

# **Cultural Values Report: Raekura/Redcliffs School site and Redcliffs Park**



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Nā,  
Mahaanui Kurataiao Ltd.

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## Appendix 1: Ngāi Tahu Claims Settlement Act 1998 – Taonga Species Schedule 97 and 98

### Disclaimer

The cultural information in this CVR is the intellectual property of Te Ngāi Tūāhuriri Rūnanga. Christchurch City Council and the Ministry of Education are able to use this CVR for the purposes of their current project of re-locating the Redcliffs School, only. Use of the report in other circumstances will be subject to written approval from all parties and the author.

## **1. EXECUTIVE SUMMARY**

This Cultural Values Report (CVR) was mandated by Clare Williams and Joan Burgman (Kaitiaki representatives for Ngāi Tūāhuriri Rūnanga and commissioned by Christchurch City Council (CCC) staff and Ministry of Education (MOE). The information within this report is based on conversations with Ngāi Tūāhuriri representatives, Mahaanui Kurataiao Ltd staff, CCC staff and MOE staff.

The purpose of outlining such cultural values in this report is to inform, primarily, project convenors, designers, planners and other parties relevant to the project.

## **2. INTRODUCTION**

The Redcliffs School site was closed after the June 2011 aftershock earthquakes with students and teachers using temporary alternative facilities.

Due to the effects of the earthquakes CCC and MOE are considering future options for Redcliffs School and its location.

Identified cultural values outlined in this report fall within the ancestral lands and takiwā of Te Ngāi Tūāhuriri Rūnanga as Mana whenua (and the ancestral lands of Ngāi Tahu) as they relate to the former Redcliffs School site and the Redcliffs Park site.

## **3. REPORT SCOPE**

As previously stated this report documents cultural values associated with the areas/environs being considered, namely the existing school site and Redcliff's Park.

CVRs are a mechanism to assemble and summarise cultural values held by mana whenua for a particular area or situation. CVRs also form part of the iwi consultation process as per principle 7 under the Treaty of Waitangi. recommendations within the context of such potential impacts.

The cultural values outlined below are contextualised by self-determined and legal identity of manawhenua/tangata whenua and concepts within and from Te Ao Māori ('The Māori World/World-view').

Cultural values include, but are not limited to, traditional history and associations, place-names, the archaeological record, Mahinga kai associations, taonga species and contemporary cultural regard.

Various legislation and policies are involved in the protection and recognition of Mana whenua cultural values that could potentially be affected by a future proposal. These are summarised and outlined also.

Preliminary recommendations and advice are provided at the conclusion of this report.

#### 4. **METHODOLOGY**

The information contained within this assessment is based on available literature and conversations held with Ngāi Tūāhuriri Kaitiaki.

The reviewed literature included, Iwi management plans, relevant policy documents, Ngāi Tahu cultural and environmental mapping, ethnographic texts, historic texts, ecological reports etc.

A site visit to the former school site (viewed from the safety of the roadside) and the Redcliffs Park was undertaken in March 2017.

#### 5. **MANAWHENUA**

##### Te Rūnanga o Ngāi Tahu Act 1996

The Te Rūnanga o Ngāi Tahu Act 1996 establishes Te Rūnanga o Ngāi Tahu as representing the tribal collective of Ngāi Tahu Whānui. This act directs membership of Te Rūnanga o Ngāi Tahu to be composed of the Papatipu Rūnanga of Ngāi Tahu whānui. This act effectively gives Ngāi Tahu legal identity.

##### Te Runanga o Ngai Tahu (Declaration of Membership) Order 2001

This order is supplementary to the above act and superseded schedule one of said act. The Papatipu Rūnanga and their respective takiwā are set out in this order. Te Ngāi Tūāhuriri Rūnanga is thus established as Papatipu Rūnanga of Ngāi Tahu Whānui.

Te Ngāi Tūāhuriri Rūnanga is the modern day assemblage and representative of the hapū, Ngāi Tūāhuriri, one of the five primary hapū of Ngāi Tahu.

The takiwā of Te Ngāi Tūāhuriri Rūnanga is described as centring on “...Tuahiwi and extends from the Hurunui to Hakatere, sharing an interest with Arowhenua Rūnanga northwards to Rakaia, and thence inland to the Main Divide”.

#### 6. **LEGAL AND POLICY CONTEXT**

##### Te Tiriti o Waitangi / The Treaty of Waitangi

The first formal intervention by Britain in New Zealand was an immediate and direct outcome of the brig Elizabeth incident which occurred in 1830, where Captain of the brig Elizabeth John Stewart transported Te Rauparaha and his men to undertake incursions in Akaroa Harbour, and particularly at the Ngāi Tahu kāinga at Takapūneke (Te Rauparaha and his forces also made incursions at Kaiapoi Pā and Ōnawe Pā). This intervention led in turn, through a series of events between 1833 and 1840, to the dispatching of Lieutenant-Governor Hobson to New Zealand, the signing of the Treaty of Waitangi and the assumption by Britain of sovereignty over New Zealand.

The treaty signing formalized an agreement between Her Majesty the Queen of England and the Māori Chiefs of Aotearoa allowing British subjects to settle in areas such as Te Waipounamu, under formal British colonial rule.

The fact that at Ōnuku, in Akaroa Harbour, the treaty was signed by Iwikau and Hone Tikao (John Love) on 30th May 1840, puts Canterbury and the various hapū of Canterbury Ngāi Tahu, generally, in a unique position within the Nationally significant history related with Treaty of Waitangi, and Māori – Pākehā relations. The modern variant of the Ngāi Tahu claim, Te Kerēme, which sought remediation for historic treaty breaches, was filed with the Waitangi Tribunal in 1986, by then Upoko Rūnanga of Ngāi Tūāhūriri - Rākihia Tau. Negotiations between the Crown and Ngāi Tahu on the claims began in 1991, after the release of the tribunal's Ngāi Tahu Land Claims report, and claims were settled in 1998.

The Treaty also guaranteed to Māori the protection of their taonga (possessions), including waters, lands, fisheries and mahinga kai.

These rights are affirmed in Article 2, as follows:

Māori text:

“Ko te Kuini o Ingarani ka whakarite ka whakaae ki ngā Rangatira, ki ngā hapū, ki ngā tangata katoa o Niu Tirani, te tino rangatiratanga o rātou whenua o rātou kāinga me o rātou taonga katoa. Otiia ko ngā Rangatira o te Whakaminenga me ngā Rangatira katoa atu, ka tuku ki te Kuini te hokonga o ērā wāhi whenua e pai ai te tangata nōna te whenua, ki te ritenga o te utu e whakarite ai e rātou ko te kai hoko e meatia nei i te Kuini hei kai hoko mona”

English text:

“Her Majesty the Queen of England confirm and guarantees to the Chiefs and Tribes of New Zealand to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates, Forests, Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession...”

Ultimately Te Tiriti o Waitangi recognises and guarantees the protection of tino rangatiratanga (sovereignty) and so empowers kaitiakitanga as customary trusteeship to be exercised by mana whenua/tangata whenua over their taonga, such as sacred and traditional places, built heritage, traditional practices, and cultural heritage resources. Council/Crown responsibilities in relation to the Treaty are defined in statute, particularly the Local Government Act 2002, the Resource Management Act 1991, Conservation Act 1987 as well as iwi settlement legislation (Te Runanga o Ngai Tahu Act 1996, and Ngai Tahu Claims Settlement Act 1998). With the exception of the Conservation Act requiring the Department on Conservation to give effect to the principles of the Treaty, the other legislation require administering bodies to take into account/have regard for Treaty Principles, being:

- (1) The acquisition of sovereignty in exchange for the protection of rangatiratanga
- (2) The Treaty established a partnership, and imposes on the partners the duty to act reasonably and in good faith
- (3) The freedom of the Crown to govern
- (4) The Crown's duty of active protection
- (5) Crown duty to remedy past breaches

- (6) Māori to retain rangatiratanga over their resources and taonga and to have all the rights and privileges of citizenship
- (7) Duty to consult

### Resource Management Act 1991

The purpose of the Resource Management Act 1991 (RMA) is set out in Section 5(1) as 'to promote the sustainable management of natural and physical resources.' 'Sustainable management' is defined in Section 5(2) as managing the use, development and protection of natural and physical resources, and any adverse effects of activities on the environment are avoided, remedied or mitigated. It is inclusive of the "cultural wellbeing" of people and communities. The RMA also recognizes the relationship between Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga as a matter of national importance (Part II s. 6(e)), including the protection of sites of significance to Māori, including wāhi tapu (s. 6(f) historic heritage). Section 7 of the Act identifies kaitiakitanga as a matter that particular regard must be given in relation to managing the use, development and protection of natural and physical resources, and section 8 establishes that all persons exercising functions and powers under the Act shall take into account the principles of the Treaty of Waitangi. The Canterbury Regional Policy Statement 2013 sets out policy recognising the appropriate tangata whenua entities that may seek to exercise the aforementioned provisions. It is the task of those who have duties in relation to the RMA ensure active protections towards improved outcomes for all parties.

### Mahaanui Iwi Management Plan 2013

The purpose of the Mahaanui IMP is to be a tool for Ngā Rūnanga to ensure the recognition and protection of Ngāi Tahu values. It is a manawhenua planning document that reflects the key values of the six Papatipu Rūnanga who hold manawhenua rights over lands, skies and waters. The IMP covers the range of environmental issues that impacts on the Ngāi tahu values and looks into the different policies within the 6 rūnanga area and catchments. The plan provides a values-based, policy framework for the protection and enhancement of Ngāi Tahu values.

### United Nations Declaration on the Rights of Indigenous Peoples

At its 61st session and 107th plenary meeting of 13 September 2007, the United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples. This was done to enshrine (according to Article 43) the rights that "constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world."

The declaration recognizes Indigenous peoples' rights to self-determination, freedom to pursue development and rights to traditionally owned land and resources. The Declaration is the product of almost 25 years of deliberation by U.N. member states and Indigenous groups. It was adopted by 144 countries initially with Aotearoa/New Zealand and Canada, U.S.A and Australia) now supporting the declaration since 2009/2010.

The Declaration does not override the rights of Indigenous peoples contained in their treaties and agreements with individual states, and it commands these states to observe and enforce the agreements.

## **7. IMPORTANT CONCEPTS / VALUES IN TE AO MĀORI**

The Te Ao Māori concepts and cultural values outlined below are lenses through which the mana whenua associations with the site can be better understood.

### Whakapapa

Whakapapa explains the origins, inter-connections and relationships in the Māori world. Whakapapa accounts for the way in which the universe, earth, sky, oceans, rivers, elements, plants, animals and humans have been created. Ultimately it is whakapapa that connects people to each other, to their ancestors, to the and natural resources. For Ngāi Tahu it is whakapapa that links their descent from the gods of creation.

### Mauri

Mauri or the life force present in all things (animate and inanimate) air, forests, waters and the life supported by them, is a central concept within the Māori environmental worldview. It is important to note this as this concept is something that is seen to be disturbed by past development and land-usage and may be further disturbed by future developments.

### Tikanga

Tikanga Māori are the customs and traditions that have been handed down over the generations. The first aspect of Tikanga Māori is a set of principles, ideas and beliefs based on traditional knowledge about a particular tikanga that has been passed down generation to generation from tupuna. The second aspect is the practice or operational usage of tikanga by a group or individual.

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). Kaitiakitanga governs the way people interact with the environment, with the concept of maintaining best possible dynamic equilibrium within cultural uses and practices. Kaitiaki are seen to be the interface between the natural and spiritual realm of resource management. Being able to facilitate, wherever possible during the process, the voices and views of manawhenua may contribute to manawhenua being able to fulfil their kaitiaki responsibilities.

### Manaakitanga

Manaakitanga the act, or actions by a group or individual, relating with a display of respect, humility and hospitality. The value or principle applies to all

social occasions when mana whenua/tangata whenua or officials are put into the role of looking after guests.

### Wairua

Wairua denotes the soul or spirituality of a person, ancestor or entity. Wairua can be sensed as part of a person, place, etc.

### Ki uta ki tai

Ngāi Tahu whānui use 'ki uta ki tai' (mountains to the sea) as an overall approach to resource management. Ki uta ki tai encompasses the wider creation traditions, whakapapa and acknowledges the interconnectivity of environs, species, humans and other elements constituting and interacting from the mountains to the sea.

### Pono and Tukurū

The concept of pono refers to the quality of an entity or situation that is true, genuine or authentic. Tukurū denotes something that is fixed, permanent or enduring.

## **8. CULTURAL VALUES DESCRIPTIONS**

This section aims to describe the additional cultural values and interests associated with geographic features, for example sites, areas, and landscapes (e.g. mahinga kai associations, important landscape features, wahi tapu, place names, archaeological sites, etc).

### Wāhi Ingoa

Māori place names on the landscape exemplify the Māori relationship with landscape. Names can occur as species indicators, tupuna commemorations, transposition of ancient Hawaiki names, commemoration of the deeds of atua, etc.

Many place names occur within the Ngāi Tahu Takiwā. There are a minimum of nine place-names associated to the general area where the works are to take place. These place-names refer to features like wāhi taonga / wāhi tapu, mahinga kai areas, natural features, ancestor commemorations, Pā and kāinga, etc. Use of Wāhi Ingoa occurs throughout this report where appropriate.

### Wāhi taonga/tapu

Wāhi tapu denotes those sites/areas that are Wāhi Tapu – places that are linked with death, ceremonies, atua and any other places with special constructions on them or within them, Wāhi Taonga – places that are treasured or valued by Manawhenua/Tangata Whenua.

Wāhi taonga can include Archaeological sites of māori origin in the Ngāi Tahu takiwā, as these are generally culturally regarded as 'Ngā tapuae o ngā tupuna/footsteps of our ancestors' and are culturally significant.

### Ara Tawhito

A network of Ngāi Tahu trails are known throughout Te Waipounamu. These functioned, among other things, as corridors for whānau and hapū travelling on seasonally migrating mahinga kai initiatives, envoys by high-ranking hapū

members, etc, enabling the maintenance of links between settled and frequently visited areas.

A number of trails existed in association with Raekura/Redcliffs and the Ihutai catchment generally. These trails linked settlements, nohoanga/camping spots, urupā and resource gathering areas. The presence of these trails also corroborates the history of Māori settlement in the area.

### Wai māori-Freshwater

The Ministry for the Environment (2016) notes that "...iwi, hapū and whānau interests and values are not adequately considered in planning and resource management decision-making.." and in addition states government perspectives including ensuring "...iwi and hapū are able to participate in decision-making about fresh water in their rohe..." and "...the relationship of iwi and hapū with, and values for, particular freshwater bodies is recognised.." (Ministry for the Environment/ Manatū Mō Te Taiao:2016)

A viewpoint of the Iwi chairs forum states that "...our wai (water) is an inseparable part of our whakapapa and our identity, and is a fundamental part of what drives our very existence. The future health and wellbeing of our waters are a matter of utmost importance to all iwi, as well as all New Zealanders..." (Iwi Chairs forum:2017)

Wai māori/freshwater is of significance to Ngāi Tūāhuriri/Ngāi Tahu, in particular, for a number of reasons. Water appears in Ngāi Tahu creation traditions, for example Maku (moisture/water) mated with Mahoranuiatea and begat Ranginui – his tears, resulting from continued separation from Papatūānuku, are the rains. Water is a promoter of all life and is as the circulatory blood system of Papatuanuku, and thus represents the life blood of the environment. Its condition and treatment are a reflection on the health and regard for Papatūānuku.

Water is seen as central to all Māori life and is a taonga cared for and passed on by ancestors to provide and sustain life. It is for the present generation to ensure this taonga is in the same or an improved state for future generations.

### Wai tai – Coastal Water

The whole system approach to kaitiakitanga, ki uta ki tai, reinforces the need to consider potential impacts upon the wai tai, coastal waters of Ihutai. There are concerns about the impacts of sediment, discharges, land management impacting on water quality, interference of natural stream flow and fire material flowing into the estuary and the effects on mahinga kai and the mauri of Tangaroa.

### Taonga Species

Taonga species are native birds, plants and animals of special cultural significance and importance to Ngāi Tahu. Taonga species are largely treasured and prized in a contemporary sense as they link to traditions and whakapapa, and are customary food sources with varying degrees, as directed by statute and relative abundance, of 'harvestability'. The Crown's settlement with Ngāi Tahu (Ngāi Tahu Claims Settlement Act 1998) included recognition of the special traditional relationship Ngāi Tahu have with taonga species (listed in schedules 97 and 98, see appendix 1 of this document). In addition paragraph three in the South Island Freshwater Eel Fisheries Plan recognises tuna/eels as a taonga species for Tangata Whenua. Ngāi Tahu,

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

### Mahinga kai

Mahinga kai is defined in the Ngai Tahu Claims Settlement Act (NTCSA) 1998 as “the customary gathering of food and natural materials, and the places where those resources are gathered” (s. 167). Mahinga kai may be birds or fish taken for food. It may also be plants such as pingao or harakeke, used for weaving, or paru (mud) used for dyeing fibres. Throughout history authorities have quite often relegated the definition of Mahinga kai to apply to cultivations only. Addressing this, a more appropriate definition, in preceding that defined in the NTCSA, was given by Natanahira Waruwarutū in the 1879 Royal Commission:

“Mahinga Kai is not confined to land cultivated, but it refers to the places from which we obtain the natural products of the soil without cultivating. You know the plants that grow without being cultivated by man. The whole of this country was covered with Ti or cabbage trees in former times. There was also Fern root which is not usually cultivated; there is no cultivation necessary; it only requires to be dug up. Fern root grew all the way between Kaiapoi and Purehurehu, and the people used to get Fern root between those two places. There were also wood hens all the way between Kaiapoi and Purehurehu and people used to catch them between these places. There were also all different berries the natives use to get from the forest trees. Those were the “Mahinga Kai” the natives meant” (Tau and Tau:nd)

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.

## 9. BACKGROUND TO RAEKURA/REDCLIFFS AREA



Fig.1 Redcliffs (date unknown), photo – CD8-IMG0031, reproduced with permission from Christchurch City Libraries)

Raekura/Redcliffs, along with Te Ihutai (Avon-Heathcote Estuary), is a significant Māori cultural landscape. This area is of immense cultural and historical importance to manawhenua Te Ngai Tuahuriri Runanga and wider Ngai Tahu Whanui being a place of significant settlement and food gathering by Waitaha, Ngāti Mamoe and Ngai Tahu for over 650 years (Pauling et al.:2007). Redcliffs is located in the vicinity of several traditional settlement and food gathering places including Te Karoro Karoro (South Brighton spit), and Te Kai a Te Karoro (Jellicoe Park). The traditionally significant site, Rapanui (Shag Rock), stands sentinel at the mouth of Te Ihutai and the two rivers Otakaro (Avon) and Opawaho (Heathcote) flow in to it. Sites along both the Otakaro and Opawaho rivers, in and around the estuary, and on the coastline near the mouth of the estuary were known and used by Maori due to the availability and abundance of mahinga kai resources. Freshwater fish and shellfish, as well as numerous native plant resources, waterfowl and forest birds could be gathered from the network of springs, waterways, swamps, grasslands and lowland podocarp forests that made up the estuary catchment. The area's numerous caves and rock shelters formed by overhanging coastal cliffs were utilised by Maori for shelter including sites in adjacent Barnett Park, McCormack's Bay and Te Ana o Hineraki (Moa Bone Point Cave). The area offered the bounty of the estuary and provided access to the fishing grounds of Te Tai o Mahaanui (Pegasus Bay) via the estuary mouth.

The Raekura/Redcliffs is generally sheltered from the southerly wind and overlooks Ihutai, a formerly rich mahinga kai area. At a series of sittings of the

Native Land Court in 1868, Ngai Tahu whānau and hapū from throughout the South Island sought to have their traditionally significant sites set aside as mahinga kai reserves (Mackay:1872) This was supposed to be accordance with Kemp's Deed of purchase for Canterbury (signed twenty years earlier in 1848) which had stated that mahinga kai would be preserved for Ngai Tahu. The importance of Te Ihutai as a mahinga kai was highlighted by the claims of Ngāi Tuahuriri (Kaiapoi Ngai Tahu) to the Native Land Court at this time (Tau et al.:1990) On 6 May 1868 the Court awarded a small area of reserves to the Ngai Tūāhuriri claimants including a fishing reserve "near the mouth of the Heathcote" (Tau et al.:1990).

The Ihutai reserve (Maori Reserve 900) allowed for access to the Avon-Heathcote estuary though it was only a portion of a larger fishery that had been utilised by Ngai Tahu (Tau et al.:1990) To add 'insult to injury', in 1956 the Ihutai Reserve was compulsorily taken under the Public Works Act for the purpose of construction of sewage works development that would become the Bromley Sewage Treatment Station. This land seizure was done in absence of any consultation with landowners. At this time, the reserve was considered so valuable to manawhenua that the Ngai Tuahuriri owners refused to accept the compensation offered. While the Ngai Tahu Maori Trust Board later received financial compensation, the loss of the Ihutai Reserve remains a major grievance for the Ngai Tuahuriri owners of who have never accepted payment for the loss of their land. 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).

In the mid nineteenth century the Raekura/Redcliffs flats were covered by grasses and the spurs straddling it were covered in fern and rushes, and flax and toetoe lined the shoreline of the estuary.

The Raekura/Redcliffs area is among the most nationally significant archaeological areas, this is further discussed below.

## 10. TRADITIONAL HISTORY

Major episodes of iwi traditional history occur in the vicinity of Raekura/Redcliffs generally. These are also discussed in the Te Ngāi Tūāhuriri Rūnanga 'Narratives and ideas...' report on the Heathcote and Redcliffs cluster of schools (n.d.). Accessible published traditions are summarised and quoted from in this section.

Hone Taare Tikao, a kaumātua of Rāpaki, when interviewed by ethnographers James Cowan and Herries Beattie, told of the tradition of Turakipo and Te Ao, a daughter of Te Ake of Akaroa. The version given in Taylor (1952) appears as follows:

"...Te Ao a daughter of Te Ake of Akaroa was sought for as a wife by Turaki Po of Opawaho. She spurned his advances, so Turaki Po in revenge 'makutu' her to death. Te Ake her father learnt greater magic, and went to the hill overlooking the Cave Rock and Sumner, and sent forth mighty karakia against Turaki po and his people. In answer to his prayers a whale was stranded near the Cave Rock. The folk of Turaki Po eagerly cut it up and feasted on whale, and then went to sleep. It

was the sleep of death, and only one girl related to Te Ake awoke. Turaki po felt that the whale was 'makutu', and did not partake with his people. However later, having few followers left to help him he was duly slain by Te Ake's party. Tuawera figuratively means 'cut down as by fire'..."

The version that appears in Beattie (1920 and 1939 respectively) appears as follows:

"...I will tell you a taniwha (water monster) story of the Peninsula. Once upon a time Te Ake and his daughter Hineao travelled from Akaroa to Ohikaparuparu (Sumner), the chief of this place was Turakipo. The latter asked Te Ake for his daughter in marriage and was refused, and being a real tohunga, Turakipo pronounced a makutu against that girl so that when she returned to Akaroa she fell ill, and died.

Te Ake was angry, and with his nephew Te Ruahikihiki went to the Patea (Westland). They went by Kaikōura and Nelson and both stayed long enough to have families there, some of the nephew's descendants being still existence in the Kati-Kuia, Rangitane and Kaitara tribes.

They saw the celebrated tohungas, Irirangi and Tautini, and Te Ake learnt magic and other lore from them. When he had got all he needed he returned to Akaroa and by his incantations turned his daughter, who had been cremated, into a fish, a taniwha. This fish went to Sumner and drifted ashore, and the people cut its flesh for kai (food), bringing it home in canoes and placing it in the umu (earth-oven). Turakipo had a feeling it would be fatal to remain where he was, so he went on a visit to Pohoareare pa at Opawa. The rest of the people at the big fish, and in the morning no one awakened save Hinerotu, the daughter of wheke. The name of the death of those people is Tuawera.

It took Te Ake years to learn the karakia (incantation) that made that taniwha to exact payment for his daughter's death..."

Both versions corroborate each other generally and speak to the traversal by ancestors over vast landscapes, including between the Pā at Ōpāwaho and Sumner area, requiring passage through Raekura/Redcliffs. This tradition is further corroborated, as Tūrakipō is also found within the central tradition of the peopling of Canterbury by Ngāi Tuhaitara and Ngāti Kurī tupuna. In Tau and Anderson (2008), Hoani Kāhu's writings are quoted:

"...After a time the population increased, and because of their warrior-like natures the people began to fight among themselves. Therefore they decided to look for a better place. Tūrakautahi sent out the word that the people were to be separated into their hapū or tribal groups. Ngāti Hinekakai and Ngāti Huruhiā (Uruhiā) separated to live at Tuahiwi and build their own pā. Afterwards the other people were separated. Tūrakipō to Ōpāwaho, Manuhiri to Koukourāta and right down to Lyttleton Harbour. Makō went to Wairewa and on to Akaroa, and Te Ruahikihiki, together with his in-law, Kaweriri, were sent to live at Taumutu. Te Ariki went to Arowhenua, together with most of his people of Ngāti Huirapa. Most of the Hapū stayed on at Kaiapoi, although some went to Kaikōura..."

Additionally when discussing the concept of Rahui, Tau et al. (1990) note that "...At Ihutai, near Sumner, Ngāi Tahu fisherman avoid an area known as

Tuawera because of an incident where a hapū...were killed by makutu...". This may have indeed been an imposed restriction based on traditional knowledge and/or other reasons,

Stack relayed to Haast (1874), when questioned about Kaiapoi Māori traditional knowledge of the area, that "...cave in question had been a common resort of their fishing parties some thirty years ago..." (approximately during the 1840s). Additionally Stack also relayed to Haast (1874) that the Kaiapoi Māori attribute the large numbers of shell-middens, occurring along the coast from Waipara River to Waitaki River, "...to the Waitaha, the first immigrants who preceded Ngāti Mamoe..." and those hapū that would come to known as Ngāi Tahu.

Interestingly Ihutai is not a functioning mahinga kai today due to the condition of the fishery in what has been, and is now, a receiving environment for the multiple discharges of the city infrastructure.

## 11. PLACE-NAMES

As previously mentioned place-names for geographic and oceanographic features are an important part of Māori associations with places. Listed below are those place-names that are found in the Raekura/Redcliffs area:

### **Raekura** (Andersen:1927:181)

Raekura, Te. The cliffs above Moa-bone Point, near Sumner. The name means the red foreland or point, and it was probably given for the same reason that the name Redcliffs, not far distant, was given.

### **Te Awa kura** (Andersen:1927:231 & 235)

This name applies to the stream colloquially known at Watson's stream in the valley comprising Barnett Park.

### **Waipatiki** (Andersen 1927:231; Taylor 1950:49)

This name alludes to the Māori name for flounder –Pātiki, is described as the "...termination of the valley in which Redcliffs lies..".

### **Te Ana o Hineraki** (Andersen 1927:45, also mentioned in some correspondence from Stack circa 1894)

This the Māori name for Moa Bone Point Cave

### **Te Pou o Tutaemaro** (Beattie:1945:100; Andersen 1927:169)

Te Pou o Tutaemaro is the name for the abrupt point at the cutting near Raekura (Redcliffs). The name means "the post of Tutaemaro," who was an ancient Ngai Tahu explorer.

### **Tamahika** (Beattie:1945:100; Andersen 1927:214)

This name applies to the mud-flats at Ihutai.

### **Ohikaparuparu** (Andersen 1927:136; Beattie:1945:100 also mentioned in some correspondence from Stack circa 1894)

Ohikaparuparu is the Māori name for the mudflats located at Fisherman's Flat in Redcliffs. Tuna (eels) were gathered here. The name was afterwards applied to all the land round Sumner.

**Opawa/Ōpāwaho** (Tairaroa:1880:14.38 & 42.91, Andersen 1927:143 & 144, Beattie:1945:109 & 98-99, also mentioned in some correspondence from Stack circa 1894)

Opawa/Ōpāwaho is the Māori name for the Heathcote River. It is recorded that tuna (eel), kanakana (lamprey), whitebait, mata, aruhe (Fern root) and tutu were gathered there. There was a Pā not far from the mouth called Pohoareare.

**Ihutai** (Beattie:1945:98-99)

This name applies to the Avon-Heathcote estuary.

MOE and CCC project convenors and planners may wish to initiate and/or support applications to the New Zealand Geographic Board for one or a number of these original Māori names.

## 12. **ARCHAEOLOGICAL RECORD**

From the time of their arrival, European naturalists and ethnographers were interested in the Maori history of the Raekura area. Redcliffs flat (S84/76) is the principle occupation area at Redcliffs, and is within an archaeological/cultural site complex which also includes Moa-bone Point Cave, Monck's Cave, and Sumner Cutting (Davidson:1984).

By the 1880s, fossicking and archaeological investigations had taken place including the excavation of nearby Te Ana o Hineraki (Moa Bone Point Cave) under the direction of Julius Von Haast in 1872, described in Mackay (1874) and Von Haast (1874a). Skinner (1923) describes taonga found inside the cave such as stone implements (polished implements, flakes and cores), bone objects (Kurī tooth pendant, awls, ngiru/needles with taura harakeke/flax cord, fish-hooks), wooden implements (Kauahi and Kaunati, pounders, shanks for fish-hooks), taonga made from plant fibres (Paraerae/sandals, hinaki/net with pumice float, kete), a Putatara/shell trumpet and a heru/comb (see Figs.2 and 3).



Figs.2 and 3 - Atua kiato/'God-stick' (left) and Heru/Comb from Te Ana o Hinetahi/Moa Point Cave (on display at Canterbury Museum, photo - courtesy of author).

Von Haast (1874b) describes the Urupā found by workmen during the cutting of rock for the Sumner Road, colloquially referred to as the 'Sumner cutting'. The upper layers exposed consisted of shell-middens dominated by Tuangi (Cockles, *Austrovenus stutchburyi*) and umu. Among the lower layers, seven kōiwi were disinterred in total, most of these had toki/adzes (see fig.4) buried with them. Six of them were buried in a crouched position and one of them occurred face-down. Duff (1950) notes this urupā as “..an undoubted Moa-hunter burial ground...”.

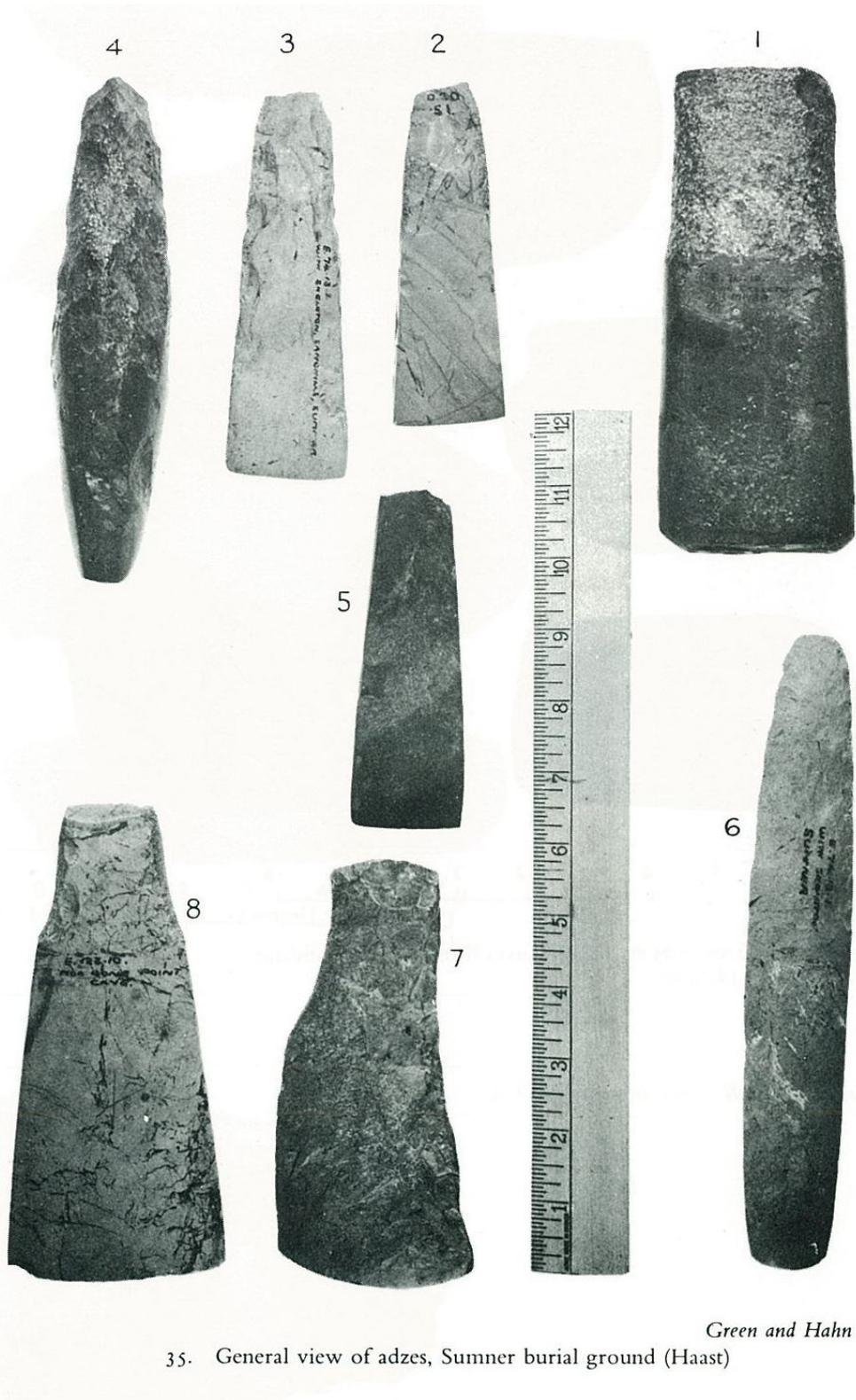
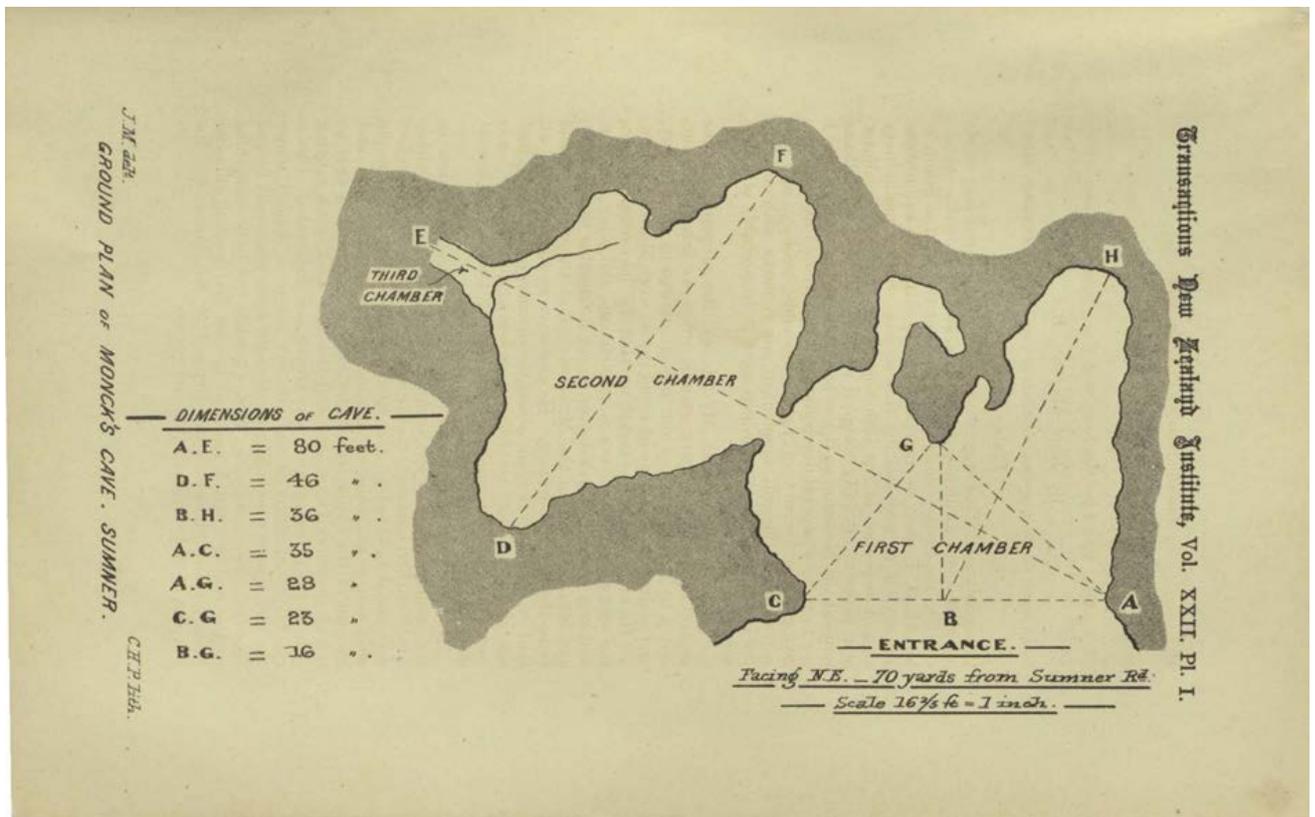


Fig.4 – Ngā Toki/Adzes found from the Sumner Cutting urupā (from Duff:1950)

In August 1889 while quarrying for road metal on the Redcliffs property of John Stanley Monck (1845 – 1929), workmen exposed the entrance to a cave. Soon after its discovery, Moncks Cave (as it came to be known) was formally examined by John Meeson (1889) of the Philosophical Institute and H.O. Forbes (Director of the Canterbury Museum), but by then most of its contents had been disturbed and removed into the possession of Mr Monck.



Map.1 –Plan of Monck’s Cave (from Meeson:1889)

Skinner (1924) describes taonga found inside the cave such as a tatā/bailer, hoe/paddle, a carved head of a paddle, outrigger float, toki/adzes, hoanga/sandstone cutters and grinders, flakes, pounamu, fish-hooks, stone sinkers, awls, ngiru/needles, bird-spear points, shafts of bird-spears, Kauahi and Kaunati/fire-making sticks, patu-tuna, carved kurī, bone pendant, heru/combs, taiaha blade, wooden patu, ipu/bowl, harakeke matting, etc (see figs.5 and 6).



Fig.5 Atua kiato/'God-stick' from Monck's Cave (on display at Canterbury Museum, photo - courtesy of author)

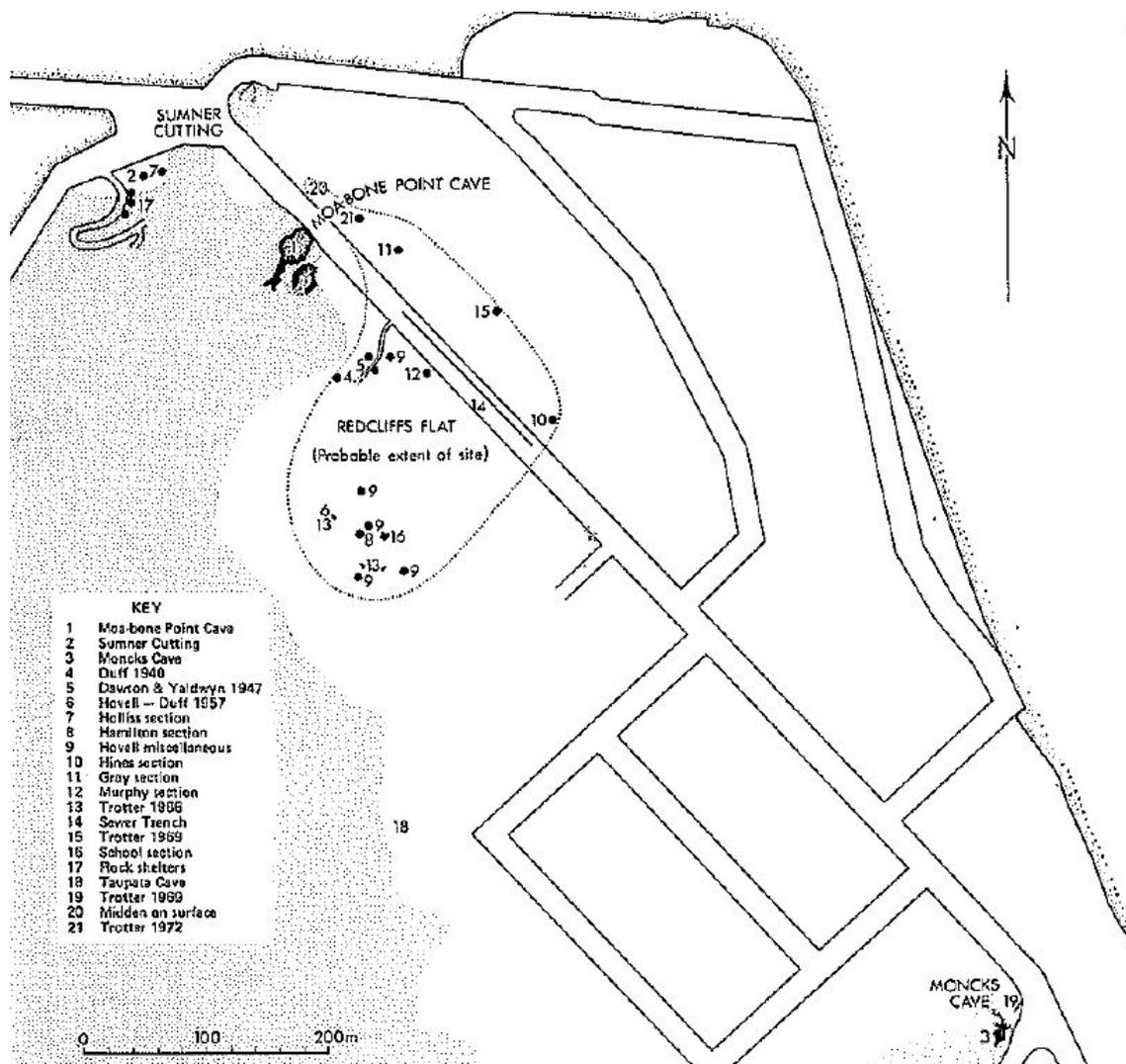


Fig.6 'Carved Kuri' from Monck's Cave (on display at Canterbury Museum, photo - courtesy of author)

Roger Duff, another former director of Canterbury Museum, kept extensive field-book recordings of fieldwork undertaken in Raekura/Redcliffs area from 1938 to 1958. He describes excavations by the Canterbury Museum Archaeological Society beginning on June 9<sup>th</sup> 1957, and the various finds made. Duff also mentions his talks with multiple residents of Redcliffs and their historic chance finds of taonga Māori in the area.

Trotter in Duff (1959) notes the several large moa-hunter ovens found on the Redcliffs Flat. Trotter (1967) notes that since the investigations by Von Haast, the site at Redcliffs Flat had been levelled and built on, and dug by fossickers, and further describes the systematic excavations carried out by the Canterbury Museum Archaeological Society in 1958 and 1959. The Hamilton property was investigated by Trotter in 1967, he found the site had been disturbed by fossicking and gardening, but did find a few artefacts and animal remains.

Trotter (1975) provides a further summary and history of previous investigations but also describes his own subsequent investigation during installation of sewer trenches, evidence of (mahinga kai) food preparation and cooking, and adze manufacture. Trotter notes that there “..is undoubted evidence of an early occupation associated with moa-hunting here, radiocarbon dated to about six hundred years before present...” and that excavations “...have been made in a number of places on the flat, but the cultural deposit appears to be basically the same throughout, thus pointing to an occupational site some four hectares (40,000 square metres) in size..”.



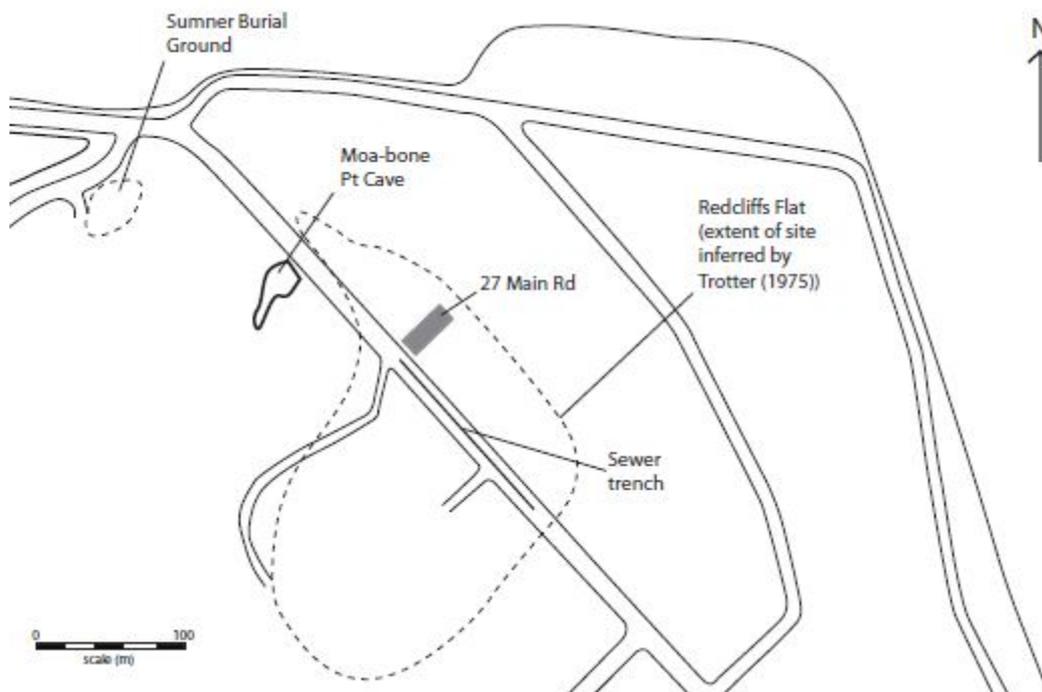
Map.2 – Redcliffs Flat archaeological site extent, as determined by Trotter (1975)

Yet another study by Trotter (2012) provides a consideration of the not well understood Māori ‘clay-made’ balls. Trotter obtained a portion of one of these during salvage excavations at Redcliffs in 2012. It was found covered in a black greasy material thought to be moa grease. No purpose has yet been discerned.

McFadgen (2007) describes geomorphological changes that occurred over a 1000 year period, and notes that due shifting position of the Waimakariri, i.e. south to lake Ellesmere, then into the estuary from the west, ending up flowing from the alps eastward to the north of Christchurch, and that the estuary was an open bay during Moa-hunter times. McFadgen notes soils of different ages and two phases of dune building – the Waikuku, beginning before ancestral Māori settlement and continuing shortly after, then the Kairaki – that began well after. Therefore during Moa-hunter times people living at Redcliffs were living on Waikuku sand, with Kairaki sand separating the lower moa-hunting layer from the upper occupation layers. McFadgen also notes that rising water levels likely forced abandonment of Moa Bone Point Cave in the late 15th century, large parts of Redcliffs flat in the early 16th century and Monck’s Cave in the early to mid-16th Century, although visitation to the area likely continued to occur.

Jacomb (2009) described his own investigating the site at 27 Main Road, and confirms it as part of the larger site complex on Redcliffs flat, requiring further

secure carbon-dating to confirm relationship with other occurrences within the overall site complex. Interestingly in 2015 Mike Greer Homes and Arrow International had admitting to breaching the Historic Places Act (pre-cursor to Heritage New Zealand Pouhere Taonga Act 2014) in 2013, for excavating without an archaeological authority to destroy the archaeological deposits there without any archaeological or cultural assessment, systematic study or monitoring (Clarkson:2015, Dally:2015).



Map.3 – Redcliffs archaeological site extent as reconfirmed by Jacomb (2009).

Wood et al. (2016) describe the occurrence of chicken bones at archaeological sites of Māori origin, and the subsequent carbon-dating of these bones to reveal that they may in fact be related to the chickens released by Captain Cook during his visit on board the Resolution. The chicken bones from the Redcliffs school site were dated to late 18th century. This is significant as it re-confirms, if verified, the links between Māori living in the upper South Island and Canterbury Ngāi Tahu. It also confirms usage by Māori of the Redcliffs area in the late 18th century.

Heritage New Zealand archives have provided available archaeological monitoring reports for properties at 98 Beachville Road (Carter:2013), 13 Monck’s Spur Road (Kurmann:2015), 88 (Watson:2011) and 91-93 Main Road (Watson and Maquire:2011). In each case no archaeological material, of Māori origin or otherwise, was observed.

The significance of the Māori history and archaeology associated with the Raekura/Redcliffs area cannot be understated. Davidson (1984) considers that Redcliffs, in addition to Wairau Bar and Shag River, was a base settlements, which “...probably had permanent houses as well as middens and in some cases burial grounds...”. Taonga from Raekura/Redcliffs have been exhibited nationally and internationally in exhibitions showcasing taonga Maori including Te Maori which toured the United States in 1984 and Mo Tātou, the Ngai Tahu Exhibition at Te Papa Tongarewa Museum of New

Zealand in 2007-2009 and the carving style has influenced contemporary carvers. (Brown & Jacomb:2007).

### 13. MAHINGA KAI

As previously mentioned Raekura/Redcliffs, and by extension Ihutai, is an area of immense cultural and historical importance to Ngāi Tahu. Ihutai generally 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. The several settlements located adjacent to, or within view shed of, 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), all had ready access to this immense mahinga kai. Ngāi Tuhaitara/Ngāi Tūāhuriri whānau used to travel from the stronghold of Kaiapoi Pā to gather kai from Ihutai.

The archaeological investigations described above all yielded the following species harvested and processed:

#### **Bird species**

Moa (*Dinornithidae sp.*), Kiwi (*Apteryx sp.*), Blue Penguin / Korora (*Eudyptula minor*), Southern giant petrel / Pāngurunguru (*Macronectes giganteus*), Black Shag / Kawau (*Phalacrocorax carbo*), Pied shag / Kāruhiruhi (*Phalacrocorax varius*), Little shag / kawau paka (*Phalacrocorax melanoleucos*), Spotted shag / Kawau pāteketeke / Kawau tikitiki (*Stictocarbo punctatus*), White heron / Kōtuku (*Ardea alba*), Paradise shelduck / Putakitaki (*Tandorna variegata*), Swamp harrier / Kāhu (*Circus approximans*), Kakapo (*Strigops habroptilus*), Kaka (*Nestor meridionalis*), Tui (*Prothemadera novaeseelandiae*), Black Swan / Wāna / Wani (*Cygnus atratus*), Haast's eagle / Pouakai / Hokioi (*Harpagornis moorei*), South Island adzebill (*Aptornis defosser*), Hodgen's Rail (*Gallinula hodgeni*), NZ quail (*Coturnix sp.*).

#### **Marine Mammals**

NZ Fur seal / Kekeno (*Arctocephalus forrester*), Leopard seal / Popoiangore (*Hydrurga leptonyx*), Dolphin / Porpoise / Pāpahu (*Delphinus sp.*),

#### **Finfish**

Groper / Hapuka (*Polyprion oxygeneios*), Snapper / Tāmure (*Pagrus auratus*)

#### **Molluscs**

NZ freshwater mussel / Kakahi (*Hyridella menziesi*), Pipi (*Paphies australis*), Cockle / Tuaki (*Austrovenus stutchburyi*), Sea Snail / Pupū (*Amphibola crenata*).

Contemporary taonga species valued as previous, and potential future, mahinga kai are listed later in this report.

### 14. ARA TAWHITO/TRAILS

With regards to the coastal and riverine environment waka and mokihi provided the primary means of transport, the estuary also formed part of a major transport route which enabled navigation from the sea coast, through the estuary channels, up the Opawaho and thence Halswell rivers to Te

Waihora (Lake Ellesmere) (Jacomb and Brown:2007). Multiple trails over the Port Hills from Ihutai existed in former times also.

## 15. TAONGA SPECIES

The concept of Taonga species is described in previous sections. The species listed here are all recorded from the wider Ihutai area, an environ that Raekura/Redcliffs falls within.

### Birds

Australasian Gannet / Takapu (*Morus serrator*), Black Cormorant / Kawau (*Phalacrocorax carbo*), Little Cormorant / Kawaupaka (*Phalacrocorax melanoleucos*), Pied Cormorant / Karuhiruhi (*Phalacrocorax varius*), Spotted Shag / Koautai (*Stictocarbo punctatus*), White Heron / Kotuku (*Egretta alba*), Blue Reef Heron / Matuku - moana (*Egretta sacra*), Australasian Brown Bittern / Matuku (*Botaurus poiciloptilus*), Royal Spoonbill / Kotuku-ngutupapa (*Platalea regia*), Paradise shelduck / Putangitangi (*Tadorna variegata*), Grey Duck / Parera (*Anas superciliosa*), Grey Teal / Tete (*Anas gibberifrons*), New Zealand Shoveler / Hono, Kuruwengi (*Anas rhynchotis*), New Zealand Scaup / Papanga (*Aythya novaeseelandiae*), Harrier / Kahu (*Circus approximans*), Marsh Crake / Koitareke (*Porzana pusilla*), South Island Pied Oystercatcher (SIPO) / Torea-pango (*Haematopus finschi*), Variable Oystercatcher / Torea-pango (*Haematopus unicolor*), Pied Stilt / Poaka (*Himantopus leucocephalus*), Branded Dotterel / Tuturiwhatu (*Charadrius bicinctus*), Wrybill / Ngutu parore (*Anarhynchus frontalis*), Lesser Knot / Huahou (*Calidris canutus*), Eastern Bar-tailed Godwit / Kuaka (*Limosa lapponica*), Southern Black-backed Gull / Karoro (*Larus dominicanus*), Black-fronted Tern / Tarapiroe (*Sterna albostratus*), Red-billed Gull / Tarapunga (*Larus novaehollandiae*), Caspian Tern / Taranui (*Sterna caspia*), White-fronted Tern / Tara (*Sterna striata*), New Zealand Kingfisher / Kotare (*Halcyon sancta*), New Zealand Pipit / Pihoihoi (*Anthus novaeseelandiae*), Grey Warbler / Riroriro (*Gerygone igata*), Fantail / Piwakawaka (*Rhipidura fuliginosa*), Silvereye / Tauhou, Pihipihi (*Zosterops lateralis*).



Map.4 – Ihutai/Avon-Heathcote Estuary

## Fish

yellow-eyed mullet, herring /awa (*Aldrichetta forsteri*), Kahawai (*Arripis trutta*), sand flounder / patiki (*Rhombosolea plebeia*), short finned eel / tuna heke (*Anguilla australis*), long finned eel / tuna (*Anguilla dieffenbachi*), sand stargazer (*Crapatalus novaezelandiae*), whitebait / inanga, mata (*Galaxias maculatus attenuatus*), brown trout (*Salmo trutta*),

## Shellfish

Anemone / kotoretore (*Actinia tenebrosa*), Mudflat Snail / Whetiko (*Amphibola crenata*), Ornate limpet / ngakihi (*Cellana ornata*), Radiate limpet / ngakihi (*C. Radians*), Spotted whelk / kawari (*C. Maculosa*), Paua (*Haliotis iris*), dark rock shell / kaaeo (*Haustorium haustorium*), estuarine limpet / ngakihi (*Notoacmea helmsi*), encrusted limpet / ngakihi (*Patelloida corticata*), Cat's eye / pupu atamarama (*Turbo smaragdus*), ribbed mussel / pukanikani (*Aulacomya ater maoriana*), cockle / tuangi, tuaki (*Austrovenus stutchburyi*), Blue mussel / toritori (*Mytilus edulis aoteanus*), pipi (*Paphies australis*), green-shelled mussel / kuutai (*Perna canaliculus*), Kaikaikaroro (*Protothaca crassicosta*), wedge shell / hanikura (*Tellina liliana*).

## 16. SITE SPECIFIC ASSESSMENT – FORMER REDCLIFFS SCHOOL SITE

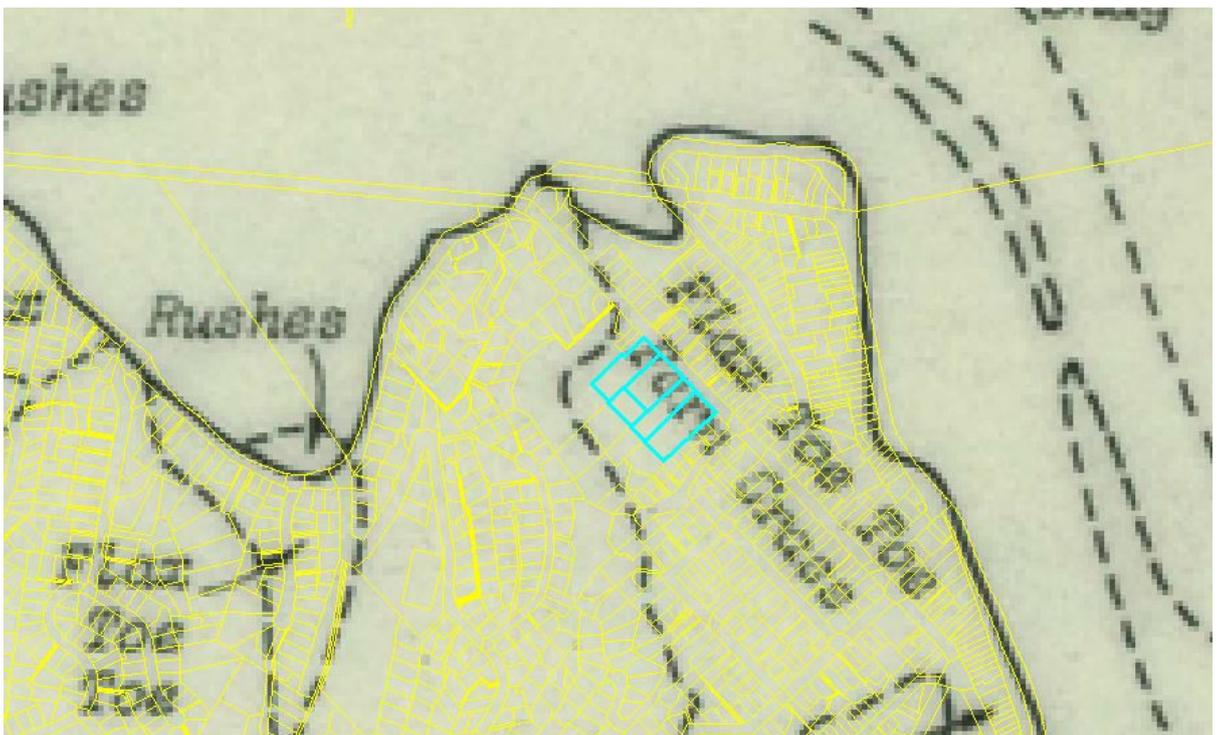
The information within previous sections can all be used to contextualise the significance of this site. Any future development by MOE and CCC is at liberty to use, during continued consultation with Ngāi Tūāhuriri, this information to inform design and developable narratives on Māori associations with the area. The land package itself, although highly modified, may yet yield further archaeological information (this would require a future archaeological assessment).



Map 2 – Former Redcliffs School Site land packages



Map.5 – Former Redcliffs School site with the probable archaeological site extent (from Trotter:1975) in orange.



Map.6 - Redcliffs School site (in blue), with 1856 vegetation under-laid.

This site is within a Ngā Turanga Tupuna/Cultural site of significance under chapter nine of the Christchurch District Plan, where consent is triggered for large scale development, applicants and the Council must consider whether the development can include any reflection or recognition of the values held by Ngāi Tahu.

Opportunities to restore aesthetically and architecturally appropriate native plantings of original native vegetation types may exist with any future developments.

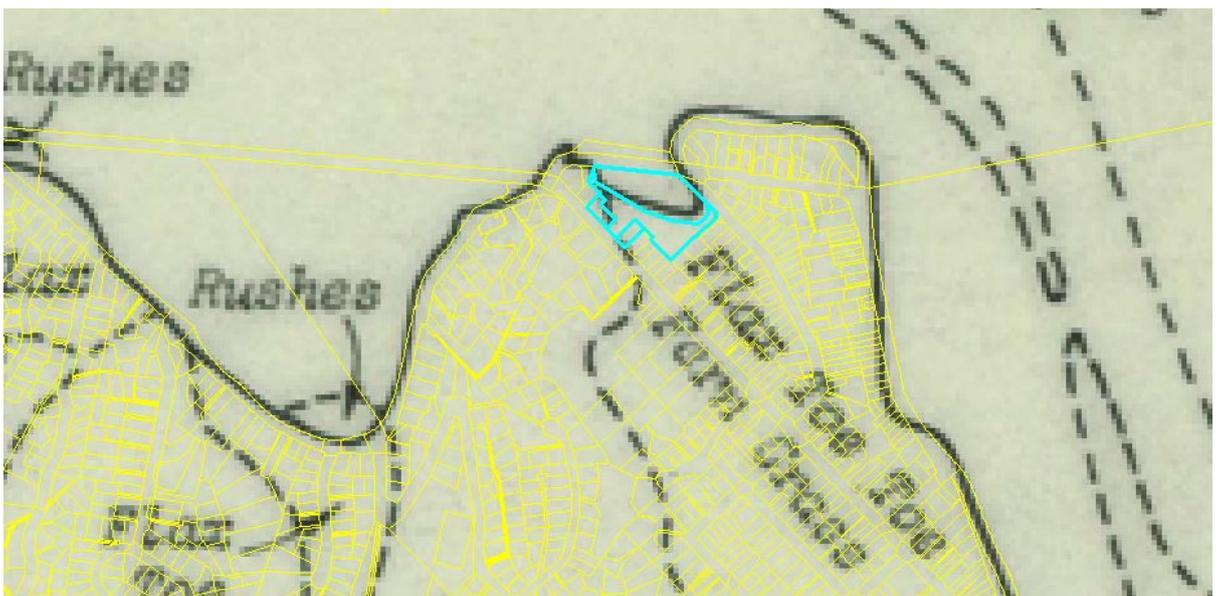
The land concerned may be subject to Ngāi Tahu first right of refusal under the Ngāi Tahu Claims Settlement Act. Additionally technologically forward thinking, non-discharging, onsite waste-water and storm-water treatment and re-use systems may also be considerable within any future development.

**17. SITE SPECIFIC ASSESSMENT – REDCLIFFS PARK SITE**

As with the above site, the information within previous sections can all be used to contextualise the significance of this site. Any future development by MOE and CCC is at liberty to use, during continued consultation with Ngāi Tūāhuriri, this information to inform design and developable narratives on Māori associations with the area.



Map.7 – Redcliffs Park site land packages



Map.8 – Redcliffs Park (in blue), with 1856 vegetation under-laid.

Like with the school site, this site is within a Ngā Turanga Tupuna/Cultural site of significance under chapter nine of the Christchurch District Plan, where consent is triggered for large scale development, applicants and the Council must consider whether the development can include any reflection or recognition of the values held by Ngāi Tahu.

And as above, opportunities to restore aesthetically and architecturally appropriate native plantings of original native vegetation types may exist with any future developments. Additionally technologically forward thinking, non-discharging, onsite waste-water and storm-water treatment and re-use systems may also be considerable within any future development.

## 18. DESIGN CONSIDERATIONS

Project convenors, planners and designers may choose to consult and incorporate appropriate facets of the following information in order to have Māori culture and heritage represented tangibly.

Te Aranga Māori Design Principles (2014)

The Principles were conceived and compiled by members of Ngā Aho (an assembly of Māori design and planning professionals), collaborating with iwi/hapū in Auckland and based on the Te Aranga Cultural Landscapes Strategy 2007 developed by representatives from a number of iwi, including Ngāi Tahu. The principles aim “to foster and guide both culturally appropriate design processes and design responses that enhance all of our appreciation of the natural, landscape and built environment” ([http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te\\_aranga\\_principles#/design-thinking/maori-design/te\\_aranga\\_principles/guidance/about/description](http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles#/design-thinking/maori-design/te_aranga_principles/guidance/about/description), accessed 10/10/16).

The seven Te Aranga principles include:

- Mana – Rangatiratanga/Authority
- Whakapapa – Names and naming
- Tohu – The wider cultural landscape
- Taiao – The natural environment
- Mauri Tū – Environmental Health
- Mahi Toi – Creative expression
- Ahi kā – Living presence

Further information on the Christchurch examples, Pegasus and Te Whāriki, where these design principles have been incorporated can be found at:

- [http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te\\_aranga\\_principles/case-studies/maori\\_pegasus\\_town](http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles/case-studies/maori_pegasus_town)
- [http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te\\_aranga\\_principles/case-studies/maori\\_te\\_whariki](http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles/case-studies/maori_te_whariki)



Fig.7 Waharoa at Greymouth High School (Photo courtesy of Author)

Fig.7 (above) shows how some schools have chosen to tastefully and aesthetically have Māori culture represented in their design.

In addition design concepts that facilitate on-site treatment (or other sustainable measures) of waste-water and storm-water, eliminating the need for any discharges, is an advised requirement from Te Ngāi Tūāhuriri Rūnanga.

## 19. CONCLUSION

It is hoped that this report highlights the immense cultural values associated with both sites and by extension Redcliffs/Raekura. Therefore Manawhenua seek meaningful participation in the articulation of manawhenua values, implementation of outcomes sought in regards to any future development at either or both of the Redcliffs School or Redcliffs Park site. Ngāi Tūāhuriri Kaitiaki support the Ministry of Education relocating the school to the Redcliffs Park site.

The Ministry of Education and Christchurch City Council are manifestations of the Crown, and thus the Treaty Partner, and are expected to conduct themselves in accordance with the principles of the Treaty of Waitangi, i.e. the duty to consult, duty of active protection (of Iwi/hapū values, etc.). This participation can be achieved through, for example, working with entities such as Mahaanui Kurataiao Ltd - who can be commissioned to facilitate Te Ngāi Tūāhuriri Rūnanga input.

Mahaanui Kurataiao Ltd (MKT) has a general mandate to represent the interests of the primary Papatipu Rūnanga of Canterbury who hold manawhenua rights and interests over the lands and waters within their respective takiwā and provides commercial planning and environmental services to private clients and the general public. Mahaanui Kurataiao Ltd may, in certain instances be best placed to facilitate input from Te Ngāi Tūāhuriri Rūnanga into the ongoing engagement sort by Ngāi Tūāhuriri.

Recommendations made within the Te Ngāi Tūāhuriri Rūnanga report on the Heathcote and Redcliff's cluster of schools will need to be considered in consultation with mandated Te Ngāi Tūāhuriri Rūnanga representatives.

In general Manawhenua expect that the proposal will recognise and provide for Mana whenua/tangata whenua values, including kaitiakitanga, rangatiratanga and mahinga kai, and would address the protection and restoration of freshwater systems and habitats, and sites of cultural significance to manawhenua/tangata whenua.

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## Appendix 1

## Schedule 97 Taonga species

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### *Birds*

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Hoiho	Yellow-eyed penguin	<i>Megadyptes antipodes</i>
Kāhu	Australasian harrier	<i>Circus approximans</i>
Kākā	South Island kākā	<i>Nestor meridionalis meridionalis</i>
Kākāpō	Kākāpō	<i>Strigops habroptilus</i>
Kākāriki	New Zealand parakeet	<i>Cyanoramphus</i> spp
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kakī	Black stilt	<i>Himantopus novaezealandiae</i>
Kāmana	Crested grebe	<i>Podiceps cristatus</i>
Kārearea	New Zealand falcon	<i>Falco novaeseelandiae</i>
Karoro	Black-backed gull	<i>Larus dominicanus</i>
Kea	Kea	<i>Nestor notabilis</i>
Kōau	Black shag	<i>Phalacrocorax carbo</i>
	Pied shag	<i>Phalacrocorax varius varius</i>
	Little shag	<i>Phalacrocorax melanoleucos brevirostris</i>
Koekoeā	Long-tailed cuckoo	<i>Eudynamis taitensis</i>
Kōparapara <i>or</i> Korimako	Bellbird	<i>Anthornis melanura melanura</i>
Kororā	Blue penguin	<i>Eudyptula minor</i>
Kōtare	Kingfisher	<i>Halcyon sancta</i>
Kōtuku	White heron	<i>Egretta alba</i>
Kōwhiowhio	Blue duck	<i>Hymenolaimus malacorhynchos</i>
Kūaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>
Kuruwhengu/Kuruwhengi	New Zealand shoveller	<i>Anas rhynchotis</i>
Mātā	Fernbird	<i>Bowdleria punctata punctata</i> and <i>Bowdleria punctata stewartiana</i> and <i>Bowdleria</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
		<i>punctata wilsoni</i> and <i>Bowdleria punctata candata</i>
Matuku moana	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala macrocephala</i>
Miromiro	Snares Island tomtit	<i>Petroica macrocephala dannefaerdi</i>
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pākura/Pūkeko	Swamp hen/Pūkeko	<i>Porphyrio porphyrio</i>
Pārera	Grey duck	<i>Anas superciliosa</i>
Pateke	Brown teal	<i>Anas aucklandica</i>
Pīhoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pipīwharau	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Pīwakawaka	South Island fantail	<i>Rhipidura fuliginosa fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwaha	Snares crested penguin	<i>Eudyptes robustus</i>
Pūtakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Ōkārito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
Takahē	Takahē	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus carunculatus</i>
Titi	Sooty shearwater/Muttonbird/ Hutton's shearwater Common diving petrel South Georgian diving petrel Westland petrel Fairy prion Broad-billed prion White-faced storm petrel Cook's petrel	<i>Puffinus griseus</i> and <i>Puffinus huttoni</i> and <i>Pelecanoides urinatrix</i> and <i>Pelecanoides georgicus</i> and <i>Procellaria westlandica</i> and <i>Pachyptila turtur</i> and <i>Pachyptila vittata</i> and <i>Pelagodroma marina</i> and <i>Pterodroma cookii</i> and <i>Pterodroma inexpectata</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
	Mottled petrel	
Tititipounamu	South Island rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea</i> spp
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tūi	Tūi	<i>Prothemadera novaeseelandiae</i>
Tutukiwi	Snares Island snipe	<i>Coenocorypha aucklandica huegeli</i>
Weka	Western weka	<i>Gallirallus australis australis</i>
Weka	Stewart Island weka	<i>Gallirallus australis scotti</i>
Weka	Buff weka	<i>Gallirallus australis hectori</i>

*Plants*

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Akatorotoro	White rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum</i> var <i>esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli</i> and <i>H. glabata</i>
Kahikatea	Kahikatea/White pine	<i>Dacrycarpus dacrydioides</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta</i> , <i>coprosma lucida</i> , <i>coprosma foetidissima</i>
Kātote	Tree fern	<i>Cyathea smithii</i>
Kiekie	Kiekie	<i>Freycinetia baueriana</i> subsp <i>banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandia</i>
Korokio	Korokio Wire-netting bush	<i>Corokia cotoneaster</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Koromiko/Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwahi Kōhai	Kōwahi	<i>Sophora microphylla</i>
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mānia	Sedge	<i>Carex flagellifera</i>
Mānuka Kahikātoa	Tea-tree	<i>Leptospermum scoparium</i>
Māpou	Red matipo	<i>Myrsine australis</i>
Mataī	Mataī/Black pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>
Pānako	(Species of fern)	<i>Botrychium australe</i> and <i>B. biforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus spiralis</i>
Pōkākā	Pōkākā	<i>Elaeocarpus hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rātā	Southern rātā	<i>Metrosideros umbellata</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/Kōhūhū	Black matipo/Māpou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla</i> spp
Tarata	Lemonwood	<i>Pittosporum eugenoides</i>
Tawai	Beech	<i>Nothofagus</i> spp
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumu	Mountain daisy	<i>Celmisia spectabilis</i> and <i>C. semicordata</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Tōtara	Tōtara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hīnau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus</i> all indigenous <i>Juncus</i> spp and <i>J. maritimus</i>

*Marine mammals*

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
Ihupuku	Southern elephant seal	<i>Mirounga leonina</i>
Kekeno	New Zealand fur seals	<i>Arctocephalus forsteri</i>
Paikea	Humpback whales	<i>Megaptera novaeangliae</i>
Parāoa	Sperm whale	<i>Physeter macrocephalus</i>
Rāpoka/Whakahao	New Zealand sea lion/ Hooker's sea lion	<i>Phocarctos hookeri</i>
Tohorā	Southern right whale	<i>Balaena australis</i>

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### Part A Taonga fish species

Name in Māori	Name in English	Scientific name
Kāeo	Sea tulip	<i>Pyura pachydermatum</i>
Koeke	Common shrimp	<i>Palaemon affinis</i>
Kōkopu/Hawai	Giant bully	<i>Gobiomorphus gobioides</i>
Kōwaro	Canterbury mudfish	<i>Neochanna burrowsius</i>
Paraki/Ngaiore	Common smelt	<i>Retropinna retropinna</i>
Piripiripōhatu	Torrentfish	<i>Cheimarrichthys fosteri</i>
Taiwharu	Giant kōkopu	<i>Galaxias argenteus</i>

### Part B Shellfish Species

Name in Māori	Name in English	Scientific name
Pipi/Kākahi	Pipi	<i>Paphies australe</i>
Tuaki	Cockle	<i>Austrovenus stutchburgi</i>
Tuaki/Hākiari, Kuhakuha/ Pūrimu	Surfclam	<i>Dosinia anus, Paphies donacina, Mactra discor, Mactra murchsoni, Spisula aequilateralis, Basina yatei, or Dosinia subrosa</i>
Tuatua	Tuatua	<i>Paphies subtriangulata, Paphies donacina</i>
Waikaka/Pūpū	Mudsnail	<i>Amphibola crenata, Turbo smaragdus, Zedilom spp</i>