



# TE POHA O TOHU RAUMATI

Te Rūnanga o Kaikōura Environmental Management Plan  
Te Mahere Whakahaere Taiao o Te Rūnanga o Kaikōura



Te Rūnanga o Kaikōura Inc

2005

TE TAI O MAROKURA  
TAMA NUI KI TE RANGI



### 3.6

## Te Tai o Marokura

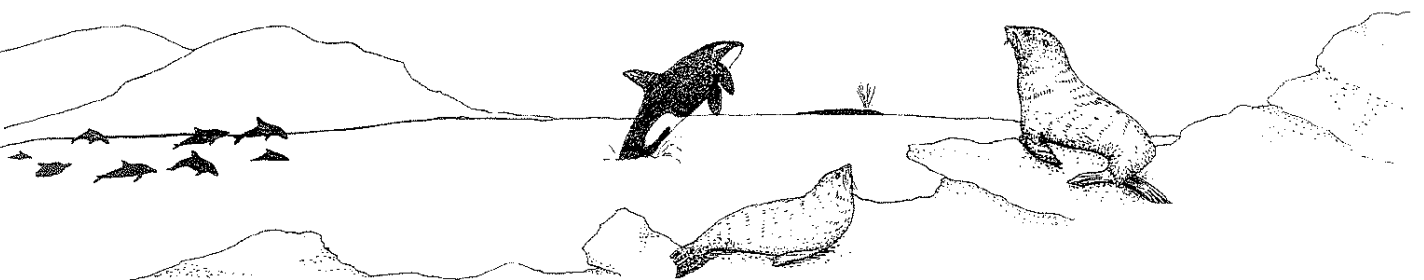


This section of the Plan describes ngā take and ngā kaupapa associated with the lands, waters, mahinga kai and biodiversity of Te Tai o Marokura, the Kaikōura Coastal Marine Area, from Te Parinui o Whiti to the Hurunui River and out to the open sea.

Te Tai o Marokura is the realm of Tangaroa, god of the sea. Tangaroa was the first husband of Papatūānuku (the Earth Mother), before she wed Ranginui (the Sky Father). The fishing harbours and sheltered coastal areas of the eastern coastline of Te Waipounamu were created by Tūterakiwhānoa, the mokopuna of Ranginui. Tūterakiwhānoa was sent by his grandfather to enable human occupation of the lands of the Te Waka o Aoraki – the lands of Te Waipounamu that formed when the waka navigated by Ranginui's sons ran aground on a hidden reef, and turned to stone and earth.<sup>19</sup>

Te Tai o Marokura is an integral part of Ngāti Kuri history and cultural identity. The immense importance of the area historically, culturally and spiritually is captured in the Statutory Acknowledgement for Te Tai o Marokura (NTCSA 1998), a recorded statement of the relationship between Ngāi Tahu and the Kaikōura coast and sea (see below). All applications for activities that are within, adjacent to, or may impact on Te Tai o Marokura will require consultation with both Te Rūnanga o Kaikōura and Te Rūnanga o Ngāi Tahu.

<sup>19</sup> Te Rūnanga o Ngāi Tahu 2002



In this section, the following activities, issues, ecosystems, species and places of importance associated with Te Tai o Marokura are addressed:

**Section 3.6**  
**Te Tai o Marokura**  
**Tama nui ki te Rangi**

Coastal land use and development
Land use consents and building permits
Activities in the coastal marine area
Coastal protection works
Concessions – recreation, tourism
Access
Farming in coastal areas
Mineral extraction
Offshore petroleum exploration
Coastal water quality
Customary fisheries
Commercial fisheries
Recreational fisheries
Area management tools
Aquaculture and marine farms
Coastal dune environments
Marine mammals
Beached marine mammals
Karengo and rimurapa
Bioinvasion
Manu – Marine Birds

**Ngāi Tahu Association with Te Tai o Marokura**  
 (part of Schedule 100, NTCSA 1998):

The Kaikōura Coastline took its name from Tama Ki Te Rangi, an early explorer in the time of Tamatea Pokaiwhenua, who decided to explore the South Island. On his way from the North Island, Tama ki Te Rangi stopped in the area now known as Kaikōura and ate some of the crayfish that populate the area over an open fire. From Tama Ki Te Rangi's feast on crayfish, the area was named, Te Ahi Kaikōura a Tama ki Te Rangi – the fires where Tama Ki Te Rangi ate crayfish.

Because of its attractiveness as a place to establish permanent settlements, including pa (fortified settlements), the coastal area was visited and occupied by Waitaha, Ngāti Mamoe and Ngāi Tahu in succession, who through conflict and alliance, have merged in the whakapapa (genealogy) of the Ngāi Tahu Whānui. Battle sites, urupā and landscape features bearing the names of tūpuna (ancestors) record this history. Prominent headlands, in particular, were favoured for their defensive qualities and became the headquarters for a succession of rangatira and their followers.

One of the leading sites in Kaikōura in pre-contact times was Takahaka Marae, which is still occupied by Ngāi Tahu. From the time the Ngāi Tahu leader Maru Kaitātea took Takahaka Pa for Ngāi Tahu occupation, the site acted as a staging site for Ngāi Tahu migrations further south. Other pa in the area included Pariwhakatau, Mikonui, Oaro and Kahutara. Place names along the coast, such as the gardens of Tamanuhiri and the Waikawau River, record Ngāi Tahu history and point to the landscape features that were significant to people for a range of reasons.

The results of the struggles, alliances and marriages arising out of these migrations were the eventual emergence of a stable, organised and united series of hapū located at permanent or semi-permanent settlements along the coast, with an intricate network of mahinga kai (food gathering) rights and networks that relied to a large extent on coastal resources.

As well as the crayfish for which the area is famous, the whole of the Kaikōura area offered a bounty of mahinga kai including a range of kaimoana (sea food); sea fishing; eeling and harvesting of other freshwater fish in lagoons and rivers; marine mammals (providing whale meat and seal pups); waterfowl, sea bird egg gathering and forest birds; and a variety of plant resources including harakeke (flax), fern and ti root.

A particular feature of the Ngāi Tahu relationship with the Kaikōura coastal area is the special connection with the whales that frequent the area. This relationship has its basis in tradition. The well-known rangatira (chief) and brave warrior of the Kati Kuri hapū of Ngāi Tahu, Te Rakaitauneke, was said to have a kaitiaki whale, named Mata Mata, who dwelt in the sea opposite Te Rakaitauneke's home in Tahuna Torea (Goose Bay). Mata Mata's sole duty and purpose in life was to do Te Rakaitauneke's bidding, to serve all his needs and to guard him against harm. Everywhere Te Rakaitauneke went, Mata Mata went too. When Te Rakaitauneke went to Takahanga, Mata Mata could be seen blowing outside the garden of memories, as close to shore as he could possibly get. Te Rakaitauneke's love for Mata Mata was as great as the whale's love for him.

After Te Rakaitauneke's death, Mata Mata was not seen along the Kaikōura coast for some time, and it was rumoured that he had gone away and died of sorrow at the loss of his master. There were those, however, who remembered Te Rakaitauneke's prediction that after his death Mata Mata would only return when one of his descendants was facing imminent danger or death. There are many stories since that time of a Mata Mata appearing to foretell the death of one of Te Rakaitauneke's descendants. It is also said that many of the descendants of Te Rakaitauneke, when faced with peril on the high seas, have been saved by the timely intervention of a whale.

The Kaikōura coast was also a major highway and trade route, particularly in areas where travel by land was difficult. Travel by sea between settlements and hapū was common, with a variety of different forms of waka, including the southern waka hunua (double-hulled canoe) and, post-contact, whaleboats plying the waters continuously. Hence tauranga waka (landing places) occur up and down the coast in their hundreds and wherever a tauranga waka is located there is also likely to be a nohoanga (settlement), fishing ground, kaimoana resource and rimurapa (bull kelp), with the sea trail linked to a land trail or mahinga kai resource. The tūpuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

Numerous urupā are being exposed or eroded at various times along much of the coast. Water burial sites on the coast, known as waiwhakaheketupapaku, are also spiritually important and linked with important sites on the land. Places where kaitangata (the eating of those defeated in battle) occurred are also wāhi tapu. Urupā are the resting places of Ngāi Tahu tupuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tupuna, and are frequently protected in secret locations.

The mauri of the coastal area represents the essence of that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whānui with the coastal area.

#### General Policy Objectives for Te Tai o Marokura

1. That Ngāi Tahu Whānui, current and future generations, are able to exercise their customary rights and responsibilities associated with coastal and marine environments, as guaranteed by the Treaty of Waitangi.
2. That coastal and marine biodiversity is protected and enhanced.
3. That those coastal and marine areas that are most important to us are enhanced and restored.
4. To ensure that the realm of Tangaroa is flourishing and the mahinga kai of Tangaroa is readily available to tangata whenua and their local communities.
5. That the relationship between terrestrial and aquatic ecosystems is recognised and provided for in all decision making relating to coastal environment.
6. That the adverse impacts of human activities on coastal and marine environments are avoided, remedied, or mitigated at all times.
7. That research and monitoring of coastal and marine areas is supported and encouraged, to provide baseline information upon which to make sound decisions.

8. To promote communication and collaboration between those groups with an interest in the management of the coast and sea.
9. To develop a community based, integrated Coastal Management Strategy with the Department of Conservation and other fisheries stakeholders, as a means to effectively manage the land, water, mahinga kai and biodiversity of Te Tai o Marokura.

#### *Implementation of Te Tai o Marokura Policies*

Many of the policies in the Te Tai o Marokura section of this Environmental Management Plan will be implemented through the Kaikōura Coastal Management Strategy, a community based plan being developed with Te Rūnanga o Kaikōura, the Department of Conservation and fisheries stakeholders.

#### Ō Te Whenua – Coastal Land Areas

This section addresses the coastal land areas of Te Tai o Marokura. The adverse effects of human activities on coastal areas are of particular concern for Te Rūnanga o Kaikōura. Human activities may adversely impact the life supporting capacity and natural landscape character of coastal environments, and areas of cultural significance, such as wāhi tapu.

*Note: Many of the policies and issues here overlap with other sections of this plan, as coastal areas feature prominently in each region of the takiwā.*

##### 3.6.1 Coastal land use and development

Just as the ancestors of Ngāti Kuri tended to concentrate in coastal areas, people continue to be drawn to coastal landscapes. However, the ecological vulnerability and cultural significance of such landscapes today necessitates the careful consideration of development activities that may adversely impact natural, ecological, or cultural values.

Activities in coastal areas must balance growth and development with the protection of cultural landscape values and the natural environment. Rūnanga policy in this regard is aimed at avoiding sporadic, uncontrolled development in coastal areas, and where possible, remedying or mitigating impacts of development on the coastal landscape.

The policies below are general policies relating to land use and development in coastal areas, and will apply to a range of coastal land use activities, including subdivision, business development, and tourism focused development.

Ngā Take – Issues:

- » Protection of cultural landscape values in coastal areas from inappropriate land use and development, including subdivision
- » Protection of amenity values and character of coastal areas from inappropriate growth and development
- » Encouragement of appropriate coastal land use and development, that enhances coastal values
- » Protection and recognition of customary rights
- » Appropriate stormwater and sewage disposal associated with the establishment any new development in coastal areas
- » Addressing development pressures on coastline areas such as Gore Bay and Kaikōura
- » Protection of wāhi tapu, including both known and unknown sites
- » Protection of the integrity of coastal waterways from land use and development activities
- » Density of residential dwellings in some coastal areas
- » Sedimentation from land clearing associated with land use and development (e.g. subdivision), and impact on coastal waters
- » Impacts of buildings on coastal skyline and landscape

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*The coastal environment is protected from inappropriate subdivision, use and development under the RMA 1991. Section 6 provides for matters of national importance, including:*

- (a) the preservation of the natural character of the coastal environment (including coastal marine areas), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use and development.*
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Ngā Kaupapa – Policy:

1. To require that all decisions related to coastal land use and development activities in the takiwā of Te Rūnanga o Kaikōura recognise and give effect to the cultural, spiritual and historical association of Ngāti Kuri with the coastal environment.

2. Consent applications associated with coastal land use and development that are within, adjacent to, or may impact on the Kaikōura Coastal Statutory Acknowledgement (SA) area under the NTCSA 1998, or any other Deed of Settlement site, will require consultation with both Te Rūnanga o Kaikōura and Te Rūnanga o Ngāi Tahu.
3. To avoid compromising the natural, cultural and ecological values of the coastal environment as result of inappropriate land use and development.
4. To encourage appropriate land use and development in coastal areas.
5. Applications for coastal land use and development activities will be assessed on a case by case basis.
6. To carefully monitor the nature and extent of development along the coast. Te Rūnanga o Kaikōura does not support continuous, unbroken, or “ribbon” development in coastal regions.
7. Land use and development activities in coastal areas will be considered in terms of specific natural and cultural landscape values. The protection of significant cultural values (e.g. wāhi tapu) in coastal areas will have precedence over any building, subdivisions or other development activity.
8. All applications relating to coastal land use and development area are subject to those policies outlined in the *Te Rūnanga o Kaikōura Management Guidelines for Wāhi Tapu and Wāhi Taonga*, as per Section 3.7. This includes provisions for site visits, cultural impact assessments and pre-resource consent archaeological assessments.
9. To protect, enhance, and restore riparian margins in coastal areas, as transition zones between the coast and the sea.
10. To encourage the protection of coastal ecological and cultural values through the use of mechanisms such as voluntary agreements, esplanade strips, access strips, buffer zones and covenants.
11. To require that coastal land use and development proposals ensure that appropriate sewage and stormwater systems are in place. Such systems must avoid compromising the land, water, mahinga kai or biodiversity coastal environment.
12. To ensure that the scale and siting of any development (building height, density, etc) does not reasonably detract from the natural coastal landscape.
13. To support and encourage the use of indigenous species plantings to offset and mitigate negative impacts of coastal development activities.
14. Any new coastal development activity should occur in such a way as to minimise the need for coastal protection works. In other words, all activities in coastal areas should recognise and provide for the potential of natural coastal hazards.

Cross-reference: Sections 3.3.6 Earthworks; 3.4.1 Residential development – Subdivision; 3.4.3 Business growth and development; 3.6.2 Land use consents and building permits; 3.6.3 Activities in the coastal marine area; 3.6.4 Coastal protection works; 3.7 Wāhi tapu me te wāhi taonga.

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*Māori interests in resource management are often perceived to be focused solely on reacting negatively to development. However, commercial development is extremely important as well. It just has to be done in a way that is appropriate, and sustainable. For Ngāti Kuri, sustainable use and development is about balancing the commercial and the cultural.*

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### 3.6.2 Land use consents and building permits

Building activities occurring in coastal regions must be considered in terms of the surrounding landscape. Te Rūnanga o Kaikōura seeks to avoid compromising, as consequence of residential development, the natural and cultural values associated with certain places.

An important issue for the Rūnanga in some coastal areas is building activities that meet the requirements of a district plan and thus may not require consent. In such cases, the protection of significant sites may be a concern, as standard processes to protect significant sites from possible excavation may not apply to permitted activities.

#### Ngā Take – Issues:

- » Appropriate processes for protecting significant sites with regards to permitted activities
- » Protection of unrecorded, or unknown, sites of significance
- » Servicing of residential areas (sewage, stormwater, water)
- » Earthworks associated with building permits
- » Height of buildings in some areas
- » Construction of baches in some coastal areas
- » Protection of landscape and amenity values

#### Ngā Kaupapa – Policy:

1. Land use consent applications (to erect a dwelling) which are within, adjacent to, or may impact on the Kaikōura Coastal Statutory Acknowledgement (SA) area under the NTCSA 1998, or any other Deed of Settlement site, will require consultation with both Te Rūnanga o Kaikōura and Te Rūnanga o Ngāi Tahu.
2. All land use (to erect a dwelling) consent applications in the Kaikōura area are subject to those guidelines outlined in the *Te Rūnanga o Kaikōura Management Guidelines for Wāhi Tapu and Wāhi Taonga*, as per Section 3.7. This includes provisions for site visits, cultural impact assessments and pre-resource consent archaeological assessments.