

# **SCHEDULE 6.10. NGAI TAHU CLAIMS SETTLEMENT ACT 1998 - STATUTORY ACKNOWLEDGEMENT OF AREAS OF SPECIAL SIGNIFICANCE TE RUNANGA O NGAI TAHU**

## **6.10.1. PREAMBLE**

The Crown, through the Ngai Tahu Claims Settlement Act 1998 has acknowledged a number of areas in the Clutha District that have special significance to Ngai Tahu. This acknowledgement recognises Ngai Tahu's cultural, spiritual, historic, and traditional association with these areas.

These areas and Ngai Tahu's association with them are listed in clause 6.10.5 below. It should be noted that this Schedule does not identify all sites that are of significance to Ngai Tahu in terms of the Resource Management Act. Consultation in respect of other areas and resources of importance to Ngai Tahu will continue to be required.

## **6.10.2. PURPOSE OF THE STATUTORY ACKNOWLEDGEMENT**

The purpose of statutory acknowledgements (as set out in Section 215 of the Ngai Tahu Claims Settlement Act 1998) are as follows:

- (a) To require that Clutha District Council forwards summaries of resource consent applications to Te Runanga o Ngai Tahu for activities that may impact on the statutory areas.
- (b) To require that the Clutha District Council, the Historic Places Trust, or the Environment Court, as the case may be, have regard to the areas so acknowledged.
- (c) To empower the Minister responsible for the area acknowledged or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided for by Section 212 of NTLSA;
- (d) To enable Te Runanga o Ngai Tahu and any member of Ngai Tahu Whanui to cite this statutory acknowledgement as evidence of the association of Ngai Tahu to the area acknowledged as provided for by Section 211 of the Ngai Tahu Claims Settlement Act 1998.

## **6.10.3. COUNCIL'S FUNCTIONS IN RELATION TO STATUTORY AREAS**

In addition to the duties listed in 6.10.2 above, the Clutha District Council must also have regard to the statutory acknowledgement relating to a statutory area:

- (a) In forming an opinion pursuant to Section 93(1)(e) of the Resource Management Act 1991 as to whether Te Runanga o Ngai Tahu is a person who is likely to be directly affected by an application for activities within, adjacent to, or impacting directly on the statutory area:
- (b) In forming an opinion pursuant to Section 94(1)(c)(ii) of the Resource Management Act 1991 as to whether Te Runanga o Ngai Tahu is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area:

- (c) In satisfying itself pursuant to Section 94(1)(b) of the Resource Management Act 1991 as to whether Te Runanga o Ngai Tahu is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
- (d) In forming an opinion pursuant to Section 94(3)(c) of the Resource Management Act 1991 as to whether Te Runanga o Ngai Tahu is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

#### **6.10.4. LIMITATIONS ON THE EFFECT OF THE STATUTORY ACKNOWLEDGEMENT**

Except as expressly provided for by Sections 208 to 211, 213 and 215 of the Ngai Tahu Claims Settlement Act 1998 (as acknowledged in Clause 6.10.2 and 6.10.3 above):

- (a) This statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and
- (b) Without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser weight to Ngai Tahu's association with the statutory acknowledgement area than that person or entity would give under the relevant statute, regulation, or bylaw, if the statutory acknowledgement did not exist.
- (c) This statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement except as expressly provided in this Act.
- (d) This statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to any statutory acknowledgement area, except as expressly provided in this Act.

#### **6.10.5. AREAS ACKNOWLEDGED BY THE CROWN UNDER THE NGAI TAHU CLAIMS SETTLEMENT ACT 1998 IN THE CLUTHA DISTRICT**

##### **6.10.5.1. STATUTORY AREA - KURAMEA (LAKE CATLINS)**

###### **LOCATION**

The Statutory area to which this statutory acknowledgement applies is the lake known as Kuramea (Lake Catlins), the location of which is shown on Allocation Plan MD 134 (SO 24728).

This area is located on the following Clutha District planning maps:

U40 (Newhaven); U44 (Pounawea); H46C; H47A.

###### **NGAI TAHU ASSOCIATION WITH KURAMEA**

Kuramea is the traditional name for the waterway now known as Catlins Lake.

The lake and estuary were significant sources of mahinga kai, supporting a number of nohoanga (settlements) in the vicinity. Tuna (eels), inaka (whitebait), tuaki (cockles), pupu (mudsnails), pipi and flatfish were taken from Kuramea. The lake was also a source of raranga (weaving) materials including harakeke and paru (mud used in dyeing).

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Kuramea, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngai Tahu today.

As a result of this history of use, there are a number of wahi taonga within the wetland area, including middens and other evidence of occupation. These are important as places holding the memories of Ngai Tahu tupuna. In particular, a number of archaeological finds within the wetlands confirm the area's history as a wake (canoe) building area.

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

#### 6.10.5.2. STATUTORY AREA - MATA-AU (CLUTHA RIVER)

##### LOCATION

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The statutory area to which this statutory acknowledgement applies is the river known as Mata-au (Clutha River), the location of which is shown on Allocation Plan MD 122 (SG 2472 7). (See attached location map).

The Mata-au (Clutha River) passes through the following planning maps;

G44D; G45B; G45D; H45C; H46A; H46C; and the planning maps for Beaumont, Tuapeka Mouth, Clydevale, Balclutha and Kaitangata.

##### NGAI TAHU ASSOCIATION WITH THE MATA-AU

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The Mata-au River takes its name from a Ngai Tahu whakapapa that traces the genealogy of water. On that basis, the Mata-au is seen as a descendant of the creation traditions. For Ngai Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngai Tahu as an iwi.

On another level, the Mata-au was part of a mahinga kai trail that led inland and was used by Otakou hapu including Ngati Kuri, Ngati Ruahikihiki, Ngati Huirapa and Ngai Tuahuriri. The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the river, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngai Tahu today.

The river was also very important in the transportation of pounamu from inland areas down to settlements on the coast, from where it was traded north and south. Thus there were numerous tauranga waka (landing places) along it. The tupuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The river was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continue to be held by whanau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

The Mata-au is where Ngai Tahu's leader, Te Hautapunui o Tu, established the boundary line between Ngai Tahu and Ngati Mamoe. Ngati Mamoe were to hold mana (authority) over the lands south of the river and Ngai Tahu were to hold mana northwards. Eventually, the unions between the families of Te Hautapunui o Tu and Ngati Mamoe were to overcome these boundaries. For Ngai

Tahu, histories such as this represent the links and continuity between past and present generations, reinforce tribal identity, and document the events which shaped Ngai Tahu as an iwi.

Strategic marriages between hapu further strengthened the kupenga (net) of whakapapa, and thus rights to travel on and use the resources of the river. It is because of these patterns of activity that the river continues to be important to runanga located in Otago and beyond. These runanga carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te Runanga o Ngai Tahu.

Urupa and battlegrounds are located all along this river. One battleground, known as Te Kauae Whakatoro (downstream of Tuapeka), recalls a confrontation between Ngai Tahu and Ngati Mamoe that led to the armistice established by Te Hautapunui o Tu. Urupa are the resting places of Ngai Tahu tupuna and, as such, are the focus for whanau traditions. These are places holding the memories, traditions, victories and defeats of Ngai Tahu tupuna, and are frequently protected by secret locations.

The mauri of Mata-au represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngai Tahu Whanui with the river.

#### 6.10.5.3. STATUTORY AREA - POMAHAKA RIVER

##### LOCATION

The statutory area to which this statutory acknowledgement applies is the river known as Pomahaka, the location of which is shown on Allocation Plan MD 12 (SO 24726). (See attached location map).

The Pomahaka River passes through the following planning maps:

F43B; F44B; F44D; G43A; G43C; G44A; G44C; G45A; G45B; G45C; G45D.

##### NGAI TAHU ASSOCIATION WITH THE POMAHAKA RIVER

The Pomahaka was an important mahinga kai for Ngati Mamoe and Ngai Tahu kainga (settlements) in the Catlins and Tautuku areas. The river was particularly noted for its kanakana (lamprey) fishery. Other mahinga kai associated with the river included weka and other manu (birds).

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Pomahaka, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngai Tahu today.

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

#### 6.10.5.4. STATUTORY AREA - THE NUGGETS

##### LOCATION

The statutory area to which this statutory acknowledgement applies is the area known as Tokata (The Nuggets), as shown on Allocation Plan MS 10 (SO 24699). (See attached location map).

This area is located on the following planning map: H46C

## NGAI TAHU ASSOCIATION WITH TOKATA

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The creation and shaping of Tokata and the surrounding coastline relates in time to Te Waka o Aoraki, and the subsequent efforts of Tu Te Rakiwhanoa. The name Tokata is a reference to the Nuggets, however, the individual nuggets also carry their own names: Te Ana Puta has a cave in it, Pae Koau is frequented by shags, three small nuggets on the north side are known collectively as Makunui and support a large seal colony, while the nugget furthest out to sea is Porokaea. The hill on which the lighthouse stands is known to Ngai Tahu as Taumata o Te Rakipokia, and a cave on the north side of this hill is Te Ana o Katiwairua. For Ngai Tahu, such traditional names and their associated histories reinforce tribal identity and solidarity, and continuity between generations, and document the events that have shaped the environment of Te Wai Pounamu and Ngai Tahu as an iwi.

The great explorer Rakaihautu passed by this area of the Otago coast on his journey northward, and the area was subsequently visited and occupied by Waitaha, Ngati Mamoe and Ngai Tahu in succession, who through conflict and alliance, have merged in the whakapapa (genealogy) of Ngai Tahu Whanui. This area of the Otago coast has many reminders of the uneasy relationships that once existed between Ngati Mamoe and Ngai Tahu. Skirmishes between the two iwi occurred intermittently just to the north. However, one battle occurred within the area referred to as Tokata after which some of the fallen were cooked. As a result of this activity, this area is now a wahi tapu. Such wahi tapu are the resting places of Ngai Tahu tupuna (ancestors) and, as such, are the focus for whanau traditions. These are places holding the memories, traditions, victories and defeats of Ngai Tahu tupuna, and are frequently protected by secret locations.

Tokata is a significant physical marker on the South Otago coast, with waka (canoes) voyaging south and north, or out to sea on fishing expeditions utilising it as a bearing marker. It also acted as a pointer to the safe tauranga waka (landing place) in Kaimataitai Bay, just to the north. The tupuna had an intimate knowledge of navigation, sea routes, safe harbours and landing places, and the locations of food and other resources on the coast. Tokata therefore formed an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whanau and hapu and is regarded as taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the land and sea. Tokata also marks the south-eastern boundary of the Otakou Sale Deed area, marked out in 1844.

A variety of mahinga kai (principally kaimoana-seafood) is available at Tokata. The extensive rocky intertidal zone provides paua, kutai (mussels) and koura (crayfish) in abundance. The fur seal, leopard seal and sea lion all rest here, with their pups forming a ready source of kai in days gone by. Gull eggs, koau (shags) and titi (muttonbirds) were also harvested in the area. An excellent rimurapa (kelp) resource was utilised for making poha (storage bags), capable of preserving the titi for up to two years. Excellent fishing grounds seaward of Tokata supplied the resources of the coast.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the land and sea, the relationship of people with the coastline and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngai Tahu today.

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

### 6.10.5.5. STATUTORY AREA - WAIHOLA/WAIPORI WETLAND

#### LOCATION

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The statutory area to which this statutory acknowledgement applies is the Wetland known as Waihola/Waipori, the location of which is shown on Allocation Plan MD 55 (SO 24721). (See attached location map).

This area is 'located on the following planning maps:

U58; U59; H45B

#### NGAI TAHU ASSOCIATION WITH WAIHOLA/WAIPORI

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The Waihola/Waipori wetlands were once one of the most significant food baskets in the Otago region, and featured in the seasonal activity of the coastal settlements as far away as the Otago Peninsula and harbour area, Purakanui and Puketeraki. The wetlands were once much larger in water area and deeper than at present, connected by a labyrinth of waterways and having a gravel bed which has now been overlaid by silt and mud.

The names Waihola/Waipori are likely of Waitaha derivation, with 'hola' being the Waitaha form of 'hora' meaning flat, spread out or widespread. Waipori may in fact be a misrecording of Waipouri, which is used in many older manuscripts, being a reference to the dark, tanin-stained water the wetland receives from Waipori River, a heavily wooded catchment.

The Waihola/Waipori area was visited and occupied by Waitaha, Ngati Mamoe and Ngai Tahu in succession, who through conflict and alliance, have merged in the whakapapa (genealogy) of Ngai Tahu Whanui. The wetland supported a number of pa within its environs and nearby. For example, Whakaraupuka, the pa of the Ngati Mamoe chief Tukiauau was located in the area now known as Sinclair Wetlands, although Tukiauau eventually relocated further to the south as the southward movement of his Ngai Tahu foes became uncomfortably close.

There were also many nohoanga (temporary campsites) located within the complex, used by food gathering parties which would travel to the lakes and camp on the fringes for two to three days to gather kai; to eel, hunt water fowl and gather flax. There were also permanent or semi-permanent settlements located in a number of locations around the lakes, some on islands in the wetlands system.

A number of other settlements further afield were also dependent on the mahinga kai resources of Waihola/Waipori for sustenance, including Tu Paritaniwha Pa near Momona, Omoua Pa above Henley, Maitapapa (Henley area), the kaik south of Henley and Takaaihitau near the old Taieri Ferry bridge, in addition to other settlements adjacent to the Taieri River up and downstream of the wetlands. Otakou and Puketeraki hapu would also make seasonal visits to gather resources and strengthen and maintain the kupenga (net) of whakapapa on which their rights to use those resources were based.

There is an account which tells of a sudden flood which required people trapped on the bank at a place called Whakaraupo, on the network of waterways that link Waihola with Waipori, to hastily construct a mokihi out of raupo to reach safety. A meeting place was opened here in 1901 by the locals, the house was named Te Waipounamu.

For Ngai Tahu, histories such as these reinforce tribal identity and solidarity and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngai Tahu as an iwi.

Waihola/Waipori was a key mahinga kai resource for Ngai Tahu based along the Otago coastal region, where an abundance of tuna (eel), inaka (whitebait), patiki (flounder) and other indigenous fish were available. Waterfowl and fibre resources such as harakeke and raupo were also easily accessible from the wetlands. Spearing, setting hinaki and nets, and bobbing for eel were regular activities on the wetlands in the season. The gathering of young ducks in the moult, and the catching of herons, pukeko and other birds supplemented the broad range of kai available from the wetlands.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Waihola/Waipori, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngai Tahu today.

The attractiveness of Waihola/Waipori as a mahinga kai was enhanced by their accessibility. With the direct link to the Taieri River, access via the Taieri to villages on the banks of the Taieri River,

upstream and down, and access by waka to the coast and northward to Otakou, kai and other resources gathered from the wetlands could be transported back to these home bases with relative ease.

The tupuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the wetlands. Knowledge of these trails continues to be held by whanau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the wetlands.

Because of the long history of use of Waihola/Waipori as a mahinga kai, supporting permanent and temporary settlements, there are numerous urupa, wahi tapu and wahi taonga associated with the wetlands. These are all places holding the memories, traditions, victories and defeats of Ngai Tahu tupuna, and are frequently protected by secret locations. Urupa are the resting places of Ngai Tahu tupuna and, as such, are a particular focus for whanau traditions.

The mauri of Waihola/Waipori represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngai Tahu Whanui with the wetlands. The wetlands represent, in their resources and characteristics, a strong element of identity for those who had manawhenua (tribal authority over the area) whose tupuna were nurtured on the food and resources of the wetlands for generations.

#### 6.10.5.6. STATUTORY AREA - TE TAI O ARAI TE URU (OTAGO COASTAL MARINE AREA)

##### LOCATION

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The statutory area to which this statutory acknowledgement applies is Te Tai o Arai Te Uru (the Otago Coastal Marine Area), the Coastal Marine Area of the Moeraki, Dunedin Coastal and Molyneux constituencies of the Otago region, as shown on SO Plans 24250, 24249, and 24252, Otago Land District and as shown on Allocation Plan NT 505 (SO 19901). (See attached location map).

This area falls within the jurisdiction of the Otago Regional Council however many of the resources and landmarks referred to are located on the landward side of the Coastal Marine Area which is under the jurisdiction of district councils. Furthermore activities on land adjacent to the Coastal Marine Area can impact on the values of the Coastal Marine Area and therefore Clutha District Council must have regard to the statutory acknowledgement for this area.

This area includes the entire length of the Clutha District coastline.

##### NGAI TAHU ASSOCIATION WITH TE TAI O ARAI TE URU

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The formation of the coastline of Te Wai Pounamu relates to the tradition of Te Waka o Aoraki, which foundered on a submerged reef, leaving its occupants, Aoraki and his brothers, to turn to stone. They are manifested now in the highest peaks in the Ka Tiritiri o Te Moana (the Southern Alps). The bays, inlets, estuaries and fiords which stud the coast are all the creations of Tu Te Rakiwhanoa, who took on the job of making the island suitable for human habitation.

The naming of various features along the coastline reflects the succession of explorers and iwi (tribes) who travelled around the coastline at various times. The first of these was Maui, who fished up the North Island, and is said to have circumnavigated Te Wai Pounamu. In some accounts the island is called Te Waka a Maui in recognition of his discovery of the new lands, with Rakiura (Stewart Island) being Te Puka a Maui (Maui's anchor stone). A number of coastal place names are attributed to Maui, particularly on the southern coast.

The great explorer Rakaihautu travelled overland along the coast, identifying the key places and resources. He also left many place names on prominent coastal features. Another explorer, Tamatea, sailed along the Otago coast in the waka Takitimu. After the waka eventually broke its back off the

coast of Murihiku, Tamatea and the survivors made their way overland back to the North Island, arriving at the coast by the place Tamatea named O-amaru (Oamaru).

Place names along the coast record Ngai Tahu history and point to the landscape features which were significant to people for a range of reasons. For example, some of the most significant rivers which enter the coastal waters of Otago include: Waitaki, Kakaunui, Waihemo (Shag), Waikouaiti, Kaikarae (Kaikorai), Tokomairiro, Mata-au (Clutha), Pounawea (Catlins). Estuaries include: Waitete (Waitati), Otakou (Otago), Makahoe (Papanui Inlet), Murikauhaka (Mate-au and Koau estuaries), Tahaukupu (Tahakopa estuary), Waipatiki (Wapati Estuary). Islands in the coastal area include Okaihe (St Michaels Island), Moturata (Tairi Island), Papanui, Matoketoke, Hakinikini, and Aonui (Cooks Head).

Particular stretches of the coastline also have their own traditions. The tradition of the waka (canoe) Arai Te Uru and its sinking at the mouth of the Waihemo (Shag River) has led to the coastal area of Otago being known as Te Tai o Araiteuru (the coast of Arai Te Uru). Accounts of the foundering, the wreckage, and the survivors of this waka are marked by numerous landmarks almost for the length of the Otago coast. The boulders on Moeraki coast (Kai Hinaki) and the Moeraki pebbles are all associated with the cargo of gourds, kumara and taro seed which were spilled when the Arai Te Uru foundered.

For Ngai Tahu, traditions such as these represent the links between the cosmological world of the gods and present generations. These histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngai Tahu as an iwi.

Because of its attractiveness as a place to establish permanent settlements, including pa (fortified settlements), the coastal area was visited and occupied by Waitaha, Ngati Mamoe and Ngai Tahu in succession, who, through conflict and alliance, have merged in the whakapapa (genealogy) of Ngai Tahu Whanui. Battle sites, urupa and landscape features bearing the names of tupuna (ancestors) record this history. Prominent headlands, in particular, were favoured for their defensive qualities and became the headquarters for a succession of rangatira and their followers. Notable pa on the Otago coast include: Makotukutuku (Oamaru), Te Raka-a-hineatea (Moeraki), Te Pa Katata, Pa a Te Wera, (Huriawa Peninsula), Mapoutahi (Purakaunui), Pukekura (Tairaroa Head), Moturata (Tairi Island). The estuaries from the Waitaki River to the Chaslands also supported various hapu.

Tupuna such as W aitari, Tukiauau, Whaka-taka-newha, Rakiamoa, Tarewai, Maru, Te Aparangi, Taoka, Moki II, Kapo, Te Wera, Tu Wiri Roa, Taikawa, Te Hautapanuiotu among the many illustrious ancestors of Ngati Mamoe and Ngai Tahu lineage whose feats and memories are enshrined in the landscape, bays, tides and whakapapa of Otago.

The results of the struggles, alliances and marriages arising out of these migrations were the eventual emergence of a stable, organised and united series of hapu located at permanent or semi-permanent settlements along the coast, with an intricate network of mahinga kai (food gathering) rights and networks that relied to a large extent on coastal resources. Chiefs such as Korako (several), Tahatu, Honekai, Ihutakuru, Karetai, Tairaroa, Potiki, Tuhawaiki, and Pokene being some among a number who had their own villages and fishing grounds. Otago Peninsula (Muaupoko) had many kaunga nohoanga with a multitude of hapu occupying them. At one time up to 12 kaunga existed in the lower Otago harbour, some larger and more important than others.

The whole of the coastal area offered a bounty of mahinga kai, including a range of kaimoana (sea food); sea fishing; eeling and harvest of other freshwater fish in lagoons and rivers; marine mammals providing whale meat and seal pups; waterfowl, sea bird egg gathering and forest birds; and a variety of plant resources including harakeke (flax), fern and ti root. In many areas the reliance on these resources increased after the land sales of the 1840s and 1850s, and the associated loss of access to much traditional land-based mahinga kai.

Many reefs along the coast are known by name and are customary fishing grounds, many sand banks, channels, currents and depths are also known for their kaimoana. One example is Poatiri (Mt Charles -Cape Saunders) the name of which refers to a fish hook. Poatiri juts out into the Pacific, close to the continental shelf, and is a very rich fishing ground. Another example is Blueskin Bay



which was once a kohanga (breeding ground) for the right whale, although it is well over 150 years since it has seen this activity.

Other resources were also important in the coastal area. Paru (black mud used for dying) was obtained from some areas. Some of the permanent coastal settlements, such as those at the mouth of the Mata-au (Clutha River), and at Otakou and Purakaunui, were important pounamu manufacturing sites. Trading between these villages to the south and north via sea routes was an important part of the economy.

The Otago coast was also a major highway and trade route, particularly in areas where travel by land was difficult. Pounamu and titi were traded north with kumara, taro, waka, stone resources and carvings coming south. Travel by sea between settlements and hapu was common, with a variety of different forms of waka, including the southern waka hunua (double-hulled canoe) and, post-contact, whale boats plying the waters continuously. Hence tauranga waka (landing places) occur up and down the coast in their hundreds and wherever a tauranga waka is located there is also likely to be a nohoanga (settlement), fishing ground, kaimoana resource, rimurapa (bull kelp - used to make the poha, in which titi were and still are preserved) with the sea trail linked to a land trail or mahinga kai resource. The tupuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whanau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

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

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

#### **6.10.6. TAONGA SPECIES (FOR INFORMATION PURPOSES ONLY)**

The Crown has also acknowledged the cultural, spiritual, historic and traditional association of Ngai Tahu with a number of species of plants, birds, and animals through the Act. These species are considered to be taonga species. While the Clutha District Council has no specific duties or functions under Ngai Tahu Claims Settlement Act 1998 in relation to the taonga species, they do become relevant in terms of Sections 6(e), 7(a) and 8 of the Resource Management Act 1991. However, they are too numerous to list here. The list of taonga species can be provided by Council or by referring to the Act.