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Te Runanga o Ngāti Waewae



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Te Runanga o Ngāti Waewae – ARAHURA PA, PO BOX 37, Hokitika

## **MERIDIAN ENERGY**

### **Mokihinui Awa Proposed Hydro Power Scheme.** **Cultural Impact Assessment**



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***Document Layout: This CIA is drafted to be read in its entirety. This CIA is appended at the rear.***

### **Mission Statement**

To guarantee the mana of the tangata whenua, Ngati Waewae is upheld.

To ensure that *Tangata Whenua* concerns, issues and values are identified and documented in relation to this proposed project development.

Guide the development, in relation to the planning and implementation, in how the project may impact on the values of *Tangata Whenua*.

Meridian Energy is fully informed of any potential effects on *Tangata Whenua* values that this project may have.

To provide a list of preferred measures to Meridian Energy in order to remedy, avoid or mitigate any adverse effects on the relationship *Tangata Whenua* have with the environment.

### **Tangata Whenua Expectations.**

*Tangata Whenua* expects that the Treaty of *Waitangi* its articles and principles will be honoured throughout this development process. In particular the Treaty of *Waitangi* principles in relation to *Te Tino Rangatiratanga* and *Kaitiakitanga* are strongly voiced.

*Tangata Whenua* also express a desire that the principles of partnership as expressed in the Treaty of *Waitangi* will be honoured to ensure *Tangata Whenua* values will not be adversely affected by this application.

### **Project Description**

#### **Location**

Meridian Energy is currently investigating a hydro development on the Mokihinui River, referred to as the Mokihinui Hydro Proposal (MHP). The Mokihinui River is located on the north western coast of Te Wai

Pounamu, the South Island, approximately 45km north of Westport. Figure 1 shows the location of the Mokihinui River. The Mokihinui River is one of the largest least modified rivers in North Westland with a catchment area of approximately 68,000 ha above the dam site at the lower end of the gorge. The north and south branches of the river drain a large inland basin formed by the Glasgow, Lyell, Matiri, Allen and Radiant Ranges and meet at the Mokihinui Forks about 25 km upstream of the river mouth. The river then passes through the steep-sided Mokihinui Gorge and a short lowland valley before discharging into the Te Moana o Tane - Tasman Sea.

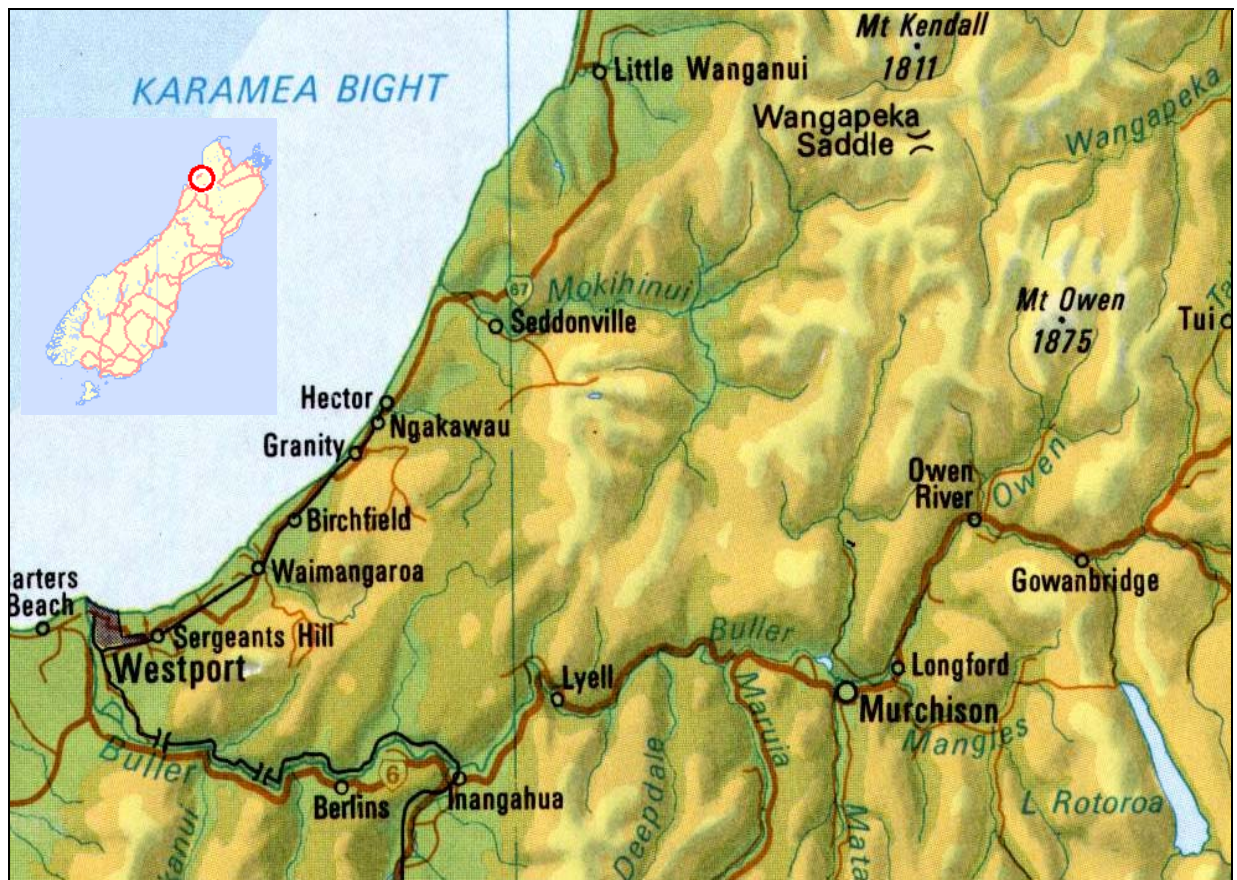


Figure 1 Location of the Mokihinui catchment.

### **Proposed Dam and Inundation Area**

The Mokihinui River at the proposed dam site has a mean flow of 90 m<sup>3</sup>/sec and a median flow of 46 m<sup>3</sup>/sec. The flow regime is characterised by occasional large floods but flows are below 105 m<sup>3</sup>/sec for 80% of the time.

Development of the MHP would require the construction of a hydro dam, approximately 3 km upstream from the township of Seddonville and 11km upstream of the mouth of the river. An 80m to 85m high concrete

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gravity dam would be constructed using Roller Compacted Concrete (RCC) technology with a volume of 575,000m<sup>3</sup>. RCC construction for dams is used extensively throughout the world as they are safe, strong and fast to construct. The installed generation capacity at the proposed dam will be 65 to 85MW and will produce 310 to 360 GWh p.a. of renewable generation.

As shown on Figure 2, the proposed dam would create a 340 hectare lake behind it that would stretch approximately 14km upstream of the dam and would be 500m at its widest point. The gorge would extend a further 2 km above the lake footprint to the Forks, the confluence of the North and South Branch of the Mokihinui River. By design the head of the proposed lake would not inundate any part of the Mokihinui Forks Ecological Reserve. The full supply level of the proposed lake would be 100m above sea level with an operational range of 3m (100m to 97m above sea level). Under normal conditions the river at the proposed dam site is 23m above sea level, producing a net head of 77m at the dam.

The 335 hectares of inundated area is administered by three land owners:

- Department of Conservation (DoC) Stewardship Land (approx. 210ha). The Stewardship Land is managed for conservation purposes, but has no special protection status.
- The riverbed is administered by Land Information New Zealand (LINZ) and equates to approximately 90ha.
- The balance of the land is road reserve (approx. 35ha) under the control of the Buller District Council.

### **Cultural Effects**

Meridian has consulted with Ngati Waewae as to the values of the Mokihinui River for Ngati Waewae / Poutini Ngai Tahu. This is in accordance with the provisions of the Treaty of Waitangi, Te Runanga o Ngai Tahu Act 1996 and the RMA 1991.

As a consequence of that consultation this cultural impact assessment report was drafted by Ngati Waewae which confirms the high cultural importance of the River, as a kohanga / nursery, spawning ground for mata, and a repository for our heritage values such as wahi mahi tupuna hapu, te ara tupuna and their taonga artefacts.

Also the affected forested lands of Tane Mahuta provide kohanga for manu taonga, whio, Kereru and Kiwi. This cultural importance is primarily in the strongly connected nature of the whenua, fauna, flora,

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landscape from the mountains to the sea and the mana mauri of this place. Also evidence of early hunting and gathering is adjacent to the awa.

Other cultural effects have been identified as being in the mana whenua mana putaiiao. These describe the effects on the general environments and specific habitats and species.

Te Runanga o Ngati Waewae supports the effort made to date by Meridian Energy in the identification and management of effects of the MHP. Te Runanga o Ngati Waewae has an expectation that all reports and information pertaining to this project proposal be made available to Ngati Waewae Land and Environment Unit. Te Runanga o Ngati Waewae also acknowledges the ongoing nature of the involvement and relationship in the project with Meridian Energy, Local Authorities and Communities, this is commendable.

### **Mana Whenua Mana Putaiiao Ko Te Aoturoa**

As stated above Te Runanga o Ngati Waewae acknowledges the effort made by Meridian Energy. We would like to see Meridian as being committed to the environment in its best practices regarding kaitiakitanga / sustainability, whilst acknowledging that development of the scale of MHP will have negative environmental impacts, whilst also providing some positive environmental gains. Te Runanga o Ngati Waewae is not yet satisfied with mitigation being developed in this regard. Subject to the ongoing nature of the information release and associated mitigation re Te Runanga o Ngati Waewae needs, this further development is part of our ongoing consultation in the RMA and relationship process.

### **In Stream Values.**

In stream values refers to the habitat and species within the Mokihinui. This report acknowledges the work of NIWA in its Native Freshwater Fish and Fisheries Report.

The NIWA report is supported by the Te Runanga o Ngati Waewae. Many of the species identified in the report are significant to Tangata Whenua and are considered Taonga Species.

Primary priorities are:

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1. Protection and enhancement of fish passage, including tuna.
  2. Protection and enhancement of spawning habitat of taonga species and their relevant supporting prey.

Surprisingly the NIWA report didn't find any evidence of inanga spawning in the lower river or tributaries. The report also found twelve native freshwater fish and noted a strong eel population.

Upon analysis Te Runanga o Ngati Waewae would like to see the awa from source to sea affected by the project assessed using the Cultural Health Index CHI as developed by Dr Gail Tipa and listed on the MfE web site.

**Recommendation:**

**Meridian Energy include Te Runanga o Ngati Waewae in the monitoring programme by conducting with tangata whenua a CHI assessment and providing all information and reports on a regular basis prior to the granting of resource consents.**

**Maunga Gravel Transport to Coasts and Reservoir Bank Stability** Te Runanga o Ngati Waewae has concerns that the mauri of the valley system will be severely degraded due to constraint of gravel transport to the coast, defined in the West coast Regional Coastal Plan as a Coastal Hazard Zone, how this mauri can be mitigated is conundrum requiring further korero.

We also have concerns that post reservoir inundation and deforestation plus soil inundation due to water depth will exacerbate the potential bank subsidence and slippage. We do not want this to occur and further degrade the mauri of this Mokihinui gorge and river system.

**Recommendation: should the MHP proceed, mitigation off site be developed in the form of coastal protection works. This is likely an irresolvable issue on site, possibly dredging gravel over the dam could be a condition, given the inherent nature of the MHP design this is unlikely to be economically viable. Develop mitigation plans for bank subsidence prior to granting consents.**

**Rakau taonga Transport to the Coasts and Lower Mokihinui**

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Ngati Waewae have concerns that the Dam will trap rakau reaching Tangaroa and result in further degradation of the mauri of the place and nutrients reaching the coasts as part of ecosystem processes.

**Recommendation:** Ngati Waewae require a mitigation plan demonstrating how this constraint will be overcome, including the volume of rakau from the felling and floating of reservoir inundation trees and vegetation.

### **Water Allocation.**

Water allocation potential is the primary concern for the future protection of waters on Te Tai O Poutini. For the absence of doubt the waters of Te Tai o Poutini should always be considered a “Waewae Asset”.

All waters on Te Tai o Poutini and within the takiwaa of Te Runanga o Ngati Waewae remain under full and undisturbed mana and rangatiratanga of Te Runanga o Ngati Waewae, solely. This is consistent with the Principles of the Treaty of Waitangi as required by sect 4 of the Conservation Act and the Te Runanga o Ngai Tahu Settlement Act.

### **Recommendation:**

Should the MHP proceed, Meridian should develop partnership documents with Te Runanga o Ngati Waewae which will acknowledge the traditional values of Tangata Whenua with the environment and resources. This will strengthen our sustainable relationships into the future.

**Tuna and Kokupu (Galaxids):** Ngati Waewae have concerns that the tuna and other water borne native taonga species such as whio – blue duck will suffer degradation due to this proposal as among other things, trout –sports fish knowingly compete for their kai and habitat.

### **Recommendation:**

Ngati Waewae require the Cultural Health Index of Streams Methodology to be applied to analyse risk and mitigation in relation to developing solutions to this hazard of tuna mauri degradation risk as a result of the MHP.

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## **Water as a Property Right.**

A number of tools exist which provide property rights to water. Future development of water as a tradable commodity is considered a threat to Tangata Whenua mana and rangatiratanga.

Water permit and water takes are considered an alienation of the resource from Tangata Whenua mana and Rangatiratanga. This is inconsistent with the Treaty of Waitangi Principles.

## **Recommendation:**

**Should the MHP proceed, Meridian Energy should hold any water allocation rights in a private trust structure, the trusts of which should be negotiated in partnership with Te Runanga o Ngati Waewae. Meridian should consider Te Runanga o Ngati Waewae as both a Trustee and beneficiary of water rights within its takiwaa.**

## **Flows**

General policy of Te Runanga o Ngati Waewae is as follows in the context of this project.

- Identification of any spring water sources (within the relevant catchment) and discharge points as part of an Assessment of Environmental Effects.
- Maintaining a flow regime that includes a buffer protecting minimum natural flows and flow variability. This includes no unnatural altering of extremes, frequencies and seasonal variations, that may adversely affect fishing in the estuarine and upper estuarine regions of the awa catchment.
- To oppose flow take which create an alienation of water rights from tangata whenua.

**Recommendation: That the CHI methodology be used to assess the effect on catchment and be used to assess impacts on the mauri of the place in order to avoid significant adverse effects or develop mitigation measures where possible.**

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**Conclusion: Te Runanga o Ngati Waewae hold dear our tupuna wahi tapu whenua in its natural state. We appreciate the engagement of our people in giving the mandate to this document aroha with the mahi alongside Meridian Energy.**



**Signed**

**Rick Barber**

**Te Runanga o Ngati Waewae Land and Environment Unit**

**16 June 2008**

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**APPENDIX**  
**The Legislated Context.**

**The Resource Management Act 1991 (RMA).**

Part II of the RMA 1991 provides for *Tangata Whenua* considerations when applications for resource consent are assessed and considered.

Section 5, 6, 7 and 8 of the RMA set out some key requirements for what must be considered when exercising functions (such as deciding on a consent application) under the RMA, 1991.

**Section 5 of the Resource Management Act.**

This section of the Act describes the purpose of the Act, which is to promote the sustainable management of natural and physical resources. This requires managing the use, development and protection of natural and physical resources to enable people and communities to provide for social, economic and cultural well-being, including health and safety.

This report is drafted in relation to the perspective of *Tangata Whenua* world-view. The consideration of cultural well being implies a requirement to protect anything important to cultural relationships of people. This could be the use and enjoyment of particular resources, places or perceptions of safety and security in a location. It could also include spiritual and memory associations.

*Tangata whenua* of the area are enabled to provide for their social and cultural well-being.

**Section 6 of the RMA – Matters of National Importance.**

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Section 6 is concerned with the preservation of the natural character of the coastal environment, lakes, rivers, wetlands and their margins and the protection of natural features and areas of significant indigenous vegetation.

To make this meaningful, there needs to be some definition of natural character (such as self sustainable natural populations, or ecosystems not reliant on external unnatural disturbance by pollution or other man made effects for their existence, continuance or state). Further, some guidance is required on the point at which discharge or accumulation of potentially toxic materials interferes with the natural character of rivers, wetlands, the ocean and so forth.

A nationally important content of Section 6 is the relationship of *Tangata Whenua* and their culture and traditions with their ancestral lands, water, sites, *waahi tapu* and other *taonga*.

This has the scope to include most issues many of which only *Tangata Whenua* can address. It is important to note that Section 6 issues are deemed to be of NATIONAL importance and that Local Authorities are obliged to both recognise and provide for them.

There are typically problems where environmental managers try to use or apply concepts that are intangibles or difficult to measure for environmental regulation e.g. with storm water, the concept of “contaminant flushes” or “transient toxic pulses” presented sampling difficulties that were difficult to measure and confirm. As a result, these issues have often not been regulated.

Similar problems arise for cultural values.

### **Section 7.**

Section 7 invokes the concept of *Kaitiakitanga* – stewardship – in the management of the resource base. This should require information, involvement in decisions and participation in management. It adds in, ideas of intrinsic value of ecosystems and environmental quality.

Local Authorities are required to have particular regard to the concept of *Kaitiakitanga* when exercising functions under the RMA.

Stewardship and the “maintenance and enhancement of the quality of the environment” requires information and understanding about

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environmental quality and cannot be realistically accomplished without specific and focused information gathering on environmental quality and the characteristics of natural or physical resources potentially affected.

## **Section 8 The Treaty of Waitangi**

Local Authorities are obliged to take into account the principles of the Treaty of *Waitangi* when exercising functions under the RMA. The Treaty of *Waitangi* makes certain guarantees to *Tangata Whenua*. The principles of the Treaty of *Waitangi* were well discussed in a case put to the Privy Council involving the New Zealand Maori Council and Others versus Her Majesty's Attorney General and Others. This decision contains the following text.

Foremost among those "principles" are the obligations which the Crown undertook of protecting and preserving *Tangata Whenua* rights, as part of being *taonga*, in return for being recognised as the legitimate government of the whole nation by *Tangata Whenua*. This is also enshrined in the Treaty Articles.

It is clear then, that the Crown has an obligation to protect *taonga*, *mauri* (life supporting capacity of land or water) or *waahi tapu*. It is reasonable for the Crown to ask *Tangata Whenua* to give direction on what these values are.

### **The Historical Context.**

#### **Ngati Wairangi on Te Tai Poutini.**

The earliest inhabitants on *Te Tai Poutini* are the *Hapu* known as *Ngati Wairangi*. This *Iwi* was famous for its ancient houses of learning, sorcery and ability to work and manage *Pounamu*.

After a period of mutual exchange between the peoples conflict arose and blood was shed. This conflict led to invasion and significant fighting. *Ngati Wairangi* resisted strongly for some time but were overcome and generally defeated after the arrival of *Tuhuru* and other *Hapu* from *Kai Tuhaitara*, whose main base was in Canterbury and Banks Peninsula.

#### **Tuhuru and Papakura.**

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*Tuhuru* and *Papakura* are commonly referred to by *Tangata Whenua* as the primary line of descent of the aristocratic lines on *Tai Poutini*. Certainly both individuals held high status amongst the community, this is due to *whakapapa* and their personal abilities.

These lines are survived today by the *Whanau* who descend from their children *Nihorere*, *Tarapuhi* and *Tainui*.

### **Cultural Landscape.**

In order to properly assess the impacts of the proposed project on the culture and heritage of *Tangata Whenua*, this report will explore the concept of culture.

#### **The Concept of Culture.**

The concept of culture can be best described as a holistic system of values. In the human world it is a complete system of values. Humans view the world through a template or more appropriately, a veil of how they value their surroundings.

#### **The Maori World View.**

The Maori worldview is based on a long established relationship developed over centuries. This view is central in its significance to Maori identity. This ancient significance has now been acknowledged and enshrined as a National Significance by Act of Parliament, the Resource Management Act. This Act requires recognition and provision for the relationship *Tangata Whenua* have with our natural resources and other treasured things.

In order to fully comprehend the Maori worldview, it is essential to thoroughly understand key terms and concepts, which form a significant basis of this view. These key spiritual concepts are distinctly separate but are intrinsically linked.

#### **Mauri.**

*Mauri* is the base of life, it is described as the life principle, the divine spark belonging to all things. All facets of creation, both animate and inanimate, land, people, animals, rocks, plants, water, woodcarvings and buildings have *mauri*. The *mauri* must be protected, for without it life

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ends. The loss of *mauri* in land and water and indeed people through abuse, contamination and misuse means the life supporting capacity cannot be sustained. No *mauri* means the resource is dead and people cannot survive there.

### Mana.

*Mana* is the spiritual power and integrity that can effect a given thing. *Mana* is sourced from a number of places. *Atua*, *tipuna*, *turangawaewae*, *moana*, and *whenua*. *Mana* passes from generation to generation, by inheritance in *Tangata Whenua*

### Ihi.

*Ihi* is a natural presence - force that emanates from a person. Those who encounter the *ihi* of a person are drawn to respond with awe and respect.

### Tapu.

*Tapu* can be generally translated to mean sacred, or having a sacred essence. *Tapu* is a spiritual concept and can be complex and diverse in scope. The source of all *tapu* is the *atua*. This *tapu* is the source of all *mana*.

### Poke.

In the customary sense *tikanga* governs behaviour during encounters with *tapu*. Ritual processes are enacted for “cultural safety.” *Tohunga* as the spiritual leaders of the community guided *rangatira* in matters of *tikanga* and *kawa*. Regardless of these precautions contamination can occur, this state is known as *poke*. Contamination of a *tapu* state on the land can occur through site development, when *tikanga* is not observed.

### Tohunga.

*Tohunga* are people who provide spiritual and social guidance for the community. *Tohunga* act as intermediaries between the elemental world

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of *mauri* and the spiritual world of *wairua*. Mysticism and the supernatural, were once the natural world to *Tangata Whenua*.

### Whakapapa.

*Tangata Whenua* embrace an oral culture and as such have a particular manner in the articulation and accounting for origin and relationship. This system is based on categorising by way of genealogy. This system means that successive generations have laid down an articulation of identity and relationship, a layer of knowledge. Over generations layer upon layer have been laid down, this is *whakapapa*.

### Whenua.

*Tangata Whenua* use the same word for land as for placenta, *whenua*. Origin stories tell of the first human being shaped from the clay of the Earth, the body of the Earth Mother.

### Tangata Whenua.

This title applies to all people of Maori descent who can link by *whakapapa* to a given regional area - rohe. It includes a consciousness and understanding of belonging to the land and place.

### Mana Whenua.

*Mana Whenua* has been described as being the political and occupational authority over a defined area, usually defined by natural boundaries. The verbal expression of a tribe's *mana whenua* typically refers to dominant physical features such as mountains, lakes and rivers.

Another significant component to *mana whenua*, in another aspect of translation, *mana* can also mean integrity, as well as authority. *Mana whenua* describes the concept of the integrity of the resources of the planet.

The ability to claim *mana whenua* is dependent upon an ability to *whakapapa* (show genealogical connection) to the relevant ancestors who laid claim to the resource area.

These ancestral names will connect particular *rangatira* and *tipuna* with these areas. *Whakapapa* is used to provide the necessary link to the hereditary rights of these *tipuna* and the ability to access them, via *whanau* and *hapu*.

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## Hapu.

*Hapu* are the strongest and most effective expression of *Tangata Whenua* unity and power. *Hapu* form the most effective institution in *Tangata Whenua* traditions. As *Hapu*, *Tangata Whenua* projected power through war and peace, they are a sovereign power unto themselves, and have resisted attempts with varying degrees of success, to outside interference.

It is not possible for *Hapu* living outside an area to exercise authority or *rangatiratanga* over lands geographically and genealogically distant from them.

In relation to the *Mokihinui*, traditionally speaking, it is those who have *whakapapa* and *turangawaewae* in the area, who should be considered the *Tangata Whenua* who hold the relationships referred to under sect 6(e) of the RMA. These are the Poutini Ngai Tahu Ngati Waewae descendants.

## Turangawaewae.

*Turangawaewae* is closely linked with *mana whenua* and *ahi kaa*. Customarily *turangawaewae* includes vast areas of natural resources.

*Turangawaewae* is a poetic term denoting place and rest from labour. It is a concept in the context of this report that describes the continued physical presence of *Tangata Whenua* in association with the *mana whenua* area. *Turangawaewae* is an integral part of the ability to maintain *mana whenua*, as the *tikanga* and *kawa* (customary lore) is that physical presence must be maintained in order to exercise *mana whenua*.

## Ara Tupuna / Ara Tawhito.

Ara Tawhito are important to *Tangata Whenua*. They are the traditional means of socio-economic interaction, pathways, between *whanau* and *hapu* and formed a primary component of traditional infrastructure.

Along these trails are dotted numerous point of cultural interest with varying cultural significance. *Whata* (campsites), *wahiwhawhai* (battle grounds) are some of these areas. The *Mokihinui* is a traditional trail linking inland Maruia via the Matiri with northern Te Tai o Poutini.

## Mana Whenua Concepts.

### Ahi Kaa.

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Some texts have referred to *ahi kaa*, in rather crude terms, describing *ahi kaa* as occupation and access rights.

*Ahi kaa* is an ancient ritual closely akin to *tapatapa*. It is carried out by the high priests of the *hapu*, after the *tapatapa* ceremony a second would begin involving the carriage of the *ahi* (sacred fires) of the *tuahu* (sacrificial alter) to the newly dedicated lands. Symbolically these fires represented the spiritual life force of the *hapu*.

If the land was claimed by conquest, the sacred places of the vanquished residents were sought by the attacking force and, if they wished to occupy, the attackers would physically and ritualistically place their fires on top of the extinguished fires of the defeated.

### Taonga.

Traditionally, *taonga* includes all things of worth to the *hapu* or *whanau*. These are both intangible and tangible.

### Kaitiaki.

*Kaitiaki* is a *Tangata Whenua* concept of responsibility, it walks hand in hand with and is dependent on *mana whenua*. It is the responsibility and duty of care and trust in the exercise of *mana whenua*. Those entrusted with this extremely sensitive role are the descendants from the most direct line to the original *tipuna* ancestors of the area concerned. Their role is to maintain the resources in their respective *riu* to sustain the *mauri* of the present, for future generations through the carrying out of functions inherited from past generations. The motivating force or *mana* that powers these *kaitiaki*, comes from the sources which have their origin in the *atua*, *whenua* and *whakapapa*.

The role of protection is important, ensuring no offensive activities occur to sites of significance to *Tangata Whenua*. To achieve this objective, the consenting authorities must practice environmental management according to *Tikanga*.

### Wai.

*Wai* refers to water. In *Tangata Whenua* terms water is the lifeblood of the living entity, or the environment. *Wai* is a critical element in the *Tangata Whenua* worldview. *Wai* cleanses the body, carries the *mauri* through the environment and acts as the medium of the *kaitiaki atua* and *kaitiaki wairua* to work and abide.

### Mauri.

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*Mauri* is described here as the life essence and also the divine spark of life. *Mauri* is critical for environmental health in the *Maori* world view.

The *mauri* of the environment in the project area is reasonably intact. Reducing *mauri* is measured by reductions in the natural systems within the environment

### Tikanga.

*Tikanga* is a pivotal concept in the *Maori* World View, it is dynamic and context based. It translates loosely as “the correct way,” however the following extract, again from the Treaty of *Waitangi* Report on the Foreshore and Seabed, provides a very good description of *tikanga*.

Tikanga is both a consequence and a source of Maori identity. Unlike most Western law, tikanga is not a norm that is external to the person. Without his relationship through tikanga to land by whakapapa, in a fundamental sense, he does not exist. Tikanga defines him; protects him; shapes his idea of himself and his place in the world. If a regime is to be imposed on the foreshore and seabed that cuts across tikanga, that damages and undermines it, then every Maori person who maintains his or her connection with land in the foreshore and seabed of their tribal area is in some way diminished. Some will feel it more than others, of course, because their lives are lived closer to tikanga, and closer to the land and sea.

Tikanga informs our Treaty analysis too. Article 2 guarantees te tino rangatiratanga. The exercise of mana by rangatira was underpinned and sustained by adherence to tikanga. The chief whose thoughts and actions lacked that essential and recognizable quality of being ‘tika’ would not be sustained in his leadership. In our view, the Crown’s guarantee of te tino rangatiratanga is meaningless if the tikanga that sustain and regulate the rangatira and his relationship to the people, and the land, are discounted and undermined. Indeed, we go further. We say that in order properly to fulfill the role of Treaty partner, and actively protect the cultural foundation of what it is to be Maori, the Crown must itself be schooled in the essentials of tikanga.

### Rangatiratanga.

*Rangatiratanga* is best described by a holistic term found in The Bible, the earliest *Maori* language text. The Bible translates *Rangatiratanga* as ‘Dominion’.

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*Poutini*, in relation to the expression of *mana whenua* over the traditional resource base, including the project area.

### Rangatira.

*Rangatira*, refers to the aristocratic lines of *Maori* nobility. *Rangatira* are the leaders and defenders of the community. They hold and maintain the *mana* of the people and an insult to them is an insult to the community.

*Ranga-tira* means, *bind- threads*, a metaphor for those who bind the people together, and so their leadership depends on the unified support of the people.

### Ariki.

*Ariki* form the highest authority in the *Hapu*. *Ariki* are the most direct line to the *atua* and as such are extremely *tapu*. *Ariki* may be either male or female and in the *Kai Tahu* context are often female.

The word *Ari-ki* means *clear-energy*. Therefore *Ariki* have the clearest pathway to the *ki* of the gods and ancestors, rendering them extremely *tapu*. This status is so potent to *Maori* that the name *Ariki* was transported to the Bible to describe God the creator.

### Weaving the Concepts.

For there to be life there must be *mauri*, the primal essence and divine spark. *Tangata Whenua* are the people of the land, in this case the *Hapu* and *Whanau* of *Kati Waewae Runanga*. *Kati Waewae Runanga*, *Hapu* and *Whanau* are the *Tangata Whenua* who hold *mana whenua* in the *Mokihinui* catchment. They are the present generations who can prove the closest lines of descent from the *tipuna* of this area.

*Tipuna* laid down the foundation in the past, under the *tikanga* and *kawa*, which is governed by *tapu* to ensure the well being of the environment and the people. This is the customary process of working safely with elemental forces in the environment. This ensures safety when encountering *mauri* and *tapu*. Processes of colonisation and the failure of *tipuna* to pass on knowledge, has eroded the full richness of understanding in the *Maori* world view.

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Essential elements in the present context for *Tangata Whenua* is restoring and enhancing *mana whenua*, *mauri*, *kaitiakitanga* and *mana tangata*, this is essential in the *Maori* world view to ensure the life supporting capacity of the *Mokihinui*.

As *Ngati Waewae Runanga*, *Whanau* and *Hapu* are the *Hapu* with *kaitiaki* and *mana whenua* status, should violation occur, they consider a violation of this status or violation of *whenua* as a violation of themselves, through their *whakapapa* link to the *whenua*.

*Whakapapa* is the pathway for linking directly with the genealogical relationship to the land and also to the relevant violation. *Whenua* is a significant source of *mana* for the *hapu*, thus violation of *whenua* is a violation of *Hapu mana*. It is also a violation of *tipuna* due to these ancestral lands being left by them for future generations of *kaitiaki* - guardians.

### **Representation.**

Representation of *Tangata Whenua* in resource management has been clearly established by the *Te Runanga o Ngai Tahu* Act, the Resource Management Act, Regional Plans, district Plans, Regional Policy Statements.

The Resource Management Act requires that consultation be carried out via tribal *Runanga*. The lawful tribal *Runanga* of the project area is *Ngati Waewae Runanga* situated at *Arahura*.

### **Access Rights - Tuna**

Traditional rights over sea water-based resources is referred to as *mana-moana*. The taking of all freshwater fish was regulated in the same manner as land-based resources. For example, eels have always played a significant part in the social order of *Kai Tahu*.

*Tangata Whenua* have prized *tuna* (eel) since their ancestors first inhabited the *Te Wai Pounamu* -South Island. Eels were widespread and abundant, and became a staple food of South Island *whanau*. The gathering and processing of eels was a traditional and customary practice that strengthened the kinship and social order of South Island *Tangata Whenua* families. *Tangata Whenua* customary management practices follow the life cycle of the eel, thus regulating access and harvesting to ensure sustainability. The places, on journeys or at established *kainga* /

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villages where eels were harvested were, and remain, important tribal resources, for example Kotuku Whakaoho / L Brunner, The many rivers and lagoons of the Tai Poutini, including the Mokihinui.

Individual families confined their fishing activities to such waters in which they were entitled to work; be this a section of a river, stream, or areas of river mouth or lagoon.

**Tuna – Whakapapa:** Tuna was a person from the heavens. The heaven in which he lived was close to the sun, and thus the place was very dry, and so he came to this world. His name was Tuna o Runga i te Raki.

When he arrived here he went straight into the water. The name of that lake was Muriwai o Whata, and he dwelt there for many years.

One day Hine Te Kaere went out to fetch water from the lake. As she gathered her water, Tuna swam between her thighs making her rush ashore in fright. She returned to the pa to tell her husband Maui Tikitiki a Te Raka, and the other people of the marae that there was a tipua in the lake waters. Hine Te Kaere went back with the people of the pa to the lake so they could see this tipua.

When they arrived, Hine Te Kaere went to the place where she had felt the tipua. Tuna saw her and came towards her. The people on the shore then saw Tuna. The people said, “It looks human but lives in the water”. They then decided that they had to devise a way to kill this tipua so they could continue to fish and gather water from the lake.

They gathered a tororaro vine that was seen growing on the bare land of Nuku Tawhatawhata. Hine Te Kaere’s people prepared the vine, drying it and weaving it into a hinaki (eel basket) to catch Tuna. The name of the hinaki was Te Papa a Kura o Takaroa.

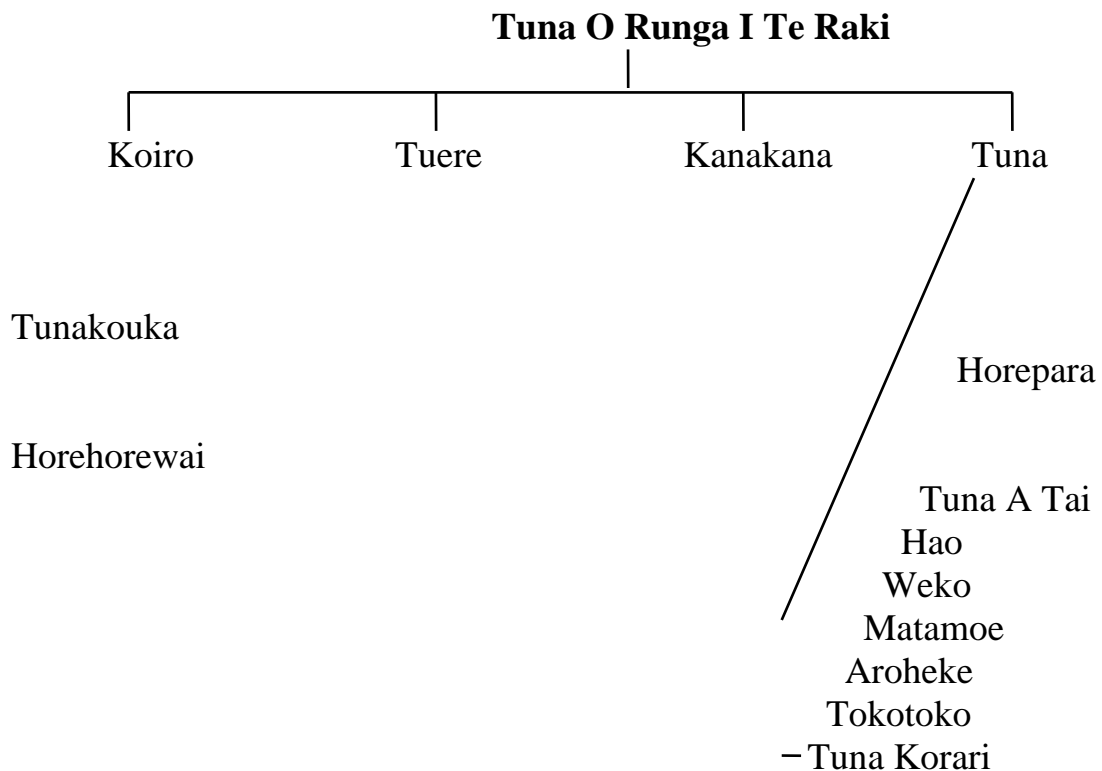
When it was finished it was taken to the lake where Tuna had first appeared. The people looked for the best place to put the hinaki; a place where the water was fast flowing. A deep drain was dug to put the hinaki in and this was called Te Ahuhu. The hinaki was put in the middle of the drain and when the water was flowing fast and the current was strong, Tuna appeared.

Tuna was caught in the hinaki and the people pulled it ashore. Tuna was then killed by the people and he was cut into pieces.

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Tuna's head was thrown out to sea and this became the Koiro or Conger eel. Tuna's tail was also thrown out to sea and this became the Kanakana and the Tuere or the Blind eel and the Lamprey. The body of Tuna was thrown inland to the lakes and rivers and became tuna and his children (long and shortfin eels), thus:

Whakapapa of Tuna:



At the time of the Hinapouri, Tuna and his children heke (migrate) to the sea to be one with their parent Kuku Tai Moana (the rumbling sea waters), that is Takaroa (God of the Oceans)..

**Mahinga Kai/Customary Rights**

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The traditional inhabitants of Te Wai Pounamu moved over nearly the whole of the island as they hunted and gathered the animals and plants found in each area. They would gather these foods at different times in different places depending on variations in climate, season and locality. There were a large number of sites that were occupied year round, each specialising in the preparation of different mahinga kai such as tuna at Taumutu. These extra food reserves were generally for the purposes of trade.

As discussed earlier, it is apparent that hapu and/or whanau occupied and controlled resources that provided them with mahinga kai and materials pertinent to life. Whakapapa is the vehicle by which these rights are transferred from tupuna to their uri hence the concept taonga tuku iho (values passed from the ancestors).

In particular, tuna were widespread and abundant thus making them a staple food important to Ngäi Tahu values, culture and social order. Hence at times of mahinga tuna, which were largely communal activities, whakapapa, histories, tikanga and politics were discussed and handed down from one generation to the next.

The gathering of tuna was carried out firstly under a system of whakapapa (hereditary right) and wakawaka (family fishing sites) thus regulating access, and secondly in accordance with the tuna lifecycle ensuring resource management and sustainability. Ngäi Te Rakitamau, Ngäi Te Ruahikihiki and Ngäti Moki are those hapu who have traditionally occupied the area known as Taumutu. It was these hapu that controlled the access and management of Te Waihora as a mahinga kai.

This traditional concept of customary fishing is maintained to this present day. It must be illustrated though that with the destruction of habitat, the artificial lowering of waterways such as Te Waihora and the death of kaitiaki, such as pou tuna, the natural environmental signs that once helped control the fishery no longer exist therefore making sustainable management reliant on traditional 'times' rather than being triggered by natural 'signs'. Further to this, greater strain is also placed on resources such as Te Waihora by the fact that other tuna fisheries have been or are being destroyed. This places strain on customary rights where whanau without a whakapapa or wakawaka wish to participate in the eel fishery and thus rekindles the age old battle for rights and resources.

### **Coastal Territory**

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Traditionally, *Kai Tahu* rights to sea resources are interlinked to their rights to land and the extent of their coastal domain. The tribe's coastal territory was defined by the claimants as all land below *Pari-nui-o-Whiti* (White Cliffs, just south of Blenheim) on the east coast and below *Kahurangi* Point on the west coast. *Kahurangi* and *Pari-nui-o-Whiti* are joined by a boundary that runs along the northern limits of the *Kaikoura* and *Arahura* purchase boundaries.

*Kai Tahu* territory also includes *Rakiura* (Stewart Island) and all other islands off these shores. *Kai Tahu* do however recognise the separate mana of *Kati Kahukunu* from the north and *Tangata Whenua* from the Chatham Islands, and *Kai Tahu* reserve the right to determine sea boundaries with these tribes. During the claim inquiry the customary *rangatiratanga* of *Kai Tahu* over northern areas of the South Island was challenged by other tribes from *Te Tau ihu o te Waka* north of the South Island, who have brought overlapping claims in that area. This issue was referred by way of case stated to the Maori Appellate Court, under s6A of the Treaty of Waitangi Act 1975. At the court the assertion by *Kai Tahu* to have exercised *rangatiratanga* over the whole of the area claimed was upheld.

The *Kai Tahu* land claims involved over half the land area of New Zealand. Their sea fisheries claim has even larger significance. While the South Island fisheries surrounding this territory have always been important, since 1977 when the 200 mile Exclusive Economic Zone (EEZ) was introduced, an even more substantial proportion of the New Zealand fishery lay off the *Kai Tahu* coast line.

### **Archaeological Sites.**

Archaeological sites are significant to *Tangata Whenua*. These provide a record of ancestral connection and activity. Investigation of these sites provides information on lifestyle, environmental state and ancestral footprint on the landscape. To *Tangata Whenua* these areas are significant in that they are direct links to the past. In the present, they provide a step in the process *Ka tapuae tipuna*.

Significant archaeological sites.

*Koiwi Tangata:* Human remains.

*Kaikanoho class 1:* Village/dwelling sites associated with battlegrounds

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Kaikanoho class 2: Village/dwelling sites.

Pa: Fortified positions.

Wahitapu whawhai: Sacred sites associated with battlegrounds.

Wahitapu urupa: Graveyards/ Unestablished internment sites.

Wahitapu tuahu: Sacred sites of spiritual/ritualistic significance.

Umu/middens Class 1 Cooking and refuse sites associated with *Kaikanoho Class 1*.

Umu/midden Class 2 Cooking and refuse sites un-associated with *Kaikanoho Class 1*.

Midden are mistakenly given a general and lightweight priority in terms of significance. This is understandable but misguided. Most middens are indeed no more than they seem, but not all. All middens are important, in the sense that they provide a footprint of evidence of association and when examined can disclose lifestyle, pastime and time and place information.

During times of conflict sacred sites were often hidden from invaders during impending defeat and disaster. One method of achieving this is by disguising sacred sites as cooking and refuse areas. *Tuahu* (sacrificial altars) *Tiwha* (spiritually imbued stones) associated with *ahi kaa*, *wananga* and other authoritative talismans, were hidden from invaders to inhibit any attempt to gain control of the elemental forces of the area. These were buried and disguised with an overlay of cooking and food refuse.

A protocol has been developed should accidental discovery of an archaeological site occur.

### Waahi Tapu, Waahi Taonga

Protection of *Waahi Tapu* and *Waahi Taonga* is important to *Tangata Whenua*, and these have direct links back to sites of significance in relation to RMA processes.

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Included in the concept of *Tapu* are the spiritual values of *Mauri* and *Wairua*. As stated previously, *Mauri* can be expressed as “life force” or interpreted in the RMA context as the essence of the “life supporting capacity” and is impacted upon by the health and well being of the resource base. *Wairua* however is the other spiritual component to the values of our living environment, the *Atua* as *kaitiaki* encompasses the concept as a base principal.

*Taonga* are the highly valued components of the Maori worldview and include all aspects of the resource base. *Waahi taonga* are the sites or places where such *taonga* reside, or congregate. Shellfish beds are one such example and in a differing context the *urupa* are another classification. The remains and interred possessions of *tipuna* are *taonga*.

Spiritual state determines the *tapu* or sacred state of being and while most sites may not have a completely excluding nature, the expectations of visitors are to approach with caution, reverence or even better avoid completely as a safety measure.

### **Taonga Species /Taonga Species Management**

Through the *Kai Tahu* Claims Settlement Act 1998 *Kai Tahu's* special relationship with 49 bird species, 54 plant species, 7 fish species, 5 shellfish species and 6 marine mammal species has been recognised and acknowledged (Taonga Species List Attch 1).

The expectations of *Kai Tahu* with the Crown are that these resources will be treated with due care and attention and all ‘takes’ to be in a sustainable manner.

### **Loss of Mahika Kai**

*Kai Tahu* identify factors which have precipitated the loss of *mahika kai*. Destruction of habitat resulted in the depletion of resources. The denial of access to remaining resources using the trespass legislation for enforcement, fencing of land for subdivision and occupation by pastoral farmers, pollution; and the introduction of predators.

Drainage activities and poor water quality have affected the local eel populations and their supporting food chains. Other *Taonga* species particularly affected are whitebait, *koura* and *patiki*. Whitebait spawning habitats on most rivers have been degraded due to local farming practices,

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specifically farm run-off, waste discharge from farms and the discharge of various contaminants.

The inadequacy of reserve lands and fishing easements to provide for the needs of the *Te Tai o Poutini* community, has compounded the loss of *mahika kai*. Reserve lands were granted with the purpose of providing a socio-economic base for the community.

### The Social and Commercial Use of Fish

Trade in preserved fish was and is an essential part of *Hapu* economic and social life. Different communities exploited different resources, or had varying access to the same resources. J W Stack provides an account of just how sophisticated the trade would have been, as different communities transported large amounts of foodstuffs across great distances to their relatives. Stack describes convoys of porters travelling with large heavy loads from north to south and back again, establishing depots along the way *Kaihaukai*, the exchange of foods, of which fish played an important part, was described by *Teone Tikao* to Beattie.

The people would send word of a proposed *kaihaukai* some weeks beforehand. The people from *Kaiapoi* might go to *Rapaki* carrying *tuna* (eel), *kiore* (rat), *kauru* (cabbage tree), *kuri* (dog), *aruhe* (fernroot), *kumera* (sweet potato) and so on, while the home people would prepare *pipi* or *kuku* (shellfish), shark, *maraki* (dried fish), and other sea products as a return gift. The food was not eaten at the time but was exchanged, and some of the *Rapaki* people would assist the *Kaiapoi whanau* to carry their share to that place to feast on. The trade articles taken to *Rapaki* would be stored there until the carriers returned, and then would be enjoyed by all. In time *Rapaki* would carry food to a *kaihaukai* at *Kaiapoi* and bring back inland food in exchange. It was an act of courtesy and a manner in which enabled people to enjoy diversity in their diet.

Those with an abundance of seafood exchanged their *kai moana* with others better endowed with agricultural products or with inland *mahika kai*. Since pre-European agriculture was largely limited to the north of *Taumutu*, northerners swapped the produce of their gardens for the fish, shellfish and *titi* of the south.

Stack describes how *Turakautahi*, who chose the site for *Kaiapoi*, did so not only because of the abundance of food nearby but because of its potential as a source for trade, the incoming "potted birds from the forests of *Kaikoura* in the north, fish and muttonbirds from the sea coasts of the south, *kiore* and *weka* and *kauru* from the plains and mountains of the west"

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*Kaumatua* confirm this practice has continued to the present generation on the *Tai o Poutini*. The trade in fish is a relevant aspect in relation to the project area. Down stream effects such as discharge of contaminants over time may affect this practice.

## **Policies.**

The following are general principles gleaned from the *Te Runanga o Ngai Tahu* fresh water policy statement and a number of comments of *Tangata Whenua*. As such these are not formal policies of *Te Runanga o Ngati Waewae* who are currently preparing their formal statements. They are however provided for the reader in order to enlighten as to broad and general values.

1. No effluent discharge (settlement, recreation facility, agriculture other farm runoff, household, storm water) into rivers.
2. When existing water rights to discharge effluent come up for renewal they will be replaced by alternative discharge methods.
3. The *mauri* of rivers must be protected, and there shall be no artificial mixing of waters.
4. All water abstraction for irrigation, household or stock watering purposes require full resource consent.
5. Extraction of water shall be closely monitored and controlled, and considered in terms of cumulative effects.
6. No discharge of chemicals into waterways. Water quantity is an issue in the high country, and the water levels and flow are directly related to water quality.
7. All water abstraction activity is to practice efficient use of water. Any water 'saved' in this manner will be returned to waterways to enhance flow, not reallocated to other users.
8. No discharge of cut aquatic weed to rivers.
9. No discharge of chemicals or contaminants into rivers.
10. That the water quantity in rivers be such that it supports and improves water quality and *mahika kai*.

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11. The preferable stock watering option is to pump water into troughs from the rivers rather than allowing stock direct access. This is to avoid the damage by stock to the river edge and riparian area.
  12. All *mahika kai* species must have uninhibited passage between rivers, wetland, tributaries, habitat and the sea.
  13. There shall be no release of trout or other exotic species, without the approval of *Tangata Whenua*.
  14. Planting of marginal or riparian margins, with appropriate indigenous vegetation, is required as part of any relevant consent activities.

Primary issues for *Tangata Whenua* with water are quantity and quality. Treaty guarantees provide for the undisturbed possession of fisheries and forests. This implies guarantees of continued quantity and quality of water and other factors contributing to a fishery. In the sense of *mana whenua* the guarantees extend to ensuring the wellbeing of the waterway and its environments.

#### Water Quantity.

Water is often viewed in the metaphorical sense as a living entity. Much like the human body, a number of organisms rely on its ebbs and flows. Therefore quantity and quality are important factors in the wellbeing of a number of species.

#### Protection Required.

- Protection of renewal capacity of ground, subterranean and surface water flows.
- Identification of any spring water sources (within the relevant catchment) and discharge points as part of an Assessment of Environmental Effects.
- Maintaining a flow regime that includes minimum natural flows and flow variability. This includes no unnatural altering of extremes and seasonal variation.
- Protection of branch mainstream interface naturalness.

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- Protection of the freshwater seawater interface zones.
  - Prohibiting flow schemes that involves the unnatural mixing of waters between different water bodies.

### Water Quality

Along with quantity, water quality is paramount for *Tangata Whenua*. Point source pollution is a significant factor and ongoing problem but has now been picked up and worked with by agencies. Non point pollution remains fairly unbridled by agencies and a significant contributor to contaminants. A primary concern and shortcoming of the current regulatory frame work is the lack of recognition to cumulative effects of pollutants to the environment.

### Protection requirements.

- Prohibiting the direct discharge of contaminants to water.
- Prohibiting the discharge of agricultural or industrial effluent to ground soils without soil monitoring regimes.
- Protection and enhancement of waterway margins in order to improve contaminant protection.
- Protection against modification of waterways which result in the increase or alteration of the erosive character downstream. This effect includes, changes to the rates and paths of sediment erosion transport and deposit of materials.

### Water as a “Tribal Asset”.

Te Runanga o Ngai Tahu held a water forum as part of its “Leadership Initiative” in Feb 2007. At this forum Te Runanga o Ngai Tahu described water as being a “Tribal Asset”, a disturbing prospect for Tangata Whenua.

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The Te Runanga o Ngati Waewae representative at the forum rejected the notion and asked how water had appeared on the Te Runanga o Ngai Tahu asset list. To date Te Runanga o Ngai Tahu has not responded.

Te Runanga o Ngati Waewae rejects the notion of water being a tribal asset. Te Runanga o Ngati Waewae is always nervous and uneasy at the creation of commodity ventures from natural resources.

With the creation of commodity asset, Te Runanga o Ngati Waewae anticipate that alienation would quickly follow, be that in the name of “tribal interests” or “national interests” the result for Tangata Whenua would be same, an alienation without compensation.

### **Recommendation:**

**Meridian Energy acknowledge Te Runanga o Ngati Waewae as the sole manawhenua authority and Treaty Partner in relation to water rights and other rights within their takiwaa.**

Te Po  
Te Ao  
Te Ao Marama  
Te Aoturoa  
Te Koretewhiwhia  
Te Koreterawe  
Te Koretetamaua  
Te Korematua  
**Te Maku** = Mahoranuiatea

Raki = Papatuanuku

Rehua  
Tane  
Paia  
Wehinueamaomao  
Tuutakahinahina  
Teaki  
Whaitua  
Tu  
Roko  
Ru  
Uako  
Hua  
Puna  
Wherei  
Uru  
Kakana  
Waionuku  
Waioraki  
Aiohoutaketake  
Kamaukiwaho  
Kamaukitahitooteraki  
Kai

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## Attachment 1.

Taonga species means the species of birds, plants, and animals found within the takiwā of Ngai Tahu. Ngai Tahu hold special relationships with these species and they were an integral factor in the Ngai Tahu Treaty Claim.

### Birds

Māori Name	Common Name	Scientific Name
Hoiho	= Yellow-eyed penguin	= <i>Megadyptes antipodes</i>
Kāhu	= Australasian harrier	= <i>Circus approximans</i>
Kaka	= South Island kaka	= <i>Nestor meridionalis meridionalis</i>
Kākāpō	= Kākāpō	= <i>Strigops habroptilus</i>
Kākāriki	= New Zealand parakeet	= <i>Cyanoramphus</i> spp.
Kakaruai	= South Island robin	= <i>Petroica australis australis</i>
Kakī	= Black stilt	= <i>Himantopus novaezelandiae</i>
Kāmana	= Crested grebe	= <i>Podiceps cristatus</i>
Kārearea	= New Zealand falcon	= <i>Falco novaeseelandiae</i>
Karoro	= Black-backed gull	= <i>Larus dominicanus</i>
Kea	= Kea	= <i>Nestor notabilis</i>
Kōau	= Black shag	= <i>Phalacrocorax carbo</i>
	= Pied shag	= <i>Phalacrocorax varius</i>

	= Little shag	= <i>Phalacrocorax varius</i> =melanolecos
Koekoeä	= Long-tailed cuckoo	= <i>brevirostris</i>
Köparapara	= Bellbird	= <i>Eudynamys taitensis</i>
Kororä	= Blue Penguin	= <i>Anthornis melanura melanura</i>
Kötare	= Kingfisher	= <i>Eudyptula minor</i>
Kötuku	= White heron	= <i>Halcyon sancta</i>
Köwhiowhio	= Blue duck	= <i>Egretta alba</i>
Küaka	= Bar-tailed godwit	= <i>Hymenolaimus malacorhynchos</i>
Kükupa/Kererü	= New Zealand wood pigeon	= <i>Limosa lapponica</i>
Kuruwhengu	= New Zealand shoveller	= <i>Hemiphaga novaeseelandiae</i>
Mätä	= Fernbird	= <i>Anas rhynchotis</i>
		= <i>Bowdleria punctata punctata</i>
		= <i>Bowdleria punctata stewartiana</i>
		= <i>Bowdleria punctata wilsoni</i>
		= <i>Bowdleria punctata candata</i>
Matuku moana	= Reef heron	= <i>Egretta sacra</i>
Miromiro	= South Island tomtit	= <i>Petroica macrocephala</i>
Miromiro	= Snares Island tomtit	= <i>Petroica macrocephala</i>
		= <i>dannefaerdi</i>
Mohua	= Yellowhead	= <i>Mohoua ochrocephala</i>
Päkura/Pükeko	= Swamp hen/ Pükeko	= <i>Porphyrio porphyrio</i>
Pärerä	= Grey duck	= <i>Anas superciliosa</i>
Pateke	= Brown teal	= <i>Anas aucklandica</i>
Pīhoihoi	= New Zealand pipit	= <i>Anthus novaeseelandiae</i>
Pipīwharau	= Shining cuckoo	= <i>Chrysococcyx lucidus</i>
Pīwakawaka	= South Island fantail	= <i>Rhipidura fuliginosa fuliginosa</i>
Poaka	= Pied stilt	= <i>Himantopus himantopus</i>
Pokotiwaha	= Snares crested penguin	= <i>Eudyptes robustus</i>
Pütakitaki	= Paradise shelduck	= <i>Tadorna variegata</i>
Riroriro	= Grey warbler	= <i>Gerygone igata</i>
Roroa	= Great spotted kiwi	= <i>Apteryx haastii</i>
Rowi	= Okarito brown kiwi	= <i>Apteryx mantelli</i>

<u>Māori Name</u>	<u>Common Name</u>	<u>Scientific Name</u>
Ruru koukou	= Morepork	= <i>Ninox novaeseelandiae</i>
Takahē	= Takahē	= <i>Porphyrio mantelli</i>
Tara	= Terns	= <i>Sterna</i> spp.
Tawaki	= Fiordland crested penguin	= <i>Eudyptes pachyrhynchus</i>
Tete	= Grey teal	= <i>Anas gracilis</i>
Tieke	= South Island saddleback	= <i>Philesturnus carunculatus</i>
		= <i>carunculatus</i>
Titī	= Sooty shearwater/ Muttonbird	= <i>Puffinus griseus</i> and
	= Hutton's shearwater	= <i>Puffinus huttoni</i>
	= Common diving petrel	= <i>Pelecanoides urinatrix</i>
	= South Georgian diving petrel	= <i>Pelecanoides georgicus</i>
	= Westland petrel	= <i>Procellaria westlandica</i>
	= Fairy prion	= <i>Pachyptila turtur</i>
	= Broad-billed prion	= <i>Pachyptila vittata</i>
	= White-faced storm petrel	= <i>Pelagodroma marina</i>
	= Cook's petrel	= <i>Pterodroma cookii</i> and
	= Mottled petrel	= <i>Pterodroma inexpectata</i>
Tititipounamu	= South Island rifleman	= <i>Acanthisitta chloris chloris</i>
Tokoeka	= South Island brown kiwi	= <i>Apteryx australis</i>
Töroa	= Albatrosses and Molywawks	= <i>Diomedea</i> spp.

Toutouwai	= Stewart Island robin	= <i>Petroica australis rakiura</i>
Tüü	= Tui	= <i>Prothemadera novaeseelandiae</i>
Tutukiwi	= Snares Island snipe	= <i>Coenocorypha aucklandica huegeli</i>
Weka	= Western weka	= <i>Gallirallus australis australis</i>
Weka	= Stewart Island weka	= <i>Gallirallus australis scotti</i>
Weka	= Buff weka	= <i>Gallirallus australis hectori</i>

## Plants

Akatorotoro	= White rata	= <i>Metrosideros perforata</i>
Aruhe	= Fernroot (bracken)	= <i>Pteridium aquilinum</i> var. <i>esculentum</i>
Harakeke	= Flax	= <i>Phormium tenax</i>
Horoeka	= Lancewood	= <i>Pseudopanax crassifolius</i>
Houhi	= Mountain ribbonwood	= <i>Hoheria lyalli</i> and <i>H. glabata</i>
Kahikatea	= White pine	= <i>Dacrycarpus dacrydioides</i>
Kāmahi	= Kāmahi	= <i>Weinmannia racemosa</i>
Känuka	= Känuka	= <i>Kunzia ericoides</i>
Käpuka	= Broadleaf	= <i>Griselinia littoralis</i>
Karaeopirita	= Supplejack	= <i>Ripogonum scandens</i>
Karaka	= New Zealand laurel/ Karaka	= <i>Corynocarpus laevigata</i>
Karamü	= Coprosma	= <i>Coprosma robusta</i> , = <i>coprosma lucida</i> , = <i>coprosma foetidissima</i>
Kätote	= Tree fern	= <i>Cyathea smithii</i>
Kiekie	= Kiekie	= <i>Freycinetia baueriana</i> subsp. <i>banksii</i>
Köhia	= NZ Passionfruit	= <i>Passiflora tetrandra</i>
Korokio	= Korokio Wire-netting bush	= <i>Corokia cotoneaster</i>
Kökömuka	= Koromiko	= <i>Hebe salicifolia</i>
Kötukutuku	= Tree fuchsia	= <i>Fuchsia excorticata</i>
Köwhai	= Kowhai	= <i>Sophora microphylla</i>

<u>Māori Name</u>	<u>Common Name</u>	<u>Scientific Name</u>
Mamaku	= Tree fern	= <i>Cyathea medullaris</i>
Mania	= Sedge	= <i>Carex flagellifera</i>
Mänuka /Kahikätoa	= Tea-tree	= <i>Leptospermum scoparium</i>
Mäpou	= Red matipo	= <i>Myrsine australis</i>
Matai	= Matai/Black pine	= <i>Prumnopitys taxifolia</i>
Miro	= Miro/Brown pine	= <i>Podocarpus ferrugineus</i>
Ngäio	= Ngäio	= <i>Myoporum laetum</i>
Nikau	= New Zealand palm	= <i>Rhopalostylis sapida</i>
Pänako	= (Species of fern)	= <i>Asplenium obtusatum</i>
Pänako	= (Species of fern)	= <i>Botrychium australe</i> and <i>B. bifforme</i>
Pätötara	= Dwarf mingimingi	= <i>Leucopogon fraseri</i>
Pingao	= Pingao	= <i>Desmoschoenus spiralis</i>
Pökäkä	= Pokaka	= <i>Elaeocarpus hookerianus</i>
Ponga/Poka	= Tree fern	= <i>Cyathea dealbata</i>
Rätä	= Southern rata	= <i>Metrosideros umbellata</i>
Raupö	= Bulrush	= <i>Typha angustifolia</i>
Rautäwhiri/ Köhühü	= Black matipo/Mapou	= <i>Pittosporum tenuifolium</i>
Rimu	= Rimu/Red pine	= <i>Dacrydium cypressinum</i>
Rimurapa	= Bull kelp	= <i>Durvillaea antarctica</i>
Taramea	= Speargrass, spaniard	= <i>Aciphylla</i> spp.
Tarata	= Lemonwood	= <i>Pittosporum eugenioides</i>

Tawai	= Beech	= Nothofagus spp.
Tētēaweka	= Muttonbird scrub	= Olearia angustifolia
Ti rākau/ Ti Kōuka	= Cabbage tree	= Cordyline australis
Tikumu	= Mountain daisy	= Celmisia spectabilis and = C. semicordata
Titoki	= New Zealand ash	= Alectryon excelsus
Toatoa	= Mountain Toatoa	= Phyllocladus alpinus
Toetoe	= Toetoe	= Cortaderia richardii
Tötara	= Totara	= Podocarpus totara
Tutu	= Tutu	= Coriaria spp.
Wharariki	= Mountain flax	= Phormium cookianum
Whinau	= Hinau	= Elaeocarpus dentatus
Wi	= Silver tussock	= Poa cita
Wiwi	= Rushes	= Juncus all indigenous Juncus spp. = J. maritimus

### **Marine mammals**

Ihupuku	= Southern elephant seal	= Mirounga leonina
Kekeno	= New Zealand fur seals	= Arctocephalus forsteri
Paieka	= Humpback whales	= Megaptera novaeangliae
Paräoa	= Sperm whale	= Physeter macrocephalus
Räpoka/ Whakahao	= New Zealand sea lion = Hooker's sea lion	= Phocarctos hookeri
Tohorä	= Southern right whale	= Balaena australis

### **Taonga fish species**

Käeo	= Sea tulip	= Pyura pachydermatum
Koeke	= Common shrimp	= Palaemon affinis
Kökopu/Hawai	= Giant bully	= Gobiomorphus gobioides
Köwaro	= Canterbury mudfish	= Neochanna burrowsius
Paraki/Ngäiore	= Common smelt	= Retropinna retropinna
Piripiripöhatu	= Torrent fish	= Cheimarrichthys fosteri
Tuna	= Eel	

<u>Māori Name</u>	<u>Common Name</u>	<u>Scientific Name</u>
Taiwharu	= Giant kokopu	= Galaxias argenteus

### **Shellfish species**

Pipi/Kakähi	= Pipi	= Paphies australe
Tuaki	= Cockle	= Austrovenus stutchburgi
Tuaki/Häkiari, Kuhakuha/ Pürimu	= Surfclam	= Dosinia anus, Paphies = donacina, Mactra discor, = Mactra murchsoni, = Spisula aequilateralis, = Basina yatei, or Dosinia subrosa
Tuatua	= Tuatua	= Paphies subtriangulata, = Paphies donacina
Waikaka/Püpü	= Mudsnaail	= Amphibola crenata, Turbo = smaragdus, Zedilom spp.