

SECTION 3 : MANAWHENUA

3.1 INTRODUCTION

Section 8 of the Act, requires every person who exercises functions or powers under the Act in relation to the use, development and protection of natural and physical resources, to take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi). A full discussion on the Treaty is contained in Section 1.1.6 at page 1:4 of the Plan.

The Act also specifies that every person who exercises such functions and powers must recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga as a matter of national importance (section 6(e) of the Act). Section 7(a) of the Act also requires that every person exercising such functions and powers shall have particular regard to Kaitiakitanga.

The First Schedule to the Act requires Council to consult with iwi authorities and tribal runanga when preparing this District Plan. The consultation process has identified the relevant iwi authority in the Central Otago District as being Te Runanga o Ngai Tahu although manawhenua is exercised through the papatipu (original Maori land) runanga of the region referred to throughout this plan as Kai Tahu ki Otago. This Plan, and in particular this section, has been developed in consultation with the relevant Kai Tahu runanga of the Central Otago District. The relevant runanga, runanga takiwa (area) and points of contact for those runanga is set out in Section 3.8.

This section of the Plan puts in place the framework within which issues of concern to Kai Tahu ki Otago in the context of the Act are recognised and provided for in the Central Otago District.

3.2 SIGNIFICANT ISSUES

3.2.1 Kaitiakitanga (Guardianship)

The manawhenua concept and practice of Kaitiakitanga needs to be recognised and provided for in the management of Central Otago's natural and physical resources.

*Cross Reference
Objective 3.3.1
Policies 3.4.1-3.4.5*

Explanation

Section 2 of the Act defines "Kaitiakitanga" as meaning the 'exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship.' (See Note at Section 1.2.1 page 1:7).

The Kai Tahu Ki Otago - Natural Resource Management Plan (1995) (page 100) contains the following statement in respect of Kaitiakitanga:

"Kaitiakitanga is the exercise of cultural custodianship over natural and physical resources in a manner that incorporates spiritual values. This is an incident of tino rangatiratanga reserved to Kai Tahu Whanui under Article II of the Treaty of Waitangi."

The exercise of kaitiakitanga is the basic building block of Kai Tahu interaction with the environment and the traditional method used by Kai Tahu ki Otago to protect, sustain and preserve resources. Specialised knowledge was retained by certain individuals in relation to a particular resource, being known as kaitiaki. Kaitiaki are the medium through which the use, protection and management of the natural and physical resources is achieved.

Kaitiakitanga is part of Maori culture and spiritual belief, rooted in the values of society. In terms of "managing the use, development and protection of natural and physical resources" under the Act an important concept of Kaitiakitanga is the exercise of guardianship, which includes the ethic of stewardship in managing resources.

Section 7 of the Act requires that particular regard is given to Kaitiakitanga. Kai Tahu ki Otago seek the incorporation of the concept and spirit of Kaitiakitanga into the management of Central Otago's resources.

3.2.2 Waahi Tapu (Sacred Places)

The importance of waahi tapu, culturally, spiritually and physically, to Kai Tahu ki Otago requires recognition and protection.

*Cross Reference
Objective 3.3.2
Policies 3.4.1-3.4.3*

Explanation

The Act does not define waahi tapu, the reason being that there are subtle differences in its meaning between the various iwi. To Kai Tahu ki Otago waahi tapu are places held in reverence according to tribal custom and tradition. Some waahi tapu are important to Iwi, while others are important to individual hapu or whanau.

The Kai Tahu Ki Otago - Natural Resource Management Plan (1995) (page 104) contains the following statement in respect of Waahi Tapu:

Waahi Tapu are places and associated values that provide physical and emotional links to the ancestors. They signify "ahi kaa", indicators of identity, confirmed and protected by the application of tapu. Only Kai Tahu can determine their existence or be considered kaitiaki of them."

Protection of waahi tapu is an obligation of kaitiaki - it reflects respect for the place of ones ancestors, such sites being indicators of past traditions and a source of cultural identity. For this reason knowledge of the location of waahi tapu may be limited to a small number of individuals for example, a family caring for a waahi tapu site. These individuals are not always willing to divulge locations of waahi tapu for fear of desecration. However, not all sites are held in the collective memory or records of Kai Tahu ki Otago.

Some of the most significant urupa (burial sites) are waahi tapu. Urupa can be either communal or individual. The location of many urupa are being discovered and/or disturbed because of higher population and settlement density and the effects of erosion. This has led to a need for reinterment.

Kai Tahu ki Otago's main concern in relation to waahi tapu is that such sites are recognised and protected in a culturally sensitive way.

3.2.3 **Waahi Taoka (Treasured Resources)**

Significant cultural loss to Kai Tahu ki Otago has occurred through the lack of recognition and protection given to Waahi Taoka and its importance to the culture of Kai Tahu ki Otago.

*Cross Reference
Objective 3.3.3
Policies 3.4.1,
3.4.2, 3.4.4, 3.4.5*

Explanation

The Kai Tahu ki Otago - Natural Resource Management Plan (1995) (page 107) contains the following statement in respect of waahi taoka:

"Waahi taoka embody tangible and intangible values that transcend the generations, distinguish the indigenous culture and are values to pass on to future generations."

"Taoka" is defined as meaning "all things highly prized" and is capable of incorporating a range of economic, spiritual and cultural associations. The word "waahi" means place/s.

Waahi taoka are therefore a range of resources and places that are important to iwi and runanga. Taoka signifies the whakapapa (genealogical tree) of the Maori world, and waahi taoka are the various branches of that tree. Waahi taoka therefore sustain life and are culturally and historically important to Kai Tahu ki Otago. Waahi taoka include -

Wai	-	water
Noho kaika	-	village sites
Tauraka waka	-	landing sites (for canoes)

Tuhituhi nehera -	rock drawings
Mahika kai -	places where food was gathered, procured or produced
Mauka -	mountains
Awa -	rivers
Waahi rakau -	areas of important trees
Mahika mataitai -	fishing areas
Waahi kohatu -	rock areas
Kawa Hua Taiao -	cultural materials
Nohoanga -	historic tribal freshwater fishing grounds or semi permanent camp
Pa whawhai -	Pa site

3.2.4 Wai (Water)

The mauri (life force) of some of Central Otago's water bodies has been reduced by pollution discharges and some land and water management practices.

*Cross Reference
Objective 3.3.4
Policy 3.4.4*

Explanation

The Kai Tahu Ki Otago - Natural Resource Management Plan (1995) (page 113) contains the following statement in respect of water:

"..., Kai Tahu recognise water as an essential element of life which requires responsible management in the interests of current and future generations."

Of all natural resources, water is possibly the most important to Kai Tahu ki Otago. Water is seen as the provider and sustainer of life and therefore water flow, water quality, the integrity of various traditional categories of water, and the Mauri (life force) of water bodies is extremely important to Kai Tahu ki Otago. Mahika kai, for example, is extremely dependent on the maintenance of water quality and quantity. The loss and degradation of this resource through drainage, pollution and damming is a major resource management issue to Kai Tahu ki Otago and is considered to have resulted in material and cultural deprivation of Kai Tahu ki Otago.

Water also plays a significant part in Kai Tahu Ki Otago's spiritual beliefs and cultural traditions. Kai Tahu ki Otago believes that all life began with the mating of Maku and Mahoranuiatua which are both forms of water. Spiritual beliefs and practices included in Kai Tahu ki Otago's traditional values and controls relating to water recognise and reinforce the importance of water quality in all aspects of life. The condition of water is seen as a reflection of the health of Papatuanuku (the Earth Mother).

3.2.5 Mahika Kai (Places where Food is Produced or Procured)

Some mahika kai in Central Otago have been lost to Kai Tahu ki Otago or adversely affected through:

- (a) Land clearance;
- (b) Water abstraction;
- (c) Wetland drainage;
- (d) Pollution discharges;
- (e) The removal of access;
- (f) Damming of waterways.

*Cross Reference
Objective 3.3.5
Policies 3.4.4, 3.4.5*

Explanation

The Kai Tahu ki Otago - Natural Resource Management Plan (1995) (page 110) contains the following statement in respect of mahika kai:

“Mahika kai are places where food is produced or procured on a sustainable basis in a way that meets the cultural needs of Kai Tahu. The maintenance of custom, the transfer of information and the physical and spiritual health of the iwi are inseparable.”

Mahika kai is therefore a cornerstone of Kai Tahu existence and culture. Highly organised seasonal timetables were defined to best utilise the resources available, and this has developed into a sustainable resource management ethic (See Figure 2.1, page 2:4). It was through Kaitiakitanga that the balance between resource use and resource protection was achieved.

Kai Tahu ki Otago seek to have their rights as guaranteed by Article II of the Treaty of Waitangi and expectations in respect of what little customary mahika kai remains in the Central Otago District recognised and understood by local authorities. Kai Tahu ki Otago believe that maintenance and enhancement of access to mahika kai resources is of extreme importance, as is protecting the resource from threats such as wetland drainage and pollution. The loss to Kai Tahu ki Otago of much of their mahika kai was subject to a Waitangi Tribunal hearing. The Tribunal has reported on its findings and produced a 1991 report in which it includes recommendations for the settlement of the claim and avoidance of further grievances.

3.3 OBJECTIVES

- 3.3.1 Objective - Kaitiakitanga (Guardianship)**
To have particular regard to Kai Tahu ki Otago's concept and spirit of Kaitiakitanga in relation to managing the effects of the use, development, and protection of Central Otago's natural and physical resources.
- Cross Reference*
Issue 3.2.1
Policies 3.4.1-3.4.5
- 3.3.2 Objective - Waahi Tapu (Sacred Places)**
To recognise and provide for the importance of waahi tapu to Kai Tahu ki Otago and the protection of waahi tapu from physical disturbance, erosion, degradation, and inappropriate land use activities.
- Cross Reference*
Issue 3.2.2
Policies 3.4.2, 3.4.3
- 3.3.3 Objective - Waahi Taoka (Treasured Resources)**
To recognise and provide for the special significance that Waahi Taoka have in the culture of Kai Tahu ki Otago.
- Cross Reference*
Issue 3.2.3
Policies 3.4.2, 3.4.4, 3.4.5
- 3.3.4 Objective - Wai (Water)**
To recognise the significance of wai to Kai Tahu ki Otago's spiritual beliefs, cultural traditions and practices, and to provide for these where appropriate.
- Cross Reference*
Issue 3.2.4
Policy 3.4.4
- 3.3.5 Objective - Mahika Kai (Places where Food is Produced or Procured)**
To recognise and provide for the importance of mahika kai and access to mahika kai to Kai Tahu ki Otago.
- Cross Reference*
Issue 3.2.5
Policy 3.4.5

3.4 POLICIES

3.4.1 **Policy - Kai Tahu Ki Otago - Natural Resource Management Plan (1995)**

To recognise the Kai Tahu Ki Otago - Natural Resource Management Plan (1995) as the principal Kai Tahu ki Otago resource management reference planning document for the Central Otago District and to use this document as a basis for consultation on issues of importance to Kai Tahu ki Otago.

Explanation

Section 74(2)(b)(ii) requires Council to have regard to the Kai Tahu Ki Otago – Natural Resource Management Plan (1995) when preparing or changing the District Plan. Council has fulfilled that requirement in respect of the preparation of this Plan. The Plan provides basic information on Kai Tahu ki Otago natural resource issues and a framework to assist in developing consultation and partnership processes. The Council will continue to consult this document when fulfilling its ongoing obligation and duty to consult with Kai Tahu ki Otago. Council also recognises that this Plan does not and can not replace the continuing need for direct communication and dialogue as the main method for consultation with Kai Tahu ki Otago.

Cross Reference
Objectives 3.3.1 to 3.3.5
Method 3.5.1

3.4.2 **Policy - Waahi Tapu and Waahi Taoka**

To recognise and provide for the relationship of Kai Tahu ki Otago and their culture and traditions with their waahi tapu and waahi taoka through:

- (a) establishing processes that allow the existence of waahi tapu and waahi taoka to be taken into account when managing the effects of the use, development and protection of land and associated natural and physical resources;
- (b) establishing processes that ensure the appropriate runanga is notified of any disturbance to, or of activities involving, these sites and that the runanga is fully involved in the resource consent process in respect of these activities;
- (c) ensuring that significant adverse effects on such sites are avoided, remedied or mitigated through resource consent and plan change processes.

Cross Reference
Objectives 3.3.1 to 3.3.3
Other Policies 4.4.1 (pg 4:9), 4.4.2 (pg 4:10), 4.4.7 (pg 4:13), 14.4.6 (pg 14:8), 14.4.7, 14.4.8 (pg 14:8, 14:9)
Methods 3.5.2, 3.5.3 and 3.5.4
Rule 14.7.4 (pg 14:17)

Explanation

Section 6(e) of the Act requires Council to provide for the relationship of Maori with their lands, waters, sites, waahi tapu and other taonga. This policy provides for the relationship of Maori with their waahi tapu and waahi taoka. Processes will be developed to ensure that the cultural values of each site are protected in the appropriate way. Close consultation with runanga and iwi will be necessary to determine appropriate methods of protection. Some sites may hold varying degrees of importance to iwi or runanga.

3.4.3 Policy - Koiwi Tangata (Unidentified Human Skeletal remains)

Cross Reference

To adopt appropriate procedures for

Objectives 3.3.1 and 3.3.2

(a) notifying Kai Tahu ki Otago of koiwi tangata finds; and

Other Policies Policy 14.4.6 (pg 14:8)

(b) the appropriate management of koiwi tangata finds.

Method 3.5.3 Rule 14.7.4 (pg 14:17)

Explanation

Kai Tahu ki Otago koiwi tangata policy states a clear preference that wherever possible, koiwi tangata in situ should not be disturbed and that the integrity of the burial remain intact (The Foundation Principle of Koiwi Tangata Policy). Kai Tahu ki Otago are to be the first point of contact when any koiwi tangata remains are unearthed and other relevant statutory agencies are also to be contacted. It is culturally inappropriate for Kai Tahu ki Otago to be involved only after such remains have been removed from their burial site and/or have been subject to scientific investigation or storage for a period of time. The District Plan recognises the right of Kai Tahu ki Otago whanau, runanga, or kaitiaki to be involved in the management of unearthed koiwi tangata, including their removal (if required or deemed appropriate), reburial, or storage from the time that they are first discovered.

3.4.4 Policy - Wai (Water)

Cross Reference

To recognise and provide for the relationship Kai Tahu ki Otago have with the water resource through

Objectives 3.3.1, 3.3.3, 3.3.4 and 3.3.5

(a) consulting and working with Kai Tahu ki Otago and the Otago Regional Council on water quality issues that affect Kai Tahu ki Otago

Other Policies Policy 4.4.4 (pg

(b) promoting the avoidance, remedying or mitigation of significant adverse effects of activities undertaken within riparian margins and on the surface of water, and

4:11), 4.4.5 (pg 4:12), 5.4.1 (pg 5:5), 5.4.2 (pg 5:5), 5.4.7 (pg 5:7)

(c) ensuring the significance of water to Kai Tahu ki Otago spiritual beliefs, cultural traditions and practices are taken into account when considering resource consent applications that may have an effect on water quality.

Methods 3.5.3, 3.5.4 Rules 4.7.6.A(c) (pg 4:57), 4.7.6.I (pg 4:68), 5.7.2 (pg 5:15)

Explanation

Section 6(e) of the Act requires Council to provide for the relationship of Maori with their waters. All facets of water resource management are integral to the relationship iwi have with the water resource. While the Otago Regional Council is the principal authority having jurisdiction in respect of water quality issues, District Councils do have a role to play on this issue by virtue of being the primary authority having jurisdiction for addressing the effects of land use. The health of the waterways reflects directly the health of the surrounding

catchment. The degradation of the water resource is a great source of concern to Kai Tahu ki Otago. The many classifications of water known to Kai Tahu ki Otago require consideration when policy and resource consents are under consideration.

3.4.5 Policy - Mahika Kai

To recognise and provide for the importance of mahika kai to Kai Tahu ki Otago through;

- (a) consulting with Kai Tahu ki Otago on the location of mahika kai resources,**
- (b) maintaining and enhancing mahika kai resources by ensuring that significant adverse effects of land use activities on this resource are avoided, remedied or mitigated,**
- (c) maintaining and enhancing access to mahika kai resources where this is appropriate and practicable**

Cross Reference

Objectives 3.3.1, 3.3.3, 3.3.4 and 3.3.5
Other Policies
Policy 4.4.4 (pg 4:11), 4.4.5 (pg 4:12), 4.4.7 (pg 4:13), 5.4.1 (pg 5:5) 5.4.2 (pg 5:5) 5.4.7 (pg 5:7), 16.4.9 (pg 16:8), 16.4.10 (pg 16:9)
Methods 3.5.2-3.5.4, General Standard 16.7.13 (pg 16:17)
Rules 4.7.6A, I & K (pg 4:57, 4:68 & 4:71)

Explanation

The issue of mahika kai is linked with waahi taoka and water, and is also required to be recognised and provided for in terms of section 6(e) of the Act. This policy recognises the importance of mahika kai to runanga and hapu and provides for their involvement in the decision making process when mahika kai resources may be adversely affected by land use activities.

3.5 METHODS OF IMPLEMENTATION

3.5.1 Consultation

*Cross Reference
Policy 3.4.1*

- (i) The development of an active process of consultation with relevant Kai Tahu ki Otago runanga on resource consents, plan changes, and policy development involving the natural and physical resources of the Central Otago District.
- (ii) The utilisation of the Kai Tahu ki Otago - Natural Resource Management Plan (1995) as a basis for identifying issues of importance to Kai Tahu ki Otago for consultation purposes.
- (iii) The requirement of applicants for resource consents and plan changes to actively consult with Kai Tahu ki Otago Ltd.

3.5.2 Identification and Listing of Important Sites

*Cross Reference
Policies 3.4.2, 3.4.3,
3.4.5*

- (i) The identification and listing, in consultation with Kai Tahu ki Otago, of archaeological sites, waahi tapu and waahi taoka on the register of Heritage Items contained in this District Plan
- (ii) The management of the recording and dissemination of information in a manner that protects the cultural sensitivity of that information when implementing (i) above, as Manawhenua do not always wish public registration of certain sites.
- (iii) The assistance of Kai Tahu ki Otago in the development and implementation of strategies designed to encourage landowners to protect archaeological sites, waahi tapu and waahi taoka on their property

3.5.3 Rules

The development of rules to ensure that significant adverse effects on the following matters are avoided, remedied or mitigated:

- (a) Riparian margins and water bodies.
- (b) Mahika kai and access to mahika kai.
- (c) Archaeological sites, koiwi tangata, waahi tapu and waahi taoka.
- (d) Landscape values of significance to Kai Tahu ki Otago that are identified as an Area of Outstanding Landscape Value as shown on the Planning Maps.
- (e) Indigenous flora and fauna.

*Cross Reference
Policies 3.4.2 to 3.4.5*

*Rule 4.7.6A and I
(pg 4:57, 4:68)*

*Rule 4.7.6A and I and
Subdivision Rules*

Rule 14.7.4 (pg 14:17)

Rule 4.7.6L (pg 4:74)

Rule 4.7.6K (pg 4:71)

3.5.4 Reappraisal of Plan Provisions upon Settlement of Ngai Tahu Claim

Liaison with Kai Tahu ki Otago on the appropriateness of the plan in respect of any land and/or resources that may be returned to Kai Tahu ki Otago as part of any settlement of the Ngai Tahu claim. Any plan changes or variations that may be considered appropriate and/or necessary would follow normal statutory procedures as set out in the First Schedule to the Act. Place names subject to the settlement have been recognised in this plan – see Clause 2.2.2 p2:2.

Cross References
All policies

3.6 PRINCIPAL REASONS FOR ADOPTING OBJECTIVES, POLICIES AND METHODS

The objectives, policies and methods in this section have been adopted to provide for the following sections of the Act:

Section 6(e) - requirement to recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga as a matter of national importance.

Section 7(a) - requirement to have particular regard to Kaitiakitanga.

Section 8 - to take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)

Section 74(2)(b)(ii) and (iii) - Council is to have regard to any planning document recognised by an iwi authority and any regulations in relation to the conservation or management of taiapure fisheries when preparing District Plans.

Section 93(1)(f) - Iwi authorities are to be notified by Council of resource consent applications.

First Schedule clause 3(1)(d) - Council are required to consult with iwi authorities or tribal runanga when preparing the District Plan.

More specific reasons for each issue follows.

3.6.1 Kaitiakitanga (Guardianship)

The consultation process and the protection of important sites such as waahi tapu gives recognition to the concept of Kaitiakitanga in the management of the District's natural and physical resources.

*Cross Reference
Objective 3.3.1
Policies 3.4.1-3.4.5
Methods 3.5.1 to
3.5.4*

3.6.2 Waahi Tapu (Sacred Places)

These provisions recognise the extreme importance of waahi tapu to Kai Tahu ki Otago. For this reason rules are considered necessary to ensure adverse effects on such sites are avoided, remedied or mitigated in a manner considered appropriate by the Kaitiaki runanga and consistent with sustainable management.

*Cross Reference
Objective 3.3.2
Policies 3.4.2, 3.4.3
Methods 3.5.2,
3.5.3*

3.6.3 Waahi Taoka (Treasured Resources)

While having different status to waahi tapu, nonetheless consultation with Kai Tahu ki Otago is required before any action is taken involving such sites. Waahi taoka are a range of resources and places that are important to iwi and runanga. In some contexts waahi taoka can be similar to waahi tapu for the purpose of resource management, and accordingly it is appropriate that these sites be considered when assessing applications for resource consents and plan changes.

*Cross Reference
Objective 3.3.3
Policies 3.4.2, 3.4.4
and 3.4.5
Methods 3.5.2,
3.5.3*

3.6.4 Wai (Water)

While the Otago Regional Council has primary responsibility for water quality, Council does have a role to play in terms of the effects of land use activities within riparian margins and on the water surface and any resultant effects on water. While the rules developed for riparian management and water surface activities are not specific to Kai Tahu ki Otago's values, Kai Tahu ki Otago's relationship with water was recognised and provided for in the development of these rules.

Cross Reference

*Objective 3.3.4
Policies 3.4.4 and
3.4.5
Methods 3.5.2,
3.5.3*

3.6.5 Mahika Kai (Places where Food is Produced or Procured)

Mahika kai are waahi taoka (treasured resources), and are a significant element of the Otago element of the Kai Tahu Treaty Claim. Because of this, the esplanade provisions of the Plan recognise the existence of these resources as a valid reason for the imposition of esplanade strips or reserves. In terms of maintaining the resource itself, the general controls on land use activities are considered sufficient unless consultation identifies specific examples where greater protection may be required.

Cross Reference

*Objective 3.3.5
Policies 3.4.4 and
3.4.5
Methods 3.5.2-3.5.4*

3.7 ENVIRONMENTAL RESULTS ANTICIPATED

- 3.7.1** Full involvement of Kai Tahu ki Otago in the decision making process in respect of natural and physical resources of importance to them.
- 3.7.2** The management of Central Otago's natural and physical resources in a manner that recognises and provides for the relationship of Kai Tahu ki Otago and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and waahi taoka.
- 3.7.3** The management of Central Otago's natural and physical resources in a manner that takes into account the Treaty of Waitangi (Te Titiri o Waitangi)
- 3.7.4** Waahi tapu sites and koiwi tangata managed in a manner that is culturally acceptable to Kai Tahu ki Otago.

3.8 IWI POINT OF CONTACT & RUNANGA

The first point of contact for persons needing to consult with iwi is the:

Kai Tahu ki Otago Limited
Level 4
258 Stuart Street
PO Box 446
DUNEDIN
Phone (03) 4770071 Fax (03) 4770072
email : ktko@ngaitahu.iwi.nz (Kai Tahu)

The purpose of the Kai Tahu ki Otago's natural resource management office is to facilitate consultation and the provision of information in the resource consent process. In the context of the Central Otago District this office will facilitate consultation with the following runanga:

(i) Te Runanga Arowhenua

Te Runanga Arowhenua - share an interest in Lakes Hawea and Wanaka with southern runanga, traditional access through Lindis Pass.

(ii) Te Runanga Waihao

Te Runanga Waihao – share an interest in Lakes Hawea and Wanaka with southern runanga, traditional access through Lindis Pass.

(iii) Te Runanga o Moeraki

Te Runanga o Moeraki - Centres on Moeraki and extends from Waitaikaki to Waihemo (Shag River) and inland to the main divide

(iv) Kati Huirapa Runanga Ki Puketeraki

Kati Huirapa Runanga Ki Puketeraki - Centres on Karitane and extends from Waihemo (Shag River) to Purehurehu (Heywards Point) and extends inland to the main divide, sharing an interest in the lakes and mountains to Whakatipu Waitai (Lake McKerrow) with runanga to the south.

(v) Te Runanga Otakou

Te Runanga Otakou - Centres on Otakou and extends from Heyward Point to the Clutha River and inland, sharing an interest in the lakes and mountains to the west coast with runanga to the north and to the south.

(vi) Moturata Taieri Whanau

Moturata Taieri Whanau - affiliated to Te Runanga Otakou, located at Taieri Mouth, interest in the catchment area of the Taieri River.

(vii) Te Runaka Hukanui

Te Runaka Hukanui - Centres on the Hokonui region and extends from Mataau (Clutha River) to the south of Waikawa (Mataura River). Also has a shared interest in the lakes and mountains between Lake McKerrow and offshore from Martins Bay south with other Murihiku (Southland) runanga and those located from the Shag River southwards.

(viii) Te Runaka Oraka

Te Runaka Oraka - the takiwa centres on Riverton, and extends to an interest in the Lakes area.