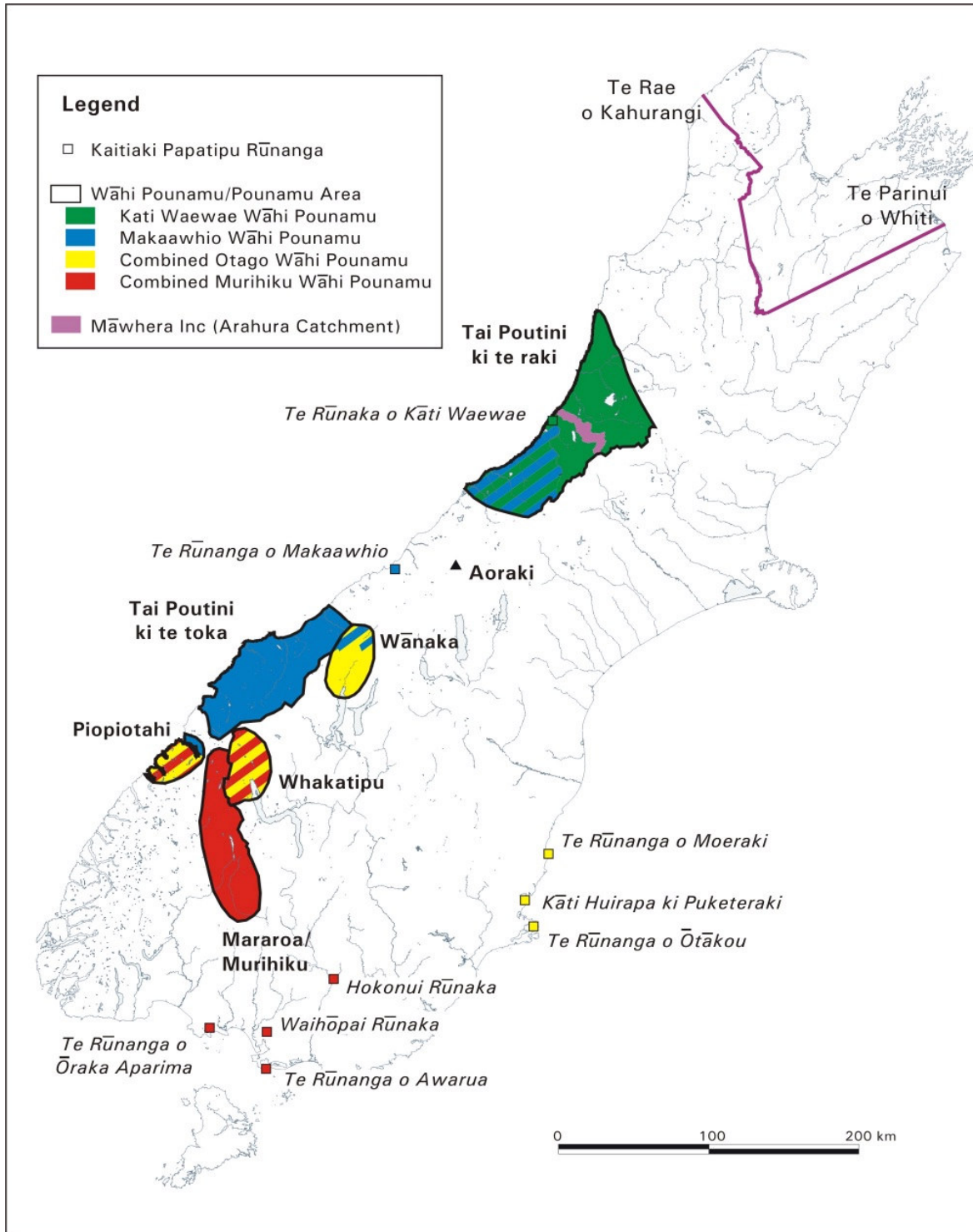


APPENDICES

APPENDIX ONE (A)

Nga Wahi Pounamu and Nga Kaitiaki Runanga

(Te Runanga o Ngai Tahu, Pounamu Resource Management Plan. October 2002)



APPENDIX ONE (B)

Statutory Acknowledgement Areas

In the Ngai Tahu Claims Settlement Act 1998, the Crown acknowledged statements by Te Runanga o Ngai Tahu of the particular cultural, spiritual, historic, and traditional association of Ngai Tahu with areas described in that Act. The statements, which are called “statutory acknowledgements”, are set out in schedules in the Act. The areas to which the statutory acknowledgements relate are known as statutory areas and include the following Sites relevant to this Plan:

Kotuku-Whakaoho (Lake Brunner/Moana)

Okari Lagoon

Taramakau River

Pouerua (Saltwater Lagoon)

Lake Kaniere

Karangarua Lagoon

Makaawhio (Jacobs) River

Okarito Lagoon

Lake Paringa

Note: This section is attached for public information purposes only, in accordance with Section 220(2) of the Ngai Tahu Claims Settlement Act 1998. This information is neither part of the Plan, nor subject to the provisions of the First Schedule of the Resource Management Act 1991.

The Regional Council must include in the regional plan information recording all statutory acknowledgements affecting statutory areas covered wholly or partly by that regional plan. Nine statutory areas in the West Coast region are covered by this Plan. The Ngai Tahu associations with these nine areas, taken from the Ngai Tahu Claims Settlement Act, are reproduced below.

The significance of statutory acknowledgements is:

- (1) The Regional Council must forward to Te Runanga o Ngai Tahu a summary of every application for a resource consent for activities within, adjacent to, or impacting directly on a statutory area before the application is notified, and before the regional council makes a decision to dispense with notification [refer section 207 Ngai Tahu Claims Settlement Act and to the Ngai Tahu Claims Settlement (Resource Management Consent Notification) Regulations 1999].
- (2) The Regional Council must have regard to statutory acknowledgements in deciding, under section 93 of the Resource Management Act, whether Te Runanga o Ngai Tahu is likely to be directly affected by an application for a resource consent for activities within, adjacent to, or impacting directly on a statutory area.
- (3) The Regional Council must have regard to the statutory acknowledgements in deciding whether Te Runanga o Ngai Tahu is a person who may be adversely affected by the granting of a resource consent for an activity within, adjacent to, or impacting directly on the statutory area, and whose written approval must be

given before the application for a resource consent for that activity can be dealt with on a non-notified basis.

- (4) Te Runanga o Ngai Tahu, and any member of the Ngai Tahu Whanui, may cite the statutory acknowledgement as evidence of the association of Ngai Tahu with the statutory area in submissions to, and at any hearing held by, the regional council on a resource consent application, a policy statement, or a plan.

Further information on the statutory acknowledgements for the nine statutory areas can be found in Schedules 24, 25, 31, 33, 38, 47, 48, 53, and 56 of the Ngai Tahu Claims Settlement Act 1998. Maps showing the location of the Statutory Acknowledgement areas are held at Regional Council offices.

The associations for the nine statutory areas within the West Coast region covered by this Plan, as set out in the Ngai Tahu Claims Settlement Act, are:

Ngai Tahu Association with Kotuku - Whakaoho (Lake Brunner/Moana)

The name Kotuku-Whakaoho relates to a husband and wife called Kotuku and Mawhera. Both were killed at this site which led to one (Kotuku) having their name applied to the lake and the other (Mawhera) lending their name to the Grey River. As with most lakes, there is also a tradition of a taniwha connected with Kotuku-Whakaoho. The story tells how two taniwha were killed by a chief because they had killed his father and sister. On their deaths, the taniwha became islands which now lie in the lake.

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. Kotuku-Whakaoho holds an important place in Ngai Tahu history as the site of the tribe's battle with Ngati Wairaki. Victory in this battle saw Ngai Tahu gain manawhenua in the area. Besides being a famous battle ground, Kotuku-Whakaoho was important as the site of a permanent settlement, acting as a focal point for food-gathering parties. The principal food taken from the lake was tuna (eel). Waterfowl and forest fowl were also important mahinga kai in this area.

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 lake, 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 importance of the area to Ngai Tahu was recognised by the Crown in the setting aside of a reserve at the lake for Ihaia, Tainui, and Waipapara.

The mauri of Kotuku-Whakaoho 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.

Ngai Tahu Association with the Taramakau River

“Manawhenua (tribal authority over the area) was gained through Ngai Tahu's defeat of Ngati Wairaki, Tumatakokiri, and Ngai Toa. For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped Ngai Tahu as an iwi.

The Taramakau River was, and still is, a significant indigenous fishery and source of manu (birds). The river remains a source of rich and abundant harvests. The area is noted particularly for its tuna (eel) and inaka (whitebait) fisheries.

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. There was a pa at the mouth of the river, and kainga nohoanga (temporary settlements) were established along the length of the river which were related to the taking of mahinga kai and, in particular, the retrieval of pounamu. The river itself was, therefore, a significant part of the pounamu trail, via which the taonga was transported from its source to be traded up and down the country.

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 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 mauri of Taramakau 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.”

Ngai Tahu Association with Lake Kaniere

Kaniere is noted in Ngai Tahu tradition as a lake occupied by the Ngati Wairaki explorer, Raureka. According to tradition, Raureka was the first to cross Ka Tiritiri o te Moana (the Southern Alps) from her village at Arahura. Apparently she left the village after an argument with her Ngati Wairaki whanaunga (relatives). Raureka was accompanied by her slave as she wandered up to Kaniere and eventually came across a pass which took her to the Rakaia Valley and eventually the Canterbury Plains.

This route came to be later known as Noti Raureka (Brownings Pass). On the east coast, Raureka fell in with a number of Ngai Tahu in the Temuka region who were felling timber with adzes. Raureka showed them her pounamu (greenstone) adze and proceeded to fell the ti tree. The Ngai Tahu agreed that her pounamu was a better stone for an adze. Raureka eventually led a Ngai Tahu party across the Alps to show them the source of pounamu.

For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped Ngai Tahu as an iwi.

Kaniere was also an important mahinga kai used by parties crossing between the coasts. Tuna (eels) and weka were the main foods taken in this area. 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 lake, 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. Because of its importance as a mahinga kai, the Crown set aside a reserve at the lake for Ngai Tahu last century.

The mauri of Kaniere 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.

Ngai Tahu Association with the Makaawhio (Jacobs River)

According to legend, the Makaawhio River is associated with the Patupaiarehe (flute playing fairies) and Maeroero (ogres of the forest). It is said that Tikitiki o Rehua was slain in the Makaawhio River by the Maeroero. The name 'Tikitiki o Rehua' is now attached to the ridge of hills (sometimes called Jacobs Ridge) on the north bank of the Makaawhio River. 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.

Manawhenua (tribal authority over the area) was gained through Ngai Tahu's defeat of Ngati Wairaki and Tumatakokiri. That manawhenua was cemented by the establishment of kainga nohoanga (permanent settlements) at the mouth and on both banks of the river because of the plentiful supply of mahinga kai from the river and its estuary and surrounds. A northern settlement strategically sited on Tahekeakai (Jacobs Bluff) acted as a sentry lookout that warned of approaching visitors.

As a result of this pattern of occupation, there are a number of urupa and wahi tapu along the river. Urupa are the resting places of Ngai 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 Ngai Tahu tupuna, and are frequently protected by secret locations.

The Makaawhio was and still is the source of a range of mahinga kai. Rocks at the mouth of the river still provide an abundance of kaimoana (seafood). The estuary of the river itself still provides an abundance of kaiawa (freshwater fisheries), including tuna (eels), patiki (flounders) and inaka (whitebait) and remains a significant kohanga (nursery) for a variety of fish species.

The area is still a significant manu (bird) breeding area, once yielding a rich harvest. The flora of the area provided not only food, but also the raw materials for raranga (weaving), rongoa (medicines) and the building of waka (canoes) and whare (houses). In addition to its bounty of mahinga kai resources, the Makaawhio is a source of the mineral kyanite (Aotea).

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. Because of the kainga nohoanga, reserves were set aside on the river for Ngai Tahu at the time of the 1860 Arahura Deed of Sale. One of these was an urupa, where notable Ngai Tahu tupuna Te Koeti Turanga and Wi Katau Te Naihi are buried, among others.

The mauri of the Makaawhio 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.

Ngai Tahu Association with Lake Paringa

Manawhenua (tribal authority over the area) was gained by Ngai Tahu's defeat of Ngati Wairaki, Tumatakokiri and Ngati Toa. For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped Ngai Tahu as an iwi.

Seasonal kainga nohoanga (settlements) were established for the taking of mahinga kai. Paringa was and still is a noted tuna (eel) fishery, significant spawning ground and kohanga (nursery) for a variety of fish species and significant breeding area for manu (birds), including ducks, kukupa (kereru/ wood pigeon) and weka (now extinct in this area). The lake was therefore a source of rich and abundant harvests. The area also provided plants utilised in raranga (weaving) and other practices.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka (landing places), places for gathering kai and other taonga, ways in which to use the resources of the lake, 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. Because of the kainga nohoanga, a reserve was set aside for Ngai Tahu in this area at the time of the 1860 Arahura Deed of Sale.

The lake also is a wahi tapu. Wahi tapu are places holding the memories, traditions, victories, and defeats of Ngai Tahu tupuna, and are frequently protected by secret locations.

The mauri of Lake Paringa 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.

Ngai Tahu Association with Okari Lagoon

Manawhenua (tribal authority over the area) was gained through Ngai Tahu's defeat of Ngati Wairaki, Tumatakokiri and Ngati Toa. For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped Ngai Tahu as an iwi.

This hapua (estuary) once supported a number of significant kainga nohoanga (settlements) including Tauraka, Omau, Oweka, Orowaiti, Te Kuha, Orikaka, Waimakaroa and Whareatea. As a result of this pattern of occupation, there are a number of recorded and unrecorded archaeological sites associated with the Okari, including middens. Such sites are a focus for memories of Ngai Tahu tupuna, and as such are wahi taonga to the descendants of those tupuna. Okari was and still is a significant spawning ground and kohanga (nursery) for a variety of fish species and a significant breeding area for manu (birds). The lagoon remains a source of rich and abundant harvests.

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 lagoon, the relationship of people with the lagoon 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 mark of the significance of the area as a mahinga kai and because of the kainga nohoanga, a reserve was set aside for Ngai Tahu in this area at the time of the 1860 Arahura Deed of Sale.

The mauri of Okari 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 lagoon.

Ngai Tahu Association with Pouerua

Manawhenua (tribal authority over the area) was gained through Ngai Tahu's defeat of Ngati Wairaki, Tumatakokiri and Ngati Toa. For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped Ngai Tahu as an iwi.

Pouerua once supported a number of significant kainga nohoanga (settlements) including one on the lagoon itself, and others at the mouths of the Waitangi Taona, Waitangi Roto, Whataroa and Poherua Rivers. As a result of this pattern of occupation, there are urupa and archaeological sites associated with Pouerua. 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. Pouerua was and still is a significant spawning ground and kohanga (nursery) for a variety of fish species and a significant breeding area for manu (birds). The Lagoon remains a source of rich and abundant harvests.

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 lagoon, the relationship of people with the lagoon 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 mark of the significance of the area as a mahinga kai and because of the kainga nohoanga, reserves were set aside for Ngai Tahu in this area at the time of the 1860 Arahura Deed of Sale. It was at Pouerua in 1860 that the Crown agent James Mackay sealed the purchase of Te Tai Poutini (the West Coast)

from the chiefs of Poutini Ngai Tahu, although the Arahura Deed giving effect to this purchase was actually signed at Mawhera.

The mauri of Pouerua 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 lagoon.

Ngai Tahu Association with Karangarua Lagoon

Manawhenua (tribal authority over the area) was gained through Ngai Tahu's defeat of Ngati Wairaki, Tumatakokiri and Ngati Toa. For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped Ngai Tahu as an iwi.

Seasonal kainga nohoanga (settlements) were established at the mouth of the Karangarua Lagoon for the taking of kai-awa (river-sourced foods) and manu (birds). Karangarua Lagoon was and still is a significant spawning ground and kohanga (nursery) for a variety of fish species and a significant breeding area for manu. The Lagoon remains a source of rich and abundant harvests. Pokorotutu and Otehautumua were and are notable mahinga kai areas at the north and south ends respectively of the Karangarua. The area is noted particularly for its tuna (eel) and inaka (whitebait) fisheries, as a source of raranga (weaving) materials and other useful plants including raupo, wiwi and harakeke. The traditional practice of collecting seagull eggs from the lagoon during spring is still carried out by local Ngai Tahu.

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 lagoon, the relationship of people with the lagoon 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 mark of the significance of the lagoon as a mahinga kai, reserves were set aside for Ngai Tahu in this area at the time of the 1860 Arahura Deed of Sale, and subsequently under the South Island Landless Natives Act 1906.

The mauri of Karangarua 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 lagoon.

Ngai Tahu Association with Okarito Lagoon

The Okarito Lagoon area was traditionally occupied by the Ngati Wairaki and Rapuwai hapu before Ngai Tahu gained manawhenua (tribal authority over the area). The area was important as the site of the Ngati Wairaki Whare Wananga. It was to this wananga that the Ngai Tahu rangatira (chiefs) went so as to learn the whakapapa to the South Island. For Ngai Tahu, histories such as this reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Ngai Tahu as an iwi.

Okarito is well known as the place occupied by the kotuku (white heron) and there are many Ngai Tahu waiata (songs) that tell the tale of the kotuku. The lagoon was also a

rich mahinga kai. The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga wake, places for gathering kai and other taonga, ways in which to use the resources of the Lagoon, the relationship of people with the lagoon 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 Okarito 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.