

Christchurch City Council

In Partnership with

Ōnuku Rūnanga

**Takapūneke Reserve
Management Plan**

2018



Acknowledgments

The Asset Planning and Management Team, Parks Unit of the Christchurch City Council and the Ōnuku Rūnanga would like to thank the following people for their assistance and input into this Reserve Management Plan.

The Takapūneke Reserve Management Plan Project Team

Ōnuku Rūnanga representatives:

Pere Tainui

Mel Tainui

Debbie Tikao

Christchurch City Council representatives:

Pam Richardson

Brent Smith

Russel Wedge

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Takapūneke Conservation Report

The Takapūneke Conservation Report has provided valuable information on the cultural heritage values associated with Takapūneke Reserve to guide and form the development of the Reserve Management Plan. The Report has provided an overview of the social, cultural, architectural and site history of Takapūneke, which has been incorporated into the Reserve Management Plan, where appropriate. The Report was adopted by the Christchurch City Council in December 2012. The Takapūneke Reserve Management Plan Project Team would like to thank all of the individuals and groups that contributed to the Takapūneke Conservation Report.



Preface

Takapūneke Reserve is located on the western side of Akaroa Harbour, approximately 1.8 km south-west of Akaroa township. The reserve area referred to in this Management Plan as “Takapūneke Reserve”, consists of three different land parcels: Green’s Point, Takapūneke Reserve, and Beach Road Park.

The Management Plan has been developed in partnership with Ōnuku Rūnanga in recognition of the Rūnanga’s historic cultural, social and spiritual connection to the land and their future involvement in the management and development of the reserve, as part of a Co-Governance Group.

An initial draft Management Plan was open for submissions between the 11 October and 15 December 2017. Public notice was given in accordance with section 41 (6(a)) Reserves Act 1977 stating that the draft Management Plan was available for public inspection and inviting persons or organisations to provide written suggestions or objections.

A Hearings Panel heard submissions on 2 February 2018. The Hearings Panel at an open forum on 7 February 2018 requested clarification from Council staff on a number of points raised at the submissions hearing. The Hearings Panel continued in an open forum to consider all the submissions and recommended changes to amend the draft Management Plan.

At a deliberations meeting on 2 May 2018 the Hearings Panel reviewed the Management Plan and made their recommendations on the (Draft) Takapūneke Reserve Management Plan to Council.

At the Council meeting on 7th June 2018 the Council formally adopted the recommendations of the Hearings Panel (CNCL/2018/00112) to (1) adopt the Takapūneke Reserve Management Plan containing revisions agreed to by the Hearings Panel at its meeting on 2 May 2018, (2) make a formal application to the Minister of Conservation to apply for National Reserve status for Takapūneke Reserve as per the Reserves Act 1977 Section 13, (3) request staff to establish a Co-Governance Group, as set out in paragraphs 5.15.2, 5.15.3 and 5.15.4 of the Takapūneke Reserve Management Plan, (4) note the Hearings Panel request that the Co-Governance group be asked to establish initial priorities and funding requirements, and formally acknowledge and thank the Ōnuku Rūnanga, submitters, the Akaroa community and Council staff for their participation in this process. The Management Plan for the Reserve became operative at that date.

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Takapūneke Reserve looking from Beach Road up the hill towards the capped landfill site where the (top) car park is proposed. A path with steps are proposed from Beach Road to the top car park.

1 OVERVIEW

1.1 INTRODUCTION

Ko Ōteauheke te mauka
Ko Awaiti te awa
Ko Kai Tārewa ti hapū
Ko Kai Tahu te iwi
Ko Takitimu to waka
Ko Karaweko te tupuna whare
Ko Ōnuku to marae
Tena koutou katoa

Ōnuku Rūnanga is the representative of the hapū Ngāi Tārewa and Ngāti Irakēhu at Ōnuku, on the shores of Akaroa Harbour.

Mana Whenua (direct descendants) of Ōnuku Rūnanga value connection to kaitiakitanga and rangatiratanga. For generations, the cultural landscape of Akaroa has been shaped by Mana Whenua.

In accordance to anchoring and retaining our ahi ka (occupation of ancestral land) Ōnuku Rūnanga celebrate and honour the places our tupuna (ancestor) moved through. Knowledge and experience of these cultural landscapes and mahinga kai (cultivation) has been retained so that this mātauranga (knowledge) can be passed down to future generations. Ōnuku Rūnanga holds Mana Whenua over the takiwā (area) which covers the Akaroa Harbour, surrounding the coastal environment and hills as defined by the Ngāi Tahu Claims Settlement Act 1998.

From the view point of valuing significant sites Ōnuku Rūnanga is centered on Ōnuku within the hills and the coast of Akaroa Harbour. Rangatira (Chief) of the Kai Tārewa hapu, Wiremu Harihona Karaweko, stamped out the takiwā of Ōnuku as from the hill top of Pōhatu to the hill top of Te Ruahine (point of the entrance of Akaroa Harbour) then to Timutimu Head on the west, but that the roadways between the inner and the outer bays should always be left open, so other hapū (sub-tribe) could come and go for mahinga kai.

Takapūneke Reserve is located approximately 1.8 km south-west of Akaroa township on Beach Road and within Red House Bay of Akaroa Harbour. The reserve area referred to within the context of this Management Plan as “Takapūneke Reserve” includes three land parcels, one of which is already called Takapūneke Reserve. The land parcels are: Green’s Point, Takapūneke Reserve and Beach Road Park.



At the northern end of Green's Point is the Britomart Historic Reserve, where the British flag was raised as a demonstration of British sovereignty to the people of Banks Peninsula in 1840. In 1898 the present monument was unveiled to commemorate the event.

The Takapūneke Reserve Management Plan recognises and acknowledges the Britomart Historic Reserve in the history of Takapūneke and Red House Bay, and the significance of these events in the history of Akaroa and New Zealand. However, the Britomart Historic Reserve is not considered by the Ōnuku Rūnanga to be part of their cultural heritage of Takapūneke. The Takapūneke Conservation Report details the massacre that occurred on Takapūneke and the events that led to the Britomart monument. The Takapūneke Reserve Management Plan and the Conservation Report should be read in conjunction with each other as the intention is not to duplicate the contents in either document. A further proposal to record the history of the site and the management of the memorial is under consideration and a separate project to prepare a landscape development plan for the Britomart Historic Reserve is being undertaken. Taking into consideration the above statements, the Britomart Historic Reserve has not been included in the Takapūneke Reserve Management Plan.

In 1964 an area of land (0.2987 ha) on the western corner of Takapūneke Reserve was bought by Akaroa County Council for the Akaroa Sewage Treatment Plant. During the construction middens at least 150 years old were destroyed, which were part of chief Tē Maiharanui's settlement. The Christchurch City Council is currently investigating alternative sites to construct a new sewage treatment plant that will enable the existing Treatment Plant to be decommissioned. The land is held as Fee Simple by the Council and the Ōnuku Rūnanga have indicated they would like the land returned to them once the site has been remediated after the Treatment Plant has been decommissioned.

There is one other parcel of land, which is privately owned and situated between Green's Point, Takapūneke Reserve and Beach Road Park. This property does not come under the jurisdiction of the Takapūneke Reserve Management Plan although reference to the property is made within the Objectives and Policies.

In 2009 the Minister of Conservation changed the Reserve classification for the three land parcels [Green's Point, Beach Road Park and Takapūneke Reserve] to Historic Reserve under the Reserves Act 1977 in recognition of the historic significance of the site.

An Objective has been included in the Management Plan to apply to the Minister of Conservation to re-name Green's Point and Beach Road Park as Takapūneke Reserve, via a Gazette notice. These land parcels are owned and administered by the Christchurch City Council and form the majority of the land area in Red House Bay. In Tē reo Maori Takapūneke is the name of Red House Bay and means 'a bay to drag in a fishing net'¹. The bay was called Red House Bay after W. B. Rhodes built his house in the bay in 1839, which

¹ Ogilvie Gordon, Place Names of Banks Peninsula and the Port Hills, August 2017

was painted bright red² and destroyed by fire in 1888. The red house as seen today is believed to have been built in the 1920s on the original red house site.

Takapūneke has significant cultural, social, spiritual and heritage values to Ngāi Tahu and in particular Ōnuku Rūnanga. In the early 1800s the chief Tē Maiharanui established a major trading post with the Europeans in Takapūneke. In 1830 Takapūneke became the site of a massacre, through the assistance of the British ship Brig Elizabeth.

In 1831, word of the massacre at Takapūneke and the Brig Elizabeth's involvement reached the Governor of New South Wales, Ralph Darling, where the British authorities in Sydney became concerned about the involvement of Captain Stewart of the Brig Elizabeth in the atrocity. The Governor proposed to the British Government in London to appoint James Busby as an official resident to discourage any further such atrocities as the Brig Elizabeth incident. The appointment of James Busby was the first formal intervention by the British Government in the affairs of New Zealand and a direct outcome of the Brig Elizabeth incident. This led through a series of events between 1833 and 1840 to Governor Hobson being dispatched to New Zealand to negotiate a treaty with Māori chiefs which led to the signing of the Treaty of Waitangi at the Bay of Islands on 6 February 1840 and the assumption by Britain of sovereignty over New Zealand. Takapūneke is historically significant because there is a direct sequence of events at Takapūneke in 1830 and the acquisition of sovereignty over New Zealand by the British Government in 1840.

After the 1830 massacre the Ōnuku Rūnanga, out of respect for their Tupuna (ancestors) considered Takapūneke a sacred site and avoided the area for over a hundred years.

In contemporary society there is a growing awareness and demand to know more about past events. Ōnuku Rūnanga has joined the Christchurch City Council to work together on this Reserve Management Plan for Takapūneke. Through the formal and informal discussions a successful partnership has formed between the two organisations. The aim of the partnership is to produce a Reserve Management Plan with a Vision for Takapūneke that recognises the cultural, archaeological and social heritage values of the site.

The Vision is supported by Management Plan Objectives and Policies that acknowledge the significance of Takapūneke to the Rūnanga, the local community, and people of New Zealand. The Management Plan will provide a way forward to manage and develop Takapūneke Reserve for future generations.

In May 2002 Takapūneke was registered as wāhi tapu (sacred places and things) in recognition of its cultural, spiritual and historical significance to tāngata whenua by Heritage New Zealand Pouhere Taonga (Heritage NZ), List number 7521. In 2006 the Banks Peninsula District Council resolved to seek National Reserve status for Takapūneke, which is fully supported by Ōnuku Rūnanga and Christchurch City Council (Banks Peninsula District

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<http://Christchurchcitylibraries.com/Heritage/Publications/Akaroa/OldMaoriPlaceNames/Vangioni-1967.pdf>

Council amalgamated with Christchurch City Council in March 2006). The Reserve Management Plan is a prerequisite for National Reserve status. An application to the Minister of Conservation will be made upon the adoption of the Reserve Management Plan by Christchurch City Council.

In December 2012 the Christchurch City Council adopted the Takapūneke Conservation Report. The purpose of the report was to assist with the decisions relating to the reserve, to guide the development of the Reserve Management Plan and to protect Takapūneke for the present and future generations.

In the preparation of this Reserve Management Plan the Objectives, Policies and recommendations of the Takapūneke Conservation Report 2013 and the Iwi Management Plan 2013 have been consulted and incorporated where possible.

At the Christchurch City Council meeting on 7th June 2018 the Council formally adopted the Takapūneke Reserve Management Plan (Resolution: CNCL/2018/00112).

1.2 PURPOSE OF THE RESERVE MANAGEMENT PLAN

The Reserve Management Plan recognises the values of the reserve, provides a vision and determine the objectives and policies for the management and development of the reserve. The Management Plan was developed in partnership with Ōnuku Rūnanga and adopted by the Christchurch City Council at the meeting on 7th June 2018. The Reserves Act 1977, section 41 (3) states:

The Management Plan shall provide for and ensure the use, enjoyment, maintenance, protection and preservation, as the case may require, and, to the extent that the administering body's resources permit, the development, as appropriate, of the reserve for the purposes for which it is classified, and shall incorporate and ensure compliance with the principles set out in section 18, as the case may be, of this Act for a reserve of that classification.

This Reserve Management Plan is a high level document that sets the framework for future development of the reserve in line with the Objectives and Policies of this plan. After the adoption of the Reserve Management Plan by the Christchurch City Council a number of other plans will be undertaken to provide the designs and specifications for the development of the reserve within the parameters of this plan such as, a landscape plan, planting plan and development (implementation and construction) plan.





Takapūneke Reserve looking towards the east with the Immigration Barracks towards the waters edge and Ōnuku Road on the right. (Photograph: John Wilson) Location map – Takapūneke reserve, banks peninsula

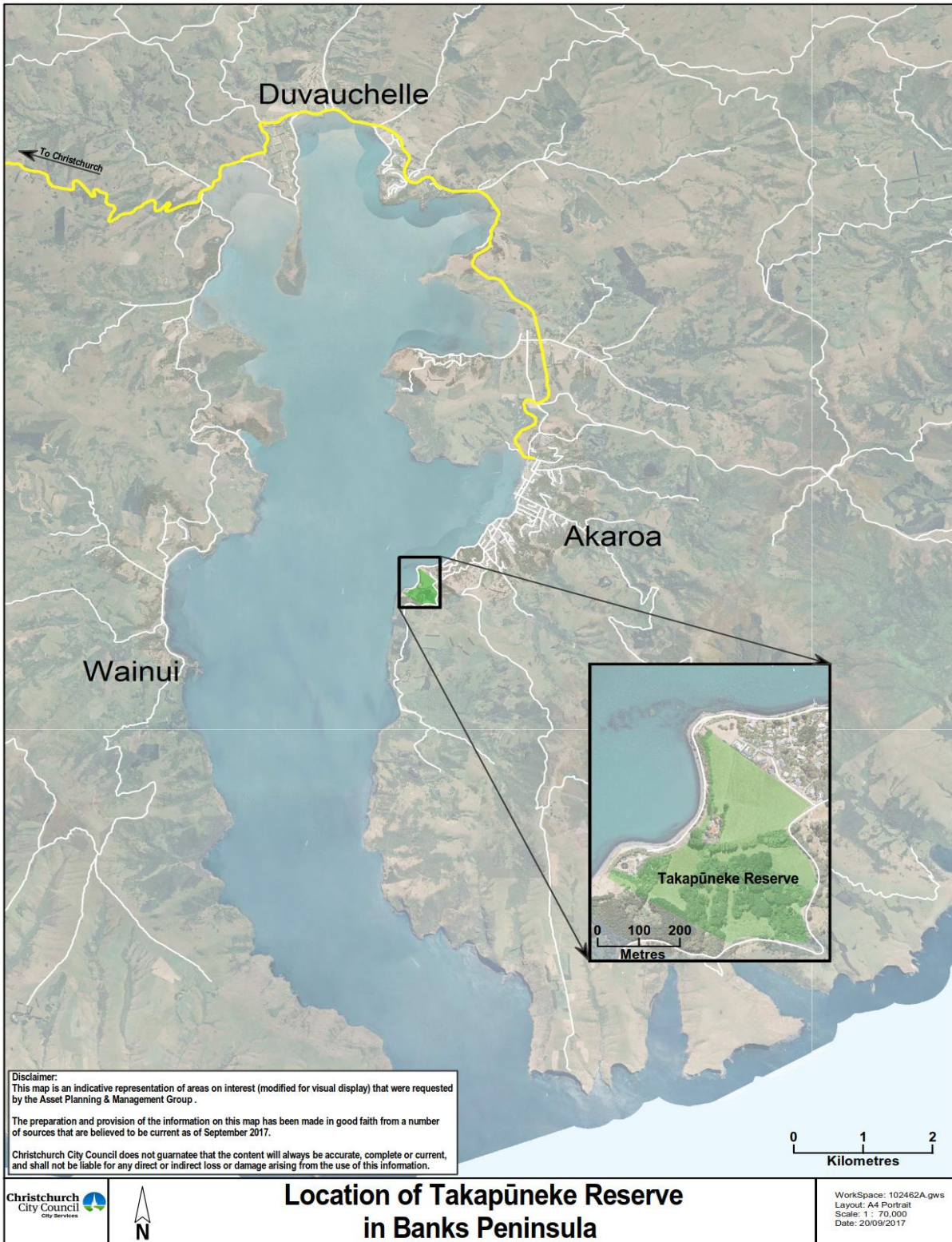
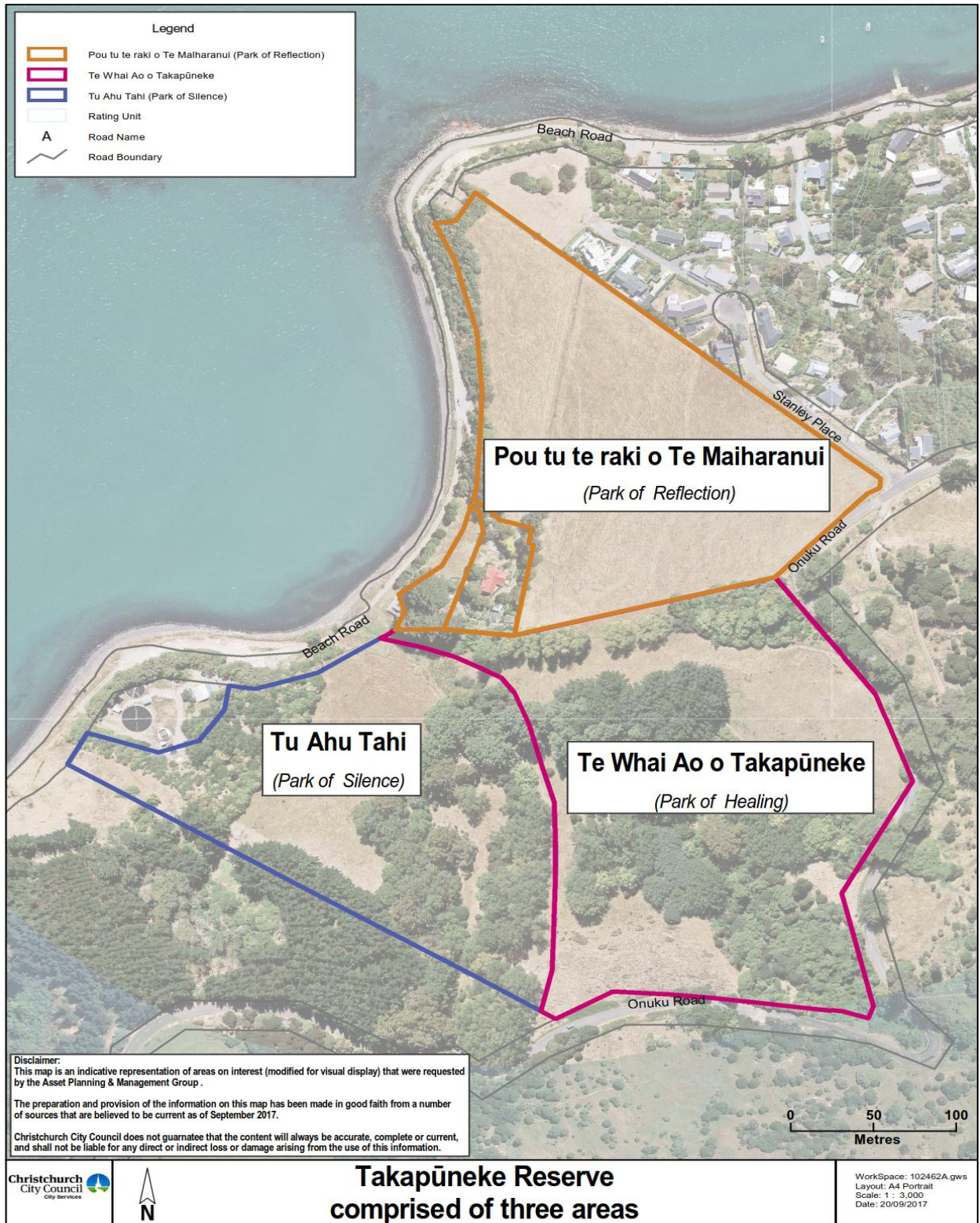


Figure 1. Location

1.3 RESERVE MAP – TAKAPŪNEKE RESERVE – THREE AREAS



2 TAKAPŪNEKE RESERVE – THE THREE AREAS

Takapūneke Reserve has special significance to Ōnuku Rūnanga, who have identified the following areas with a brief description of the key aspects of each area.

2.1 TU AHU TAHI (PARK OF SILENCE)

The key aspects of this area are:

- Controlled access area
- Kōhatu to be located in this part of the reserve as a sacred memorial dedicated to, and connecting with, the tupuna of the land and wairua in the Tu Ahu Tahī
- Visually permeable fencing to enclose this area to reduce disturbance to archaeological features.

2.2 TE WAHI AO O TAKAPŪNEKE (PARK OF HEALING)

The key aspects of this area are:

- Extensive native restoration to occur within this area with a series of trails through the bush clad valleys, along the stream edge, wetland area and hillsides.
- Area to include places to pause and rest that overlook the expansive views of the harbour.
- Main nga ngūtu (gateway, entrance) structures to be located within this area.
- Native planting to be able to be harvested for cultural purposes.

2.3 POU TU TE RAKI O TE MAIHARANUI (PARK OF REFLECTION)

The key aspects of this area are:

- Pou tu te Raki to be located within this area.
- This area provides the opportunity to create a landscape experience that is reflective of the past, yet speaks of the future.
- A higher level of amenity to be provided by way of paths, possible sculptural terraces and landscaping.

2.4 RESERVE MAP - TAKAPŪNEKE RESERVE – LANDSCAPE FEATURES



Figure 2. Reserve map

3 VISION

The cultural, social, heritage, landscape and archaeological values of Takapūneke Reserve are recognised, protected and enhanced through the integrated co-governance of the reserve by Ōnuku Rūnanga and Christchurch City Council for future generations.



Takapūneke Reserve – Looking from Te Wahi Ao o Takapūneke towards Beach Road and Akaroa harbour.

4 MANA WHENUA VALUES

4.1 INTRODUCTION

Māori have maintained an identity and culture founded on a values system, which is entwined with the natural world. The Māori view aligns with other indigenous peoples world views where humanity arises from the natural environment and remains linked through genealogical ties. This relationship is embodied within the concept of whakapapa (genealogies).

Whakapapa remains inherent in understanding the relationship between Māori and the natural world.

The Takapūneke Reserve Management Plan has adopted a cultural values frame work to guide outcomes in a cohesive and meaningful way that acknowledges the relationship between Mana Whenua and their ancestral land. The Reserve Management Plan provides for the active participation of Mana Whenua in the planning and management of this significant landscape.

4.2 MANA MOTUHAKE

Mana Motuhake has been described as the ‘maintenance of tribal identity’ and as mana ‘through self-determination and control over one’s destiny’³. Mana Motuhaka is the authority derived from the land. The authority and identity of Mana Whenua is centred on the kainga (village) and extends across the takiwā.

Mana Motuhake and tino rangatiratanga are related terms. Mana Motuhake implies a stronger connection with land and political autonomy, and tino rangatiratanga relates to what you do on the land or what you do within your society, amongst your people.⁴ Mana Motuhake is about the ability for Mana Whenua to look after themselves and to maintain their tribal identity within their takiwā.

Traditionally tribal identity was maintained through naming of landscape features, significant people and events recalled, boundary markers placed, buildings, waka and other structures erected – overt and concealed expressions of the mana of the hapū / iwi and covered the area

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<http://www.maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&keywords=mana+motuhake&search=> (retrieved 27th June 2015).

⁴ Flavell, T. U., Hawksley, C., Howson. R., Paora. R.,m Tuiono. T. *TINO RANGATIRATANGA AND MANA MOTUHAKE, nation, state and self-determination in Aotearoa New Zealand*. School of History and Politics, Faculty of Arts, University of Wollongong

within its authority. Mana Motuhake was established and maintained by Mana Whenua.⁵

4.2.1 Purpose

1. To acknowledge Mana Whenua and their right to exercise authority and independence within their takiwā;
2. To be able to exercise and celebrate cultural practices and events;
3. For Mana Whenua to have a visible presence within their takiwā;
4. To enable Mana Whenua to develop an economic base to ensure livelihood for future generations, should any opportunity arise which is consistent with the Reserve Management Plan To acknowledge te Tiriti o Waitangi, The Treaty of Waitangi as the foundation of a Māori-Crown partnership and the role the historic events that occurred on Takapūneke had in the development of this significant document.

4.3 WHAKAPAPA

Whakapapa is at the heart of Māori identity. Whakapapa is embedded in the landscape and is inherent in understanding the relationship between Māori and the natural world. Self-awareness, spirituality and self-respect come directly from the relationship between Māori and the whenua.⁶

Whakapapa is embedded into a way of living that ensures the knowledge of genealogical lines is retained, the stories and heroic events of tupuna remembered and the knowledge that all living things descended from the same primal parents is never forgotten. Whakapapa underpins the Māori value system.

“Imagine being on a time continuum between your past and future – you stand firmly in the present yet forever thinking and making decisions on behalf of your tupuna and your unborn mokopuna (grandchild).”⁷

4.3.1 Purpose

1. Acknowledging and remembering ancestors, stories that are imbedded in our cultural landscapes and events that have shaped our past, present and will continue to shape our future;
2. Strengthen Ngāi Tahu identity, pride and sense of belonging;

⁵ Matapopore Urban Design Guidelines 2015

⁶ Ibid

⁷ Orbell, M., *The Natural World of the Māori*. David Bateman Ltd, Auckland, 1985.

3. To build a deeper level of meaning and purpose into our contemporary way of living.

4.4 KAITIAKITANGA

Kaitiakitanga is fundamental to the relationship between Māori and the environment, their social wellbeing, whakapapa, reo and tikanga. Kaitiakitanga refers to more than the sustainability and guardianship of the land and water ways, it also refers to the sustainability of indigenous practices and the knowledge of systems. Kaitiakitanga is the act of safeguarding the mauri (life force) of people and place ensuring that future generations are left in a better position than the current state.

Kaitiakitanga is central to Ngāi Tahu identity. Inherent in kaitiakitanga is the act of being a good kaitiaki, the inherited responsibility of ensuring you leave the natural world, culture and identity in a better place than you found it, and, an obligation of caring for Papatūānuku (mother earth), Ranginui and their descendants. Kaitiakitanga recognises that all elements of an ecosystem are related from the top of the catchment to the bottom (ki uta, ki tai – from source to sea).

The protection of mauri (life force) ensures the environment retains strength and vitality. “Mauri Ora is life-force. All animate and other forms of life such as plants and trees owe their continued existence and health to mauri. When mauri is strong fauna and flora flourish. When it is depleted and weak those forms of life become sickly and weak”.⁸ Loss of mauri in an area or body of water impacts negatively on the mana of Mana Whenua.

4.4.1 Purpose

1. To provide the ability for Mana Whenua to exercise their ancestral right to care for natural resources for present and future generations;
2. Enhancement of instream / wetland habitat and water quality
3. Enhancement of native biodiversity
4. Promotion of community based environmental management models
5. Creation of experiences and environments that foster a greater level of respect and responsibility for water use and protection.

⁸ Marsden, M. Wand Henare, T.A., (1992). Kaitiakitanga: A definitive introduction to the holistic worldview of the Maori. Unpublished paper.

4.5 WHANAUKATAKA

Whanaukataka is the connections between people, whether whanau, friends, community or work connections. This value expresses the belief that people need to feel a sense of connection and belonging in order to live healthy and happy lives.

Whanaukataka develops as a result of kinship rights and obligations that serve to strengthen each member of the group. It also extends to other people when a close familial, friendship or reciprocal relationship develops.⁹

Recognising and valuing our connections to one-another is an important part of whanaukataka, and we are all part of a multitude of different collectives.

4.5.1 Purpose

1. Create an environment which supports and promotes whanau and community togetherness;
2. Create opportunities for collaboration, community activities and events;
3. To build a stronger sense of community, whanau and connectedness.

4.6 MĀTAURANGA NGĀI TAHU

Mātauranga Ngāi Tahu is a multi-dimensional concept. It refers to knowledge and in a broader sense the Māori way of knowing and the relationship between this knowledge and the environment from which it has derived.¹⁰ It relates to comprehension and the understanding of all things visible and invisible that exist within the universe.¹¹

In a contemporary context, this concept relates to the transfer of knowledge from an indigenous perspective. It allows for the growth and the transferring of traditional knowledge and knowledge systems while ensuring this knowledge is safeguarded to continue on through future generations.

4.6.1 Purpose

1. To educate and build understanding of the history of the site and te Tiriti o Waitangi, The Treaty of Waitangi.
2. To build and teach traditional knowledge and understanding;
3. To provide for the intergenerational transferring of knowledge;
4. Mātauranga taiao – building traditional ecological knowledge and practices.

⁹ Te Aka Online Māori Dictionary

¹⁰ Waitangi Tribunal Wai 262 report 'Ko Aotearoa tenai', p32

¹¹ www.landcareresearch.co.nz. What is Mātauranga Maori? 15/05/2017

4.7 TIKANGA

Tikanga are the customs and traditions handed down through the passages of time. They come from tika, things are true or right. Tikanga embodies values and what is just, rather than hard and fast rules.

Wāhi tapu means a place sacred to Māori in the traditional, spiritual, religious, ritual, or Mythological sense¹²

4.7.1 Purpose

1. To recognize and protect the relationship of Mana Whenua and their traditions with Takapūneke as wāhi tapu;
2. To ensure the protection of wāhi tapu;
3. To ensure cultural practices are respected and integrated into the design and use of Takapūneke;
4. To ensure cultural practices are integrated into the future management of Takapūneke.



Guests gathered for the formal blessing ceremony at Takapūneke Historic Reserve, 5 February 2010. (Photograph courtesy of the New Zealand Historic Places Trust).

¹² <http://www.legislation.govt.nz/act/public/2014/0026/26.0/DLM4005423.html>

5 OBJECTIVES AND POLICIES

The objectives provide the mechanism for implementing the vision. The policies specify how the objectives are to be achieved and include actions to regulate management decisions. The objectives and policies in this section shall apply to all areas covered by the Management Plan, unless stated that they refer to a specific area.

Takapūneke Reserve is a sacred place with wāhi tapu status and is also a historic reserve under the Reserves Act 1977, forming part of the Christchurch City Council network of reserves. The following Objectives and Policies aim to provide a balance between the wāhi tapu cultural heritage associated with the site to Ōnuku Rūnanga and the operational management of the reserve by the Christchurch City Council.

To some of the residents and visitors to Takapūneke Reserve the Objectives and Policies may seem unnecessary, or very restrictive on the activities permitted on the reserve. The reason these activities are discouraged or not permitted is out of respect for the past atrocities that occurred on this site and in recognition and acknowledgement of the cultural heritage and wāhi tapu status of the reserve.



Takapūneke Reserve - Totara fence posts – part of the historic fabric of the reserve.

5.1 CULTURAL HERITAGE AND HISTORY

Objective: To protect and conserve the cultural and archaeological heritage values of Takapūneke Reserve.

Policies:

1. To recognize and protect wāhi tapu (sacred places and things) and wāhi taonga (places and things treasured and valued) of Takapūneke Reserve.
2. To undertake an archaeological assessment in Takapūneke Reserve to determine if an archaeological authority from Heritage New Zealand is required prior to any work commencing.
3. To obtain an archaeological authority from Heritage New Zealand under the Heritage New Zealand Pouhere Taonga Act 2014 prior to any work commencing that may modify or destroy any archaeological remains within Takapūneke Reserve, including the recorded archaeological site (NZAA ArchSite N37/11) as identified through an archaeological assessment. Advice should be sought from Heritage New Zealand prior to any proposed earthworks commencing in Takapūneke Reserve, such as landscaping, excavating, paths, service trenching or geotechnical testing. It is an offence to damage or destroy a site for any purpose without prior authority.
4. To develop an accidental discovery protocol in consultation with Heritage New Zealand and Ōnuku Rūnanga. Where an archaeological assessment deems an archaeological authority is not required then an accidental discovery protocol shall apply. The accidental discovery protocol will also apply where archaeological remains are uncovered through natural processes such as erosion.
5. To obtain a consent (if required) when working in proximity to the archaeological site (New Zealand Archaeological Association reference N37/11) as per the Heritage New Zealand Pouhere Taonga Act 2014.
6. To preserve archaeological and historic objects, and sites of significance to Ōnuku Rūnanga.
7. To provide a protective transparent covering over the exposed face of the Hangi Pit on Beach Road such as a Perspex or similar protective covering.
8. To regularly monitor archaeological sites to ensure the sites are not being damaged when the reserve is grazed.

5.2 MANA WHENUA AND TRADITIONS

Objectives: To recognise and protect the relationship of Mana Whenua and their traditions with Takapūneke reserve as wāhi tapu.

Policies:

1. To enable Ōnuku Rūnanga to undertake cultural practices and exercise tikanga (customary values and practices) and kawa (rules, protocols and procedures).
2. To enable Ōnuku Rūnanga to exercise its customary rights over historic artefacts according to its protocols.
3. To develop a Tikangā and Kawa Management Plan (protocols and procedures) including work-site check lists to protect archaeological and cultural heritage sites before undertaking any maintenance or construction work on the reserve.
4. No development work shall occur on the reserve until a karakia has been undertaken.

5.3 NGĀI TAHU VALUES AND DUAL HERITAGE

Objectives: To acknowledge and make visible Ngāi Tahu values and narratives and celebrate the dual heritage of Takapūneke Reserve.

Policies:

1. To recognise, make visible and maintain the cultural significance to Takapūneke Reserve and the wider cultural landscape to Ōnuku Rūnanga and Ngāi Tahu through design features, art, landscaping, Tē Reo Māori, signage and interpretation.
2. To develop a heritage interpretation plan for both Māori and European history of the reserve. The plan should reflect the cultural and historical significance of the reserve. The interpretation should describe the history of the site and promote an appreciation of the wāhi tapu and wider historical significance and the relationship between the events that occurred at Takapūneke Reserve and the Treaty of Waitangi.
3. To use both Tē Reo Māori and English in interpretation and signage.
4. To install one or more Pou (upright post) marker(s) in the reserve at the corner of Ōnuku Road and Stanley Place, which will be visible from Ōnuku Road and the harbour looking back to the land.
5. To install an ngā ngutu (gateway) at the two main entrances to the reserve; at Beach Road and from the top car park off Ōnuku Road.





Red House Bay c1900. The barracks is visible in the centre of the photograph. (Photograph by Jan Shuttleworth, from Takapūneke and Green's Point, Akaroa Civic Trust, 2010).

5.4 TU AHU TAHU – PARK OF SILENCE (CONTROLLED ACCESS AREA)

Explanation: An area within Takapūneke Reserve has significant meaning to Ōnuku Rūnanga. This area requires additional protection to ensure archaeological features are not further degraded.

Objective: To protect and minimise disturbance in the area that was associated with the kāinga that existed up until the events that occurred in 1830.

Policies:

1. To control public access to the Tu Ahu Tahi - Park of Silence (Controlled Access Area) unless permission has been granted by Ōnuku Rūnanga.
2. To obtain permission from Ōnuku Rūnanga and the Council prior to undertaking any maintenance or development activities in the Tu Ahu Tahi - Park of Silence (Controlled Access Area).
3. To restrict any removal, clearance or disturbance of the vegetation along or in the waterway unless permission has been granted by Ōnuku Rūnanga and the Council prior to commencing any work.

4. To install a kōhatu (rock) as a symbolic object as a scared memorial dedicated to, and connecting with, the ancestors of the land and wairua in the Tu Ahu Tahī – Park of Silence (Controlled Access Area).
5. To use visually permeable fencing to enclose this area to reduce disturbance to archaeological features, while still allowing views into the area.

Takapūneke Reserve - Pou tu te raki o Te Maiharanui



Takapūneke Reserve - Some of the Key Viewing areas from the top of the reserve adjacent to Onuku Road looking across the Akaroa harbour (refer 5.5 Viewing Areas below)

5.5 KEY VIEWING AREAS

Explanation: Takapūneke Reserve within Red House Bay was a major trading post and settlement for Ngāi Tahu Ūpoko Ariki Te Maiharanui up until the events of 1830.

Objective: To retain and enhance existing view shafts and viewing points from the reserve to Akaroa harbour, the western bays Tuhiraki (Mt Bossu), Onawe Peninsula and surrounding ridgelines.

POLICIES:

1. To retain the view shafts from the key viewing areas identified within the reserve by managing the trees and shrubs through pruning, thinning and selective clearing. This work is to be defined by the Council Arborist and Ranger, and shall follow ecological best practices. Any selective clearing is to be in consultation with the Co-Governance Group.
2. To ensure unrestricted access to the viewing areas by maintaining the paths to provide all-weather access clear of encroaching vegetation.
3. To provide seat(s) at the key viewing areas and interpretative panel(s) or signage in English and Tē Reo Māori.

5.6 VEGETATION AND LANDSCAPE

Explanation: The gullies in the reserve were planted with quick growing exotic trees, such as poplar, gums and pine to stabilise the banks and slow down water erosion. Many of the exotic trees are starting to reach maturity. Over the next few years the intention is to cut down the exotic trees leaving their roots to hold the banks. Some of the fallen trees can remain where they fall providing they do not block any waterways. The gullies are to be planted with native plants indigenous to this part of Akaroa, with the intention the native plants will provide bank stability and erosion control.

Objective: To retain and encourage native vegetation in the reserve and in particular the re-vegetation of the gullies using locally sourced indigenous native plants. NB: the private property referred to as the Red House is excluded.

Policies:

1. To prepare a landscape plan for Takapūneke Reserve.
2. To provide planting to screen neighbouring properties from any paths created where possible, whilst also ensuring that such planting allows for existing view shafts from those neighbouring properties to be maintained, in consultation with the residents.
3. To prepare a plant list of native plants indigenous to this part of Akaroa harbour suitable to plant in the reserve. The list should include trees, shrubs, ground covers and wetland plants.
4. To prepare a planting plan that supports the landscape plan and includes a time-line to plant the gullies with indigenous native plants.
5. To use only native plants from locally sourced seeds or cuttings indigenous to the area that are from local Akaroa ecological district genetic stock as listed in the plant list prepared for Takapūneke Reserve.
6. To develop a staged plan to cut down the exotic trees and plant the gullies using locally eco-sourced plants. The trees stumps are to be left to stabilise the banks and reduce soil erosion.
7. To use stock proof fences to keep livestock out of the gullies enabling indigenous native plants to be planted and to become established.
8. To plant species that have mahinga kai values e.g. native plants with rongoā (medicinal qualities) and plants that attract manu (birds) and plants that are for traditional crafts such as weaving, tools and other objects.
9. To permit cultural harvesting of native species with the prior consent from Ōnuku Rūnanga.
10. To retain the wetland and restrict any maintenance work within the wetland area until consent is granted from Ōnuku Rūnanga and the Council Ranger to work in this area.
11. To monitor the reserve for noxious and undesirable plants and implement an eradication programme annually or more often if required.
12. To prepare a maintenance schedule for the large macrocarpa trees growing in the reserve on the southern side of the Red House to ensure people are safe when

walking within the canopy area or working around the trees. If the Council determines the trees are unsafe and need to be removed at some future time, replacement trees should be considered to provide shelter to the Red House.

13. To remove faster growing trees originally planted as a nursery crop to shelter slow growing native trees such as Totara, Ngaio.
14. To prepare and regularly monitor the water quality in the gullies for contaminants from leachates and dumping of illegal rubbish.

5.7 ANIMALS, BIRDS AND INVERTEBRATES

Explanation: The landscape of Takapūneke Reserve over the decades has changed to become more suitable for grazing with fewer areas retained in native bush. To encourage more biodiversity within the reserve, a native plant regeneration programme should be developed and implemented through stages, to provide suitable habitats for the peninsula's fauna.

Objective: To encourage biodiversity and retain birds and invertebrates' habitat for native and non-native species in an environment ecologically beneficial to the reserve and to prohibit domestic animals in the reserve with the exception of sheep within designated areas.

Policies:

1. To prohibit dogs in the reserve in accordance with the Dog Control Bylaw 2015. Dogs cannot be walked through or let loose in the reserve.
2. To use sheep to maintain the open grassed areas in the reserve. The sheep shall be kept out of any native revegetation areas. Cattle, horses, goats or any other grazing animals are not permitted in the reserve or allowed to graze areas within the reserve.
3. To develop a regeneration programme for native flora that encourages indigenous animals, birds and invertebrates in conjunction with the landscape plan and planting plan.
4. To undertake regular methods of predatory mammal control within the reserve. Any programme of control must be approved by the Ōnuku Rūnanga and Council.
5. To retain some timber from felled trees (e.g. the bowl of the tree or the creation of a windrow of logs) in areas that can remain undisturbed from visitors as habitat for invertebrates to encourage biodiversity, such as areas planted for revegetation.
6. To plant and retain plant species that provide nectar, fruit and/or seed for native bird species and invertebrates.



Turepo *Streblus heterophyllus* may be the only pre-European tree remaining at Takapūneke Reserve



Green mistletoe *Ileostylus micranthus* on a willow branch at Takapūneke Reserve

5.8 RECREATION

Explanation: The spiritual significance of Takapūneke to Mana Whenua as a wāhi tapu is considerable. It is the wish of Mana Whenua that the reserve is a place of reflection, a place to feel closer to and connect with their tupuna, and a place to share their stories and history with the wider community and others who wish to learn. As such, activities on the reserve are to be passive in nature and tikanga is to be observed.

Takapūneke Reserve is a wāhi tapu site and out of respect for the Mana Whenua eating and drinking on the reserve is not permitted.

Walking as an activity is increasing and for many visitors staying in Akaroa a daily or evening walk around the town and along the water's edge is an enjoyable form of recreation. There are two formal entranceways proposed for Takapūneke Reserve, one from Beach Road next to the Immigration Barracks and another from the car park off Ōnuku Road. Two informal entrances are also proposed into the reserve primarily for local residents and visitors out walking who may like to walk around the reserve. One is from Britomart memorial and the other from the viewing point in the reserve at the corner of Stanley Place and Ōnuku Road. These four entrances into the reserve will enable people to walk around the reserve or use the reserve as part of a walking loop from the township.

Information signs showing adjoining walks and links are proposed at the two informal entrances for people walking from the Takapūneke Reserve such as, to the Garden of Tane and local cemeteries, or along the water's edge to the Light House and Akaroa Township.

Objective: To respect the wāhi tapu status of Takapūneke Reserve and only visit or use the reserve for passive recreation.

Policies:

1. To encourage visitors and local residents to walk around the reserve and include the reserve as part of the many walking trails around the township.
2. To prohibit food being brought or consumed onto the reserve out of respect for the site as wāhi tapu.
3. To not provide any Litter bins in the reserve as it is considered a litter free reserve. Visitors are expected to take any rubbish they might bring onto the reserve away with them.
4. To not provide formal play equipment or areas for active recreation or formal sports.
5. To prohibit mountain bikes, motor bikes or cycles on or through the reserve.
6. To prohibit walking dogs through or on the reserve in accordance with the Council Dog Control Bylaw.
7. To prohibit leading or riding a horse or pony on or through the reserve, or any other animal being brought onto the reserve (except sheep for grazing).
8. To prohibit camping (meaning to reside in or sleep in a structure, tent, caravan or campervan) within the reserve, in accordance with the Parks and Reserves Camping Bylaw 2008.

5.9 SIGNAGE

Explanation: The history of Takapūneke Reserve makes it unique to New Zealand. The Ōnuku Rūnanga in partnership with the City Council, would like to acknowledge the special significance of the area through signage sympathetic with the surrounding natural environment and reflecting the cultural heritage of the reserve. This signage would be in addition to the City Council's standard park signs.

The Council has adopted a sign standard for signs in its parks and reserves. The official name of the reserve and any regularity or official notification signs such as Council bylaw(s), health and safety (e.g. no golf) must conform to the Council's sign standards. The District Plan should also be consulted before designing or placing signs within or on the boundary of a Council reserve.

Directional and interpretation signs are key tools for providing information to visitors and local residents entering and leaving Takapūneke Reserve. The signs and information panels can assist visitors with an understanding of the significance of Takapūneke Reserve. The signs can also provide information on other attractions and points of interest outside the reserve such as, Ōnuku Marae, the Garden of Tane, the Lighthouse and local cemeteries.



Objective: To provide signage that reflects the cultural values and narratives of Mana Whenua, the cultural heritage of the reserve and the significance of the site to Mana Whenua, Ngāi Tahu whānui, local communities and residents of the City.

Policies:

1. To create a sign design unique to Takapūneke Reserve, which reflects the historical and cultural significance of tāngata whenua and European settlers. The design style may be used in conjunction with and not instead of, the Council's signage standards.
2. To use the design style created for the reserve for interpretation, directional and information signs on the reserve in conjunction with the Council's signage guidelines.
3. To have all regulatory signs conform to the Council signage guidelines, bylaws, standards and policies.
4. To locate signage at the two main entrances clearly indicating to visitors where and how to move around the reserve. The signs are to follow the design style created for the reserve.
5. To include information and directional signs at the two formal and informal entrances to Takapūneke Reserve with information on walking trails to adjoining sites such as, the Garden of Tane, local cemeteries, and along the water's edge to the Light House and Akaroa Township
6. To seek advice on the historical content for the interpretation and information signs to reflect both Tangata Whenua and European heritage, which may be obtained from Ōnuku Rūnanga, Heritage New Zealand, Akaroa Civic Trust and the Council Heritage Planner and approved by the Takapūneke Reserve Co-Governance Group (or similar).
7. Commercial or advertising signage (temporary or permanent) shall not be permitted on the reserve out of respect for the Wāhi Tapu status and in compliance with the District Plan.
8. All signs (temporary or permanent) within or on the boundary of Takapūneke Reserve shall be installed only with the consent from both the Ōnuku Rūnanga and the Council and in compliance with the District Plan.

5.10 VEHICLE PARKING

Explanation: Out of respect for the wāhi tapu status of the reserve the only area vehicles are permitted, including parking is on the closed and capped landfill site (the old rubbish dump) accessed from Ōnuku Road. An additional car park is to be developed at the base of the reserve on legal road (Beach Road). Maintenance and service vehicles should only be permitted on the reserve once the contractor has completed the protocol for entering a wāhi tapu site. No other vehicles will be permitted onto the reserve.

Vehicle parking is not provided or encouraged near the corner of Stanley Place and Ōnuku Road due to the poor vehicle site lines along Ōnuku Road and the narrow road verges on both



roads. Vehicle parking signs directing vehicles to the car park on the capped landfill site should be visible from Ōnuku Road near Stanley Place, to discourage vehicles from stopping or parking near this intersection.

Objective: To observe the wāhi tapu status and restrict vehicle parking to only one location on the closed landfill site in the reserve, accessed from Ōnuku Road.

Policies:

1. To construct a primary vehicle car park on the capped Council landfill site accessed off Ōnuku Road, noting the requirement for possible improvement to Ōnuku Road to achieve traffic and pedestrian safety relating to access and entry to the Reserve.
2. To develop an additional smaller scale vehicle parking area if required a long Beach Road adjacent to the reserve in compliance with any Bylaw, District Plan and Resource Consent requirements, and subject to approval from the local Community Board.
3. To prohibit any other areas on the reserve being developed or used for vehicle parking.
4. All maintenance, service and contractor vehicle drivers shall only be permitted to drive onto the reserve once they have completed the protocol and complied with the Tikangā and Kawa work-site check list for entering a wāhi tapu site.



Takapūneke Reserve - Looking from Beach Road across Te Wahi Ao o Takapūneke, between the trees to the capped knoll of the landfill site – proposed area for the central path (refer below to section 5.11 Access and Paths, Policy 2. i.)

5.11 ACCESS AND PATHS

Explanation: In recognition of the wāhi tapu status, respect for tupuna and for tikanga the public and visitors to the reserve are encouraged to use the network of paths instead of wandering over the reserve.

Where possible an all-weather accessible path will be provided but due to the steepness of the reserve and numerous gullies running down the site it may not be possible to have a fully accessible path linking the main areas of the reserve. For example the slope of the reserve is too steep in places to have a 1:12 slope accessible for wheelchairs and steps will be required to link the Beach Road entrance up to the Ōnuku Road entrance.

People visiting the Britomart memorial or walking along Ōnuku Road near the intersection of Stanley Place from Akaroa, may wish to enter the reserve from these locations. Informal entrances are proposed at both of these locations, which will link up to the path system within the reserve. Note: vehicle parking is discouraged near the junction of Stanley Place and Ōnuku Road due to the limited sight lines and narrow road verges. Directional signs will direct visitors to the Ōnuku Road car park (on the capped landfill site) in the reserve.

Objective: To provide two formal nga ngūtu (entrance ways) into the reserve and a path network system around the reserve, which will link up with two informal pedestrian entrances to the reserve.

Policies:

1. To have two formal entrances to the reserve; one from Beach Road next to the Immigration Barracks building and the other from the top car park off Ōnuku Road. Both entrances are to have information signs and nga ngūtu (gateway) structures to inform visitors of the historic and cultural information associated with the reserve.
2. To have two informal entrances into Takapūneke Reserve primarily for pedestrians entering the reserve from Britomart memorial and the corner of Stanley Place and Ōnuku Road
3. To create a path network within the reserve:
 - i. Entrance paths: a central path linking the Beach Road entrance (adjacent to the Immigration Barracks building), to the entrance at the top of the reserve, off the top car park at Ōnuku Road. Due to the steepness of the site steps may be required in places. This path is not recommended for disabled users due to its steepness and steps.
 - ii. A path linking the Britomart Monument to Stanley Place through Takapūneke Reserve to the corner of Ōnuku Road and Stanley Place (future location for Pou, signage and seat). This path is to continue within the reserve to the top car park off Ōnuku Road. If possible a fully accessible all weather path for disabled users should be constructed.
 - iii. A second path is to lead from the Britomart Monument through Takapūneke Reserve, above Beach Road and past the back of the Red House to join the main central path that links Beach Road car park with the top car park off Ōnuku Road. If possible a fully accessible all weather path

for disabled users should be constructed, although it may be too steep where it joins the central path.

- iv. An unsealed path branching off the central path and leading south across the gully to the southern open grass clearing below Ōnuku Road. This path is not recommended for disabled users due to its steepness and steps.



Immigration Barracks next to Beach Road

5.12 BUILDINGS, FURNITURE AND STRUCTURES

Explanation: The Immigration Barracks is the only remaining building on Takapūneke Reserve (the Red House is not considered to be part of the reserve at this time). The Immigration Barracks has historic significance and the Takapūneke Conservation Report provides a section on the building with policies for restoration work. The following policies have been summarised from the Conservation Report. The Conservation Report should be consulted before considering any work to the Immigration Barracks.

The Immigration Barracks could be used for educational, wānanga (learning) and training purposes such as courses on the Treaty of Waitangi and the cultural history of Takapūneke Reserve.

The only other type of building that may be considered in the future and situated just outside the reserve could be a public toilet. A suitable location could possibly be adjacent or within the grounds of the Akaroa Sewerage Treatment Plant.

Any structures proposed on Takapūneke Reserve will require prior consent from Ōnuku Rūnanga and the Council, such as signs, furniture, Pou and entrance features.

Objective: To provide and maintain existing buildings, and to provide and maintain furniture and structures that are culturally and environmentally sensitively designed and complement the natural rural location.

Policies:

1. To retain the former Immigration Barracks building in its present location within the reserve.
2. To consult with Heritage NZ, Akaroa Museum, Akaroa Civic Trust, the Takapūneke Conservation Report and the City Council's Heritage Advisor on any proposed plans to alter, replace or change either the interior or exterior of the Immigration Barracks. For example if water, wastewater, electricity or toilets were to be installed in the building, or the colours of the building changed if it were to be repainted, consultation would be required.
3. To maintain and retain structural exterior of the Immigration Barracks, such as weatherboards and trim, and replace internal and external items recently added that do not match the original form, such as doors and linings.
4. To sympathetically adapt the interior of the immigration barracks for education and information purposes while maintaining the cultural heritage fabric of the building.
5. To consider a proposal to incorporate public toilets (if possible and desirable) within the interior of the Immigration Barracks or as an addition to the rear of the building providing any addition is designed to retain the character and style of the original building. Any addition is to be date stamped.
6. To locate a public toilet, if not within or as an addition to the Immigration Barracks, on the legal road adjoining Takapūneke Reserve or adjacent or within the grounds of the Akaroa Sewerage Treatment Plant.
7. To prohibit any new buildings being built or placed within Takapūneke Reserve, either temporary or permanent.
8. All new structures and site furniture including interpretation elements, seats, signs and fences shall be sympathetic to the heritage values, natural setting and rural character of the area. The location of any such items must be approved by the Co-Governance Group for Takapūneke Reserve.

5.13 ŌNUKU LANDFILL SITE - CAPPED

Explanation: The landfill site was completed and capped in 1999. Leachate from the landfill is piped to the sewage treatment plant. The large flattish surface of the landfill site is ideal for a car park with an entrance off Ōnuku Road. The capped surface of the landfill is not to be damaged or penetrated. Any fence, structures or plantings around the car park must be outside the area of the capped landfill site.

The capped landfill site is a Hazardous Activities and Industries List (HAIL) site, which is land identified as being potentially contaminated. The Council has further information for any development work in this area that will need to meet all health and safety precautions for working in a HAIL site.

Objective: To develop a car park on top of the capped and closed landfill site, accessed from Ōnuku Road.

Policies:

1. To retain the closed and capped landfill area as a future visitor car park for Takapūneke Reserve.
2. To monitor the leachate from the landfill site and take remedial action if any leachate should occur outside the designated area.
3. To develop a nga ngūtu formal entranceway into Takapūneke Reserve from the car park with appropriate signage and an entrance feature, if desirable.
4. To include in the reserve screen planting around the perimeter of the car park, to screen where possible the parked vehicles in the car park from the primary path in the reserve. Some view shafts from the car park across the reserve to the harbour should be retained. All plants must be outside the area of the capped landfill.
5. To regular monitor the pipe connections for breakages and spillage from the closed landfill site.



Takapūneke Reserve – Looking from Te Wahi Ao o Takapūneke to the flat capped area of the landfill site, proposed for a car park. Electricity power cables crossing the reserve.

5.14 INFRASTRUCTURE AND TECHNOLOGY

Explanation: Overhead power cables cross the south western part of Takapūneke Reserve. Visually the cables conflict with the rural, unbuilt nature of the reserve. It would be desirable to either remove or underground the over-head power cables from the reserve, if feasible. Either suggestion may not be possible due to costs or the issue of undergrounding the cables and traversing two gullies resulting in the insulated cables being within human reach as they cross the gully. Undergrounding the cables may also raise concerns or conflict with the wāhi tapu status of the reserve and archaeological concerns. All of these issues would need to be addressed if the proposal was to proceed.

Objective: To incorporate infrastructure and technology were possible, while respecting wāhi tapu, cultural, environmental and archaeological values of the reserve.

Policies:

1. To re-direct the existing above ground power and telephone lines and water reticulation from going through the reserve to outside the perimeter of the reserve, should the opportunity arise e.g. via the road network.
2. To restrict any additional power lines or infrastructure services going through the reserve.
3. To investigate if possible the undergrounding of any of the existing infrastructure services that go over the reserve without compromising or damaging the heritage or archaeological values of the site. An archaeological assessment shall be undertaken on the proposed route through the reserve before commencement of any work onsite.
4. To permit the placement of above ground water storage tank(s) to provide water for fire safety activities in consultation with Ōnuku Rūnanga and the Council.

5.15 CO-GOVERNANCE AND NATIONAL RESERVE STATUS

Explanation: The City Council and Ōnuku Rūnanga are both connected and committed to the Takapūneke Reserve, but in different ways. Takapūneke Reserve is significant to Ōnuku Rūnanga for the cultural heritage, tupuna and whakapapa connections. For the City Council Takapūneke Reserve is a Historic Reserve and the maintenance and future development of the reserve is on behalf of all the residents in the City and visitors to the area including the Ōnuku Rūnanga.

The future management and development of the Takapūneke Reserve affects both the Rūnanga and the Council. To ensure the interests of both parties are represented and considered, a Co-Governance Group with representatives from both organisations is being proposed for the future management and development of Takapūneke Reserve.

The City Council made a commitment in the Takapūneke Conservation Report to attain National Reserve status for Takapūneke Reserve. The Akaroa/Wairewa Community Board resolved at its meeting on 16 February 2015 to notify the Minister of Conservation of the intention to apply for National Reserve status for Takapūneke Reserve.

The Co-Governance Group will work with the adjoining neighbours to ensure they are consulted on any changes or developments in the reserve and they have an opportunity to comment and participate in any developments.

Objective: To establish a co-governance group for Takapūneke Reserve to provide guidance for the management and development of the reserve in accordance with the Takapūneke Reserve Management Plan.



Policies:

1. For the Christchurch City Council to make a formal application to the Minister of Conservation to apply for National Reserve status for Takapūneke Reserve as per the Reserves Act 1977 section 13.
2. To establish a Co-Governance Group once the Takapūneke Reserve Management Plan has been adopted by the City Council. The Co-Governance Group is to continue until Takapūneke Reserve has been declared a National Reserve in compliance with Section 13, Reserves Act 1977. Once Takapūneke Reserve has attained National Reserve status the future management structure of the reserve shall be in discussion with the Minister of Conservation or their representatives.
3. To establish a Co-Governance Group with a core number of equal representatives from Ōnuku Rūnanga and the City Council. The City Council representatives is to include an elected local Community Board member. Assistance may be requested from supportive groups or organisations when the core representatives believe these will be beneficial to the management of the reserve. The City Council would continue administrating the operation and management of the reserve.
4. To have the Terms of Reference for the Co-Governance Group endorsed by Ōnuku Rūnanga and the local Community Board.

5.16 THE RED HOUSE (CURRENTLY IN PRIVATE OWNERSHIP)

Explanation: The Reserve Management Plan has taken a slightly unusual step of including Objectives and Policies for a property that is in private ownership. This property is enclosed by Council owned Historic Reserve land that comprises Takapūneke Reserve. The site of the Red House would have been originally part of the Takapūneke trading site and Māori settlement before the massacre in 1830.

If the private property should become available to purchase it would be advantageous to the Council and Ōnuku Rūnanga if the site could be included within the area covered by the Takapūneke Reserve Management Plan. Should that possibility eventuate the following Objectives and Policies have been included to provide direction for the management of the area.

Objective: To include the area of the Red House within the Takapūneke Reserve Management Plan and retain the historic character of the house and garden representative of the original era of the property.

Policies:

1. To obtain if possible, the Red House should it become available to the City Council and/or Ōnuku Rūnanga as part of the area covered by the Takapūneke Reserve Management Plan as a venue for education, information, meetings and community based activities, including public toilets.

2. To request the Red House site is rezoned from Residential Banks Peninsula to Open Space Community Parks under the Christchurch District Plan should the property be obtained by the Christchurch City Council.
3. To maintain and retain the structural exterior of the Red House including the distinctive red colour.
4. To maintain and retain the external buildings within the boundary property of the Red House as part of the historic fabric of the site.
5. To vest the Red House as Historic Reserve under the Reserves Act 1977, in recognition of its cultural and historic significance to Takapūneke, should the City Council obtain the property.
6. To maintain the garden around the Red House and in particular the exotic plant species, with succession planting of exotic plant species in the garden should the property be obtained by the Council or Ōnuku Rūnanga.



Takapūneke Reserve – looking from Te Wahi Ao o Takapūneke towards Ōnawe – Views to be retained.

6 ISSUES

6.1 PROTECTING CULTURAL HERITAGE, WHAKAPAPA AND HISTORY

Takapūneke Reserve is rich in cultural heritage and history. This has been acknowledged with the classification of Historic Reserve (Reserves Act 1977) and the wāhi tapu status over the site.

There has always been an issue with the public unintentionally damaging artefacts or using the reserve for activities that would be disrespectful to Mana Whenua. There is also part of the reserve that has special significance to Mana Whenua, Tu Ahu Tahī - Park of Silence which has controlled access to the public for cultural reasons.

For these reasons the public have not been encouraged to visit Takapūneke Reserve. To many people the reserve would appear to be a rural paddock as it has been grazed by sheep for many years. There has been no development on the reserve that either identifies the area as a reserve or encourages the public to enter the area, such as paths, entrance signs or regularly maintained grassed areas.

There is an issue with the construction of paths, installation of seats, or any work that requires digging into the soil until appropriate areas can be identified where there will be no damage to artefacts, or the cultural heritage of the site. The Reserve Management Plan in conjunction with an archaeological assessment and an accidental discovery protocol will enable a landscape plan to be undertaken to identify suitable areas within the reserve for any development work.

The Takapūneke Reserve Management Plan will provide guidance and regulations around the development of the reserve to acknowledge, protect and manage any work taking in consideration the restrictions of the site as a cultural heritage site. The public will be encouraged to visit the reserve when an entranceway, signage, tracks and paths have been constructed to guide people around the site.

Takapūneke Reserve for many years has been generally unknown to the public, in particular:

1. The history and cultural significance
2. The role Takapūneke Reserve played in the Treaty of Waitangi
3. The cultural significance and the relationship between Takapūneke Reserve and the wider cultural landscape of the peninsula.
4. The history and cultural significance of the site until recently, has historically been unrecognized by Council resulting in a sewage treatment plant and landfill site being located on Takapūneke Reserve. The sewage treatment plant was located directly on an area that was the kāinga (village) and trading post of Te Maiharanuui, and destroyed an archaeological site.

6.2 RECREATION

Recreation activities with the exception of walking (and sitting) are not encouraged or permitted in Takapūneke Reserve. There has been an issue that if the reserve was promoted to the public as a Council reserve, without information on the reserves status or significance to Ōnuku Rūnanga, inappropriate recreational activities would unintentionally be carried out on the reserve.

The reserve is classified under the Reserves Act 1977 as a historic reserve due to its cultural heritage and status as a wāhi tapu site. Out of respect to Ngai Tahu and the special tikanga to Ōnuku Rūnanga, many activities and functions usually carried out on a Council owned public reserve cannot be undertaken on Takapūneke Reserve. The cultural heritage and archaeological significance of the reserve has been recognised and acknowledged by Heritage New Zealand and Akaroa Civic Trust.

Takapūneke Reserve is a wāhi tapu site and out of respect to the Mana Whenua, eating and drinking on the reserve is not permitted. Other than walking or resting on one of the seats in the reserve all other recreation facilities and activities are not permitted on this reserve, such as playgrounds, events, picnic areas and walking dogs.

A landscape plan and interpretation information are proposed in the Management Plan that will provide guidance to the development and use of the reserve.

6.3 VEGETATION AND LANDSCAPE

The Reserve Management Plan has highlighted the need to develop a landscape plan with the aim of reintroducing native plants eco-sourced from the local area. The reserve has been grazed by stock to maintain the grass and the gullies planted with exotic trees to stabilise the banks. The issue is now to reduce the areas grazed and to replace the exotic trees with natives through the guidance of the Reserve Management Plan.

Many of the gullies in the reserve were planted with fast growing exotic trees to stabilise the banks and slow down erosion in the 1980s. During this time only one of the gullies was fenced to restrict stock grazing and this has enabled native plants to regenerate, along with a few exotic weeds. The Management Plan is proposing to fell the exotic trees in the gullies, leaving the roots to hold the banks and under plant the gullies with native plants eco-sourced from the local area. The gullies would be fenced to keep stock out to allow the plants to establish.

The majority of the reserve is grazed by sheep to maintain the grass. The Management Plan is proposing a landscape plan is developed for the reserve. One of the main considerations for the landscape plan is to reduce the amount of area being grazed and to slowly re-introduce native tussock, shrubs and trees.

6.4 CAR PARKING

Vehicles driving and/or parking on the reserve would give rise to a cultural issue. This activity would be disrespectful to the Rūnanga as a wāhi tapu site. Public vehicles are not allowed on any Council reserves unless specific permission has been granted.

There is a closed and capped landfill site on the western side of Takapūneke Reserve. The cap of the landfill site cannot be pierced which restricts the development of the area for landscaping. However, the landfill site could be used as a car park with access from Ōnuku Road, providing any car barriers or fences are placed outside the landfill capped area.

Using the capped landfill site for a car park would provide a way for the public to park off the road while they visit the reserve. A car park on the capped landfill can be constructed on part of the reserve that has already been desecrated without the need to dig into or disturb any of the sacred areas in the reserve.

7 LONG-TERM PLAN (LTP) DISCLAIMER

No policy will be implemented as a project as recommended in the Reserve Management Plan unless the expenditure is provided for through the Long-Term Plan.

Some of the recommendations may be funded through bulk sums allocated for generic park operational and capital expenditure items.

8 RESOURCE INFORMATION

8.1 PURPOSE OF THE RESERVE

The reserves (Takapūneke, Green's Point and Beach Road Park) are classified as historic reserves under Section 18(1), Reserves Act 1977. The Act describes the purpose of historic reserves as:

Protecting and preserving in perpetuity such places, objects, and natural features, and such things thereon or therein contained as are of historic, archaeological, cultural, educational, and other special interest.

The Act under 18(2)(c) in particular states:

Where scenic, archaeological, geological, biological, or other scientific features, or indigenous flora or fauna, or wildlife are present on the reserve, those features or that flora or fauna or wildlife shall be managed and protected to the extent compatible with the principal or primary purpose of the reserve.



And section 18(2)(e) is also of relevance to Takapūneke, which states:

Except where the Minister otherwise determines, the indigenous flora and fauna and natural environment shall as far as possible be preserved providing that nothing in section (c) of this subsection shall authorise the doing of anything with respect to fauna or wildlife that would contravene any provision of the Wildlife Act 1953 or any regulations or Proclamation or notification under that Act, and nothing in this subsection shall authorise the reserve the doing of anything with respect to archaeological features in any reserve that would contravene any provision of [the Historic Places Act 1993].

8.2 LAND TENURE, LEGAL STATUS AND CLASSIFICATION

The following land parcels shown below are within the area referred to as Takapūneke Reserve. An Objective has been included in this Reserve Management Plan to extend the area known as Takapūneke Reserve (Lot 1 DP 76825) to include all of the three land parcels described below:

Takapūneke Reserve

On 9th April 2009 the area referred to as Takapūneke Reserve (Lot 1 DP 73274 - 9.6087 ha) was changed from a local purpose (historic) reserve to a historic reserve and notified in the New Zealand Gazette (Notice no. 2953, NZG no.48, 9 April 2009 page 1182).

| Legal description | Gazette Notice / Certificate of title | Classification | Area |
|-------------------|--|------------------|-----------|
| Lot 1 DP 76825 | NZ Gazette 9 April 2009 No. 48 page 1182 | Historic Reserve | 9.6087 ha |

Green's Point

On 12th May 2009 Christchurch City Council resolved that areas referred to as Green's Point (Lot 1 DP 7324 - 4.0611 ha) be declared a historic reserve under the Reserves Act 1977. This resolution was notified in the New Zealand Gazette (Notice no. 4671, NZG no.76, 28 May 2009, page 1797).

| Legal description | Gazette Notice / Certificate of title | Classification | Area |
|-------------------|---|------------------|-----------|
| Lot 1 DP 73274 | NZ Gazette 28 May 2009 No. 76 page 1797 | Historic Reserve | 4.0611 ha |

Beach Road Park



Beach Road Park (Lot 3 DP 73274 - 0.1741 ha) be declared a historic reserve under the Reserves Act 1977. This resolution was notified in the New Zealand Gazette (Notice no. 4671, NZG no.76, 28 May 2009, page 1797).

| Legal description | Gazette Notice / Certificate of title | Classification | Area |
|-------------------|---|------------------|-----------|
| Lot 3 DP 73274 | NZ Gazette 28 May 2009 No. 78 page 1797 | Historic Reserve | 0.1741 ha |

Note: the area referred to as Britomart Historic Reserve (Reserve 4266 (SO 6049) NZ Gazette notice 1980 21 NZGZ) has not been included in the area to be referred to as Takapūneke Reserve.

The unsealed road along the water's edge of Takapūneke is to remain as legal road. This road will form one of the main access ways to Takapūneke Reserve. A bus turnaround and car park are proposed along the currently unsealed road between the Immigration Barracks and sewage treatment plant.

8.3 PHYSICAL DESCRIPTION

8.3.1 Setting

Takapūneke Reserve is situated approximately 1.8 kms south-west of Akaroa township on Beach Road adjoining Akaroa Harbour. Ōnuku Road forms the western boundary to the reserve and to the south is rural private property.

Beach Road is a legal road that commences at Akaroa township and continues towards the mouth of Akaroa Harbour ending in front of the Akaroa Sewage Treatment Plant. The asphalt surface of the road stops at the entrance to the Red House and a single lane gravel road continues along the edge of the bay past Beach Road Park, Takapūneke Reserve and the Akaroa Sewage Treatment Plant. A stoney foreshore forms the Akaroa Harbour side of the gravel road, opposite to the reserves.

8.3.2 Site description

Takapūneke Reserve is located on one of the lower eastern volcanic slopes facing inwards to Akaroa harbour. The site is undulating with five gullies from Ōnuku Road running down through the reserve to join together forming a narrow wetland at the lowest point of the reserve, by the Immigration Barracks and Beach Road.

Some regenerating bush has started to become established in three of the gullies closest to Ōnuku Road. The gullies have been planted with poplars, pine and eucalyptus trees to stabilise the sides of the gullies. The remainder of the reserve is in grass and tussock, which is grazed by sheep.

8.3.3 Climate

The Akaroa climate is warm with an average temperature of 11.8 °C and an average precipitation of 985 mm. The driest month is usually February with 51 mm of rainfall and the

most precipitation is in July averaging 143 mm. The warmest month is January with an average temperature of 16.8 °C and July is the coldest month with an average temperature of 6.3 °C.

8.3.4 Buildings and facilities

The Immigration Barracks was shifted to Takapūneke in 1898 from the corner of Bruce Terrace and Rue Jolie in Akaroa. Although the building had the word “Immigration” painted on it, it was never used for immigration purposes.

The Immigration Barracks has been used for various purposes over the years and today is used by one of the local community groups. Refer to the *Takapūneke Conservation Report* Christchurch City Council 2012, for more information on the history of the building.

8.3.5 History

A Conservation Report was written for Takapūneke and adopted by the Christchurch City Council in 2012. The *Takapūneke Conservation Report* provides a comprehensive history of the Maori and Pākehā association with the site. The Report includes extensive research into Takapūneke obtained from a wide range of sources in an endeavour to provide an accurate history of the area. The Takapūneke Conservation Report is available on the Christchurch City Council website.

9 POLICY FRAMEWORK

9.1 POLICIES AND STRATEGIES

The Long Term Plan (LTP) is the Council’s planning document that sets out the activities and services, including management of parks and reserves the Council intends to provide for a period covering a minimum of 10 years.

Public Open Space Strategy 2010

Biodiversity Strategy 2008

Christchurch City Council’s Pest Plan

Canterbury Regional Pest Management Strategy 2011-2015

Christchurch District Plan (including Banks Peninsula District Plan) policy objectives

Land & Water Regional Plan 2016

Iwi Management Plan 2013

The District Plan provides a framework for the management of land use within the City, including the establishment of land use zones.



10 APPENDICES

Glossary

| | |
|---------------------|---|
| AHI KA | Occupation of ancestral land |
| HAPŪ | Sub-tribe |
| KAINGA | House, residence, village, settlement |
| KAITIAKITANGA | The exercise of guardianship, stewardship and sustainable management. |
| KARAKIA | Prayer, blessing. |
| KAWA | Rules of protocol and procedure |
| KI UTA, KI TAI | From source to sea |
| MAHINGA KAI | Cultivation |
| MANA | Integrity, status, prestige, dignity, influence, respect |
| MANA WHENUA | Customary authority; those who have customary authority |
| MANA MOTUHAKA | Autonomy |
| MANU | Birds |
| MĀTAURANGA | Knowledge |
| MAURI | Life force or essence inherent in all things, both animate and inanimate as well as metaphysical or metaphorical |
| MOKOPUNA | Grandchild |
| NGĀ NGUTU | Gateway, entrance |
| PAPATŪĀNUKU | Mother earth |
| POU | Upright post, pole in ground |
| RANGATIRA | Chief |
| RONGOĀ | Medicinal qualities |
| RŪNANGA | Gathering, assembly |
| TAONGA | Prized possessions, treasures |
| TE REO MĀORI | Maori language |
| TIKANGA | Customary values and practices |
| TINO RANGATIRATANGA | Sovereignty, used in article 2 of the Treaty of Waitangi that refers to full chieftainship, authority and self-determination over the lands and customary resources and valuable treasures of the individual Ngāi Tahu and their whanau and hapū wherever they may exist. |
| TUPUNA | Ancestor, grandparent |
| TAKIWĀ | Area, Space, Time Place |
| TU AHU TAHI | Ones scared place |
| WĀHI TAPU | Sacred places and things |
| WĀHI TAONGA | Places and things treasured and valued |
| WAIKUA | The spiritual essence, and soul of all things that exist |
| WĀNANGA | Learning |
| WHAKAPAPA | The genealogy of a person and all things that exist gives effect to mana, mauri, wairua and tino rangatiratanga |