching of contaminants to groundwater or coastal waters. There are particular concerns about contaminated land close to mahinga kai, wāhi tapu or areas with historical associations and avoidance of any worsening of environmental conditions.

### Earthworks

Any Regeneration Strategy which involves earthworks, either as part of a defence against, or mitigation of climate change, or as part of a managed retreat, needs to ensure that appropriate protocols are

imposed on earthworks. This may include obtaining an Archaeological Authority, monitoring of works, use of an Accidental Discovery Protocol or other measures as determined by mana whenua.

### Mahinga Kai

The loss of mahinga kai is an issue within the takiwā<sup>3</sup>, and is the result of a combination of many factors including widespread loss of ecosystems, habitats and species, poor water quality, and loss of access. There is the potential for a Regeneration Strategy to reinstate opportunities for access and undertake revegetation as a component of interim or adaptive land uses.

### Ki Uta Ki Tai

The developers of the Regeneration Strategy are encouraged to consider Ihutai, the coastal waters and the land within the Project Area as an integrated, and holistic environment. Decisions on land use will affect the adjoining coastal area and the estuary.

Whilst it is acknowledged that climate change is dynamic and land uses may only be interim, any planting which incorporates indigenous species is a preferred outcome and may assist in restoring mauri to the land within the project area and adjoining water.

### Tangaroa (the sea)

Rūnanga consider it is important to recognise the Statutory Acknowledgements created through the Ngāi Tahu Settlement Act and of which Ihutai and Southshore are a part. Of particular importance in the coastal environment, is the quality of coastal water.

### Ihutai

The issues of significance for Ihutai concern the impact of urban development on the environment, and in particular the decline in water quality, modification of waterways, loss of indigenous biodiversity and urban pressures more generally. The extent to which restoration of natural values can be achieved will to a large degree depend on the rate of environmental change.

## **9 RECOMMENDATIONS**

Having regard to the Māori World View, the cultural values present within the project area, and the policy guidance of the Mahaanui Iwi Management Plan, Te Ngāi Tūāhuriri and the Ihutai Trust make a number of recommendations for inclusion in the Regeneration Plan. These include:

- Adopting protocols for engagement with Te Ngāi Tūāhuriri Rūnanga and the Ihutai Trust.
- Incorporating the principle of Ki Uta Ki Tai in the Regeneration Strategy – acknowledging that actions for the land will directly impact on the adjoining coastal and estuary waters.
- Ensuring appropriate management of contaminated land to avoid contamination of adjoining water.
- Earthworks are undertaken subject to an Archaeological Authority, any required resource consents, and Accidental Discovery Protocols or monitoring.
- Policies in the Regeneration Strategy should promote the use of indigenous species as part of any interim or adaptive planting plan and the reinstatement of a natural environment over time.

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<sup>3</sup> Issue TM1, page 128 of the Mahaanui Iwi Management Plan