

TE RUNANGA O AWARUA

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3 September 2019

Hon Stuart Nash
Minister of Fisheries
c/- PO Box 2526
WELLINGTON

Tēnā koe e te Rangatira,

Ōmāui Mātaitai application

Please find attached our application for a Mātaitai at Ōmāui in Murihiku. The Mātaitai is to be known as the Ōmāui Mātaitai. This area contains several traditional fishing grounds that are still of special significance for us today for customary food gathering.

The application is made in the name of our Papatipu Rūnanga. The takiwā of Te Rūnanga o Awarua centres on Awarua and extends to the coasts and estuaries adjoining Waihopai sharing an interest in the lakes and mountains between Whakatipu-Waitai and Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards.

Together with the Tangata Tiaki/Kaitiaki we will develop a comprehensive management plan for the Mātaitai.

The fishery will be utilised in a conservative, sustainable manner and it is our intention to manage the Mātaitai with the involvement of the local community.

We look forward to working with you on this application.

Naku noa

Dean Whaanga
Chairperson
Te Rūnanga o Awarua



Form 4

APPLICATION FOR A MĀTAITAI

Applicant: (Tāngata Whenua or Tāngata Tiaki/Kaitiaki)

Te Rūnanga o Awarua
P O Box 19,
Bluff.

Area of Application (Identified Traditional Fishing Ground):
Ōmāui – refer to the description and map below.

Location:
Refer to attached map and description.

Relationship of applicant with that fishing ground:
Traditional and contemporary fishing grounds (see the information attached below in the supporting information section).

Aims of management for the Mātaitai:

- To further recognise Ngāi Tahu Whānui manawhenua over these fishing grounds
- To ensure Ngāi Tahu Whānui are able to exercise their customary use and management rights
- To ensure the protection of fisheries resources so that an abundant supply of mahinga kai is available to Ngāi Tahu Whānui

Tāngata Tiaki/Kaitiaki nominated for the Mātaitai:

Gail Thompson

BLUFF

Mike Stevens

DUNEDIN 9011

Dean Whaanga

BLUFF 9814

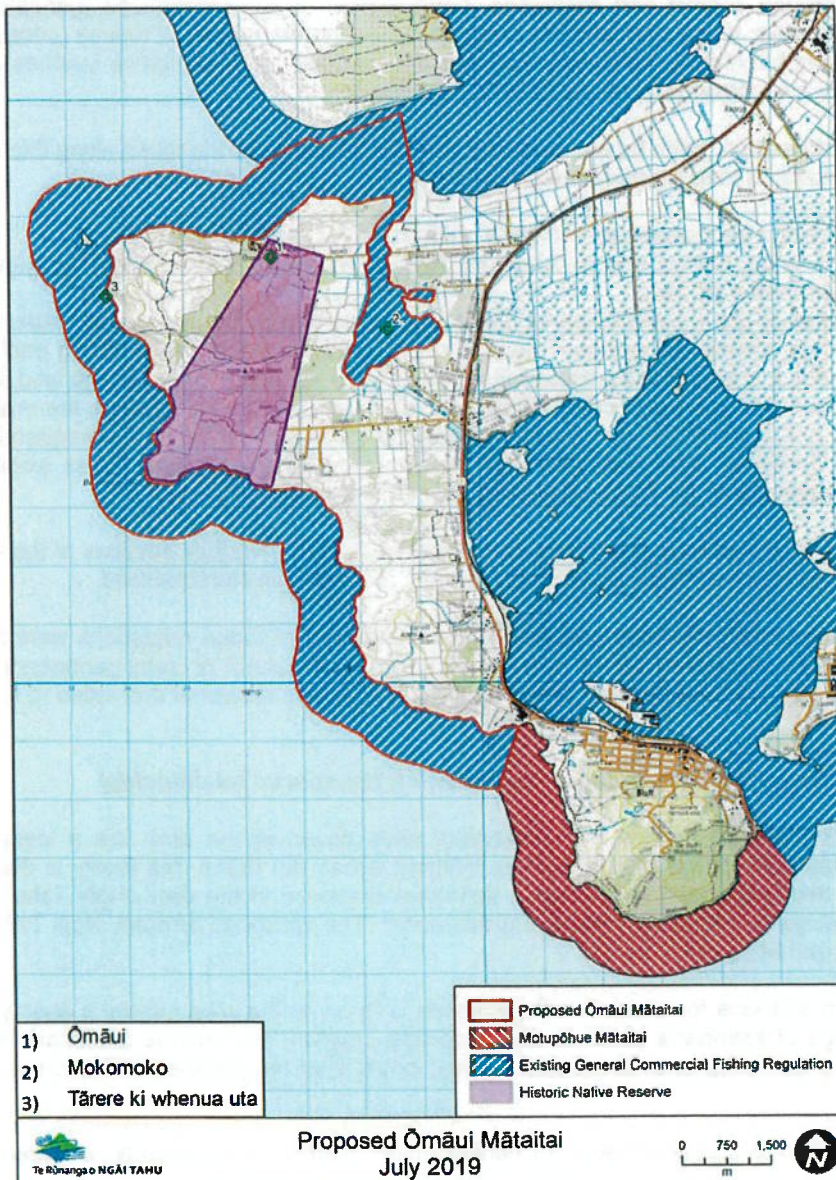


Supporting Information

Location:

This mātaimai will include all South Island Fisheries Waters enclosed by a line that commences at the mean high water mark (MHWM) at 168° 17' 37.251" E, 46° 30' 31.017" S; then proceeding in a straight line in a north north-westerly direction to a point offshore at 168° 17' 30.582" E, 46° 29' 55.125" S; then proceeding in a generally westerly then southerly and then south-easterly direction along a line every point of which is 0.5 nautical miles from the MHWM to a point offshore at 168° 18' 8.002" E, 46° 36' 13.671" S; then proceeding in a straight line in a north-easterly direction to a point on the MHWM at 168° 18' 28.057" E, 46° 35' 38.649" S; and proceeding along the MHWM to the point of commencement.

Map of the proposed Mātaimai:



Special relationship between the Tangata Whenua and the traditional fishing grounds

Whakapapa and ahi kaa (the special relationship with these traditional fishing grounds)

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 brother to turn to stone. They are manifested now in the highest peaks of the Ka Titiri of Te Moana (the Southern Alps). The bays, inlets, estuaries and fiords which stud the coast are all the creations of Tū Te Rakiwhānoa, who took on the job of making the island suitable for human habitation.

Because of its attractiveness as a place to establish permanent settlements, including pā (fortified settlements), the Ōmāui area was visited and occupied by Waitaha, Ngāti Māmoē and Ngāi Tahu in succession, who through conflict and allegiance, have merged in the whakapapa (genealogy) of Ngāi Tahu Whānui. Battle sites, urupa and landscape features bearing the names of tūpuna (ancestors) record this history. Prominent headlands, such as these, were favoured for their defensive qualities and became the headquarters for a succession of rangatira and their followers.

Numerous kāinga, nohoanga, wāhi tupuna and mahinga kai sites can be identified along this coastal area including (refer to attached map for numbered locations):

1. Ōmāui – a kāinga nohoanga and mahinga kai famous for its pāua and kina.
2. Mokomoko – a pā, kāinga and mahinga kai famous for its tuaki and pātiki. The Kāti Kurī leader Waitai established a pā here.
3. Tārere ki whenua uta – a wāhi tupuna. The name was given by the well-known explorer, Tamatea Pōkai Whenua, during his southern travels in the Takitimu waka. While sailing past the cliffs at nearby Ōmāui, it is said that Tamatea felt a desire to go ashore and inspect the land. He turned to the helmsman, and gave the order, "Tārere ki whenua uta" ("Swing towards the mainland"). But before they got to the shore, he countermanded the order, and sailed on. Subsequently, the whole area from Ōmāui to Bluff was given the name Tārere-ki-whenua-uta. It has since become a proverbial saying used by mana whenua to welcome people to Murihiku.

Māori land reserves allocated near the proposed mātaihai include the various sections of the Ōmāui block [the purple area in the attached map] also known as the Campbelltown Hundred land.

The results of the struggles, alliances and marriages arising out of these migrations were the eventual emergence of a stable, organised series of hapū located at permanent or semi-permanent settlements along the coast, with an intricate network of mahinga kai rights and networks that relied to a large extent on coastal resources.

Mahinga Kai (traditional fishing grounds – maintaining the special relationship)

The number of important pā, kāinga and nohoanga sites based in the area are a testament to the abundance and availability of kai from this area. Without areas like these, the reality is that Ngāi Tahu would never have had and continue to have a dominant presence in the area. Ngāi Tahu would travel from the various kāinga to gather kai from along this coast. The childhood of many Ngāi Tahu was spent doing little else but gathering mahinga kai.

As well as the pāua and kina for which the Ōmāui area is famous, the area offered a bounty of mahinga kai including a range of kaimoana (such as blue cod and crayfish) and marine mammals (such as seal pups), sea bird egg gathering and forest birds. Tuaki could also be gathered at Mokomoko along with pātiki (flounder).

The Ōmāui area is a very significant area for fishing under customary authorisations issued by Tangata Tiaki/Kaitiaki.



Ducks (pūtangitangi/paradise duck flappers in particular) and other waterfowl were also gathered from the area during the appropriate seasons and a variety of plant resources including watercress, puha for 'boil up', harakeke, fern and ti root.

The value of mahinga kai from these fisheries has been well documented by many historians and anthropologists including Dr Atholl Anderson. This value was acknowledged by the WAI 27 Waitangi Tribunal in their report in 1991 on the Ngāi Tahu Claim and substantiated by the Ngāi Tahu Claims Settlement Act 1998 provisions such as the Coastal Statutory Acknowledgement over Te Ara a Kiwa.

The customary food gathering significance of these fisheries is documented in the Waitangi Tribunal evidence of David Higgins, William Goomes, Dr George Habib and the Ngāi Tahu Māori Trust Board. This evidence documents the mahinga kai importance of these waterbodies for the local hapū and Ngāi Tahu generally. This evidence states that the main species gathered from the Ōmāui area were pāua, kina, kōura, rāwaru, tuaki and pātiki.

These fishing grounds also featured significantly in interviews with Ngāi Tahu kaumātua, Tangata Tiaki/Kaitiaki and fishing experts during the 'areas of significance' identification phase of the Ngāi Tahu Customary Fisheries Protection Areas Project, such was the continued importance of these areas for customary fishing. The proposed mātaimai area is currently closed to all commercial fishing of shellfish (except for rock lobster, oysters and crabs) such is the significance for customary fishing (the existing commercial shellfish closure is shown in blue in the attached map).

Ngāi Tahu whānau still wish to protect and fish in these waters. The main mahinga kai gathered from the proposed mātaimai today is still pāua, kina and kōura. These mahinga kai values are the main reason the tribe used its settlement to designate a coastal statutory acknowledgement over the area. This mechanism is used to assist Ngāi Tahu input and participation in Resource Management Act (RMA) matters. The main reason why the Rūnanga has been so heavily engaged in RMA processes for the Murihiku area is to ensure that there is water of suitable quality to gather kai from.

The proposed mātaimai would also compliment the predator free land management aspirations that the Rūnanga have for Motupōhue and Ōmāui.

For decades now, Ngāi Tahu have been excluded from actively managing this important food-gathering area and have witnessed the depletion of stocks to the detriment of our mana and rangatiratanga. This application is intended to provide an umbrella mechanism to begin to rectify this situation. It is our intention to manage the mātaimai with the involvement of the local community.

