NGĀI TAHU CULTURAL HERITAGE ASSESSMENT

TE RUA O TE MOKO

MILFORD OPPORTUNITIES PROJECT STAGE 3

CONTENTS

Prepared for Milford Opportunities Project

Authors: Ailsa Cain and Jason Harman, ailsa@kauati.co.nz

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Reviewers: Muriel Johnstone and Michael Skerrett

TAUPARA

Tū wātea te Waka o Aoraki	*The waka of Aoraki lay barren*
Tū te ngahere a Tāne	*Then Tāne created the forests*
Ngā wai keri a Tū Te Rakiwhānoa	*Tū Te Rakiwhānoa sculptured the Fiords allowing*
Rere mai rere atu wai a Tangaroa	*the sea to flow in and out and*
Honoa wai o maunga	*mix with the rivers that flow from the mountains to*
Ki te Moana a Tawhaki	*the seas of the west*
Papaki tū Ki te Moana	*The waves of which clash*
Tapokapoka a Tawhaki	*With those of the Great Southern Ocean*
Ka tū te mana	*The prestige endures*
Te ihi	*The strength endures*
Te wehi	*The awesomeness endures*
Te tapu	*The sacredness endures*
O Kāi Tahu, Kāti Mamoe, Waitaha	*Of Kāi Tahu, Kāti Mamoe, Waitaha*
Whano! Whano! haramai te toki	*It's alive! It's alive! Bring on the toki*
Haumi e,	*Gather*
Hui e,	*Bind*
Taiki e!	*All is set*

STATEMENT OF MANA WHENUA

Ngāi Tahu is tangata whenua of Te Rua o te Moko and mana whenua is exercised by eight Papatipu Rūnanga on behalf of Ngāi Tahu Whānui. This right is derived from mana ātua (gods), mana tūpuna (ancestors), mana whenua (land) and mana tangata (people). The exercise of mana whenua is to be acknowledged and provided for. The takiwā of Ngāi Tahu is described in section 5 of the Te Rūnanga o Ngāi Tahu Act 1996.

Ngāi Tahu has maintained ahikāroa in Te Rua o te Moko for centuries and the expression of its cultural heritage is fundamental to Ngāi Tahu exercising its tino rangatiratanga and kaitiakitanga in Piopiotahi and the wider area. Ngāi Tahu has a rich diversity of living heritage, including practices, tikanga, mātauranga, and pūrākau that deepens its identity, well-being, and social cohesion. Piopiotahi and the wider area have long been a significant feature of Ngāi Tahu history and its seasonal lifestyle.

Mana whenua see the Milford Opportunities Project to define this place by recognising Tū te Rakiwhanoa and his work to shape Te Rua o te Moko with Hine Tītama. In this sense, the cultural narrative is the context to consider appropriate and inappropriate development and management. It sets an expectation of best practice, acknowledging the mana of Tū te Rakiwhanoa and that Te Rua o te Moko was his final work, his masterpiece.

Embedding this cultural narrative into both the Master Plan and the experiences of Ngāi Tahu Whānui and manuhiri revives the stories, places names, and insight needed to recognise Ngāi Tahu as mana whenua and proprietors of its own history, stories, and culture. The narrative also provides a platform for Treaty Partnership and Master Plan outcomes that deliver intergenerational benefits for Ngāi Tahu.

Mana whenua wants both Ngāi Tahu Whānui and manuhiri to be in awe of the majesty that Tū te Rakiwhanoa crafted and for subsequent generations to experience the wairua of Piopiotahi.[1]

[1] Kauati (2021) *Milford Opportunities Project: Mana Whenua Aspirations and Values*, pp. 18-19.

NGĀI TAHU: TANGATA WHENUA

The peoples of Waitaha, Kati Māmoe, and Ngāi Tahu are commonly referred to as Ngāi Tahu. Ngāi Tahu means the 'people of Tahu', linking to the eponymous ancestor Tahu Pōtiki.[2]

Historically, Waitaha settled in the South Island approximately 800 years ago and was later followed by Kāti Māmoe and Ngāi Tahu during the major domestic migrations that occurred between the 1500s and 1700s. Today, Ngāi Tahu has an extensive takiwā (territory) that includes most of the South Island and offshore islands such as Rakiura/Stewart Island, Rarotoka, and Ruapuke. Within the iwi there are five primary hapū being Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki.

MODERN STRUCTURE OF NGĀI TAHU

The modern structure of Ngāi Tahu was formalised through the Treaty Settlement process. Ngāi Tahu Papatipu Rūnanga exercises the mana of their people over the land, sea, and natural resources. Every Papatipu Rūnanga can act autonomously and has its own interests, opportunities, and challenges across social, economic, environmental, and cultural portfolios. It is through Papatipu Rūnanga that the collective Ngāi Tahu voice in the region is represented at the local government and community level.

Papatipu Rūnanga have takiwā (areas where they exercise their authority) that are provided for in the Te Rūnanga o Ngāi Tahu Act and outlined in the Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001. The Order recognises that there are areas of shared interest between Papatipu Rūnanga.

The eight Papatipu Rūnanga who have shared interests in the Piopiotahi and Te Anau basin area are:

- Te Rūnanga o Ōraka-Aparima, based in Riverton Aparima.
- Te Rūnanga o Makaawhio, based in Hokitika.
- Te Rūnanga o Awarua, based in Bluff Motupōhue.
- Waihōpai Rūnaka, based in Invercargill.
- Hokonui Rūnaka, based in Gore.
- Te Rūnanga o Moeraki, based in Moeraki.
- Kāti Huirapa ki Puketeraki, based in Karitane.
- Te Rūnanga o Ōtākou, based on the Otago Peninsula.

Papatipu Rūnanga manages issues in their respective interest areas requiring wider or local consultation. Te Rūnanga o Ngāi Tahu is the iwi authority and overall representative governing body of Ngāi Tahu Whānui being descendants of Ngāi Tahu, Ngāti Mamoe, and Waitaha. Te Rūnanga o Ngāi Tahu is made up of the 18-member Papatipu Rūnanga and deal with global tribal policy and issues.

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[2] Ritchie, N. (1986) *Archaeology and Prehistory of the Upper Wakatipu Region*

ASSESSMENT OVERVIEW

INTRODUCTION

It is a vision of Ngāi Tahu that the cultural heritage values associated with Te Rua o te Moko are protected and enhanced, mō tatou, ā mō ngā uri ā muri ake nei, for all of us and the generations that follow.[3] This vision is central in this Ngāi Tahu cultural heritage assessment that was commissioned as part of Stage 3 of the Milford Opportunities Project (**MOP**).

This assessment details the historical and contemporary Ngāi Tahu values, practices, and associations which have a broader context in Te Rua o te Moko, Murihiku, and Te Waipounamu. While Ngāi Tahu focused, the assessment is cognisant of the MOP Area and any future development within Piopiotahi Milford Sound and the road corridor through to Te Anau.

This assessment does not outline Ngāi Tahu aspirations for the MOP Area as they are contained within *Mana Whenua Aspirations and Values Assessment*[4] and *Milford Opportunities Project: A Masterplan for Milford Sound Piopiotahi and the Journey*[5]. This assessment also does not provide an exhaustive account of Ngāi Tahu cultural heritage as some information is either confidential or yet to be investigated. It is expected that detailed analysis on any impacts to Ngāi Tahu cultural heritage will be needed for each site identified for development.

This assessment does not stand alone from or supersede other mana-whenua-derived documents, reports, and advice. It is to be read alongside iwi management plans, Ngāi Tahu policies, value statements, and operational procedures with associated methods, tools, and timeframes.

METHODOLOGY

This assessment[6] considers the tangible and intangible cultural heritage of Ngāi Tahu. It looks to the interwoven relationships across the continuum of time, whenua, and whakapapa. It acknowledges the philosophies and paradigms of Ngāi Tahu ki Murihiku. The assessment is written to draw attention to the cultural heritage of Ngāi Tahu within Te Rua o te Moko and opportunities to promote and protect it. This is not an impact assessment on Māori sites of significance or archaeological sites.

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[3] Ngāi Tahu ki Murihiku (2008) *Te Tangi a Tauira: The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan, pp. 86-107.
[4] Kauati (2021) *Milford Opportunities Project: Mana Whenua Aspirations and Values*.
[5] Stantec and Boffa Miskell (2021) *Milford Opportunities Project: Masterplan*.
[6] Please note that this is not an Āpiti Hono Tātai Hono based assessment as outlined in Kauati Ltd (2021) *Āpiti Hono Tātai Hono: Ngā Whenua o Ngāi Tahu ki Murihiku*. The cultural heritage assessment for MOP Stage 3 contains similar principles as Āpiti Hono Tātai Hono and is aligned with the inherent meanings, social norms and epistemological traditions of Ngāi Tahu culture; however, the approach differs.

The assessment consisted of the following steps:

1. describing the historical and contemporary Ngāi Tahu context for the MOP Area and surrounds.
2. a site visit with Ngāi Tahu representatives on MOP and MOP staff.
3. detailing the key values, practices, and associations with the MOP Area.

In conducting the assessment, the Ngāi Tahu representatives on MOP, Muriel Johnstone and Michael Skerrett, oversaw the assessment and its approval. Ngāi Tahu cultural heritage information was sourced through:

- Desktop research
- Kā Huru Manu (the Ngāi Tahu Atlas)
- Site visit to Piopiotahi and discussion with the Ngāi Tahu representatives.

SITE SIGNIFICANCE

The assessment applies only to the MOP Area. The artificial boundary of the MOP Area limits a comprehensive evaluation of Ngāi Tahu values, practices, and associations within Te Rua o te Moko and the broader Ngāi Tahu cultural landscape.

Ngāi Tahu experience their cultural heritage in a broader spatial and temporal context, reflecting the complex interrelationships between the metaphysical and physical elements of place. This assessment reflects this relational approach and does not evaluate the significance of individual sites as that leads to a narrow and fragmented comprehension of cultural heritage. Rather, the focus is on values, practices, and associations at a place that flows in layers throughout the Ngāi Tahu takiwā.

KI UTA KI TAI

Ki uta ki tai was emphasised by the Ngāi Tahu representatives during the site visit to Piopiotahi and is an important consideration for MOP in addition to the values, practices, and associations. Ki uta ki tai needs to be front of mind when understanding Ngāi Tahu cultural heritage

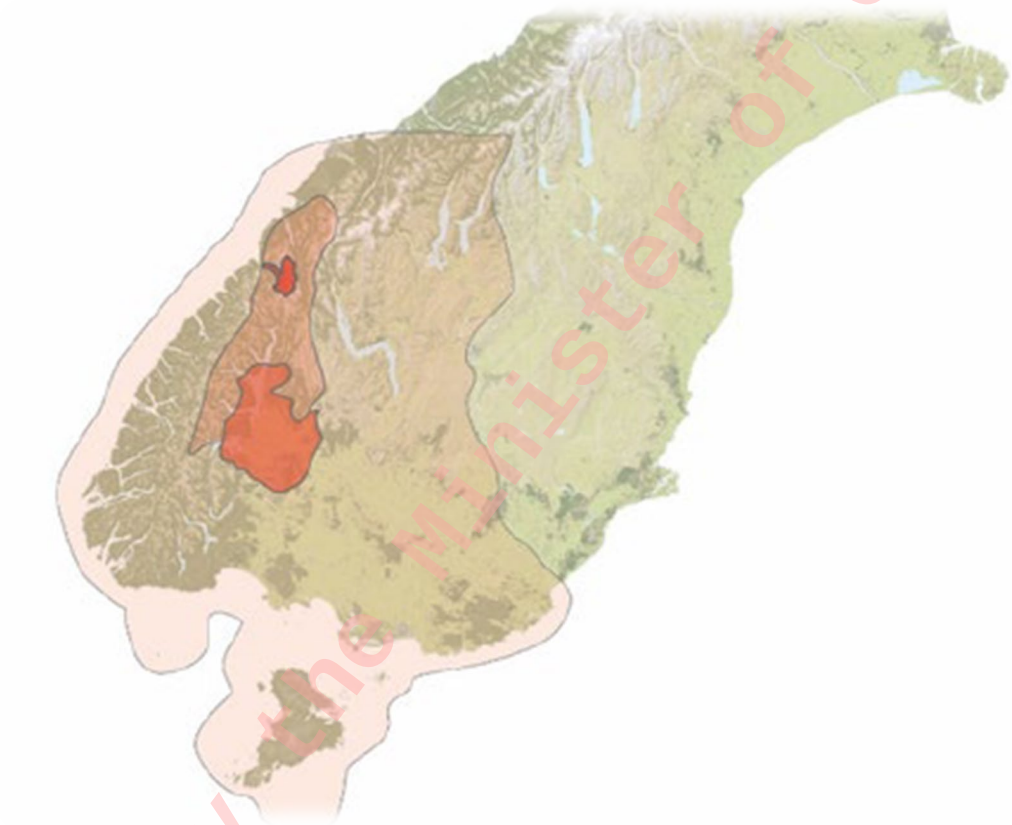
Ki uta ki tai is a Ngāi Tahu philosophy that recognises everything is connected and must be managed as such. It reflects the belief that we belong to the environment and are only borrowing the resources from generations yet to come. Mana whenua consider it their duty to leave the environment in as good or better condition than received from their tūpuna.[7] Ki uta ki tai is the basis of Ngāi Tahu Iwi Management Plans and is recognised in regional and district planning documents.

[7] Ngāi Tahu ki Murihiku, p. 175.

MILFORD OPPORTUNITIES PROJECT AREA

The MOP Area focuses on Piopiotahi Milford Sound and the travel corridor through to Te Anau, which is predominantly located within Fiordland National Park. Fiordland National Park does not follow traditional or modern boundaries of any specific reference to Ngāi Tahu cultural heritage. Piopiotahi is located in the northern stretches of Te Rua o te Moko.

The MOP Masterplan[5] identified several nodes and short stops throughout the MOP Area where future development and/or concentrations of people and infrastructure are expected or at least investigated (Appendix E). The nodes and short stops for each zone are grouped in the assessment.



Map of MOP Area (in dark red). From MOP Masterplan.

NGĀI TAHU CONNECTION TO PLACE

TE RUA O TE MOKO CULTURAL NARRATIVE

Te Rua o te Moko has been described by Tā Tipene as the 'cradle of mythology' for Ngāi Tahu.[8] Piopiotahi is situated in the northern part of this area.

Te Rua o te Moko represents the raised-up sides of Te Waka o Aoraki (the canoe of Aoraki) after it foundered on a submerged reef. Its occupants, Aoraki, and his brothers, were subsequently turned to stone and are now manifested in the highest peaks of Ngā Tiritiri o Te Moana (the Southern Alps). The fiords at the southern end of the Alps were carved out of the wreckage by Tū Te Rakiwhānoa to make it habitable for humans. The deep gouges and long waterways that make up the fiords were intended to provide safe havens along the rugged coastline and were stocked with fish, forest, and birds to sustain the people. Subsequently, the primordial[9] navigators began to arrive. It is said that many of the names in the fiords came from the voyage of Māui and his crew.

The peoples of Waitaha, Kati Mamoe and Ngāi Tahu traversed Te Rua o te Moko for centuries and came to know its landscapes and seasons intimately. These people had 'considerable knowledge of whakapapa, traditional trails, places for gathering kai and other taonga, ways in which to use the resources of the land, the relationship of people with the land and their dependence on it, and tikanga for the proper and sustainable utilisation of resources'.[10]

Ngāi Tahu mātauranga (knowledge) was passed down orally and through active participation. Children accompanied their whānau on expeditions. Traveling across the landscape in multi-generational parties was part of everyday life. People were confident in their abilities and that of the environment to sustain them.

Oral maps, marked tracks, and tools left in situ assisted whānau traveling inland. Stories were used to create 'oral maps' with place names and meanings that reflected religious beliefs, history, and geography carefully woven into them. Place names – along with karakia, skills, intergenerational knowledge, and preparation rituals – demystified large tracts of land and enabled people to travel with relative ease.[11]

Ngāi Tahu had an extensive trail network that included coastal and inland routes. Along the routes, temporary overnight areas to rest (nohoanga) were established, usually around a lake

[8] Kauati (2021), p. 13.
[9] Primordial is used in this context to acknowledge that Māui is from a primal genealogy related to the precursors of man and the genealogy of mortal man. See Barlow, C. (1991) Tikanga Whakaaro: Key Concepts in Māori Culture, pp. 173-4.
[10] Ngāi Tahu Claims Settlement Act 1998, Schedule 93: Tōpuni for Tūtoko.
[11] Kauati (2021), p. 14.

or major water body.[12] Nohoanga were also established in remote coastal areas for harvesting kaimoana, sea birds, and seals. Nohoanga could be occupied short-term or seasonally. Urupā and deliberately positioned burials of tīpuna are known in this area.

Routes to nohoanga tended to follow land features and utilise the waterways to travel back to permanent kāika. Inland travel was generally via the line of least resistance – up the river valleys, occasionally taking to the tops to avoid obstacles. Rivers assisted Ngāi Tahu with bringing preserved foods, plant material, minerals, and rocks back to the coast to be consumed, worked, or traded.[13] Return trips to coastal kāika were faster as whānau utilised the speed and buoyancy of water-based methods. Travel by sea was also common, and Ngāi Tahu frequently traveled across Foveaux Strait and around to Fiordland as well as along the eastern coastline.

Today, Te Rua o te Moko, including its coastal waters, continues to be of great importance to Ngāi Tahu for mahi-ngā kai, and as a place that brings whakapapa and ahikāroa together. Contemporary associations with the waters and lands have remained strong despite colonisation and significant land alienation (the detailed history of Te Kerēme and the Ngāi Tahu Treaty Settlement can be found on Kā Huru Manu **www.kahurumanu.co.nz**).

Both Papatipu Rūnanga and the commercial arms of Te Runanga o Ngāi Tahu have private holdings in Te Rua o te Moko. Tourism and fisheries are the principal commercial activities that Ngāi Tahu whānau undertake in this area. CRA8 has the largest Total Allowable Commercial Catch in New Zealand and as such is also the most economically significant of any inshore Quota Management Area.[14] Pāua, rāwaru (blue cod) and tio (oysters) are the other well-known and prized in-shore species caught commercially in this area.

Many lands previously frequented by Ngāi Tahu in this area are now conservation lands administered by the Department of Conservation, notably Fiordland National Park. This classification alongside the Wildlife Act 1953 places various restrictions on customary practices and access. Customary takes of these species are not exercised due to regulation and unstable populations and habitat, and as such, Ngāi Tahu now places greater importance on tuna (eels), īnaka (whitebait), and introduced species such as deer.

Many of Ngāi Tahu ngā ara tawhito in this area now form part of the roading system, sections of Te Araroa Walking Track, and the Department of Conservation's Great Walks (Milford and Routeburn), and other popular walks such as the Greenstone, Caples, and Hollyford tracks.

[12] Ritchie, N. (1986) *Archaeology and Prehistory of the Upper Wakatipu Region*.
[13] Ritchie, N. (1986)
[14] https://nzrocklobster.co.nz/stock-summaries/cra8/today/

Commercial wharf area, site visit March 2024. Kauati

VALUES, PRACTICES, AND ASSOCIATIONS

VALUES

Mana whenua values for MOP have been identified in the Mana Whenua Aspirations and Values Report.[15] The description of these values is specific to MOP and does not exclude Ngāi Tahu Whānui from expressing these values in other projects using different wording.

The Ngāi Tahu values for the area are:

- **Whakapapa:** recognising the interconnections between all living things and maintaining relationships between our people, language, and their environment. All things whether animate or inanimate are connected and have mauri, a life force. Therefore, the welfare of any part of our environment determines the welfare of our people.
- **Mātauranga tuku iho**: enabling the exchange, expression, and recognition of traditional knowledge and cultural heritage within Te Rua o te Moko.
- **Kaitiakitanga**: holistically protecting the integrity of our culture along with the environment, resources, and metaphysical expressions (e.g. wairua), and providing for Ngāi Tahu to exercise kaitiakitanga in accordance with tikanga Māori.
- **Tikanga**: ensuring the appropriate actions, customs, and accepted protocols in delivering long-term opportunities for Piopiotahi and Te Rua o te Moko.
- **Utu**: maintaining harmony and balance in relationships and acknowledging the obligations of this generation to seek reciprocity and mutual benefits in its actions.
- **Manaakitanga**: expressing hospitality towards people, remembering the important attributes of a host to provide an abundance of food, a place to rest, and to conduct oneself with kindness and integrity so visitors remember the experience fondly.

This assessment deliberately does not focus solely on values as they are just one specific element of a culture. **Mana whenua** and **rangatiratanga** as well as rāhui and tapu also have not been included as values. This approach does not diminish the importance of rangatiratanga or any of the other cultural elements mentioned in the assessment. Instead, it clarifies that they have a broader and more central role in the overall delivery of the MOP Masterplan and Te Tiriti o Waitangi. Ngāi Tahu does not seek permission to exercise its rangatiratanga in an area where it holds mana whenua; it seeks the space and opportunities to do so.[16]

Mahi-ngā kai and other matters of note for the MOP Area have been collated under the headings of 'Practices' and 'Associations'.

[15] Kauati (2021) pp. 21-22.
[16] Kauati (2021) p. 39.

PRACTICES

The description of these practices is specific to MOP and this assessment. The five practices considered are:

- **Mahi-ngā kai**: Mahi-ngā kai is central to Ngāi Tahu identity, and customary practices have evolved to adapt to the changing needs of Ngāi Tahu Whānui and the environment. Mahi-ngā kai is a complex practice, but simply put, it is places, ways of doing things, and resources that sustain the people. It includes the work that is done (and the fuel that is used) in the gathering of natural resources (plants, animals, water, sea life, pounamu) to sustain well-being. This includes the ability to clothe, feed and provide shelter. [17]
- **Ngā Ara Tawhito**: the historical network of Ngāi Tahu routes that enabled whānau and hapū groups to move seasonally throughout Te Waipounamu. These routes included caches of tools, glades/clearings, and temporary shelters, alongside associated stories used to create 'oral maps' with the place names and meanings carefully woven into them.[17] Undertaking a journey on these trails required complex planning, as well as significant skills, training, and mātauranga in navigation, weather prediction, and mountaineering.
- **Nohoanga**:
  - **Traditional**: seasonal occupation sites that have intergenerationally been an integral part of the mobile lifestyle of Ngāi Tahu as they moved around in pursuit of various foods and other natural resources. [18]
  - **Modern**: nohoanga entitlements are created and granted under the Ngāi Tahu Claims Settlement Act 'to permit members of Ngāi Tahu Whānui to occupy temporarily land close to waterways on a non-commercial basis, to have access to waterways for lawful fishing and gathering of other natural resources. [19]
- **Toi:** Toi relates to the creative expression of Ngāi Tahutanga. It is the manifestation, perpetuation, and evolution of ancestral knowledge and cultural traditions. Toi represents the Ngāi Tahu ability to adapt and innovate while maintaining connections to atua, tūpuna, and mātauranga tuku iho. It is not a static state, but a dynamic process of reimagining and reinterpreting cultural forms, practices, and narratives to meet contemporary cultural needs. This can be seen in the creation of new raranga (weavings), whakairo (carvings), and other artworks that draw upon but transform traditional designs and techniques. [20]
- **Rongoā:** Rongoā encompasses the mātauranga and tikanga of using native flora and fauna for medicinal and spiritual purposes. At its core, rongoā represents the whakapapa of Ngāi Tahu back to Papatūānuku, and the inherent healing properties of

[17] Dacker, B. (1990) T*he People of the Place: Mahika Kai*.
[18] Ngāi Tahu ki Murihiku
[19] Ngai Tahu Claims Settlement Act 1998.
[20] Jonathan Mane-Wheoki, 'Contemporary Māori art – ngā toi hōu', Te Ara - the Encyclopedia of New Zealand, http://www.TeAra.govt.nz/en/contemporary-maori-art-nga-toi-hou (accessed 7 June 2024)

te taiao. Ngāi Tahu hauora is intrinsically linked to the health and sustainability of the natural resources in the takiwā.[21]

ASSOCIATIONS

The description of these associations is specific to this project. The two associations considered in this assessment are:

- **Personification of Landscape:** Ngāi Tahu used naming protocols for its places to recognise atua, tūpuna and specific events, as well as to indicate the environmental resources and behaviors, and topography. The place names needed to be memorable references for navigation and the transfer of knowledge.[22] Thus, recognising these places is a tangible part of the oral history of Ngāi Tahu, its mātauranga, and its identity.
- **Treaty Cultural Redress:** these elements of the Crown's Settlement Offer were aimed at restoring the ability of Ngāi Tahu to give practical effect to its kaitiaki responsibilities.[23]

CHARACTERISATION OF ZONES

For the purposes of this assessment, the MOP Area has been grouped into four zones based on Ngāi Tahu understanding and use. The zones are characterised by topography and the associations Ngāi Tahu has with each zone. The zones are:

1. **Te Ākau me te Tai o Piopiotahi** (the coastal environment)
2. **Te Kōhaka-o-te-Ruru** (the coastal inland mountains)
3. **Ngā Ara Whakatipu** (the intersections of ngā ara tawhito)
4. **Ngā Roto** (the lakes)

[21] Tipa, R. (2018) *Treasures of Tane: Plants of Ngāi Tahu*
[22] New Zealand Geographic Board (1990) Ngā Tohu Pūmahara The Survey Pegs of the Past: Understanding Māori Place Names, p. 5.
[23] Ngāi Tahu Deed of Settlement and Ngāi Tahu Claims Settlement Act 1998.

TE ĀKAU ME TE TAI O PIOPIOTAHI

SUMMARY OF THE ZONE

The Coastal Zone from the outer fiord to Tūkoto and Donne River. Te Ākau me te Tai o Piopiotahi is dominated by Tū Te Rakiwhanoa, the fiord Piopiotahi, and commercial infrastructure in a constricted space (airport, hotel, worker accommodation, and fishing and tourism wharfs). The view from the headland to Mitre Peak has long been one of the most iconic images of New Zealand. The zone is also well known for the omnipresent namunamu (sandfly), the gift of Hine nui te pō.

Some visual descriptions utilising line of sight from nodes in this zone:

- From the Piopiotahi Visitor Hub many ngā maunga tūpuna are visible, including Mitre Peak. The marine waters of Piopiotahi are also prominent.
- From the Cleddau Delta there is a view of Te Nohoaka-o-Tū (the Devil's Armchair), Te Pari (Sheerdown Peak), and up Te Awa-o-Hine (the Arthur River) valley.
- From the bridge across the Tūtoko River there are views of Tūtoko and the surrounding ngā maunga tūpuna.

CONNECTION TO PLACE

PRACTICES	***Mahi-ngā kai:*** • Many of the marine species traditionally harvested in this zone (e.g. pāua, blue cod, hāpuku, kūtai, seals, bull kelp, and seaweeds) are still available in sustainable quantities, though subject to regulations, licensing, and permitting that restrict, limit, or prohibit harvest. • Other mahi-ngā kai species in this zone include tuna, tangiwai, and semi-nephrites. • Ngāi Tahu as maintained ahikāroa in Piopiotahi and are a key part of the commercial fishing industry. This has allowed Ngāi Tahu to continue to access kaimoana.

	• The zone allows for permitted non-commercial harvesting of introduced species such as deer. This has altered the mahi-ngā kai practices Ngāi Tahu Whānui can undertake in this zone. • Mahi-ngā kai is intrinsically linked with the practice of nohoanga and both are integral to Ngāi Tahu culture and identity. • Practicing mahi-ngā kai at place enables Ngāi Tahu Whānui to engage with their whakapapa and whenua and ensure the active transfer of mātauranga tuku iho to future generations. ***Ngā Ara Tawhito:*** • Piopiotahi is the terminus of the overland trail network, but it is just one part of the water trails in this area. Ngāi Tahu traditionally used waka to sail the coast and enter the fiord. Other vessels could then be used to access Lake Ada and freshwater bodies or travel on foot. The water and overland trails are still frequently used by Ngāi Tahu Whānui, commercial interests, and tourists. • The rivers and lakes of Te Rua o te Moko acted as highways that connected the vast network of nohoanga and kāika of Te Waipounamu. Mahi-ngā kai was accessed, transported, and traded via these routes. • The Awa-Piopiotahi/Waipāteke (Cleddau River) flows from Te Kōhaka-o-te-Ruru (Homer Saddle) directly into Piopiotahi. • Sections of these ngā ara tawhito are still used today and form the basis of the Milford Track. ***Toi:*** • Rock carving and painting are known to have existed throughout Te Rua o te Moko, often in caves and overhangs. Motifs represented tangible and intangible aspects of Ngāi Tahu culture with artistic expression depending on the location, style, and context. • The zone provided natural materials for raranga (weaving), whakairo (carving), and tā moko (tattooing), as well as supplementary materials and methods to process them for use. These materials include kiekie, tī kōuka, haraheke, and kareao, as well as bird feathers and bone from species such as kākāpō, kea, and takahē. • Tangiwai is a rare form of bowenite pounamu found in this zone and traditionally transported and traded across Te Waipounamu and to Te Ika a Māui. It is highly prized and carefully used in Ngāi Tahi art and adornment, and for toki, whao (chisels), and mere.

	Rongoā: • Alongside the practices of mahi-ngā kai and toi, Ngāi Tahu also value flora and fauna in this zone for use in rongoā. • Examples of rongoā species in this zone are koromiko and kiekie, which can be used as topical salves, tinctures, or teas to treat ailments ranging from skin conditions to digestive issues. • Hinu (fat) from animals such as weka, mud, clays, waters, and stones are also used in rongoā. • The zone itself is also used for healing through its aesthetic and spiritual attributes.
ASSOCIATIONS	***The personification of Landscape:*** • Many wāhi ingoa in this zone connect it with primordial events and atua/tipua, and Hawaiki. • This zone is where the work of Tū te Rakiwhānoa is most pronounced. Tū is the carver of rock, and his efforts gave form to Te Rua o te Moko and his final work, his masterpiece, Piopiotahi. His whakapapa connects the southern fiords with Aoraki and Kā Tiritiri o te Moana. It is a story that extends beyond the boundaries of Murihiku, placing this region within the wider cultural landscape of Te Waipounamu. Several landscape features in Te Rua o te Moko are named for Tū, including Te Nohoaka o Tū, which are in this zone. • Hine Tītama adorned and cloaked the landscape shaped out of the rock by Tū te Rakiwhanoa. She created powerful waterfalls and planted lush greenery, including trees that hang from the edges of cliffs. In her other incarnation as Hine nui te Pō, she released namunamu into the fiord. There are two locations in the zone where she is personified: Te Awa o Hine (the Arthur River), and Te Namu a Te Hine nui te pō (Sandfly Point). ***Treaty Cultural Redress:*** • In this zone, several redress mechanisms exist First Right of Refusal (Milford Airport), dual place name for Milford Sound Piopiotahi, Tōpuni, and Statutory Acknowledgements. There are also Protocols with the Department of Conservation. • There is a Statutory Acknowledgement and Deed of Recognition for Te Mimi o Tū te Rakiwhanoa (Fiordland Coastal Marine Area) which acknowledges the historical, spiritual, cultural, and traditional relationship with the area, and the mana and tangata whenua status that results from that relationship. • There is a Tōpuni for Tūtoko, which serves as a public symbol of Ngāi Tahu mana and rangatiratanga in the area and ensures Ngāi

	Tahu values are recognised, acknowledged, and provided for with regard to its management. • There is a Statutory Acknowledgement and Deed of Recognition for Tūtoko. Tūtoko is the kaitiaki of Whakatipu Waitai (Lake McKerrow), which is the westernmost creation of Rākaihautū. He protected/guarded ngā ara tawhito and kāika/nohoanga associated with gaining access to tangiwai at Piopiotahi and Papapounamu (Poison Bay) further south.

RELEVANT MOP NODES

- Chasm Short Stop
- Piopiotahi Visitor Hub
- Freshwater Basin (Node 8)
- Cleddau Delta (Node 9)
- Deepwater Basin (Node 10)
- Milford Sound to Tūtoko Historic Bridge Walkway (supporting infrastructure)
- The Chasm to Cleddau Horse Bridge (supporting infrastructure)

TE KŌHAKA O TE RURU

SUMMARY OF ZONE

The zone comprises of the coastal inland mountains on either side of Homer Tunnel. Te Kōhaka o Ruru zone is defined by the exploits of Te Ruru and his attempts to imitate his mentor, Tū te Rakiwhanoa. It is the space that divides water: on the west side, it remains a coastally defined area as it receives salty marine air up the Cleddau valley and rainwater flows down into Piopiotahi; on the east side it is of ice, snow, and rain with the melts combining to flow down to Whakatipu Kā Tuku and Te Anau.

Visual description utilising a line of sight from the node in this zone:

- Following the westerly descent from Te Kōhaka o Te Ruru there are expansive views of Te Awa-Piopiotahi/Waipāteke and the surrounding ngā maunga tūpuna.

CONNECTION TO PLACE

PRACTICES	***Mahi-ngā kai:*** • This zone historically offered an abundant range of mahi-ngā kai and preferential sites to harvest for use in situ or to remove. Species such as kākāpō, tuna, weka, takahē, pārera (grey duck), kēwai (freshwater crayfish), kōwhai, tī kōuka, and aruhe were harvested, among many others, according to Ngāi Tahu tikanga on a seasonal basis. • Mahi-ngā kai species in this zone are now subject to regulations, licensing and permitting that restrict, limit, or prohibit harvest. However, the zone still provides critical habitat for these species. • The zone allows for permitted non-commercial harvesting of introduced species such as deer. This has altered the mahi-ngā kai practices Ngāi Tahu Whānui are able to undertake in this zone. • Mahi-ngā kai is intrinsically linked with the practice of nohoanga and both are integral to Ngāi Tahu culture and identity.

	• Practicing mahi-ngā kai at place enables Ngāi Tahu whānau to engage with their whakapapa and whenua and ensure the active transfer of mātauranga tuku iho to future generations. ***Ngā Ara Tawhito:*** • The Hollyford River Whakatipu Kā Tuka flows from Kā Tiritiri-o-te-Moana) through Whakatipu Waitai/Ōkare (Lake McKerrow) and out to Whakatipu Waitai (Martins Bay) – one of the largest known kāika in the region. • The Awa-Piopiotahi/Waipāteke flows from Te Kōhaka o te Ruru directly into Piopiotahi. ***Toi:*** • Rock carving and painting are known to have existed throughout Te Rua o te Moko, often in caves and overhangs. Motifs represented tangible and intangible aspects of Ngāi Tahu culture with artistic expression depending on the location, style, and context. • Examples of species and materials that can be harvested for toi in this zone include kiekie, harakeke, mānuka, tōtara, kererū, kōkōwai (red ochre), and various bird species. • Artwork for the Homer Tunnel (2024) depicts the attempts of Te Ruru to shape the rock with his toki as Tū Te Rakiwhānoa oversees his progress while Tū Te Rakiwhānoa shapes the fiords. ***Rongoā:*** • Alongside the practices of mahi-ngā kai and toi, Ngāi Tahu also values the flora and fauna in this zone for use in rongoā medicine. • Examples of rongoā species in this zone include kōwhai, horopito, and mānuka, which can be used as topical salves, tinctures, or teas to treat ailments ranging from skin conditions to digestive issues. • Hinu from animals such as weka, muds, clays, waters, and stones are also used in rongoā. • Waters in this zone have healing properties and are subsequently used in rongoā and rituals.
ASSOCIATIONS	***The personification of Landscape:*** • Te Ruru is the prominent atua in this zone. He was a young atua who assisted Tū te Rakiwhānoa in shaping Te Rua o te Moko. Although Te Ruru (sometimes also called Rū) was enthusiastic and energetic, he lacked the power, knowledge, and ability of Tū te Rakiwhānoa. When Te Ruru travelled up the Cleddau Valley he

	came across a great wall of rock. In his eagerness and inexperience, he tackled the base first, creating a square face of rock. Then he went to the inland side where he made the same mistake. Frustrated and discouraged, he threw down his blunted toki (axe) and sat on a nearby mountain to reflect on what had just happened. • Several Ngāi Tahu place names in the area reflect this pūrākau, including Te Kōhaka-o-Te-Ruru and Te Whakaaro-o-Ruru (Mount Talbot). • Several peaks in the Darran Mountains hold the names of Ngāi Tahu rangatiratanga, including prominent tīpuna from the 1830s such as Te Wera, Tūhāwaiki, Karetai, Whaitiri, and Taiaroa. **Treaty Cultural Redress:** • There is an absence of specified Treaty Settlement cultural redress mechanisms in this zone apart from Protocols with the Department of Conservation.

ASSOCIATED MOP NODES

- Cleddau Cirque (Node 7)

NGĀ ARA WHAKATIPU

SUMMARY OF ZONE

This zone recognises the intersection of significant water and land-based trail systems that cross this area. The most well-known is Te Ara Whakatipu along with several other important ngā ara tawhito that connect Piopiotahi and Te Ana-au with the rest of Te Waipounamu. Parts of these ngā ara tawhito are still used today and form the basis of the Hollyford, Routeburn, and Greenstone tracks. This zone is also the home to the story of tūpuna Hinepipiwai.

Some visual descriptions utilising line of sight from nodes in this zone:

- From the Hollyford River Whakatipu Kā Tuka valley floor there are views of the Gertrude Valley and the surrounding ngā maunga tūpuna.
- From Monkey Creek there are views of Te Whakaara o Ruru (Mount Talbot) and Te Taumata o Hinepipiwai (Mount Christina).
- From 'Pop's View' there are views of the Whakatipu Kā Tuka valley and the Kā Maunga o Whakatipu (Ailsa Mountains) to the north-east.

CONNECTION TO PLACE

PRACTICES	***Mahi-ngā kai:***
	• This zone historically offered an abundant range of mahi-ngā kai and preferential sites to harvest for use in situ or to remove. Species included kākāpō, tuna, weka, takahē, kōwhai, and tī kōuka. • Mahi-ngā kai species in this zone are now subject to regulations, licensing, and permitting that restrict, limit, or prohibit harvest. However, the zone still provides critical habitat for these species. • The zone allows for permitted non-commercial harvesting of introduced species such as deer. This has altered the mahi-ngā kai practices Ngāi Tahu Whānui are able to undertake in this zone.

	• Mahi-ngā kai is intrinsically linked with the practice of nohoanga and both are integral to Ngāi Tahu culture and identity. • Practicing mahi-ngā kai at place enables Ngāi Tahu whānau to engage with their whakapapa and whenua and ensure the active transfer of mātauranga tuku iho to future generations. ***Ngā Ara Tawhito:*** • The Hollyford River Whakatipu Kā Tuka flows from Kā Tiritiri-o-te-Moana through Whakatipu Waitai/Ōkare (Lake McKerrow) and out to Whakatipu Waitai – one of the largest known kāika in the region. • The rivers, ridges, and passes of this zone acted as highways that connected the vast network of nohoanga and kāika of Te Waipounamu. Mahi-ngā kai was accessed, transported, and traded via these routes. • Whakatipu is a name of regional importance and can be found in several nearby geographical features. These names form one of the Ngāi Tahu oral maps that navigates from Whakatipu Waimāori (Lake Wakatipu), over Tarahaka Whakatipu to Whakatipu Waitai (Lake McKerrow) – from freshwater to saltwater. ***Toi:*** • Rock carving and painting are known to have existed throughout Te Rua o te Moko, often in caves and overhangs. Motifs represented tangible and intangible aspects of Ngāi Tahu culture with artistic expression depending on the location, style, and context. • The zone provided natural materials for raranga, whakairo, and tā moko, as well as the supplementary materials and methods to process them for use. These materials include kiekie, harakeke, mānuka, tōtara, kererū, kōkōwai (red ochre), as well as bird feathers and bone from species such as kākāpō, kea, weka, and takahe. ***Rongoā:*** • Alongside the practices of mahi-ngā kai and toi, Ngāi Tahu also values the flora and fauna in this zone for use in rongoā medicine. • Examples of rongoā species in this zone include kōwhai, horopito, and mānuka, which can be used as topical salves,

	tinctures, or teas to treat ailments ranging from skin conditions to digestive issues. • Hinu from animals such as weka, muds, clays, waters, and stones are also used in rongoā. • Some of the waters in this zone have healing properties and are subsequently used in rongoā and rituals.
ASSOCIATIONS	***The personification of Landscape:*** • Hinepipiwai, a Ngāi Tahu tūpuna, was part of an exploring party who were traveling through Te Rua o te Moko when she decided to attempt to climb the highest peak in the area and get a view over the landscape. However, she was unable to reach the summit, so she sat down at the highest point she could get to admire the view. The maunga was subsequently named Te Taumata-o-Hinepipiwai, and the nearby lake and river were named Hinepipiwai (Lake Marian). Hinepipiwai personifies mana wāhine. ***Treaty Cultural Redress:*** • Many cultural redress mechanisms in this zone sit on the skyline with the dual place name of Harris Saddle Tarahaka Whakatipu, and the mountain tops named Kā Whenua Roimata of bordering high-country stations transferred to Ngāi Tahu through Settlement. Ngāi Tahu gifted the mountain tops of these stations back to the nation. They are known as Kā Whenua Roimata in recognition of the suffering of the Ngāi Tahu people through colonization. • Along the valley, the dual place name of Whakatipu Kā Tuka Hollyford River. • There are Protocols with the Department of Conservation.

ASSOCIATED MOP NODES

- Whakatipu Trails Head + The Divide Short Stop (Node 5)
- Gertrude Valley (Node 6)

NGĀ ROTO

SUMMARY OF ZONE

This zone includes several lakes that are connected via the Upokororo (Eglinton River). The lakes include Te Anau, Gunn, Fergus, Lochie, and the Mirror Lakes. The lakes are a physical demonstration of the interconnectedness of this landscape. This zone also transitions from the National Park to urban and rural development. It marks the transition between two worlds and two different management regimes.

Some visual descriptions utilising line of sight from nodes in this zone:

- From the lake edge, there are extensive views of Te Rua o Te Moko and ngā maunga tūpuna that inhabit it.
- From the centre of the valley, standing at the edge of Te Awa, there are views up and down the valley with the western skyline dominated by Pikinoa (the Earl Mountains) and the Livingstone Mountains to the East.

CONNECTION TO PLACE

PRACTICES	***Mahi-ngā kai***
	• This zone historically offered an abundant range of mahi-ngā kai and preferential sites to harvest for use in situ or to remove. Species such as kākāpō, tuna, weka, takahē, pārera, kēwai, kōwhai, tī kōuka, and aruhe were harvested according to Ngāi Tahu tikanga on a seasonal basis. • The Upokororo is named after the now-extinct native grayling (Prototroctes oxyrhynchus). The river links Te Ana-au with Ōtapara (Lake Gunn), Pupapa (Lake Fergus), and Te Wai o Te Unu (Lake Lochie) – each an important mahi-ngā kai. • Mahi-ngā kai species in this zone are now subject to regulations, licensing, and permitting that restrict, limit, or prohibit harvest. However, the zone still provides critical habitat for these species.

	• The zone allows for permitted non-commercial harvesting of introduced species such as deer. This has altered the mahi-ngā kai practices Ngāi Tahu Whānui are able to undertake in this zone. • Mahi-ngā kai is intrinsically linked with the practice of nohoanga and both are integral to Ngāi Tahu culture and identity. • Practicing mahi-ngā kai at place enables Ngāi Tahu whānau to engage with their whakapapa and whenua and ensure the active transfer of mātauranga tuku iho to future generations. ***Ngā Ara Tawhito*** • The rivers, ridges, and passes of this zone acted as highways that connected the vast network of nohoanga and kāika of Te Waipounamu. Mahi-ngā kai was accessed, transported, and traded via these routes. • The Upokororo provides a direct link between Te Ana-au and the Hollyford River Whakatipu Kā Tuka. ***Toi*** • The zone provided natural materials for raranga, whakairo, and tā moko, as well as the supplementary materials and methods to process them for use • Toi can be multi-purpose, often serving practical, social, and aesthetic functions. • Examples of species and materials that can be harvested for toi in this zone include kiekie, harakeke, mānuka, tōtara, kererū, kōkōwai (red ochre), and various bird species. **Rongoā:** • Alongside the practices of mahi-ngā kai and toi, Ngāi Tahu also values the flora and fauna in this zone for use in rongoā medicine. • Key rongoā species in this zone include kōwhai, horopito, koromiko, and mānuka, which can be used as topical salves, tinctures, or teas to treat ailments ranging from skin conditions to digestive issues. • Hinu from animals such as weka, muds, clays, waters, and stones are also used in rongoā. • Some of the waters in this zone have healing properties and are subsequently used in rongoā and rituals.

ASSOCIATIONS	***The personification of Landscape:*** • There is a diverse range of pūrākau that describes how Te Rua o te Moko came to be. Each story adds layers of conceptual references to the landscape. • This zone is where Rākaihautu left his indelible mark on the landscape. He lit the fires of occupation on Te Waipounamu when he arrived on the waka Uruao more than 800 years ago. He carved out and named numerous lakes and lagoons across Te Waipounamu with his kō named Tu Whakarōria, including Whakatipu Waitai, Te Ana-au (Lake Te-Anau), and Roto Ua (Moturau/Manapouri). His journey connects vast, diverse landscapes while explaining geological and ecological forces. His story is an oral map that has preserved Ngāi Tahu place names for centuries.[16] • Other important stories in this zone reference tipua, caves, and springs. • There are several Ngāi Tahu place names in this zone, including Te Huakaue (Knob's Flat) and Ōtapara (Lake Gunn), which provide a tangible link to Ngāi Tahu atua and tūpuna, and the associated pūrākau and whakapapa. **Treaty Cultural Redress:** • There are two nohoanga entitlements at Te Ana-au and another nearby at Moturau (Lake Manapouri). • The nohoanga entitlements enable Ngāi Tahu Whānui to temporarily occupy specified Crown-administered land close to Te Ana-au and Moturau on a non-commercial basis, to have access to waterways for lawful fishing and gathering of other natural resources. • There is a Statutory Acknowledgement and Deed of Recognition for Te Ana-au which acknowledges the historical, spiritual, cultural and/or traditional relationship with the area, and the mana and tangata whenua status that results from that relationship.

ASSOCIATED MOP NODES:

- Te Anau
- Henry Creek Campsite
- Te Anau Downs
- FNP Entrance (Node 1)
- Eglinton Reveal (Node 2)
- Mirror Lakes Short Stop
- Knobs Flat (including Kiosk Creek) (Node 3)
- Cascade Creek (Node 4)

Lake Mistletoe. Kauati 2024

RISKS TO NGĀI TAHU CULTURAL HERITAGE

Te Rua o te Moko is in the takiwā of Ngāi Tahu who hold ahikāroa and rangatiratanga over the area. However, despite the rich and diverse cultural heritage known to be held within the area, Ngāi Tahu have perceived themselves not to be visible and heard in the Piopiotahi landscape since the 1960s.

This perception can be ascribed to a series of events that caused displacement, disenfranchisement, and alienation of Ngāi Tahu, spanning over six decades. While issues started with the Murihiku Sale in the 1850s, another wave hit with the creation of Fiordland National Park, which was officially constituted in 1952. This new, restrictive layer over the landscape and resources significantly affected the core Ngāi Tahu practices of mahi-ngā kai and nohoanga. That same year, the Milford airstrip received its first flight, eventually becoming licensed for larger passenger aircraft in 1956.

In 1954, the Homer Tunnel was officially opened, allowing tourists to drive the unsealed road from Te Anau to Piopiotahi. The first section of the road was sealed in the 1960s, a time that also coincided with a surge in Milford Sound Cruise boat tourism. All these events compounded in a way that ultimately saturated the landscape with external influences and marginalised the Ngāi Tahu experience and identity at place.

Discussions regarding Ngāi Tahu cultural heritage in the MOP Area are burdened by presence and absence. While Ngāi Tahu cultural heritage in the area is rich, there are missing parts and outcomes. Many features are present in the MOP Area that would lead one to reasonably conclude that Ngāi Tahu cultural heritage is highly visible and prominent given few land modifications and the abundance of taonga species, mātauranga, and pūrākau. However, routinely during this assessment it was noted that the last part of the equation was absent meaning one cannot come to that naturally conclusion.

Ability to practice mahi-ngā kai and provision for other social customs are needed for Ngāi Tahu cultural heritage to be visible and whole at place. While tangible representations of a culture are important, such as pouwhenua, they alone cannot uphold the cultural heritage of Ngāi Tahu in the MOP Area. During the assessment, the conversation often came back to the lack of space and places to be Ngāi Tahu; not for the benefit of or determined and defined by others. Spaces for Ngāi Tahu to be Ngāi Tahu as and when determined by Ngāi Tahu based on Ngāi Tahu mātauranga, maramataka, tikanga, and kawa. This would increase the assertion and visibility of Ngāi Tahu cultural heritage and provide for the mana whenua values associated with the MOP Area.

Both the tangible and intangible manifestations of Ngāi Tahu cultural heritage are vulnerable and at risk of potential impacts due to:

- Inappropriate land use and development.
- Increased access and traffic to remote areas.
- Pollution.

- Climate change and natural disasters.
- Cultural appropriation and other forms of theft (grave-digging, site plundering etc.).
- Existing inventories and lists that contain inaccurate or incomplete site data.
- Site-based cultural heritage interpretations that ignore whakapapa, oral history, and mātauranga.

MOP has a responsibility to actively protect Ngāi Tahu cultural heritage and mitigate any potential impacts, either direct or indirect, that may result from this project.

CONCLUSION

This assessment was not just driven by risks to Ngāi Tahu cultural heritage but included discussions around opportunities to promote and protect Ngāi Tahu cultural heritage at place. Consideration of both risk and opportunity leads to the matters raised for each zone and an acknowledgment of the problem of absence for asserting Ngāi Tahu cultural heritage in the MOP Area. When looking to promote cultural heritage, it became clear that pieces are currently missing to be able to do this authentically for Ngāi Tahu first, manuhiri second.

The biggest risk to Ngāi Tahu cultural heritage in Piopiotahi and the MOP Area is not being able to practice it and actively transfer mātauranga tuku iho from one generation to the next. Ngāi Tahu is a living and evolving culture as is its cultural heritage. Space, acknowledgment, and mechanisms specific to the MOP Area are needed for Ngāi Tahu cultural heritage to thrive, unrestrained.

Mana whenua want both Ngāi Tahu Whānui and manuhiri to be in awe of the majesty that Tū te Rakiwhanoa and Hine Tītama crafted and for subsequent generations to experience the wairua of Piopiotahi. The Milford Opportunities Project is a means by which to define this place by Ngāi Tahu cultural heritage. Mana whenua and the visitor should be enabled to view the landscape through a Ngāi Tahu cultural lens and understand its broader connections across the whenua and moana to Aoraki and the Pacific. The similarities and connections in our global Indigenous stories are to be a tool to enhance international connections to this place. These connections are not just about sites but include a range of tools such as wāhi ingoa and actively enabling Ngāi Tahu values, practices, and associations at place.

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Ngā Rauropi Whakaoranga (landcareresearch.co.nz)

MANAGEMENT PLANS

Charter of Understanding He Huaraki mō Ngā Uri Whakatupu. (2016).

Department of Conservation (2007) Fiordland National Park Management Plan.

Ngāi Tahu ki Murihiku (2008) Te Tangi a Tauira: The Cry of the People – Natural Resources and Environmental Iwi Management Plan.

LEGISLATION

Conservation Act 1987

Ngāi Tahu Claims Settlement Act 1998 and Deed of Settlement 1997

Ngāi Tahu (Pounamu Vesting) Act 1997

Te Rūnanga o Ngāi Tahu Act 1996

APPENDICES

APPENDIX A: TE TANGA A TAUIRA: A NGĀI TAHU KI MURIHIKU VISION FOR FIORDLAND

Vision for Fiordland In developing this Iwi Management Plan (IMP), Ngāi Tahu ki Murihiku articulated a vision for Fiordland. The vision sets the policy direction for this section of the Plan.

- That the lands, waters and biodiversity of Fiordland are managed in a way that is consistent with indigenous concepts of wilderness –whereby humans are a part of nature, as opposed to separate from it, and sustainable customary use is consistent with the protection of this special place.
- That the pristine waters of Fiordland are used as a baseline for water quality policy in other areas of Fiordland.
- That throughout the Fiordland region, we keep up with best practice and new technologies, to minimise the impacts of tourism, development and other human activities.
- That tourism and visitor activities are concentrated in areas where infrastructure already exists (e.g. Milford Sound), as opposed to opening up new areas for development, and that existing areas of development are managed in a co-ordinated, sustainable way.
- That Ngāi Tahu development rights are recognised and given eff ect to in future development of Fiordland lands, waters and other resources.
- That the "sounds of Fiordland" (e.g. the dawn chorus) are restored, through eff ective and appropriate pest control operations and species recovery programmes.
- That Ngāi Tahu cultural heritage values associated with Fiordland are protected and enhanced, mō tātou, ā, mō ngā uri ā muri ake nei, for all of us and the generations that follow.
- That the lands, waters, sea, air and natural resources of Fiordland are managed in an integrated way.

APPENDIX B: STATUTORY ACKNOWLEDGEMENT FOR TE MIMI O TŪ TE RAKIWHĀNOA (FIORDLAND COASTAL MARINE AREA)

Statutory Area

The statutory area to which this statutory acknowledgement applies is Te Mimi o Tū Te Rakiwhānoa (Fiordland Coastal Marine Area), the Coastal Marine Area of the Te Anau constituency of the Southland region, as shown on SO Plan 11503, Southland Land District, as shown on Allocation Plan NT 505 (SO 19901).

Preamble

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 Mimi o Tū Te Rakiwhānoa as set out below.

Ngāi Tahu Association with Te Mimi o Tū Te Rakiwhānoa

The fiords of this region represent, in tradition, the raised up sides of Te Waka o Aoraki. The waka (canoe) foundered on a submerged reef and its occupants, Aoraki and his brothers, Rāraki, Rakiroa and others, were turned to stone. They stand now as the highest peaks of Kā Tiritiri o te Moana (the Southern Alps). The fiords at the southern end of the Alps were hacked out of the raised side of the wrecked waka by Tū Te Rakiwhānoa, in an effort to make it habitable by humans. The deep gouges and long waterways that make up the fiords were intended to provide safe havens on the rugged coastline, and stocked with fish, forest and birds to sustain travellers.

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.

Particular stretches of the coastline also have their own traditions. The visit of Tamaahua to Piopiotahi (Milford Sound) in search of Poutini, who had absconded with his wife Waitaiki, is linked to the creation of Pounamu further north on Te Tai Poutini (the West Coast). The koko-takiwai which is found in Piopiotahi has its basis in a visit to Piopiotahi by the waka Tairea. A woman, Koko-takiwai, and her children, known as Matakirikiri, were left behind by the Tairea and were turned into varieties of pounamu.

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, in his voyage around the Sounds in the waka Takitimu, Tamatea gave the chiselled terrain the name "Te Rua o te Moko ", likening the deep gouges adorning the impressive cliff faces of the fiords to the tattoos on a chief's face. Martins Bay (Whakatipu-waitai or Kōtuku) to the north of the fiords was the site of an old settlement, located to control the pounamu resources to be found here. An area of Doubtful Sound is known as Kahui-te-kākāpō, while Dagg Sound had a canoe harbour known as Te Rā. Breaksea Island (within Breaksea Sound—Te Puaitaha) is known as Te Au Moana,

referring to the ocean current that sweeps around the inlet. Cape Providence is known as Ōrariki, a cliff near here is called Taka-o-te-karehu-Tamatea, referring to an episode when some tattooing ink belonging to Tamatea washed over board. Chalky Sound is known as Taiari and a rock in the Sound is known as Te Kakahu-o-Tamatea, a place where Tamatea had his clothes spread out to dry after being drenched by the salt spray. Preservation Inlet has the name Rakituma.

The area was visited mainly by Ngāti Mamoe and Ngāi Tahu, who had various routes and nohoanga for the purpose of gathering koko-takiwai and manu (birds), particularly the kākāpō. The area played a significant role in the history of conflict between Ngāi Tahu and Ngāti Mamoe, with a number of Ngāti Mamoe taking refuge in the isolation of the fiords in order to escape the unforgiving attitudes of some sections of Ngāi Tahu. The noted rangatira Tarewai from Otago Heads met his end here at the hands of Ngāti Mamoe, having pursued them from the Otago Peninsula to Rakituma. Tarewai and his warriors were successfully ambushed by those they were pursuing, with the result that no one ever returned to Otago from this battle. Te Whare Pā in Rakitimu was the scene of one of the last major battles between Ngāti Mamoe and Ngāi Tahu.

Another dark piece of history occurred at Te Tauraka o te Hupokeka (Anita Bay). Hupokeka and his whānau (family) regularly visited Piopiotahi, travelling from Murihiku to gather koko-takiwai, and staying at a nohoanga in Anita Bay. It was here, in the 1820s, that he and his whānau were slaughtered by sealers in retribution for an incident of which they were quite innocent.

Because of its attractiveness as a place to establish permanent settlements, including pā (fortified settlements), the coastal area was visited and occupied first by Ngāti Mamoe and later by Ngāi Tahu. Through conflict and alliance these two iwi have merged in the whakapapa (genealogy) of Ngāi Tahu. Battles 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 and nohoanga occurred in many areas on the Fiordland coast including: Milford (Lake Marchant) and Caswell Sounds; Kahui-te-kākāpō (Doubtful Sound), known as the gathering place of the kākāpō, in reference to the gathering of kākāpō meat and feathers which was one of the key reasons that Ngāi Tahu Whānui regularly travelled to the fiords; Dagg Sound gets the sun all day, and consequently is well known as a nohoanga site, it also has a good canoe harbour known as Te Rā; Rakituma is the site of several pā or nohoanga, including one at Matauira and another at Te Whare Pā.

It was the koko-takiwai and kākāpō which primarily attracted Ngāi Tahu to Fiordland. The koko-takiwai is favoured as a softer type of pounamu, more easily shaped into a finer quality of end product. It was therefore particularly sought-after for the making of ornaments, such as hei-tiki. The area also offered many other mahi-ngā kai to sustain parties on their arduous expeditions, including a range of manu (birds), fish and kaimoana resources.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the area, the relationship of people with the coastline and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

There are two principal trails linking the Fiordland coast with the rest of Te Wai Pounamu (the South Island). A sea route around the fiords links Piopiotahi to Murihiku, and was the main route by which the koko-takiwai gathered from that end of the fiords was transported. The inland route for transporting koko-takiwai by backpack lay over what is now known as the Milford track, over Ōmanui (McKinnon Pass), down the Waitawai (Clinton River) to the head of Te Ana-au (Lake Te Anau). From there, the pounamu would be transported by mokihi to the head of the Waiau River, and from there down the Waiau to Te Ara a Kiwa (Foveaux Strait). In addition, a trail from Martins Bay, up the Hollyford Valley and over into the Routeburn Valley to the pounamu source at the head of Lake Whakatipu-wai-māori, was commonly used by Tai Poutini iwi, who regularly travelled south via this route to obtain koko-takiwai.

Hence tauranga waka (landing places) occur up and down the coast and wherever a tauranga waka is located there is also likely to have been a nohoanga, fishing ground, kaimoana resource, with the sea trail linked to a land trail or mahi-ngā 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 hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

The fiords are the repository of many kōiwi tāngata, secreted away in keeping places throughout the region. There are also many other wāhi tapu in the area, including examples of rock art in Chalky Sound. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected in secret locations.

The mauri of Te Mimi o Tū Te Rakiwhānoa 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 area.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

(a) to require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and

(b) to require that consent authorities, Heritage New Zealand Pouhere Taonga, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to Te Mimi o Tū Te Rakiwhānoa, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and

(c) to enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu Whānui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to Te Mimi o Tū Te Rakiwhānoa as provided in section 208 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement
Except as expressly provided in sections 208 to 211, 213, and 215,—

(a) this statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaws; and

(b) without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser weight to Ngāi Tahu's association to Te Mimi o Tū Te Rakiwhānoa (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of Te Mimi o Tū Te Rakiwhānoa.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, Te Mimi o Tū Te Rakiwhānoa.

APPENDIX C: STATUTORY ACKNOWLEDGEMENT FOR TŪTOKO

Statutory Area

The statutory area to which this statutory acknowledgement applies is the mountain known as Tūtoko, as shown on Allocation Plan MS 3 (SO 24747 (Otago Land District) and SO 12231 (Southland Land District)).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Tūtoko as set out below.

Ngāi Tahu Association with Tūtoko

The Fiordland area, within which Tūtoko stands, represents, in tradition, the raised-up sides of Te Waka o Aoraki, after it foundered on a submerged reef and its occupants, Aoraki and his brothers, were turned to stone. These people are now manifested in the highest peaks in Kā Tiritiri o Te Moana (the Southern Alps). The fiords at the southern end of the Alps were carved out of the raised side of the wrecked Waka o Aoraki by Tū Te Rakiwhānoa, so as to make the waka (canoe) habitable by humans. The deep gorges and long waterways that are the fiords were provided as safe havens on this rugged coast, and stocked with fish, forest and birds to sustain humans.

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

Tūtoko is not, in fact, the original name of the maunga (mountain), but was applied by Dr J. Hector in 1863 after he met the old rangatira (chief) Tūtoko and his two daughters, Sara and May. The hills to the north of the Kōtuku River are named the Sara Hills, and those to the south May Hills, after these daughters. The use of this name is seen as appropriate to Ngāi Tahu, as Tūtoko was an important rangatira of this region at that time, and is represented by the mountain.

Tūtoko is the kaitiaki (guardian) of Whakatipuwaitai, the westernmost creation of Rakaihautu and the southernmost kāinga (settlement) of Te Tai Poutini (West Coast) pounamu trails, which provides access to koko-takiwai (a type of pounamu) at Piopiotahi (Milford Sound) and Poison Bay further to the south. The kāinga was also an important staging post for travel into the Lake Wakatipu area via the Hollyford Valley. All of these trails, whether by land or by sea, lie under the shadow of Tūtoko.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the land, the relationship of people with the land and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

Mountains such as Tūtoko are linked in whakapapa to the gods, and being the closest earthly elements to Raki the sky father, they are likened to the children of Raki and Papa, reaching skyward. The mauri of Tūtoko 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 land.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

(a) to require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and

(b) to require that consent authorities, Heritage New Zealand Pouhere Taonga, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to Tūtoko, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and

(c) to empower the Minister responsible for management of Tūtoko or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and

(d) to enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu Whānui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to Tūtoko as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,—

(a) this statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and

(b) without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser weight to Ngāi Tahu's association to Tūtoko (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of Tūtoko.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, Tūtoko.

APPENDIX D: STATUTORY ACKNOWLEDGEMENT FOR TE ANA-AU (LAKE TE ANAU)

Statutory Area

The statutory area to which this statutory acknowledgement applies is the lake knownas Te Ana-au (Lake Te Anau), the location of which is shown on Allocation Plan MD 42 (SO 12259).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Ana-au, as set out below.

Ngāi Tahu Association with Te Ana-Au

Te Ana-au is one of the lakes referred to in the tradition of "Ngā Puna Wai Karikari o Rakaihautu" which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatū (Nelson). From Whakatū, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward, Rakaihautu used his famous kō (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Te Ana-au.

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

Te Ana-au figures in Ngāi Tahu histories as one of the last places where Ngāi Tahu and Ngāti Mamoe came into conflict after the peace established between Rakiihia and Te Hautapunui o Tū. After Rakiihia had died, his bones were stripped of flesh and were buried in a cave on a cliff facing the seaside near Dunedin. However, a landslip led to the bones being uncovered. The bones were found by Ngāi Tahu fishermen and made into fish hooks, an act designed to insult. Among Māori it was a practice to take the bones of enemy leaders who had recently died, fashion them into fish hooks and present fish caught with them to the enemy as a gift. Once the fish had been eaten, the enemy would be told they had feasted on fish that had in turn feasted on their dead.

While Ngāi Tahu were fishing with their Ngāti Mamoe relations, one of the Ngāi Tahu fishermen referred to the fish biting the bones of Rakiihia. The Ngāti Mamoe fisherman recognised the insult and checked the cave in which their leader had been interred. Finding that the grave had been desecrated, the Ngāti Mamoe found and killed the son of a senior Ngāi Tahu rangatira (chief). Before Ngāi Tahu could retaliate, the Ngāti Mamoe were warned that they should leave the coast for the inland lakes where they would not be found. Ngāti Mamoe headed to Te Ana-au. Among this Ngāti Mamoe party was Rakiihia's brother, Pukutahi. Pukutahi fell sick along Te Ana-au's shoreline and rested while his followers explored the lake to find a safer place.

Approaching the lakes, Te Hau, the leader of the Ngāi Tahu party, observed that the fugitives had divided in two, and unfortunately for Pukutahi, decided to follow the trail up to Te Ana-au. The Ngāti Mamoe camp was found and in the morning the chiefs of Ngāti Mamoe, including Pukutahi, were killed. This was to be one of the last battles between the tribes.

The lake was an important mahi-ngā kai in the interior. The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Te Ana-au, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Te Ana-au 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 lake.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

(a) to require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and

(b) to require that consent authorities, Heritage New Zealand Pouhere Taonga, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to Te Ana-au, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and

(c) to empower the Minister responsible for management of Te Ana-au or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and

(d) to enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu Whānui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to Te Ana-au as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,—

a) this statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and

b) without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser weight to Ngāi Tahu's association to Te Ana-au (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of Te Ana-au.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, Te Ana-Au

APPENDIX E: MOP NODES SUMMARY

LOCATION	PROPOSED INFRASTRUCTURE		
Te Anau	Te Anau Hub		
Henry Creek Campsite and Te Anau Downs	Bus Shelter		
Node 1: FNP Entrance	Road Layout		
Node 2: Eglington Reveal	Visitor Shelter Toilet	Road layout Car park	
Mirror Lakes Short Stop	Bus Shelter Toilet	Road Layout	
Node 3: Knobs Flat (incl. Kiosk Creek)	Potable Water Assessment Wastewater Assessment Accommodation at Knobs Flat	Camping layout Visitor Shelters Accommodation at Kiosk Creek	Short walks (supporting infrastructure) Te Anau Downs to Cascade Creek (supporting infrastructure)
Node 4: Cascade Creek	Camping layout Flood protection infrastructure Car park	Bus Shelter Potable Water Assessment Wastewater Assessment	Facilities for kayaking Overnight experiences (supporting infrastructure)
Node 5: Whakatipu Trails Head + The Divide Short Stop	Lake Marian Visitor Shelter/Wānanga Toilets Lake Marian Car park	Lake Marian Road layout Lake Marian Loop: Covered walkway	Connection to The Divide Key Summit to Cascade Creek (supporting infrastructure) The Divide Car park and Visitor Shelter
Node 6: Gertrude Valley	Visitor Shelter Road layout Car park	Flood protection infrastructure Gertrude Valley Walk (supporting infrastructure)	

Node 7: Cleddau Cirque	Road layout Car park		Rockfall shelter
Chasm Short Stop	Road layout Car park		Bus Shelter & Toilet
Piopiotahi Visitor Hub	Potable Water Assessment Wastewater Assessment Visitor accommodation Staff accommodation Visitor hub building	Road layout Bus terminal (incl. arrival gathering space) Structures: Covered walkway	Barren Pk Treetop Viewing Foreshore enhancements (incl. water-based viewing deck) Car park Barren Pk Spur walk (supporting infrastructure)
Node 8: Freshwater Basin	Cable car or similar 'lift' Bowen Falls/Valley walks (supporting infrastructure) Structures:	Viewing platform upper falls Floating pontoon Viewing platform lower falls	Nature walk loop (supporting infrastructure) Boat terminal Refuge
Node 9: Cleddau Delta	Aerodrome Removal Regenerative landscape spine Cleddau Delta walks (supporting infrastructure)	Structures: Water-based viewing deck	Delta Link Bridge Refuges
Node 10: Deepwater Basin	Car park and bus layover area Boat Ramp Facilities for kayaking		Refuge Heliport (incl. Little Tahiti option)
Miscellaneous	Milford Sound to Tutoko Historic Bridge Walkway (supporting infrastructure) The Chasm to Cleddau Horse Bridge (supporting infrastructure)		