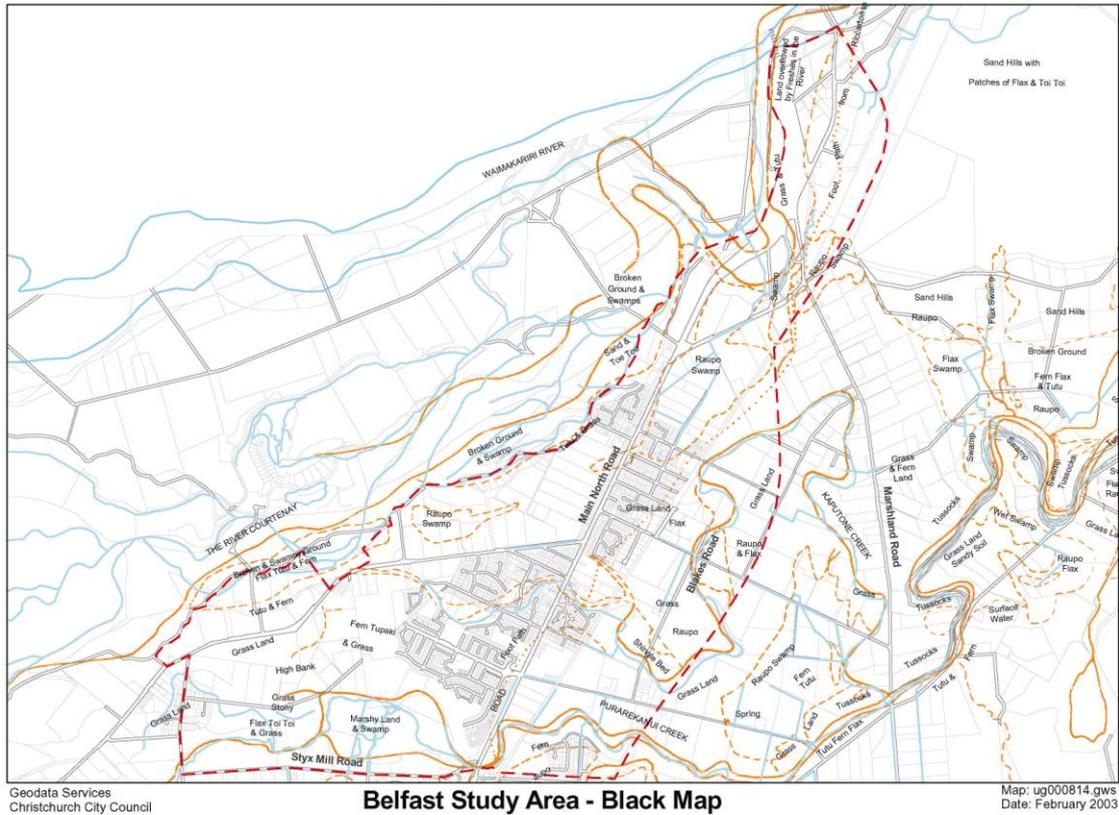


BELFAST AREA PLAN

Phase 1 Report: Cultural Heritage



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Prepared by

Christchurch City Council

CONTRIBUTORS

Matt Bonis	Consultant Planner, Planit Associates
Amanda Ohs	Heritage Planner, Christchurch City Council
Adele Scoon	Planner, Strategy and Planning, Christchurch City Council
Rawiri Te Maire	Rawiri Te Maire Ltd

Reviewed and approved by:



Matt Bonis, Project Leader, Belfast Area Plan

DISCLAIMER

This Council does not guarantee the accuracy of the data or information contained in this Phase 1 Report. Whilst every endeavour has been made to compile data and information that is up to date and relevant, not all of it has been, or is capable of being verified. The Belfast Area Plan Phase 1 Report on Population Projections and Land use Types, and others for the Belfast area of Christchurch, should not be relied upon for the purposes of any proposed property transaction, including subdivision or land use approvals

Cultural Assessment of Belfast

1. Background

The Belfast Area is undergoing significant change, in part due to recent City Plan decisions to rezone large areas of land for urban growth, and in part due to population changes and land use developments in the area. In the 1995 City Plan as notified, 132.9 hectares of land was zoned residential. Presently (October 2002), as a result of decisions being released on submissions to the Proposed Plan, and resolution of a number of the urban growth references for the City, 252 hectares of land is zoned for residential use within the Belfast study area. A recent Environment Court decision (*C78/2002 – Applefields Ltd and the Canterbury Regional Council vs. Christchurch City Council*) has also earmarked a further 93 hectares between Main North Road and the Otukaikino Creek (Applefields/Devondale land) for potential residential development.

As such, the need to assess the opportunities and constraints of such rapid land use change within the Belfast area has been identified. Such an assessment needs to identify the strategic issues that are likely to arise in the area and provide for development that meets the aspirations of the local community. There is also a need to identify and protect key resources and attributes that will help define and shape the environment over the next 30 years. An essential component of this process is to investigate and assess the cultural and heritage landscape of Belfast.

Such an assessment is necessary to ensure that sites and values that reflect the historical and cultural heritage of the area are protected from future development, and that opportunities to further enhance and celebrate our past are identified and incorporated into any long term plans for the future.

2. Introduction

Every country has its own unique historical and cultural heritage, with historic items and places that can teach us about the culture and lifestyles of the people who came before us and which link people and communities with their land. By preserving and interpreting these places, we maintain an important link between the past and the present, and contribute to a sense of community identity and wellbeing.

There are a number of historic places within the City that have been demolished, both through development pressures and natural processes. Unlike the threats to our natural heritage, such demolition cannot be reversed. It can only be halted or slowed, as historic places cannot be renewed. This makes it especially important to ensure that we manage the threats to their continued survival.

Christchurch contains many buildings, places and trees which have special historic, architectural and community value, that helps to give the City a distinctive character and serve as reminders of its past. Citywide, there are about 600 buildings and over 1400 trees which might be considered to be in this class. Reasons why buildings, places and trees might have heritage value are varied and would include consideration of matters such as:

- Historical and social significance;
- Archaeological significance;
- Community, character or landmark importance;
- Combined significance of groups of buildings or trees;
- Scientific and technological interest;
- Cultural, spiritual, architectural and artistic;
- Educational and recreational value; and
- Natural beauty and scenic values.

It is important that buildings which contribute to the City's environment be conserved, protected and recorded. Significant links with the past and features of the former life of the City need to be identified and retained to that as the City continues to grow and its built environment changes, the richness and variety of the City is maintained. Archaeological sites, although often not highly visible, do provide links with the past, particularly prior to 1900. These sites in Christchurch are predominantly associated with early Maori occupation.

With redevelopment, buildings of historic importance can be lost or other special features may be destroyed. The City can only be the poorer by the loss of such buildings and features. However, the need for the retention of existing features must be weighed against the need for new growth and development and the community costs of such retention. (Volume 1, City Plan)

3. Objectives

The objectives of this report are threefold:

- To identify and assess the cultural and heritage sites/values of the Belfast Area;
- To identify any existing or potential threats to these sites/values; and
- To identify any possible opportunities for their protection or enhancement.

It is anticipated that this assessment will provide the Belfast Area Development Team and the local community with valuable information for incorporation into the Area Plan in due course. It will also provide a useful resource for anyone wishing to learn more about the cultural and heritage attributes of the area.

4. Study Area

This cultural and heritage assessment is confined to the boundaries of the Belfast Area Development Plan Study Area. It is acknowledged that there are undoubtedly many sites of significance in regard to both the European and Tangata Whenua histories that fall outside the study area yet have close associations with the locality. Where sites outside the study area are recognised as having significant relevance to the study area, they will, where possible, be noted.

For the purposes of this report, the study area centres on the settlement of Belfast and extends out to existing physical boundaries (see figure 1). The southern boundary runs along Styx Mill Road and the Living 1 zone just north of Radcliffe Road and east to the Northern Arterial Designation. The eastern boundary follows this designation from the north of Redwood, up to the South Island Trunk Railway, and then along the railway to the Waimakariri River. The western boundary starts from the Northern Motorway and

5. Legislative/Policy Framework

As mentioned earlier, Belfast is likely to experience rapid growth and development over the next 30 years. Such development could potentially have adverse impacts on the heritage and cultural landscape. Development of an Area Plan is a non-statutory exercise and as such has no legislative prescription. However, over time implementation of the Plan may necessitate actions such as changes to the City Plan, the development of new reserves, resource consents and the like which may require statutory processes to implement. It is therefore important to overview the legislative and policy context for the protection of heritage and cultural values to understand both the mandate, processes and possible mechanisms available to deal with such issues.

A number of statutes exist which aim to protect and enhance the significant cultural and heritage values we currently enjoy. This includes the Resource Management Act 1991, Historic Places Act, Reserves Act 1977, and the Ngai Tahu Claims Settlement Act 1998. There are also many other associated policy documents which identify cultural and heritage issues of importance and seek to protect such values from inappropriate use and development. In Christchurch, these may include the City Plan, Draft Natural Resources Regional Plan, Christchurch City Council Conservation Policy Document, Canterbury Conservation Management Strategy, Regional Policy Statement. Ngai Tahu have also developed “Te Whakatau Kaupapa”, Ngai Tahu’s Resource Management Strategy for the Canterbury Region.

These documents provide the mandate for identifying and protecting significant cultural and heritage resources. Some of the most important documents will be briefly overviewed below.

5.1 Resource Management Act 1991

The Resource Management Act 1991 (RMA) is New Zealand’s primary resource management document. Its purpose as stated in section 5 is to “promote the sustainable management of natural and physical resources”.

Maori and the Resource Management Act

In achieving this purpose, sections 6(e), 7(a) and 8, require those exercising powers and functions under the Act, to recognise and provide for Maori environmental interests and values. More specifically, decision-makers must:

- Recognise and provide for the relationship of Maori and their culture and tradition with their ancestral lands, water, sites, waahi tapu, and other taonga (section 6(e));
- Have particular regard to kaitiakitanga (section 7(a));
- Take into account the principles of the Treaty of Waitangi (section 8).

Specific provision is also made to recognise the environmental interests and values of tangata whenua in the preparation of plans and in the processes for resource consent applications. Additionally, Councils must have regard to iwi management plans where these have been developed, when developing policy statements and regional and district plans (see Appendix A for an overview of Maori provisions in the RMA).

The RMA provisions identified in Appendix A acknowledge the relationship of iwi with the environment. The provisions go some way to recognising that Tangata Whenua

knowledge about environmental management is valuable and contributes to the achievement of good environmental outcomes (MfE, 2000:7).

Non-Maori Heritage and the Resource Management Act

The RMA also provides for the protection of non-Maori heritage through section 7(e) of the Act. This states that in achieving the purpose of the Act, all persons exercising functions and powers under it, in relation to managing the use, development and protection of natural and physical resources, shall have particular regard to the “*recognition and protection of the heritage values of sites, buildings, places, or areas*”.

In 2003 an amendment to the Act also incorporated as a Section 6(f),
The protection of historic heritage from inappropriate subdivision, use and development.

Under the RMA, local authorities have a potentially wide-ranging role in historic heritage management.

5.2 Ngai Tahu Claims Settlement Act 1998

This Act gives effect to the Deed of Settlement signed by the Crown and Te Runanga O Ngai Tahu on 21 November 1997, to achieve a final settlement of Ngai Tahu’s historical claims against the Crown. Among other things, the Act acknowledges Ngai Tahu’s special relationship with 49 bird species, 54 plant species, 7 fish species, 5 shellfish species, and 6 marine mammal species.

It also includes a number of aspects which seek to acknowledge Ngai Tahu’s ability to express its traditional relationship with the natural environment and to exercise its kaitiaki responsibilities. This includes the establishment of Nohoanga, dual place names, Statutory Acknowledgement Areas, Deeds of Recognition and Topuni.

5.3 Te Runanga O Ngai Tahu Act 1996

The Te Runanga O Ngai Tahu Act 1996 establishes Te Runanga O Ngai Tahu as the tribal representative body of Ngai Tahu Whanui. Ngai Tahu is grouped into 18 Papatipu Runanga, or original regional assemblies whose representatives form the governing body of Te Runanga O Ngai Tahu. These representatives control the activities of the three arms of Ngai Tahu (Office of Te Runanga o Ngai Tahu, Holdings Corporation and Development Corporation). Section 15(2) of the Act states that “where any enactment requires consultation with any iwi or with any iwi authority, that consultation shall, with respect to matters affecting Ngai Tahu, be held with Te Runanga O Ngai Tahu”. However, Ngai Tahu Runanga has also developed a consultation protocol (see below) that provides for consultation to be conducted at a more local level.

5.4 Consultation Protocol Between Papatipu Runanga and Te Runanga O Ngai Tahu

Te Runanga O Ngai Tahu also has a consultation protocol between itself and Papatipu Runanga. The protocol recognises that the 18 Papatipu Runanga are the kaitiaki of the natural and physical resources within their respective takiwa (areas) and as such provides for each Papatipu Runanga to exercise Rangatiratanga over their respective

areas in regard to these resources. The protocol states that consultation undertaken by applicants for resource consents, concessions, or permits, or by statutory authorities preparing documents/plans, shall in the first instance be with the relevant Papatipu Runanga. Te Runanga O Ngai Tahu may make input into such plans etc if it deems the resource management issue is of tribal significance. The relevant papatipu runanga for the Christchurch/Otautahi area is Ngai Tuahiriri.

5.5 Historic Places Act 1993

The Historic Places Act identifies the purpose of the Historic Places Trust as being to promote and preserve the historic and cultural heritage of New Zealand. The Act provides both statutory powers and an advocacy role to the Trust. Principal statutory functions of the Trust are the registration of historic places, advocacy and public education, and management of historic properties. The Trust also exercises statutory powers to protect archaeological sites. Therefore, the Act provides for the Trust to grant authorisation in respect of archaeological sites, to register historic structures and to issue heritage orders.

The Trust maintains a register of heritage items. These include historic places, historic areas, waahi tapu and waahi tapu areas. The register is primarily an advocacy tool. The information is used to inform the public, notify owners and to assist in the protection of these places and areas under the Resource Management Act. The historic register currently totals 5,850 items.

Most district plans prepared under the RMA contain provisions to protect historic buildings, places, waahi tapu and archaeological sites. However, any activity that disturbs, damages, destroys or otherwise alters an archaeological site may require separate approval from the NZHTP under the Historic Places Act 1993.

Many sites of particular importance to Ngai Tahu are recorded by the use of 'silent files'. These silent files identify the general location of waahi tapu or other sacred sites, without disclosing their precise location. Tau et al (1990) state that this is recognition of the fact that these sites have different scales of value;

“There are sites known to most Ngai Tahu and these are described with particularity. Other sites may be the waahi tapu of small groups – sometimes as small as an extended family. In these cases, the groups or families will make their own decisions as to what, if anything, should be revealed at the time when any development affecting that site is proposed” (p1-4).

It appears from the review work undertaken by Rawiri Te Maire Tau (Attachment 1), that tribal records note a burial site on the edges of the proposed Area Plan.

5.6 Conservation Act 1987

The Conservation Act provides for the conservation of natural and historic resources on land administered under the Act. There are three categories of publicly owned conservation areas, that is, specially protected areas, marginal strips and stewardship land.

5.7 Reserves Act 1977

This Act provides principally for the protection and management of land held in public ownership for reserve purposes. Some protection is also provided under the Act for private land. The basis for management under the Act is the classification of reserves and the preparation of their management plans. The Act is administered by the Department of Conservation.

There are a number of different classifications of land available under the Act including, national reserves, recreation reserves, historic reserves, scenic reserves, nature reserves, scientific reserves, local purpose reserves and wilderness areas.

Historic Reserves are provided for under sections 18 and 58 of the Act. Such reserves may be an effective method of preserving, in perpetuity, the places, objects and natural features of historic, archaeological, cultural, educational or other special interest areas.

5.8 Canterbury Regional Policy Statement

The Regional Policy Statement provides an overview of the Resource Management issues of the Canterbury Region. It sets out how natural and physical resources are to be managed in an integrated way with the aim of sustainable management. It contains a number of sections relevant to a cultural and heritage assessment of Belfast including chapter 5 ‘Matters of Regional Significance to Tangata Whenua’, chapter 6 ‘Provision for the Relationship with Tangata Whenua with Resources’ and, chapter 8, ‘Landscape, Ecology and Heritage’. The latter chapter provides objectives and policies which aim to retain or increase the value to the Canterbury region of its historic sites, buildings, places and areas (see Appendix B for full text).

5.9 Proposed Natural Resources Regional Plan, Ch 2 – Ngai Tahu and the Management of Natural Resources

The Natural Resources Regional Plan is being developed to assist Environment Canterbury to carry out several of its functions set out in section 30 of the RMA. These relate to the integrated management of the region’s natural and physical resources, effects on the use of land, soil conservation, water quality and quantity, air quality, natural hazards and hazardous substances.

Chapter 2 relates to ‘Ngai Tahu and the Management of Natural Resources’ and provides a description of resource management issues and outcomes sought by Ngai Tahu. This includes effective and on-going consultation, the integrated management of natural resources and integration between resource management agencies. It also advocates the promotion of papakainga settlements and the protection of mahinga kai.

Where possible, the issues identified by Tangata Whenua have been addressed within the scope of other NRRP chapters dealing with air, land and water. Appendix C contains a summary of the issues and outcomes sought by Tangata Whenua as outlined in NRRP, chapter 2.

5.10 Proposed Christchurch City Plan

The Proposed Christchurch City Plan provides the policy and regulatory framework for the protection/retention and enhancement of the City’s heritage assets. This may

include places with cultural, architectural, scientific, ecological and other special interest, areas of character, intrinsic or amenity value, visual appeal or special significance to Tangata Whenua. It may also include land, sites, areas, buildings, monuments, objects, archaeological sites, sacred sites, landscape or ecological features in public or private ownership. Protected trees are also regarded as heritage items because of their important links with the City's history and traditions, whether individual specimens or groups of trees.

Many of the City's heritage assets of particular note are listed in the City Plan and are given added protection through rules and other methods, based on their relative importance. Listed historic buildings, places and objects are divided into four groups, being Groups 1,2,3 and 4, with Group one heritage items having the highest level of protection. Similarly, many of the City's trees are listed in the Plan as either Heritage Trees or Notable Trees (with Heritage Trees receiving the highest degree of protection).

The City Plan contains a number of policies which specifically seek to give effect to Resource Management issues relevant to Tangata Whenua and the Principles of the Treaty of Waitangi. The overall objective in the City Plan relating to Tangata Whenua is "*the management of the City's natural and physical resources, taking into account the principles of the Treaty of Waitangi*".

The explanation and reasons given for this objective state that the Council acknowledges its responsibilities to take account of the principles of the Treaty in its role as the Crown's agent, in accordance with specific legislative requirements and in recognition of the Treaty's status within New Zealand society as a whole. These principles are important because they express the essential elements of the Treaty in ways which are relevant today. The principles of the Treaty do not supersede the Treaty, rather they are derived from the Treaty and give practical substance to it. The Court of Appeal has defined these principles, noting that they must be capable of adaptation to new and changing circumstances (social and historical) and consequently additional principles may be developed and existing principles redefined over time. The principles although defined for the Crown, should also be taken into account by agencies with delegated authority of the Crown, and the Council endorses the following principles as being an accurate reflection of the purpose and intent of the Treaty of Waitangi:

- The Partnership Principle
- The Principle of Active Protection
- The Principle of Tribal Self-regulation (Rangatiratanga)

5.11 Te Whakatau Kaupapa: Ngai Tahu's Resource Management Strategy for the Canterbury Region

Section 74 of the RMA states that a territorial authority must consider any relevant planning document recognised by an iwi authority affected by a District Plan. Ngai Tahu have developed a 'Resource Management Strategy for the Canterbury Region' which is aimed at assisting planners, resource managers and politicians at both regional and district levels to carry out their resource management responsibilities. It provides a statement of Ngai Tahu beliefs and values which should be taken into account when preparing plans under the RMA and helps identify sites and issues of significance to tangata whenua. The document also outlines a number of Ngai Tahu's policies relating to natural and physical resources including water quality and quantity, waahi tapu,

mahinga kai, and the like (See Appendix D for a list of policies contained within the Strategy, of importance to this project).

PART A: TANGATA WHENUA SITES OF SIGNIFICANCE

1. MAORI HISTORY OF BELFAST

1.1 Te Waipounamu

Ngai Tahu are the iwi holding manawhenua over the Canterbury area. Ngai Tahu have their origins in three main waves of migration (Tau et al, 1990). The first wave involved the Waitaha people, an older Maori Tribe who came from Hawaiki on the Uruao canoe and are believed by many to have settled directly in Te Waipounamu. The second wave, that of Ngati Mamoe, migrated from the East Coast of the North Island, as did Ngai Tahu in the third wave in the mid 1600s (Ibid). The two earlier waves also have historical connections with other older tribal entities as distant as the far north of the North Island. Over time and largely through intermarriage between the different tribes, Ngai Tahu Whanui now incorporates all of these ancient groups, along with the two principle tribes preceding Ngai Tahu (Ibid).

It is understood that by 1800, there were approximately 20,000 Ngai Tahu who lived and visited every part of Te Waipounamu, naming the landmarks and establishing settlements (Ngai Tahu Website). However, by the 1830s their numbers were dramatically reduced through warfare with the raiding parties of Te Rauparaha of Ngati Toa. Ngai Tahu eventually repelled the North Island warrior and his supporters and re-established their mana throughout Te Waipounamu.

1.2 Otautahi and Belfast

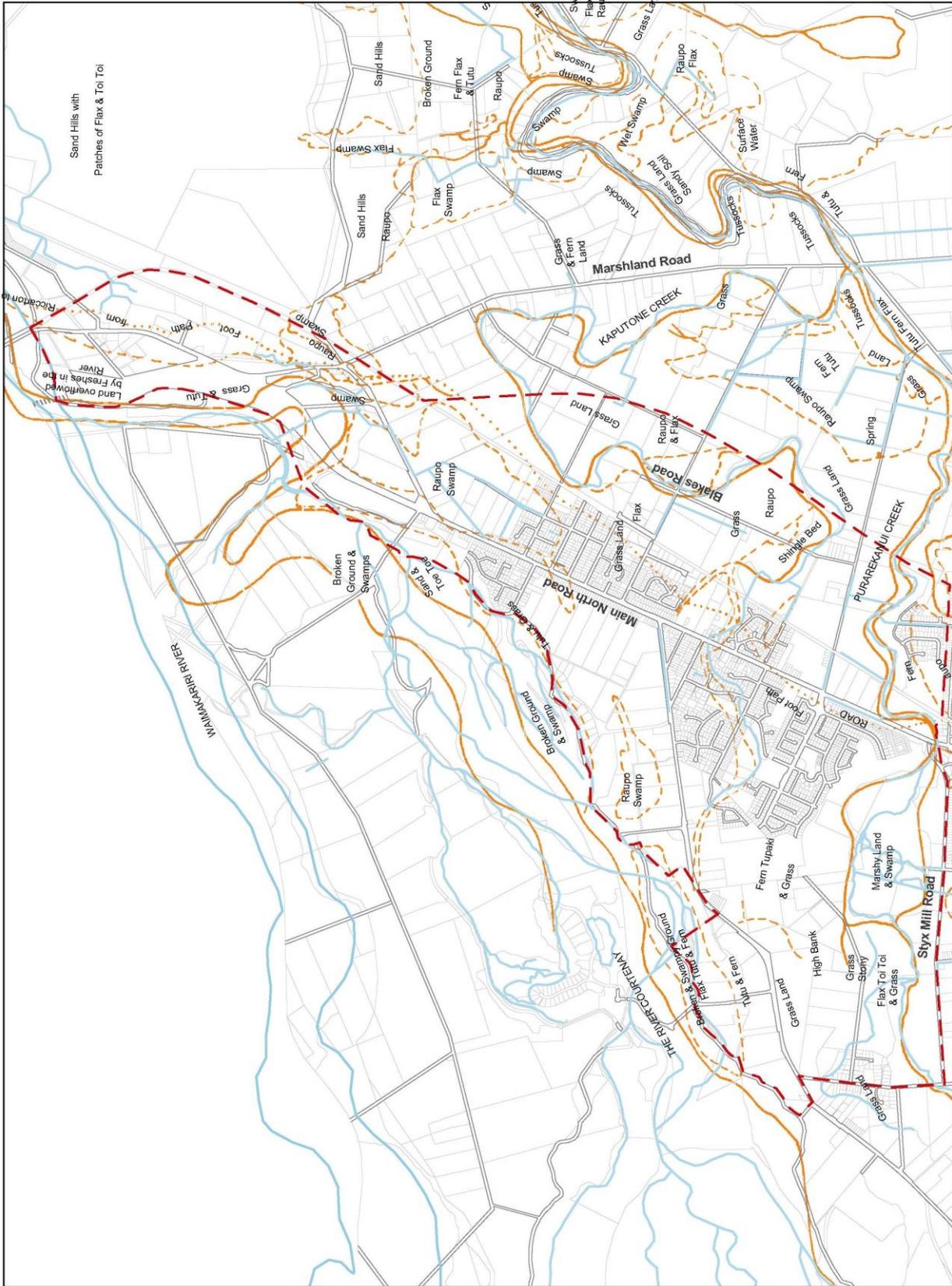
Prior to European settlement, Otautahi (Christchurch) was a significant mahinga kai for the Kaiapoi Ngai Tahu. The vast swamplands of the area now known as Belfast were dominated by flax (harakeke), cabbage tree (ti kouka) and raupo as shown on the 1856 Black Maps (Figure 2). These areas were also gathering grounds for Putangitangi (Paradise Shelduck), Parera (Grey Duck), Weka and Kiwi (Kaputone Creek Plan). The natural resources of the area were therefore of fundamental importance to early Ngai Tahu as expressed by the following statement:

The abundance and quality of the resources available to a tribal group directly determined their welfare and future. It was a simple reality that those with resources flourished and those without perished, therefore the management and maintenance of resources was the foremost concern.
(Tau et al, 1990, p3-3).

Various sites were also significant as resting sites for Ngai Tahu travelling between Kaiapoi and Banks Peninsula. A Maori 'footpath' or traditional route between Kaiapoi and Banks Peninsula can be seen on the Black Maps.

Following the signing of Treaty of Waitangi in 1840, the Crown quickly began a process of acquiring land for the purposes of colonial settlement. Upon sale of some of its land, Ngai Tahu requested that sufficient lands be set aside from each sale for their own continued use. However, the Crown insisted on buying all lands and promised it would later create suitable reserves for Ngai Tahu (p5-2). The 1848 Canterbury Purchase, also known as Kemp's Purchase, set aside the Kaiapoi Maori Reserve 873.

Figure 2: 1856 Black Map



Map: ug000814.gws
Date: February 2003

Belfast Study Area - Black Map

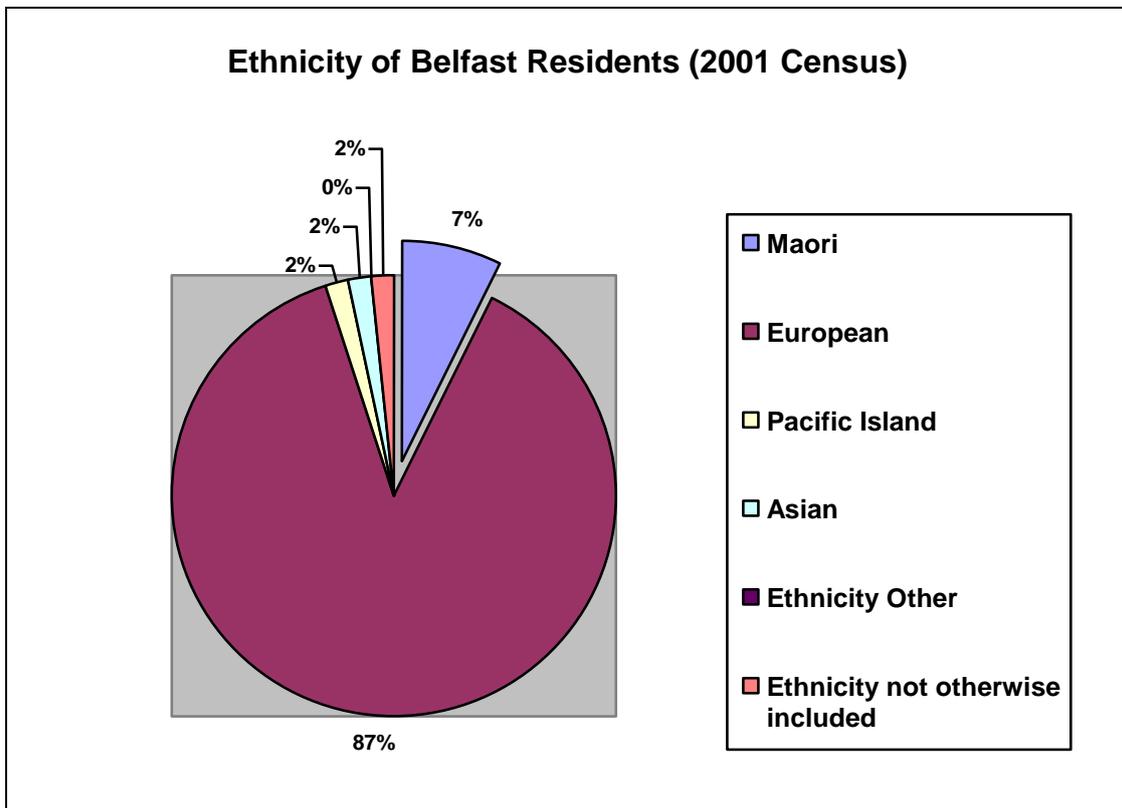
Geodata Services
Christchurch City Council

In the 1950s, many Ngai Tahu migrated from their traditional kainga into the urban areas of Christchurch. This rural to urban drift of Maori was part of an overall pattern being experienced throughout New Zealand (Tau et al, 1990, p5-4). Individualisation of titles of the Kaiapoi Reserve mentioned above, and the ensuing alienation of Maori-owned land was one reason for this move. Tau et al state that,

“With the subdivision of the Kaiapoi Reserve, alienation quickly followed. Many Ngai Tahu were forced to lease their sections, often at less than their market value, because they could not afford to work the land...One of the few options left open to these people to pay their debts was to sell their land, which many did” (p5-4).

The 1950s and 1960s was also a time of major internal migration of many North Island Maori who moved to Christchurch largely to work in the freezing industry centred at Belfast. Today, there are approximately 312 Maori living in the Belfast Area (2001 New Zealand Census). This equates to approximately seven percent of the Belfast population.

Figure 3



2. MAORI VALUES AND RESOURCE MANAGEMENT

In the Maori worldview, all natural and physical elements of the world are related through whakapapa (genealogy) and each is controlled and safeguarded by spiritual beings. Tangata whenua are seen as an interrelated and complementary component of the land and the natural environment. The concept of ‘*mauri*’ is central to this which reflects the life present in all objects, animate and inanimate, or the life essence or force that binds the physical and spiritual elements of all life. Everything has mauri, including land, lakes, rivers, air and people, however it is the actions of people that maintain, enhance or destroy the mauri of a resource. This acknowledged inter-dependence with the environment is central to the Maori creation stories, religious belief and resource management techniques (Tau et al, 1990, p3-3).

In terms of resource management the concept of ‘*kaitiakitanga*’ is pivotal as it carries an obligation to protect the mauri of a resource¹. Kaitiakitanga is defined in the Resource Management Act as the exercise of guardianship in accordance with tikanga Maori including an ethic of stewardship. Ngai Tahu do not believe that kaitiakitanga consists of passive custodianship, nor that it is simply the exercise of traditional property rights, but rather that it entails an active exercise of power in a manner beneficial to the resource (ECan, Proposed NRRP, Chapter 2). It entails the active protection and responsibility for natural and physical resources by the kaitiaki of the takiwa.

Tangata whenua, as kaitiaki of the resources within their takiwa, traditionally employed customary lores and practices in order to regulate the activities concerning the conservation and use of the natural resources, thereby protecting the mauri inherent in all objects. In many circumstances such practices can offer an alternative to contemporary resource management methods as a means to protect and enhance natural and cultural values.

3. THE IMPORTANCE OF NATURAL RESOURCES AND SITES TO NGAI TAHU

3.1 Land

Traditional Maori culture is therefore closely linked with the environment. For Maori, land confers dignity and rank, is the resting place for the dead, a spiritual base for traditional beliefs and a heritage for future generations. Land establishes personal and tribal identity, is a symbol of social stability, and an important source of emotional and spiritual strength (Tau et al, 1990, p4-2).

3.2 Water

All life came into being when Maku mated with Mahoroanuiatea, another form of water, and begat Raki. Water, therefore is the promoter of all life and represents the life-blood of the environment. Its condition is a reflection on the health of Papatuanuku (the Earth Mother)

Tau et al, 1990: p4-14)

¹ The word kaitiaki is derived from the verb “tiaki” which means to guard, conserve, nurture, foster or protect. In a simple sense, “kaitiaki” can be translated as guardian and “kaitiakitanga” the act of guardianship.

The statement above symbolises the value placed on water and the resources it sustains, to the people of Ngai Tahu. Ultimately, water is held in such high regard because the life that it contained historically determined the welfare of the people reliant on those resources. Traditionally, water was the centre of all activity within Maori society, for the resources it sustained, the siting of settlements, recreation and for spiritual beliefs (Tau et al, 1990).

In regard to the latter, water was pivotal in a number of ways to the spiritual values and practices of Ngai Tahu. For instance, *wai whakaheke tupupaku* or water burial sites provided the area where *tupaku* (human corpses) were put to rest by a method of weighting down the deceased in rivers, lakes, lagoons and the sea. Natural springs were often the burial site for the more revered members of the tribe, hapu or whanau. Most of these are in secret locations and where identified, are usually only done so by the use of silent files for fear that these important sites are disturbed.

Waiora (waters for healing by tohunga) and *Waitohi* (waters used by tohunga for initiation and baptismal ceremonies) were also spiritually significant uses of the water resources of the region. These waters were pure and as such restrictions were traditionally employed to ensure their continued purity.

3.3 Mahinga kai

Mahinga kai is central to the Ngai Tahu way of life and was one of the taonga reserved from sale in the terms used in the Maori version of the Kemp's Deed in 1848 (Tau et al, 1990, p4-22/24). It encompasses the whole food chain from the mountains to the ocean. While in an economic sense, the resources of an area determined the welfare of the people, the collection of these resources and the resulting community effort also formed a very important part of the community strength (Ibid. p3-14). Seasonal activities were a time of renewing contacts with distant relations, of reinforcing traditional and cultural values and so they provided a tangible link with the past.

Mahinga kai also incorporates social and educational elements as well as the process of food gathering (ECan, Proposed NRRP, Ch2). For instance, the tradition of manaakitanga (hospitality toward guests) demanded that the hosts of a given area prepare local foods for their guests. By providing the best food available, the Tangata Whenua are paying respect to their important visitors, and also enhancing their own mana. As each takiwa had its own specialities based on the resources of the area and the skills of the people, Kai hau kai, or the exchange of local foods and resources similarly contributed to both mana and was an important statement of identity.

3.4 Taonga

Taonga are treasures or things highly prized and important to Tangata Whenua, derived from the gods and left by the ancestors to provide and sustain life (Ibid). Taonga may be both tangible and intangible, incorporating such things as tikanga, te reo, mahinga kai and natural landscape features. Ngai Tahu claim that all natural resources are taonga to them (Tau et al, 1990, p2-2).

Taonga embraces the concept of a resource that also contains an aspect of utility, as well as requiring respect for the past. It included the notion of the wise use of resources, the maintenance of the health of a resource, sustainability and the need to preserve options for future generations (Ibid).

3.5 Waahi tapu

Waahi tapu are an important example of taonga. It refers to places held in reverence according to tribal custom and history. Waahi tapu can be important at the tribal level while others are important to individual hapu or whanau. Waahi Tapu areas may be associated with the creation stories of tangata whenua or a particular historical event. They may be areas where the whenua (placenta) was returned to the earth, or where valued resources can be found (ECan Proposed NRRP: Ch2). Many waahi tapu are now listed within documents such as Te Whakatau Kaupapa, District and Regional Plans and the New Zealand Historic Places Trust register, however local tangata whenua may identify other waahi tapu which are of importance at a hapu or whanau level. Tangata Whenua may not wish to disclose the location of these areas for fear of disturbance. The precise locations of urupa in particular, are unlikely to be identified for this reason. Many such sites are simply recorded as ‘silent files’ with the New Zealand Historic Places Trust, identifying only a general site location.

3.6 Contemporary Context

Generally the resource management issues of significance to the Maori of Belfast today, remain the same as those important to those who walked before them. That is, the importance of maintaining healthy resources and sustainable management practices remains pivotal to the contemporary Maori world view. Over time however, many of these values have been diminished through human development and misuse. Wetlands have been reclaimed, waterways polluted, waahi tapu destroyed and indigenous plants and animals replaced with exotic species. This has had major social, economic and spiritual implications for Ngai Tahu.

When developing the City Plan, the Christchurch City Council employed the information contained within “Te Whakatau Kaupapa” and another document entitled “Ngai Tahu and Ngai Tuahiriri input to Christchurch City Council Plan Review” to assist in formulating objectives and policies relevant to tangata whenua and the natural and built environment. These documents outlined the following as some of the key issues of concern to Ngai Tahu and Ngai Tuahiriri:

- The drainage of wetlands and river courses;
- The disposal of wastes, discharges to waterways and the maintenance of water quality;
- Access to, and along, waterways and the coastline;
- The protection of burial sites;
- Consultation when developing policies and projects affecting the above.

Tau et al (1990, 4-19) add that the maintenance of water quality and quantity are perhaps the paramount Resource Management issues to Ngai Tahu. They argue that the most important challenge in the modern context is the wise use of our natural resources in a way which is consistent with those values passed on to them by their tupuna. Ngai Tahu’s position is that every effort must be made to maintain both water quality and quantity in all waterways and that further deterioration of either is unacceptable.

They also stress that mahinga kai gathering from rivers and lakes is one of the very few opportunities for modern day Ngai Tahu to participate in the food and practices of their tupuna (ancestors). Therefore, water and the food that it supports are at the forefront of Ngai Tahu concerns today (Ibid, 4-13).

While the general resource management values and issues of concern to tangata whenua have been summarised above, it is important in the context of the Belfast area development plan to look more specifically at the local area, the natural and physical resources of the Belfast area significant to tangata whenua. These are described in the following section.

4. SPECIFIC VALUES/SITES OF SIGNIFICANCE

4.1 Taonga Species under the Ngai Tahu Claims Settlement Act 1998

The Ngai Tahu Claims Settlement Act 1998 includes a number of aspects which seek to acknowledge Ngai Tahu's ability to express its traditional relationship with the natural environment and to exercise its kaitiaki responsibilities. This includes the establishment of Nohoanga, dual place names, Statutory Acknowledgement Areas, Deeds of Recognition and Topuni. None of these are applicable to or present in the Belfast Study Area.

The Act also acknowledges Ngai Tahu's special relationship with 49 bird species, 54 plant species, 7 fish species, 5 shellfish species, and 6 marine mammal species. These are identified in Section 97 of the Act. A number of these 'taonga' species are present in the Belfast Study Area as outlined in Figure 4 below.

Figure 4

Taonga Species²: Birds (as indicated by Andrew Crossland, Ornithologist/Park Ranger, CCC)

Name in Maori	Name in English	Scientific Name
Kahu	Australasian harrier	<i>Circus approximans</i>
Karoro	Black-backed gull	<i>Larus dominicanus</i>
Koau	Black shag	<i>Phalacrocorax carbo</i>
	Little shag	<i>Phalacrocorax melanoleucos brevirostris</i>
Koparapara or Korimako	Bellbird	<i>Anthornis melanura melanura</i>
Kotare	Kingfisher	<i>Halcyon sancta</i>
Kruruwhengu/Kuruwhengi	New Zealand shoveller	<i>Anas rhynchotis</i>
Pakura/Pukeko	Swamp hen/Pukeko	<i>Porphyrio porphyrio</i>
Pihoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pipiwharauoa	Shining cuckoo	<i>Chrysococcyx lucidus</i>

Taonga Species: Plants (as indicated by Kate McCombs, Botanist, CCC)

Name in Maori	Name in English	Scientific Name
Aruhe	Fernroot (Bracken)	<i>Pteridium aquilinum</i> var. <i>esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Kahikatea	Kahikatea/Whitepine	<i>Dacrycarpus dacrydioides</i>
Kanuka	Kanuka	<i>Kunzia ericoides</i>
Kapuka	Broadleaf	<i>Griselinia littoralis</i>
Karamu	Coprosma	<i>Coprosma robusta</i> , <i>coprosma lucida</i>
Korokio	Korokio Wire netting bush	<i>Corokia cotoneaster</i>
Kotukutuku	Tree fushia	<i>Fuchsia excorticata</i>

² Note that this list refers to the likely presence of these species. Further investigation would be required to confirm this information.

Kowhai kohai	Kowhai	<i>Sophora microphylla</i>
Mania	Sedge	<i>Carex flagellifera</i>
Mapou	Red matipo	<i>Myrsine australis</i>
Matai	Matai/Black pine	<i>Prumnopitys taxifolia</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Rautawhiri/Kohuhu	Black matipo/mapou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Ti rakau/Ti Kouka	Cabbage Tree	<i>Cordyline australis</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Totara	Totara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp.
Wi	Silver tussock	<i>Poa cita</i>
Wiwi	Rushes	<i>Juncus</i> spp.

Taonga Species: Fish (As indicated by Mark Taylor, Ecologist, NIWA)

Name in Maori	Name in English	Scientific Name
*Kokopu/Hawai	Giant Bully	<i>Gobiomorphus gobioides</i>
*Paraki/Ngaiore	Common Smelt	<i>Retropinna retopinna</i>

*Note: These two species are only likely to be found in the Lower Styx River

4.2 Waterways

As mentioned in earlier sections, water and the resources it supports are of utmost importance to tangata whenua. Tau et al (1990) argue that maintaining both water quality and quantity are the paramount resource management issues of Ngai Tahu. There are several waterways located within the Belfast Study Area. These are described below and an overview of their condition and values to tangata whenua is provided where possible.

4.2.1 Otukaikino River (known as the south branch of the Waimakariri River)

There is no literal translation of “Otukaikino”. Its waters were traditionally used for embalming by the tangata whenua. Early Europeans knew the Otukaikino as the South Branch of the Waimakariri River. Prior to 1928, the lower Waimakariri River was part of a complex of interlacing channels and islands which included Templars Island, McLeans Island, and Coutts Island. Several channels flowed through the study area. From 1928, various engineering works have been carried out to change the flow, capacity and efficiency of the waterway. This has included the creation of stopbanks, groynes and cuts. As such the waterway is now highly modified.

Today the Otukaikino is a system of spring fed, low velocity streams and wetlands that flow through rural land, in the floodplain of the Waimakariri River. The waters generally have low silt loadings, relatively low turbidity and relatively low seasonal fluctuations in water level.

The name Waimakariri refers to the cold (*makariri*) mountain-fed waters (Tau et al, p5-17). The river has been an important source of nourishment (particularly for the Kaiapoi Ngai Tahu) but also contributes to a sense of identity for local Ngai Tahu (e.g. Waimakariri is referred to when identifying themselves/reciting their *whakapapa*).

Today, the river is rarely used as a mahinga kai source due to its degraded/polluted waters as Ngai Tahu are averse to taking food from polluted waters or waters that have been mixed. The source of pollution has historically been through discharges from a number of Belfast industries (e.g. Freezing Works) and sewage schemes and through insufficient riparian management practices.

One benefit in terms of the health of the river however, is that it is likely that the land surrounding the river will remain predominantly for open space/recreation purposes. This is due to its location on the Waimakariri floodplain and subsequent ownership of a large part of the area by the Canterbury Regional Council for flood protection purposes. It is also in close proximity to the airport which limits the amount and type of residential development that can occur in the area. Large parcels of land are also taken up by the Clearwater Resort Development and the recreational areas of the Groyne and Lake Rotokohatu. Likely future land use combined with improved riparian management should go some way to improving the overall health of the waterway.

In the review work undertaken by Rawiri Te Maire Tau (Attachment 1), it is stated that:

“The tradition for ‘O-tu-kai-kino’ is that it the Ngai Tū-āhu-riri would take their dead to a pool of water in the area and leave the corpse here until the flesh had been stripped from the flesh. The bones would then be taken from the pool and relocated.

Today O-tu-kai-kino is known as the South Branch of the Waimakariri. Properly, O-tu-kai-kino was a pool where the Styx River ran into the Waimakariri. The name itself refers to a particularly brutal period of Ngāi Tahu history in the North Island, which is explained in chapter five of ‘Ngā Pikituroa’. If this pool is included in the area for development, Ngai Tū-āhu-riri will have concerns about this site. I suspect that the burial site referred to in the previous page may be near this pool.”

4.2.2 Styx River

The Styx River originates in the Harewood area as a dry swale that is intermittently filled with storm flow. With the emergence of spring flow, it meanders northwards through reserves, rural pastures, horticultural areas and residential developments on its way to the sea via Brooklands Lagoon and the Waimakariri River. It has been extensively modified through farming and drainage practices, and in some areas by residential development.

Nonetheless, earlier natural values are still apparent. Native sedges and ferns are regenerating under the taller willow canopy along the river margins of the Styx, and sand dunes and river terraces indicate the natural processes associated with the earlier movements of the Waimakariri River and the changing coastline. The Styx River is highly valued by those people closely associated with it (CCC, Waterways and Wetlands, The Styx: Vision 2000-2040).

Historically, the extensive wetlands and easy access to the sea made the Styx an important area for mahinga kai and for the cultivation and harvesting of flax (Ibid, p9). Upstream wetlands were important for embalming, while some of the higher terraces were used for food cultivation. Various families were given responsibility for the

management and harvesting of the different plant and animal species. Many of these family associations continue to this day. Even though the natural environment has been highly modified and in many respects degraded, the Styx is still regarded as having high cultural values and associations.

As will be shown in the ecological assessment component of the Area Development Plan, the Styx River still retains relatively high ecological values despite the highly modified nature of the waterway. It contains core wetland habitats and acts as an ecological corridor for upstream and downstream migrations of birds, fish, invertebrates and plants (Ibid, p13)

Over the past few years a large amount of work has been undertaken by the Christchurch City Council in partnership with community groups and tangata whenua to improve the Styx River catchment. Despite this, a number of issues relevant to tangata whenua remain unresolved. “The Styx: Vision 2000-2040” identifies these issues as:

- Sustainable management of native plant and wildlife species, historic sites and Maori Reserve
- Cultural harvesting
- Integrity of the landscape
- Guardianship of Matakauraka Maori (Maori Intellectual Property)
- Protection and recognition of waahi tapu burial sites
- Meaningful partnership and a commitment to working together
- Reconciliation of the different cultural values
- Access to the river

4.2.3 Other Waterways (Refer to Figure 6)

There are two other key waterways within the study area. This includes the Kaputone Stream and Smacks Creek. Kaputone Stream is a spring fed lowland stream and part of the Styx catchment. It is 11 km long and originates south of Johns Road and the Groynes. It flows in an easterly direction, through residential Belfast to Sheldon Park into the Styx at Marshlands Road. The stream is in a degraded state.

Area Plan Consideration:

If the Northern Arterial is built, particular attention should be paid to protecting and enhancing both the Kaputone Stream and Styx River as the designation crosses these waterways four times.

Smacks Creek is another spring fed tributary of the Styx River. Springs along its length contribute to its clear water appearance. The quality of the water is generally good and supports a wide variety of aquatic life. Until recently land use in the vicinity of the Creek was largely rural however the Creek now flows through semi-rural lifestyle blocks, residential, commercial as well as flowing through the Willowbank Wildlife Reserve.

Both of these waterways are important, like all waterways, to tangata whenua. As such, the key issues relate to water quality and quantity, and mahinga kai values including the ability of the waterways to continue or regain ability to support the indigenous species once present in the area.

4.2.1 Natural Springs

There are a number of springs within the Belfast Study area (see figure 4). As mentioned in section 8.2, natural springs were of spiritual significance to Ngai Tahu.

4.3 Waahi Tapu

There are no waahi tapu sites listed in the Christchurch City Plan, or Te Whakatau Kaupapa. The New Zealand Historic Places Trust have recently registered a waahi tapu, being Puari Pa Urupa on the old library site in the central city.

However, 'Te Whakatau Kaupapa' identifies a silent file, referenced as Silent File 015. The general location of this site is shown in Appendix E. Te Whakatau Kaupapa, p5-19, identifies this site as an urupa at Otukaikino.

In order to ensure that this important site is not disturbed as a result of any works or development associated with the future use and development of the Belfast area, it is fundamental that the City Council ensure that adequate prior consultation is undertaken with tangata whenua. As with most silent file sites, tangata whenua are often reluctant to disclose the precise location of such sites, therefore, a clear process for ensuring the ongoing protection of this site must be ascertained.

Mr Tau in his review comments that:

"O-tu-kai-kino is now seen as the pool where the south branch runs into the Waimakariri. However we should not become too concerned with location. Māori have numerous names for a river, which can be site specific and in general only the large rivers have an all encompassing name."

4.4 Other taonga

It appears from the review work undertaken by Rawiri Te Maire Tau (Attachment 1), that there are no further areas of 'significant cultural value'. As stated by Mr Tau:

"...as this area excludes the Puharakeketapu Reserve and the area heading out towards the mouth of the Waimakariri I did not see any areas of 'significant' cultural value. This does not mean that Ngāi Tahu has no historical or cultural relationship with the region. It simply means that our cultural traditions and connections are not as high as other sites that are closer to the Waimakariri River Mouth."

4.4.1 Otukaikino Reserve

Otukaikino is a 13 ha reserve located at the southern end of the Northern Motorway (State Highway 1) (see Location Map). It is a freshwater wetland, designated by Tangata Whenua as a Wai Tapu site. It was used by local Maori for burial preparation with the water, plants and mud being used by Tohunga for embalming.

Today the site is a protected wetland, being restored through a joint initiative between the Department of Conservation and Lamb and Hayward Ltd. It is being managed as a "Living Memorial" to the deceased. Lamb and Hayward Ltd donates funds from every funeral they conduct, to the Department of Conservation to plant trees. There is also a boardwalk built to guide visitors through the wetland areas.

There are no actual burials within this reserve.

4.4.2 Styx Mill Conservation Reserve

The Styx Mill Conservation Reserve is located at the southern end of the Belfast Area Development Plan Study Area, north of Styx Mill Road and south of the new Northwood Subdivision. The reserve, some 52.5 hectares in size, extends along the Styx River for approximately 1.6 kilometres. The area has relatively high ecological and recreational values.

Historically the site of the now named Styx Mill Reserve was very swampy and hence a valuable mahinga kai resource. Many foods were collected from the site including aruhe (fernroot), kiore (rat), koreke (quail), tiroki, eels, kanakana, duck (grey and paradise), koau (shag), panako (species of fern), oho (species of bird). This site was also an important source of raupo, flax, kiekie and rushes.

The Waterways and Wetlands Team of the Christchurch City Council is currently in the process of further developing the vision of the Conservation Reserve which may include enhancement of the wildlife values of the Reserve, improved recreational facilities and opportunities to interpret the cultural values associated with the locality.

4.5 Other

4.5.1 Main North Road

Main North Road was a traditional route for Ngai Tahu connecting the settlement areas in Otautahi with those at Kaiapoi as identified by the 'footpath' outlined on the Black Map of 1856 (Figure 3). Crossing at the point near where the Styx Bridge is now located was often difficult, and it is said that in order to cross the river safely, the firm ground was marked out with sticks. It is out of this practice that the river was to become known as the Styx River (see also other derivations of how the river came to be so-called). (Ti Kouka Whenua website)

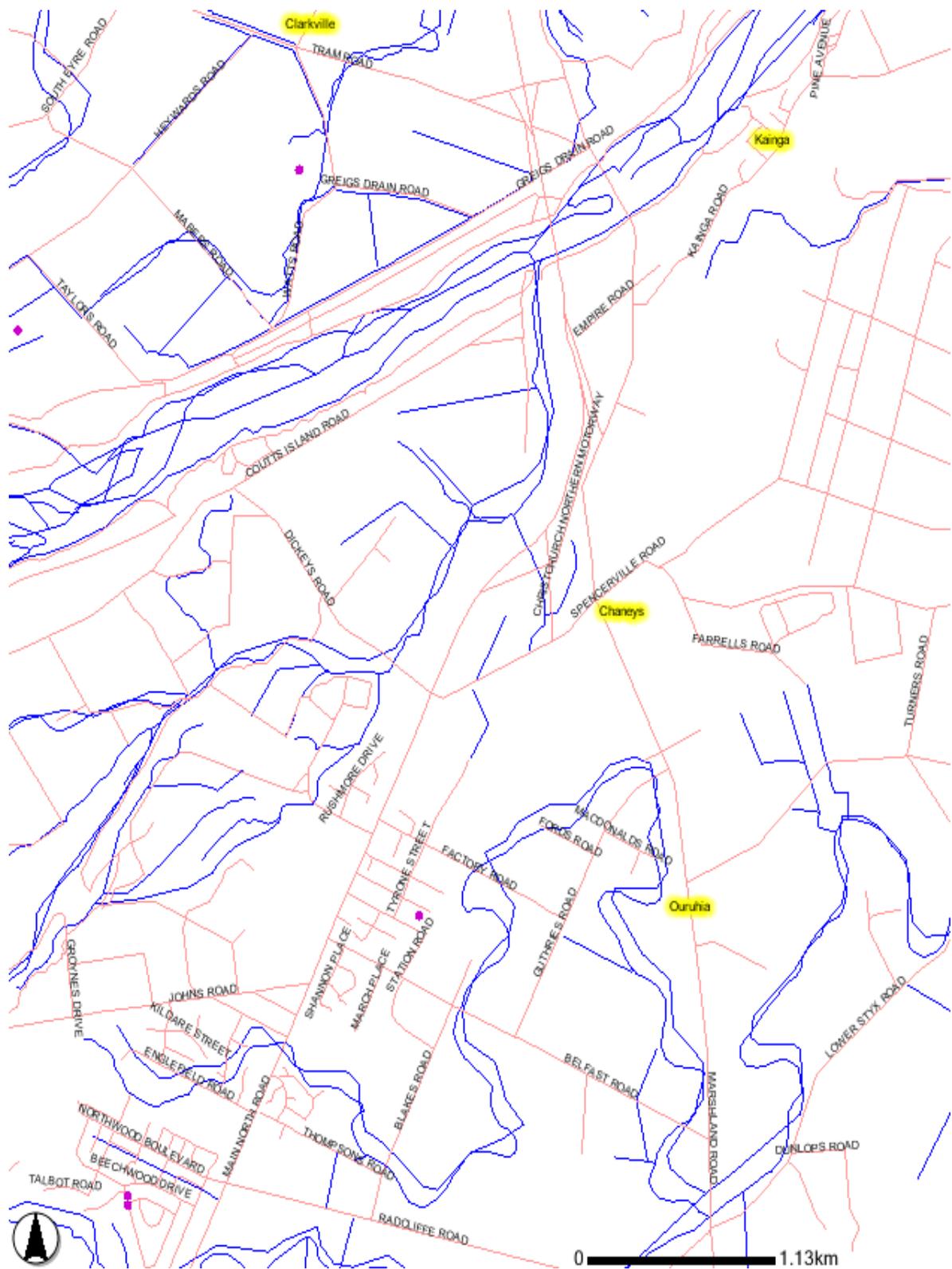
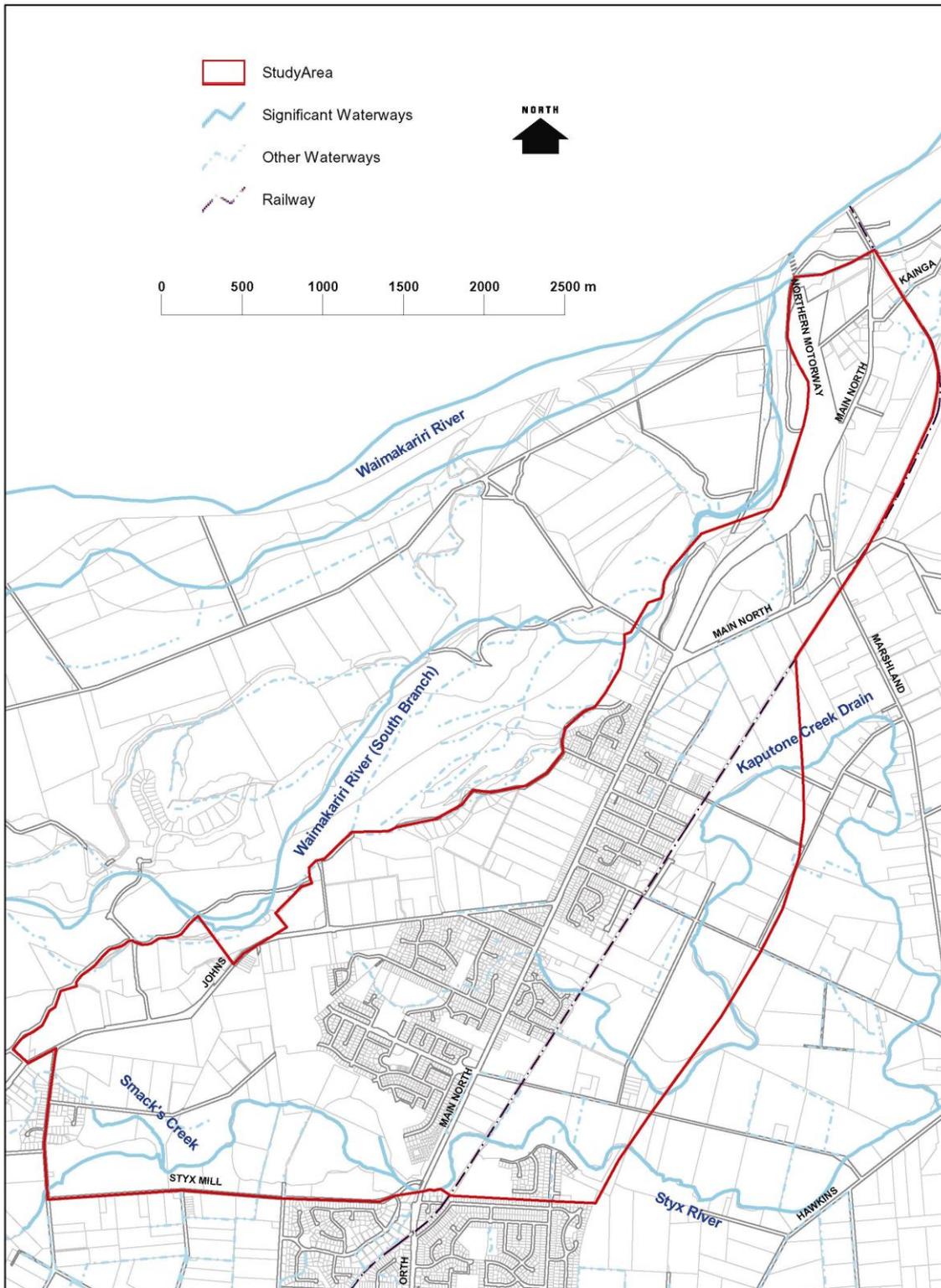


Figure 5: Location of Natural Springs within the Belfast Study Area

Source: <http://www.ecan.govt.nz/gis>

Figure 6



Geodata Services
Christchurch City Council

**Significant Waterways
in Belfast Study Area**

Map: ug000816.gws
Layout: A4 SignificantWaterways
Date: February 2003

5. Analysis

Site/Issue	Key Issues	Possible/Likely Threats	Current Level of Protection or Initiatives	Future Opportunities
Taonga Species	<p>Taonga embraces the concept of a resource which also contains an aspect of utility, as well as requiring respect for the past. It includes the notion of the wise use of resources, the maintenance of the health of a resource, sustainability and the need to preserve options for future generations.</p> <p>Ngäi Tahu claim all natural resources are taonga to them.</p>	<p>Urbanisation and development. Degradation of water quality and quantity and loss of potential for Mahinga Kai</p>	<p>Limited, although some restoration provided through esplanade / water way treatment.</p>	<p>Facilitating consultation with Tangata Whenua on important sites, their management and development, e.g. in the preparation, implementation and review of Reserve Management Plans, and through resource consent and any plan change procedures as a result of the formation of the Area Plan.</p> <p>The creation of and restoration of natural habitats which allow the harvesting of traditional resources, such as harakeke, on a sustainable basis, e.g. through Reserve Management Plans, establishing planting programmes, and formation of accessways access ways</p>
Mahinga Kai	<p>Depleted state due to land use and development, polluted waterways, exotic species and predation. Also issues with lack of access.</p>	<p>Further waterway pollution due to increased residential and industrial development.</p> <p>Loss of water quantity due to reconfiguration of secondary flow paths, and alteration of groundwater flows through the installation of services.</p>	<p>Some taonga species listed within Ngai Tahu Claims Settlement Act although this is merely an Acknowledgment by the Crown of Ngai Tahu's cultural, spiritual, historic and traditional association with the taonga species and has little further effect.</p> <p>Restoration initiatives such as Styx Mill Conservation Reserve and Janet Stewart Reserve.</p> <p>Increased use of esplanade reserves and landscaped setbacks / retention to improve run-off water quality.</p>	<p>Partnerships with Tangata Whenua in future restoration initiatives to ensure that there is an abundance of resources in their takiwa, to provide fully for the customary and cultural requirements of tangata whenua and to ensure that a healthy habitat for waterways is achieved and maintained.</p> <p>Employment of traditional lores and practices for the management and harvest of mahinga kai</p>

Site/Issue	Key Issues	Possible/Likely Threats	Current Level of Protection or Initiatives	Future Opportunities
Waterways – Styx River	An increase in siltation and reduction in water quality, likely to arise from the removal of riparian vegetation, and horticultural activity too close to waterways. Urbanisation would increase catchment sediment yield, although this yield can be temporary provided buffer treatment is instigated and matured.	Change in flow regimes; run off of contaminated stormwater; and improvement in habitat quality and fish passage.	Increased use of esplanade reserves and landscaped setbacks / retention to improve run-off water quality. Use of detention areas to reduce / remove siltation from urbanisation. Careful management of infrastructure placement to reduce alteration of ground water flows.	Partnerships with Tangata Whenua in future restoration initiatives to ensure that there is an abundance of resources in their takiwa, to provide fully for the customary and cultural requirements of tangata whenua and to ensure that a healthy habitat for waterways is achieved and maintained. Implementation of subdivision / landuse and esplanade reserve standards to improve water quality and maintain water quantity.
Waterways – Otukaikino	O-tu-kai-kino ‘pool’ If this pool is included in the area for development, Ngai Tū-āhu-riri will have concerns about this site. Improvements in water quality as identified in the Styx assessment above.	Recreational / Development of the O-tu-kai-kino ‘pool’. Reduction in water quality / quantity as identified for the Styx.	Some reliance on consultation procedures with Ngāi Tahu. Use of esplanade reserves and landscaped setbacks / retention and detention measures as stated for the Styx.	If there is to be any land-use development on the area adjacent to the O-tu-kai-kino, Ngai Tū-āhu-riri must be consulted as to whether such development will affect this ‘urupa’ site. Partnerships with Ngai Tū-āhu-riri in future restoration initiatives to ensure that there is an abundance of resources in their takiwa, and that sites are not disturbed.
Waterways – Kaputone	The proper name for this river is ‘Kā Pūtahi’. Improvements in water quality as identified in the Styx assessment above. Loss of water quantity flows over the last decade. Identification / educational markers in relation to the descendents of Uruhia utilising the area for Mahinga kai.	Continued industrialisation of the area. The development of the Northern Roding bypass and its likely implications on the Kā Pūtahi. Urbanisation of the surrounding area.	Use of esplanade reserves and landscaped setbacks / retention and detention measures as stated for the Styx.	Partnerships with Ngai Tū-āhu-riri in defining concept for educational markers, and promotion of habitat and river restoration.

Site/Issue	Key Issues	Possible/Likely Threats	Current Level of Protection or Initiatives	Future Opportunities
Waterways – Smacks Creek	As for the Styx	As for the Styx	As for the Styx	As for the Styx
Natural Springs	None of the springs are identified as having special significance for Maori.	Urbanisation of the surrounding area.	As for the Styx	A large number of springs rise in the area bound by Belfast Road, Crawford Road, Radcliffe Road and Kaputone Creek. These contribute surface water to the system of drains in this area. It is important that any landuse developments that may puncture the impermeable stratum, and hence effect the quantity of water that these springs feed in the drainage system of the area be closely assessed and mitigated. Any land uses that are likely to cause contamination to the high ground water levels in this area should also be assessed and either avoided or mitigated
Waahi Tapu and other Taonga	O-tu-kai-kino ‘pool’ If this pool is included in the area for development, Ngai Tü-ähu-riri will have concerns about this site	Recreational / Development of the O-tu-kai-kino ‘pool’	Some reliance on consultation procedures with Ngäi Tahu	If there is to be any land-use development on the area adjacent to the O-tu-kai-kino, Ngai Tü-ähu-riri must be consulted as to whether such development will affect this ‘urupa’ site.
Other – Traditional footpath	Desire by Ngai Tü-ähu-riri to see the emergence of such a foot path.	Either no desire, or urbanisation reducing the ability to form such a footpath.	None.	Consultation with Ngai Tü-ähu-riri as to preference and location.

6. Recommendations

The key recommendations that need to be incorporated within the Area Plan include:

- The recognition and protection where possible of the relationship of Maori, their culture and traditions with ancestral lands, water, sites, waahi tapu and other taonga in the Belfast area;
- The protection and enhancement of habitats that are identified in Section 97 of the Ngai Tahu Settlement Act, as illustrated in Figure 3.
- Particular attention should be paid to protecting and enhancing both the Kaputone Stream and Styx River as the Northern Arterial designation crosses these waterways four times;
- Ensure that future land uses adjoining the all waterways in the area are both sensitive to the waterway, and incorporate riparian management to maintain and where possible improve water quality. Access to waterways should also be improved wherever possible.
- A large number of springs rise in the area bound by Belfast Road, Crawford Road, Radcliffe Road and Kaputone Creek. These contribute surface water to the system of drains in this area. It is important that any landuse developments that may puncture the impermeable stratum, and hence effect the quantity of water that these springs feed in the drainage system of the area be closely assessed and mitigated. Any land uses that are likely to cause contamination to the high ground water levels in this area should also be assessed and either avoided or mitigated.
- Cognisance of the concern that Ngai Tahu and Ngai Tuahiriri have as to the disposal of wastes and discharges to the waterways in the area.
- The need for ongoing consultation with representatives of Ngai Tuahiriri in terms of ongoing development, projects and protection options in the Belfast area with regard to of the issues discussed above.

7. Conclusion

Generally the resource management issues of significance to the Maori of Belfast today, remain the same as those important to those who walked before them. That is, the importance of maintaining healthy resources and sustainable management practices remains pivotal to the contemporary Maori world view. Over time however, many of these values have been diminished through human development and misuse. Wetlands have been reclaimed, waterways polluted, waahi tapu destroyed and indigenous plants and animals replaced with exotic species. This has had major social, economic and spiritual implications for Ngai Tahu.

The key issues of concern to Ngäi Tahu and Ngai Tuahiriri:

- The drainage of wetlands and river courses;
- The disposal of wastes, discharges to waterways and the maintenance of water quality;
- Access to, and along, waterways and the coastline;
- The protection of burial sites;
- Consultation when developing policies and projects affecting the above.

These issues will all need to be addressed within not only the formation of the Belfast Area Plan, but also in ongoing consultation relating to the development and use of the area.

PART B: EUROPEAN SITES OF SIGNIFICANCE

1. Background

Heritage values are those that descend from an earlier time (though not necessarily very long ago). They can include sites of historical or cultural significance, historic buildings, places or areas, and the things that contribute to the historical characters of those places or areas (Regional Policy Statement, 1998). As will be shown, the history of Belfast is very closely related to early industries and of the area, particularly the Freezing Industry. Remnants of this earlier time can be seen in many forms from the old freezing works themselves and the associated manager's residences and workers cottages, to the schools, churches and memorials which remain today as tangible links to our past.

2. European History of Belfast

2.1 Early Beginnings

The area now known as Belfast began its life as a Raupo Swamp. Land was first taken up in the area between the Waimakariri River and the Styx River in the form of large runs in the early 1850s, soon after the arrival of the first four ships, and rural farming sections in what is now the Belfast 'township' sold in the late 1850s. From the 1850s to 1871 stock raising and farming were the principal activities carried out in the Belfast area. The first industry in the area was a soap works factory established in the 1870s. This type of industry grew in response to the excess of sheep stock in the province around this time, as sheep were only being farmed for wool production and local meat sales, and supply outweighed demand.

In 1881 the 'township' was first subdivided into smaller farming sections and quarter acre sections which were auctioned off the following year. At the time Belfast was promoted in the *Lyttelton Times* as being destined to become "*the leading suburban retreat for the gentry and future nobility of Canterbury*" (*Lyttelton Times* 16.1.1882). It was also promoted as having the best quality soil in the country, and therefore an ideal place for growing crops.

2.2 Belfast Named

The name Belfast is thought to have been chosen by James Watt, who originated from Belfast, Ireland and operated a boiling down works in the area. The name Belfast was used for the settlement as early as 1881. It is likely that the factory and the general area around it were referred to as Belfast at that early date, and the name was later adopted for the township. In the 1880s the township consisted of a small railway station, the boiling down works, and a number of farm homesteads.

2.3 Industrial Belfast

A catalyst for the development of the town was the establishment of the Canterbury Frozen Meat Company (CFM) in 1881, not long after refrigeration began in New Zealand. The slaughterhouse began with six workers in the 1880s, and grew extensively over the years with 340 workers by 1903, and 2,000 in the early 1990s. A number of industries arose in conjunction with the Frozen Meat industry in the district

in the 1880s, such as fellmongery, wool scouring and fiddlestring works. In 1903 seventy workers were employed at the Kaputone Wool Scouring works. Later in 1915, Borthwicks Freezing Works was established in addition to the CFM, and provided employment for large numbers. The history of the Freezing Works is strongly connected with that of the Belfast district, and is a history which continues today.

With the growth of industry in the area in the late 1880s public buildings such as a town hall and post office were built, along with a general store and other essential services such as a blacksmiths shop. A hotel was established by this time, along with churches and a school. Unfortunately most of these original buildings have now been demolished or significantly altered; however a number of early dwellings and the schoolhouse remain, along with the slightly later hotel and Anglican Church.

2.4 *Vital Link*

Aside from being a centre of industry, Belfast was used as a main thoroughfare to the north. The road north was boggy and difficult to traverse in the 1850s and 1860s, and crossing the Styx and Kaputone Rivers often proved fatal. By 1853 the Main North Road was formed up to the 7 Mile Peg. In 1928, this was laid in concrete, with the present bridge over the Styx River being constructed in the 1930s.

By 1903, Belfast could be reached by a coach service or rail. It was described in the Cyclopaedia of Canterbury 1903 as being “*surrounded by a rich agricultural district, occupied by farmers holding an average of about forty acres each, and growing chiefly oats, potatoes, and onions.*” By this time there was a butter factory and a creamery belonging to the Central Dairy Factory in the township. There was also a public library and a Methodist Church.

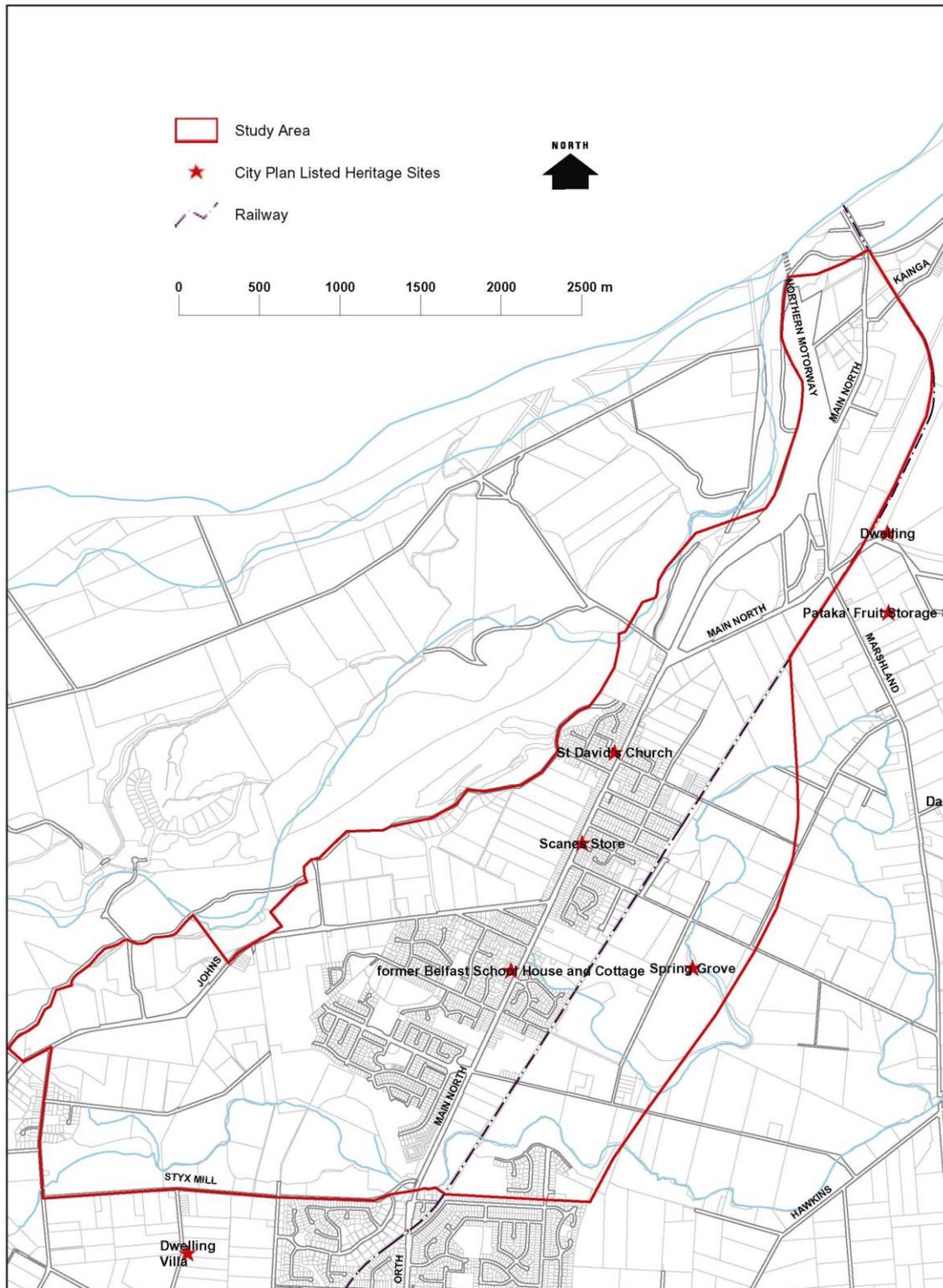
2.5 *The Styx*

The Styx area is also included in the study area. The first fruit trees were planted in 1877, which gives some indication of when the area was settled. A number of flour and flax mills operated from the Styx River from the 1860s-1870s, and there was a wool scour and fellmongery in the area from 1882. It was recorded in the Cyclopaedia of Canterbury 1903 that “*some of the richest and most fertile land in New Zealand lies along the banks of the Styx.*” The district was described as being closely settled by this time, with crops such as onions, potatoes, horse oats and fruit being grown. There were a number of dairy farms, and some sheep farms in the area by 1903. A large proportion of the land was owned by the Church Property Trustees, which they leased to provide income.

2.6 *Belfast in Transition*

In addition to being an agricultural and dairying district Belfast was producing a large amount of fruit by the 1950s. The creameries and butter factory had closed in the 1940s. The population was about 1500 with about 400 houses, a drapers store, grocers, greengrocers, boot shop, coal merchant, garage and service station. At this time the area from the Styx River to the township was almost free of buildings until the 1950s brought a period of rapid growth to the area and the development of a number of new subdivisions. In 1954, nine building sites on the Main North Road were for sale, and part of the Styx area was subdivided in 1958. Belfast joined the City between the 1960s to 70s, periods which saw more subdivision and new housing developments.

Figure 7



Geodata Services
Christchurch City Council

**Listed Heritage Sites
in Belfast Study Area**

Map: ug000816.gws
Layout: A4 HeritageSites
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3.0 SITES OF SIGNIFICANCE

3.1 BELFAST HERITAGE BUILDINGS, PLACES AND OBJECTS

There are four buildings in the study area listed as Heritage Items in Appendix 1, Part 10, Volume 3 of the City Plan. Three of these buildings are registered by the Historic Places Trust Pohere Taonga as Historic Places, under the Historic Places Trust Act, 1993.

3.1.1 BELFAST SCHOOLHOUSE (HEADMASTER'S HOUSE) AND CROFTER'S COTTAGE MAIN NORTH ROAD



The schoolhouse and cottage are listed as a Group 2 heritage items in the City Plan, and the schoolhouse is registered as a Category II Historic Place by the Historic Places Trust. The Schoolhouse and cottage are part of the historic Kapuatohe Reserve.

In 1876 the Canterbury Provincial Government purchased land north of Christchurch from Robert Heaton Rhodes on which to build a school and schoolhouse. The school opened in 1878, and was initially called the North Road School. The name was changed to Belfast School in 1887 by which time the roll 219. The headmaster's house was occupied by the headmasters of Belfast School from 1878 to 1971. The architect of the school buildings was Thomas Cane, architect to the Education Board at the time. Cane, an early Christchurch architect also designed St Michael and All Angels School Hall, the Timeball Station in Lyttelton and Condell's House at Christ's College. In the 1930s the school was replaced by the present buildings on the opposite side of the road, and the schoolhouse was vacated in 1971. The kauri weatherboard schoolhouse with its distinctive dormer windows is one of the few remaining colonial buildings in Belfast. The former Belfast School is held in high esteem by the local community and former school pupils who ensured its preservation after the Ministry of Education announced that it was no longer required in 1974.

Crofter's cottage was originally thought to have been prefabricated in Scotland in c1870, and shipped from Scotland to provide farmhand accommodation. However as native timbers have been discovered in the course of restoration, it is now thought that the body of the cottage was not bought out from Scotland, but some of the fittings may have been. The cottage is an example of colonial house provision practises. Both the cottage and schoolhouse are colonial vernacular in style. As a group, the schoolhouse and cottage constitute a heritage group of colonial structures of which there are few still extant in Belfast. The schoolhouse is highly visible from the road and therefore has landmark value, however the cottage is partially obscured by the extensive planting on the Kapuatohe Reserve site. The Belfast local history museum was erected next to the School House in 1985.

The former schoolhouse and cottage are of heritage significance because of their historical and social significance, cultural significance, architectural significance, group and landmark significance, archaeological significance and technological significance.

The schoolhouse and cottage are in good condition, and are currently let to residents.

3.1.2 SCANES STORE, MAIN NORTH ROAD



This building is listed as a Group 3 Heritage Item in the City Plan.

The Scanes family built this store in 1913. Its bullnose veranda is its main feature, as the rest of the building is architecturally modest. Buildings associated with the store are the adjacent 1913 villa which has lost its integrity due to alterations, and the nearby brick building which was a former baking powder factory. The store was built for retail/commercial use. It is located on the site of a general store which burnt down in 1890. It is known as Scanes Store because the Scanes family as a general store ran it for two generations. They rebuilt the store in 1913, and the villa for accommodation. The Scanes later operated a drapery store from the building. The store is somewhat of a

landmark due to its prominent position on a busy arterial road, and its distinctive veranda.

Scanes Store is of heritage significance because of its historical and social significance, its architectural significance and group and landmark significance.

The store is in good condition.

3.1.3 ST DAVID'S CHURCH, MAIN NORTH ROAD



This Anglican Church is listed as a Group 1 Heritage Item in the City Plan, and as a Category II Historic Place by the New Zealand Historic Places Trust Pouhere Taonga.

It was designed in the Early English Gothic Revival style by notable Christchurch architect Samuel Hurst Seager in 1902, and constructed in 1903. Samuel Hurst Seager was one of New Zealand's leading architects around the turn of the century. He was a pre-eminent domestic architect, and designed the Former Christchurch City Council Chambers in Oxford Terrace. He trained with Benjamin Mountfort who favoured the Gothic Revival style, and Seager's design owes quite a lot to Mountfort's influence.

The church is significant as the site of an Anglican church since 1855. The present building was a replacement for an earlier church built in c.1855 and demolished in 1947. Before the building of this first church in Belfast, Anglican Church services in the area were organised from Papanui. The parish of Belfast was constituted in 1899, with Rev. F. Dunnage as the first vicar. The 1850s church was used as a Sunday school when the new church was being constructed, and contained windows that were carried over in the first four ships, one of which is preserved at the Belfast Museum.

The new church was built as a memorial to the pioneer settlers in the Belfast area and was consecrated in February 1912. The church indicates the development of the parish,

its modest resources (hence the delay of the consecration) and links with the early settlement of Canterbury.

St David's Church is chiefly significant because of its historical and social significance, its cultural and spiritual significance, and architectural significance.

The church is in good condition.

3.1.4 'SPRING GROVE', 8 BLAKES ROAD



The Christchurch City Council lists this house as a Group 2 Heritage Item, and the Historic Places Trust register the building as a Category II Historic Place.

The house was constructed in c.1897 to a design possibly by Samuel Hurst Seager or J.C. Maddison. It was built for William Nicholls, the owner of the Kaputone Wool Scouring Company, an important industrial business in early Belfast. The Nicholls family moved to Mona Vale in 1917, leaving their son Aubrey to run the farm, until its purchase by the Canterbury Frozen Meat Company Ltd (CFM) in 1922. Aubrey developed the farm extensively, to include the fattening of cattle, and the breeding of racehorses and Clydesdales. From 1922 the homestead was used as a CFM Manager's residence and in more recent times was let to a senior employee of the company.

The house is an excellent example of a late Victorian timer house employing Arts and Crafts detailing as well as decorative Victorian embellishment. It features a large corner tower, and two verandas with decorative ironwork. The house is approached by a tree-lined drive (of listed trees) following the Kaputone Stream, and in fact the house takes its name from the springs that occur in the Kaputone Stream. Outbuildings dating from the 1880s are still located near the house, and include the original billiard room and detached barns. The house was a venue for local social events such as the St David's Church picnics.

The house is listed as a heritage item because of its historical and social significance and its architectural and technological significance.

Spring Grove is in good condition.

3.2 NON-LISTED BUILDINGS PLACES AND OBJECTS OF HERITAGE SIGNIFICANCE AND INTEREST

3.2.1 WAR MEMORIAL, BELFAST DOMAIN, MAIN NORTH ROAD

This monument is an obelisk constructed of Halswell Stone, with a stepped base of concrete. This is a common design for memorials of the period. There are a number of plaques and tablets set into the monument, commemorating the men of the district who lost their lives in the First and Second World Wars. Situated close to the main road and in a public domain, the monument has considerable landmark significance. It is also of high historical/social and cultural/spiritual significance due to its commemorative function as a war memorial.

The memorial is in good condition.

3.2.2 STONE FENCE, BELFAST DOMAIN, MAIN NORTH ROAD

This fence is constructed of Halswell Stone, with iron gates. At either side of the entrance are two pillars, with two tablets set into them. On one it is noted that the park was presented to the people of Belfast by William Nicholls in memory of his late wife Sarah Sheldon, in 1913. On the other it is noted that the columns were erected to the memory of William Nicholls by the people of Belfast upon his death in May 1920.

The wall relates to the nearby war memorial as both features serve as memorials to local Belfast people. The Nicholls family played an important role in early Belfast, providing employment at the Kaputone Wool Scouring works, and contributing to the amenity of the area with their philanthropy.

The fence is in good condition.

3.2.3 BELFAST SCHOOL, MAIN NORTH ROAD

This school was opened in 1938. The 1870s infant schoolhouse was moved across the road to the new site and remodelled on the open-air plan of schoolroom which was popular in the 1920s and 1930s.

The school is of some historical and social significance and architectural significance.

The school is in good condition.

3.2.4 BRICK VILLA, 20 BLAKES ROAD



This was Mr Anderson's House, who was an engineer for the Canterbury Frozen Meat Company. Anderson may have developed new techniques for freezing in 1906, and may have been a pioneer of vacuum freezing. The house may have been designed by Samuel Hurst Seager – a well-known Christchurch architect. The house is in the immediate proximity of the Freezing works, and is a good example of a square plan villa.

The house is in good condition.

3.2.5 WIGRAM HOUSE, 487 MAIN NORTH ROAD

This house was originally situated at 1 Park Terrace, on the corner of Park Terrace and Armagh Street. It was relocated in two parts in the 1980s, with half of the house going to the Main North Road site, and the other half to Fendalton. Prior to this, the house was listed as having heritage significance in Appendix J of the Transitional Plan.

The Bowen family built Wigram House in 1865, with additions undertaken in 1870 and 1900. The Bowens sold it to the Crosbys in 1878, when it was used as a boarding school. Henry Wigram bought the property in 1896. He established Wigram Bros. Brickmakers and Maltsters, founded the Canterbury Seed Company, and was the first Mayor of Christchurch in 1903. His foresight and perseverance with aviation led to the training of 180 pilots during WWI and the opening of the Wigram Aerodrome. He was knighted in 1926 for his service to aviation. In 1958 the house became the Christ's College Headmasters house.

3.2.6 FORMER BAKING POWDER FACTORY

Situated next to Scanes Store this small brick building was originally a baking powder factory, then a bakery and is now a hamburger bar. It was possibly built in c.1915 on the site of a saddlery which was destroyed in a fire in 1890.

3.2.7 KAPUATOHE RESERVE

This reserve is named after the Maori name for the area, which was a traditional resting place for Maori travelling from Tuahiwi to Lyttelton.

The land at 663 Main North Road was once known as Section 8 of the Kapuatohe Hamlet, and was originally part of a government settlement scheme which was set up around 1880 with the intention of providing small holdings for immigrants and farm workers. The settlement totalled almost 50 acres, and was subdivided into 19 sections which varied in size from half acre to five-acre blocks and also included a small farm. Demand for these lots was not however as great as anticipated, with few workers having either the money to build the house or the time to harvest crops. Section 8 was an example of the lack of demand. This half-acre was offered for selection in October 1901, but was not applied for until February 1906. Accommodation for the owners of section 8 was provided by the farm hand's cottage towards the rear of the site (Crofter's Cottage).

In 1977 the Waimari District Council bought 0.2 hectares of land containing the small farmhand's cottage known as Crofter's Cottage and the old Belfast Schoolhouse. The council agreed to maintain both properties and appointed the Kapuatohe Historic Reserve Management Committee to supervise the restoration and maintenance of the buildings. In May 1982 the reserve was gazetted as historic by the Department of Lands and Survey.

3.2.8 FREEZING WORKS

A number of the original freezing works buildings remain.

The original freezing works were designed by notable Canterbury architect Joseph Clarkson Maddison in 1882-83. This was the first freezing works he designed. During the 1880s he became a leader in the field of industrial design, developing a specialised skill in a new field of design – the freezing works. The Weekly Press of 1 January 1906 noted “...*from freezing works alone during the past few years, works costing £397,000 have passed through Maddison's hands*”. Maddison's industrial works were for the most part designed in the classical manner, on a large scale, and constructed of brick.

The Canterbury Frozen Meat Company Limited (CFM) was incorporated in 1882. They advertised for offers of suitable land to establish their freezing works, a relatively new business at the time, and bought 35 acres at Belfast. The site in Belfast was ideal because of the abundant supply of water from the springs in the Kaputone Creek. In 1922 the company bought Spring Grove, the former property of William Nicholls, to secure access to the springs on the property.

With the establishment of the freezing works, Belfast began to become a place of some significance. Businesses such as Watt's provision and General Produce Company were

already established not far from the CFM. The well-known John's farm was across the road, and T.C.Moorhouse, brother of the Superintendent had a manure works nearby.

The plans for the freezing works provided buildings for slaughtering, engine and boiler house, freezing, storing etc, for a managers cottage of six rooms, an engineer's cottage, an office, a stable and a house with a long kitchen and dining room and sleeping accommodation for twelve men. James Goss was the builder of the works. Electric light was installed at the factory in 1884. The factory was also extended at this time, almost doubling the capacity of the slaughterhouse and freezing stores. Additions were also made to the detached buildings at this time. In 1888 a fire destroyed a building containing three freezing rooms and a large store, and an old cooling room had the roof damaged. Brick walls protected the machinery rooms from the wooden buildings that were destroyed. Rebuilding was carried out, with well-known Christchurch contractor Mr Daniel Reese as the contractor.

The works were a vital industry for the population of Belfast, and may have been a drawcard for people to live in the area. A number of workers cottages in the vicinity of the works were no doubt occupied by employees of the Freezing works, and the company may have had something to do with the establishment of these rows of cottages.

The Freezing works are still operating today, after 120 years of business in Belfast.

The freezing works buildings are of high historical and social significance, architectural and technological significance, group and landmark significance, and archaeological significance.

3.2.9 BELFAST CEMETERY

Cemeteries have historical significance as they commemorate the people who lived in the area. The first burial in this cemetery was on 11 December 1904. A list of burials and headstone transcripts is available. The cemetery is very well kept, and has a park-like setting with a number of established trees. It is situated on the corner of Belfast and Guthries Road. Important Belfast resident Phillip Nicholls is buried there.

3.2.10 KAPUTONE WOOL SCOURING WORKS

Mr W H Mein who had a small soap works in Christchurch, relocated it to Belfast, near the railway station. This was the first industry in the area. His soap works were on land leased from Mr Tisch, an early settler in the area.

After a fire in 1878 Mein went into partnership and traded under the name of NZ Produce and Provision Company. Eventually Mr Watt, a partner, took over and conducted wool scouring, soap making, fellmongery and meat preserving. Mr William Nicholls who managed the fellmongery purchased this department, and a Mr Walcot Wood bought out the soap department, and finally Mr Nicholls took over all the works and traded under the name 'Kaputone Wool Works'.

It is possible that the buildings on the corner of Belfast and Station Road were part of the original Kaputone Works, however further research is needed to determine this. The long rectangular corrugated iron structures are of architectural and historical interest.

3.2.11 HOUSES/WORKERS COTTAGES

The majority of the houses in Belfast were constructed after 1950, however a number of older dwellings remain. These vary in type from colonial cottages to villas, bay villas and bungalows. Groupings of cottages in similar styles are centred around the streets that lead to the railway line, near the freezing works. Nearly all of the early cottages have a minimum of decoration and architectural embellishment, and a number of them are of identical designs. Most of the first homes built that are still standing were built by Mr Henshall, a Papanui builder, and by Mr Lothwick who lived on Belfast Road. This illustrates the type of people they were built for, and their economic circumstances, as well as the type of settlement that was occurring in the area with the establishment of the freezing works. Most of the older houses have unfortunately been unsympathetically altered, and their original design is not easily recognised. However there are some houses and cottages that are in very original condition and well maintained. More research could determine how and when the land in the area was subdivided into small sections and the status of the owners.

The older houses are concentrated in these streets –Darroch Street, Richill Street, Third Street, Tyrone Street, Donegal Street and Radcliffe Road.

The early houses in Belfast are of some historical and social, architectural and group significance. Further research is required to determine the heritage value of individual examples.

3.2.12 7 MILE PEG HOTEL

The Seven Mile Peg was thus named because it was exactly seven miles from the old Post Office in Market Square (Victoria Square). The six mile peg was put in at the corner of John's Road.

The site was originally Treleven's farm, and because travellers from the city were often unable to cross the Waimakariri due to flooding, they would wait at the farm until it was safe to cross. Treleven applied for an accommodation licence in 1867, and various owners followed. In 1936 Ballin's Breweries took over the property. The hotel was apparently shifted back from the road when it was widened.

The hotel has been altered and added to over time, however the form of the original building is still apparent, and some original architectural details remain. The hotel is of some historical and social, architectural, landmark and archaeological significance.

3.2.13 7 MILE PEG

Remnants of this surveyors marker may remain. If so, it would be of historical and archaeological significance.

3.2.14 SHELDON PARK

Sheldon Park was originally a gift of Mr William Nicholls the proprietor of the Kaputone Wool Works to the people of Belfast, in memory of his late wife, Sarah Sheldon. The original gift was of 8 acres and was conveyed by Mr Nicholls to the Crown on the 29th March 1912. It was formally gazetted a Park on the 21st May of the same year.

One of the conditions of the gift was that the Crown should pay 400 pounds for grassing and general improvements. On the death of Mr Nicholls, his three sons donated a further 4 acres 1 rood and 18 perches at the back of the previous reserve and adjoining the railway. The transfer was formally effected on the 1st June 1924.

A block of land adjoining to the park to the north adjoining was subdivided by Mr J E Alexandra and the Crown running parallel with the boundary for the reserve. This was in 1945 (Source, W.E. Brown)

3.2.15 PRESBYTERIAN CHURCH, MAIN NORTH ROAD

The Belfast Presbyterian Church opened in 1896. Some features of the old building can be seen in the now altered church.

3.2.16 LODGES

A former Orange Lodge still stands at 14 Darroch Street. Local dances were held here.

3.2.17 STABLES

An old farm building which may have been used as stables is situated at 17 Blakes Road.

3.2.18 STYX RIVER

The first European owner in this area was a church organisation known as the 'Dean in Chapter'. This land provided them a source of income in the original settlement of Christchurch.

The River was intended to be part of a water-based transport system, and 'canal reserves' were set aside for the proposed canals, which would link the Halswell, Heathcote, Avon and Styx Rivers. The Avon to Styx canal reserve is now Marshland Road. It was also used to drive waterwheels and provided an important source of power for sawmills, flax mills, and flourmills. The first mill on the Styx was either a saw or flax mill. William Orchard and Sam Trevleaven took it over and converted it to a flourmill. At this time, it was located in the centre of a rich wheat growing area. During their time the original mill burnt down and was rebuilt. The mill probably ceased operations about the time of WWI. The Mill House was located on the southern side of the Styx River, and the foundations may remain (Pers. comm., Dennis Hill).

3.2.19 COUTTS ISLAND WAR MEMORIAL

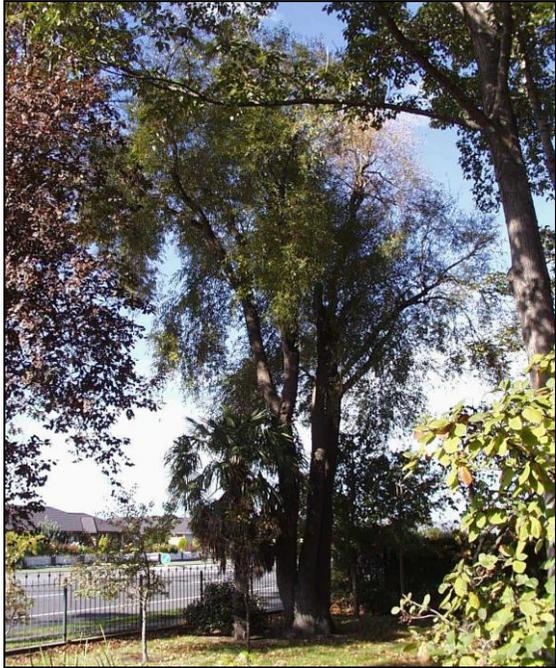
This war memorial is a column of granite surmounted on steps on a corner of Dickies Road. It was erected by residents to commemorate those locals who lost their lives in the First and Second World Wars.

3.3 LISTED TREES

There are a number of trees listed in the Christchurch City Plan located within the Belfast Area Development Plan Study Area (see figure 8). As mentioned earlier, trees can be listed as either heritage (affording the highest level of protection), or notable. All of the listed trees within the study area are notable and may be significant as either individual specimens or as groups.

There are effectively three groups of trees of note listed within the City Plan. These are located at the Kapuatohe Reserve at 663/665 Main North Road, the Main North Road/Motorway intersection and at 8 Blakes Road. There is also one listed tree at 60 Johns Road. 8 Blakes Road is also the location of the Group Two listed heritage building known as ‘Spring Grove’ while the trees at Kapuatohe Reserve feature alongside the old Belfast Schoolhouse (Headmaster’s House) and Crofter’s Cottage. All of the listed trees within the study area are briefly described on the following pages.

Address	Common Name	Species	Height	Trunk Diameter	Crown Width	Other
60 Johns Rd	Tasmanian Blue Gum	Eucalyptus globulus	37 m	198 cm	18 m	
Main North Rd/Motorway	Monterey cypress	Cupressus macrocarpa	28 m	177 cm	20 m	
Main North Rd/Motorway	Tasmanian Blue Gum	Eucalyptus globulus	29 m	134 m	24 m	
Main North Rd/Motorway	Tasmanian Blue Gum	Eucalyptus globulus	29 m	126 m	24 m	
Main North Rd/Motorway	Tasmanian Blue Gum	Eucalyptus globulus	29 m	134 m	24 m	
Main North Rd/Motorway	Tasmanian Blue Gum	Eucalyptus globulus	29 m	161 m	24 m	
Main North Rd/Motorway	Wellingtonia	Sequoiadendron giganteum	31 m	158 cm	16 m	
Main North Rd/Motorway	Manna Gum	Eucalyptus viminalis	38 m	161 cm	29 m	
663 Main North Road	Kilmarnock Willow	Salix caprea ‘Pemdula’	11.2 m	103 cm	7.3 m	Kapuatohe Reserve
663 Main North Road	Cottonwood	Populus deltoides	21.6 m	116 cm	15.5 m	Kapuatohe Reserve
665 Main North Road	English Elm	Ulmus procera	19.7 m	73 cm	19.3 m	Kapuatohe Reserve
8 Blakes Road	Chusan Palm	Trachycarpus fortunei	7.3 m	12 cm	1.5 m	“Spring Grove”
8 Blakes Road	Camperdown Elm	Ulmus glabra “Camperdownii”	20.5 m	80 cm	12.4m	“Spring Grove”
8 Blakes Road	Horse Chestnut	Aesculus hippocastanum	16 m	150 cm	15.8 m	“Spring Grove”
8 Blakes Road	Mayten Tree	Maytenus boaria	6.5 m	42 cm	9.4m	“Spring Grove”
8 Blakes Road	Southern Magnolia	Magnolia grandiflora	13.2 m	56 cm	11.6 m	“Spring Grove”
8 Blakes Road	Tasmanian Blue Gum	Eucalyptus globules	24.1 m	115 cm	19 m	“Spring Grove”
8 Blakes Road	Tulip Tree	Liriodendron	13.3 m	2 cm	14 m	“Spring Grove”
8 Blakes Road	Weeping Horizontal Elm	Ulmus glabra ‘horizontalis’	12.6 m	75 cm	14.3 m	“Spring Grove”



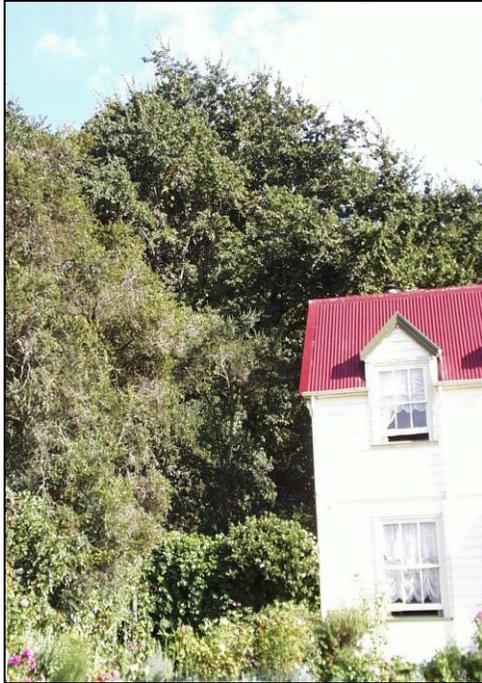
665 Main North Road
Kilmarnock Willow



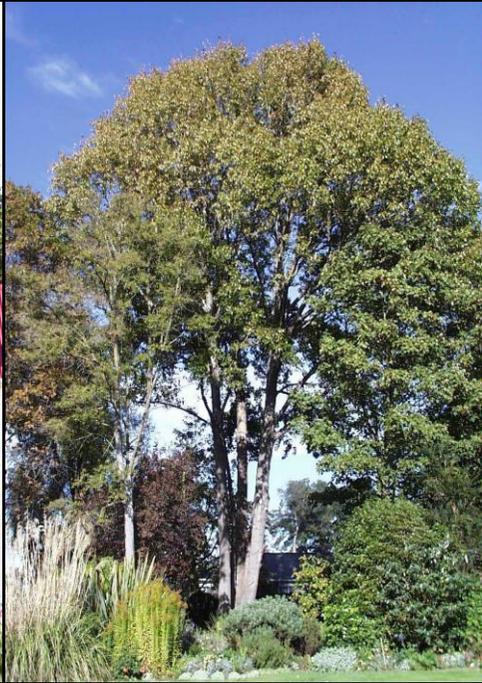
8 Blakes Road
Chusan Palm



8 Blakes Road
Camperdown Elm



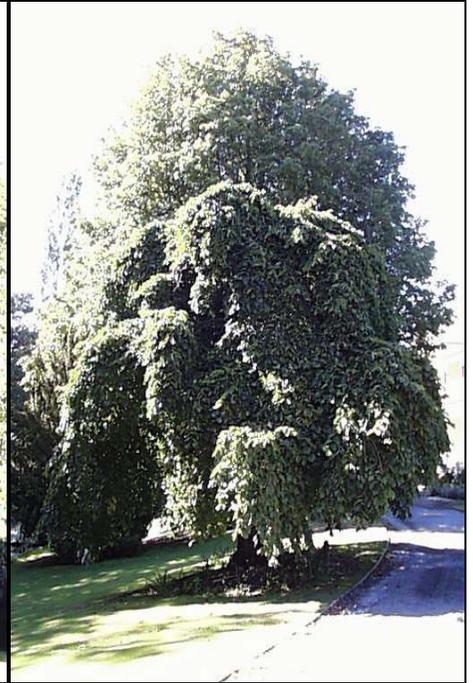
665 Main North Road
English Elm



663 Main North Road
Cottonwood Poplar



8 Blakes Road
Horse Chestnut



8 Blakes Road
Mayten Tree



8 Blakes Road
Southern Magnolia

8 Blakes Road
Tasmanian Blue Gum

8 Blakes Road
Tulip Tree

8 Blakes Road
Weeping Horizontal Elm

4. Analysis

Heritage Item	Address	Degree of Significance	Current Protection	Possible threats	Degree of threat	Urgency of threat	Condition	Proposed protection methods
Belfast Schoolhouse	665 Main North Road	High	Group 2 City Plan heritage listing and Category II listing with NZHTP. Administered by the CCC in association with the Kapuatohe Historic Reserve Committee	General wear and tear	Low	Low	Excellent	Revise and implement Conservation Management Plan Ongoing maintenance
Crofter's Cottage, Kapuatohe Reserve	665 Main North Road	High	Group 2 City Plan heritage listing Administered by the CCC in association with the Kapuatohe Reserve Committee	As above	Low	Low	Good	Revise and implement Conservation Management Plan Ongoing maintenance
Kapuatohe Reserve	665 Main North Road	High	Protected under Reserves Act Administered by the CCC in association with the Kapuatohe Historic Reserve Committee	Road widening	Low	Low	Good	Develop Management Plan
Scanes Store	774 Main North Road	Moderate	Group 3 City plan Heritage Listing	Road widening	High	?	Good	Make roading engineers aware of significance – propose alternatives which would create more of a setting for the corner shop.
St David's Church	831 Main North Road	High	Group 1 protected Heritage Item in the City Plan and Category II listing	Road widening. Falling into disuse due to lack of church-going	High	?	Excellent	Increase awareness of church; create more of a setting, and prominence from the road. Street access/parking is

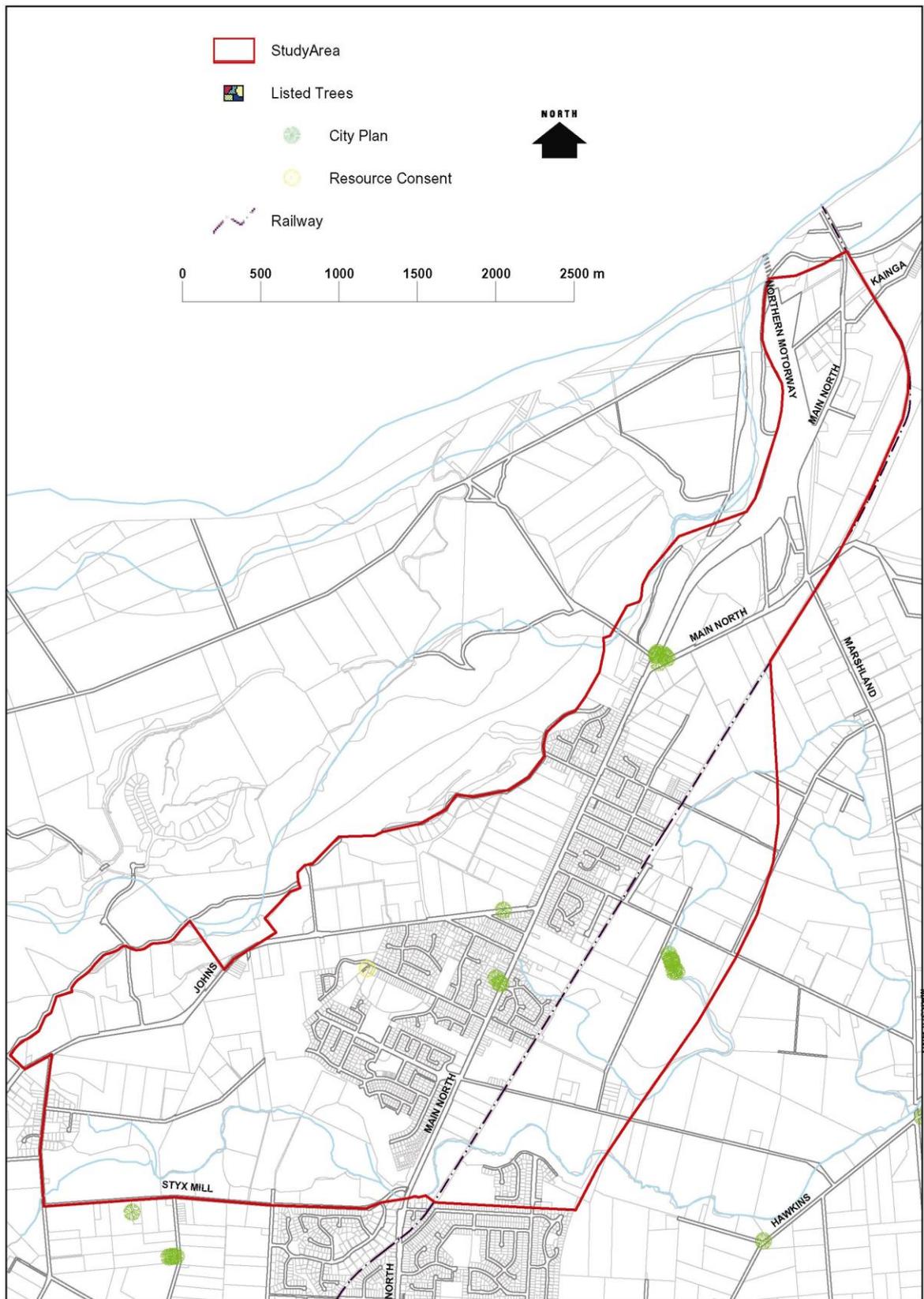
			with NZHPT	population in area				currently difficult due to proximity of motorway
Heritage Item	Address	Degree of Significance	Current Protection	Possible threats	Degree of threat	Urgency of threat	Condition	Proposed protection methods
Spring Grove	8 Bakes Road	High	Group 2 protected heritage item in the City Plan and Category II listing with NZHPT	Being sold out of Freezing works ownership Freezing works closing down, and no longer needing the property Older farm buildings on property are not listed, and could be demolished Garden is not listed and could be subdivided etc.	Moderate	?	Excellent	Investigate adding farm building to City Plan List Investigate adding setting or garden to City Plan Possible signage/heritage plaque at front of house to raise awareness of name and building Possible purchase?
War memorial, Sheldon Park	710 Main North Road	High	None	Road Widening	Moderate	?	Good	Investigate possible City plan heritage listing Create defined setting
Stone fence and entrance gate to Sheldon Park	710 Main North Road	Moderate	None	Road Widening	High	?	Good	Create footpath to encourage foot traffic along here.
Sheldon Park	710 Main North Road	Moderate	Recreation Reserve under the Reserves Act	Road widening	Moderate	?	Good	Could be enhanced by Parks Unit. This is an important green space in this rapidly developing area.

								Promote historical association, and memorial function with an interpretation panel.
Heritage Item	Address	Degree of Significance	Current Protection	Possible threats	Degree of threat	Urgency of threat	Condition	Proposed protection methods
Belfast School	700 Main North Road	Low	None although its Current use as a school is likely to continue	Road widening Rebuilding due to increased population	Low	Low	Presumably good	No protection proposed due to low heritage importance. Investigate buildings – open-air classrooms could be important?
Brick Villa	20 Blakes Road	Moderate	None Use as private residence	Alterations Demolition Freezing works closing down, and house falling into disuse.	Moderate	Low	Good	Research with view to add to heritage List
Wigram House	487 Main North Road	Moderate	None	Secure as part of subdivision. Unsympathetic alterations / additions.	High	Low	Good	Locate Removed from City Plan list due to relocation in past
Former Baking Powder factory	772 Main North Road	Moderate-low	None In use	Road widening Demolition Falling into disuse	Moderate	Low	Good	Research further to determine significance
Freezing Works - CFM	Factory road	High	None In use	Closure of freezing works Demolition alteration	High	Moderate	Unknown	Research needed to determine what, if any, original buildings survive, with a view to listing them in the City plan.
Freezing Works - Borthwicks	Belfast Road	Low	None In use	Closure of freezing works Demolition alteration	Low	Low	Unknown	Research needed to determine what, if any, original buildings survive
Belfast Cemetery	Belfast Road	High	Protected as a cemetery under City	Inappropriate cleaning /	Low	Low	Excellent	Possible cemetery tours as part of heritage week??

Heritage Item	Address	Degree of Significance	Current Protection	Possible threats	Degree of threat	Urgency of threat	Condition	Proposed protection methods
			Plan	retoration.				City Council is investigating listing.
Former Kaputone Wool Scouring Works	50 Belfast Road	High	None In use	Demolition Disuse Alterations	Moderate?	Low	Unknown	Research needed to determine what, if any, original buildings survive, with a view to listing them in the City plan.
Early houses and workers cottages	Darroch Street, Third Street, Richill Street, Donegal Street, Tyrone Street	Low-high	None In use as private residences	Unsympathetic alterations and additions demolition	High	High	Poor-excellent	More research is needed to determine if any of these houses qualify for listing in the City Plan as Heritage Buildings. Owners need to be made aware of ways to restore and enhance their cottages in a sympathetic manner which would enhance their area greatly, and make property in the area more desirable due to character provided by older houses. Recognition of restoration work by owners with heritage awards etc. Mail out to owners with contact details of HPT for helpful info on restoration. Possibility of residential conservation areas.
7 Mile Peg Hotel	895 Main North Road	Moderate- high	None In use	Road widening Demolition alterations	High	?	Good	Research hotel for possible listing in City Plan. Need to determine to what extent original has been altered. Interpretation panel with history Enhance general area –

								currently a big car park
Heritage Item	Address	Degree of Significance	Current Protection	Possible threats	Degree of threat	Urgency of threat	Condition	Proposed protection methods
7 Mile peg	895 Main North Road	High	None	Road widening Removal damage	High	High	Poor	Archaeological provisions in the HPA.
Presbyterian Church	Main North Road	Low	None	Road widening Further alteration disuse	Moderate	Low	Poor	Need to determine to what extent present building is altered from original – seems like a lot. Research. Restoration/replication of what church looked like before.
McLean's Island War Memorial	Corner Dickies Road and MacLean's Island Road	High	None	Situated on insignificant site Could be forgotten about	Low	Low	Good	Site needs to be maintained, made safe and inviting – seating etc? Site needs to be signposted – Traffic management.

Figure 8



Geodata Services
Christchurch City Council

**Listed Trees
in Belfast Study Area**

Map: ug000816.gws
Layout: A4 Listed Trees
Date: February 2003

5. Preliminary Recommendations/Suggestions

In light of the brief analysis outlined in the previous section, there are a number of initiatives that may be employed to ensure the ongoing protection and maintenance of significant historical items in Belfast. There may also be opportunities for further investigation which may lead to greater protection and awareness of the heritage values in the area which currently have little or no protection. Future anticipated land use change and development in Belfast may have implications for some heritage sites e.g. future road widening proposals, while such development may also provide an excellent opportunity to highlight the sites and values of significance to the local and wider community and to incorporate these values into future development initiatives.

The following provides a preliminary summary of some initiatives/methods that may be employed through the Area Development Plan process or independently as time and resources permit:

5.1 Education/awareness

There are a number of initiatives that may assist in raising the public awareness of heritage values in the Belfast area. Frieda Looser is currently writing a book on the history of Belfast which may serve as a useful resource for schools, researchers and those with an interest in Belfast history. Dennis Hill has also been writing a history of the Styx which will be of similar value. Other ideas to promote the historical values of the area include involving the local schools and libraries in generating resources about the area's history including display material. Schools could be encouraged and supported to carry out projects and research on local history involving fields trips, conducting interviews with older residents and the like. Schools could also for instance, 'adopt a building or place' for their particular study.

As discussed earlier, there are a number of 'workers cottages' in the vicinity of Darroch Street, Third Street, Richill Street, Donegal Street, and Tyrone Street, many of which may still be in original or close to original condition. It is recommended that further investigation on the actual condition of these residences be carried out. Once this is done, information packages could be sent to owners and occupiers of these dwellings informing them of the significance of their residence and highlighting sympathetic ways to maintain them in good condition and directing them to agencies and other support services which may be able to give them advice etc. There may also be an opportunity to set up a restoration group for advice and support.

5.2 Events

Heritage week may provide an excellent opportunity to involve the community in various events which promote the heritage of the area. This may include such initiatives as the Graeme Stanley Heritage Walks (which have occurred in the past), heritage competitions and awards and establishment and utilisation of a Heritage Trail around the various related sites in Belfast. A heritage trail could provide interpretation panels, brochures etc to guide people on their journey to the past and would be a great way to involve the local community. Cemetery tours are also a popular recreational/educational pastime in many other Christchurch Cemeteries. It may be appropriate in the Belfast Area, particularly during the Heritage Week celebrations.

Community events such as local markets could be organised on a regular basis in former school grounds, Sheldon Park or the grounds of the 7 Mile Peg, for instance, to create more of a small town feel and foster community spirit.

5.3 Regulation

As a result of this study and further investigations which may ensue, there may be one or more historic items which could warrant greater protection through heritage listing in the City Plan. It is recommended that Council staff continue to carry out investigations on items which have a high heritage value rating.

5.4 Amenity, landscaping and design

Many of the heritage items of Belfast could be enhanced further through additional landscaping or other amenity initiatives. This may involve planting, lighting, paving, artwork. It is recommended that early streets could be enhanced through planting and landscaping while maintaining the original grid layout. Early streets and other places could be identified and celebrated with plaques and special signage. New subdivisions may provide an opportunity to include artworks which relate to local history. Similarly, partnerships and consultation with developers could enable the incorporation of traditional names or names which in some way reflect the heritage of the area, when naming new streets and subdivisions.

6. Conclusions

There are a number of heritage buildings, places and objects within Belfast, reflecting the long European establishment of the area. There are a number of protection mechanisms that have been utilised to achieve the protection of some of these items, varying from Registration by the Historic Places Trust, to inclusion within the Christchurch City Plan on either the Heritage or Protected Tree Register. It is noted, however that a number of historic items within Belfast are not afforded such statutory protection, and the evolution of the Belfast Area Plan should take into consideration those buildings and items of historic significance that have not been afforded with statutory recognition.

ATTACHMENT 1 – REVIEW BY RAWIRI TE MAIRE LTD

SUBMISSION ON OURUHIA - KÄ PŪTAHI (KAPUTONE)

BY

RAWIRI TE MAIRE LTD

Rawiri Te Maire Tau

Table of Contents

1.0. Issues of Manawhenua and Tangata Whenua	64
1.1. Te Ngai Tu Ahuriri Runanga.....	64
1.2. Definition of Runanga	64
Mahinga Kai.....	68
Response to the ‘Cultural Assessment of Belfast’ paper	69
Para 4.2.2. Styx River.....	70

SUMMARY AND FINDINGS

Mr. Matt Bonis, Senior Planner, Christchurch City Council requested this report. The Report has asked that assess the ‘cultural and historical relationships on the area described as the ‘Belfast Area Development Plan Study Area’. The area is defined as follows:

. . . the study area centres on the settlement of Belfast and extends out to existing physical boundaries (see figure 1). The southern boundary runs along Styx Mill Road and the Living 1 zone just north of Radcliffe Road and east to the Northern Arterial Designation. The eastern boundary follows this designation from the north of Redwood, up to the South Island Trunk Railway, and then along the railway to the Waimakariri River. The western boundary starts from the Northern Motorway and follows the river terrace and stopbank running southwest, adjacent to the Otukaikino Stream, then south down Gardiners Road adjoining again with Styx Mill Road.ⁱ

I explained to Mr. Bonis that as this area excludes the Puharakeketapu Reserve and the area heading out towards the mouth of the Waimakariri I did not see any areas of ‘significant’ cultural value. This does not mean Ngäi Tahu has no historical or cultural relationship with the region. It simply means that our cultural traditions and connections are not as high as other sites that are closer to the Waimakariri River mouth.

MANAWHENUA

1.0. Issues of Manawhenua and Tangata Whenua

1.1. Te Ngai Tu Ahuriri Runanga

Te Rūnanga o Ngāi Tahu, is the tribal representative body of Ngāi Tahu Whānui. It is a body corporate established on 24th April 1996 under section 16 of Te Rūnanga o Ngāi Tahu Act 1996 (“the Act”).

Section 3 of the Act States:

“This Act binds the Crown and every person (including any body politic or corporate) whose rights are affected by any provisions of this Act.”

Section 15(1) of the Act states:

“Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.”

Section 9 (2) of the Ngāi Tahu Claims Settlement Act 1998 clearly states the definition of Ngāi Tahu and Ngāi Tahu Whānui as being:

“... the collective of individuals who descend from the primary hapū of Waitaha, and Ngāti Mamoe, and Ngāi Tahu ...”.

The Takiwā of Ngāi Tahu, i.e. that area where Ngāi Tahu are tāngata whenua, is also clearly articulated in both the Te Rūnanga o Ngāi Tahu Act and the 1998 Ngāi Tahu Claims Settlement Act.

Te Rūnanga o Ngāi Tahu in turn consists of 18 constituent Papatipu Rūnanga, each of which is identified in the First Schedule of the Te Rūnanga o Ngāi Tahu Act along with a description of each Rūnanga’s area of authority. That Schedule declares the Ngāi Tu Ahuriri Rūnanga as the Rūnanga holding manawhenua within the Waipara region.

1.2. Definition of Runanga

The Ngai Tu Ahuriri Runanga (also known as the Tuahiwi Runanga) was established in 1849. It was the first Runanga established among all tribal groups.

A Runanga is properly the representative body of the beneficiaries to the Reserves located within the region. The Ngai Tu Ahuriri Runanga therefore represents the beneficiaries to the Maori Reserves within the boundaries of the 1848 Canterbury Purchase and the 1857 North Canterbury Purchase from the Hurunui River south to the Hakatere, excluding the Taumutu Reserves.

ORAL TRADITIONS OF MANAWHENUA TO OURUHIA

The area concerned falls within the region known as ‘Ouruhia’. The other surrounding placenames are O-Te-puhiraki, Takapau, Pokeka, O-tu-kai-kino, Kä Pütahi and Kaiwaro. Most of these sites appear to be closer towards the Native Reserve, Puharakeketapu, which runs along the Styx River (Puharakeketapu). However, I have been advised that these sites are outside the area in question. I shall therefore refrain from commenting on the history from the Reserve to the mouth of the Waimakariri River. The history to O-tu-kai-kino has been explained in ‘Whakatau Kaupapa’ and is also noted in ‘Ngä Pikituroa o Ngäi Tahu’.ⁱⁱ Likewise, Pokeka, Te Puhiraki and Takapau are placenames named after the descendants of our ancestor Tü-ahu’riri.

Ouruhia takes its name from the son of Tü-räkau-tahu. Rather than give an overly long account of Tü-räkau-tahi and how his hapu, Ngai Tuhaitara gained possession of Canterbury-Bank’s Peninsula, I shall refer the reader to ‘Ngä Pikituroa o Ngäi Tahu’ and in particular chapters four and seven.ⁱⁱⁱ

The core points that need to be noted are that Tü-ähu-riri is the ancestor of the local hapu, Ngai Tü-ähu-riri now located at Kaiapoi. Tü-räkau-tahi, the son of Tü-ähu-riri was one of the principal chiefs who led the migration of Ngai Tü-ähu-riri to this region. Tü-räkau-tahi eventually built his main fortified village at Kaiapoi and this became the leading village of its time.

Our tribal records tells us that after Kaiapoi pa was settled, Tü-räkau-tahi made the following decision:

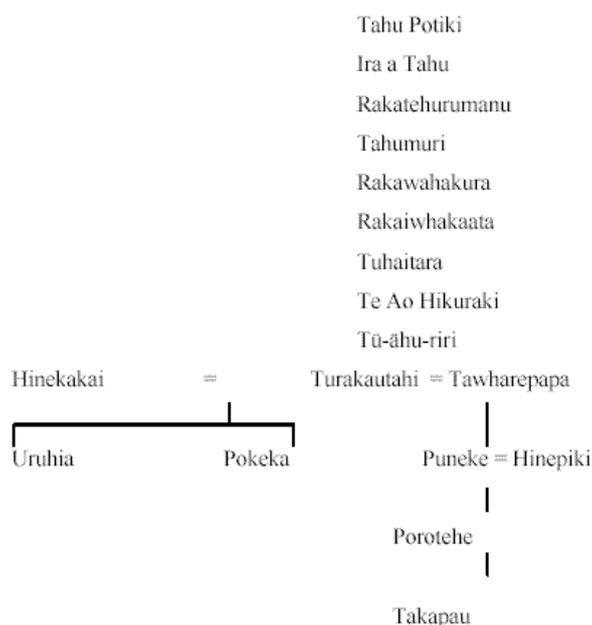
No waiti a ka nui haere te tangata ka tupu hoki he ngakau toa no ratou ka tahuri ratou ki te riri kia ratou na reira ka tirohia te wahi hei painga mo ratou. Ka puta te kupu a Turakautahi kia wehea nga tangata oia hapu o ia hapu. Ko Ngati Hinekakai me Ngati Hurihia kua wehea mai ki Tuahiwi nei, noho ai hanga ai i to ratou pa. No muri iho nga wehewehea nga tangata i reira a Turakipo ki o Pawaho a Manuhiri ki Koukourarata haere ki Te Whakaraupo. Ko Makoo i wehea mai ki Wairewa naere atu ki Hakaroa. Me Te Ruahikihiki raua ko tana hunonga ko Kaweriri i wehea mai ki Taumutu nei noho ai. Ko te Ariki i wehea mai ki Arowhenua nei me tona nuinga me Ngati Huirapa ratou.

After a time (No waiti/Na waira) the population increased and because of their ‘warrior like’ (ngakau toa) natures the people began to fight amongst themselves. Therefore (some of them.sic) decided to look for a better place. Turakautahi sent out the word that the people were to be separated into their tribal (hapu) groups. Kati Hinekai, Kati Hurihia (Urihia) separated to Tuahiwi here, to stay in their own pa. Afterward the other people were separated, Turakipo to Opawaho, Manuhiri to Koukourarata right down to Whakaraupo.

Mako went to Wairewa on the way to Hakaroa and Te Ruahikihiki together with his in-law, Kaweriri were sent to Taumutu. Te Ariki went to Arowhenua together with most of his people of Kati Huirapa.

In otherwords, Tü-rākau-tahi sent Ngāti Uruhia to occupy the gardens at Tuahiwi. No doubt this is correct as we find Uruhia name connected to an eel weir near Southbrook. However Uruhia's name is also found along Marshland Road in the place-name 'Ouruhia' and there is enough evidence to indicate her descendants were also located to this region.

The whakapapa of Uurhia to Turakautahi and back further to Tahu Potiki follows:



Also to note are the surrounding placenames, Pokeka and Takapau – all of who descend from Tū-āhu-riri. I have provided this whakapapa to illustrate the connection between placenames and the hapu, Ngai Tū-āhu-riri.

The ‘O’ denotes a possessive so that Ouruhia implies that it is ‘Uruhia’s Place’. Herries Beattie quotes a letter from an early scholar (W.A. Taylor) of Māori history saying that the location of Ouruhia to Chaney’s corner is wrong and that the true location is on the North side of the Waimakariri, near Kairaki. However, I am reluctant to enter into Taylor’s argument because it has all the rings of a ‘quibbling pedant’.^{iv} From the patterns of place names and the principal chiefs located in this region I am confident that this was a traditional place for the descendants of Uruhia and the name is likely to be accurate.

However one area of concern I do have is the name ‘Kaputone’ for the creek identified in the map provided by Matt Bonis in the ‘Cultural Assessment’ report. Kaputone is not a Māori word and neither does it break into words that would make sense in Māori. Furthermore, our tribal records do not mention a ‘Kaputone’. However, our records do mention a ‘Käputohi’. Likewise, Beattie refers to a creek in Belfast as ‘Ngā putahi’ in ‘Māori Place-names of Canterbury’.^v Our records locate ‘Käputohi’ in the same area as Beattie’s ‘Ngā Putahi’. While this is not a ‘significant issue’ it is one that will need to be addressed by renaming ‘Kaputone’, ‘Kä Pütahi’. One should use the ‘macrons’ when correcting the placenames.

In the Ngāi Tahu dialect the northern ‘ng’ is rendered as a guttural ‘k’. Likewise historians always confuse the letters ‘a’ and ‘o’, ‘n’ and ‘h’ and ‘k’ and ‘h’. It is therefore likely that ‘Kaputone’ should be ‘Kä Pütahi’. William’s defines ‘Pütahi’ as follows:

‘Pütahi. 1, v.i. *Join, meet, as two paths or streams meet running one into the other*’^{vi}

Just what the other stream that ‘Kä Pütahi’ runs into is open to question, although it is either ‘Puharakeke (Styx River), ‘Tao-whakapuru’ or ‘Te Riu o Te Aika waka’ which our records describe as a tributaries off the Styx River. Again, these sites are outside of the area in question.

As a note to the 'Kā Pūtahi' stream, our records simply say that the eel was the only food taken here. There are certainly enough oral traditions that recall Ngai Tū-āhu-riri eeling this area up until the 1970s. However, the local people eventually stopped this activity due to the pollution from the Freezing Works.

Mahinga Kai

The foods taken from these sites have been listed below. The foods are listed in confidential tribal records. However I have used Herries Beattie's glossary in 'Traditional Life ways of the Southern Maori'^{vii} to identify the common name now used.

MĀORI NAME	LATIN	SELECTED READINGS ON MAHINGA KAI
Tuna	Eel	E. Best 'Fishing Methods and Devises of the Māori' (1929) Government printer, appendix 1, 13, 14. H. Beattie 'Traditional Lifeways of the Southern Māori' (ed A Anderson), University of Otago Press (1994).
Paraki	A type of fish possibly <i>Retropinna retropinna</i>	H. Beattie 'Traditional Lifeways'.
Waharoa	Smelt	Ibid
Inaka	Minnow	E. Best 'Fishing Methods and Devises of the Māori' (1929) Government printer, appendix 15.
Aua	Hearing	H. Beattie 'Traditional Lifeways'.
Mata	Whitebait	E. Best 'Fishing Methods and Devises of the Māori' (1929) Government printer, appendix 15.
Panako	Variant of Whitebait	E. Best 'Fishing Methods and Devises of the Māori' (1929) Government printer, appendix 15.
Kokopu	Native Trout	H. Beattie 'Traditional Lifeways of the Southern Māori' (ed A Anderson), University of Otago Press (1994).
Pipiki	Fish (unable to identify type)	H. Beattie 'Traditional Lifeways of the Southern Māori' (ed A Anderson), University of Otago Press (1994).
Pütakitaki	Paradise duck	E. Best 'Forest Lore of the Māori', Government Printer, 1941, Appendix 13.
Pärera	Grey Duck	Ibid
Raepo	More than likely a mis-spelling	E. Shortland 'Southern Districts

	for raupō (bulrush)	of New Zealand’.
Tataa	Spoonbill Duck	E. Best ‘Forest Lore of the Māori’, Government Printer, 1941, Appendix 13.
Totokipio	Diver, dabchick (<i>Podiceps rufopectus</i>)	E. Best ‘Forest Lore of the Māori’, Government Printer, 1941, Appendix 13.
Tutu	Toot (<i>Coriaria</i> spp)	E. Best ‘Forest Lore of the Māori’, Government Printer, 1941, Appendix 2.
Pora	Turnip	Introduced..
Aruhe	Fern root	See chapter 11, E. Shortland ‘Southern Districts of New Zealand’, 1851, Longmans, Brown, Green and Longmans. E. Best ‘Forest Lore of the Māori’, Government Printer, 1941, Appendix 5.
Körari	Flower stem from flax	E. Best ‘Forest Lore of the Māori’, Government Printer, 1941, Appendix 4.

Rather than spend time examining in depth how these food were worked I have referenced in the third column selected passages where either Ngäi Tahu elders or early explorers explain how the foods were preserved, cooked or gathered.

I am reluctant to make any recommendations in regards to mahinga kai, as it is doubtful whether future Ngai Tahu will use this area as a ‘mahinga kai’. Obviously this would not be the case further out towards the Waimakariri River mouth.

I would suggest that the Council actively promotes the restoration of this area for general public purposes.

Response to the ‘Cultural Assessment of Belfast’ paper

Matt Bonis had provided a paper entitled ‘Cultural Assessment of Belfast’. I am unsure who the authors are. However, the paper raises a series of issues that I shall respond to.

§. *Page 6, para 5.5: Historic Places Act 1993.*

Tribal records note a burial site on the outer edges of this proposal.

§. *Page 14, para 3.5. ‘Wahi-tapu’*

Dealt with below.

§. *Page 17, para 4.2. ‘Waterways and O-tu-kai-kino’.*

The tradition for ‘O-tu-kai-kino’ is that it the Ngai Tū-āhu-riri would take their dead to a pool of water in the area and leave the corpse here until the flesh had been stripped from the flesh. The bones would then be taken from the pool and relocated.

Today O-tu-kai-kino is known as the South Branch of the Waimakariri. Properly, O-tu-kai-kino was a pool where the Styx River ran into the Waimakariri. The name itself refers to a particularly brutal period of Ngäi Tahu history in the North Island, which is

explained in chapter five of ‘Ngā Pikituroa’. If this pool is included in the area for development, Ngai Tū-āhu-riri will have concerns about this site. I suspect that the burial site referred to in the previous page may be near this pool.

Para 4.2.2. Styx River

The report correctly notes that this area is no longer used as a ‘mahinga kai’ simply because of their aversion to discharge from Belfast Freezing works.

§. Page 19, para 4.2.1. Natural Springs

I do not know of any springs that are of significance within this area.

Para 4.3.

O-tu-kai-kino is now seen as the pool where the south branch runs into the Waimakariri. However we should not become too concerned with location. Māori have numerous names for a river, which can be site specific and in general only the large rivers have a all encompassing name.

§. *Page 20, para 4.4. ‘Other toanga’*

I do not know of any ‘taonga’ to this region.

CONCLUSIONS

This paper is short enough to suggest that our concerns do not require summary. Our cultural concerns are directed primarily towards lower end of the Styx River which is significant to Ngai Tu Ahuriri. Obviously there are areas of note such as the proper name of 'Kā Pūtahi' for 'Kaputone' and the fact that the descendants of Uruhia used the area. Information is also provided on the foods gathered and there has also been a response to points raised in the 'Cultural Assessment Paper provided by Matt Bonis.

As I have stated throughout this report our primary cultural concerns are located nearer to the Waimakariri River Mouth. 'Kaputone' was a site used by Ngai Tahu for eeling up until the 1970s. However because of pollution from the Freezing Works Ngai Tahu gradually stopped using this creek. If there was to be any suggestion from Ngai Tahu it would be that the general water quality of the area be improved.

Appendices

- A. Provisions in the RMA that Recognise Maori Interests in Natural Resources**
- B. Canterbury Regional Policy Statement**
- C. City Plan Objectives and Policies**
- D. Relevant Policies in Te Whakatau Kaupapa**
- E. General Location of Silent File '015'**

APPENDIX A: PROVISIONS IN THE RMA THAT RECOGNISE MAORI INTERESTS IN NATURAL RESOURCES

Part	Section	Provision
Part II: Purpose and Principles	S 5(2) S 6(e) S 7(a), (e) S 8	<ul style="list-style-type: none"> • “sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety. • In achieving the purpose of the RMA, all persons exercising functions and powers under it in relation to managing the use, development, and protection of natural and physical resources ... shall recognise and provide for the following matters of national importance ... the relationship of Maori and their culture and traditions with their ancestral lands, water, sites wahi tapu and other taonga • In achieving the purpose of the RMA, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to kaitiakitanga and the heritage value of sites • In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (te Tiriti o Waitangi).
Part III: Duties and Restrictions under this Act	S 14(3)(c)	<ul style="list-style-type: none"> • Restrictions relating to water: A person is not prohibited by subsection (1) of this section from taking, using, damming or diverting any water, heat, or energy and if in the case of geothermal water, the water, heat, or energy is taken or used in accordance with tikanga Maori for the communal benefit of the tangata whenua of the area and does not have an adverse effect on the environment.
Part IV: Functions, Powers, and Duties of Central and Local Government	S33(1),(2) S 39(2)(b)	<ul style="list-style-type: none"> • A local authority that has functions, powers, or duties under the RMA may transfer any one or more of those functions, powers, or duties to another public authority in accordance with this section. For the purposes of this section, “public authority” includes any iwi authority. • A local authority may not transfer the approval of a policy statement or plan or any changes to a policy statement or plan; the issuing of, or the making of a recommendation on, a requirement for a designation or a heritage order under Part VIII; or this power of transfer. • In relation to hearings, in determining an appropriate procedure for the purposes of subsection (1) of this section, a local authority, a consent authority, or a person given authority to conduct hearings shall recognise tikanga Maori where appropriate, and receive evidence written or spoken in Maori and the Maori Language Act 1987 shall apply accordingly.
Part V: Standards, Policy Statements, and Plans	S 45(2)h	<ul style="list-style-type: none"> • In determining whether it is desirable to prepare a national policy statement, the Minister for the Environment may have regard to anything which is significant in terms of s8 (Treaty of Waitangi).

	S58(b)	<ul style="list-style-type: none"> • A New Zealand coastal policy statement, prepared and recommended by the Ministry of Conservation, may state policies about the protection of the characteristics of the coastal environment of special value to the tangata whenua including wahi tapu, tauranga waka, mahinga maataitai, and taonga raranga
	S 61(2)(a)(ii), (iii)	<ul style="list-style-type: none"> • When preparing or changing a regional policy statement, the regional council shall have regard to any relevant planning document recognised by an iwi authority affected by the regional policy statement, and any regulations relating to ensuring sustainability, or the conservation, management of sustainability of fisheries recourses (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing)
	S 62(1)(b)	<ul style="list-style-type: none"> • A regional policy statement shall make provision for such of the matters set out in Part I of the Second Schedule (and such of the matters set out in Part II of that Schedule as are of regional significance) that are appropriate to the circumstances of the region, and shall state matters of resource management significance to iwi authorities.
	2 nd Schedule, Part I, cl 4(c)	<ul style="list-style-type: none"> • Part I of Second Schedule says, in relation to regions, policy statements and plans may provide for any matter relating to the management of any actual or potential effects of any use, development, or protection described in clauses 1 or 2 on natural physical, or cultural heritage sites and values, including landscape, land forms, historic places, and wahi tapu.
	2 nd Schedule, Part II, cl 2(c)	<ul style="list-style-type: none"> • Part II of the Second Schedule says, in relation to districts, policy statements and plans may provide for any matter relating to the management of any actual or potential effects of any use, development, or protection described in clause 1 of this Part, including on natural, physical, or cultural heritage sites and values, including landscape, land forms, historical places, and wahi tapu.
	S 64(1)	<ul style="list-style-type: none"> • There shall at all times be, for all the coastal marine area of a region, one or more regional coastal plans prepared in the manner set out in the First Schedule.
	1 st Schedule cl 2(2)	<ul style="list-style-type: none"> • A proposed regional coastal plan shall be prepared by the regional council concerned in consultation with the Minister of Conservation and iwi authorities of the region
	1 st Schedule cl 3(1)(d)	<ul style="list-style-type: none"> • During the preparation of a proposed policy statement or plan, the local authority concerned shall consult the tangata whenua of the area who may be so affected, through iwi authorities and tribal runanga
	1 st Schedule cl 5(4)(f)	<ul style="list-style-type: none"> • A local authority shall provide one copy of its proposed policy statement or plan without charge to the tangata whenua of the area, through iwi authorities and tribal runanga
	1 st Schedule cl 20(4)(f)	<ul style="list-style-type: none"> • The local authority shall provide one copy of its operative policy statement or plan without charge to the tangata whenua of the area, through iwi authorities and tribal runanga

	S 65(3)(e)	<ul style="list-style-type: none"> Without limiting the power of a regional council to prepare a regional plan at any time, a regional council shall consider the desirability of preparing a regional plan whenever any significant concerns of tangata whenua for their cultural heritage in relation to natural and physical resources arise or are likely to arise
	S 66(2)(c)(ii), (iii)	<ul style="list-style-type: none"> When preparing or changing any regional plan, the regional council shall have regard to relevant planning document recognised by an iwi authority, affected by the regional plan, and regulations relating to ensuring sustainability, or the conservation, management or sustainability of fisheries resources (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing)³
	S 67(1)	<ul style="list-style-type: none"> A regional plan may make provision for such of the matters set out in Part I of the Second Schedule as are appropriate to the circumstances of the region (see above for Part I of Second Schedule)
	S 74(2)(b)(ii)	<ul style="list-style-type: none"> When preparing or changing a district plan, a territorial authority shall have regard to any relevant planning document recognised by an iwi authority affected by the district plan and regulations relating to ensuring sustainability, or the conservation, management or sustainability of fisheries resources (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing)⁴
	S 75(1)	<ul style="list-style-type: none"> A district plan shall make provision for such of the matters set out in Part II of the Second Schedule as are appropriate to the circumstances of the district (see above for Part II of Second Schedule)
Part IV: Resource Consents	S 93(1)(c)(ii), s 93(1)(f)	<ul style="list-style-type: none"> Once a consent authority is satisfied that it has received adequate information, it shall ensure that notice of every application for a resource consent made to it in accordance with this Act is served on the New Zealand Historic Places Trust. If the application affects any historic place, historic area, wahi tapu, or wahi tapu area registered under the Historic Places Act 1993; and served on iwi authorities as it considers appropriate
	S 104	<ul style="list-style-type: none"> A consent authority's consideration of an application for a resource consent and any submissions received is subject to Part II of the RMA
	S 140(2)(h)	<ul style="list-style-type: none"> The Minister may call in applications for resource consents of national significance, such as where the applications are relevant to the Treaty of Waitangi The RMA must be read subject to the requirements of the Ngai Tahu Claims Settlement Act 1998. See Part 12 and the "Statutory Acknowledgements" in the Schedules, in particular ss 205 – 229.

³ Clause 25 of the Resource Management Amendment Bill 1999 amends section 66 of the principal Act to ensure that the regional council must take iwi planning documents into account instead of having regard to them.

⁴ Clause 28 of the Resource Management Amendment Bill 1999 amends section 74 of the principal Act to ensure that a territorial authority takes iwi planning documents into account instead of having regard to them

APPENDIX B: CANTERBURY REGIONAL POLICY STATEMENT

Chapter 8: Landscape, Ecology and Heritage

Objective 4

Protection or enhancement of the historical and cultural heritage sites, buildings, places and areas, including their cultural, recreational and amenity values, that contribute to Canterbury's distinctive character and sense of identity.

Policy 5

- (a) Historic sites, buildings, places or areas that meet the relevant criteria of sub-chapter 20.4(1), including their associated cultural and heritage values, should be protected from adverse effects of the use, development, or protection of natural and physical resources, and their conservation should be promoted.

The particular sensitivity of these historic sites, buildings, places or areas to regionally significant adverse effects in terms of sub-chapter 20.4(1) should be reflected in the provisions of district plans in the region.

- (b) Subject to (a), access for Tangata Whenua to waahi tapu and waahi taonga sites should be provided for where appropriate
- (c) Information regarding the location of waahi tapu and waahi taonga sites, and whether use of that land or public access to it is appropriate should be obtained from Tangata Whenua. Such information as the Regional Council may have will only be released with prior agreement of Tangata Whenua. Any runanga initiative for appointment as a heritage protection authority should be supported where it would further facilitate the protection of waahi tapu and waahi taonga within their rohe.

20.4 (1) Matters

A matter is of regional significance when it concerns:

- (g) Heritage sites, places or areas that contribute to or reflect the cultural or spiritual identity, or evolution of the Canterbury region, including the different stages of human occupation.

In selecting these heritage sites, places or areas, factors to be considered include:

- (i) The extent to which the place reflects important or representative aspects of Canterbury's or New Zealand's history;
- (ii) The association of the place with the events, persons or ideas of importance in Canterbury's or New Zealand's history;
- (iii) The potential of the place to provide knowledge of Canterbury or New Zealand's history;
- (iv) The importance of the place to Tangata Whenua
- (v) The community association with, or public esteem for, the place;
- (vi) The technical accomplishment or value or design of the place;
- (viii) The symbolic or commemorative value of the place;
- (ix) The importance of historic places which date from periods of early settlement in Canterbury;
- (x) Rare types of historic places;
- (xi) The extent to which the place forms part of a wider historical and cultural complex or historical and cultural landscape;
- (xii) The integrity and state of preservation.

The fact that a particular site, place or area meets these criteria will not necessarily mean that the site, place, or area is of regional significance. The Regional Council or other parties should take these criteria and criteria (a) to (k) into account together with other relevant considerations, in deciding whether or not a site, place or area is of regional significance.

APPENDIX C: CITY PLAN OBJECTIVES AND POLICIES

Chapter 4 City Identity

Objective 4.3 Heritage Protection

The conservation and restoration of heritage items having regard to their significance

Policy 4.3.1 Heritage Items

To identify and provide for the protection of heritage items having regard to their significance

Policy 4.3.2 Tangata Whenua

To identify places of special significance to the Tangata Whenua and avoid, remedy or mitigate adverse effects upon their values.

Policy 4.3.2 Protected Trees

To identify and provide for the protection of trees having special value to the community

Policy 4.3.4 Public Awareness

To increase public awareness of heritage items and protected trees, their values and the responsibility of public and private owners in their protection

Policy 4.3.4 Public Awareness

To provide assistance to owners of heritage items

Chapter 5 Tangata Whenua

Objective 5.1 Maori and their Resources

To recognise the importance of, and provide for, the relationship of Maori, their culture and traditions with ancestral lands, waters, sites, waahi tapu and other taonga

Policy 5.1.1 Management of Land and Resources

To recognise the rights of Tangata Whenua to manage their ancestral land and resources in a sustainable manner.

Policy 5.1.2 Water

To enhance, conserve and facilitate access to significant wetlands, estuaries, coastal areas and waterways.

Policy 5.1.3 Traditional Resources

To provide for access to and the use of traditional resources within public forests, parks and reserves

Policy 5.1.4 Places of Special Significance

To identify places of special significance to Tangata Whenua and minimise, avoid, remedy or mitigate any adverse effects upon their values.

Chapter 6 *Urban Growth*

Policy 6.3.15 Tangata Whenua

To ensure that any proposals for urban growth respect the obligations under the Treaty of Waitangi, and the needs of the Tangata Whenua.

Chapter 10 *Subdivision and Development*

Objective 10.2 Protection of natural features and archaeological sites

That significant natural features and archaeological sites be taken in the processes of subdivision and or land use developments, and permanent protection obtained through appropriate legal mechanisms

Policy 10.3.3 Significant Trees

To encourage the protection of significant trees upon the subdivision of land

Chapter 14 *Recreation and Open Space*

Policy 14.3.1 Natural, cultural and scenic values

To incorporate the natural, cultural and scenic values of an area into the design of open space and recreational facilities in such a way as to enhance and promote those values

Policy 14.3.3 Indigenous Vegetation

To reinforce the indigenous heritage of Christchurch by preserving and enhancing remnants of indigenous vegetation and by undertaking such plantings in open spaces, adjacent to waterways, the coastline and on the Port Hills

APPENDIX D: RELEVANT POLICIES IN TE WHAKATAU KAUPAPA

Treaty of Waitangi	Policy 1	That the Crown’s right to govern, given in Article the First, is dependent on the recognition and protection of Ngai Tahu Treaty rights, as guaranteed by Article the Second.
	Policy 2	That it is the Crown’s responsibility to recognise and protect the Tribe’s ownership and authority rights (tino rangatiratanga) over its taonga, including the rights to use and have access to them.
	Policy 3	That it is the Crown’s responsibility to <u>actively</u> protect Ngai Tahu interests as specified in the Treaty of Waitangi. These interests include values attached to ancestral land, regardless of its present ownership. Any omission to afford such protection would constitute a further breach of the Treaty principles.
	Policy 4	That water, fisheries and mahinga kai resources are Ngai Tahu taonga, as are their cultural and spiritual values. As these resources have never been alienated by Ngai Tahu, they remain Tribal property.
	Policy 5	That Ngai Tahu retains the right to be involved in, and contribute to, resource allocation and management decisions which impact on Tribal resources.
	Policy 6	That the Crown cannot evade its Treaty obligations by conferring authority on some other body. Ngai Tahu therefore maintain that the Canterbury Regional Council, possessing powers delegated by the Crown, is responsible for the application of the Treaty principles and guarantees. The Council’s actions must be consistent with the principles of the Treaty of Waitangi and allow for the fact that the implications of these are still being defined.
	Policy 7	That no resource-management related decisions should be made which will prejudice Treaty-based claims currently before the Courts or the Waitangi Tribunal.
	Policy 8	That the principles of the Treaty require both parties to act towards each other “reasonably and in the utmost good faith.”
The Ngai Tahu Relationship with the Land	Policy 1	That as a matter of policy the Canterbury Regional Council will treat as a matter of regional importance the Ngai Tahu ancestral relationship and cultural values concerning the land and waters within the Canterbury region.
Land Use Changes	Policy 1	If land use changes result in gifts of land and/or buildings being no longer required for their original use, such land and buildings should be returned to their original owners or the local Runanga as appropriate.
Rural Land Use	Policy 1	That planners should consider applications for building permits on such land in light of their original provision as community resources.
	Policy 2	That planners should consider applications to

		initiate business ventures on such land in light of the original intention to provide an economic base for the communities associated with that land.
	Policy 3	That at the time of the review of any District Planning Scheme, or the preparation of resource management plans, both Regional and District Plans should provide recognition of the originally intended purposes of Maori Reserve lands. This will involve consultation with the owners.
	Policy 4	That the original purpose should be generously interpreted to include any activities which support the development of Ngai Tahu's communal base.
	Policy 5	That applications to initiate community-owned business ventures should be actively encouraged, and that unnecessary constraints should not be applied.
	Policy 6	That applications to construct buildings for communal Ngai Tahu use, for example whare runanga (meeting houses), should be viewed favourably and actively assisted.
	Policy 7	That Ngai Tahu individuals and Runanga should be permitted to buy areas of land near their rural marae for the purposes of building dwellings or establishing business ventures. Minimum area requirements should not apply in these circumstances.
	Policy 8	That similar policies should also apply to proposals in urban areas.
	Policy 9	That public parking places and areas of public recreation not be sited on Maori Reserve land without the consent of the owners of that reserve.
	Policy 10	That the local Runanga be consulted on all matters affecting Maori Reserve land in their area
	Policy 11	That in determining applications by Ngai Tahu individuals or Runanga to initiate aquaculture ventures, whether water or land-based, the responsible authority should have a duty to consider the Treaty of Waitangi.
General Water Policy Statement	Policy 1	That no discharge into any water body should be permitted if it will result in contamination of the receiving water.
	Policy 2	That no lowering of water levels in identified waiwhakaheketupapaku (water burial sites) should be allowed
	Policy 3	That the quality and quantity of water in all waterways be improved to the point where it supports those fish and plant populations that were sourced from them in the past and that these mahinga kai are fit for human consumption
	Policy 4	That the Canterbury Regional Council should actively encourage the disposal of effluent onto land rather than into water, provided that the groundwater is not polluted in the process
	Policy 5	Management Plans should be prepared for each river, their tributaries and catchments, and a coherent list of all water rights made, whether to

		abstract water or to discharge effluent. These management plans should be developed in consultation with the appropriate Runanga, and only adopted with their consent.
	Policy 6	That when water rights to discharge effluent come up for renewal, investigations should be undertaken to determine if more modern technology would permit an improvement in the quality of any discharge
	Policy 7	That in the case of abstraction, more efficient use of water be encouraged. Any water “saved” in this manner should be returned to the waterways to enhance river flows, and not reallocated to other users.
	Policy 8	That water right charges should reflect the extent to which the Canterbury Regional Council needs to monitor and supervise rights and ensure compliance
	Policy 9	That methods of strong excess water, for example wetlands and dams, should be actively encouraged.
	Policy 10	That wetland areas be created and expanded. All existing wetlands should be maintained at their present area at <u>least</u> , in recognition of their value as “buffers” in times of high rainfall and also their crucial importance to fish and plant communities
	Policy 11	That no further reclamation of wetlands be allowed
	Policy 12	That those Runanga which possess beneficial rights to a particular water body should be consulted on all management practices which will impact on that waterway or its resources
	Policy 13	That Maori Advisory Committees at both Regional and District levels should be consulted before any Catchment Management Plan is adopted, and the Committee advise the Council of any issues of concern to the tangata whenua and any requirements to be met in the preparation of the plan
	Policy 14	That agricultural and chemical spraying be prohibited in any case where the effects of such spraying will be to degrade the quality of any water body or affect the flora and fauna in the immediate vicinity of such water bodies
	Policy 15	That the Canterbury Regional Council should encourage land owners or occupiers to plant vegetation on riparian strips to prevent contaminated run-off into any wetland, waterway or lake
	Policy 16	That efforts to improve the quality of eutrophic water bodies such as Wairewa (Lake Forsyth) and Te Waihora (Lake Ellesmere) should be initiated
	Policy 17	That the Canterbury Regional Council, in consultation with the Ngai Tahu Maori Trust Board, appoint an Iwi Liaison Officer and provide appropriate administrative support for that Officer.
Mahinga Kai	Policy 1	That the quality and quantity of water in all waterways be improved to the point where it supports those fish and plant populations that were sourced from them in the past, and that these

		mahinga kai are fit for human consumption
	Policy 2	That wetland areas be created and expanded. All existing wetlands should be maintained at their present area <u>at least</u> , in recognition of their value as “buffers” in times of high rainfall and also their crucial importance to fish and plant communities
	Policy 3	Ngai Tahu maintain that future planning procedures should consider the fact that areas such as wetlands are important mahinga kai to Ngai Tahu
	Policy 4	Where productive mahinga kai areas still remain, strong policies should be adopted to maintain and enhance them, The Canterbury Regional Council should support the attainment of access provisions where necessary
	Policy 5	That local Ngai Tahu be allowed to establish temporary camps for the purpose of collecting mahina kai during the appropriate seasons
	Policy 6	That the local Runanga should be involved in the management of all mahinga kai resources, including fresh and salt-water fish
	Policy 7	That the Canterbury Regional Council actively encourage and support all initiatives to restock lagoons and other waterways with native fish species, and all initiatives to maintain those places as a suitable fishery habitat
Urupa	Policy 1	That urupa must be given full statutory protection and access to those sites must be guaranteed
	Policy 2	That the Canterbury Regional Council should support moves to gain such protection, and should encourage others to acknowledge and respect Ngai Tahu’s position
	Policy 3	That district schemes should provide for urupa to be subdivided from larger lots. This is important as many Ngai Tahu sites have urupa on them.
	Policy 4	That urupa should be recognised as a predominant use on Maori-owned ancestral land
	Policy 5	That urupa should be recognised as a predominant use in any rural zone
	Policy 6	That if wheua are uncovered on privately owned land then immediate contact must be made with the Ngai Tahu Maori Trust Board, and the local Papatipu Marae and Runanga (local representative groups) for the internment in an appropriate Ngai Tahu urupa or cemetery, if that is the desire of the descendants
	Policy 7	That for wheua uncovered on Crown-owned property, these remains be reinterred on site and fenced off, after consultation with the Ngai Tahu Maori Trust Board. Free access to these sites must be guaranteed
	Policy 8	A silent file will be kept on known burial sites by the Ngai Tahu Maori Trust Board. Where these sites are located outside Maori Reserved land they have been given a number and the general area has been marked on the relevant map in Appendix A to Chapter 5. Anyone proposing any change on or

		near one of these sites should consult the Ngai Tahu Maori Trust Board through the Regional Council's Iwi Liaison Officer, The Ngai Tahu Maori Trust Board in turn can initiate contact with those people who have a direct interest in that particular site. All decisions will be made on a site by site basis.
Archaeological and Rock Art Sites	Policy 1	That all archaeological sites of interest to Ngai Tahu Whanui be given formal protection, and that the right to modify them shall remain solely with Ngai Tahu.
	Policy 2	That the decision as to whether or not any such site is excavated rests with the affected Runanga and the Tribe alone – in consultation with family members where appropriate – and permission will be granted for each site individually. All such decisions shall be at the sole discretion of the affected individuals.
	Policy 3	That, consistent with the policies on urupa above, no burials should be disturbed. Should human remains be revealed, the excavation should stop immediately until approval for recommencement is given by the Runanga concerned.
	Policy 4	That, with due deference to the Historical Places Act, Ngai Tahu retains the right to approve those who undertake the excavations and agree their criteria.
	Policy 5	That a site is to be excavated in its entirety
	Policy 6	That all the material from the site must be processed and analysed in full as soon as possible following excavation. Ngai Tahu is dissatisfied with the amount of material which is removed from sites and then placed in storage awaiting future analysis. This results in the potential loss of information =, and of the material itself, and often such material, we believe, becomes neglected by the investigators in favour of “fresh” material
	Policy 7	That if the excavation reports, either individually or collectively, suggest that further investigation or research is warranted, then this should be undertaken, up to the professional or scientific publication level if justified. The commitment to complete the task must be evident as a pre-requisite for Ngai Tahu approval
	Policy 8	That strict academic and professional criteria and procedures are met. In this respect Ngai Tahu request the consultants approved by the Runanga and Trust Board be involved, as several Ngai Tahu may qualify
	Policy 9	That all excavating and subsequent processing must be undertaken with the measure of cultural sensitivity that the sites merit, and that tikanga Maori must be observed
	Policy 10	In addition to the above points, Ngai Tahu insist that all archaeological sites which reasonably may be expected to be affected by any development activities are investigated. These activities include sites that are in the line of, or nearby to any road,

		working area, dumping site, stock-piling areas and so on. Such sites are as much at risk as any site directly affected by a development proposal.
Otautahi	Policy 1	That the remaining wetland areas around Christchurch be maintained and expanded. All existing wetlands should be maintained at their present area at least in recognition of their value as “buffers” in times of high rainfall and also their crucial importance to fish and plant communities
	Policy 2	Ngai Tahu maintain that future planning procedures should consider the fact that areas such as wetlands are important mahinga kai to Ngai Tahu
	Policy 3	That the Ngai Tuahuiriri Runanga should be consulted and actively involved in the management of all mahinga kai resources, including fresh and saltwater fish
	Policy 4	That no further reclamation be allowed in the Avon and Heathcote Rivers, or their estuaries
	Policy 5	That Ngai Tahu access to, and rights to use resources from public forests, parks and reserves be guaranteed. This includes the use of traditional materials such as pingao and harakeke.

APPENDIX E: GENERAL LOCATION OF SILENT FILE '015'

Source: Te Whakatau Kaupapa, p5-78B

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