

# **Cultural Values Report: Pūrau Bay/Whakaraupō**



4 August 2017

Nā,  
Mahaanui Kurataiao Ltd.

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## Disclaimer

The cultural information in the CVR report is the intellectual property of Te Hapū o Ngāti Wheke. Christchurch City Council is able to use the CVR report for purposes related to their current project at Purau CCC Reserves only. Use of the report in other circumstances will be subject to written approval from both parties.

## **1. EXECUTIVE SUMMARY**

This Cultural Values Report (CVR) was mandated by Kaitiaki representatives of Te Hapū o Ngāti Wheke and Christchurch City Council (CCC). The information within this report is based on conversations with Te Hapū o Ngāti Wheke representatives and Mahaanui Kurataiao Ltd staff.

The purpose of outlining such cultural values in this report is to inform, primarily, project convenors, designers, planners and other parties relevant to the compilation of the Pūrau Bay Landscape Development Plan. This report also outlines manawhenua advice and requirements in relation to the use of the reserve spaces.

## **2. INTRODUCTION**

Purau Bay generally is a significant area for mana whenua/tangata whenua. Direct Māori occupation in Purau was from the earliest times of Māori occupation on Te Pātaka o Rakaihautu right up until the late 19<sup>th</sup> century. Since then successive land-use and ownership changes have occurred with Christchurch City Council being the latest Territorial Land Authority to regulate land-use activities in Purau and are responsible for their reserves there.

This reports aims to assemble, in summary form, the identified cultural values associated with the CCC reserves, which themselves fall within the ancestral lands of Ngāi Tahu (Ngāti Mamoe, Waitaha) and takiwā of Te Hapū o Ngāti Wheke. Additionally recommendations and requirements for CCC are described with respect to those values identified.

## **3. REPORT SCOPE**

As previously stated this report documents cultural values associated with the areas/environs within, adjacent to, and associated with Pūrau Bay. CVRs are a mechanism to assemble and summarise cultural values held by mana whenua for a particular area or situation. CVRs also form part of the iwi consultation process as per principle 7 under the Treaty of Waitangi.

The cultural values outlined below are contextualised by the self-determined concepts from within, and from, Te Ao Māori ("The Māori World/World-view"). These concepts are listed in section 7 of this document and can be regarded as the "lenses" through which Ngāi Tahu see the world.

Cultural values include, but are not limited to, traditional history and associations, place-names, the archaeological record, mahinga kai associations, taonga species, silent files and contemporary cultural regard.

Various legislation and policies are involved in the protection and recognition of mana whenua cultural values that could potentially be affected by a future proposal. These are summarised and outlined also.

Preliminary recommendations and advice are provided at the conclusion of this report.

## **4. METHODOLOGY**

The information contained within this assessment is based on available literature and conversations held with Te Hapū o Ngāti Wheke Kaitiaki, Mahaanui Kurataiao staff and CCC

staff. The reviewed literature included, Mahaanui Iwi Management Plan, Ngāi Tahu cultural maps, ethnographic texts, historic texts, etc.

## **5. MANAWHENUA**

### Te Hapū o Ngāti Wheke

Te Hapū o Ngāti Wheke (Rāpaki) is the modern day representative of the hapū Ngāti Wheke. The takiwā of the Rūnanga reflects the events and deeds of Te Rakiwhakaputa and his sons Manuwhiri and Wheke; events and deeds that secured their descendants' manawhenua rights to the area. The takiwā centres on Rāpaki and the catchment of Whakaraupō and is described in the Port Cooper Deed of 1849 (English translation):

“The inland boundary commences at the mouth of the Ōpawaho thence along [the Halswell River] to Waihora; the outer boundary commences at Kaitara [Port Levy], thence by Te Pohue [Monument], thence by the Ahupatiki [Mt Herbert] ridge to Waihora following the line of the said mountain to Kuhakawariwari.”

### Te Rūnanga o Ngāi Tahu Act 1996

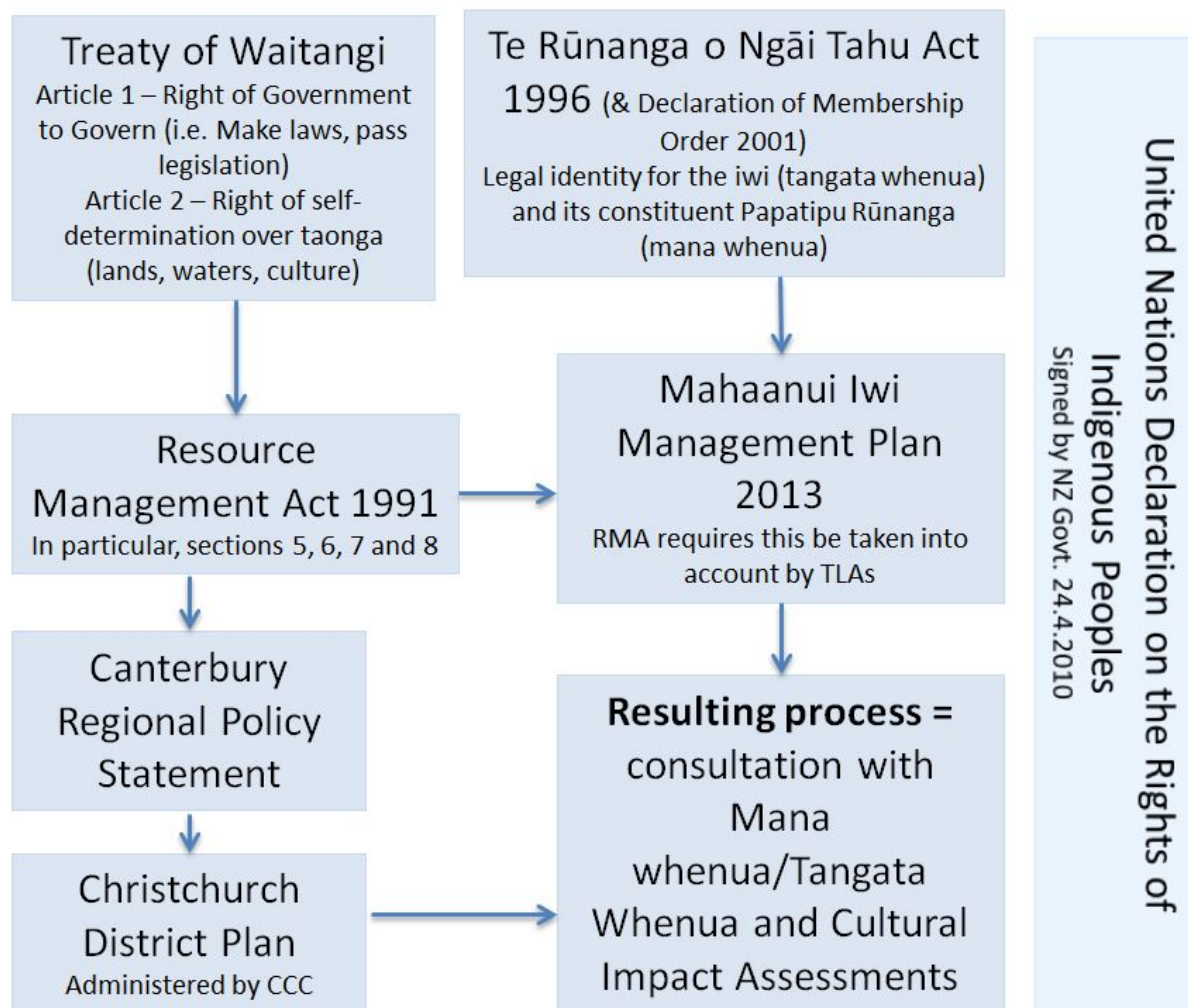
The Te Rūnanga o Ngāi Tahu Act 1996 establishes Te Rūnanga o Ngāi Tahu as representing the tribal collective of Ngāi Tahu Whānui. This act directs membership of Te Rūnanga o Ngāi Tahu to be composed of the Papatipu Rūnanga of Ngāi Tahu whānui. This act effectively gives Ngāi Tahu legal identity.

### Te Rūnanga o Ngāi Tahu (Declaration of Membership) Order 2001

This order is supplementary to the above act and superseded Schedule 1 of said act. The Papatipu Rūnanga and their respective takiwā are set out in this order. Te Hapū o Ngāti Wheke is thus established as a Papatipu Rūnanga of Ngāi Tahu.

According to the membership order Te Hapū Ngāti Wheke is the modern day assemblage and representative of the hapū, Ngāti Wheke. The takiwā of Te Hapū Ngāti Wheke is described as centring on “...Rāpaki and includes the catchment of Whakaraupō and Te Kaituna”.

## 6. LEGAL AND POLICY CONTEXT



### Te Tiriti o Waitangi / The Treaty of Waitangi

The first formal intervention by Britain in New Zealand was an immediate and direct outcome of the brig Elizabeth incident which occurred in 1830, where Captain of the brig Elizabeth John Stewart transported Te Rauparaha and his men to undertake incursions in Akaroa Harbour, and particularly at the Ngāi Tahu kāinga at Takapūneke (Te Rauparaha and his forces also made incursions at Kaiapoi Pā and Ōnawe Pā). This intervention led in turn, through a series of events between 1833 and 1840, to the dispatching of Lieutenant-Governor Hobson to New Zealand, the signing of the Treaty of Waitangi and the assumption by Britain of sovereignty over New Zealand.

The treaty signing formalized an agreement between Her Majesty the Queen of England and the Māori Chiefs of Aotearoa allowing British subjects to settle in areas such as Te Waipounamu, under formal British colonial rule.

The fact that at Ōnuku, in Akaroa Harbour, the treaty was signed by Iwikau and Hone Tikao (John Love) on 30th May 1840, puts Canterbury and the various hapū of Canterbury Ngāi Tahu, generally, in a unique position within the Nationally significant history related with Treaty of Waitangi, and Māori – Pākehā relations. The modern variant of the Ngāi Tahu claim, Te

Kerēme, which sought remediation for historic treaty breaches, was filed with the Waitangi Tribunal in 1986, by then Upoko Rūnanga of Ngāi Tūāhūriri - Rakihia Tau. Negotiations between the Crown and Ngāi Tahu on the claims began in 1991, after the release of the tribunal's Ngāi Tahu Land Claims report, and claims were settled in 1998.

The Treaty also guaranteed to Māori the protection of their taonga (possessions), including waters, lands, fisheries and mahinga kai.

These rights are affirmed in Article 2, as follows:

Māori text:

“Ko te Kuini o Ingarani ka whakarite ka whakaae ki ngā Rangatira, ki ngā hapū, ki ngā tangata katoa o Niu Tirani, te tino rangatiratanga o rātou whenua o rātou kāinga me o rātou taonga katoa. Otiia ko ngā Rangatira o te Whakaminenga me ngā Rangatira katoa atu, ka tuku ki te Kuini te hokonga o ērā wāhi whenua e pai ai te tangata nōna te whenua, ki te ritenga o te utu e whakarite ai e rātou ko te kai hoko e meatia nei i te Kuini hei kai hoko mona”

English text:

“Her Majesty the Queen of England confirm and guarantees to the Chiefs and Tribes of New Zealand to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates, Forests, Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession...”.

Ultimately Te Tiriti o Waitangi recognises and guarantees the protection of tino rangatiratanga (sovereignty) and so empowers kaitiakitanga as customary trusteeship to be exercised by mana whenua/tangata whenua over their taonga, such as sacred and traditional places, built heritage, traditional practices, and cultural heritage resources. Council/Crown responsibilities in relation to the Treaty are defined in statute, particularly the Local Government Act 2002, the Resource Management Act 1991, Conservation Act 1987 as well as iwi settlement legislation (Te Runanga o Ngai Tahu Act 1996, and Ngai Tahu Claims Settlement Act 1998). With the exception of the Conservation Act requiring the Department on Conservation to give effect to the principles of the Treaty, the other legislation require administering bodies to take into account/have regard for Treaty Principles, being:

- (1) The acquisition of sovereignty in exchange for the protection of rangatiratanga
- (2) The Treaty established a partnership, and imposes on the partners the duty to act reasonably and in good faith
- (3) The freedom of the Crown to govern
- (4) The Crown's duty of active protection
- (5) Crown duty to remedy past breaches
- (6) Māori to retain rangatiratanga over their resources and taonga and to have all the rights and privileges of citizenship

(7) Duty to consult

Resource Management Act 1991

The purpose of the Resource Management Act 1991 (RMA) is set out in Section 5(1) as ‘to promote the sustainable management of natural and physical resources.’ ‘Sustainable management’ is defined in Section 5(2) as managing the use, development and protection of natural and physical resources, and any adverse effects of activities on the environment are avoided, remedied or mitigated. It is inclusive of the “cultural wellbeing” of people and communities. The RMA also recognizes the relationship between Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga as a matter of national importance (Part II s. 6(e)), including the protection of sites of significance to Māori, including wāhi tapu (s. 6(f) historic heritage). Section 7 of the Act identifies kaitiakitanga as a matter that particular regard must be given in relation to managing the use, development and protection of natural and physical resources, and section 8 establishes that all persons exercising functions and powers under the Act shall take into account the principles of the Treaty of Waitangi. The Canterbury Regional Policy Statement 2013 sets out policy recognising the appropriate tangata whenua entities that may seek to exercise the aforementioned provisions. It is the task of those who have duties in relation to the RMA ensure active protections towards improved outcomes for all parties.

Mahaanui Iwi Management Plan 2013

The purpose of the Mahaanui IMP is to be a tool for Ngā Rūnanga to ensure the recognition and protection of Ngāi Tahu values. It is a manawhenua planning document that reflects the key values of the six Papatipu Rūnanga who hold manawhenua rights over lands, skies and waters. The IMP covers the range of environmental issues that impacts on the Ngāi tahu values and looks into the different policies within the 6 rūnanga area and catchments. The plan provides a values-based, policy framework for the protection and enhancement of Ngāi Tahu values.

United Nations Declaration on the Rights of Indigenous Peoples

At its 61st session and 107th plenary meeting of 13 September 2007, the United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples. This was done to enshrine (according to Article 43) the rights that “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.”

The declaration recognizes Indigenous peoples’ rights to self-determination, freedom to pursue development and rights to traditionally owned land and resources. The Declaration is the product of almost 25 years of deliberation by U.N. member states and Indigenous groups. It was adopted by 144 countries initially with Aotearoa/New Zealand (and Canada, U.S.A and Australia) now sup[porting the declaration since 2009/2010.

The Declaration does not override the rights of Indigenous peoples contained in their treaties and agreements with individual states, and it commands these states to observe and enforce the agreements.

## Te Whakataurua Kaupapa Summary: Ngāi Tahu Resource Management Strategy for the Canterbury region.

Te Whakataurua Kaupapa is a document that still has relevance today in recognizing Ngāi Tahu's beliefs and values. This document provides pro-active assistance to the planning authorities by identifying the beliefs and policies that the Māori have regard to natural resources and following the Treaty of Waitangi principles. Section 2 of the Plan outlines the relationship between the Treaty of Waitangi and Ngāi Tahu and how to implement the treaty with the planning authorities. Te Whakataurua kaupapa advocates for the protection of taonga resources that provide for Ngāi Tahu and to make the planning authorities aware of the need for this protection. Te Whakataurua Kaupapa also recognizes the importance of maintaining the history and protection of Ngāi Tahu's values. Section 3 the Ngāi Tahu and the Environment and is the Ngāi Tahu concepts of land, water, and the allocation of the resources for their uses where the relationship between Ngāi Tahu and the land is discussed.

## Canterbury Regional Policy Statement 2013

The Canterbury Regional Policy Statement (RPS) sets out objectives, policies and methods applicable to the region's natural and physical resource management processes and issues.

Chapter 2 Recognises Tangata Whenua, Mana Whenua, Te Rūnanga o Ngāi Tahu and Ngā Papatipu Rūnanga in the Canterbury Region. Additionally specific sections give direction concerning specific issues relating to protection and consideration of Taonga and Wāhi tapu. Section 2.2.6 states "...In the management of natural resources, it is important that the habitats and wider needs of taonga are protected and sustainably managed and enhanced...", and provides a clear direction to territorial authorities to give effect, in planning documents, for sustainable management and enhancement in relation to Taonga/habitats/environs. Section 2.2.8 states "...It is important that wāhi tapu sites are protected from inappropriate activity and that there is continued access to such sites for Ngāi Tahu...", and provides for the need for exclusion of certain sites from destruction or modification, maintenance and/or enhancement of sites/areas, and where this destruction/modification has occurred historically – appropriate measures for restoration and/or enhancement.

Chapter 4 of the RPS recognises the relationship between Ngāi Tahu and the natural environment and by extension the Canterbury Regional Council. Chapter 2 also describes processes and provides tools to assist in sustaining such relationships. This includes acknowledging the section 6 provisions in the RMA, recognising the need to work with Ngā Papatipu Rūnanga, and acknowledging the need to consult Iwi Management Plans.

Accumulatively these policies and objectives give further recognition for the need for Regional Council to work with those Papatipu Rūnanga with interests in the Canterbury Region, especially on issues relating to the consenting process as it relates to interaction with the natural environment, and cultural values, rights and interests.

## **7. IMPORTANT CONCEPTS/VALUES IN TE AO MĀORI**

The Te Ao Māori concepts/values listed below are provided to the reader as way to attempt to understand the stance from which mana whenua regard their cultural values and are as 'lenses' with which to view issues and entities.



## Whakapapa

Whakapapa explains the origins, inter-connections and relationships in the Māori world. Whakapapa accounts for the way in which the universe, earth, sky, oceans, rivers, elements, plants, animals and humans have been created. Ultimately it is whakapapa that connects people to each other, to their ancestors, to the and natural resources. For Ngāi Tahu it is whakapapa that links their descent from the gods of creation.

## Mauri

Mauri or the life force present in all things (animate and inanimate) air, forests, waters and the life supported by them, is a central concept within the Māori environmental worldview. It is important to note this as this concept is something that is seen to be disturbed by past development and land-usage and may be further disturbed by future developments.

## Tikanga

Tikanga Māori are the customs and traditions that have been handed down over the generations. The first aspect of Tikanga Māori is a set of principles, ideas and beliefs based on traditional knowledge about a particular tikanga that has been passed down generation to generation from tupuna. The second aspect is the practice or operational usage of tikanga by a group or individual.

It is important to note that ideas and practices relating to Tikanga Māori can differ between hapū and iwi. The concept of the base word 'tika' means to be correct or right.

## Kaitiakitanga

Kaitiakitanga is the exercise of guardianship/stewardship by manawhenua over their area and resources in accordance with tikanga Māori (protocols and customs). Kaitiakitanga governs the way people interact with the environment, with the concept of maintaining best possible dynamic equilibrium within cultural uses and practices. Kaitiaki are seen to be the interface between the natural and spiritual realm of resource management. Being able to facilitate, wherever possible during the process, the voices and views of manawhenua may contribute to manawhenua being able to fulfil their kaitiaki responsibilities.

## Manaakitanga

Manaakitanga the act, or actions by a group or individual, relating with a display of respect, humility and hospitality. The value or principle applies to all social occasions when mana whenua/tangata whenua or officials are put into the role of looking after guests.

## Wairua

Wairua denotes the soul or spirituality of a person, ancestor or entity. Wairua can be sensed as part of a person, place, etc.

## Ki uta ki tai

Ngāi Tahu whānui use 'ki uta ki tai' (mountains to the sea) as an overall approach to resource management. Ki uta ki tai encompasses the wider creation traditions, whakapapa and

acknowledges the interconnectivity of environs, species, humans and other elements constituting and interacting from the mountains to the sea.

### Pono and Tukurū

The concept of pono refers to the quality of an entity or situation that is true, genuine or authentic. Tukurū denotes something that is fixed, permanent or enduring.

## **CULTURAL VALUES**

This section aims to describe the additional cultural values and interests associated with geographic features, for example sites, areas, and landscapes (e.g. mahinga kai associations, important landscape features, wahi tapu, place names, archaeological sites, etc).

### **8. TRADITIONAL HISTORY SUMMARY**

Ngāi Tahu creation stories and whakapapa denote the formation of Te Waka o Aoraki/Te Wai Pounamu/The South Island and those actions by ancestral forces which allowed for the propagation of plants and animals and suitability for human settlement, etc. specific parts of the traditions describe those actions which lead to the formation of Te Pātaka o Rakaihautu/Banks Peninsula and its environs. Purau is but one of many significant settled areas for ancestral Māori and is where mana whenua have contemporary rights and interests.

Purau is known by mana whenua to have been occupied since the earliest human occupation of Te Pātaka o Rakaihautu/Banks Peninsula. The ancestral presence was, and has been, within the Waitaha, Ngāti Mamoe and Ngāi Tahu phases of successful tribal occupation.

Another significant recollection within traditional history is the presence, or prior presence, in the of a more supernatural force. An appendix note by Stack (in Von Haast:1879) notes that he was informed by Paora Taki of Rāpaki about the Tuna Tuoro that lived near the source of the Purau stream in Whakaraupō.

One of the more turbulent, but well documented, episodes of Ngāi Tahu history are those events that comprise the Kaihuanga feud fought amongst and between the hapū of Canterbury. During one of the punitive expeditions of forces seeking to attack Ripapa, a section travelled overland via Koukourāta and into Purau before the incursion to Ripapa (Tau&Anderson:2008).

Taylor (1952) notes that Rāpaki whānau, when giving evidence at the Native Land Court in 1868 to Chief Judge Fenton, noted the use of Purau as a refugium for the people of Rāpaki after the incursions by Te Rauparaha's forces. The Motuhikarehu Bush under Te Ahu Pātiki being a centre for this refuge event.

Multiple settlement localities can be inferred within the bay catchment and according to traditional knowledge the probable presence of a micro-climate would have been conducive to cultivations that would have supported, at times, a significant ancestral population. Ogilvie (1970) noted the Pa situated on the western side of the bay by the creek, with the first official mention of the kāinga (Pā) there occurring in the 1857 census in the documents of the Canterbury settlement (see maps 1-3).

According to Taylor (1952 & Ogilvie:1970) The Purau Māori Reserve was crown granted to Wikitoria Nohomutu on April 18th, 1868. The Purau Native Reserve was set aside in the terms of the Port Cooper Purchase, and it was surveyed by Mr O. Carrington assisted by Tiemi Nohomutu, Aptera Kautuanui, Tami Tukutuku, Tiemi Kohorau in the presence of Captain

Joseph Thomas, on July 25th, 1849. The reserve was abolished in the nineties, and subsequently sub-divided.

A number of traditionally and contemporarily regarded urupā exist within the purau catchment. This was also postulation by Pākehā ethnographers whom noted that there are probably a number of Urupā given the long Māori occupation (Ogilvie:1970).



Richard A. Oliver - The Māori settlement, Purau Bay, Port Cooper, water-colour, 1850, Christchurch Art Gallery

The Māori informants of Ogilvie (1970) noted the presence of an urupā is above the beach on the western side of the bay on the ground included in the Māori Reserve. Additionally a Mr A.M. Jackson informed the Mount Herbert County Council that a Māori Urupā exists within part of a subdivision in Purau. The National Historic Places Trust had written to the council expressing its concern also (CHCH Star:25.7.1959). Other Wāhi Tapu occur within the catchment also.

## 9. WĀHI INGOA/PLACE NAMES

Māori place names on the landscape exemplify the Māori relationship with landscape. Names can occur as species indicators, tupuna commemorations, transposition of ancient Hawaiki names and commemoration of the deeds of atua. Place-names/Wāhi ingoa associated with the Purau area as follows:

- **Te Wairou** Stream is the name of the stream on the eastern side that passes close to the Purau House Woolshed (Ansersen:1927 & Ogilvie:1970)
- **Waituturi** Stream, usually dry, is in the centre (Ansersen:1927 & Ogilvie:1970)

- **Purau** Stream (Pa Creek) is on the west side and flows down past the site of the last Māori settlement (Ansersen:1927 & Ogilvie:1970). According to Taylor (1952) the name *Purau* can denote a two barbed spear. He also noted some reason to believe it refers to a traditional basket for mussels.

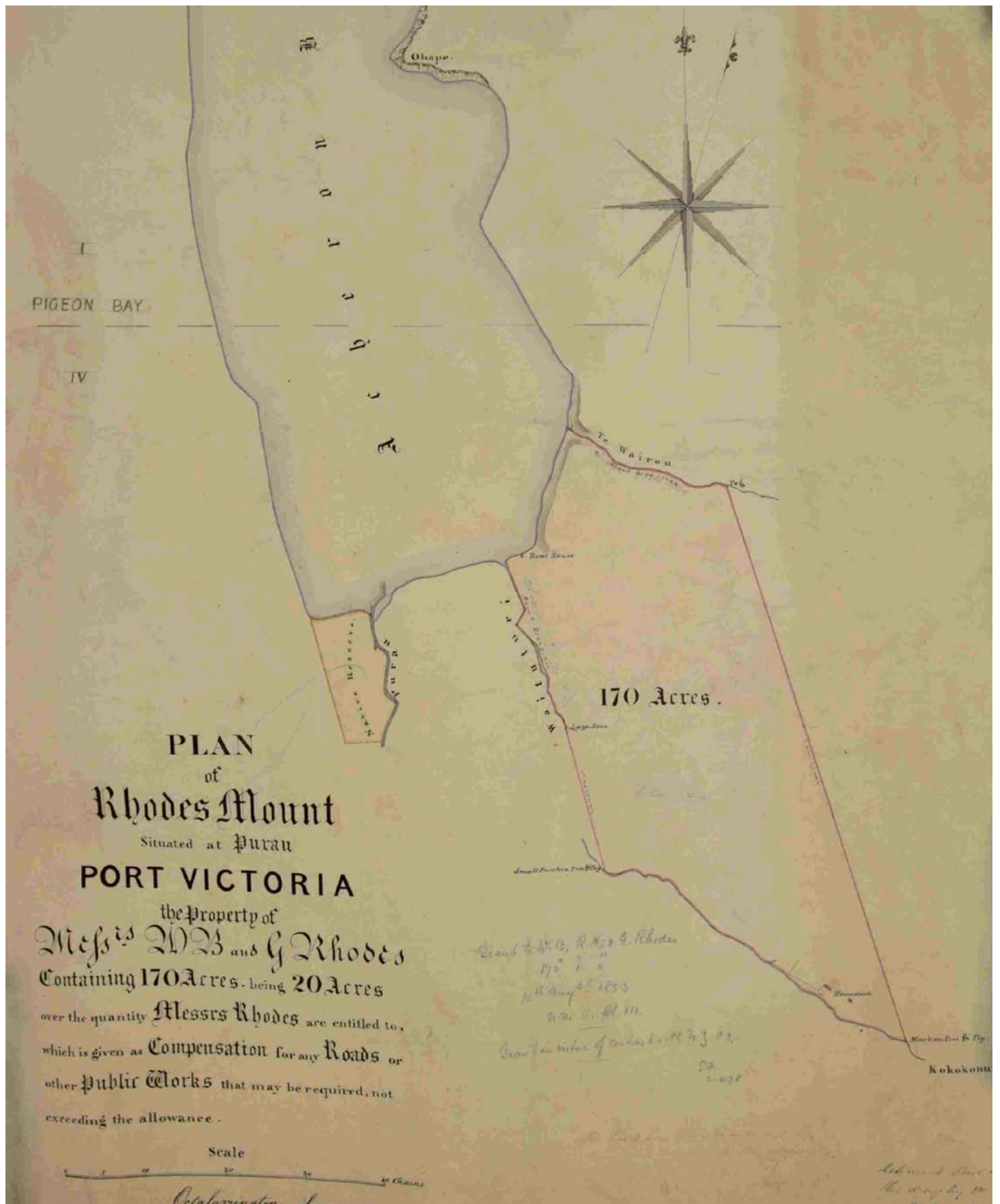
Ogilvie (1970) compares the nomenclature recordings of Edward Shortland, who during his visit to Purau in 1844 called it Te Puru and the Acheron Survey of 1849-1851 notes the name as Poulao. All conceivable attempts at assigning English characters to a name from an oral language.

Beattie (2009) notes that one of his Māori informants notes that *Purau* is the name of a now unknown non-flowering plant that grows two feet high, was plentiful at Pomahaka in the south, had yellow leaves, and was used in the umu to prevent kauru from burning with the bulbs being eaten also.



Map 1. Oblique aerial image – shows the original native reserve extent (red) and probable Moa-hunter occupation site extent as denoted on the NZAA form (yellow)





Map 2. Plan of Rhodes Mount situated at Purau – shows Native Reserve extent and original river/stream names



## **10. ARCHAEOLOGICAL RECORD/ WĀHI TAONGA/TAPU**

Wāhi tapu denotes those sites/areas that are wāhi tapu – places that are linked with death, ceremonies, atua and any other places with special constructions on them or within them, wāhi taonga – places that are treasured or valued by mana whenua/tangata whenua.

Wāhi taonga can include archaeological sites of Māori origin in the Ngāi Tahu takiwā, as these are generally culturally regarded as “ngā tapuae o ngā tūpuna/footsteps of our ancestors” and are culturally significant.

In Purau, the only site is recorded with the New Zealand Archaeological Association (NZAA). M36/7 describes a shellfish-dominated midden, extending “...from the foreshore road backwards through the batch sections, between the Port Levy Road turn off and the bay’s main stream..”, recorded by Tony Fomison in 1961. Ogilvie (1970) notes that excavations were 6 feet at depth, and evidence of umu were also uncovered at the corner section of where the Port Levy Road turns away from the main road. Ogilvie (1970) also notes that there was evidence of adze/toki manufacturing at the ‘beach site’. A number of taonga from Purau are held in Canterbury Museum.

More recently Christchurch City Council commissioned geophysical analysis of a number of areas on the western side of the bay, at the behest of Te Hapū o Ngāti Wheke (Couch:2009). The findings of Bader (2009) confirm geomagnetic anomalies which give a high indication of the presence of an Urupā in Reserve 4622, and probable burials in the road reserve areas across the road on the beach frontage.

## **11. ARA TAWHITO**

A network of Ngāi Tahu trails are known throughout Te Waipounamu. These functioned, among other things, as corridors for whānau and hapū travelling on seasonally migrating mahinga kai initiatives, envoys by high-ranking hapū members, enabling the maintenance of links between settled and frequently visited areas.

The Purau settlements centred on that portion of the trail system that linked with Koukourārata and the bays on the northern side of Te Pātaka o Rakaihautu/Banks Peninsula, the other settlements of Whakaraupō and through to Wairewa and Te Waihora and beyond. Use of the waterborne coastal routes, sidling spurs and berms along with usage of passages with saddles and lower rises to negotiate the hilly topography of the peninsula.

## **12. WAITAI/COASTAL WATERS**

Ngā Wai/Waters are seen as central to all Māori life and is a taonga cared for and passed on by ancestors to provide and sustain life. It is for the present generation to ensure this taonga is in the same or an improved state for future generations

The whole system approach to kaitiakitanga, ki uta ki tai, reinforces the need to address the impacts upon the waitai,/coastal waters of Whakaraupō. There are concerns about the impacts of sediment, discharges, land management impacting on water quality, interference of natural stream flow and fire material flowing into the harbour and the devastating effects on mahinga kai and the mauri of Tangaroa.





Map 4 – Aerial image of Purau with sketch map from Ogilvie (1970) overlain – shows position of Māori occupations sites.



### 13. MAHINGA KAI

Mahinga kai is defined in the Ngāi Tahu Claims Settlement Act (NTCSA) 1998 as “the customary gathering of food and natural materials, and the places where those resources are gathered” (s. 167). Mahinga kai may be birds, fin-fish and shellfish taken for food. It may also be plants such as pīngao or harakeke, used for weaving, or paru (mud) used for dying fibres. Throughout history authorities have quite often relegated the definition of mahinga kai to apply to cultivations only. Addressing this, a more appropriate definition, in preceding that defined in the NTCSA, was given by Natanahira Waruwarutū in the 1879 Royal Commission:

“Mahinga Kai is not confined to land cultivated, but it refers to the places from which we obtain the natural products of the soil without cultivating. You know the plants that grow without being cultivated by man. The whole of this country was covered with Ti or cabbage trees in former times. There was also fernroot which is not usually cultivated; there is no cultivation necessary; it only requires to be dug up. Fernroot grew all the way between Kaiapoi and Purehurehu, and the people used to get fernroot between those two places. There were also wood hens all the way between Kaiapoi and Purehurehu and people used to catch them between these places. There were also all different berries the natives use to get from the forest trees. Those were the “Mahinga Kai” the natives meant (Tau and Tau: nd).

The continuation of mahinga kai is of great significance to Ngāi Tahu, as it is intrinsically linked to the continuation and understanding of the culture. Mahinga kai was, and is, central to the Ngāi Tahu way of life, being an important social and economic activity. Many sites and environs are associated with mahinga kai, in particular mahinga kai associated with freshwater and coastal waters are of immense cultural significance as they represent some of the last remaining intact habitats and species occurrence where Ngāi Tahu can exercise customary food gathering rights and authority.

Whakaraupō has a long and rich history of Ngāi Tahu occupancy and has a strong tradition of mahinga kai. However, the ability of tāngata whenua to practice mahinga kai has been hampered by the degradation of Whakaraupō. The cultural health of Whakaraupō is at risk as a result of discharge of wastewater, sedimentation, storm water run-off and inflow of streams carrying high sediment and nutrient loads (Ngāi Tūāhuriri Rūnanga, Te Hapū o Ngāti Wheke, Te Rūnanga o Koukourārata, Ōnuku Rūnanga, Wairewa Rūnanga and Te Taumutu Rūnanga, 2013). Consequently, species that were traditionally harvested have either disappeared completely from areas (e.g. Pāua and Kina from Moepuku) or populations have been decimated to very low abundances (e.g. Tipa and Tio; Couch, 2017).

**Table 1.** Marine and freshwater mahinga kai species present in Whakaraupō according to Tonkin & Taylor Ltd (2014) and Strickland (1990).

Ingoa Māori	Common name	Species name
Moki	Blue moki	<i>Latridopsis ciliaris</i>
Mararī	Butterfish	<i>Odax pullus</i>
Pioke	Rig	<i>Mustelus lenticulatus</i>

Hoka	Red cod	<i>Pseudophycis bachus</i>
Hāpuku	Groper	<i>Polyprion oxygeneios</i>
Whai	Stingray	<i>Sasyatis brevicaudatus</i>
Pākaurua	Skate	<i>Dipturus nasutus</i>
Pātiki	Flounder	<i>Rhombosolea sp.</i>
Tuna	Long-finned eel	<i>Anguilla dieffenbachii</i>
Aua	Yellow-eyed mullet	<i>Aldrichetta forsteri</i>
Mararī	Green bone butterflyfish	<i>Odax pullus</i>
Kōiro	Conger eel	<i>Conger verreauxi</i>
Mangā	Barracouta	<i>Thyrsites atun</i>
Moamo	Stargazer	<i>Genyagnus monoteri</i>
Īnanga	Whitebait	<i>Galaxias sp.</i>
Makohuarau	Spiny dogfish	<i>Squalus acanthias</i>
Hāmana	Salmon	<i>Oncorhynchus tshawytscha</i>
Manaia	Seahorse	<i>Hippocampus abdominalis</i>
Pāua	Pāua	<i>Haliotis iris</i>
Kina	Sea urchin	<i>Evechinus chloroticus</i>
Kūtai	Green and blue mussels	<i>Mytilus edulis</i> and <i>Perna canaliculus</i>
Kōura	Crayfish	<i>Jasus edwardsii</i>
Tio	Oyster	<i>Ostrea lutaria</i>
Pipi	Pipi	<i>Pahies australis</i>
Pūpū	Cats eyes	<i>Lunella smaragdus</i>
Tuatua	Tuatua	<i>Pahies subtriangulata</i>
Wheke	Octopus	<i>Ponnpctopus cordiformis</i>
Kāeo	Sea tulip	<i>Pyura pachydermatina</i>
Tuaki	Cockles	<i>Austrovenus stutchburyi</i>
Karengo	Seaweed	<i>Porphyra columbina</i>

## 14. TAONGA SPECIES

Taonga species are native birds, plants and animals of special cultural significance and importance to Ngāi Tahu. Taonga species are largely treasured and prized in a contemporary sense as they link to traditions and whakapapa, and are customary food sources with varying degrees, as directed by statute and relative abundance, of “harvestability”. The Crown’s settlement with Ngāi Tahu (Ngāi Tahu Claims Settlement Act 1998) included recognition of the special traditional relationship Ngāi Tahu have with taonga species (listed in schedules 97 and 98, see appendix 1 of this document).

In addition paragraph three in the South Island Freshwater Eel Fisheries Plan recognises tuna/eels as a taonga species for tāngata whenua. Ngāi Tahu, seeks to or, directly participates in the management of those species in many ways, including representation on species recovery groups and environmental advocacy (See appendix 1).

**Table 2.** Bird taonga species present in Pūrau Bay and Stoddart Point Recreation Reserve.

Ingoa Māori	Common name	Species name
Karoro	Black-backed gull	<i>Larus dominicanus</i>
Korimako	Bellbird	<i>Anthornis melanura</i>
Tūtī	Tūtī	<i>Prothemadera novaeseelandiae</i>
Kōtuku	White-faced heron	<i>Ardea novaehollandiae</i>
Kōtare	New Zealand kingfisher	<i>Halcyon sancta</i>
Mātukutuku	Reef heron /	<i>Egretta sacra</i>
Kāruhiruhi	Pied cormorant	<i>Phalacrocorax varius</i>
Kawau tūtī	Little cormorant	<i>Phalacrocorax sulcirostris</i>
Māpua	Black cormorant	<i>Phalacrocorax carbo</i>
Kawau tikitiki	Spotted shag	<i>Stictocarbo punctatus</i>
Tākupu	Australasian gannet	<i>Morus serrator</i>
Tōrea	South Island pied oystercatcher	<i>Haematopus ostralegus</i>
Tōrea tai	Variable oystercatcher	<i>Haematopus unicolor</i>
Tarāpunga	Red-billed gull	<i>Larus novaehollandiae</i>
	Black-billed gull	<i>Larus bulleri</i>
Taranui	Caspian tern	<i>Sterna caspia</i>
Tara	White-fronted tern	<i>Sterna striata</i>
Tara piroe	Black-fronted tern	<i>Sterna albobristata</i>
Warou	Welcome swallow	<i>Hirundo tahitica</i>

Korimako	Bellbird	<i>Anthornis melanura</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Pīwaiwaka	Fantail	<i>Rhipidura fuliginosa</i>
Tauhou	Silvereye	<i>Zosterops lateralis</i>
Pīpīwharau	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Kererū	New Zealand pigeon	<i>Hemiphaga novaeseelandiae</i>

**Table 3.** Vegetation taonga species present in Pūrau Bay and Stoddart Point Recreation Reserve.

<b>Ingoa Māori</b>	<b>Common name</b>	<b>Scientific name</b>
Mikimiki	Mikimiki	<i>Coprosma rotundifolia</i>
Māhoe	Māhoe	<i>Melicytus ramiflorus</i>
Kānuka	Kānuka	<i>Kunzea ericoides</i>
Māpou	Māpou	<i>Myrsine australis</i>
Kōwhai	Kōwhai	<i>Sophora sp</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Akiraho	Golden akeake	<i>Olearia paniculata</i>
Akeake	Akeake	<i>Dodonaea viscosa</i>
Rōhutu	Myrtle	<i>Lophomyrtus obcordata</i>
Whaupaku	Five finger	<i>Pseudopanax arboreus</i>
Pūniu	Prickly shield fern	<i>Polystichum vestitum</i>
Akakaikiore	New Zealand Jasmine	<i>Parsonsia heterophylla</i>
Pōhuehue	Wire vine	<i>Muehlenbeckia complexa</i>
Mingimingi	Broad-leaved mingimingi	<i>Coprosma propinqua</i>
Wī	Tussock grass	<i>Poa cita</i>
Toatoa	Shrubby haloragis	<i>Haloragis erecta</i>
Ruerueke	New Zealand ice plant	<i>Disphyma australe</i>
Pātītī	Long Hair Plume Grass	<i>Dichelachne crinita</i>
Rautāwhiri/Kōhūhū	Kōhūhū	<i>Pittosporum tenuifolium</i>

Kaikaro	Stiffleaf	<i>Pittosporum crassifolium</i>
Angiangi	Taupata	<i>Coprosma repens</i>
Karaka	Karaka	<i>Cornycarpus laevigatus</i>

## 15. CONCLUSION, REQUIREMENTS AND RECOMMENDATIONS

As can be seen there are significant cultural values associated with Purau generally along with those that are specific to areas and environs that comprise the sites which will be effected by the Purau Bay Landscape Development Plan.

Mana whenua traditions, historic understandings and the Bader (2009) remote sensory confirmation of the presence of an Urupā at Reserve 4622 on the corner of Purau Bay Road and Monalua Avenue and probably extending across the road to the water-front with an outlying probable burial on the waterfront land on the western side of Purau stream brings its own concerns and requirements.

### General Requirements:

1. That indigenous plant species are used for landscaping of the Reserve. These plants should be locally sourced ('whakapapa seeds'). Research on which native plants to use should of course consult the lists maintained by the Department of Conservation which denotes those plants appropriate for Canterbury settings and are the best for local fauna (particularly ngā manu/birds). Additionally traditional floral and faunal occurrence maybe deduced from original Māori place-names and mātauranga sources (articulated appropriately with Te Hapū o Ngāti Wheke Kaitiaki). Any removal of indigenous species should be undertaken only after consultation with Te Hapū o Ngāti Wheke.
2. In terms of archaeological values and appropriate protection of Ngāi Tahu association with the area, the rūnanga have recommended an Accidental Discovery Protocol (consistent with appendix 3 of the Mahaanui Iwi Management Plan 2013) if there were any earthworks on site.
3. For any larger scale earthworks it is recommended that CCC allows for cultural monitoring by a rūnanga mandated person who is trained in the recognition of archaeological deposits, who is advised at least 10 working days prior to any earthworks being undertaken that will allow them the opportunity to be onsite to assist and offer cultural insights/ advice during all excavations.
4. The use of interpretation panels or signage that details mana whenua association with the Reserve. Signage should recognise and incorporate Ngāi Tahu history and values.

For **Reserve 4622** (see Maps 5 and 6) mana whenua have the following requirements:

5. To have the reserve designated as a Māori Reserve (urupā) under Te Ture Whenua Māori Act 1993 (Couch:2009).
6. That this area not be developed in any way that would facilitate preparing and eating of food. In addition, that CCC undertake to see that no food is consumed in this area, due to the presence of the Urupā.
7. Planting – (see 'General Requirement no.1')
8. That the option to restore ownership of this land-parcel to Te Hapū o Ngāti Wheke be explored.

**For those areas within the road reserve parcels** where probable burials and other features have been identified see 'General Requirements' and 'Reserve 4622' requirements 6-8.

Generally for any use-options, activity, planning and conceptualisation, hui and workshops, by CCC and its staff mana whenua expect to have partnership-style involvement. Mana whenua expect that the project activities and associated initiatives going forward will recognise and provide for mana whenua values, including kaitiakitanga, rangatiratanga and mahinga kai, and will address the protection and restoration of the land, freshwater systems and habitats, and sites of cultural significance to mana whenua



Map 5. Reserve 4622





Map 6. Reserve 4622 (green) and zones with geomagnetically determined features



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## APPENDICES

Appendix 1: Ngāi Tahu Claims Settlement Act 1998 – Taonga Species Schedule 97 and 98

Appendix 2: NZAA site record forms for M36/7

## Schedule 97 Taonga species

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### *Birds*

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
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</i> spp
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kakī	Black stilt	<i>Himantopus novaezelandiae</i>
Kāmana	Crested grebe	<i>Podiceps cristatus</i>
Kārearea	New Zealand falcon	<i>Falco novaeseelandiae</i>
Karoro	Black-backed gull	<i>Larus dominicanus</i>
Kea	Kea	<i>Nestor notabilis</i>
Kōau	Black shag	<i>Phalacrocorax carbo</i>
	Pied shag	<i>Phalacrocorax varius 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>
Kūaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>
Kuruwhengu/Kuruwhengi	New Zealand shoveller	<i>Anas rhynchos</i>
Mātā	Fernbird	<i>Bowdleria punctata punctata</i> and <i>Bowdleria punctata stewartiana</i> and <i>Bowdleria</i>

Name in Māori	Name in English	Scientific name
		<i>punctata wilsoni</i> and <i>Bowdleria punctata candata</i>
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>
Pipīwharau	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Piwakawaka	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 novaeseelandiae</i>
Takahē	Takahē	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus</i> <i>carunculatus</i>
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	<i>Puffinus griseus</i> and <i>Puffinus</i> <i>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</i> <i>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
	Mottled petrel	
Tititipounamu	South Island rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea</i> spp
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tūi	Tūi	<i>Prothemadera novaeseelandiae</i>
Tutukiwi	Snares Island snipe	<i>Coenocorypha aucklandica huegeli</i>
Weka	Western weka	<i>Gallirallus australis australis</i>
Weka	Stewart Island weka	<i>Gallirallus australis scotti</i>
Weka	Buff weka	<i>Gallirallus australis hectori</i>

### Plants

Name in Māori	Name in English	Scientific name
Akatorotoro	White rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum</i> var <i>esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli</i> and <i>H. glabata</i>
Kahikatea	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> subsp <i>banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandra</i>
Korokio	Korokio Wire-netting bush	<i>Corokia cotoneaster</i>



Name in Māori	Name in English	Scientific name
Koromiko/Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwahi Kōhai	Kōwhai	<i>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>
Nikau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>
Pānako	(Species of fern)	<i>Botrychium australe</i> and <i>B. bifforme</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 cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla</i> spp
Tarata	Lemonwood	<i>Pittosporum eugenoides</i>
Tawai	Beech	<i>Nothofagus</i> spp
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Tī rākau/Tī Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumu	Mountain daisy	<i>Celmisia spectabilis</i> and <i>C. semicordata</i>
Tītoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific name</b>
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*

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

## Schedule 98

### Customary fisheries

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#### 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/ Pūrimu	Surfclam	<i>Dosinia anus</i> , <i>Paphies donacina</i> , <i>Mactra discor</i> , <i>Mactra murchsoni</i> , <i>Spisula aequilateralis</i> , <i>Basina yatei</i> , or <i>Dosinia subrosa</i>
Tuatua	Tuatua	<i>Paphies subtriangulata</i> , <i>Paphies donacina</i>
Waikaka/Pūpū	Mudsnail	<i>Amphibola crenata</i> , <i>Turbo smaragdus</i> , <i>Zedilom spp</i>

Appendix 2 – NZAA site record forms for M36/7

SITE REFERENCE FORM		AA AA AE CB AA EI. SITE NUMBER S. 84/8.
Map number S. 84/5 ( Scale $2\frac{1}{2}" = 1$ mile. Map name LYTTTELTON Grid reference 104 429		SITE TYPE Midden
1. Aids to relocation of site <i>E610400 NS42900</i> Purau Bay: midden extends from the foreshore road backwards through the batch sections, between the Port Levy Road turn off and the bay's main stream.		
2. State of site; possibility of damage or destruction Much damaged by bulldozing at the time it was recorded, it has since been entirely dug over by one of the section owners, a private collector.		
3. Owner S. Hovell Address 611 Ferry Road Christchurch.  Attitude	Tenant  Address  Attitude	
4. Name of site Purau Source of name Name still in use.		
5. Date recorded 3/5/59.	Details of investigation; methods and equipment used Midden contents noted. Photos taken	
6. Aerial photograph numbers		Site shows: clearly/badly/not at all
7. Reported by T. Fomison  Date	Filekeeper T. Fomison  Date 21/9/61.	



SITE DESCRIPTION		SITE NUMBER	S. 84/8
Map number	S. 84/5 ( Scale $2\frac{1}{2}$ = 1 mile)		
Map name	LYTTELTON		
Grid reference	104 429	SITE TYPE	MIDDEN.

Midden covers wide area on the sand dunes along the beach front.

On my visit 3/5/59 midden traces were apparent on both sides of the beach front road which cuts along the sea ward edge of the dunes; but were most noticeable inland of the road where recent bull-dozing operations had revealed & scattered large areas of midden in the course of leveling the dunes for house sections. The midden contained a very wide range of food remains- burnt dog, pig , human, bird & fish bone; rock oyster mussel cockle, paua, whelk, radiate limpet, turrent shell , pipi, & cats eye (ataata). Off the shell fish remains, turrent, pipi, & cockle were most common.

PUBLICATION REFERENCES.		SITE NUMBER S. 84/8
Map number	S. 84/5 ( Scale $2\frac{1}{2}" = 1 \text{ mile}$ )	SITE TYPE MIDDEN.
Map name	LYTTELTON.	
Grid reference	104 429	
<p>Andersen " Place Names of Banks Peninsula" p 172.</p> <p>W.A.Taylor " BANKS PENINSULA : PICTURESQUE &amp; HISTORIC " p. 28.  " LORE AND HISTORY OF THE SOUTH ISLAND MAORI". p.60-61.</p> <p>No pre European traditions refer to Purau village &amp; the references in the above pertain to a small part of the village which was in use in the 1840's- 1850's on the western side of the bay.</p> <p>A watercolour of this village was done by a Capt. R.A. Oliver in 1850 (original in Turnbull Library;) a reproduction appears in Height &amp; Straubels " HISTORY OF CANTERBURY", Vol.1 Plate 21)</p> <p>Only surface feature of this part of the village today is the European style grave and headstone of a chief dated 1850.(Grid. ref. 102 428 )</p>		