



TO: Barker and Associates  
CC: Waterfall Park Developments  
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FROM: Ailsa Cain, [REDACTED]

## SUMMARY OF IWI MANAGEMENT PLANS

### OVERVIEW

This memo provides a high-level summary for the Fast-track Approvals Act 2024, specifically s. 5(1)(h)(2)(vii) of Schedule 5, of the two iwi management plans (**IMPs**) relevant to the Ayrburn Screen Hub. The project area is in the Kāi Tahu takiwā.

Please note that this memo does not supersede mana whenua derived reports and advice. This memo is to be read alongside any views or analysis by Papatipu Rūnaka and their environmental entities regarding the interpretation and application of IMPs policies in relation to the Ayrburn Screen Hub (see Appendix 3 of the draft Cultural Impact Assessment, July 2025).

### KĀI TAHU

Kāi Tahu is the collective of the individuals who descend from the whakapapa of Kāi Tahu, Kāti Māmoe and Waitaha. The takiwā over which Kāi Tahu holds rakatirataka extends more than 80 percent of Te Waipounamu and has been statutorily recognised by the Crown. The boundary extends from Te Parinui o Whiti on the east coast to Kahurangi Point on the west coast and southward inclusive of Rakiura and the sub-Antarctic Islands.

The seven Papatipu Rūnaka who have shared interests in the Queenstown Lakes district are:

- Te Rūnaka o Moeraki, based in Moeraki
- Kāti Huirapa ki Puketeraki, based in Karitane
- Te Rūnaka o Ōtākou, based on the Otago Peninsula
- Waihōpai Rūnaka, based in Invercargill
- Te Rūnaka o Awarua, based in Bluff
- Te Rūnaka o Ōraka-Aparima, based in Riverton
- Hokonui Rūnaka, based in Gore.

The seven Papatipu Rūnaka have two mandated environmental entities: Te Ao Mārama Inc. based in Invercargill and Aukaha based in Dunedin. These environmental entities have different mandates and financial structures, and work on behalf of the Papatipu Rūnaka on Resource Management Act 1991 and Local Government Act 2004 matters.

## IWI MANAGEMENT PLANS

Two IMPs cover the Queenstown Lakes District and project area:

- [Te Tangi a Tauira \(Te Tangi\)](#), administered by Te Ao Mārama on behalf of Papatipu Rūnaka.
- [Kāi Tahu ki Otago Resource Management Plan \(KTKO\)](#), administered by Aukaha on behalf of Papatipu Rūnaka.

Both IMPs aim to uphold the rakatirataka and kaitiakitaka of Kāi Tahu and are based on ki uta ki tai. They promote early and meaningful engagement and the use of mana whenua lead assessments and protocols. However, in the articulation of these principles and approaches, KTKO is more technical and spatially detailed, while Te Tangi is more values-based and thematic.

	Kāi Tahu ki Otago 2005 IMP	Te Tangi a Tauira 2008 IMP
<i>Geographic Focus</i>	Otago Region	Murihiku (incl. Southland and parts of Otago)
<i>Papatipu Rūnaka</i>	Te Rūnanga o Moeraki, Kāti Huirapa ki Puketeraki, Te Rūnanga o Ōtākou, Hokonui	Kā Papatipu Rūnaka o Awarua, Ōraka-Aparima, Hokonui, Waihōpai
<i>Structure</i>	Catchment-based chapters (e.g. Waitaki, Taieri, Otago Harbour)	Thematic sections (e.g. water, biodiversity, energy, waste)
<i>Policy Style</i>	Detailed, location-specific policies	Broader thematic policies with emphasis on values and outcomes
<i>Cultural Emphasis</i>	Strong focus on landscape narratives, place names, and creation stories	Strong emphasis on intergenerational wellbeing, taonga species, and community resilience
<i>Implementation Tools</i>	Statutory Acknowledgements, Tōpuni, Nohoaka sites, Resource Inventory	Cultural Indicators, Monitoring Frameworks, Advocacy for co-management
<i>Tone and Language</i>	Formal, policy-driven with structured objectives and actions	Narrative-rich, poetic, and community-focused

Te Tangi also includes a climate change chapter. In 2018, Te Rūnanga o Ngāi Tahu released its climate change strategy, [He Rautaki mō te Huringa o te Āhuarangi](#). The purpose of the climate change strategy is to:

*'create Ngāi Tahu responses to the risks and opportunities presented by climate change, referencing the entire tribal structure, so that iwi, hapū and whānau aspirations can be met in a changing world, mō tātou, ā, mō kā uri ā muri ake nei – for us and our children after us.'*

## Intent and Outcomes

The intent and outcomes sought in both IMPs are compatible and complementary and should not be interpreted as contrary or conflicting. Read together, they provide a holistic approach that, for various reasons, have drawn on specific issues and experiences and addressed them accordingly.

### Te Tangi a Tauira

The overall intent of Te Tangi is to provide a comprehensive, culturally grounded framework for natural resource and environmental management that reflects the values, rights, and responsibilities of Kāi Tahu ki Murihiku. Te Tangi is designed to guide decision-making by iwi, local authorities, and other stakeholders in a way that upholds kaitiakitaka, tino rakatirataka, and the principles of the Treaty of Waitangi.

Te Tangi has interwoven cultural, social, economic, and wellbeing outcomes, summarised as:

- Empower Ngāi Tahu ki Murihiku to actively participate in environmental policy and planning.
- Integrate Ngāi Tahu values into local and regional resource management frameworks.

- Protect and enhance natural and cultural resources for current and future generations.
- Sustainable development aligned with ki uta ki tai.
- Te Tangi as a living document that evolves with environmental, legislative, and cultural contexts.

## Kāi Tahu ki Otago

The overall intent of KTKO is to provide a comprehensive framework for the sustainable management of natural, physical, and historic resources in the Otago region, guided by the cultural values, traditions, and legal rights of Kāi Tahu ki Otago.

Key outcomes include:

- Recognition of Kāi Tahu authority and ensuring that Kāi Tahu cultural values are integrated into resource management decisions.
- Promoting the philosophy of ki uta ki tai, emphasising interconnected catchment-based management.
- Protecting the mauri of ecosystems.
- Safeguarding wāhi tapu, mahika kai, and cultural landscapes.
- Sustainable use of resources and encouraging efficient irrigation, wetland restoration, and native species protection.
- Mechanisms for consultation, cultural assessments, and ongoing review.

## Subdivision and Development

The policies for subdivision and development are principally outlined in:

- **Te Tangi** – sections 3.5.7 Subdivision and Development and 3.5.8 Earthworks
- **KTKO** – Chapters 5 Otago Region Te Rohe o Otago and Chapter 10 Clutha/Mata-au Catchments Te Riu o Mata-au

The policies seek:

- a holistic, ki uta ki tai, approach to water and land management (e.g. land use, water, discharge) and consideration of cultural values, visual amenity, water needs, wastewater treatment, landscaping, and building platform locations.
- protect the mauri and the natural character of the land and waterbodies.
- the use of native planting and riparian margins for restoration and the wellbeing of the waterways and soil.
- matching land use with land capability.
- minimisation of visual impacts, especially near marae and wāhi tapu, and where they could detract from ridgelines and prominent landscapes.
- access along lakeshores and riverbanks.

Both IMPs require cultural impact assessments where development may affect significant sites and accidental discovery protocols for earthworks.

## Water Management

The policies for water are principally outlined in:

- **Te Tangi** – sections 3.1 Climate Change and 3.5 (multiple subsections starting at 3.5.10)
- **KTKO** – section 5.3 Wai Māori and Chapter 10 Clutha/Mata-au Catchments Te Riu o Mata-au

Consideration should also be given to the Whakatipu-wai-māori and Mata-au/Clutha River statutory acknowledgements in the Ngāi Tahu Claims Settlement Act 1998 when assessing these policies.

The policies seek:

- that water is managed holistically, recognizing the interconnectedness of freshwater, land, and ecosystems.
- protection of the mauri of water and recognition that it is central to all Kāi Tahu decision-making.
- the highest possible standard of water quality that reflects the natural state of the area.
- prevention of contamination from land use, discharges, and development, including the minimisation of sedimentation and contamination during works.
- the use of native planting and riparian margins for the wellbeing and protection of waterways.
- water is safe for mahika kai, consumption, and cultural use.

Both IMPs require that for all water-related activities, appropriate cultural assessments and monitoring be undertaken on the impacts of those activities on cultural values. They also oppose the cross-mixing of waters and direct disposal of effluent to water.

Ngā mihi



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