

Nga Taonga Tuku Iho Ki Whakatu  
Management Plan

# **NGA TAONGA TUKU IHO KI WHAKATU MANAGEMENT PLAN**

**Prepared for**

**Ngati Rarua Iwi Trust  
Te Runanga o Toa Rangatira  
Te Atiawa Manawhenua Ki Te Tau Ihu Trust  
Ngati Koata No Rangitoto Ki Te Tonga Trust  
Ngati Tama Manawhenua Ki Te Tau Ihu Trust**

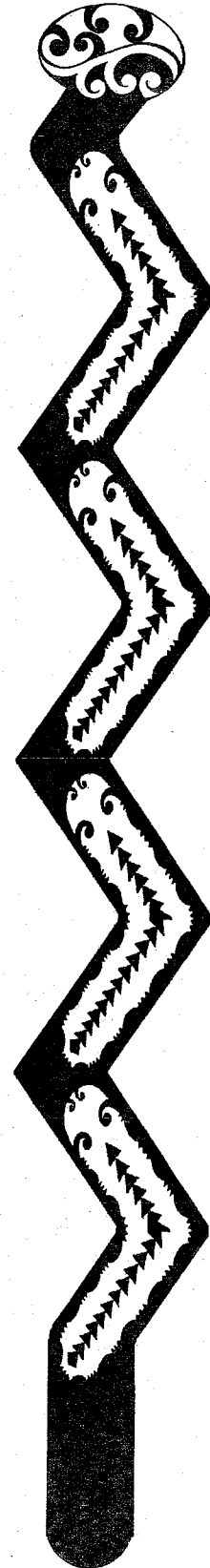
**By Ursula Passl**

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## Tangaroa

Tangaroa is the atua (spiritual guardian) of nga moana (the seas), nga awa (the rivers) and nga roto (the lakes).

This tiki wananga shows tuna (eels) travelling from nga roto through nga awa to nga moana.



#### 5.4.4 Tangaroa – the marine and coastal realm

*The coastal environment is the meeting place of Papatuanuku (Earth Mother) and Tangaroa (the controller of tides and atua of the marine environment and associated fisheries). Within the realm of Tangaroa is Kiwa (the guardian of the ocean). The ocean, also known as Te Moana-nui-a-Kiwa (or the great ocean of Kiwa) is home to Kiwa's wife, Hine-moana (the ocean girl). Hine-moana's offspring are seaweed and shellfish.<sup>57</sup>*

*Fishing and the taking of shellfish, beached whales and marine flora all play an important role in the lives of coastal tribes – in economic, social and spiritual terms. For tangata whenua, maintaining the mauri (life force) and wairua (spiritual essence) of the domain of Tangaroa and Hine-moana is vital to maintaining the mauri and wairua of the people.*

*As kaitiaki (guardians), tangata whenua are responsible for maintaining coastal and marine resources for present and future generations. Kaitiakitanga (guardianship) involves both the protection and use of resources. Therefore, the rituals associated with gathering seafood incorporate concepts such as tapu (sacred), rahui (prohibition), and mauri (life force).*

**Key issues within the marine and coastal realm of Tangaroa include:<sup>58</sup>**

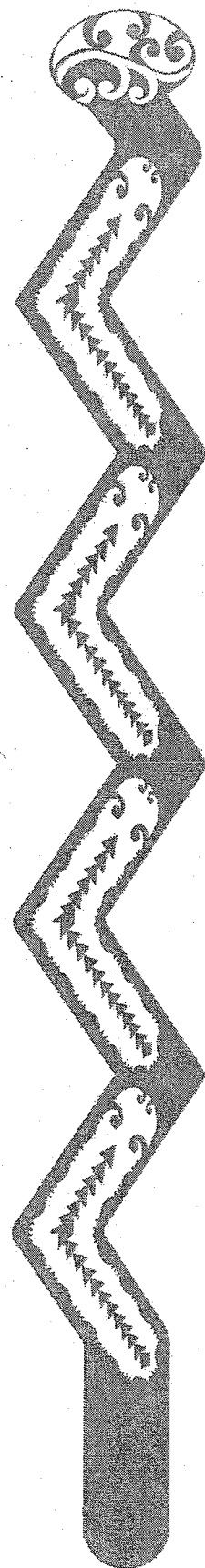
##### **Ability to practise kaitiakitanga**

*Tangata whenua have a long history of association with the coastal and marine environment of Nelson. The significance of Te Tahuna a Tama (The Boulder Bank) to tangata whenua is the subject of purakau (stories). For many generations Te Tahuna a Tama lay centrally to the area known as a rich mahinga mataitai (food basket of the sea). Manuka Motu (Haulashore Island), part of Te Tahuna a Tama at the time, provided a strategic place for tangata whenua to camp.<sup>59</sup> For tangata whenua, participation in the management of such coastal areas is important in order to fulfil their inherited obligations to protect and look after associated taonga (treasures). It is also one way in which tangata whenua history with places and resources along Nelson's coastline can be formally recognised.*

<sup>57</sup> A W Reed (2002:99)

<sup>58</sup> NB: All agencies that currently share the responsibility for managing the coastal and marine environment need to be mindful of the Waitangi Tribunal hearings for Te Tau Ihu and the foreshore and seabed case, in terms of the ownership and management outcomes these processes could deliver for tangata whenua.

<sup>59</sup> Walker et al (2003:26-28)



### Water quality

All activities leading to a reduction in the water quality of marine and coastal environments are of great concern to *tangata whenua*. There are many examples of such activities, including: the discharge of contaminants into marine environments from stormwater and sewerage systems; septic tanks; trade waste; hospital and hospice waste; to agricultural run-off. For example, the *mauri* (life force) of *Tangaroa* and *Hine Moana* is being degraded by the discharge of wastewater from the Nelson Sewage Ponds and Fisheries Outfall and other discharges. *Tangata whenua* are no longer able to harvest *kaimoana* (seafood) from this once prolific *mahinga kai* (food gathering place), nor are they able to provide hospitality to guests from local food sources.

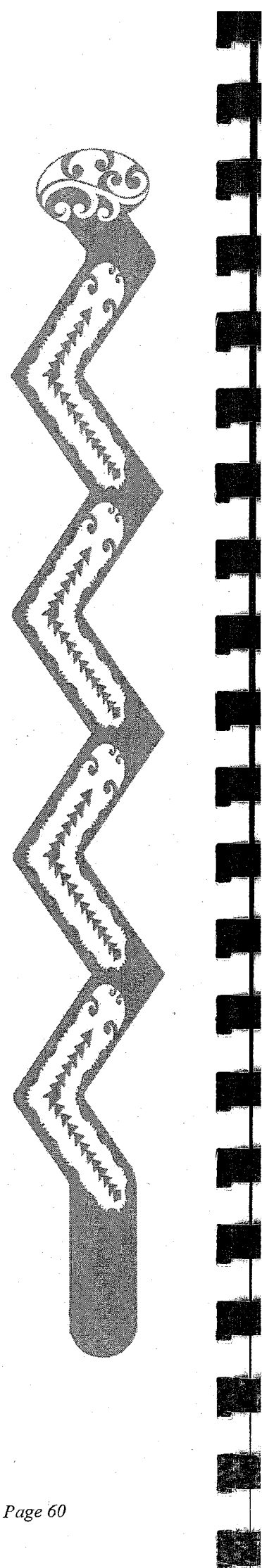
The placement of sewage pipelines across estuary areas or next to coastal ecosystems is also an affront to *Tangaroa* and *tangata whenua*. Sewage pipelines, such as the one leading to Bells Island, desecrate *mahinga kai* (food gathering places) and *waahi tapu* (sacred places or sites) associated with the area.

Any waste disposal facility established in close proximity to coastal environments is of concern to *tangata whenua*, even if the waste is not discharged or leaching directly into the coastal environment. A related issue is the dumping of waste in ecologically sensitive areas, such as car bodies and other waste in the *Wakapuaka* Estuary.

Sedimentation of estuaries and associated *kaimoana* beds can occur as a result of activities in and adjacent to rivers, such as forest felling, gravel extraction and river maintenance works. These activities all have the potential to desecrate or destroy *tangata whenua* values associated with the sea including indigenous flora and fauna, *waahi tapu* (sacred places) and *mahinga kai* (food gathering places).

### Shipping, ballast water and boating

The release of ballast water into sensitive marine and coastal environments can lead to the introduction of waters or life forms from other places, including introducing pests such as *Undaria* and Pacific Oysters. These



introductions have the potential to disrupt existing ecosystems and habitats, which support indigenous marine flora and fauna.

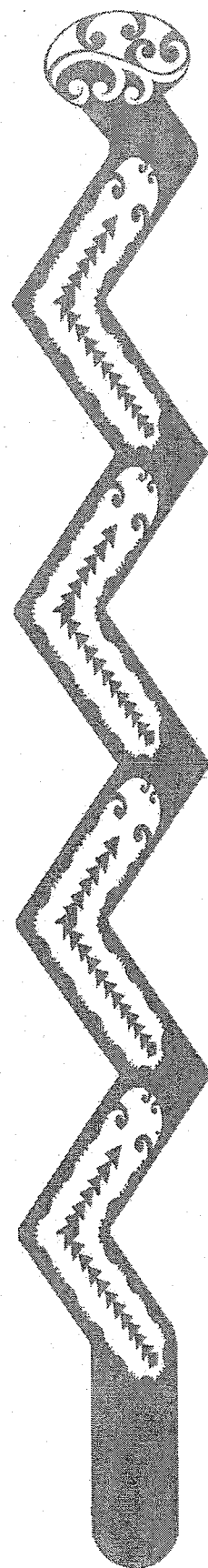
Abrasive blasting operations such as Caldwell Slipway are of grave concern to *tangata whenua*, where such operations lead to contamination of *Tangaroa* and associated *taonga* (treasures). *Tangata whenua* have similar concerns regarding boat discharges to water. The risk of these discharges reducing the *mauri* (life force) of the water body and desecrating *mahinga kai* (food gathering places) and *waahi tapu* (sacred places) associated with the coast is an issue for *tangata whenua*.

Additional issues relate to boating in ecologically and/or culturally sensitive areas where noise pollution, wake damage and increased erosion of coastal margins is a consequence. Erosion of coastal margins can cause damage to sensitive coastal habitats and may expose and damage *waahi tapu* (sacred places) associated with the coast.

Congestion on the water also increases the potential for accidents and the risk of oil and fuel spills. *Tangata whenua* concerns extend to the disruption of indigenous bird habitats and potential loss of key indicator species.

### **Development of estuary areas**

A range of developments undertaken adjacent to or in estuary environments directly impact on the ability of *tangata whenua* to practise their customs and traditions associated with *Tangaroa* including: the dredging and subsequent dumping of dredged material in ecologically sensitive areas; reclamation of coastal margins for the development of ports, marinas and roads; inappropriate waste disposal, such as the dumping of waste into or adjacent to estuaries; and the location of coastal subdivisions on or near *waahi tapu* (sacred places) and *mahinga kai* (food gathering places).





## 5.4.5 Tangaroa – the fresh water realm

*Tangaroa is also the guardian of inland waters, such as nga awa (rivers), streams, nga roto (lakes) and wetlands. For tangata whenua, wai (water) presents the lifeblood of Papatuanuku (Earth Mother) and the tears of Ranginui (Sky Father). Wai is regarded with great respect, as it symbolises the spiritual link between the past and the present. According to the purakau (stories), wai originates from Parawhenuamea – the “parent of water”. Wai is recognised as coming from the maunga (mountains), because Parawhenuamea was the daughter of Tane and Hine-tu-pari-maunga, the mountain girl.<sup>60</sup>*

*Wai is considered to be an essential element of life – an element that transcends life itself. Tangata whenua believe that the physical and spiritual survival of all things is dependent on the maintenance of the mauri (life force), wairua (spirit) mana (status) and tapu (sacred nature) of wai.*

*Every water body, whether an awa (river), a stream, roto (lake) or wetland has its own mauri (life force). Only a water body with an intact mauri can sustain healthy ecosystems. Therefore, it is considered essential that wai is not polluted in any way, but is nurtured in order to sustain all living things, including tangata whenua.*

*Inland waters support many water creatures, which are looked after by the atua Tutewehiwehi, the grandson of Tangaroa. Water creatures are an integral part of all water environments and cannot be separated from them. Therefore, it is essential when considering fresh water issues, that associated life forms within the realm of Tutewehiwehi are considered simultaneously.*

### **Key issues within the realm of Tangaroa and Tutewehiwehi relate to:**

#### **Management approaches**

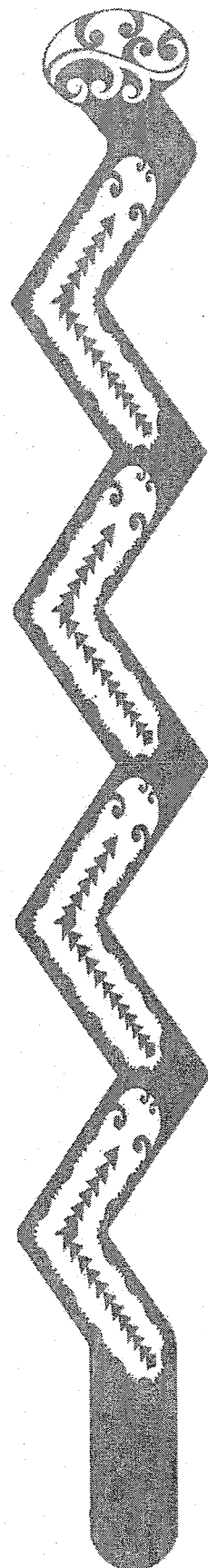
A number of agencies are responsible for managing the water environment; each has its own statutory objectives and obligations, different stakeholders and timeframes.<sup>61</sup> *Tangata whenua* concerns relate to the management approaches of these agencies and the potential for issues to fall in between the jurisdiction of two or more agencies.

#### **Water quality**

*Tangata whenua* consider the maintenance of water quality to be vitally important for all life. Activities, which reduce water quality, also reduce the

<sup>60</sup> A W Reed (2002:201)

<sup>61</sup> For example Fish & Game promotes the protection of trout for their stakeholders, despite the adverse effects trout have on indigenous species.



*mauri* of the water body – the life force, which sustains indigenous life and many associated values. Key concerns include, but are not limited to:

- ★ Point and non-point discharges to water such as spray on river margins, agricultural run-off, septic tank overflows and contaminated stormwater entering water bodies;
- ★ Sedimentation of waterways from forestry operations, gravel extraction and river maintenance works, leading to adverse effects on in-stream *taonga* (treasures);
- ★ The removal of indigenous vegetation on riparian margins; and
- ★ Activities, which reduce water quantity to the extent that a water body is unable to flush out contaminants.

An additional concern is the lack of information regarding the presence and health of indigenous species.

#### **Allocation of water**

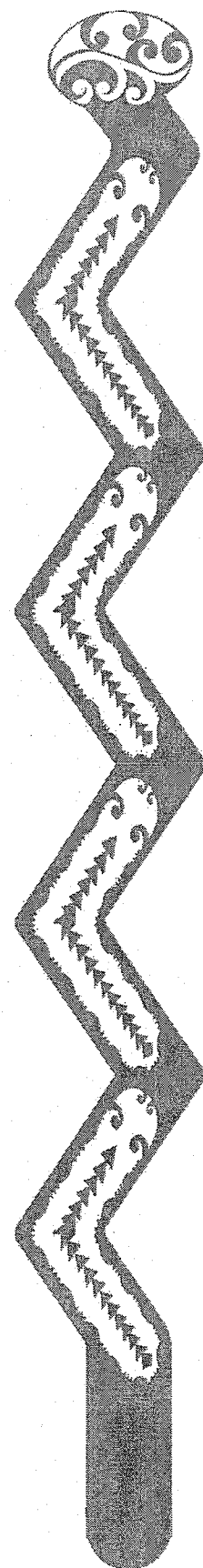
Many water users view the water permit system as ownership of the resource. This view does not recognise *tangata whenua rangatiratanga* (chieftainship) or *tangata whenua kaitiakitanga* (guardianship).

The over allocation of water, leading to reduced flows and the inability of water bodies to sustain the indigenous communities within them, is a huge concern for *tangata whenua*. This concern relates to the diminishing *mauri* (life force) of a water body and the loss of habitats supporting indigenous species, such as *tuna* (eels), watercress, insects and water birds. As a result, *tangata whenua* are unable to practise their customs and traditions associated with water, leading to a loss of *matauranga* (knowledge) associated with those species and habitats. In addition, where management of water has focused on the growing needs of the community, *tangata whenua* concerns relate to the potential for the *mauri* (life force) of the water to be diminished as a result.

#### **Damming, draining, and diverting water**

Damming, draining and diverting water all have the potential to damage or destroy *tangata whenua* values associated with water bodies.

Damming waterways can change the nature of a water body, restrict or bar fish migration up and down stream, alter natural sedimentation processes,





and provide introduced species with access to water bodies previously not easy to get to. A local example is the *Maitahi* (Maitai River). Traditionally, the channels and swamps at the mouth of *Maitahi* River were rich *mahinga mataitai* (food baskets),<sup>62</sup> however, this is no longer the case today. *Tangata whenua* are concerned that the *Maitahi* dam has changed the nature of the river and the habitat available to support indigenous species, thereby diminishing the *mauri* (life force) of the river.

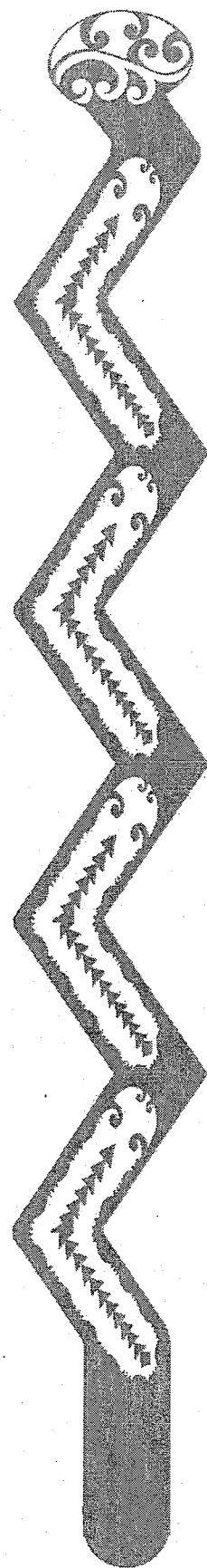
Draining of water bodies, such as wetlands has led to the loss of significant habitats for indigenous flora and fauna. The loss of wetlands constitutes a loss to *tangata whenua*, as wetlands are highly valued ecosystems, sustaining indigenous plant, bird and fish life. Traditionally, wetland plants were also collected for many cultural purposes including *rongoa* (medicines), weaving and dying *kete* (baskets).

Mixing waters from one catchment with another contaminates the *wairua* (spirit) and can also reduce the *mauri* (life force) of the receiving water body. If water from the source has different characteristics from the receiving waters, the mixing of the two can reduce the water quality and has the potential to introduce plant and animal pest species.

### **Riparian management**

The removal of indigenous vegetation and replacement planting with exotic species reduces the natural shading and filtering capacities of riparian areas; it also reduces the habitats available to support a range of indigenous species significant to *tangata whenua*. For *tangata whenua*, increasing the opportunities to enhance riparian areas with indigenous vegetation and restore habitats for indigenous species is an important part of managing riparian areas.

*Matauranga* (knowledge) about the *waahi tapu* (sacred places) associated with *nga awa* (rivers) in Nelson is not well documented, nor is the *tangata whenua* history associated with *nga awa* in the *rohe* (area) widely known. However, *tangata whenua* have a long association with *nga awa* therefore any structures, which are erected on riverbanks without consultation with



<sup>62</sup> Walker et al (2003:28)

*tangata whenua*, have the potential to damage *waahi tapu* and *mahinga kai* (food gathering places).

Farm animals with access to water bodies can accelerate erosion of riverbanks, increase sediment in the water, damage riparian vegetation and contaminate water with their effluent. As a consequence, the *mauri* (life force) of water diminishes, habitat supporting indigenous fish and plant species is lost or damaged and *waahi tapu* (sacred places) and *mahinga kai* (food gathering places) associated with water may be desecrated. Downstream, estuary areas supporting *kaimoana* (seafood) beds may also be damaged. Vehicles crossings water bodies are also of concern to *tangata whenua*.

### **In-stream activities**

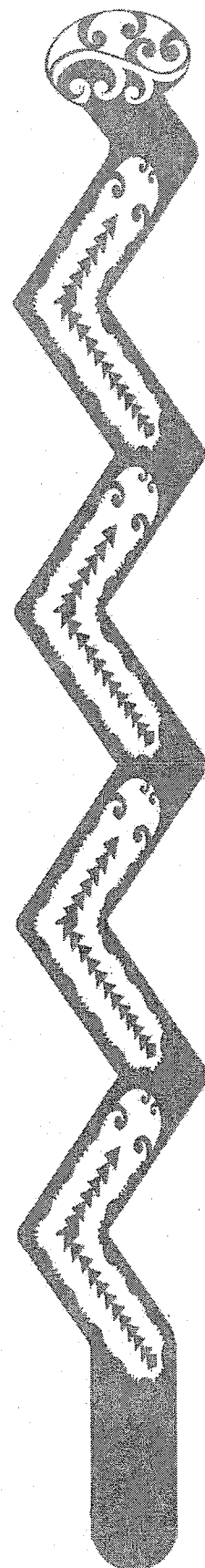
River maintenance involves a range of activities, which have extensive impacts on *tangata whenua* values. For example, the diversion of rivers and streams for maintenance and other works can disrupt the indigenous flora and fauna associated with the water body. The timing of such activities is critical; knowledge of the life cycles of the plants and animals associated with a particular stream or river is also very important.

Highly engineered rivers and streams rely on concrete structures to alter the natural flow of water bodies, changing the habitats associated with those water bodies. *Waahi tapu* (sacred places) and *mahinga kai* (food gathering places) are often lost in the process.

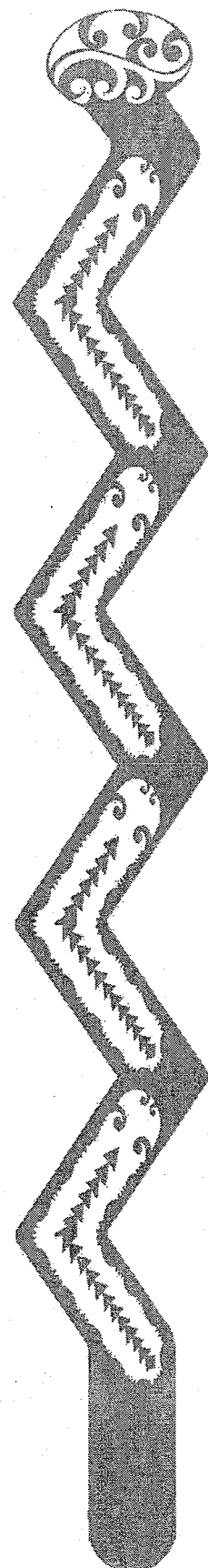
In-stream gravel and sand extraction can lead to loss of habitat supporting *mahinga kai* species, loss of culturally significant *taonga* (treasures) such as healing stones, water discolouration, or a drop in a riverbed, thereby reducing habitat for aquatic species. Extraction of materials from within riverbeds can also lead to channelling and realignment of a water body, resulting in the destruction of indigenous fish habitat.

### **Introduced species**

The introduction of exotic plants and animals into waterways has resulted in competition between the introduced species and indigenous species for habitat and food. Exotic plant and animal pests have also led to the



degradation of river and stream ecosystems, for example Trout, Gambusia, and Hornwort.



## Key objectives, policies and desired actions within the realm of Tangaroa include:

### Key objectives

Water bodies are healthy and maintained to a level sufficient to:

- ★ Preserve the *mauri* (life force) of the water body;
- ★ Provide for *tangata whenua* cultural and spiritual values and customs and traditions;
- ★ Provide sustenance for present and future generations; and
- ★ Increase opportunities for *tangata whenua* to practice customs and traditions associated with the *uri* (descendants) of Tangaroa.

### Policies

For the Nelson City Council to give effect to the *kaitiaki* (guardian) role of *tangata whenua* in the management of *wai* (water);

To increase the condition and number of indigenous *uri* of Tangaroa through the restoration and enhancement of coastal and freshwater habitats;

To increase the opportunities for *tangata whenua* to practise the customs and traditions associated with the *uri* of Tangaroa;

For the Nelson City Council to acknowledge and respect *tangata whenua tikanga* (customary protocols) and *matauranga* (knowledge) associated with the *uri* of Tangaroa;

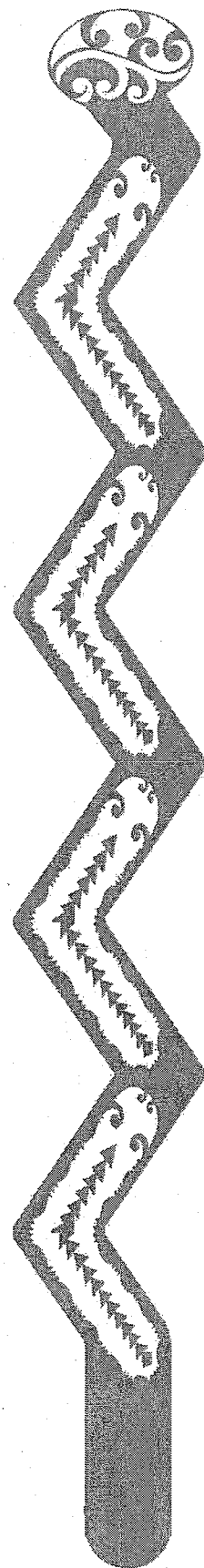
For the Nelson City Council to recognise and acknowledge *tangata whenua* customs and traditions, such as *rahui* (prohibition) and *tapu* (sacred rites) in practice;

To support placing restrictions on the use of biological controls and poisons near water;

To protect estuary areas from adverse effects relating to land use;

To ensure that the intellectual property associated with the *uri* of Tangaroa remains the responsibility of the *kaitiaki* (guardians);

To seek greater protection of coastal and fresh waters from pest plant and animal species;



To ensure there are contingency plans associated with discharges to water to prevent contamination;

To develop a policy for the removal and prohibition of piped waste through or into water, including estuaries;

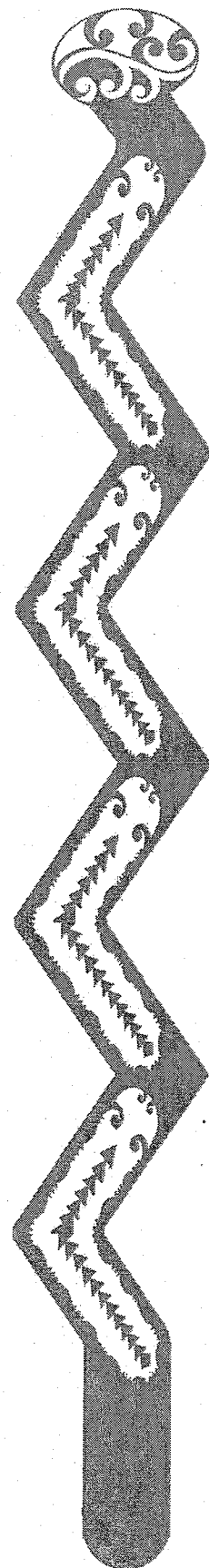
For customary use of *nga taonga tuku iho* (the treasured resources) associated with Tangaroa to take preference over other uses;

To seek Council support for the establishment of *taiapure* and *mahinga mataitai* within the Nelson *rohe*; and

To seek greater recognition and protection of *waahi tapu* (sacred places) associated with coastal and fresh water bodies.

### ***Desired actions***

- ⇒ *Work with the Nelson City Council to ensure that the directions contained within the customary fishing regulations, eel management plan and the collective tangata whenua environmental management plan are integral to the development of Nelson City Council plans, policies and regulations;*
- ⇒ *Investigate and prioritise restoration and enhancement work for rivers in the rohe (area). Develop an action plan to prioritise this work over time;*
- ⇒ *Investigate and prioritise restoration and enhancement work for coastal areas within the rohe. Develop an action plan to prioritise this work over time;*
- ⇒ *Develop tangata whenua environmental indicators for fresh and coastal water and use these indicators to monitor the health and well being of Tangaroa;*
- ⇒ *Map the old coastline and waterways in the rohe;*
- ⇒ *Explore options to encourage landowners to protect coastal areas and waterways from grazing animals;*
- ⇒ *Record the lessons learnt from the development of the Haven Holes management plan to assist future projects/ initiatives;*



- ⇒ *Develop provisions for the protection of estuary areas;*
- ⇒ *Develop a heritage protection policy for waahi tapu associated with water;*
- ⇒ *Develop a white bait management plan; and*
- ⇒ *Identify areas suitable for the establishment of taiapure and mataitai reserves.*

