

SECTION 3 - TAKATA WHENUA VALUES¹

INTRODUCTION

Ngāi Tahu occupies all but the most northern part of Te Waipounamu (the South Island). The entire area of the Waimate District Council lies within the rohe (area) of Ngāi Tahu. Ngāi Tahu is recognised as tangata whenua within their rohe. The iwi is made up of whānau and hapū (family groups) who hold manawhenua (traditional authority) over particular areas. Manawhenua is determined by whakapapa (genealogical ties), and confers traditional customary authority over an area. Once acquired, manawhenua is secured and maintained by ahi kā (continued occupation and resource use).

Ngāi Tahu Whānui is the collective of individuals who descend from Waitaha, Ngāti Mamoe and the five primary hapū (sub-tribes) of Ngāi Tahu; namely Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki. Te Rūnanga o Ngāi Tahu is the governing tribal council established by the Te Rūnanga o Ngāi Tahu Act 1996. The Ngāi Tahu Takiwā generally covers the majority of Te Waipounamu excluding a relatively small area in the Nelson/Marlborough region.

There are 18 Papatipu Rūnanga, who are regional collective bodies that act as the governing councils of the traditional Ngāi Tahu hapū and marae-based communities. There are two Papatipu Rūnanga that lie within the Waimate District Council boundaries; Te Rūnanga o Waihao and Te Rūnanga o Arowhenua. The takiwā of Te Rūnanga o Waihao centres on Wainono, sharing interests with Te Rūnanga o Arowhenua to the Waitaki, and extends inland to Te Ao Mārama and Kā Tiritiri o Te Moana (The Southern Alps). The takiwā of Te Rūnanga o Arowhenua centres on Arowhenua and extends from the Rakaia to the Waitaki, sharing interests with Kāi Tūāhuriri ki Kaiapoi between the Hakatere (The Ashburton River) and the Rakaia, and thence inland to Te Ao Mārama (Omarama) and Kā Tiritiri o Te Moana (The Main Divide).

The Waimate District Council recognises manawhenua through its relationship and engagement with Te Rūnanga o Ngāi Tahu and the kaitiaki Papatipu Rūnanga of Te Rūnanga o Waihao and Te Rūnanga o Arowhenua.

In 1998, the Ngāi Tahu Claims Settlement Act (NTCSA) was passed to achieve settlement of historical Ngāi Tahu claims against the Crown. The NTCSA, amongst other things, identifies Taonga Species and establishes newly created mechanisms such as Tōpuni, Statutory Acknowledgements and Nohoanga Sites (temporary campsites). These instruments recognise the special association of Ngāi Tahu with these areas and species as one mechanism for improving the effectiveness of Ngāi Tahu participation in the resource management process, specifically building on Part II of the RMA. Information relating to these Statutory Areas are included at the end of this section.

The Treaty of Waitangi, and legislative responsibilities under the RMA, the Local Government Act 2002 (LGA 2002), the Te Rūnanga o Ngāi Tahu Act 1996, and the NTCSA, oblige local and territorial authorities to consult with Papatipu Rūnanga and Te Rūnanga o Ngāi Tahu.

TAKATA WHENUA WITHIN THE WAIMATE DISTRICT

Waitaha were the first iwi to live in South Canterbury. When Waitaha arrived at Te Waipounamu near Whakatū (Nelson), the rangatira (chief) Rākaihautū led one group down the interior of the island while his son Rākihōia travelled with another party down the east coast.

It was near Waihao that Rākaihautū and Rākihōia with their respective travelling parties met up. The name Waihao refers to the hao eel, the juvenile life stage of the short-fin eel, which was discovered in the river by Waitaha and was highly esteemed for its delicious flavour, and the river has since borne that name in memory of the discovery. Rākihōia's wife, Tapuiti, relished this particular dish and this is recalled in the following traditional whakataukī (proverb): 'Te hao te kai a te Aitaka a Tapuiti – Eel is the delicacy that belongs to the descendants of Tapuiti'.

¹ Topic 15 Decision 1A

Ngāi Tahu and Ngāti Mamoe arrived in Te Waipounamu at different times from the eastern part of Te Ika a Maui (North Island). By the time Ngāi Tahu arrived, Ngāti Mamoe, through a combination of inter-marriage and conquest, had already merged with Waitaha. Again through warfare and inter-marriage Ngāi Tahu merged with the resident Waitaha and Ngāti Mamoe peoples. Although Ngāi Tahu is recognised today as tangata whenua (local Māori), Ngāi Tahu strongly acknowledges their Waitaha and Ngāti Mamoe links.

Ngāi Tahu had an abundance of specific mahinga kai (food gathering) sites located throughout the Waimate region. The Waitaki, Hakataramea and Waihao Rivers were all important travel routes for accessing mahinga kai, and Punatarakao near the mouth of the Waihao River was the most famous Māori settlement in the region. During the 1848 census over 200 persons were present at Punatarakao, which was a large number of people at that time.

In 1844 Edward Shortland travelled north from Waikoaaiti to Akaroa for his census of the Māori population of southern New Zealand. Shortland arrived at the kāinga, Te Puna a Maru, on the southern bank of the Waitaki river where he was received with courtesy by the elderly and highly respected Ngāi Tahu chief Te Huruhuru. Te Huruhuru was preparing to travel to his eeling camp near the mouth of the Waihao River and agreed to ferry Shortland across the flooded Waitaki. After they crossed the Waitaki Te Huruhuru took Shortland to the coastal track that would take him northwards and Te Huruhuru travelled to his eeling camp at Waihao.

Shortland was travelling north from the Waitaki along the beach when by chance he met Bishop G.A Selwyn on his way south and they enjoyed an evening together. Three days after Shortland's crossing, Selwyn met Te Huruhuru at Waihao. After sharing a meal of eels, in return for which Selwyn made him a present of some books, Te Huruhuru agreed to ferry the bishop's party south across the Waitaki.

In 1848 the Crown purchased about 14 million acres of land in Canterbury from Maukatere (Mount Grey) in North Canterbury to Mauka Atua, near Dunedin. The inland boundary has always been a contentious issue with Ngāi Tahu believing that the land beyond the foothills was not sold. Under the Canterbury Purchase the Crown promised to protect and reserve Ngāi Tahu's traditional mahinga kai, however, this was not to be the case with many of Ngāi Tahu's mahinga kai being sold and destroyed. Initially the only Māori Reserve the Crown granted in the Waimate region was Tauhinu MR 880 on the north bank of the Waitaki and Te Puna o Maru located on the south bank of the Waitaki. Horomona Pohio demanded a reserve at Waihao but the Crown refused.

The Crown's actions resulted in many local Māori becoming landless and rendered trespassers when visiting their mahinga kai which had been promised to be reserved and protected. Under Te Huruhuru's leadership local Māori moved from their inadequate reserve lands on the Waitaki to Waimate where they lived at the kāika Tutekawa on the banks of Te Waimatemate (Waimate River). Historically the Waimate region is an important birding area.

In 1854 Michael Studholme was the first Pakeha to move into the Waimate region in search of land for a sheep run. Te Huruhuru reached an agreement for Studholme to farm in the region as long as he observed the boundary of the kaika. Pakeha commonly referred to Tutekawa as the "kaik".. In the same year the Governor of New Zealand agreed to the establishment of an additional Maori Reserve (Waimatemate MR 888) on the kaik in response to Te Huruhuru's request for it.

When Bishop Harper visited in 1859 he described Tūtekawa as "a picturesque Maori village, consisting of 20 or 30 huts built along the edge of the totara forest". The kāika continued to be occupied on a permanent basis throughout the 1860s with numbers increasing during the birding and fishing seasons when Maori from Arowhenua and surrounding districts stayed there.

Following the 1868 sittings of the Native Land Court, the Crown granted 6 more Māori Reserves in the Waimate region, including Fisheries Easements at Hook Swamp, Te Awakokomuka (on the north bank of the Waitaki River) and Houriri Lagoon (near Wainono), a Timber Reserve at Waimate and an Occupation Reserve at Waihao. Over the next decade these new reserves at Waihao drew Māori families away from the kaika at Waimate to Waihao.

ISSUES

Resource Management Act 1991

The Resource Management Act contains specific obligations in relation to the Treaty of Waitangi and Māori interests. The Act identifies, as a matter of national importance, the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga. The Act also states that the principles of the Treaty of Waitangi must be taken into account when managing the use, development and protection of natural and physical resources. Consultation by the Council with takata whenua in the preparation of the District Plan is also required by the Act.

Treaty of Waitangi

In relation to the District Plan, the most significant principle of the Treaty of Waitangi is that of partnership. An integral aspect of this is the Council's obligation to consult with local Māori to achieve an on-going working relationship between the Treaty Partners - local government and the takata whenua. The Council must also have regard to the Treaty principle of active protection of Māori people in the use of their traditional resources. This could be reflected by takata whenua involvement in decision-making, regarding those natural resources important to them.

On-going information sharing between the takata whenua and Council representatives will ensure the principles of the Treaty of Waitangi are clarified and given the recognition they require under the Resource Management Act.

Areas of Concern to Takata Whenua

Areas of concern to takata whenua have been identified as:

- identification and protection of those natural and physical resources of importance, such as coastal and inland waterways, areas of indigenous vegetation.
- retention and, where necessary, restoration of the overall integrity of the District's natural environment.
- protection of traditional food gathering sites (mahika kai) from any use of development which may threaten the natural characteristics of these areas.
- protection and, where necessary, restoration of continued public access to mahika kai.
- protection of culturally significant sites and areas, such as burial sites, occupancy sites.

Many of the issues identified in relation to takata whenua overlap with general concerns regarding the quality of the environment, especially in relation to water quality and public access to waterways. These concerns show that there is much common ground shared between Māori and many non-Māori in the District.

Protection of Koiwi Tangata (Burial Remains) and other Taonga (Treasures)

An issue of particular significance to the tangata whenua (people of the land) of Waimate and of the Waihao Rūnanga in particular, is the right to manage the human remains of ancestors. Ngāi Tahu hold the right of tino rangatiratanga (tribal authority) over human remains existing in the district and of those taken from the tribal area.

In the course of history some koiwi takata (human remains) have been removed from the tribal area. The takata whenua will call on the return of these to their guardianship and to a location within their tribal area. Where however koiwi takata are found in situ (in its original place) there is a clear preference that the integrity of the burial remains remain intact and not be disturbed.

It is the tribal intention that any dealings with koiwi takata and their burial sites be taken under the direction of the people of Ngāi Tahu descent and in accordance with the appropriate tikanga (custom). The takata whenua and the Council therefore, strongly encourage all people who become aware of the existence of human remains which are likely to be of Māori origin to contact either members of local rūnanga at Waihao Marae, Māori Road, Morven or the Manager of Planning at Waimate District Council.

Urupa (burial sites) are often marked by the ti kouka (Cabbage Tree). Activities around ti kouka should therefore be taken with care in case an old grave is uncovered. Ngāi Tahu are concerned that public recognition of waahi tapu may lead to decimation or disturbance of these - something which has been

avoided in the past through 'silent files' where knowledge of urupa is only retained by certain individuals within an iwi. A 'silent file' gives a general indication of a place where a urupa or any other important place is sited. Silent files should only be used by the kaitiaki (guardians) approved by Ngāi Tahu Kaitiaki, the families concerned or Te Rūnanga O Ngāi Tahu Ltd.

The Ngāi Tahu Resource Management Strategy for the Canterbury Region shows the approximate whereabouts of some of these silent file sites. Silent file 035 (Puna O Maru) somewhere in the vicinity of Glenavy/Waitaki River area is the only identified silent file listed for Waimate District.

In addition to this, two other Māori reserves with Urupa are identified in the Waimate District. These are Waimate (MR 888) and Waihao (MR 903) recorded in "Te Whakatau Kaupapa - Ngāi Tahu Resource Management Strategy for the Canterbury Region 1990".

OBJECTIVES AND POLICIES

Objectives

- 1 Recognition of the Treaty of Waitangi partnership between the Council and the takata whenua in the management of the District's natural and physical resources.
- 2 Recognition of the importance of the relationship of the takata whenua, their culture and traditions, with their ancestral lands, waters and sites, in the management of these resources within the District.

Policies

Specific to Takata Whenua Interests

- 1 To include in the District Plan a statement regarding takata whenua identity and status in relation to the natural and physical resources of the District.
- 2 To develop a system of on-going consultation with the takata whenua regarding all resource management responsibilities of the Council which are of interest to the takata whenua.
- 3 To give recognition to traditional takata whenua place names within the District.
- 4 To develop procedures to be implemented in consultation with takata whenua should there be any request to build a marae in the District.
- 5 To promote, through education and information, public awareness of takata whenua interests and concerns within the District.
- 6 To identify those areas where there was traditional and customary Māori use of lands and waterways within the District and implement procedures for takata whenua involvement regarding any proposal to disturb ground in and around the identified areas.
- 7 To implement procedures, in conjunction with the takata whenua, where any burial sites or Māori artefacts are unearthed or disturbed.
- 8 To maintain and enhance public access to the District's public forests and significant waterways, wetlands and coastal areas, having regard to their traditional importance as mahika kai.

General Conservation of Natural and Physical Resources

- 1 To control land-based activities that have the potential to adversely affect areas of significant indigenous vegetation or habitat, wetlands or other fresh water and coastal habitat.
- 2 To provide information to local landholder stewardship groups concerning the location, habitats and values of indigenous flora and fauna and land management practices that do not adversely effect them.
- 3 To control the adverse effect of activities which may result in damage or clearance to areas of habitat that are significant to rare/endangered/vulnerable species.
- 4 To facilitate the establishment of riparian protection zones around the margins of streams and the lakes through controls on the removal of vegetation, earthworks and other disturbance of these areas and through the public ownership of riparian areas, reserve contribution policies and conditions on resource consents.
- 5 To control earthworks and developments involving disturbance to the land surface, which may result in excessive sediment entering waterways, wetlands or the coastal environment.
- 6 To achieve efficient use of the District's public water supplies, by encouraging water conservation and reducing the loss of water from public reticulation systems.

- 7 To implement programmes for the relocation of solid waste disposal areas from riverbeds, wetlands or the margins of rivers, lakes and the coast.
- 8 To implement programmes to reduce, and eventually cease, the discharge of waste from the Council's sewage reticulation and treatment systems into natural waters.

STATUTORY ACKNOWLEDGEMENTS AND AREAS NGĀI TAHU CLAIMS SETTLEMENT

The following information on statutory acknowledgements affecting statutory areas within the Waimate District is attached to this District Plan in accordance with Section 220 of the Ngāi Tahu Claims Settlement Act 1998. The Council holds a map showing these areas.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are-

- (a) To require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and
- (b) To require that consent authorities, the Historic Places Trust, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to [the statutory area], as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and
- (c) To empower the Minister responsible for management of [the statutory area] or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and
- (d) To enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu Whanui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to [the statutory area] as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,-

- (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 Ngāi Tahu's association to [the statutory area] (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of [the statutory area].

Except as expressly provided in this Act, 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, 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, [the statutory area].

STATUTORY ACKNOWLEDGEMENT FOR MAHI TIKUMU (LAKE AVIEMORE)

Statutory Area

The statutory area to which this statutory acknowledgement applies is the lake known as Mahi Tikumu (Lake Aviemore), the location of which is shown on Allocation Plan MD 492 (S.O. 19907 (Canterbury Land District) and S.O. 24731 (Otago Land District)).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Mahi Tikumu, as set out below.

Ngāi Tahu Association with Mahi Tikumu

While the man-made Mahi Tikumu is obviously a comparatively recent creation on the landscape, it overlays the path of the Waitaki River, which is very significant to Ngāi Tahu as the pathway of the

waters from Aoraki to the sea. Ngāi Tahu Whanui always recognise and pay respects to Waitaki as a significant element of their being and identity, a creation of the atua (gods), further moulded by Tu Te Rakiwhanoa and his assistants, one of whom was Marokura who stocked the waterways.

In addition, the lake now covers areas which have been very important in Ngāi Tahu history. A number of nohoanga existed along the former river basin, among the 170 which one record lists as existing in the Waitaki basin.

Many wahi tapu and wahi taonga were also drowned by Mahi Tikumu, including a number of rock art sites. Other areas of the lake's catchment are awaiting survey for rock art. Urua associated with the nohoanga in the area also lie under the lake. These are the resting places of Ngāi Tahu tupuna and, as such, are the focus for whanau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tupuna, and are frequently protected by secret locations.

An important and productive tuna (eel) fishery existed in the lake, although in more recent times the customary fishery has become depleted. Freshwater mussels (waikakahi) are also available in the shallows. Excellent stands of raupo grow on the edge of the lake, adjacent to the deep water. This hardy plant, which was traditionally used for kai and in the making of mokihi (a type of waka, or canoe, used on inland waterways) is not affected by the heavy frosts of the area or cattle grazing.

The area which the lake now covers was once a major route from coast to coast: to Hawea and Wanaka via the Lindis pass, and to the West Coast via Okuru or Haast Pass. There was also a trail via the Lindis through into the Central Otago summer resorts, mahinga kai and pounamu resources. Trails linked to seasonal resource gathering lead into the Ohau, Pukaki and Takapo, Alexandrina and Whakarukumoana catchments.

The area covered by the lake 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 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 land and waterways.

Wai-para-hoanga, meaning literally 'water of grinding stone dirt' is a descriptive name for the water that once flowed unhindered in the Waitaki, sourced from Pukaki, Takapo and Ohau, and ultimately from Aoraki itself.

Notwithstanding more recent man-made changes to the landscape and waterways, the mauri of Mahi Tikumu 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 Ngāi Tahu Whanui with the lake.

STATUTORY ACKNOWLEDGEMENT FOR HAKATARAMEA RIVER

Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Hakataramea the location of which is shown on Allocation Plan MD 119 (S.O. 24724).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to the Hakataramea River, as set out below.

Ngāi Tahu Association with the Hakataramea River

The creation of the Hakataramea relates in time to Te Waka o Aoraki, and the further shaping of the island by Tu Te Rakiwhanoa and his assistants, including Marokura who stocked the waterways and Kahukura, who stocked the forests. For Ngāi 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 Ngāi Tahu as an iwi.

The name 'Hakataramea' refers to the taramea plant from which a prized perfume was extracted. The name reflects the fact that taramea once grew in abundance in the vicinity of the river, and was easily accessed.

As well as being a mahinga kai in its own right, the Hakataramea was also an alternative route to the Aoraki region, forming part of the network of waterways and land-based mahinga kai in this part of the interior. This area was a part of the seasonal trail of mahinga kai and resource gathering, and hapu and whanau interaction. 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 river.

The Hakataramea was a noted and popular indigenous fishery, offering tuna (eel), kanakana (lamprey), kokopu, waikoura (freshwater crayfish) and waikakahi (freshwater mussel). Other mahinga kai taken from the Hakataramea included weka, ti kouka (cabbage tree) and taramea (spaniard grass). 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 Hakataramea, 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 Ngāi Tahu today.

These mahinga kai resources supported both semi-permanent and seasonal occupations, including a kainga called Te Wai-tohi near the confluence of the Hakataramea and Waitaki rivers. The surviving rock art remnants and rock shelters are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river.

Because of the long history of use of the river as both a highway and a mahinga kai, supporting permanent and temporary occupation, there are a number of urupa, wahi tapu and wahi taonga associated with the river. These are all places holding the memories, traditions, victories and defeats of Ngāi Tahu tupuna, and are frequently protected by secret locations. Urupa are the resting places of Ngāi Tahu tupuna and, as such, are a particular focus for whanau traditions.

The mauri of the Hakataramea 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 Ngāi Tahu Whanui with the river.

STATUTORY ACKNOWLEDGEMENT FOR TE AO MARAMA (LAKE BENMORE)

Statutory Area

The statutory area to which this statutory acknowledgement applies is the lake known as Te Ao Marama (Lake Benmore), the location of which is shown on Allocation Plan MD 130 (S.O. 19857 (Canterbury Land District) and S.O. 24748 (Otago Land District)).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Ao Marama, as set out below.

Ngāi Tahu Association with Te Ao Marama

While the man-made Te Ao Marama is obviously a comparatively recent creation on the landscape, it overlays the path of the Waitaki River, which is very significant to Ngāi Tahu as the pathway of the waters from Aoraki to the sea. Ngāi Tahu Whanui always recognise and pay respects to Waitaki as a significant element of their being, and identity, a creation of the atua (gods), further moulded by Tu Te Rakiwhanoa and his assistants, one of whom was Marokura who stocked the waterways.

In addition, the lake now covers areas which have been very important in Ngāi Tahu history. The Ahuriri arm of the lake was the site of Te Ao Marama, the nohoanga that Te Maiharoa was evicted from by the constabulary in the late 1800s. It is in memory of this that the lake is now referred to by the same name. A number of other nohoanga existed in the area the lake now covers, and these were

among the 170 which one record lists as existing in the Waitaki basin. One of these was at Sailors Cutting, and was known as Te Whakapiri a Te Kaiokai.

Many wahi tapu and wahi taonga were also drowned by Te Ao Marama, including a number of rock art sites, while others still survive. Urupa associated with the nohoanga in the area also lie under the lake. These are the resting places of Ngāi Tahu tupuna and, as such, are the focus for whanau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tupuna, and are frequently protected by secret locations.

An important and productive fishery exists in the lake, with the Haldane and Ahuriri arms once rich in long-finned eels, although in more recent times the fishery has been depleted. Freshwater mussels (waikakahi) are also available in the Ahuriri shallows. Excellent stands of raupo grow on the edge of the lake, adjacent to the deep water. This hardy plant, which was traditionally used for kai and in the making of mokihī (a type of waka, or canoe, used on inland waterways) is not affected by the heavy frosts of the area or cattle grazing. The Ahuriri arm was also an important waterfowl and weka habitat.

Strategic marriages between hapu strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the area. These whakapapa rights and relationships still apply to the lake itself.

The area which the lake now covers was once a major route from coast to coast: to Hawea and Wanaka via the Lindis pass, and to the West Coast via Okuru or Haast Pass. There was also a trail via the Lindis through into the Central Otago summer resorts, mahinga kai and pounamu resources. Trails linked to seasonal resource gathering lead into the Ohau, Pukaki and Takapo, Alexandrina and Whakarukumoana catchments. These 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 a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the land and waterways.

Wai-para-hoanga meaning literally 'water of grinding stone dirt' is a descriptive name for the water that once flowed unhindered in the Waitaki, sourced from Pukaki, Takapo and Ohau, and ultimately from Aoraki itself.

Notwithstanding more recent man-made changes to the landscape and waterways, the mauri of Te Ao Marama 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 Ngāi Tahu Whanui with the lake.

STATUTORY ACKNOWLEDGEMENT FOR WAITAKI RIVER

Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Waitaki the location of which is shown on Allocation Plan MD 118 (S.O. 24723).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to the Waitaki, as set out below.

Ngāi Tahu Association with the Waitaki

The name Waitaki (a South Island variant of the name Waitangi which is found throughout the North Island) is a common place name throughout Polynesia. Although the specific tradition behind the name has been lost in this case, it literally means 'the waterway of tears', and the Waitaki is often referred to in whaikorero (oratory) as representing the tears of Aoraki which spill into Lake Pukaki and eventually make their way south along the river to the coast. This image is captured in the whakatauki: 'Ko Waitaki te awa, ka roimata na Aoraki i riringi' ('Waitaki is the river, the tears spilled by Aoraki').

For Ngāi 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 Ngāi Tahu as an iwi.

The Ngāi Tahu association with the Waitaki extends back to the first human habitation of Te Wai Pounamu. As such, the river is an essential element of the identity of Ngāi Tahu as an iwi. A moa butchery site at the mouth of the river is one of the oldest recorded settlement sites in the island and other sites further up the river are also extremely ancient.

The Waitaki was a traditional route to the mahinga kai resources of inland North Otago and the once bush-clad Waitaki Valley. The use of mokihi (river craft constructed from raupo, or reeds), to carry the spoils of hunting expeditions down the river is particularly associated with the Waitaki, one of the few places where the construction and navigation of these vessels is still practised to this day.

The river also led to the central lakes district - itself a rich source of mahinga kai - and from there across the Southern Alps to the treasured pounamu resource of Te Tai Poutini (the West Coast). The river served as a major highway for such travels from both North Otago and South Canterbury.

Thus there were numerous tauranga waka (or landing places) on the river. 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 Waitaki 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 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 river.

In 1877, the leader Te Maiharoa, a descendant of Te Rakaihautu, led his people up the Waitaki to establish a settlement at Te Ao Marama (near modern-day Omarama), to demonstrate his assertion that the interior had not been sold by Ngāi Tahu, and therefore still belonged to the iwi. Although the settlement was eventually broken up by the constabulary, and the people forced to retreat back down the river, the episode is a significant one in the long history of Te Kereme (the Ngāi Tahu Claim).

As well as acting as a route to the inland mahinga kai sources, the river itself provided many forms of kai for those living near it or travelling on it. The Waitaki was and still is noted for its indigeous fisheries, including tuna (eel), inaka, kokopu and koaro species (whitebait), kanakana (lamprey) and waikoura (freshwater crayfish); with aua (yellow-eyed mullet) and mohoa (black flounder) being found at the mouth. Many of these species are diadromous (migrating between sea and freshwater to spawn).

The extensive wetland areas formerly associated with the river once provided important spawning, rearing and feeding grounds for all of these species and were among the richest mahinga kai areas on the river. Although many of these species have now been depleted, the Waitaki remains a nationally important fishery.

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 Waitaki, 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 Ngāi Tahu today.

The Waitaki Valley holds one the country's major collections of rock art, and the river itself seems to have acted as a form of cultural 'barrier' in rock art design. The surviving rock art remnants are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river.

Because of the long history of use of the river as both a highway and a mahinga kai, supporting permanent and temporary nohoanga (occupation sites), there are numerous urupa, wahi tapu and wahi taonga associated with the river. These are all places holding the memories, traditions, victories and defeats of Ngāi Tahu tupuna, and are frequently protected by secret locations. Urupa are the resting places of Ngāi Tahu tupuna and, as such, are a particular focus for whanau traditions.

The mauri of the Waitaki River 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 Ngāi Tahu Whanui with the river.

STATUTORY ACKNOWLEDGEMENT FOR PUNATARAKAO WETLAND

Statutory Area

The statutory area to which this statutory acknowledgement applies is the wetland known as Punatarakao, the location of which is shown on Allocation Plan MD 137 (S.O. 19858).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Punatarakao, as set out below.

Ngāi Tahu Association with Punatarakao

The Punatarakao wetland near the mouth of the Waihao river was a noted mahinga kai and traditional Ngāi Tahu occupation site. One of the principal traditions relating to the area tells that it is guarded by the taniwha, Tu Te Rakiwhanoa, who was said to appear as a sign of death.

For Ngāi 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 Ngāi Tahu as an iwi.

Punatarakao was the site of a Ngāi Tahu village, and was also famous for its Whare Wananga, where tohunga went to learn. As a result of this history of occupation, there are a number of urupa and wahi tapu in the area. Urupa are the resting places of Ngāi Tahu tupuna and, as such, are the focus for whanau traditions. Urupa and wahi tapu are places holding the memories, traditions, victories and defeats of Ngāi Tahu tupuna, and are frequently protected by secret locations.

It was the mahinga kai of the Punatarakao wetland area which made it attractive as an occupation site. 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 area, the relationship of people with the area and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Punatarakao 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 Ngāi Tahu Whanui with the area.