



Te Rūnanga o Kaikōura Inc
PO Box 39
KAIKŌURA

11 September 2015

Hon. Nathan Guy
Minister for Primary Industries
c/- PO Box 1020
Wellington

Tēnā koe e te Rangatira,

Please find attached our application for an extension of the Oaro Mātaitai encompassing the lower reaches of the Oaro River catchment. The Mātaitai is to continue to be known as the Oaro Mātaitai. This area (the lower reaches of the Oaro River) is a traditional fishing ground that is still 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 Rūnanga o Kaikōura centres on Takahanga and extends from Te Parinui o Whiti to the Hurunui River and inland to the Main Divide.

Together with the Tangata Tiaki/Kaitiaki we will develop a 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,

Tā Mark Solomon
Chairman
Te Rūnanga o Kaikōura

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Form 4

APPLICATION FOR A MĀTAITAI

Applicant:

Te Rūnanga o Kaikōura Inc
PO Box 39
Kaikōura

Area of Application (Identified Traditional Fishing Ground):

Lower reaches of the Oaro River catchment – refer to the description and map below.

Location:

Refer to the 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 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

Tangata Tiaki / Kaitiaki nominated for the Mātaimai:

Mā-rea Clayton
Brett Cowan
Darren Kerei Keepa
Nukuroa Nash
Sir Mark Solomon
Gina Solomon
Taikorekore Stirling
Keepa Te Rangihirinui Timms (Major)
Debbie Walford

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Supporting Information

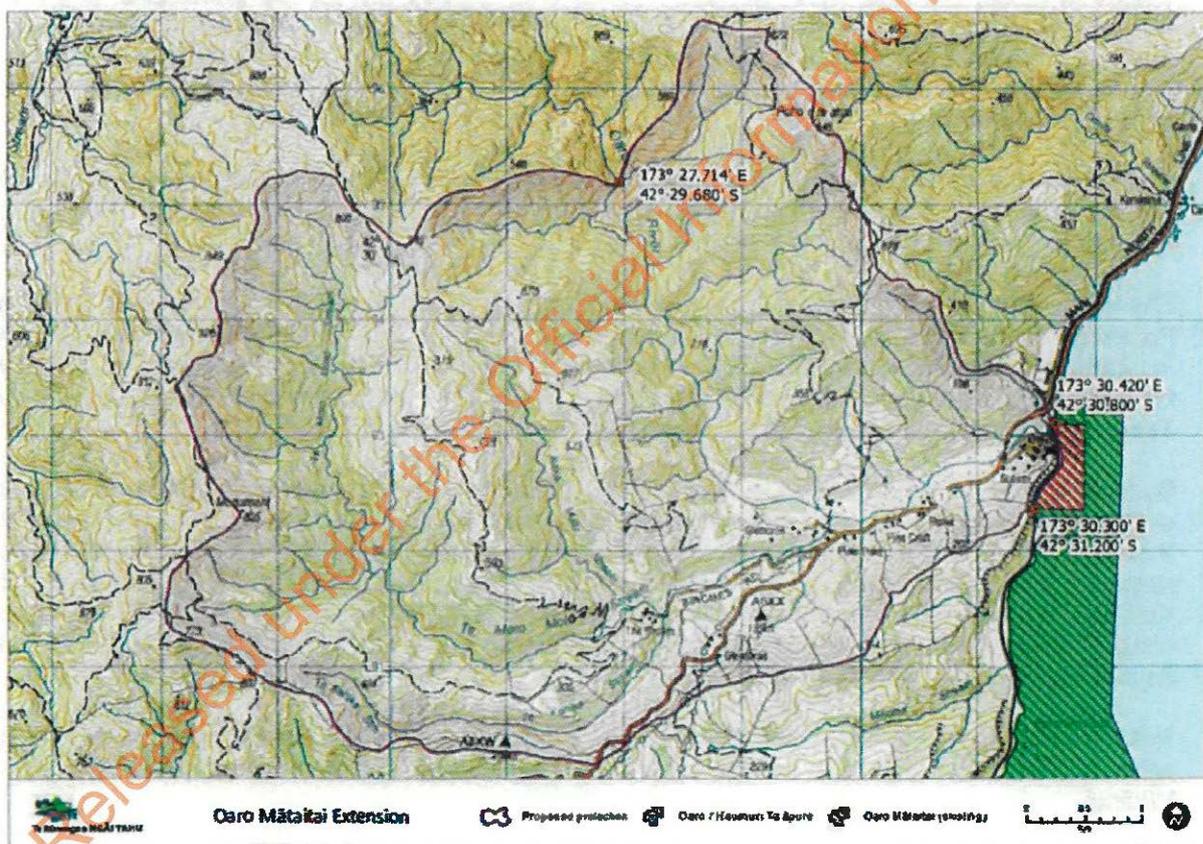
Location:

This Mātaitai extension will commence at the north western boundary of the existing Oaro Mātaitai at $173^{\circ} 30.420' E - 42^{\circ} 30.800' S$ and proceeding inland to encompass all fishing waters of:

- (a) The Oaro lagoon
- (b) The lower reaches of the Oaro River to a point at $173^{\circ} 27.714' E - 42^{\circ} 29.680' S$
- (c) Kaka Mutu Stream
- (d) Te Moto Moto Stream and
- (e) Te Kahika Stream

To then connect with the south western boundary of the existing Oaro Mātaitai at $173^{\circ} 30.300' E - 42^{\circ} 31.200' S$ and then proceeding north following the mean high water mark to the point of commencement (refer to the map below).

Map of the proposed Mātaitai:



Special relationship between the Tangata Whenua and the traditional fishing ground:

Whakapapa and ahi hua (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.^[2] Marokura and Kahukura brought fish and plants and animals respectively to assist Tūterakiwhānoa to make Te Wai Pounamu suitable for human occupation. This is why the Kaikōura coastal area is named Te Tai o Marokura (the coastal area of Marokura).

Kaikōura also holds a special place in Ngāi Tahu pakiwaitara. Māui and his deeds are synonymous with the area. Legend has it that Kaikōura is the area which Māui stood (Te Taumanu o Te Waka a Māui) to fish up Te Ika a Māui (the North Island).

The name Kaikōura came from Tama ki Te Rangi, an early explorer in the time of Tamatea Pokaiwhenua, who decided to explore the South Island. On his way from the North Island, Tama ki Te Rangi stopped in the area now known as Kaikōura and ate some of the crayfish that populate the area over an open fire. From this feast on crayfish, the area was named, Te Ahi Kaikōura a Tama ki Te Rangi — the fires where Tama ki Te Rangi ate crayfish.^[3]

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 Kaikōura area on the waka, Uruao. The cliffs around Kaikōura are named as testimony to their place as a mahinga kai for the tūpuna of the Uruao waka. One area is called Te Wreata-kai-o-Rakihouia (the food store of Rakihouia) famed for the abundance of seabirds in the vicinity.

Ngāti Māmoē were the next to arrive after Waitaha followed by Ngāi Tahu. Through conflict and alliance, Waitaha, Ngāti Māmoē 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 were established along the coast including Te Taumanu o Te Waka ā Māui (Kaikōura Peninsula), Kahutara, Peketā, Oaro, Pariwhakatau (at the Conway River) and Omihā. Māori land reserves allocated near the Oaro River, through the Kaikōura Deed of Purchase, included Te Kiekie H, Haututu L, Oaro M and Mikonui N.

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

^[2] Te Rūnanga o Kaikōura (2005). Te Pōhā o Tohu Rauamatī: Te Rūnanga o Kaikōura Environmental Management Plan.

^[3] Ngāi Tahu Claims Settlement Act 1998. Schedule 100: Statutory Acknowledgement for Te Tai o Marokura p.464

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 semi-permanent settlements along the coast, with an intricate network of mahinga kai rights and networks that relied to a large extent on coastal and freshwater resources.¹⁴

One of the leading sites in Kaikōura in pre-contact times was Takahanga Marae, which is still occupied by Ngāi Tahu. From the time the Ngāi Tahu leader Maru Kaitātea took Takahanga Pā for Ngāi Tahu occupation, the site acted as a staging post for Ngāi Tahu migrations further south. Takahanga Marae remains as a focal point for Ngāti Kuri and as such the kai available from the Oaro River catchment will be required to sustain the many cultural functions of the marae as well as supply the hapū members with an abundant food source for cultural purposes in other significant kāinga areas such as Oaro, Peketā and Mangamaunu.

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

The special relationship between Ngāi Tahu and the lower reaches of the Oaro River catchment is simple – the ability for Ngāi Tahu and its hapū Ngāti Kuri to maintain ahi kaa (permanent residence) has always been dependent on mahinga kai. The number of important pā sites and kāinga based on the peninsula, at Kahutara, Peketā, Oaro and Tūtaeputaputa are a testament to the abundance and availability of kaiawa from the lower reaches of the Oaro River catchment. Without areas like the lower reaches of the Oaro River catchment, the reality is that Ngāi Tahu would never have had and continue to have a dominant presence in the area.

Ngāti Kuri would travel from various kāinga along the Kaikōura coast to gather kai from the Oaro River but it was mainly utilised by the residents of Oaro M. The childhood of many Ngāti Kuri was spent doing nothing else but gathering mahinga kai. In recent decades hapū members would usually travel to the Oaro to gather by car or truck or on foot but sometimes by railway jigger as well.

As well as the kōura and pāua for which Kaikōura is famous, freshwater fisheries such as the lower reaches of the Oaro River catchment offered a bounty of mahinga kai especially tuna, pātiki and whitebait. Tuna and pātiki from fishing grounds like the Oaro River were a staple part of the Ngāti Kuri diet – at times it was this or nothing.

When eeling in the mid reaches of the Oaro the men walked in the river in a line holding gaffs. The gaffs were made out of number 8 wire with rope handles. When the man saw an eel they would flick the eel out of the water on the end of the gaff, swing the gaff around their head with the eel still on the end of the gaff, and then smash the eel on top of the water, which would 'stun' the eel. The boys would follow behind the men collecting the eels in sugar bags – they were known as 'bag boys' and they would do that job until they had served their apprenticeship and were promoted to the gaff.

The men were selective in what eels they caught. Eels that were about one metre long were usually taken. Occasionally a few larger eels were taken and these much larger eels were speared. Fishing expeditions usually occurred for a few hours and usually anywhere between 30 - 50 eels were taken home. On occasion eels were also taken in larger quantities using hinaki.

The eels were taken home to the various kāinga (usually Oaro though), and shared amongst the immediate whānau, where they were cleaned by being rolled in the sand. This removed all the slime off the eels. Eels were then cut into small pieces and were usually either fried in butter or grilled. Only the much larger eels were boned and smoked.

Hapū members never went eeling during a full moon and the water had to be clear to spear or gaff the eel and flatfish so there was no fishing immediately after major storm events. Eeling never occurred when the river was too high also as it was too dangerous. Low tide was best to spear flounder in the lagoon.

¹⁴ Ngāi Tahu Claims Settlement Act 1998, Schedule 100: Statutory Acknowledgement for Te Tai o Marokura p.465

The Oaro was reasonably accessible and different parts of the river were eeled depending on the time of year. The same spot was not eeled everytime in order to spread catch throughout the various pockets of resident eels along the river which helped ensure good quantities of eels were gathered each fishing trip (a customary catch per unit effort). Overtime the best eeling spots on the Oaro became known.

For Ngāti Kuri families living at Ōaro, the Ōaro River, was their main eeling river because it was right on their back doorstep (and the eels were believed by many to be the best tasting). The Conway and Kahutara was usually only eeled after the Ōaro had dried up in later summer, or when the eels in the Ōaro had thinned out, which provided a chance for the eels in the Ōaro river to replenish. The men decided which rivers to eel and when.

As stated above, the other main food source from the Oaro was pātiki. Pātiki were mainly speared in the lagoon area (where they were most abundant and where the pātiki were believed to taste the best) during low tide, although sometimes flounders were also speared in pools or ponded areas upstream. Usually the men walked in a line across the lagoon spearing flounders but they would only walk across once because the water would get stirred up, which made it much harder to see. Spears were made by putting a 6 or 8 inch nail at one of the ends of a broom handle. Flounders were also gathered by swimming around the lagoon and stabbing them as they swam past. Often too the men would start eeling further up the Oaro and work their way down the river to flounder in the lagoon.

It was easy enough to get about a dozen flounders. Flounders were a good size, usually about the size of a frying pan, and were quite meaty. The main method of cooking flounders was by rolling them in flour and frying them in butter.

Inaka (although the Kahutara was the main whitebaiting river), trout, duck (pūtangitangi/paradise duck flappers in particular) and seagull eggs were also gathered from the Oaro during the appropriate seasons and a variety of plant resources including watercress (from the small creeks that ran into the lower reaches of the Oaro) and puha for 'boil up', harakeke, fern and ti root.

Deer, pigs and goats were also harvested from the Oaro River catchment.

The main mahinga kai gathered from the Oaro today is tuna, although given the state of the river (water quality and quantity) this is not a common event. The mahinga kai values is one of the main reasons for the tribe using its infrastructure to assist Ngāi Tahu input and participation in Resource Management Act (RMA) matters. The main reason why the Rūnanga has been so heavily engaged ECan on the Oaro is to ensure that there is water of suitable quality to gather kai and enough water flow to naturally open the river mouth so our native fish can migrate when they need to at particular times of the year to spawn so again our hapū can exercise our traditional fishing use and management practices.

The Kaikōura 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 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 documents the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

The above statements and sentiments are reinforced in the following whakatauki,

"Ahakoa kia pā te upoko o Te moana-Tāpokopoko-a-Tāwhaki ki ngā takutai o Te Waka-o-Aoraki, Egeri, i tākekea te kupenga a Tahu kia oia i roto i te nekeneke o te tai"¹¹
"Although the shores of Te Waipounamu may be buffeted by the turbulent currents of the great waves of the southern oceans, the fishing net of Tahu has been made flexible so as to move at one with the tides."¹¹

¹¹ The Ngāi Tahu Sea Fisheries Report. (1992) (Māi 27) at p. 8

Discussions with the representative body for ANG 12 quota holders:

We have discussed this application with the South Island Eel Industry Association (SIEIA) and we have received a letter of support from a number of ANG 12 quota holders (the letter is attached for your reference).

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MOSSBURN ENTERPRISES LTD

EXPORTERS OF WATUNA BRAND EELS AND FISH PRODUCTS

VICTOR THOMPSON Managing Director
LINDA THOMPSON Director

To Whom it may concern,

Tutaepu taputa Mataitai application

Proposed Kahutara, Oaro and Conway river catchments'

The following quota holders of ANG 12 eel stocks give their support to the proposed Mataitai,

Mossburn Enterprises Ltd

Aotearoa Quota Brokers Ltd

Pullan Enterprises Ltd

Jagz Charters Ltd

s 9(2)(a)

Regards

Vic Thompson

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