

UNDER The Resource Management Act 1991

AND

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

AND

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

STATEMENT OF EVIDENCE OF

HOANI LANGSBURY

&

KUAO LANGSBURY

ON BEHALF OF

TE RŪNANGA O ŌTĀKOU

INTRODUCTION

Ki ora koutou katoa

1. My name is Hoani Langsbury. I am currently employed as the Rūnaka Manager for Te Rūnanga o Ōtākou.
2. I have a Bachelor of Science in Zoology and Ecology from Victoria University.

3. My experience as Kaitiaki within the takiwā of Ōtākou encompasses significant roles in environmental management, including assessing and responding to resource consent applications on behalf of Te Rūnanga o Ōtākou, and acting as Roopu Kaitiaki dealing with research and concession applications for the Department of Conservation.
4. I am a past chair of the Otago Conservation Board.
5. I have a number of concerns about the impact of the proposed activity on Te Tai o Arai Te Uru / Otago Coastal Marine Area, which is an area of immense cultural, spiritual and traditional significance to Kāi Tahu Whānui. My evidence today will expand on these areas of concern.
6. I will now present my evidence, on behalf of Kuaō Langsbury (Upoko Runaka) and myself as Runaka Members of Te Rūnanga o Ōtākou.

TE RŪNANGA O ŌTĀKOU

7. Te Rūnanga o Ōtākou is a Papatipu Ngāi Tahu Rūnanga, as recognised in the First Schedule of the Te Rūnanga o Ngāi Tahu Act 1996.
8. Te Rūnanga o Ōtākou represents the Manawhenua whose takiwā includes the Otago Harbour and coastal marine area.

NGĀI TAHU CLAIMS SETTLEMENT ACT 1998

9. The Ngāi Tahu Claims Settlement Act included as cultural redress a number of mechanisms to recognise and give practical effect to Ngāi Tahu mana over taonga resources and areas of land, including statutory acknowledgements.
10. The aim of statutory acknowledgments is to improve the effectiveness of Ngāi Tahu participation under the Resource Management Act in decisions affecting taonga species, customary fish species, and acknowledged areas.

The statutory acknowledgements for Taonga Species, Taonga Fish Species and Shellfish Species, and Te Tai O Arai Te Uru (Otago Coastal Marine Area), are attached to this evidence (refer to Appendix 1).

CULTURAL SIGNIFICANCE OF THE OTAGO HARBOUR / TE TAI O ARAI TE URU (OTAGO COASTAL MARINE AREA)

11. Traditionally, the Harbour provided an important means of transport. Waka would travel from the various villages that were scattered around the harbour to various waka - landing sites. Koputai (Port Chalmers) was one such tauraka waka (landing site) where hunting parties would venture into the bush-clad Kapuketaumahaka (Mt. Cargill) in search of the Weka (Woodhen), a favourite food.
12. Our ancestors used numerous methods of catching fish in the harbour, estuaries and creeks to the north and south. Netting, trolling, spearing, line fishing were popular methods for catching fish, such as Barracoutta, Red Cod, Patiki, Puamorua, Karengo (seaweed), Kina, Koura (crayfish), Kaio were among some of the popular species taken. All forms of shellfish were also gathered, including Pipi, Cockle, Mussel, Paua, Oyster, and Pupu. Ducks and other birdlife were caught for food, as were seals.
13. Whalebone was utilised for making weapons, tools and ornaments. The creeks feeding into the harbour and other waterways also provided eel, freshwater Korea and whitebait.
14. This was an environment that remained unchanged from generation to generation. No reason existed to doubt the harbour's ability to provide for the local people, forever.
15. Our tūpuna had considerable knowledge of whakapapa, traditional trails, tauraka waka areas (waka landing places), places for gathering kai and other taonga, and the ways in which to use the resources of Te Tai o Arai Te Uru. These values and practices remain important to Kāi Tahu Whānui today.

MAURI

16. For Kāi Tahu Whānui all elements of the natural environment possess mauri (life force), and all forms of life are related.

The mauri of the Otago Harbour and Te Tai o Arai Te Uri binds the physical and spiritual elements of all things together, generating and upholding all life.

17. Mauri is a critical element of the spiritual relationship of Kāi Tahu Whānui with the Otago Harbour and Te Tai o Arai Te Uri. Without mauri, nothing can survive. It is essential therefore that mauri not be lost or degraded.
18. Adverse impacts on aquatic life, ecosystems, or their fitness for cultural use, would have adverse effects on mauri and the well being of Kāi Tahu Whānui.

KAITIAKITANGA

19. Kaitiakitanga is defined as *“the exercise of customary custodianship, in a manner that incorporates spiritual matters, by takatawhenua who hold Manawhenua status for a particular area or resource”*.¹
20. Kaitiakitanga is about the exercise of guardianship and ensuring that the health and wellbeing of the resources of the Otago Region are protected for the present generation and future generations.
21. I feel responsible as a Kaitiaki for ensuring the health of the harbour is maintained and enhanced. To this end I am undertaking independent research and monitoring of harbour health, using seagrass as an indicator species. This is a very important species to Kaitiaki as it provides a nursery for many other species during their life stages in our coastal takiwā. Hence I consider active monitoring of the receiving environment is important.
22. In my role as a Tangata Tiaki / Kaitiaki I facilitate the transfer of tuaki to other areas of the east coast of the South Island, including Kaikoura and Lyttelton Harbour. The Otago Harbour is a primary resource for reseeding projects, and is of importance to all those Rūnanga that have reseeding projects. It would be of concern if our ability to do this into the future is compromised.
23. In conclusion, Nga Rūnanga as Kaitiaki must be assured that:
 - The proposed monitoring regime will ensure that adverse effects on the surrounding environment are avoided;
 - Those adverse effects that surface during the period of the consents will be investigated and reported to all affected parties; and

¹ Kāi Tahu ki Otago Natural Resource Management Plan 2005

- That if any adverse effects are identified during the term of the consent, reports and further studies will be undertaken as necessary by Port Otago Ltd.

MAHIKA KAI

- ~~24. For Kāi Tahu mahika kai is and remains the cornerstone of Kāi Tahu culture.~~
25. Mahika kai also encompasses the enjoyment that whānau have in gathering and collecting mahika kai. The enjoyment of collecting mahika kai would be taken away if dredge spoil or sediment plumes affected taonga species.
26. The Otago Harbour and Blueskin Bay area were sources of mahika kai historically, and are a source in the present day. Further, the Aramoana salt marsh is an important spawning area for sea life – an extensive ecosystem playing an important role in ocean life.
27. Nga Rūnanga are kaitiaki mahika kai for the present generation and for future generations.
28. Nga Rūnanga need to be confident that they can continue to use the resources of the Otago Harbour and Blueskin Bay area. A robust monitoring regime, and potentially further studies, will be needed to ensure that mahika kai resources are healthy and fit for cultural use. This will also ensure that the cultural use of mahika kai resources will not result in public health impacts.

SUMMARY OF CONCERNS

29. The establishment of various industries and activities within the Otago Harbour, including the dredging of the Harbour, has over many years impacted upon Kāi Tahu's association with and use of this area. The following are my main concerns with this proposal.
30. I am concerned that dredging and the discharge of dredge spoil may not allow Kāi Tahu Whānui to provide for our cultural well-being, and for the reasonably foreseeable needs of both the current and future generations.

31. It is my view that the activity of dredging and the disposal of dredge spoil may have adverse effects that are potentially significant and uncertain, especially on bivalves and shellfish populations.
32. Sufficient biological information is provided in the AEE to allow informed decisions to be made with regard to the effects of dredging, so long as the assumptions made in the expert reports are robust. However, should there be a failure of these assumptions, there needs to be an ability to stop the activity until such time as the effects can be mitigated.
33. While the resource consent application presented by Port Otago Limited provides for biological monitoring, my concerns are around the ability of Port Otago to respond in a realistic timeframe to mitigate or avoid any effects identified by the monitoring.
34. Nga Runanga need to be assured that no effects will occur outside of the area of application. The information supplied so far does not indicate that the adverse effects will be contained within the channel or the disposal sites.
35. Further, it is my view that the activity may have long term effects on the velocity of the water in areas that are associated with significant customary practices. This increased velocity may have impacts on the ability of whānau to gather kai moana from traditional mahika kai areas.
36. Loss of tuaki from the dredging activity can not be exactly quantified, however any loss of tuaki beds be it short or long term, will impact on the ability of the local marae and whānau to provide kai moana for their visitors.
37. Finally, study and monitoring of the receiving environment with respect to the disposal of spoil needs to consider the potential impacts on the natural fisheries that surround the coastal marine area in Blueskin Bay.

Conclusions & Recommendations

38. In summary, I am not opposed to this application, subject to appropriate conditions being put in place to meet my concerns around the monitoring of the activity.

39. I request a working party be established, for the duration of the consent to review the monitoring of the activity on a regular basis, and to ensure that any identified effects can be addressed in a timely manner.
 40. I would like to see all parts of the activity that impact on the kai moana within the harbour being appropriately mitigated or remedied.
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41. In addition, I would like the potential risk to sandbanks from long term scouring to be addressed by appropriate measures and conditions.
 42. I have no concerns with the term of the consent requested by the applicant.
 43. Finally, I wish to emphasise that I strongly support the submissions and evidence from the respective Rūnaka members of Te Rūnanga o Ōtākou and Kati Huirapa Rūnaka ki Puketeraki.

That concludes the evidence of Hoani & Kua Langsbury.

Thank you.

Appendix 1: Statutory Acknowledgements

Ngāi Tahu Claims Settlement Act - Schedule 97

Statutory Acknowledgement for Taonga Species

The Crown acknowledges the cultural, spiritual, historic, and traditional association of Ngāi Tahu with the taonga species.

Birds		
Name in Māori	Name in English	Scientific Name
Hoiho	Yellow-eyed penguin	<i>Megadyptes antipodes</i>
Kāhu	Australasian harrier	<i>Circus approximans</i>
Kākā	South Island kākā	<i>Nestor meridionalis meridionalis</i>
Kākāpō	Kākāpō	<i>Strigops habroptilus</i>
Kākāriki	New Zealand parakeet	<i>Cyanoramphus spp.</i>
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kaki	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 varius</i>
	Little shag	<i>Phalacrocorax melanoleucos brevirostris</i>
Koekoeā	Long-tailed cuckoo	<i>Eudynamys taitensis</i>
Kōparapara or Korimako	Bellbird	<i>Anthornis melanura melanura</i>
Kororā	Blue penguin	<i>Eudyptula minor</i>
Kōtare	Kingfisher	<i>Halcyon sancta</i>
Kōtuku	White heron	<i>Egretta alba</i>
Kōwhiowhio	Blue duck	<i>Hymenolaimus malacorhynchos</i>
		<i>Limosa lapponica</i>
Kūaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>
		<i>Anas rhynchotis</i>
Kuruwhengu/Kuruwhengi Mātā	New Zealand shoveller	<i>Anas rhynchotis</i>
		<i>Bowdleria punctata punctata</i>
		<i>Bowdleria punctata stewartiana</i>
		<i>Bowdleria punctata wilsoni Bowdleria punctata candata</i>

Name in Māori	Name in English	Scientific Name
Matuku moana	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala</i> <i>macrocephala</i>
Miromiro	Snares Island tomtit	<i>Petroica macrocephala</i> <i>dannefaerdi</i>
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pākura/Pūkeko	Swamp hen/Pūkeko	<i>Porphyrio porphyrio</i>
Pārera	Grey duck	<i>Anas superciliosa</i>
Pateke	Brown teal	<i>Anas aucklandica</i>
Pīhoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pīpīwharau	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Pīwakawaka	South Island fantail	<i>Rhipidura fuliginosa</i> <i>fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwaha	Snares crested penguin	<i>Eudyptes robustus</i>
Pūtakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Ōkārito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox</i> <i>novaeseelandiae</i>
Tākāhe	Tākāhe	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp.</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes</i> <i>pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus</i> <i>carunculatus</i> <i>carunculatus</i>
Titi	Sooty shearwater/ Muttonbird/Hutton's shearwater Common diving petrel South Georgian diving petrel Westland petrel Fairy prion Broad billed prion White-faced storm petrel Cook's petrel Mottled petrel	<i>Puffinus griseus</i> and <i>Puffinus huttoni</i> and <i>Pelecanoides</i> <i>urinatrix</i> and <i>Pelecanoides</i> <i>georgicus</i> and <i>Procellaria</i> <i>westlandica</i> and <i>Pachyptila turtur</i> and <i>Pachyptila vittata</i> and <i>Pelagodroma marina</i> and <i>Pterodroma cookii</i> and <i>Pterodroma inexpectata</i>

Name in Māori	Name in English	Scientific Name
Tititipounamu	South Island rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea spp.</i>
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tūī	Tūī	<i>Prosthemadera 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

Name in Māori	Name in English	Scientific Name
Akatorotoro	White Rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum var. esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain-ribbonwood	<i>Hoheria lyalli and H glabata</i>
Kahikatea	Kahikatea / White pine	<i>Dacrycarpus dacrydioides</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta,</i> <i>Coprosma lucida,</i> <i>Coprosma foetidissima</i>
Kātote	Tree fern	<i>Cyathea smithii</i>
Kiekie	Kiekie	<i>Freycinetia baueriana</i> <i>subsp. banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandra</i>
Korokio	Korokio Wirenetting bush	<i>Corokia cotoneaster</i>
Koromiko/Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwahi Kōhai	Kōwahi	<i>Kowhai Sophora microphylla</i>
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mānia	Sedge	<i>Carex flagellifera</i>
Mānuka Kahikātoa	Tea-tree	<i>Leptospermum scoparium</i>
Māpou	Red Matipo	<i>Myrsine australis</i>
Mataī	Mataī / Black Pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>

Name in Māori	Name in English	Scientific Name
Pānako	(Species of fern)	<i>Botrychium australe</i> and <i>B. biforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus spiralis</i>
Pōkākā	Pōkākā	<i>Elaeocarpus hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rātā	Southern rātā	<i>Metrosideros umbellata</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/Kōhūhū	Black matipo/Māpou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cupressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla</i> spp.
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tawai	Beech	<i>Nothofagus</i> spp.
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumū	Mountain daisy	<i>Celmisia spectabilis</i> and <i>C. semicordata</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Tōtara	Tōtara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp.
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hīnau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus</i> all indigenous <i>Juncus</i> spp. and <i>J. maritimus</i>

Marine Mammals

Name in Māori	Name in English	Scientific Name
Ihupuku	Southern elephant seal	Mirounga leonina
Kekeno	New Zealand fur seals	Arctocephalus forsteri
Paikea	Humpback whales	Megaptera novaeangliae
Parāoa	Sperm whale	Physeter macrocephalus
Rāpoka / Whakahao	New Zealand sea lion / Hooker's sea lion	Phocarctos hookeri
Tohorā	Southern right whale	Balaene australis

Ngāi Tahu Claims Settlement Act - Schedule 98

Statutory Acknowledgement for Taonga Fish Species

The Crown acknowledges the cultural, spiritual, historic, and traditional association of Ngāi Tahu with the taonga fish species listed in Part A below.

**Part A
Taonga Fish Species**

Name in Māori	Name in English	Scientific Name
Kāeo	Sea tulip	<i>Pyura pachydermatum</i>
Koeke	Common shrimp	<i>Palaemon affinis</i>
Kōkopu/Hawai	Giant bully	<i>Gobiomorphus gobioides</i>
Kōwaro	Canterbury mudfish	<i>Neochanna burrowsius</i>
Paraki/Ngaiore	Common smelt	<i>Retropinna retropinna</i>
Piripiripōhatu	Torrentfish	<i>Cheimarrichthys fosteri</i>
Taiwharu	Giant kōkopu	<i>Galaxias argenteus</i>

**Part B
Shellfish Species**

Name in Māori	Name in English	Scientific Name
Pipi/Kākahi	Pipi	<i>Paphies australe</i>
Tuaki	Cockle	<i>Austrovenus stutchburgi</i>
Tuaki / Hākiari / Kuhakuha	Surfclam	<i>Dosinia anus, Paphies donacina, Mactra discor, Mactra murchsoni, Spisula aequilateralis, Basina yatei, or Dosinia subrosa</i>
Pūrimu		
Tuatua	Tuatua	<i>Paphies subtriangulata, Paphies donacina</i>
Waikaka / Pupu	Mudsnail	<i>Amphibola crenata, Turbo smaragdus, Zedilom spp</i>

Ngāi Tahu Claims Settlement Act Schedule 103

Statutory Acknowledgement for Te Tai o Arai Te Uru (Otago Coastal Marine Area)

Specific Area

The statutory area to which this statutory acknowledgement applies is Te Tai o Arai Te Uru (the Otago Coastal Marine Area), the Coastal Marine Area of the Moeraki, Dunedin Coastal and Molyneux constituencies of the Otago region, as shown on SO Plans 24250, 24249, and 24252, Otago Land District and as shown on Allocation Plan NT 505 (SO 19901).

Under section 313, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Tai o Arai Te Uru as set out below.

Ngāi Tahu Association with Te Tai o Arai Te Uru

The formation of the coastline of Te Wai Pounamu relates to the tradition of Te Waka o Aoraki, which foundered on a submerged reef, leaving its occupants, Aoraki and his brothers, to turn to stone. They are manifested now in the highest peaks in the Ka Tiritiri o Te Moana (the Southern Alps). The bays, inlets, estuaries and fiords which stud the coast are all the creations of Tu Te Rakiwhanoa, who took on the job of making the island suitable for human habitation.

The naming of various features along the coastline reflects the succession of explorers and iwi (tribes) who travelled around the coastline at various times. The first of these was Maui, who fished up the North Island, and is said to have circumnavigated Te Wai Pounamu. In some accounts the island is called Te Waka a Maui in recognition of his discovery of the new lands, with Rakiura (Stewart Island) being Te Puka a Maui (Maui's anchor stone). A number of coastal place names are attributed to Maui, particularly on the southern coast.

The great explorer Rakaihautu travelled overland along the coast, identifying the key places and resources. He also left many place names on prominent coastal features. Another explorer, Tamatea, sailed along the Otago coast in the waka Tākitimu. After the waka eventually broke its back off the coast of Murihiku, Tamatea and the survivors made their way overland back to the North Island, arriving at the coast by the place Tamatea named O-amaru (Ōamaru).

Place names along the coast record Ngāi Tahu history and point to the landscape features which were significant to people for a range of reasons. For example, some of the most significant rivers which enter the coastal waters of Otago include: Waitaki, Kakaunui, Waihemo (Shag), Waikouaiti, Kaikarāe (Kaikorai), Tokomairiro, Mata-au (Clutha), Pounawea (Catlins). Estuaries include: Waitete (Waitati), Ōtākou (Otago), Makahoe (Papanui Inlet), Murikauhaka (Mate-au and Koau estuaries), Tahaukupu (Tahakopa estuary), Waipātiki (Wapatī Estuary). Islands in the coastal area include Okaihe (St Michaels Island), Moturata (Tairerī Island), Paparoa, Matoketoke, Hakinikini, and Aonui (Cooks Head).

Particular stretches of the coastline also have their own traditions. The tradition of the waka (canoe) Arai Te Uru and its sinking at the mouth of the Waihemo (Shag River) has led to the coastal area of Otago being known as Te Tai o Araiteuru (the coast of Arai Te Uru). Accounts of the foundering, the wreckage, and the survivors of this waka are marked by numerous landmarks almost for the length of the Otago coast. The boulders on Moeraki coast (Kai Hinaki) and the Moeraki pebbles are all associated with the cargo of gourds, kumara and taro seed which were spilled when the Arai Te Uru foundered.

For Ngāi Tahu, traditions such as these represent the links between the cosmological world of the gods and present generations. These histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

Because of its attractiveness as a place to establish permanent settlements, including pā (fortified settlements), the coastal area was visited and occupied by Waitaha, Ngati Māmoē and Ngāi Tahu in succession, who, through conflict and alliance, have merged in the whakapapa (genealogy) of Ngāi Tahu whānui. Battle sites, urupā and landscape features bearing the names of tūpuna (ancestors) record this history. Prominent headlands, in particular, were favoured for their defensive qualities and became the headquarters for a succession of rangatira and their followers. Notable pā on the Otago coast include: Makotukutuku (Ōamaru), Te Raka-a-hineatea (Moeraki), Te Pā Katata, Pā a Te Wera, (Huriawa Peninsula), Mapoutahi (Purakaunui), Pukekura (Tairaroa Head), Moturata (Taieri Island). The estuaries from the Waitaki River to the Chaslands also supported various hapu.

Tūpuna such as Waitai, Tukiauau, Whaka-taka-newha, Rakiamoa, Tarewai, Maru, Te Aparangi, Taoka, Moki II, Kapo, Te Wera, Tu Wiri Roa, Taikawa, Te Hautapanuiotu among the many illustrious ancestors of Ngati Māmoē and Ngāi Tahu lineage whose feats and memories are enshrined in the landscape, bays, tides and whakapapa of Otago.

The results of the struggles, alliances and marriages arising out of these migrations were the eventual emergence of a stable, organised and united series of hapu located at permanent or semi-permanent settlements along the coast, with an intricate network of mahika kai (food gathering) rights and networks that relied to a large extent on coastal resources. Chiefs such as Korako (several), Tahatu, Honekai, Ihutakuru, Karetai, Tairaroa, Potiki, Tuhawaiki, and Pokene being some among a number who had their own villages and fishing grounds. Otago Peninsula (Muaupoko) had many kaunga nohoanga with a multitude of hapu occupying them. At one time up to 12 kaunga existed in the lower Otago harbour, some larger and more important than others.

The whole of the coastal area offered a bounty of mahika Kāi, including a range of kaimoana (sea food); sea fishing; eeling and harvest of other freshwater fish in lagoons and rivers; marine mammals providing whale meat and seal pups; waterfowl, sea bird egg gathering and forest birds; and a variety of plant resources including harakeke (flax), fern and ti root. In many areas the reliance on these resources increased after the land sales of the 1840s and 1850s, and the associated loss of access to much traditional land-based mahika kai.

Many reefs along the coast are known by name and are customary fishing grounds, many sand banks, channels, currents and depths are also known for their kaimoana. One example is Poatiri (Mt Charles — Cape Saunders) the name of which refers to a fish hook. Poatiri juts out into the Pacific, close to the continental shelf, and is a very rich fishing ground. Another example is Blueskin Bay which was once a kohanga (breeding ground) for the right whale, although it is well over 150 years since it has seen this activity.

Other resources were also important in the coastal area. Paru (black mud used for dyeing) was obtained from some areas. Some of the permanent coastal settlements, such as those at the mouth of the Mata-au (Clutha River), and at Ōtākou and Purakaunui, were important pounamu manufacturing sites. Trading between these villages to the south and north via sea routes was an important part of the economy.

The Otago coast was also a major highway and trade route, particularly in areas where travel by land was difficult. Pounamu and titi were traded north with kumara, taro, waka, stone resources and carvings coming south. Travel by sea between settlements and hapu was common, with a variety of different forms of waka, including the southern waka hunua (double-hulled canoe) and, post-contact, whale boats plying the waters continuously. Hence tauranga waka (landing places) occur up and down the coast in their hundreds and wherever a tauranga waka is located there is also likely to be a nohoanga (settlement), fishing ground, kaimoana resource, rimurapa (bull kelp — used to make the poha, in which titi were and still are preserved) with the sea trail linked to a land trail or mahika kai resource. The tūpuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

Numerous urupā are being exposed or eroded at various times along much of coast. Water burial sites on the coast, known as waiwhakaheketupapaku, are also spiritually important and linked with important sites on the land. Places where kaitangata (the eating of those defeated in battle) occurred are also wāhi tapu. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected in secret locations.

The mauri of the coastal area represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu whānui with the coastal area.