



Te Ngāi Tū Ahuriri Rūnanga Inc.

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6 February 2019

Hon. Stuart Nash
Minister of Fisheries
PO Box 2526
Wellington

Tēnā koe e te Rangatira,

Please find attached our application for a Mātaitai at Waipara, North Canterbury. The application is made under 17 of the *Fisheries (South Island Customary Fishing) Regulations 1999*. The Mātaitai is to be known as the Waipara Mātaitai. This area is a traditional fishing ground that is of special significance to us today in terms of customary food gathering and kaitiakitanga.

The application is made in the name of our Papatipu Rūnanga, the nominating authority for our Tangata Tiaki/Kaitiaki. The takiwā of Te Ngāi Tū Ahuriri Rūnanga centres on Tuahiwi and extends from the Hurunui to the Hakatere (Ashburton) River and inland to the Main Divide.

Together with the Tangata Tiaki/Kaitiaki, who have been nominated to manage the reserve, we will develop a management plan for the Mātaitai if it is declared under regulation 20 of the above Regulations.

This fisheries will be utilised in a conservative, sustainable manner and it is our intention to manage the Mātaitai with the involveent of the local community.

We look forward to working with you on this application.

Nāku noa, nā

Arapata Reuben
Chairperson
Te Ngāi Tū Ahuriri Rūnanga

Makarini Rupene
Secretary
Te Ngāi Tū Ahuriri Runanga

APPLICATION FOR A MĀTAITAI

Applicant:

Te Ngāi Tū Ahuriri Rūnanga Inc, 219 Tuahiwi Road R D 1, Kaiapoi

Area of Application (Identified Traditional Fishing Ground):

The Waipara coastline – refer to the description and map below:

Location:

Refer to the full description and map below.

Relationship of the Applicant with the Fishing Ground:

Traditional and contemporary fishing ground (see information attached below in the supporting information section).

Aims of management for the Mātaimai:

- To further recognise Ngāi Tahu Whānui manawhenua manamoana over this fishing ground
- 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 mashing kai is available to Ngāi Tahu Whānui

Tangata Tiaki/Kaitiaki nominated for the Mātaimai:

Te Marino Lenihan



Christchurch 8024

William Dawson



Rangiora 7474

Rawiri Te Maire Tau



Woodend 7610

Arapata Reuben



Christchurch 7691

Mathias Pitama



Waimakariri 7630

Makarini Rupene



Christchurch 7630

Tania Wati



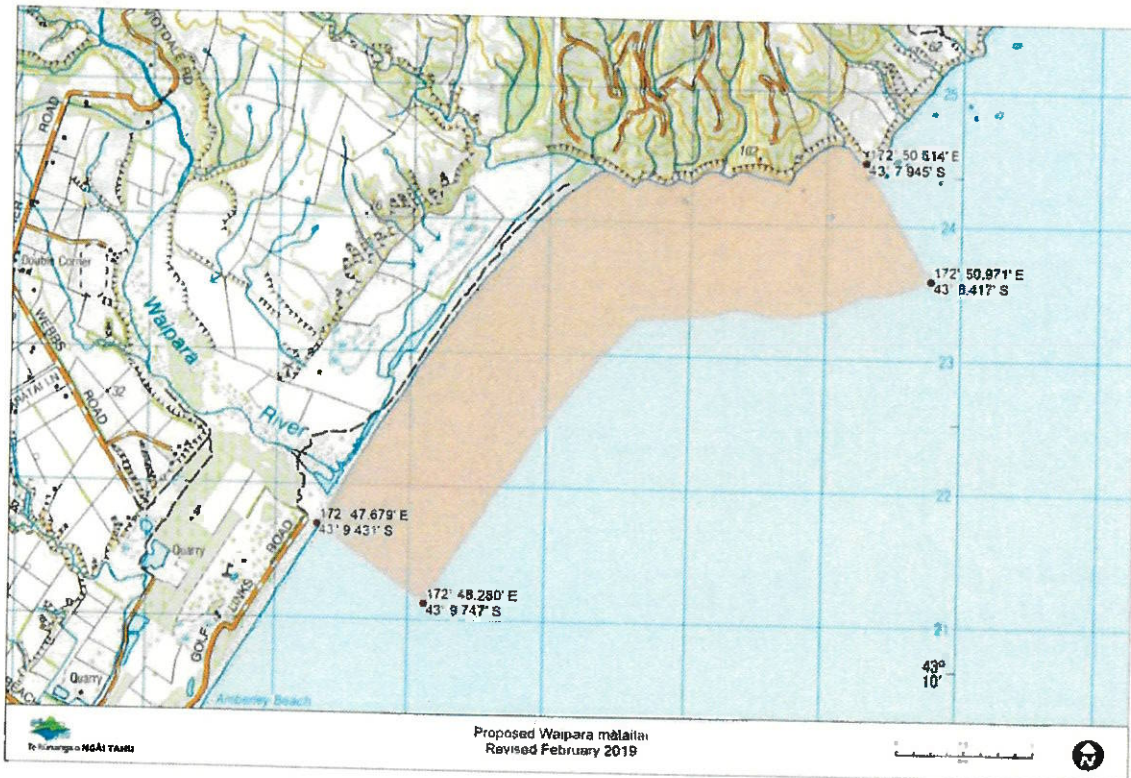
Christchurch 8061

Supporting Information

Location

The Mātaitai will include all waters lying within an area that commences at E172°50.614' and S43°7.945'; and extending seaward in a south easterly direction for approximately 1km to a point offshore at E172°50.971' and S43°8.417'; then proceeding in a south westerly direction contour with the coastline to a point at E172°48.280' and S43°9.747'; then proceeding in a north westerly direction to a point at the mean high water mark at E172°47.679' and S43°9.431'; and then returning along the mean high water mark to the point of commencement.

Map of the proposed Mātaitai



Special relationship between the Tangata Whenua and the traditional fishing ground

Whakapapa and ahi kaa (the special relationship with this traditional fishing ground)

The Ngāi Tahu co-existence with this traditional fishing ground began with the formation of Te Wai Pounamu. This formation relates to the tradition of Te Waka o Aoraki – it is said that:

“In the beginning there was no Te Wai Pounamu. The waters of Kiwa rolled over the place now occupied by the South Island, the North Island and Stewart Island. No sign of land existed. Before Raki (the Sky Father) wedded Papatūānuku (the Earth Mother), each of them already had children by other unions. After the marriage, some of the Sky Children came down to greet their father's new wife and some even married Earth Daughters. Among the celestial visitors were four sons of Raki who were named Aoraki, Rakiroa, Rakirua, and Rārakiroa. They came down in a canoe which was known as Te Waka o Aoraki. They cruised around Papatūānuku who lay as one body in a huge continent known as Hawaiki. Then, keen to explore, the voyagers set out to sea, but no matter how far they travelled, they could not find land. They decided to return to their celestial home but the karakia (incantation) which should have lifted the waka back to the heavens failed and their craft ran aground on a hidden reef, turning to stone and earth in the process.”^[1]

The brothers are now intertwined into the landscape in the highest peaks in Kā Tiritiri o Te Moana (the Southern Alps). The fishing peninsulas and coastal areas of Te Wai Pounamu were created by Tūterakiwhānoa, the mokopuna of Raki. Tūterakiwhānoa was sent by his grandfather to enable human occupation of the lands of Te Waka o Aoraki. Marokura and Kahukura brought fish and plants and animals respectively to assist Tūterakiwhānoa to make Te Wai Pounamu suitable for human occupation.

Because of its attractiveness (e.g. abundant food supplies) as a place to establish permanent settlements, including pā, this coastal area was visited and occupied by the Rapuwai and then Waitaha. Waitaha came into the area under the leadership of the tūpuna, Te Rakihouia, son of the rangatira Rakaihautu. They arrived in the area on the waka, Uruao.

Ngāti Māmoe were the next to arrive after Waitaha followed by Ngāi Tahu. Through conflict and alliance, Waitaha, Ngāti Māmoe and Ngāi Tahu have merged in the whakapapa of Ngāi Tahu Whānui.

Battle sites, urupa and landscape features bearing the names of tūpuna 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. Numerous pā and kāinga nohoanga were established along this coast including Kaiapoi and Waipara (the pā at the southern boundary of the Mātaitai was built by Moki, son of Tūāhuriri). Māori land reserves allocated near the Mātaitai through the Kemp's Deed of Purchase, included Kaiapoi (MR 873) and Kaiapoi Pā (MR 873A), Te Akaaka (MR 896 and 2486), Torotoroa (MR 895 and 2557) and Waimaiaia (MR 899).

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 hapū located at permanent or

^[1] Ngāi Tahu Claims Settlement Act 1998. Schedule 14: Statutory Acknowledgement for Aoraki/Mt. Cook p.256-257

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.^[2]

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

The special relationship between Ngāi Tahu and the proposed mātaimai area is simple – the ability for Ngāi Tahu and its hapū Ngāi Tū Ahuriri to maintain ahi kaa (permanent residence) has always been dependent on mahinga kai. The important pā sites and kāinga nohoanga at Kaiapoi and Waipara are a testament to the abundance and availability of kai from the regions food baskets such as the Waipara coastline.

Ngāi Tū Ahuriri would travel from various kāinga along the North Canterbury coast to gather kai from Waipara. The childhood of many Ngāi Tū Ahuriri was spent doing nothing else but gathering mahinga kai. In recent decades hapū members would usually travel to Waipara to gather by car or truck rather than the traditional modes of transport (waka or on foot).

The Waipara coastal area offered a bounty of pāua and kōura for which the local reefs are famous. Pāua were harvested in wading depths by hand at low tide, harvesters didn't get their feet wet in some areas, such was the traditional abundance. Catch was spread across the entire reef to maintain good aggregations of pāua for successful breeding and to ensure good quantities of pāua were gathered each fishing trip (a customary catch per unit effort). Kōura were gathered in shallow depths also by hand or by bobbing in rock pools.

The finfish species that could be harvested from this coastline included:

- Rāwaru (blue cod)
- Moki
- Mārari (butterfish)
- Puaihakarua (sea perch)

Seagull eggs were also gathered from this coastal area during the appropriate seasons and a variety of plant resources including harakeke, fern and ti root.

The customary food gathering significance of this fishery is documented in the Waitangi Tribunal evidence of Rakihia Tau, Dr Te Maire Tau and Dr Athol Anderson. This evidence documents the mahinga kai importance of this fishery for the local hapū and Ngāi Tahu generally. This evidence states that the main species gathered were pāua and kōura.

This Tribunal evidence makes reference to the Māori Fishing Reserves/Easements (Waimaiaia MR 899; Torotoroa MR 895 and 2557; and Te Akaaka MR 896 and 2486) that were established adjacent to key waterbodies near this coastal area, such was the extreme importance of these fisheries for supporting the Ngāi Tahu kāinga nohoanga in the district. These reserves were some of the original 1868 Māori fishing reserves established in the Kemp's Deed area by Judge Fenton of the Native Land Court for the exclusive use of the beneficial owners. The Fenton reserves were allocated to provide local hapū members with ongoing access to the mahinga kai of the surrounding fisheries.

The value of mahinga kai from this fishery has been well documented by many historians and anthropologists including Barry Brailsford, James Herries Beattie, W. A. Taylor and Dr Athol Anderson and is substantiated by the Ngāi Tahu Claims Settlement Act 1998 provisions such as through the establishment of nohoanga (campsites to facilitate the gathering of kai from the adjacent area such as the nohoanga established at the Waipara River mouth) and the use of a Coastal Statutory Acknowledgement (a mechanism to trigger engagement with resource

^[2] Ngāi Tahu Claims Settlement Act 1998. Schedule 100: Statutory Acknowledgement for Te Tai o Mahaanui

management entities under the RMA) to protect the mahinga kai of this region. The main reason why the Rūnanga has been so heavily engaged with ECan on resource management matters is to ensure that kai is safe to eat and the habitat of these species is protected.

The Canterbury Iwi Management Plan, 'Te Whakatau Kaupapa' refers to the customary importance of this fishery.

The main mahinga kai gathered from this coastline today under customary authorisations issued by Tangata Tiaki/Kaitiaki is pāua, crayfish and blue cod.

The Waipara coast was also a major highway and trade route, particularly in areas where travel by land was difficult. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast and adjacent freshwater areas. Travel by sea between settlements and hapū was common, with a variety of different forms of waka, including the southern waka hunua and, post-contact, whale boats plying the waters continuously. Hence there were tauranga waka occur up and down the coast in their hundreds and wherever a tauranga waka is located there is also likely to be a nohoanga and fishing grounds. The tūpuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapū and is regarded as taonga.

For Ngāi 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 they document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

In final remarks the above statements and sentiments are reinforced in the following whakataukī,

"Ahakoa kia pā te upoko o Te moana-Tāpokopoko-a-Tāwhaki
ki ngā takutai o Te Waka-o-Aoraki, Engari, i tākekea te
kupenga a Tahu kia oioi i roto i te nekeneke o te tai"¹

"Although the shores of Te Waipounamu may be buffeted by
the turbulent currents of the great waves of the southern
ocean, the fishing net of Tahu has been made flexible so as
to move at one with the tides."^[3]

¹ *The Ngai Tahu Sea Fisheries Report. (1992) (Wai 27) p. 8*

Letter from the representative body of CRA 5 commercial fishers

Please find attached a letter from CRAMAC5 on this application. The letter confirms that the application area of the Mātaitai will have no direct impact on commercial lobster fishermen.
