

**UNDER** The Resource Management Act 1991

**AND**

**IN THE MATTER** of an application for resource consents for Project Next  
Generation by Port Otago Limited

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**AND**

**IN THE MATTER** of the submission lodged by Te Rūnanga o Ōtākou

**STATEMENT OF EVIDENCE OF  
TAHU POTIKI  
ON BEHALF OF TE RŪNANGA O ŌTĀKOU**

## INTRODUCTION

Tena koutou katoa

1. Naia taku reo e mihi atu ra, e taki atu ra kia areare mai o koutou tarika ki enei korero no roto mai i a Kai Tahu me Kati Mamoe. He korero mo tenei awa tai pari, tai timu ko Ōtākou. Mai nehera ki tenei wa ko tenei awa ta matou kete kai, ta matou huanui, ta matou ahuru mowai.
2. Heoti ano ko matou ka kaitiaki – he mana tupuna tenei i tukuna mai ki tenei reaka.
3. My name is Tahu Potiki. My grandfather was Sydney Karetai who was born and lived at Ōtākou, and was a direct descendant of Karetai who signed the Treaty of Waitangi and was the principal chief at Pukekura during his later adult years.
4. My grandmother was Mawera Taiaroa who was also born and lived at Ōtākou. Mawera was the granddaughter of Hori Kerei Taiaroa and the great granddaughter of the fighting chief Taiaroa who lived all of his adult and senior years at Ōtākou.
5. My great grandmother was Maki Parata, the daughter of Tame Parata MHR of Puketeraki. Tame was raised at Karitane by his uncle Haereroa and he was the patriarch of the community following the establishment of the mission station and the demise of the whaling station in the 1840s.
6. I am an active member of Te Rūnanga o Ōtākou and have been for over twenty years. At Ōtākou I have held positions such as member of the Executive Committee, Chairperson of Ōtākou Rūnanga and more recently I am the Ōtākou Representative to Te Rūnanga o Ngāi Tahu.
7. I am a recognised expert in local Ngāi Tahu and Ngāti Mamoe tradition, history and language
8. I was the Head of the School of Māori Studies at the Christchurch Polytechnic Institute of Technology from 1997 to 2001. I was then appointed as the Chief Executive Officer of Te Rūnanga o Ngāi Tahu (2002- 2007).
9. I am currently a board member of Southern DHB, a director of the Māori Television Service and a director of Environmental Science and Research.

10. I was born and raised at Karitane less than 50 metres from the estuary overlooking the Waikouaiti River mouth. I lived there until I was 17 years old. During my childhood I fished the waters with my father and other elders including catching eels, flounders and yellow eyed mullet and gathered shellfish such as paua and mussels.
11. My association with the Otago harbour began before I can remember. My father was born and raised at Ōtākou and inherited a crib at Harington Point that we would visit many times each year during my childhood. This crib is nestled amongst the sand dunes allowing direct access to the beach and tidal flats where we would gather cockles.
12. I currently live at Lower Portobello on a small block of land that oversees the Otago Harbour. Like many other Otago residents I have sailed, swam and fished the Otago Harbour.

#### **EXECUTIVE SUMMARY**

13. My evidence today provides an overview of Kāi Tahu, Kāti Mamoe and Waitaha traditions and history relating to the Otago Harbour and Te Tai O Arai Te Uru.
14. The Otago Harbour is a site of singular importance to the Kāi Tahu, Kāti Mamoe, and Waitaha people of this district. It has been a source of nourishment, a major highway, a sheltering location for human settlement, a burial place and a symbol carrying the ancestral, spiritual and religious traditions of all the generations prior to European settlement.
15. There is an unbroken tradition of connection with the waterways and adjacent fertile land for a thousand years.
16. The profound changes that have occurred since European settlement have degraded the nature of this relationship and we are now at a point where further degradation would not be acceptable. The marine ecosystem today would not be recognised by our ancestors of 150 years ago.
17. There is not one entity to blame for this degradation. The finger can be pointed to such abstract ideas as progress, technology or economic advancement and every people who have existed adjacent to this harbour can claim their share of responsibility in being swept away on these hypothetical tides.

18. It is our view that any further modifications must not further degrade the human and natural systems of the Otago Harbour. In fact we believe that the proposed activities must actually enhance these systems so that they are improved following any development.

## **CREATION TRADITIONS**

19. Creation is a fundamental story across cultures, religions and landscapes. The southern Māori account of creation is recognisable as an Eastern Polynesian story that incorporates the activities of the gods such as Raki –Sky Father and Papatuanuku – Earth Mother and their myriad off spring creating and shaping the natural world that make up the earthly environment, the heavens and mankind themselves.

### **Waka o Aoraki and Tutetrakiwhānoa**

20. In the southern Māori traditions, Aoraki and his brothers descended from the heavens in their canoe (waka) to greet Papatūānuku, who was Raki's new wife. When Aoraki attempted to once again ascend to their celestial home a mistake was made in the requisite prayers and the canoe began to list. As Aoraki and his crew scrambled to the high ground they were caught by the sun's rays and were turned to granite becoming the highest peaks of the Southern Alps.
21. It was the nephew of Aoraki, Tūterakiwhanoa, who was charged with the responsibility to determine the whereabouts of his uncles and he discovered they, and their waka, had become an island in the vast ocean. After a period of grieving he grasped his great adze, Te Hamo, and set about shaping the canoe and its inhabitants so that it could be an inhabitable land mass.
22. Tūterakiwhanoa carved out the sounds in Fiordland and Marlborough and also formed the peninsulas along the eastern seaboard including Otago Peninsula, Huriawa Peninsula and the Moeraki Peninsula. He left guardians in place namely Kahukura and Rokonuiatau. These atua kaitiaki remained in place right up until the time the old religion was abandoned and Christianity was adopted.

### **Matamata**

23. This is a very localised tradition and it relates to a guardian taniwha known as Matamata. He is an ancestor of the Kāti Māmoe tribe and the local chief Karetai

was his descendant. Below is an account recorded by the Rev. Thomas Pybus for his book *The South Island Māoris*.

*Regarding their legends, the Māori people of Ōtākou used to speak about taniwhas and fabulous monsters which performed extraordinary deeds. Hoani Karetai, the paramount chief of Ōtākou, used to speak about a taniwha which was the guardian of the spirit of a famous Kāti Māmoe chief. This taniwha lost its master and set out in search of him. From Silverstream near the base of Whare Flat, it journeyed as far as the present Mosgiel. Then it took its course down the Taieri River and wriggling, caused all the sharp bends and twists in the river. The same taniwha scooped out the Otago Harbour. The monster now lies solidified in the Saddle Hill. The humps of the hill are named Pukemakamaka and Turimakamaka.*

### **Waka Tipua**

24. Canoe (waka) traditions abound throughout Polynesia. A waka tipua is one that is associated with those beings that were from a mythological realm but were not actually gods or people. As such there were several early mythical canoes that visited the shores of Otago.

### Te Waka A Raki

25. Te Waka A Raki was under the captaincy of Taiehu who cleaved the seas apart with his axe and who is remembered in the small rocky peaked hill immediately east of the Ōtākou Marae – Te Atua o Taiehu.

### Araiteuru

26. The story of the Araiteuru canoe is well known and most often associated with the Te Kai Hinaki beach below Hampden village where the Moeraki Boulders are to be found. The Araiteuru finally capsized at Matakaea (Shag Point). The story, though, is much more comprehensive than the simple tale of a wrecked canoe. Parties of survivors from the Araiteuru travelled inland and as a result there are a number of Dunedin landscape place names associated with Araiteuru, as each of the survivors were turned to stone and became mountains, hills or coastal rocks.
27. The entire coastline from the mouth of the Waitaki River to the mouth of the Clutha River is known as Te Tai o Araiteuru – the Araiteuru coast.

### Maui

28. Maui is one of Polynesia's best known mythological figures. In southern New Zealand traditions Maui is an ocean adventurer and explorer and he is the captain of his own waka, Māhūnui or Mahutūkiteraki.
29. Maui made landfall at Bruce Bay, Te Tauraka Waka o Maui, and then headed south to Piopiotahi, or Milford Sound. He continued his journey along the southern coast, leaving his name upon the landscape. Maui is a great sandstone column jutting out of the sea on Puketeraki Beach, and Pukekura at the mouth of the Otago Harbour is the place where Maui repaired the sail of his famous canoe after it was ripped by the wind.

### Tākitimu

30. The Tākitimu canoe is an important migration canoe that is associated with many different iwi traditions throughout the North and South Islands. The southern version has Tamatea as the captain of the waka and, following landfall in the North Island, the canoe carried on to the South Island travelling along the east coast and eventually being wrecked in Southland. The canoe became the mountain range known as the Takitimu Mountains.
31. The whareniui (meeting house) at Ōtākou Marae is named after the captain, Tamatea.

### **Rakaihautu**

32. Rakaihautu is associated with the Uruao canoe and the Waitaha people. The Uruao canoe first made landfall in Marlborough. Rokohouia, Rakaihautu's son, then took the canoe and explored the coastline of the South Island, whilst Rakaihautu led the land based exploration on foot.
33. With the help of a mighty digging stick Rakaihautu discovered, named and dug out nearly all the significant freshwater lakes in the South Island. Closer to Dunedin Rakaihautu and his party stopped at the mouth of a river to eat. Their food was a recently killed seabird known as a karae so this particular location and the river was called Kai-karae. This is now the well known Kaikorai Stream.

## **ANCESTOR TRADITIONS**

### **Waitaha**

34. The first people thought to have occupied the South Island are the Waitaha and their affiliate sub-tribe groups Kāti Hawea, Kāti Rakai and Rapuwai. Beyond the Rakaihautu traditions outlined above the details are sketchy when it comes to Waitaha. They were followed by Kāti Māmoe.

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### **Kāti Māmoe**

35. Kāti Māmoe settled here in some numbers. Te Rakitauneke was a prominent settler and a very transient chief who resided on the Otago Peninsula at Pukekura (Tairaroa Head). There were other permanent Kāti Māmoe settlements near Papanui Inlet and also at Rakipipikao opposite Pukekura that belonged to the chiefs Rakiamoamohia and Whakatakanewha.
36. Kāti Māmoe were followed by Kāi Tahu who have a much more complete, detailed and unbroken set of traditions associated with the Otago area.

### **Kāi Tahu**

37. The first significant Kāi Tahu occupation in Otago was when Waitai and a party of his followers settled briefly at Pukekura having recently departed from their relations in the Marlborough area following a dispute.
38. Waitai forged an alliance with Te Rakitauneke and they set about attacking local Otago based Waitaha settlements. Eventually Waitai continued further south and he left his relations in command of the Pukekura pā, under the leadership of two brothers, Maru and Te Aparangi, and their nephew Tarewai.
39. Meanwhile back at Pukekura Waitai had left his relations in command of the pā under the leadership of two brothers Maru and Te Aparangi and their nephew Tarewai. There was now tension between the new arrivals and the more established Kāti Māmoe and a feud broke out over access to certain fishing grounds.
40. The Kāti Māmoe invited Tarewai and some of his men to visit them at their settlement by the Pyramids next to Papanui Inlet heading towards the modern day Victory Beach. The invitation was on the premise of assisting them to build a new house.

41. When the day's work was completed a feast was prepared. Following the meal games were played and when Tarewai was least suspecting it the people dived on him and held him to the ground. Tarewai was reportedly of enormous stature so as the Kāti Māmoe set to slicing his belly open he was able to throw off his captors and race in to the bush leaving behind his prized mere pounamu.

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42. He took refuge in a cave on Hereweka (Harbour Cone) and cauterised his wounds using hot rocks the oil from weka he managed to capture. This is where the name of Hereweka comes from as it means to snare weka.
43. Once Tarewai had recovered his health he planned to retrieve his mere pounamu. Under the cover of night he entered the village and discovered several of the villagers admiring and handling his stolen weapon. He feigned a speech impediment that he knew one of the villagers suffered and asked to also hold the mere pounamu. Once it was back in his Tarewai cried out that his bravery had returned and then he disappeared in to the night.
44. For several months afterwards Tarewai tormented his enemies by hiding in the bush near the creeks used for drinking water and as the Kāti Māmoe came to collect water he would attack and kill them dragging their bodies back in to the forest.
45. Eventually Tarewai decided to return to Pukekura but by this time the Kāti Māmoe had established themselves immediately opposite Pukekura in a pa called Rakipipikao. He managed to position himself high on the ridge above the pa and signalled to his relations that they should cause a diversion. This they did by performing a haka so only the tops of their heads could be seen above the palisades. This so intrigued the enemy that they did not see Tarewai racing along Takiharuru (Pilots Beach) until it was too late. Those that gave chase never managed to catch him as he swung his mere pounamu around a small bush and pulled himself to safety at the place known as Te Rereka o Tarewai – Tarewai's Leap.
46. Tarewai, Maru and Te Aparangi then left Pukekura to pursue Kāti Māmoe in to Fiordland. They instated their relation, Moki, to oversee the pā. Moki, was married to Hineraki the daughter of Te Aparangi, and he was also the son of the important Kāti Kurī chief Te Ruahikihiki.



47. Moki, and his half brother Taoka, were involved in significant conflict establishing settlement patterns between Moeraki and Otakou. The descendants of Moki and Taoka make up the majority of those Kai Tahu claiming mana whenau in the Otago Harbour in modern times.
48. Moki's grandchildren, from his son Tūkitaharaki who married Hinetūtūnāwai, and from another son, Te Pahi who married Hākuiao from the Rapuwai tribe, become the dominant occupying force along the Otago coastline and are the antecedents of all the current leadership families.
49. The chiefs Karetai, Taiaroa, Tahatu, Te Kaahu, Potiki, Tuhawaiki and Te Waewae are all descendants of Moki or Taoka.
50. Relationships within Kāi Tahu strengthened as liaisons between Otago and Canterbury Kāi Tahu increased as many travelled south for muttonbirds, the pathways to pounamu on the west coast were opened up and the central South Island areas were frequented as a traveller's highway and for food gathering.
51. However, there was on-going tension between the descendants of Te Rakitauneke and the senior families of Kāi Tahu. Finally, a Kāti Māmoe chief, Rakīhia, left Ōtākou and travelled to Kaiapoi to begin peace negotiations with the Kāi Tahu chief Te Hautapunuiotū.
52. The result was a series of marriages that were intended to give finality to the feuding that had spanned several generations. Rakīhia himself married Te Hau's cousin and subsequently remained in Kaiapoi until the birth of their first child. Other marriages included Honekai, the son of Te Hau, marrying Kohuwai, the daughter of Taikawa from Pukekura. Honekai and Kohuwai were the grandparents of Tūhawaiki.

## **PREHISTORY**

### **Moa Hunting Sites**

53. Moa made up an important part of the diet from the time Māori arrived in Otago, until the moa were hunted to extinction a few hundred years later. The latest studies indicate that at one point there were 8 species of moa. They lived in mixed shrub and forest and were hunted not only for their meat (taken mostly

from leg joints), which was then preserved in fat or dried, but also for moa eggs. In addition, fish hooks and awls were made from the solid moa bones.

54. By the 14th century large moa were becoming scarce, and all species of moa were rare by the mid-15th century. It is hard to pinpoint exactly when moa became extinct, but evidence from coastal Canterbury and Otago indicates that no moa were hunted past 1700 AD although extinction most likely occurred some time prior to this.
55. There was a large moa hunter site at Papanui Inlet. It had burials, dwellings, various artefacts, middens and was close to seal colonies, so was probably a village occupied year round for a few years. Little Papanui (near Cape Saunders) was also an important moa hunter site, as well as a small village
56. Moa hunter sites have also been found at Waikouaiti (a moa butchery site on the estuarine shore), Seacliff, Ross's Rocks, Omimi, Warrington, Doctor's Point, Waitati Mouth, Purakanui, Whareakeake (Murdering Beach), Kaikai's Beach, Te Waiparapara, Pipikaretu, Hoopers Inlet, Allans Beach, Sandfly Bay, Anderson's Bay, St Kilda, St Clair, Mataipipi (site of an old moa hunter village), Warrington, and Brighton.

### **Pā Sites**

57. The main features of the southern pā sites included terraces for houses and ditch and bank defences. At Little Papanui, the archaeologist Teviotdale discovered three terraces on the south side of the creek and one or two huts on each terrace.
58. Ditching, which was typical in North Island pā sites, was found only at Karitane and Mapoutahi. The wooden palisade built on a prepared terrace seems to have been the major defence element of southern pā.

### **Kāika**

59. Kāika can be described as permanent peacetime settlements as opposed to pā sites which were used times of unrest. Numerous kāika existed in and around the Otago Harbour, including:
  - Papanui Inlet
  - Tarewai Point overlooking Pilot's Beach

- Tahakopa – a medium sized kaik on the western harbour
- Te Ruatitiko—one of the many kaiks in the inner harbour in 1836
- Omate
- Parihaumia - Portobello Bay
- Turnbolls Bay
- Sandfly Bay
- Otaheiti - Acheron's Head-Grassy Point
- Ohinetu
- Te Waiparapara – on the spit at Aramoana
- Orawharerau – on the western side of the harbour
- Ōtākou

## **HISTORICAL SOURCES**

### **Contact Period Kaika**

60. Before 1830 the predominance of recorded observations in the Otago area were at the mouth of the harbour, in the harbour and the areas immediately north of the harbour.
61. Anderson identifies the occupied early 19th century sites as the beach settlements at Waikouaiti, Waipipikaika, Warrington (Okaihau), Blueskin (Waitete) Purakaunui, Wharauwerawera (Long Beach), Whareakeake (Murdering Beach), Kaikais Beach, Aramoana and Ōtākou which included villages such as the Lower Kaik' (Pilots Beach), Ruatitiko, Tahakopa and Omate.
62. The observations from 1810 to 1840 paint a picture of a densely populated coastline from Purakaunui south to the Otago Harbour mouth then along the eastern inner coast of the harbour as far as present day Harwood. This included a few, smaller settlements on the western shore down as far as Koputai. (Port Chalmers) Population estimates range from 2,000 to 5,000.

### **Otago Peninsula and Harbour**

63. The areas that were heavily occupied during the early 19th century were adjacent to Pukekura both to the north and west of the harbour mouth. In 1832 the Weller brothers established their whaling station at Ōtākou and many of the whalers married in to local Māori.

64. Durville visited the harbour in 1840 and discovered a very active port and his official artist, Le Breton, painted the village of Ruatitiko. In the Le Breton image the beach was strewn with both traditional double hulled canoes and modern open whaling boats.
65. Governor Grey also visited the small community in 1859 and spent time at the Ruatitiko village. Te Ruatitiko was ultimately consumed by a sand drift around this time which was most likely caused by the rapid deforestation of the upper harbour. The land became known as the Sand Block, or Te Rauone (A Multitude of Sands), and was allocated into the trusteeship of several elders to be held in trust for all descendants of Ōtākou.
66. A kilometre south of Ruatitiko was the Wellers settlement that was known to the whalers as Ōtākou. In fact Ōtākou was the name given to the harbour channel that runs from the harbour mouth to Harwood township. The place where the Wellers resided was known as Omate and the site of their shore whaling activities, Wellers Rock, was called Te Umu Kuri.

#### **MAHIKA KAI**

67. Mahika kai is an all encompassing term that literally means “food workings” and refers to food gathering or sources of food but also embodies the traditions, customs and collection methods.
68. Areas set aside for food gathering were controlled by a number of factors. Firstly they were most likely dedicated to a protective deity, or atua, who had responsibility for protecting the abundance of the resource. This required certain considerations from those who gathered food in that area including appropriate rituals when entering the area, first fruit harvesting sacrifices and adherence to the correct seasons for harvesting.
69. It is also important to note that rights to harvest were hapu and whanau based. Not anybody could enter all food gathering areas and simply begin to collect food. Gathering areas were generally divided in to wakawaka which is a term that means a furrow in a garden. Each of these furrows were assigned to a family who could work that area exclusively.

70. Elsdon Best recorded 19<sup>th</sup> century accounts of Kāi Tahu food gathering practices in the South Island and particular note was made of the access rights. Originally recorded in Māori the account states that each hapu would make their way to exclusive gathering grounds and that one hapu would never stray to another's grounds. The only time this was acceptable is if the chief invited another chief, and his hapu, to assist in working the food. This was known as an ohu and was like a communal work practice. If this occurred an amount of the harvest would be made available to the supporting hapu.
71. The time of year that areas were accessed was also critical. Although observances such as hapu rights and seasons may have differed in times of dire need or when on the road travelling in areas that may be deemed 'shared areas' generally such things were strictly adhered to.
72. Generations of experience showed that the certain plants, birds, freshwater and ocean fish could be best harvested at different times of the year. To access them outside of the set seasons could lead to a disrupted breeding cycle, abandonment of hunting grounds, or depleted resources when time came to preserve food for the winter. The belief was that such behaviour angered the protective gods causing less food to be available.
73. Tohunga, or priests, also played an important role in the management of hunting and gathering grounds. Often a hunting reserve, once dedicated to a particular god, also had a mauri, or life force talisman, placed upon the site. This was believed to hold the spiritual presence of the god and the reserve should remain healthy so long as the mauri is intact and undamaged. If a food reserve or hunting was found to be depleted or unhealthy then this was attributed to a human offence against the gods causing the mauri to be damaged or the god to be offended thus abandoning the site.
74. Any foods gathered were consumed immediately, preserved for lean times or set aside for trade. Traditional trading occurred internally amongst the different hapu of Kāi Tahu but also externally with other tribes. Many southern resources were abundant and prized further north and trade was one means by which these precious resources could be accessed. Trading activities were often accompanied by elaborate rituals such as the kai-hau-kai which was a form of ritual feasting. A feast may be held to celebrate a union, for peace making or to exchange seasonal foods.

75. Mahika kai practices were central to traditional Kāi Tahu culture, as much of the environmental knowledge that was built up during their occupation of the region centred on food gathering. The seasonal migrations to important food gathering areas were an important aspect of southern Māori culture and it still survives through to modern times. However, much of the mahika kai activity that once occurred locally has ceased as traditional gathering areas and resources have been destroyed or altered and access to new food resources has meant that the ancient practices were redundant. In the interests of maintaining Kāi Tahu culture and traditions certain mahika kai practices continue through to the current day, with an associated emphasis on environmental values. Mahika kai resources and reserves were abundant in the greater Dunedin area with the coast, land and wetlands all proving rich hunting grounds. During the 19th century much evidence was gathered regarding the nature and extent of mahika kai practices and resources.
76. In February 1880 several elders met in Karitane where they discussed and recorded the mahika kai areas between Waitati and the Otago Harbour. They counted forty places and the different types of mahika kai included fern root (aruhe), tui, pigeons (kereru), eels (tuna), paua, groper grounds, seals (pakake), frostfish (para), flax stems (korari), minnow (inaka), flounders (patiki), mullet (aua), pipi, cockles (tuaki), limpets (whetiko), and flax for fibre (whitau).
77. The list describes and names each small bay, settlement, stream or lagoon as a mahika kai. These spots were the supermarket of old and many would have been visited daily during the appropriate seasons. Local knowledge associated with each geographical area was important for obvious reasons but seasonal knowledge and best hunting techniques would have been critical to success.

### **Fisheries**

78. The Otago Harbour was a major source of kaimoana and Tunuku Karetai, an elder interviewed by James Herries Beattie in 1920, provided a list of species that were gathered within the harbour. This included shellfish such as cockles (tuaki), paua, yellow foot paua (koeo), pipi, periwinkles (pupu), roroa (a type of clam), different species of mussels (kuku, pukanikani and toretore), whakai-o-tama (the Otago Māori word for toheroa) and limpets (whetiko and kakihi). The importance of shellfish is demonstrated by the huge piles of shells in midden material found on coastal sites.

79. Karetai also cited many fish species such as blue cod (rawaru), red cod (hoka), rock cod (patutuki), trumpeter (koekohe), tarakihi, greenbone (marare), crayfish (koura) and seals (pakake), which provided a mainstay of sustenance for many generations of Kāi Tahu. He also stated that the most abundant species were the barracouta (makaa) and groper (hapuku).
80. The barracouta fishery is well documented and was an obvious staple for Māori within the Otago Harbour. Once caught the roe was eaten immediately whilst the flesh was dried on racks thus preserving it for the winter months. The barracouta season extended from September to April with March being the best fishing month making the timing perfect for storing winter supplies.
81. The dried form of barracouta was a key trade item during the 1830s and was also the most prominent fish supplied to Dunedin's settlers during their lean, early years.
82. This was also the species that underpinned the early establishment of the Māori fishing business, Ōtākou Fisheries, which flourished from the 1940s.

#### **TE RŪNANGA O ŌTĀKOU MARAE**

83. The name Ōtākou is derived from the name of the eastern channel which runs by the present day settlement, a name transferred to the land by the early whalers, and later adopted by the wider region as "Otago". The site of the 10 acre reserve was deliberately set aside by Taiaroa who wanted it to be built at Ohinetu with the agreement of Taiaroa, Karetai and Korako.
84. The site is part of the 1,877 hectares reserved for Kāi Tahu from the Ōtākou Block sale of 1844.
85. On January 1st 1865 the first building, the church, was opened on the site. A school was built in 1869 and finally the wharehau, Te Mahi Tamariki, in 1874. The name "Te Mahi Tamariki" means 'the work of the children' and refers to the chiefs passing the task of rectifying Treaty era grievances to the next generations.

#### **Nga Mate me nga Wahi Tapu**

86. Perhaps the most profound connection with the harbour itself is the number of ancestors who have been lost in tragic circumstances within the waters of the harbour.
87. It is important to note that there is a dedicated water burial site at Taiaroa Heads known as Waiwhakaheketupapaku which translates as water burial process.
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88. There has also been a number of senior Kai Tahu members who have lost their lives in the waters of the harbour.

### **Kaikoareare**

8 May 1852

It is our painful duty to record a melancholy accident which occurred on Sunday last. A Maori boat belonging to a native known as "Big-fellow" was capsized in the harbour off Port Chalmers, and the whole of the crew, consisting of the owner and three native boys, were drowned. As there was no one saved we cannot distinctly learn how the accident happened, but from the statement of one of the crew of the "Black Dog" it would appear that the boat was coming down from Dunedin under a reefed lug-sail, water-logged, and touched upon the sand bank below the Islands, and immediately turned over. It was blowing half a gale at the time and although a boat put off from the schooner, it was unable to render any assistance. The body of Bigfellow was picked up on the sandspit at the Heads on the following Tuesday.

### **Te Iwikau Karetai**

March 18 1887

Intelligence has been received by the police that a Maori fisherman named David White was drowned off Waikouaiti on Wednesday. He was out fishing in his boat when a squall came on, and White fell overboard. He leaves a wife and three children, who reside at Otago Heads.

### **Teone Wiwi Taiaroa**

During the last few days a number of Maoris, belonging to the various tribes and sub-tribes have been assembling at Otakou to pay their last mournful tribute of respect to the remains of the late John Wiwi Taiaroa, who was recently drowned by stepping accidentally off the jetty at the Maori Kaik.

John Taiaroa or, as he was more familiarly known to a host of friends, Jack Taiaroa, was the eldest son of the late Hon. H. K. Taiaroa, M.L.C., and traced his descent back to the dim past through a long line of illustrious ancestors. Ngai Tahu and Ngati Mamoe were the two grand old main tribes of which he was a worthy descendant. He was an old Otago High School boy, and distinguished himself at the University of Otago but what endeared him more than anything to the hearts and memories of pakeha and Maori alike was his prowess as an all round athlete.



"Jack" Taiaroa, it will be remembered, was in his day not only one of the best footballers in Otago, but in New Zealand- In those days it was the chief ambition of the rising generation to be able to play football like Jack Taiaroa.

He was also a strong swimmer, but this accomplishment assisted him nothing against the flood tide that swirls and eddies so cruelly round the piles of the jetty at the Kaik where it runs like a mill-race. The tide was flowing yesterday, when the visitors were arriving, and they had ample opportunity of realising the terrible force of the current which held the unfortunate man in its embrace. Jutting from the jetty is a plank. From this, it is said John Taiaroa inadvertently stepped, and the next moment he was struggling in the water, which bore him away. For a strong swimmer it seemed possible by striking out at an angle to the tide to reach the shore, and this Taiaroa attempted to do. Suddenly, however, he disappeared, to be seen no more until the body was recovered on Karitane Beach, after having been the plaything of the tides' for fifteen days.

Jack Taiaroa in his day was one of the best known footballers in New Zealand. He was the eldest son of the late Hon. H. K. Taiaroa. A pathetic feature is the fact that it was on the eve of his little daughter's birthday, and deceased was taking home a lot of presents to commemorate the event.

### **Teoti Kerei Taiaroa**

August 23 1912.

A drowning accident occurred in the harbour basin late this afternoon by which George Taiaroaj about 50 years of age, and a member of the well-known Mapri family of name, met his death., it appears that Taiaroa left the Jetty. St wharf about ten minutes to five enroute for his residence, at the heads in launch of which he was sole occupant. In the middle of the basin he went forward to adjust a sail which was also carried and while returning, slipped and fell overboard. Though a strong swimmer, Taiaroa was probably handicapped by thigh boots which he was said to have been wearing, and he soon disappeared. The launch ran into Rattray St. wharf breaking one of the two masts, and sustaining, other, slight, damage. A Harbour Board employee named Booth immediately put out in a boat but was too late to render assistance. Some dredge hands and a waterman named Madigan also put out but to no purpose. The police have been dragging for the body but without avail.

### **CONCLUSION**

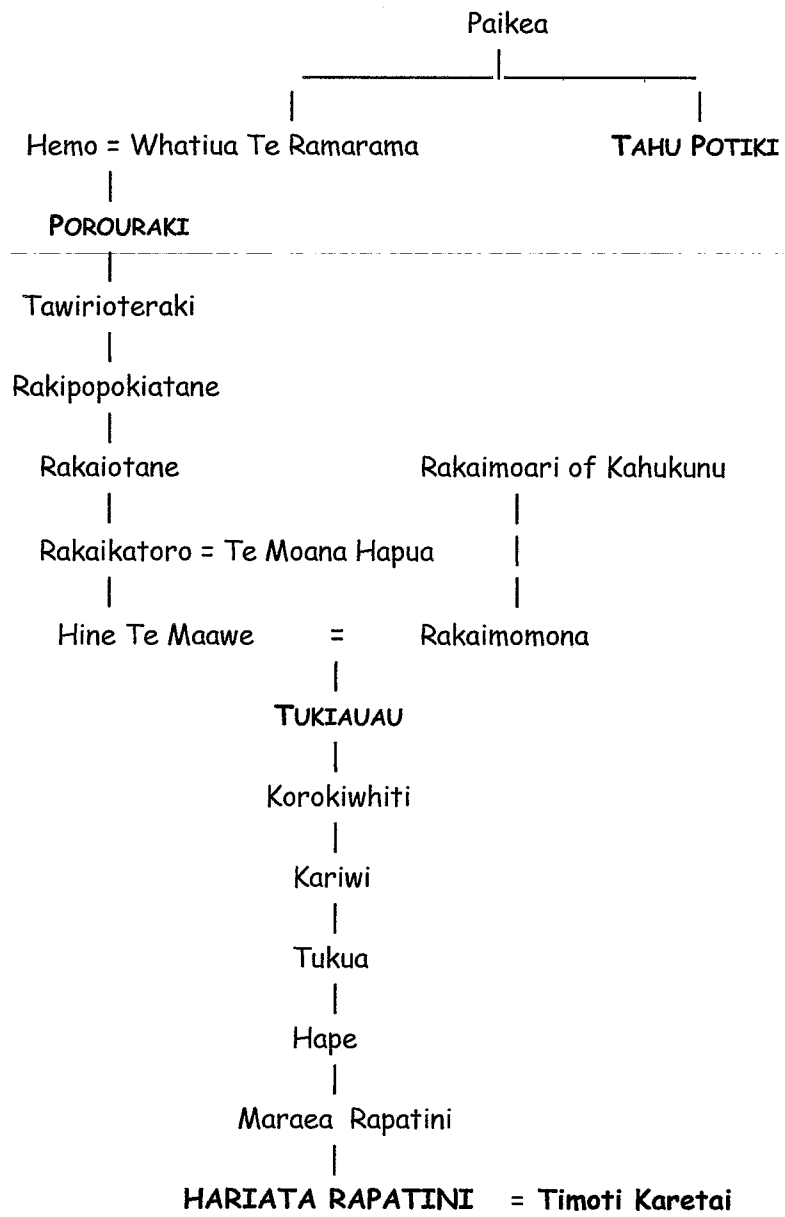
89. The local Kai Tahu have an historical association with this harbour and the surrounding areas that no other people can share. It is ancient, mythological, traditional, historical and spiritual.
90. It is important to note that we are not unrealistic or anti-development as our associations are also practical and economic.
91. We have concerns about the development of the harbour because we do not have faith that scientific predictions, no matter how sound, can adequately provide the guarantees we require to exercise our guardianship responsibilities to protect this environment for future generations

92. In our view it is imperative that our children and grandchildren are able to interact with this harbour in a way that is similar to the way that their grandparents did. That is the guarantee we are seeking.
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Whakapapa 1

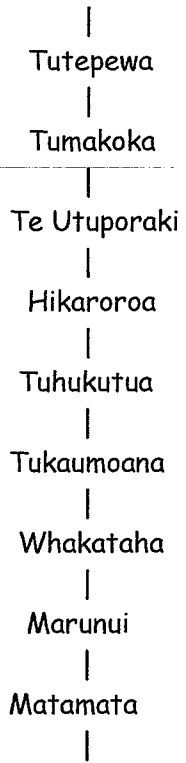
RAKAIHAUTU  
|  
Te Uhitataraiakoa  
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Te Mauwaerorua  
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Maraka Oneone  
|  
Hinerauti  
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Toi Rauru  
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Te Rakaumanini  
|  
Te Rakaumanana  
|  
Te Rakau Hape  
|  
Te Rakau Matuku  
|  
Parea  
|  
Riua  
|  
Waitaha-nui  
|  
Waitaha-araki  
|  
**HAWEA-I-TE-RAKI**  
|  
Te Waireika  
|  
Tahatiti  
|  
Rokomai  
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Rakiroa  
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Te Whatuteki  
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Te Watere  
|  
**HOTUMAMOE**

Whakapapa 2

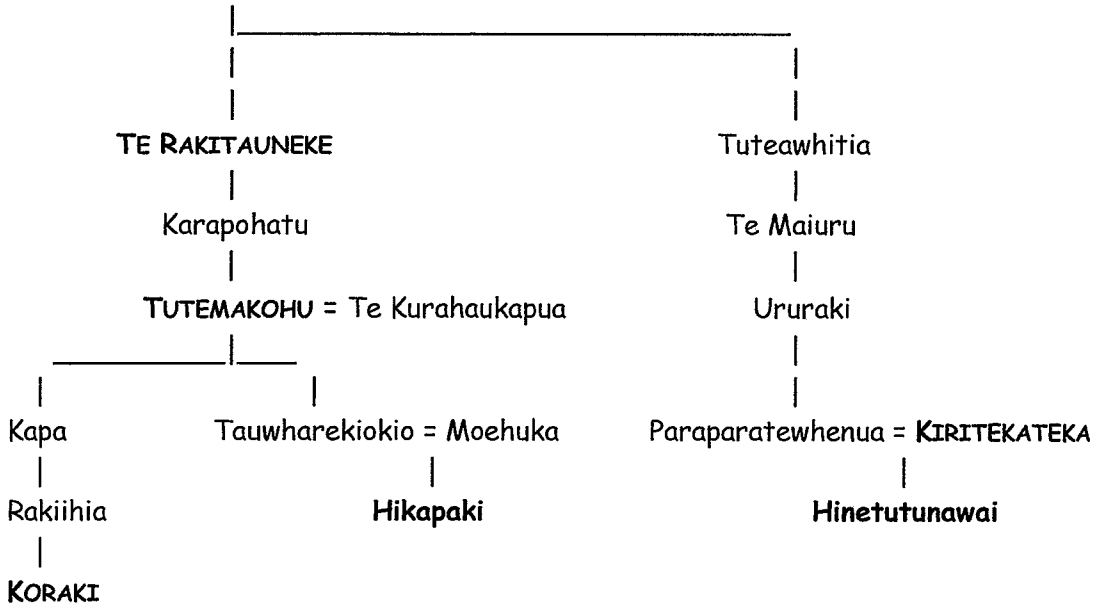


Whakapapa 3

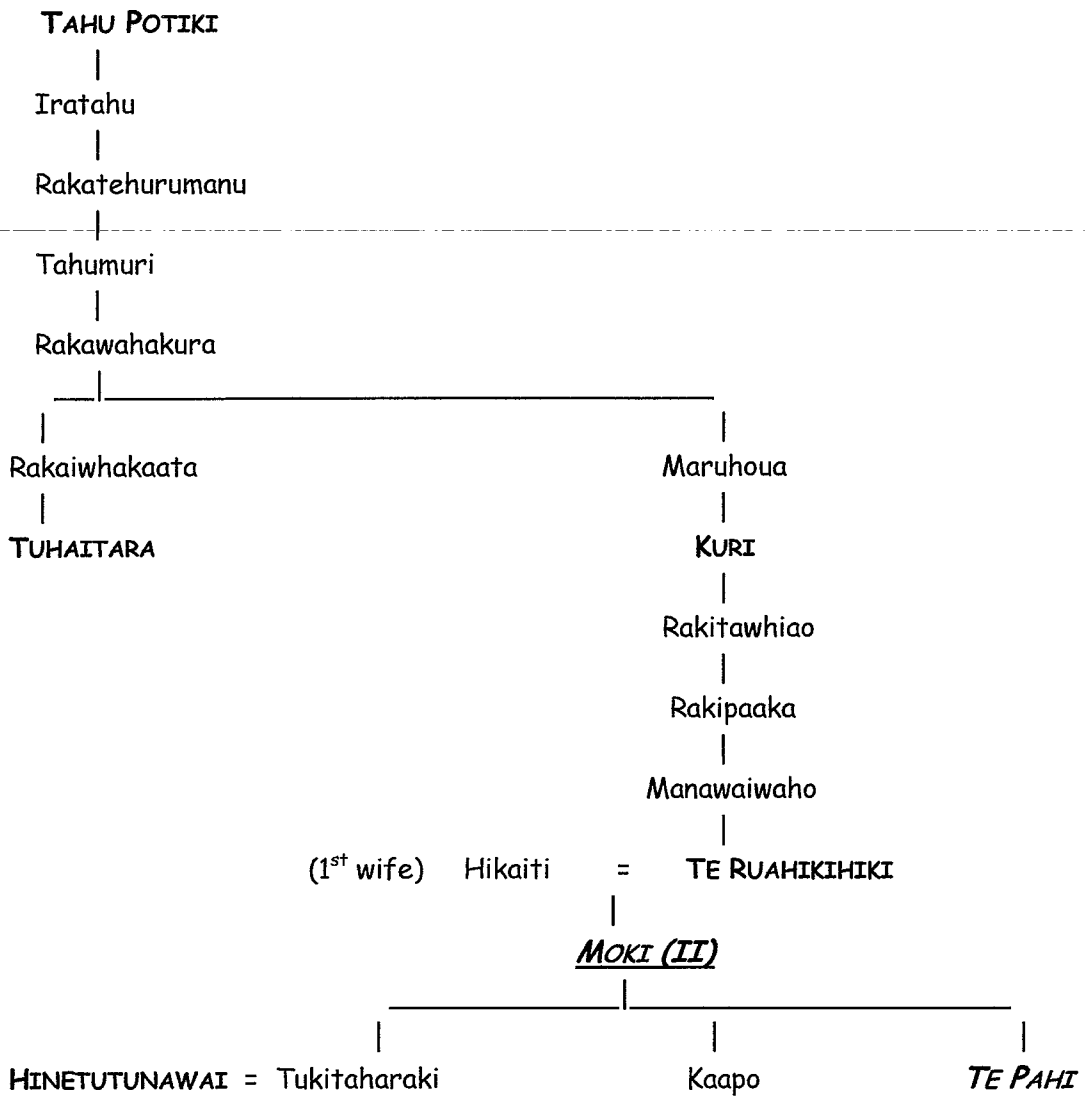
**HOTU MAMOE**



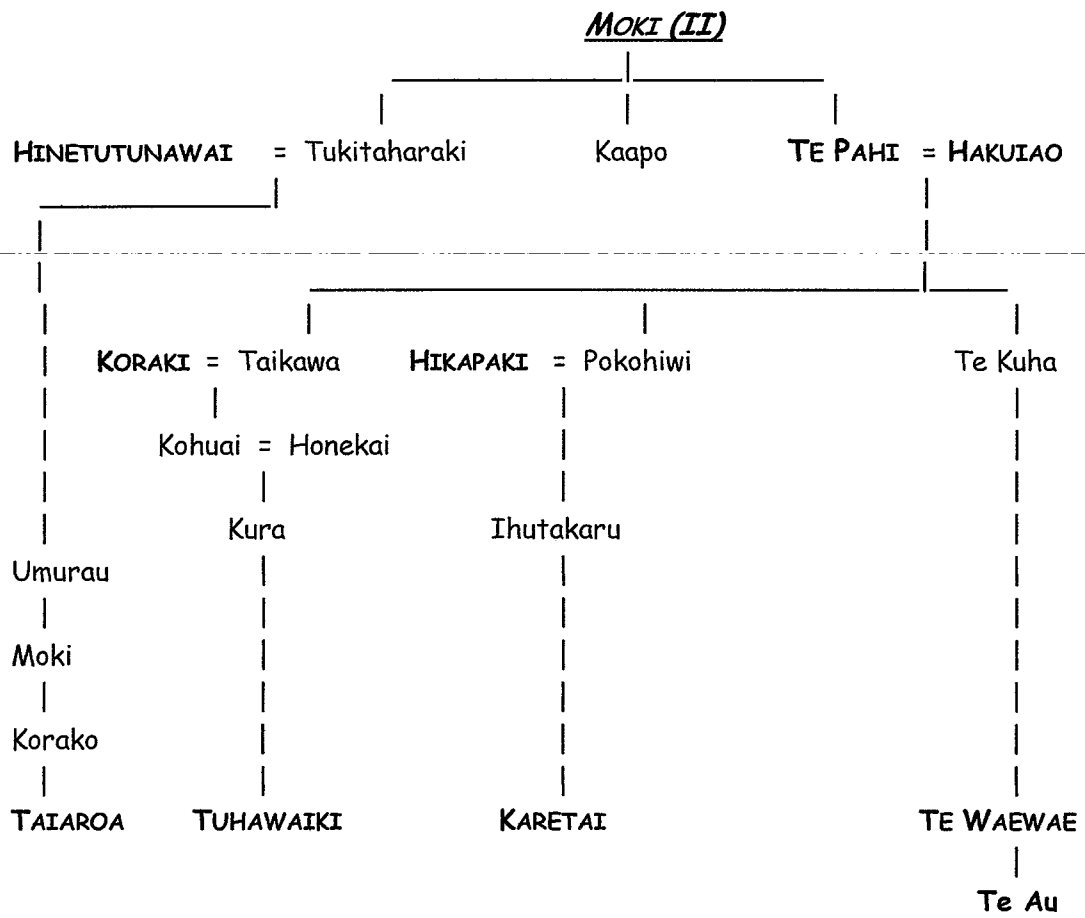
**NUKUTAUARAO = Rakaiparae**



**Whakapapa 4**



Whakapapa 5



**Whakapapa 6**

Te Aotaurewa = TE RUAHIKIHIKI

(2<sup>nd</sup> wife)

|  
TAOKA

|  
Te Whiwhi

|  
Tanewhakatorotika

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|  
Whakaka

|  
TAHATU

|  
Tuhoro

|  
Titi

|  
WI POTIKI