



## TE RUNANGA O AWARUA

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7<sup>th</sup> November 2019

Hon Stuart Nash  
Minister of Fisheries  
P O Box 2526  
WELLINGTON 6140

Tēnā koe e te Rangatira

### **Tautuku Mātaitai Reserve Application**

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

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

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

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

We look forward to working with you and your Ministry on the application.

Naku noa, nā

**Dean Whaanga**  
Chairperson  
Te Rūnanga o Awarua

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## Form 4

### APPLICATION FOR A MĀTAITAI RESERVE

**Applicant:**

Te Rūnanga o Awarua  
P O Box 19  
BLUFF 9842

**Area of Application (Identified Traditional Fishing Ground):**

Tautuku – refer to the description and map below.

**Location:**

Refer to attached map and description.

**Relationship of applicant with that fishing ground:**

Traditional and contemporary fishing grounds (see the information that forms and supports the application).

**Aims of management for the mātaimai reserve:**

- 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; and
- To ensure the protection of fisheries resources so that an abundant supply of mahinga kai is available to Ngāi Tahu Whānui

**Tāngata Tiaki/Kaitiaki nominated for the mātaimai reserve:**

Stephanie Blair  
Vincent Leith  
Stevie Rae Blair



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# Supporting Information

## Location

The Tautuku Mātaitai will include all South Island Fisheries Waters enclosed by a line that commences at the mean high water mark (MHW) at 46° 35' 45.545" S, 169° 25' 50.043" E; then proceeding in a straight line in a south-easterly direction to a point at 46° 35' 58.780" S, 169° 26' 9.496" E on Tautuku Peninsula; then proceeding along the MHW of the south side of the estuary to include the Tautuku River and also the Fleming River up to where these rivers intersect with the Chaslands Highway and then proceeding generally east along the MHS of the north side of the estuary back to the point of commencement.

## Map of the proposed Mātaitai Reserve



# Special relationship between the Tangata Whenua and the traditional fishing grounds

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

Te Ara a Kiwa and Te Tai o Arai Te Uru meet near Tautuku Bay. The history and traditions of this area are linked to the creation traditions that tell of the emergence of Te Waka o Aoraki from the great sea of Kewa (Te Moana Nui a Kiwa), and the fabulous works of Tuterakiwhānoa who fashioned remnants of the wrecked waka into a landscape suitable for human habitation such as the creation of sheltered bays and sites suitable for settlement. The whakapāpā associated with the area has been recognised by Parliament through the Statutory Acknowledgements for Te Ara a Kiwa within the Ngāi Tahu Claims Settlement Act 1998.

The first humans to visit the area were Rakaihautu and his followers, who undertook a journey that traversed the length of Te Waka o Aōraki, where he created and named many of the large inland lakes. Rākaihautū and his ope (followers) continued northward and ultimately settled at Akaroa, from where his people grew in numbers and spread over the face of Te Waka o Aoraki, populating the favoured places they saw on the journey of discovery. They were known as the Waitaha, and included the hapū Rapuwai (also known as Rapuvai) and Hawea. The Waitaha people established the matrix of mahinga kai customs and practices that make Te Wai Pounamu unique to this day.

Over time, migrations of iwi from the North Island made their way south, the first being Kāti Māmoe, descendants of the ancestress Hotu Māmoe, who is believed to have lived at Heretaunga, near Napier, before coming south. The Kāti Māmoe people assumed their place in this island through a range of strategies which centered around warfare, peace alliances and strategic marriages. Over several generations their influence spread along the length of the island, with a very strong presence along the Southland coast.

Eventually a second iwi, Ngāi Tahu, followed the Kāti Māmoe example and crossed over from the North Island extending their influence over the land through warfare, peace alliances and marriage with the Waitaha and Māmoe peoples. A key strategy was for senior men to marry the principal woman of the Waitaha and Māmoe, thereby binding alliances and sections of the resident iwi, and producing offspring who had a blend of all three iwi and carried 'ahi kaa' (continuous occupation).

Ngāi Tahu whānui, comprising the descendants of the alliances and intermarriages between Waitaha, Rapuwai, Hawea, Kati Mamoe, and Ngāi Tahu are now the tangata whēnua of Tautuku. Today the rights and interests of these hapū and whānau are administered through the Ngāi Tahu tribal structure of Papatipu Rūnanga. Of the eighteen Papatipu Rūnanga that make up Te Rūnanga o Ngāi Tahu (the tribal council of Ngāi Tahu), four are located in Murihiku. The rohe of these four Papatipu Rūnanga includes Tautuku Bay.

James Wybrow II was the third son of Captain James Wybrow and Temuc (also known as Timanga or Timaka). Temuc bore three sons to Captain James Wybrow: John, William and James. She was the last surviving Māori owner of the original allocated owners for the Māori reserve land at Matatoka (Slope Point). In *The First White Boy Born in Otago*, Thomas Kennard recalls: "*Jim [Wybrow] told me he was the son of a Māori woman who was the only one left with a claim to Slope Point, and he applied for it, and had a big stack of letters from Mantell about it.*"<sup>1</sup>

Temuc rests on the banks of the Tautuku River. Temuc's mother, Kiwi, is buried nearby at Kaitangata. This excerpt is from *The Journal of the Polynesian Society*, Volume 28<sup>2</sup>: "*At Tautuku Beach there is an old burial ground*" wrote the late Mr. W. H. S. Roberts, "*in which are several Maori graves. At the head of one is a slab of Australian cedar, with the inscription: 'Sacred to the memory of Temuc who departed this life*

<sup>1</sup> J Herries Beattie, *The First White Boy Born in Otago: The Story of T B Kennard, recorded by J Herries Beattie*, Cadsonbury Publications, Christchurch, 1998.

<sup>2</sup> H Beattie, *Traditions and legends. Collected from the natives of Murihiku. (Southland, New Zealand) Part IX* The Journal of the Polynesian Society, Volume 28, No. 112, 1919, p225.

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September 25<sup>th</sup>, 1846.”One of my informants said, “*Timaka was a woman who died at Tautuku and was buried in the whalers’ cemetery there. Her mother, Kiwi, had died near Kaitangata and was buried in a hapua (lagoon) there known as Te Karohe. A man was fishing in that lagoon and poking a stick under an overhanging bank her skeleton came up, and it was then buried in a landslip near Stirling...The word ‘Temuc’ on the slab should be Timaka*”.

James Wybrow II lived at Waikawa, Fortrose and Matatoka (Slope Point). He married Hera Pika (Sarah Perkins), who was born at Rakiura. They were married on Ruapuke Island by Rev. Wohlers, a missionary in Southland. Hera Pika’s father was William Samuel Perkins. Her mother was Pii. Pii’s parents were Tuara and Te Opeope. Both Hera and James are resting in the whānau urupā at Waikawa.

The descendants of James Wybrow II and Hera Pika are the ahi kaa whānui of the area. They have a lasting, enduring and special relationship with Tautuku Bay and the Tautuku River; a relationship that has existed for generations, being well before the signing of the Treaty of Waitangi by our Ngāi Tahu tūpuna.

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

1. Tautuku, also known as Tautuk – a kainga nohoanga and a mahinga kai area that includes the river, estuary, bay and peninsula.
2. Rere Kohu – small island in the northern part of Tautuku Bay. The name Rerekohu refers to the spray and mist that flies through the air from the waves splashing into a cave on the small island.
3. Kinakina – a mahinga kai. The island was named after Kinakina.
4. Irihuka (Long Point) – a mahinga kai. A recognised point in the Catlins.
5. Makaī (Chaslands Mistake) – a mahinga kai. Another prominent headland.
6. Tahakopa – a mahinga kai.
7. Waipāti – a mahinga kai.
8. Kahukura – a mahinga kai.
9. Te Ahi Wera – a tauraka waka (canoe landing site).

Māori land reserves allocated near the proposed mātaimai, including the various sections of the Tautuku Native Blocks and the Tautuku Waikawa SILNA (South Island Landless Native Act) Blocks, are included in purple in the attached map. The Tautuku River forms the boundary of the Tautuku Waikawa SILNA lands given to individual ‘landless natives’ in 1906 for insufficient lands allocated by the Crown through the various Ngāi Tahu Deeds of Purchase.

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

Ngāi Tahu tūpuna utilised Tautuku Bay and river as a safe place in rough weather from the south to gather mahinga kai. It is sheltered by a vast stand of native bush and high ridges to the south. The important kāinga nohoanga site is a testament to the abundance and availability of kai. Without areas like these, the reality is that Ngāi Tahu would never have had, and continue to have, a dominant presence in the area. Ngāi Tahu would travel from the various kāinga (settlements) to gather kai from along the coast. The childhood of many Ngāi Tahu was spent doing little else but gathering mahinga kai.

Mātauranga (traditional knowledge) about tides, moon phases, seasons and methods for customary gathering of mahinga kai and taonga (treasured resources) has been passed on from one generation to the next along with their customary fishing right. The customary gathering of food in these areas remains an integral cultural activity for the members of Ngāi Tahu whānui, who continue to keep the home fires burning in the Tautuku area.

The Tautuku River and estuary has traditionally been an important mahinga kai area for Ngāi Tahu whānau and in particular the Wybrow Whānau. Kai moana gathered in the area include tuna (short and long-finned eel), kana kana (lamprey), inanga (whitebait), tuaki (cockles), giant kōkōpū (native trout), pātiki (flounder), tuatua and pipi. Paru (traditional mud) was also gathered here for dying.

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Tautuku Bay and the peninsula were used specifically as a mahinga kai place to gather many species of kaimoana and ika. Hapuka (groper) was once caught from the rocks by hand. Trumpeter, pāua, kina and kutai (mussels) were, and are still, utilised today by Murihiku Ngāi Tahu and the Wybrow whānau. Rāwaru (blue cod), hoka (red cod), wai koura (freshwater crayfish), and koroama (sardines) are still gathered today by the whānau for functions on the marae. The bay and coastline also provides an excellent source of rimurapa (bull kelp); an essential resource that was used in the making of pōhā (storage bags) that tītī (Sooty shearwater), an important food source in winter, were stored and preserved in for up to three years.

Tautuku is also well known by local whānau as a kōhanga (nursery) for fish including the black and yellow belly pātiki (flounder).

The Mātaitai area was identified in the 'Rāhui Areas Programme' (Cooper Report, 1986) as an area that needed to be closed to commercial fishing such was the significance for customary fishing.

A range of taonga species of birds and marine mammals in the coastal area also contribute to the diversity of mahinga kai resources and Ngāi Tahu cultural connection. Some of those are rāpoko (NZ sea lion), hoiho (yellow-eyed penguin), kōtuku (white heron), kōtare (kingfisher), kōau (black shag), ruru kōkō (morepork), kererū (wood pidgeon), tui, korimako (bellbird), pukeko (swamp hen), piwakawaka (fantail), torea (black stilt) and tītī. Tohorā (southern right whale), which were once on the brink of extinction, are starting to visit this area again.

Of all the mahinga kai along the Tautuku coastline, the river, estuary, bay and peninsula are the most accessible. These sites sustain the ahi kaa whānau and also provide kai for the cultural functions on Te Rau Aroha Marae in Bluff such as hui and tangihanga. For example, kaimoana from Tautuku was used last year at the Wybrow whānau reunion held at Tautuku, and will be utilised at the November 2019 Ngāi Tahu Hui a Iwi to be held in Murihiku.

In recent years, mana whenua are leading the way at Tautuku Bay, estuary and river, to educate Ngāi Tahu rangatahi (youth) on traditional Ngāi Tahu methods of gathering and conserving mahinga kai. The teaching of our stories about the surrounding hills, known as Ka Pukemāeroero (The Hills of the Giant Red-headed People) through wānanga (training) are held throughout the year. The wānanga includes monitoring of various mahinga kai species.

Mana whenua have concerns about the rapid depletion of mahinga kai and kai moana happening along Te Tai Toka (the southeast coast), in particular around Tautuku Bay, the estuary and the river. The area also has wāhi tapu that are carefully monitored by mana whenua due to coastal erosion and human interference.

Mana whenua believe that a mātaitai is a proactive measure and a tool that will help ensure the mahinga kai resources are available for future generations. For decades now, Ngāi Tahu have been excluded from actively managing this important food-gathering area, having witnessed the depletion of stocks to the detriment of our mana and rangatiratanga. This application for the Tautuku Mātaitai Reserve is intended to provide an umbrella mechanism to begin to rectify this situation.

**Kei te noho ahau, i Tautuku ahakoa he hau he kai kei Tautuku**  
*Whatever the weather, kai is available at Tautuku*

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