



TE TAU IHU

STATUTORY ACKNOWLEDGEMENTS

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Coverpiece by Brian Fintoff, Nelson

The coverpiece represents Te Taihu o te Waka and was created within an overlay of a map of the area. The mythology tells that the South Island was a waka of the gods wrecked on an undersea ridge which along with its crew was turned to stone when their invocation was incorrectly recited. The carved prow or tauihu fell and became shattered creating the fiords and islands. These are depicted in the design's spiral. The dolphins represent Onetahua, Farewell Spit which like them partially disappears below the waves. This is set against a scene of a new days dawn sky to represent the significance of the document beneath this cover. Acknowledging the contribution from and importance to iwi, the design is crested with a kowhaiwhai given by them to be used by the Council.



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5.0 Interpretation

1.0 Te Tau Ihu Statutory Acknowledgements

Statutory Acknowledgements of the Resource Management Plans of Marlborough District Council, Nelson City Council and Tasman District Council.

This document is to be read as an attachment to the resource management plans listed in the table below:

Te Tau Ihu Resource Management Plans

Marlborough District Council	Marlborough Regional Policy Statement
	Marlborough Sounds Resource Management Plan
	Wairau/Awatere Resource Management Plan
Nelson City Council	Nelson Regional Policy Statement
	Nelson Air Quality Plan
	Nelson Resource Management Plan
Tasman District Council	Tasman Regional Policy Statement
	Tasman Resource Management Plan

The attachment of this information is for the purpose of public information and the information is not part of the Council's statutory RMA plans.

This information is not subject to the provisions of Schedule 1 to the Resource Management Act 1991. (Unless adopted, the statutory acknowledgement information cannot be submitted on).

2.0 Introduction

2.1 What are Statutory Acknowledgements?

A Statutory Acknowledgement is a type of cultural redress frequently included in Treaty settlements between the Crown and a Maori claimant group. Statutory Acknowledgements are usually provided over Crown-owned portions of land or geographic features (such as lakes, rivers, wetlands, mountains or coastal marine areas). With respect to bodies of water such as lakes, rivers, and wetlands, the Statutory Acknowledgement excludes any part of the bed not owned or controlled by the Crown.

A Statutory Acknowledgement recognises the particular cultural, spiritual, historical and traditional association of an iwi with the identified site/area. This type of redress enhances the ability of the iwi to participate in specified Resource Management Act 1991 processes.

When a claimant group and the Crown reach agreement on a final settlement offer they enter into a Deed of Settlement setting out the terms of that settlement. Legislation is required to give effect to some elements of a Treaty settlement including Statutory Acknowledgements.

A Statutory Acknowledgement involves:

- The settling iwi provide a statement of their association with the site/area of significance.
- This statement is recorded in the Deed of Settlement.
- The identification and description of the area over which the redress will apply. This is referred to in the legislation as the 'statutory area'.
- The Crown then acknowledges the statement from the iwi in statute (the settlement legislation).

2.2 Functions of a Statutory Acknowledgement

The functions of a Statutory Acknowledgement are—

- (a) to require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the Statutory Acknowledgement; and
- (b) to require relevant consent authorities to provide summaries of resource consent applications, or copies of notices of resource consent applications, to the relevant trustees; and
- (c) to enable the relevant trustees and members of the relevant iwi to cite the Statutory Acknowledgement as evidence of the iwi's association with the 'statutory area'.

2.3 Relevant consent authorities to have regard to Statutory Acknowledgement

On and from the effective date, a relevant consent authority must have regard to the Statutory Acknowledgement relating to the 'statutory area' in deciding, under section 95E of the Resource Management Act 1991, whether the relevant trustees are affected persons in relation to an activity within, adjacent to, or directly affecting the 'statutory area' and for which an application for a resource consent has been made. This does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

2.4 Notification of Resource Consent Applications

Consent authorities, the Environment Court, and the Historic Places Trust are required to have regard to a Statutory Acknowledgement when determining whether the relevant iwi may be adversely affected by the granting of a resource consent for activities within, adjacent to or impacting directly on the 'statutory area'.

2.5 Provision of summaries or notices of certain applications to relevant trustees

Each relevant consent authority must, for a period of 20 years starting on the effective date, provide the following to the relevant trustees for each resource consent application for an activity within, adjacent to, or directly affecting the 'statutory area':

- (a) if the application is received by the consent authority, a summary of the application; or
- (b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.

The information provided in a summary of an application must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991, or as may be agreed between the relevant trustees and the relevant consent authority.

A summary of an application must be provided:

- (a) as soon as is reasonably practicable after the consent authority receives the application; but
- (b) before the consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.

A copy of a notice of an application must be provided no later than 10 working days after the day on which the consent authority receives the notice.

This does not affect a relevant consent authority's obligation,—

- (a) under section 95 of the Resource Management Act 1991, to decide whether to notify an application, and to notify the application if it decides to do so; or
- (b) under section 95E of that Act, to decide whether the relevant trustees are affected persons in relation to an activity.

2.6 Use of Statutory Acknowledgement

The relevant trustees and any member of the relevant iwi may, as evidence of the iwi's association with the 'statutory area', cite the Statutory Acknowledgement that relates to that area in submissions to, and in proceedings before, a relevant consent authority, the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991, the Environment Court, or the Historic Places Trust concerning activities within, adjacent to, or directly affecting the 'statutory area'.

The content of a statement of association or statement of coastal values is not, by virtue of the Statutory Acknowledgement, binding as fact on—

- (a) relevant consent authorities;
- (b) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991;
- (c) the Environment Court;
- (d) the Historic Places Trust;
- (e) parties to proceedings before those bodies;
- (f) any other person who is entitled to participate in those proceedings.

However, the decision maker may take the Statutory Acknowledgement into account.

To avoid doubt,—

- (a) neither the relevant trustees nor members of a relevant iwi are precluded from stating that the iwi has an association with the 'statutory area' that is not described in the Statutory Acknowledgement; and
- (b) the content and existence of the Statutory Acknowledgement do not limit any statement made.

2.7 Relevant trustees may waive rights

The relevant trustees may waive the right to be provided with summaries, and copies of notices, of resource consent applications in relation to the 'statutory area'.

The relevant trustees may waive the right to have a relevant consent authority, the Environment Court, or the Historic Places Trust have regard to the Statutory Acknowledgement in relation to the coastal 'statutory area'.

Rights must be waived by written notice to the relevant consent authority, the Environment Court, or the Historic Places Trust stating—

- (a) the scope of the waiver; and
- (b) the period for which it applies.

2.8 Application to river or stream

If any part of the Statutory Acknowledgement applies to a river or stream (including a tributary), that part of the acknowledgement—

- (a) applies only to—
 - (i) the continuously or intermittently flowing body of fresh water, including a modified watercourse, that comprises the river or stream; and
 - (ii) the bed of the river or stream, meaning the land that the waters of the river or stream cover at its fullest flow without flowing over its banks; but
- (b) does not apply to—
 - (i) a part of the bed of the river or stream that is not owned by the Crown; or
 - (ii) an artificial watercourse.

2.9 Submissions

In submissions to and proceedings before a consent authority, the Environment Court or the Historic Places Trust, the relevant iwi governance entity - and any member of that iwi - may cite a Statutory Acknowledgement as evidence of their association with a 'statutory area' where those proceedings concern activities that are within, adjacent to or impacting directly on that 'statutory area'.

2.10 Statutory Plans

Information recording Statutory Acknowledgements for Statutory Areas covered wholly or partly by the plan must be attached to regional policy statements, regional plans and district plans.

Statutory plans are required to specify that information provided in relation to Statutory Acknowledgements is for the purposes of public information only and does not form part of the plan and is not subject to the provisions of Schedule 1 of the RMA.

3.0 Statements of Associations

3.1 NGĀTI APA KI TE RĀ TŌ

The settling group's statements of association are set out below. These are statements of the settling group's particular cultural, spiritual, historical, and traditional association with identified areas.

LAKE ROTOITI AND LAKE ROTOROA, NELSON LAKES NATIONAL PARK

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Lake Rotoiti ('Small Waters') and Lake Rotoroa ('Large Waters') symbolise for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Ngāti Apa trace their connections to the lakes from their ancestor Kupe. According to Ngāti Apa tradition Lakes Rotoiti and Rotoroa are the eye-sockets of the great wheke (octopus) Maturangi. In the ancestral homeland the wheke was in the habit of interfering with fishing expeditions undertaken by Kupe's people, and by some accounts had been responsible for the death of Kupe's relatives.

Kupe set out in his waka Matahourua to destroy the wheke, and pursued it all the way to Aotearoa, where he killed it at the entrance to Tory Channel with a fierce downward blow of his spear or paddle (paoa) and took out its eyes. Arapaoa Island takes its name from this incident, and Te Taonui (Cape Jackson) represents Kupe's weapon. At certain times of the year red water flows through Tory Channel. According to tradition this represents the blood of the wheke. The eyes of the wheke are Nga-Whatu-kai-ponu (the Brothers Islands).

The lakes are the source of five important waterways: the Kawatiri, Motueka, Motupiko, Waiau-toa and Awatere rivers. The resources of the lakes and environs were used by Ngāti Tumatakokiri tupuna, and later by Ngāti Apa when they established themselves in Te Tau Ihu.

The lakes also formed the central terminus or hub of a series of well-known and well-used tracks ('the footprints of the tupuna') linking Kurahaupō communities in the Wairau, Waiau-toa (Clarence River), Kaituna, Whakatu, Tasman Bay, Mohua (Golden Bay) and the Kawatiri district.

While the lakes formed a geographical link with the wider Te Tau Ihu district, shared whakapapa within Kurahaupō iwi guaranteed the maintenance of wider Kurahaupō rights and access.

The lakes area was a rich source of mahinga kai, including birds (kiwi, South Island kokako, piopio and bush wren and blue ducks), kiore, eels, inanga, fern root and the root of the ti tree, and berries of the miro, tawa, kahikatea and totara. A shrub called neinei is only found in the lakes area. This was (and remains) highly valued by Ngāti Apa and was used to make korowai.

The region was used as a refuge for Ngāti Apa after the northern invasions, and formed a secure base for warriors who continued to defend their rohe, particularly in the Whakatu area a short distance from the lakes along a well known trail. Extensive and well-established fern gardens on the north facing slopes above Lake Rotoroa were cleared by burning and planted by Ngāti Apa people after the invasions. The gardens were described by European visitors to the region in the 1840s, and are still visible today. Ngāti Apa also constructed huts of unique design here, both for seasonal and more permanent shelter.

A Ngāti Apa pepeha relating to the lakes illustrates their connection with the area and with Kehu:

*Ko Kehu te maunga
ko Kawatiri te awa
ko Rotoroa me Rotoiti nga roto
ko Ngāti Apa ki te Rā Tō te iwi
ko Kehu te tangata.*

TE OPE-A-KUPE (TE ANAMĀHANGA / PORT GORE)

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Te Ope-a-Kupe symbolises for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Te Anamāhanga ('The Twin Bays') was one of the two tentacles of the Wheke Mutarangi, the great octopus killed by Kupe. The other was Te Anatohia (East Bay).² Te Anamāhanga lies in the shadow of two significant maunga, which were also used as navigation aids. They are Puhikereru, named after a Kurahaupō tupuna, and Parororangi, ('Stormy Sky') who was named after a place in Hawaiki. Parororangi was (and is) an important weather indicator.

Te Ope-a-Kupe was and is a tauranga waka (landing place) used by generations of Ngāti Apa. Kupe landed here in his waka, Te Matahourua. Indentations on rocks were formed by Kupe's footprints and he named the place Te Ope-a-Kupe ('The Footprints of Kupe'). Other Ngāti Apa migrations led by tupuna such as Te Kahawai, Te Ahuru and Kotuku all used Te Ope-a-Kupe and resided in Te Anamāhanga. Ngāti Apa have been kaitiaki of this very tapu place from that time until the present day. Karaka trees at Te Anamāhanga are known to Ngāti Apa as Te Karaka o Kupe, because the famous navigator is believed to have introduced them. Because of the associations with Kupe this iconic area remains central to the identity of Ngāti Apa.

Te Anamāhanga was one of the first places in Te Tau Ihu occupied by Ngāti Apa, and they have lived there continuously since the fourteenth century. It contains pā sites, cultivations, kainga and urupā. The wāhi tapu and other spiritual sites are still important to Ngāti Apa today.

MT FURNEAUX (PUHIKERERU)

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Puhikereru is a sacred maunga for Ngāti Apa people, a symbol of the intense nature of their relationship to their environment, the mauri or life force that is contained in all parts of the natural environment and that binds the spiritual and physical world.

Puhikereru overlooks Te Anamāhanga (Port Gore). Its name ('plume of the pigeon') evokes the kereru that were found here, the appearance of the clouds as they come over the maunga, and also recalls a tupuna particularly associated with this place.

The maunga is also of great significance to Ngāti Apa because of its association with Kupe. When Kupe came to Aotearoa he brought two birds with him named Rupe and Kawau-a-toru. The task of these birds was, among other things, to seek out the fruits of the forest and determine currents. When Kupe settled at Rimurapa (Sinclair Head, on the northern shores of Cook Strait or Raukawakawa Moana) his birds flew to Te Wai Pounamu and alighted on Puhikereru. Rupe joined the local pigeons in feasting on the abundant forest food of the maunga and its environs, and never returned to Kupe.

² Use of the prefix „Ana“ is typical of Kurahaupō nomenclature and is common, particularly in the Sounds/Te Hoiere area.

Ngāti Apa tupuna had considerable knowledge of the best places to gather kai, and tikanga for the proper and sustainable utilisation of resources. Puhikereru was also an important mahinga kai for Ngāti Apa residing at Anamāhanga and elsewhere. It was a place where kereru could be found in abundance, feeding on karaka, miro and other berries.

All these values remain important to Ngāti Apa today.

KOHI TE WAI (BOULDER BANK SCENIC RESERVE)

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Kohi te Wai symbolises for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Kohi te Wai was a Ngāti Apa pā (called 'Skoi-Tehai' by Dumont D'Urville when he observed it in 1827), kainga, cultivation area, urupā and important fishing station located near Whakatu (Nelson) on the landward end of Te Taero a Kereopa (The Boulder Bank).

Kohi te Wai is associated with Kupe. Two of his crew wished to stay in Te Waipounamu, and accompanied by two women, stole a canoe and set off. Kupe pursued them, but they recited karakia which caused the rocks which now form Kohi te Wai to fall from the cliffs at what is now known as Glenduan. This created a barrier and allowed them to escape Kupe's wrath.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Apa today.

Ngāti Apa inhabitants of Kohi te Wai would observe a nearby maunga (Hororoiangi) to assess pending sea conditions. When bad weather threatened, the peak became enveloped in cloud and sea travel was suspended. Later Kohi te Wai was the site of a battle and later abandoned. The ruins of the pā were observed by James Mackay in 1845.

All these values remain important to Ngāti Apa today.

KAITERITERI SCENIC RESERVE

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Kaiteriteri symbolises for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Kaiteriteri lies at the centre of what was for several generations a large and intensive Ngāti Apa occupation and cultivation complex. This complex occupied a 10km stretch of coastline, including the current Kaiteriteri scenic reserve. It included up to eight pā, as well as associated kainga, urupā, cultivations, mahinga kai areas and fishing stations.

Some of the more notable Ngāti Apa pā at Kaiteriteri were Kaka Island/Point, Puketawai (located on Anawera Point just south of Kaiteriteri Beach on the headland separating Tapu Bay and Stephens Bay) and Mangatawai. At Mangatawai, Ngāti Apa tupuna Te Rangihiroa and Koroneho Titi were captured after a battle with northern iwi. Komakorau, the son of Te Rato was killed by a northern taua at Puketawai. Te Rato was one of the Ngāti Apa rangatira who met Captain Cook in the Queen Charlotte Sound.

The cliffs at Ana-waka-u contained burial caves, and a stream called Wai atau, running beside the cliffs, was a tauranga waka for Ngāti Apa. A Ngāti Apa urupā is located on the small islet at the northern end of the main Kaiteriteri beach.

Ngāti Apa tupuna had considerable knowledge of the best places at Kaiteriteri to gather kai and other taonga, as well as ways to use the resources of the moana, and tikanga for the proper and sustainable utilisation of resources. For Ngāti Apa, Kaiteriteri was and remains an important fishing area (mahinga mataitai).

All these values remain important to Ngāti Apa today.

TARAKAIPA ISLAND

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Tarakaipa symbolises for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Tarakaipa is one of the largest islands in Tennyson Inlet. It was named after the Ngāti Apa tupuna Tarakaipa, a great-grandson of Tamahau and son of Rawaru. Tarakaipa was an important rangatira who was among the leaders of an early migration to Te Tau Ihu. He arrived in Te Tau Ihu on the sacred waka Te Awatea, built from a hull of the Kurahaupō waka. Tarakaipa is also the name of a hapū of Ngāti Apa.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and tikanga for the proper and sustainable utilisation of resources. Tarakaipa was an important fishing area (mahinga mataitai) for Ngāti Apa, providing access to important moki and elephant fish breeding grounds.

The island contained a pā and kainga/fishing station complex associated with these activities. It still contains a number of urupā and other spiritual sites which are connected to Ngāti Apa people.

All these values are still important to Ngāti Apa today.

FAREWELL SPIT

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Te One Tahua symbolises for Ngāti Apa people the intense nature of their relationship to their environment, the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Te One Tahua (the Sandy Bank) was the name given to this area by Ngāti Apa tupuna. Ngāti Apa have an unbroken historical, traditional and spiritual association with Te One Tahua stretching back several hundred years.

Ngāti Apa occupied the coastline and inland area south of Te One Tahua for centuries. Ngāti Apa believe that the spirits of their deceased ancestors travelled from the mountains up the coastline to Te One Tahua on their journey to Hawaiki. Due to the spiritual nature and significance of Te One Tahua to Ngāti Apa, specific tikanga and kawa were observed to enable safe travel or resource collection.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana, and tikanga for the proper and sustainable utilisation of resources. Te One Tahua was an important fishing area (mahinga mataitai), giving access to tuatua and cockles. Occupation areas and tauranga waka were set up and maintained around the landward end of Te One Tahua.

The descendants of the original Ngāti Apa occupiers of the land still possess strong spiritual links with the area and continue to regard the coastal waters of Te Tai Tapu and Golden Bay as one of their most important kai moana and resource areas.

THE BROTHERS

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The Brothers Islands are a symbol for Ngāti Apa people of the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

The Brothers are known to Ngāti Apa as Nga Whatu-kai-pono ('The Eyes That Stand as Witness to the Deeds of Kupe'). For Ngāti Apa the islands have always been a tapu place. They are the eyeballs of Muturangi, the wheke (octopus) slain by Kupe, which he cast into the ocean after killing it. The eye sockets of the wheke are Lake Rotoiti and Lake Rototora.

The tapu associated with the islands required travellers to recite karakia when crossing Raukawakawa Moana (Cook Strait), and only the descendants of Kupe, persons of high mana or tohunga could look at the islands. If they were gazed upon by anyone else a misfortune would occur. In order to avoid mishap the eyes of travellers of lesser mana were bound with kawakawa leaves. This is the source of the name Raukawakawa Moana.

BIG RIVER SITE (TE TAI TAPU), WESTHAVEN (TE TAI TAPU) MARINE RESERVE AND WESTHAVEN (WHANGANUI INLET) WILDLIFE MANAGEMENT RESERVE

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. Te Tai Tapu ('The Sacred Tides') symbolises for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Te Tai Tapu was the name given to this area by Ngāti Apa tupuna. Ngāti Apa have an unbroken historical, traditional and spiritual association with Te Tai Tapu stretching back several hundred years. For Ngāti Apa this area forms an interrelated iconic site which embodies their fundamental associations with Te Tai Tapu in both a physical and spiritual sense. For centuries Ngāti Apa have been born and raised at Te Tai Tapu. They have lived, hunted, fished and gathered the natural resources of the region, trod the tracks, built pā and kainga, received tribal lore and traditions handed down by their elders, and in turn have passed on to their children the mauri of the whenua, the moana and the awa. They have buried their dead, composed waiata and pepeha about the area, and named the landscape. Their links with what is now known as the Heaphy are particularly strong, and are associated with their tupuna Kehu.

Ngāti Apa intermarried with the people they found in western Te Tau Ihu (Ngāti Tumatakokiri) and continue to embody the traditions of their Tumatakokiri tupuna.

Occupation areas were set up and maintained by Ngāti Apa around important mahinga kai areas of Te Tai Tapu, such as the estuarine areas of Paturau, Whanganui and along the coastline. Pahi (seasonal and temporary camps) were also set up in inland areas for hunting, gardening and food gathering.

Pā sites, kainga, urupā and cultivation areas included Te Awaturoto and Taurangahioi at Whanganui Inlet. The renowned Ngāti Apa tupuna Te Kotuku was killed at Te Awaturoto, and his korowai named Te Rarawa was taken. The Tupuna Te Whio was also killed at Whanganui Inlet. The tupuna Paihora was killed at Taurangahioi. Other Ngāti Apa chiefs who resided in the area were Matiaha Tumaunga, Aperahama Matimati, Heni Tumanga, Meihana Kereopa and his mother Kerenapu, and Wirihana Maui. Two pā (first occupied by Ngāti Tumatakokiri) were located at Puponga Point.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and tikanga for the proper and sustainable utilisation of resources. This area was an important shark fishery and a source of quartzite used for the manufacture of tools. A major iron ore deposit at Parapara provided red ochre (kokowai) for local use and trade. Clay containing the

necessary silicates was dried and ground, then mixed with fish or whale oil or a substance obtained from pitoko seeds to create ochre of high quality. Ochre was used as personal decoration and to decorate and protect waka and carvings. Nearby Parapara Inlet contained a pā, kainga and fishing station. Parapara was also home to the celebrated taniwha Kai Whakaruaki, who was ultimately destroyed by Ngāti Apa warriors assisted by other southern iwi.

Other pā sites were Puramahoi, Taupo Point and Pungarau-Whiti. Patuarau, at the mouth of the river of the same name, was another kainga, cultivation site and fishing station. Another pā site was located at Toropuhi, south of Big Bay. Weka was the chief of this place at the time of the northern invasions.

Ngāti Apa people continued to occupy Te Tai Tapu until title was determined by 1883. Ngāti Apa rangatira Meihana Kereopa stated that his ancestors had lived at Te Tai Tapu. He claimed 'through ancestry and claimed the whole'. Ngāti Apa people continued to harvest food and other resources from Te Tai Tapu.

The descendants of the original Ngāti Apa occupiers of the land still possess strong spiritual links with the area and continue to regard the coastal waters of Te Tai Patu and Golden Bay as one of their most important kai moana and resource areas.

Ngāti Apa believe that the spirits of their deceased ancestors travel along the coastline and mountains of Te Tai Tapu to Te One Tuhua (Farewell Spit) on their journey to Hawaiki.

WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The Waimea River is a symbol for Ngāti Apa people of the intense nature of their relationship to their environment, the mauri or life force that is contained in all parts of the natural environment and that binds the spiritual and physical world.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, and ways in which to use the resources of the awa and tikanga in a proper and sustainable way. Ngāti Apa valued Te Waimea as an important source of mahinga kai. Its pure water was abundant in fish such as mako and patiki in the estuarine waters at the mouth of the river, as well as kokopu, inanga, kahawai, kekewai and koura, and a rich source of birds such as kaka, kereru and koko (bellbird). The river environs were also a good source of flax, and clay used in the process of drying the flax came from the river near the inland foothills of the ranges.

The Waimea River also formed a water source for the renowned Waimea gardens, located at the mouth of the Waimea River adjacent to a pā and kainga complex. Smaller 'satellite' pā were located elsewhere on the banks of the river and at the junction of the Wairoa and Wai-iti rivers. This was a site of great significance to Ngāti Apa and the other Kurahaupō iwi. Around 1,000 acres of cultivation located near the river mouth represent generations of sustained effort by the tupuna. The cultivation land was built up with ash (to provide potash and lime), gravel and fine sand and silt to raise soil temperatures. This is sometimes referred to as "Maori soil". It was highly suitable for kumara production. The modified soil remains darker and more productive than surrounding soil to this day. Huge pits nearby reveal the source of gravel. The extent of these gardens and the effort involved in creating them indicates that the area was once occupied by a substantial population.

Early chiefs of this place were Te Hapuku and Te Pipiha. The latter was killed here during the northern invasions. Other tupuna associated with Waimea were Titiko and Whakatapihi. After the northern invasions many tupuna from the pā moved to another pā in what later became known as Budge's Bush, in the Wairoa River Valley on the north slope of Mount Heslington.

Ngāti Apa were among those who continued to cultivate and occupy the land until at least the mid-1840s, when produce grown in the extensive gardens was traded with the Nelson settlers at a market in the town at Matangi Awhio. Waimea was a residence of the tupuna Meihana Kereopa at this time.

ANATORI RIVER AND ITS TRIBUTARIES

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The Anatori River was named by Ngāti Apa tupuna and is a symbol for Ngāti Apa people of the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

The Anatori River trail linked with other major routes (including what is now known as the Heaphy Track) and the Aorere River. A series of kainga and cultivations were to be found along its lower reaches, including Te Awaturoto and Taurangahioi at Whanganui Inlet.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and tikanga in a proper and sustainable way. Ngāti Apa valued Te Anatori as an important source of mahinga kai. Its pure water was abundant in fish such as kokopu, inanga, kahawai, kekewai and koura, and birds such as kereru, torea, koko (tui), korimako (bellbird) and torea pono.

MOTUPIKO RIVER AND ITS TRIBUTARIES

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The Motupiko River was named by Ngāti Apa tupuna and is a symbol for Ngāti Apa people of the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

An ancient trail follows the course of the Motupiko and Motueka Rivers from Mangatawhai, or 'The Place of Many Trails' (Tophouse, near the Nelson Lakes). This formed the main track linking Golden Bay and Tasman Bay with the Wairau and Kawatiri districts.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and tikanga in a proper and sustainable way. Ngāti Apa valued Te Motupiko as an important source of mahinga kai. Its pure water was abundant in fish such as upokorokoro (grayling or native trout), as well as inanga, kokopu and eels; and birds such as kereru and koko (tui). Some of these species are now virtually extinct as a result of the effects of settlement, river diversion and pollution.

A series of Ngāti Apa pā, kainga, mahinga kai (especially birding areas) and cultivations are therefore associated with the Motupiko River and its environs. Many artefacts have been found where the Motupiko converges with the Motueka River.

BULLER (KAWATIRI) RIVER AND ITS TRIBUTARIES (NORTHERN PORTION)

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The Kawatiri is a symbol for Ngāti Apa people of the intense nature of their relationship to their environment, the mauri or life force that is contained in all parts of the natural environment and that binds the spiritual and physical world. The Kawatiri River and its associated settlement sites are of inestimable importance to Ngāti Apa in a physical and spiritual sense.

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and tikanga in a proper and sustainable way. Ngāti Apa valued the Kawatiri as an important source of mahinga kai.

Its pure water was abundant in fish such as kokopu, eels, inanga, kahawai, kekewai and koura and was a rich source of birds such as kaka, kereru, kakapo, kiwi, kakapo and weka.

The Kawatiri River was part of a complex series of pathways and trails. A number of Ngāti Apa pā, cultivations, mahinga kai, and urupā were located on the river. The tupuna Takapau and Tamahau were born and died here. Takapau was kaitiaki of the gardens at Kawatiri, as stated: 'nona i whakamara nga mahinga kai o te hapū whanau o Ngāti Apa'. Pou-o-te-Rangi and Tureia, descendants of Takapau, lived and died at Kawatiri. Kawatiri place was also a residence of the tupuna Te Rato (also known as Te Kotuku - the White Heron), Te Whare Kiore (who was killed here during the northern invasions), Mahuika, and the high-born woman Mata Nohinohi. Mata Nohinohi was the mother of Kehu, the famous Ngāti Apa / Tumatakokiri guide and kaitiaki of the inland trails and Mahuika. The tupuna Puaha Te Rangi, a participant in the 1860 Arahura purchase, was another rangatira associated with Kawatiri. The tupuna Kuneoterangi is buried there.

A kainga on the river was re-occupied by Ngāti Apa after peace was established in the mid-1840s. Its leader was Mahuika, half brother of Kehu and son of Mata Nohinohi. Ngāti Apa were engaged at that time in trade with sealers who still frequented the coast.

TĀKAKA RIVER AND ITS TRIBUTARIES

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The Tākaka River was named by Ngāti Apa tupuna and is a symbol for Ngāti Apa people of the intense nature of their relationship to their environment, the mauri or life force that is contained in all parts of the natural environment and that binds the spiritual and physical world.

An ancient summer trail follows the course of the Tākaka River from the river mouth to Cobb Valley to the Wangapeka track. This linked the southern end of Golden Bay with West Coast and Kawatiri districts. The Cobb Valley limestone caves were used by Ngāti Apa tupuna as urupā and remain tapu today.

Ngāti Apa lived in a series of ka and kainga along the Tākaka. The tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and tikanga in a proper and sustainable way. Ngāti Apa valued the Tākaka as an important source of mahinga kai. Its pure water was once abundant in fish such as upokorokoro (grayling or native trout), as well as inanga, kokopu and eels; and birds such as kereru, kiwi, kakapo, weka, korimako (bellbird) and koko (tui). There were also extensive Ngāti Apa cultivations associated with the river.

A series of Ngāti Apa pā, kainga and cultivations are therefore associated with the Tākaka River and its environs.

ALPINE TARNs, NELSON LAKES NATIONAL PARK

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The alpine tarns and lakes located within the Nelson Lakes National Park symbolise for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

The tarns and lakes were discovered and named by Ngāti Apa tupuna. They reflect the importance and purity of water as a taonga that helps link past, present and future generations; in doing so they provide a path to the hereafter. For Ngāti Apa these tarns and lakes are also markers on a series of interwoven trails discovered and used by Ngāti Apa over many centuries as they travelled from one part of their rohe to another. Ngāti Apa tupuna were steeped in knowledge of whakapapa, traditional trails and

taonga, and placed great importance on the tapu nature of these tarns and lakes and their role in signifying, asserting and sustaining Ngāti Apa identity.

The four small tarns of Paratītahi and the larger tarn Paraumu were important means of demonstrating identity, authority and mana within Ngāti Apa communities and contributing to social organisation and stability within the iwi. Young ariki were traditionally taken to these tarns in summer months, where they would be ritually cleansed in the waters before being presented to their people.

For Ngāti Apa, traditions and stories such as these reinforce tribal identity and solidarity as well as denoting the continuity that exists across generations of Ngāti Apa. These traditions record places and events that have shaped Ngāti Apa as an iwi over many generations.

Rotomairewhenua / Blue Lake

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The alpine tarns and lakes located within the Nelson Lakes National Park symbolise for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. The tarns and lakes were discovered and named by Ngāti Apa tupuna. They reflect the importance and purity of water as a taonga that helps link past, present and future generations; in doing so they provide a path to the hereafter. For Ngāti Apa these tarns and lakes are also markers on a series of interwoven trails discovered and used by Ngāti Apa over many centuries as they travelled from one part of their rohe to another. Ngāti Apa tupuna were steeped in knowledge of whakapapa, traditional trails and taonga, and placed great importance on the tapu nature of these tarns and lakes and their role in signifying, asserting and sustaining Ngāti Apa identity.

Rotomairewhenua or 'the lake of peaceful lands' was traditionally where hauhanga (bone cleansing) ceremonies were carried by Ngāti Apa for the bones of deceased males. Once washed, the cleansed bones were deposited in the Sabine Valley (Te Kai ki o Maruia). Rotomairewhenua is fed by an underground river from Rotopōhueroa, illustrating for Ngāti Apa the interconnectedness of the natural world. In Ngāti Apa tradition, once the bones had been washed, the spirits were released and they would journey from Rotomairewhenua along the West Coast and Te Tai Tapu (the sacred pathway) to Te One Tahua (Farewell Spit), Te Reinga and ultimately Hawaiki.

For Ngāti Apa, traditions and stories such as these reinforce tribal identity and solidarity as well as denoting the continuity that exists across generations of Ngāti Apa. These traditions record places and events that have shaped Ngāti Apa as an iwi over many generations.

Rotomaninitua / Lake Angelus

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The alpine tarns and lakes located within the Nelson Lakes National Park symbolise for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

The tarns and lakes were discovered and named by Ngāti Apa tupuna. They reflect the importance and purity of water as a taonga that helps link past, present and future generations; in doing so they provide a path to the hereafter. For Ngāti Apa these tarns and lakes are also markers on a series of interwoven trails discovered and used by Ngāti Apa over many centuries as they travelled from one part of their rohe to another. Ngāti Apa tupuna were steeped in knowledge of whakapapa, traditional trails and taonga, and placed great importance on the tapu nature of these tarns and lakes and their role in signifying, asserting and sustaining Ngāti Apa identity.

The maunga Manininaro (Angelus Peak) and Lake Angelus (Rotomaninitua) are markers and resting places on the pathway of deceased Ngāti Apa as they make their journey to the West Coast and Te Tai Tapu to Te One Tahua, Te Reinga and ultimately Hawaiki.

For Ngāti Apa, traditions and stories such as these reinforce tribal identity and solidarity as well as denoting the continuity that exists across generations of Ngāti Apa. These traditions record places and events that have shaped Ngāti Apa as an iwi over many generations.

Rotopōhueroa / Lake Constance

Ngāti Apa's relationship with its whenua and wai is integral to its identity as a people. The alpine tarns and lakes located within the Nelson Lakes National Park symbolise for Ngāti Apa people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

The tarns and lakes were discovered and named by Ngāti Apa tupuna. They reflect the importance and purity of water as a taonga that helps link past, present and future generations; in doing so they provide a path to the hereafter. For Ngāti Apa these tarns and lakes are also markers on a series of interwoven trails discovered and used by Ngāti Apa over many centuries as they travelled from one part of their rohe to another. Ngāti Apa tupuna were steeped in knowledge of whakapapa, traditional trails and taonga, and placed great importance on the tapu nature of these tarns and lakes and their role in signifying, asserting and sustaining Ngāti Apa identity.

Rotopōhueroa or 'the long calabash' was traditionally used for the hauhunga (bone cleansing) ceremonies involving deceased females. The cleansed bones were later deposited in Te Kai ki o Maruia (the Sabine Valley). Rotopōhueroa drains into adjacent Rotomairewhenua by means of an underground river, and so symbolises the interconnectedness of all things. The name 'Rotopōhueroa' evokes the calabash as a receptacle for the placenta (whenua), giving Rotopōhueroa further significance within Ngāti Apa cosmology and beliefs. In Ngāti Apa tradition, once the bones had been washed, the spirits were released and they would journey from Rotopōhueroa along the West Coast and Te Tai Tapu (the sacred pathway) to Te One Tahua (Farewell Spit), Te Reinga and ultimately Hawaiki.

For Ngāti Apa, traditions and stories such as these reinforce tribal identity and solidarity as well as denoting the continuity that exists across generations of Ngāti Apa. These traditions record places and events that have shaped Ngāti Apa as an iwi over many generations.

Statement of Coastal Values

Ngāti Apa's association with the coastal marine area is an integral part of their rohe in Te Tau Ihu. Areas of particular cultural significance include Kahurangi, Paturau, the Whanganui Inlet, the area adjoining Te One Tahua, Pūponga, Pakawau, Parapara, Te Matau, Te Tai Aorere Tasman Bay, Whakatū, Waimea, Tarakaipa Island, the area around Ngā Whatu Kai Ponu and Te Anamāhanga.

Occupation of pā, kainga and fishing stations in the outer Sounds, Te Tai Aorere and Whakatū areas were shared with Ngāti Kuia and Rangitane. Coastal fisheries and other resources were controlled and managed by the various Ngāti Apa hapū, who exercised a kaitiaki role. Ngāti Apa iwi have strong and unbroken traditional, historical, cultural and spiritual associations with this long coastline and its rich ecosystems. These associations remain today, and are central to identity and mauri of the iwi.

A large complex of pā, cultivations and fishing areas were located at river mouths all along the coastal margin. Seals, which were once common along much of the coast, formed a valuable resource. Ngāti Apa river-mouth settlements also provided access to inland settlements and mahinga kai areas, including the Nelson Lakes.

Estuarine areas at Paturau and Whanganui were especially prized sources of kaimoana. Whanganui Inlet was a particularly significant site, containing two pā (Te Awaturoto and Taurangahioi). Important Ngāti Apa tupuna who lived at Whanganui were Te Kotuku, Te Whio, Paihora, Matiaha Tumaunga, Matimati, Tumanga, Meihana Kereopa and his mother Kerenapu and Wirihana Maui. Te One Tahua is a very significant wāhi tapu. Ngāti Apa believe that the spirits of their deceased tupuna travel along Te One Tahua on their journey to Hawaiki. Two further pā were located at Puponga. This area was an important shark fishery. Parapara Inlet contained pā, kainga and another important fishing station. This was the home of the celebrated taniwha Kai Whakaruaki. Another pā guarded the important fishing station at Pakawau.

A pā, kainga and fishing complex occupied much of the peninsula at te Matau-a-Maui. This is the burial place of the rangatira Tutepourangi (he rangatira mana nui). It has added significance for Ngāti Apa (and Ngāti Kuia) because it was the western boundary of the tuku of Tutepourangi. Kaiteriteri formed another extensive Ngāti Apa occupation, cultivation and fishing station complex. It included at least eight pā. The cliffs at Anawaka-u contain burial caves, and a turanga waka was located at the mouth of a stream running beside the cliff known as Wai-atau. The Moutere Inlet was another important source of kaimoana. The hull of Te Awatea, the waka which had brought many Ngāti Apa tupuna to Te Tau Ihu, was stored for many years in a cave at Te Mamaku, on the northern end of the Moutere Bluff near Motueka.

Kohi te Wai (Mackay's Bluff, near Nelson) on the landward end of Te Taero-a-Kereopa (the Boulder Bank) was a large Ngāti Apa population centre and an important fishing station. Te Taero-a-Kereopa is associated with Kupe. When Kupe decided to leave for the North Island two of his crew wished to remain in Te Waipounamu. They stole a waka and set off. Kupe pursued them, but they recited karakia which caused rocks to fall and create a barrier between them and Kupe. This was the origin of the Boulder Bank. Te Taero-a-Kereopa was later visited by the tupuna Tu Ariki, a great grandson of Ruatea, captain of the Kurahaupo waka. He captured a shark near the Boulder Bank and took it home to Whanganui. Here it grew into the famous taniwha Tutaeoporoporo.

Whakatu and its environs contained many important fishing stations and turanga waka. Matangi Awhio was one of the most important of these. It consisted of a large pā and kainga complex overlooking a beach where waka could be safely landed. Extensive racks used for net repair and drying fish were a notable feature of this place. Further Ngāti Apa pā, kainga and fishing stations could be found all along the eastern coast of Te Tai Aorere. Among the most important of these was Waimea, renowned for its kaimoana and extensive gardens.

Tarakaipa Island, one of the largest islands in Tennyson Inlet, was named after the Ngāti Apa tupuna Tarakaipa, great grand-son of Tamahau and son of Rawaru. Tarakaipa is an important tupuna, and was one of the leaders of early Ngāti Apa migrations to Te Tau Ihu. He arrived in the waka Te Awatea, built from the hull of the Kurahaupo canoe. Tarakaipa is also the name of a Ngāti Apa hapū particularly associated with the island. The island contained pā and kainga and an important fishing station. Tawhitnui, just to the north of Tarakaipa Island, was another significant pā, kainga and fishing station. Along with Tarakaipa Island this provided access to important moki and elephant fish breeding grounds.

Nga Whatu-kai-ponu - the Eyes that Stand as Witness to the Deeds of Kupe (the Brothers Islands) - are the eyes of the octopus (wheke) Muturangi, cast into the sea by Kupe after he had killed the creature. The tapu associated with these islands required travellers to recite karakia when crossing Raukawa Moana (Cook Strait) and only the descendants of Kupe, persons of great mana or tohunga could gaze upon them.

Anamāhanga was one of the two tentacles of the great wheke Muturangi, killed by the tupuna Kupe. The other is Anathia (East Bay). Te Anamāhanga is a landing place of Kupe's waka - Te Matahourua - and indentations made by his footprints are visible at the turanga waka at Te Ope-a-Kupe. This place is central to the identity of Ngāti Apa in

Te Tau Ihu. Anamāhanga was also a turanga waka where many important Ngāti Apa tupuna first came ashore in Te Waipounamu, and was the residence of the notable Ngāti Apa tupuna Tu Tonga, Hape, E Kapa and Kaitangata. Anamāhanga was also an important fishing area, providing access to koura, paua, karengo and kokapoko.

3.2 NGĀTI KUIA

Ngāti Kuia's statements of association are set out below. These are statements of Ngāti Kuia's particular cultural, spiritual, historical, and traditional association with identified areas.

LAKES ROTOITI AND ROTOROA, NELSON LAKES NATIONAL PARK

These wāhi tapu incorporate our cultural values of take tupuna. They are places which our tupuna explored and used.

The resources of the Lakes and environs were used by Ngāti Kuia tupuna from Ngāti Wairangi, Ngāti Kopiha and Ngāti Tumatakokiri. The intermarriages led to the development of trading trails between the kin groups, which they maintained with other iwi of Te Waipounamu.

The Lakes formed the central terminus or hub for many of these trails, nga mangatawhai (the many trails), linking related communities in the Wairau, Waiau-toa (Clarence River), Kaituna, Whakatu (Nelson), Te Hoiere (Pelorus), Tai Aorere (Tasman Bay) and the Kawatiri district.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the roto (lakes) and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

The Lakes are the source of important waterways within the Ngāti Kuia rohe such as the Motupiko and Motueka Rivers. The lakes area was a rich source of mahinga kai, including birds, (kiwi, South Island kokako, piopio and weka and whio), kiore, eels, inanga, fern root, the root of the ti tree, and berries. A shrub called neinei is found in the lakes area. This was (and remains) highly valued by Ngāti Kuia and was used to make korowai.

The region was a refuge for Ngāti Kuia after the iwi hou invasions, and formed a secure base for communities who continued to threaten the iwi hou, particularly in the Whakatu area (a short distance from the Lakes) along a well known trail. Extensive and well-established fern gardens on the north facing slopes above Lake Rotoroa were cleared by burning and planted by Ngāti Kuia people after the invasions.

Rotoiti and Rotoroa incorporate our cultural values of take ahi ka and are a core part of our cultural identity. We are identified as tangata whenua here.

Rotoiti and Rotoroa symbolise for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Rotoiti and Rotoroa incorporate the cultural values of Ngāti Kuia mauri; Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at these places. We have a responsibility and obligation to these places and their cultural, spiritual, historic and/or traditional values.

TE OPE-A-KUPE (TE ANAMĀHANGA / PORT GORE)

*Puhikereru te maunga
Te Anamāhanga te kainga
Te Ope-a-Kupe te tauranga waka
Raukawakawa te Moana
Ngāti Kuia te Iwi*

Te Ope-a-Kupe is in Te Anamāhanga and lies in the shadow of three significant Ngāti Kuia maunga which were also used as navigation aids. They are Puhikereru, named after a Ngāti

Kuia tupuna; Parororangi ('Stormy Sky'), who is named after a place in Ngāti Kuia korero wairua (Parororangi was (and is) an important weather indicator); and Tahiakai, named after an incident with Ngāti Kuia which means 'the heaping of food'. This site incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used.

Te Anamāhanga was the landing place of Kupe's waka, Te Matahourua. Indentations on a toka moana (rock) were formed by Kupe footprints at Te Ope-a-Kupe. Today Ngāti Kuia is kaitiaki of this very tapu place. Te Ope-a-Kupe is a tauranga waka (canoe landing site) still used by Ngāti Kuia people today. This site was the landing place for important Ngāti Kuia waka and tupuna including:

Whakapapa Tatai hikohiko

<i>Kupe</i>	Waka and Rangatira
<i>Hine</i>	Matahourua, the canoe of Kupe
<i>Matuahautere</i>	Te Hoiere, the canoe of Matuahautere,
<i>Matuakuha Te Whakamana</i>	Te Ara-a-Tawhaki, the canoe of Te Whakamana
<i>Tukauae marries Hinerewha Kuia</i>	Tahatu, the canoe of Tukauae.

This site incorporates our cultural values of take ahi ka. Te Anamāhanga was one of the first places in Te Tau Ihu occupied by Ngāti Kuia and they have lived there continuously since their arrival. It contains pā sites, cultivations, kainga and urupā. It was also an important fishing area (mahinga mataitai) giving access to koura, paua, karengo and kopakopa (a type of mussel) and birds, and was a source of game introduced after contact (deer and pigs).

Te Anamāhanga was included in the Taonui-a-Kupe and Te Hoiere areas identified by Ngāti Kuia Tupuna in 1883 as a place of their lands.

Ngāti Kuia's relationship with its whenua and wai is integral to its identity as a people. Te Ope-a-Kupe symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Ope-a-Kupe incorporates the cultural values of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

PUHIKERERU (MT FURNEAUX)

This wāhi tapu incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used.

Whakapapa tatai hikohiko

<i>Kupe</i>	Ngāti Kuia korero tuku iho states that Kupe brought with him a kaitiaki called Rupe who was a woodpigeon. His role was to
<i>Hine</i>	test the fruits of the forest. When Kupe was resident at
<i>Matuahautere</i>	Punaruawhiti and Taonui-a-Kupe at Totaranui he had Rupe
<i>Matuakuha</i>	test the forests at Puhikereru. While here the kaitiaki heard
<i>Tukauae</i>	of the fruits at what later became known as Te Rupe-o-
<i>Kuia</i>	Ruapaka at Te Hoiere.

Kupe used his tao (spear) to hunt rupe (pigeon) on the maunga and along the ridges that flowed from it. He called these ridges, of which Puhikereru is part, Te Taonui-a-Kupe.

Whakapapa

*Tumatakokiri =
Moeawhiti
Rangikarere =
Puhikereru*

Ngāti Kuia korero tuku iho states that our tupuna Tumatakokiri and his whānau came from Te Whanganui-a-Tara to here. They settled not far from this maunga. When Puhikereru died they buried her in a rua at the maunga.

To Ngāti Kuia, as descendants of Puhikereru, it took on her personification and was named after her. These korero tuku iho created our association and customs attached to this wāhi tapu.

Puhikereru incorporates our cultural values of take ahi ka and is a core part of our cultural identity. Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the maunga and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today. We are identified as tangata whenua here. This wāhi tapu was claimed as part of the Taonui-a-Kupe and Te Hoiere areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Puhikereru symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Puhikereru incorporates the cultural values of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have an obligation and responsibility to Puhikereru.

PARORORANGI (MOUNT STOKES)

This site incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used.

Ngāti Kuia korero tuku iho states that Parororangi was named by Matuahautere. He had followed the korero of his tupuna Kupe in his waka "Te Hoiere", and was guided by his tupuna kaitiaki Kaikai-a-warō in his explorations of the area. He settled there and had a pā and cultivations at the foot of the maunga at Titirangi.

Parororangi (1203m) is the highest point in the Marlborough Sounds. It is a deeply tapu maunga, and was an important weather indicator. The name means "Stormy Sky". Matuahautere, being an explorer, knew the value of naming features to incorporate the connection between past and present and to assist his descendants with oral maps, as his ancestor Kupe had done before him.

In Ngāti Kuia korero tuku iho Parororangi is the dwelling place of Patu paiarehe (a race of mythical beings), a vantage point at which they gathered to view the other Rangituhaha (heavens) and a pathway to the human world. Ngāti Kuia korero tuku iho associates this maunga with the dwelling place of patuparire. According to Ngāti Kuia tradition, two Patu paiarehe were captured on the Parororangi maunga by Ngāti Kuia.

Whakapapa tatai hikohiko

*Kaikai-a-warō
Matuahautere
Matuakuha
Tukauae
Kuia marries Rongotamea
Whatakaka
Te Aie
Aio = Tamahau
Kunari*

One was a man and one a woman.
The man was killed and the woman became the wife of a Ngāti Kuia rangatira.
From them descended a line of beautiful women culminating in Kunari, the daughter of Tamahau, rangatira of the waka Te Awatea.
Kunari was the wife of the renowned Ngāti Kuia rangatira Wirihana Kaipara.

For Ngāti Kuia people, their descent from the Patuparire beings represents the link between the spiritual and human realms; the 'upper realm' (te kauwae runga) and the 'lower realm' (te kauwae raro). These spiritual links to the past form an integral part of Ngāti Kuia identity today. Parororangi was included in the Te Hoiere, Hautai and Te Taonui-a-Kupe areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the maunga and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today, and incorporate the cultural values of ahi ka. Parororangi was an important place for harvesting and hunting specific fauna and flora.

Parororangi incorporates our cultural value of take ahi ka and is a core part of our cultural identity. We are identified as tangata whenua here. The Ngāti Kuia relationship with its maunga is integral to its identity as a people.

*Parororangi te Maunga
Okoha te Kainga
Titi te motutapu
Raukawakawa te Moana
Ngāti Kuia te Iwi*

Parororangi is part of our pepeha and symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds.

Parororangi incorporates the cultural values of Ngāti Kuia mauri; Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to Parororangi and its cultural, spiritual, historic and traditional values.

TE TAERO-A-KEREOPA (BOULDER BANK SCENIC RESERVE)

This site incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used.

*Whakapapa Tatai
hikohiko*

*Kupe
Hine
Matuahautere
Matuakuha
Tukauae
Kuia*

Ngāti Kuia traditions state Te Taero-a-Kereopa is situated on Te Taero-a-Kereopa (the Boulder Bank) and is associated with Kupe and one of his crew, Kereopa. Some of Kupe's crew wished to stay in Te Waipounamu, and accompanied by their whānau, stole a canoe and set off. Kupe pursued them and eventually caught up with Kereopa at Te Taero-a-Kereopa. But Kereopa recited karakia which caused the rocks which now form Te Taero-a-Kereopa to fall from the cliffs at what is now known as Glenduan. This created a barrier and allowed them to escape Kupe's wrath. Kereopa descendants are also part of Ngāti Kuia.

Observations of a nearby maunga gave an indication of pending weather conditions. When bad weather threatened, the peak became enveloped in cloud. Our people named it Hororirangi, meaning "the sky being washed." In a fight with some iwi hou one of them escaped by jumping off a nearby cliff which was named Te Rere a Hihi.

Te Taero-a-Kereopa also incorporates take ahi ka. It had pā, kainga, cultivation area, urupā and important fishing stations. Ngāti Kuia pā and cultivations at Te Taero-a-Kereopa were observed by Dumont D'Urville in 1827. He called the pā 'Skoi-Tehai'. Later Te Taero-a-Kereopa was the site of a battle between Ngāti Kuia and iwi hou invaders. The ruins of the pā were observed by James Mackay in 1845 and gave rise to a new name for the bluff above the pā.

We are the tangata whenua here and Te Taero-a-Kereopa was included in the Te Hoiere area identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Te Taero-a-Kereopa was an important source for hammer stones for the pakohe industry which were used in quarries throughout the area. Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the whenua and moana and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

Ngāti Kuia's relationship with its whenua and wai is integral to its identity as a people. Te Taero-a-Kereopa symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Taero-a-Kereopa incorporates the cultural values of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

TARAKAIPA ISLAND

This motutapu incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used. Tarakaipa is also known as Oaie to Ngāti Kuia. Both are Ngāti Kuia tupuna.

Matuahautere, in his waka "Te Hoiere" followed his tupuna Kupe's korero and came to this area, guided by his kaitiaki Kaikaiawaro. He explored the Pelorus Sound which he named after his waka Te Hoiere. He tried to find a way through to Whakatu (Nelson) and went up this reach. He found a taunga ika around Tarakaipa, a nearby island he called Awaiti, the short river and Tawhitinui (named later after a Ngāti Kuia tupuna).

Whakapapa Tatai hikohiko

Kaikaiawaro

Matuahautere

Matuakuha

Tukauae Tarakaipa

Kuia marries Rongotamea

Kai-te-ware

Kuia had a pā nearby with a house called Nga Tai Whakau (the holding of the tides).

She lived there with Rongotamea and their children.

When Tarakaipa died he was buried in the rua there and the island took on his personification.

This place incorporates our cultural value of take ahi ka and is a core part of our cultural identity. We are identified as tangata whenua here. It is from Nga Tai Whakau that Kuia's daughter Kai-te-Ware was taken to be married to a rangatira from another iwi. This is remembered in a line from waiata composed later: *Mahue Tawhiti nui, mo te hika i a Ware(Kai-Te-Ware) (Abandoned was Tawhitinui, for the lover of Ware (Kai-Te-Ware))*. After this, Kuia moved from Nga Tai Whakau to Wakaretu. It is customary to pay your respects as you pass Tarakaipa and the nearby islands to acknowledge our tupuna. The island provided access to important mahinga mataitai, as well as access to important moki and elephant fish breeding grounds.

Oaie means the place of Aie. This Ngāti Kuia tupuna used the island which was associated with him. Oaie was included in the Hautai and Te Hoiere areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Ngāti Kuia's relationship with its whenua and wai is integral to its identity as a people. Tarakaipa symbolises for Ngāti Kuia people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Tarakaipa incorporates the cultural values of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and traditional values.

NGĀ MOTUTAPU TITI (TITI ISLAND NATURE RESERVE AND CHETWODE ISLAND NATURE RESERVE)

Ngāti Kuia associations with the islands are central to our history, identity, kaitiakitanga and mauri. Ngā Motutapu Titi is iconic to Ngāti Kuia. Titi Island (Motu Ngarara-Titi) and the Chetwode Islands, Nukuwaiata, Te Kakaho, Te Koire, Moturaka ("The Entangling Islet", now known as Duffers Reef) and Te Papanui-a-puta (Sentinel Rock) are a highly valued and significant source of mahinga kai, particularly tītī (mutton birds), fish, koura, other bird species and karaka berries.

These Motutapu incorporate our cultural values of take tupuna. They are places which our tupuna explored and named.

Whakapapa Tatai hikohiko

Kupe
Hine
Matuahautere
Matuakuha
Tukauae
Kuia

Ngāti Kuia korero tuku iho (tradition) states Kupe explored and used Ngā Motutapu Titi, replenishing his food stocks here. A broad leaf plant is named Matahourua after his visit here. While he was staying at Nukuwaiata several of his crew decided to desert and kidnapped his daughter.

Whakapapa Tatai hikohiko

Kaikai-a-warō
Matuahautere
Matuakuha
Tukauae
Kuia
|-----|
Wainui-a-ono Mihinoa
Koangaumu
Pouwhakarewarewa

Ngāti Kuia korero tuku iho (tradition) states Matuahautere followed the korero of his tupuna Kupe. In his waka "Te Hoiere" Matuahautere was guided by his tupuna kaitiaki Kaikai-a-warō and explored Ngā Motutapu Titi. While at a bay he named Titi-i-te-rangi (now shortened to Titi-rangi) because of the tītī they saw flying in the bay, he noticed the birds nested on Titi Island. He harvested the tītī and noticed that tuatara also lived on the island. Thus, he called it Motu Ngarara-Titi.

His descendants built a pā on the headland opposite the island which they named Motu-Ngarara in remembrance of their tupuna. This was occupied by many generations of Ngāti Kuia including rangatira such as Te Pouwhakarewarewa.

Whakapapa

Tumatakokiri = Moeawhiti
Rangikarere = Puhikereru
Nukuwaiata

Nukuwaiata is named after our tupuna who is buried there. The island pā and urupā were used by generations of Ngāti Kuia.

The Ngāti Kuia rangatira Koangaumu was once captured at Nukuwaiata by a party from another iwi. He escaped to one of his pā at Hikurangi. He then returned to Nukuwaiata with a party and attacked the other iwi, pursuing them back to Rangitoto. Peace was made and further marriages and alliances were established between the two iwi.

Te Papanui-a-puta ("The Great Rock of Puta") derives its name from a Ngāti Kuia traditional story about Puta and Whiro. Ngāti Kuia traditions state our tupuna Hinepoupou stopped at Te Papanui-a-puta (Sentinel Rock) and discovered a tauranga ika (fishing ground) on her epic swim from Kapiti Island to Rangitoto.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the motu and moana and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

We are identified as tangata whenua of Nukuwaiata pre and post 1820. Ngā Motutapu Titi was identified by Ngāti Kuia tupuna in 1883 for claims to Te Hoiere, Taonui-a-Kupe,

Nukuwaiata and Te Kakaho. Ngāti Kuia tupuna continue to exercise their rights to harvest tītī, kaimoana (seafood) and berries from these Islands.

Ngā Motutapu Titi symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and that binds the spiritual and physical worlds. Ngā Motutapu Titi incorporate the cultural value of Ngāti Kuia mauri; Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa to these places.

The mauri of Ngā Motutapu Titi (also known as Tītī Island and the Chetwode Islands) 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 Ngāti Kuia.

NGA WHATU (WHATU TIPARE, WHATU KAIPONO) (THE BROTHERS)

This site incorporates our cultural values of take kitea and take tupuna. It is a place our tupuna discovered and named.

Whakapapa Tatai hikohiko

Kupe

Hine

Matuahautere

Matuakuha

Tukauae

Kuia

Ngāti Kuia korero tuku iho is that Kupe named the islands and that Matuahautere, following the korero of his tupuna, also passed the islands on his way to permanently settle in Te Waipounamu. This korero has continued to be handed down through generation of Ngāti Kuia and retold to iwi hou.

Ngāti Kuia Korero tuku iho states Kupe killed Te Wheke-a-Muturangi at Kura-te-au (the red current) using an Arapaoa (rising stroke) and Taonui-a-Kupe (the long spear of Kupe). He cast the eyes, Whatu Tipare and Whatu Kaipono, into Te Moana o Raukawakawa.

This site incorporates our cultural values of take ahi ka. There is tikanga, kawa and tapu associated with the islands which required certain observations of Ngāti Kuia travellers crossing Te Moana o Raukawakawa. These included karakia, and only certain people were able to look at the motutapu while Kawakawa was used to shade the eyes of others. This is the source of the name Te Moana o Raukawakawa.

The Ngāti Kuia relationship with its moutere and wai is integral to its identity as a people. Nga Whatu (Whatu Tipare and Whatu Kaipono) symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Nga Whatu incorporate the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place.

TE HOIERE (PELORUS SOUND)

Te Hoiere is an iconic wāhi tapu to Ngāti Kuia and incorporates our cultural values of take kitea and take tupuna. It is an iconic waterway which our tupuna explored, named and used. It incorporates our cultural values of take ahi ka. It is a core part to our cultural identity. We are identified as tangata whenua here.

<i>Ko Matua Hautere te tangata</i>	Matua Hautere is the captain
<i>Ko Kaikai-a-warō te taniwha</i>	Kaikai-a-warō is the guardian
<i>Ko Te Hoiere te waka</i>	Te Hoiere is the canoe
<i>Ko Ngāti Kuia te iwi</i>	And Ngāti Kuia are its people

Whakapapa Tatai hikohiko Ngāti Kuia korero tuku iho (tradition) states that Matuahautere named this awa. He was following the korero of his tupuna Kupe and trying to find a way through to Whakatu (Nelson). Guided by his kaitiaki and tupuna Kaikaiawaro he had gone up the Pelorus Sound and River in his waka Te Hoiere.

Kaikaiawaro
Matuahautere
Matuakuha
Tukauae
Kuia

Te Hoiere is fundamental to the identity and mauri of Ngāti Kuia. It is where their association with Te Tau Ihu o Te Waka a Maui commenced. The area features prominently in the history and culture of Ngāti Kuia and has provided physical and cultural sustenance to the iwi since the time of Mauahautere. Our occupation has never been interrupted. Te Hoiere was included in the Te Hoiere, Hautai and Te Taonui-a-Kupe areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today. Te Hoiere was renowned for its natural resources, including fish, kereru, kakapo, tui and pakohe. Marutea is the name of the grey pakohe found in Te Hoiere which was used by the tupuna to make toki.

Many pā, kainga, urupā, wāhi tapu, occupation sites and fishing areas are located in the Te Hoiere regions of Mahakipaoa, Mahau, Kenepuru, Hikapu, Popoure, Karepo, Wakatahuri, Pohuenui, Waitata, Apuhau, Te Awaiti and Whakatotara. Wakaretu was a pā site. Kuia had a residence here. Mahakipaoa (Mahakipawa Arm) means 'The Smoke Rises Calmly'. This is a reference to the cremation of the dead practised by the tupuna in this area. If the smoke of the funeral pyre ascended uninterruptedly this was a good omen. If it dispersed this was a portent of death. There are several pā and kainga (with associated cultivations and urupā) at Mahakipaoa. A kainga here was set alight by its own people to avoid it being taken by an iwi hou taua. A kainga was later rebuilt and occupied by Ngāti Kuia with accompanying cultivations and an urupā.

Moenui was still used as a kainga in the 1840s, with the urupā Te Kaika-pokeka. While at Oruaputaputa, tupuna Hamuera Te Kawenga had a residence and cultivations in the 1850s and 60s. At Mahau Sound there were several pā and kainga (with associated cultivations and urupā) located at Moetapu, Ohingarua Bay and Whataruhe (Black Point). Kenepuru Sound contained several pā and kainga (with associated cultivations and urupā). Kenepuru Head was the location of a pā and cultivations, while Waitaria was a residence of Mahanga in the 1860s. Goulter Bay, near Weka Point, and Te Matau-a-Maui Bay were also places of residence and cultivation.

Hikapu Reach contained several pā and kainga (with associated cultivations and urupā) at Pinohia, Whatanihi and Pipi beach. Kokotoru (Mud Bay) was a pakohe shaping site. Maramatia (One Tree Point, Hikapu Reach) was a pā occupied by Ngāti Kuia in the 1830s and 1840s. The name means 'Clear View'. The pā was located between One Tree Point and Pipi Beach which was the tauranga waka for those living in the area. Tupuna associated with these were Maihi, Pakauwera, Wirihihana Kaipara and Tutatapu.

Popoure Reach contained several pā and kainga (with associated cultivations and urupā) at Opouri Bay or 'Place of Sadness' (Nydia Bay), Tamatea (Maori Bay), Pokokini (Southeast Bay), Pirau-ngaehe (Yncyca Bay) and Tamure-kawawe (North West Bay).

Karepo had several pā, kainga and cultivations and associated urupā at Ouokaha Island, in Hopai Bay proper, and one opposite Ouokaha Island at Kopai. One pā lay between

two streams on the north-eastern end of the island below Te Maunga Piwhanaranui-ko-Mahu (Mt Kiwi). Patarata (Clova Bay) and Manaroa had pā, kainga and cultivations.

Wakatahuri (Beach Bay, Pelorus Sound) derives its name from an incident where Matuahautere turned his waka 'Te Hoiere' around when exploring the area. A kainga and cultivations were also at Pa Tarata (Beatrix Bay).

Pohuenui had several pā, kainga and cultivations and associated urupā. Kaitira (East Entry Point) had a pā site. Te Pouwhakarewarewa had a pā at Orakitaitē and he sought refuge at Kauaeroa. He made peace with the iwi hou here. Ketu Bay and Wynens Bay had kainga and were part of the Punekerua community in the 1840s. Some of our people were baptised at a chapel here. Pā and associated kainga were also at Kopua (Richmond Bay) and Otuaki (Tawhitinui Bay).

Whakatotara (Tawhitinui Reach) had several pā, kainga and cultivations and associated urupā. Tawero Point, which dominates the entry to the inner Pelorus Sound, was the site of a battle between Ngāti Kuia and another iwi. Ngāti Kuia were victorious and occupied the pā. As a result a number of important marriages were made. Mataparū (Brightlands Bay) was the site of a pā and cultivations. This was a place where some tupuna were cremated. Their remains were scattered from Tawero point Pā so that they could go on the tides to all the places of Te Hoiere.

Te Awaiti (Tennyson Inlet) had several pā and kainga (with associated cultivations and urupā) at Matai (Godsiff Bay), Ngawhakawhiti, Te Mako and Tuna Bay. Kuia had a residence here in a wharenuī (meeting house) called Nga Tai Whakau. Waitoa Bay was an important pā and tauranga waka (canoe landing site). It was a junction for the Te Hoiere and communities in the Whakitenga, Kaiaua, Whangarea (Croisilles Harbour) and the pakohe industry.

Apuhau (Apuau) Channel had a pā and urupā and was in the shadow of Taporare (Mt Shewell) and Roimata (Mt Dew) with associated cultivations at Te Pākeka (Maud Island).

Waitata Reach in Waihināu Bay had a kainga and cultivations with associated urupā nearby. Te Akaroa, (West Entry Point) was a pā site. The pā was located on a high narrow headland which dominated the approaches to Port Ligar. The name means 'The Long Root'. This place features in a Ngāti Kuia lament for Tahunani, a tupuna.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Hoiere incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

MAUNGATAPU

This site incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used. Ngāti Kuia also knew Maungatapu by the names Maukatapu and Mocketapu.

Whakapapa Tatai hikohiko

Kaikaiawaro

Matuahautere

Matuakuha

Tukauae

Kuia

Ngāti Kuia korero tuku iho states that Matuahautere named this maunga. He was following the korero of his tupuna Kupe while trying to find a way through to Whakatu (Nelson). Guided by his kaitiaki and tupuna Kaiwaiawaro, he had gone up the Pelorus Sound and River in his waka "Te Hoiere".

He arrived at a place where he could not go any further up the river in "Te Hoiere" and so tied it up at a place he named Te Herenga. He continued his journey on foot and climbed Maungatapu. He reached a place where a karearea (New Zealand falcon) was sitting and called it Parikarearea. There he surveyed the area and saw Whakatu. He looked back upon where he had travelled and named all that he saw Te Hoiere after his waka. He then set up a tuahu made of pakohe to acknowledge his tupuna and atua and to claim the mauri of the area for him and his descendants. He then named the mountain Maungatapu because of these actions.

Maungatapu incorporates our cultural values of take ahi ka and is a core part of our cultural identity. Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the maunga and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

The site forms part of several important trails which link Whakatu and Te Hoiere. These were later shown by our iwi to iwi hou and European settlers. Ancient Ngāti Kuia waiata refer to the maunga.

<i>E rere i te ao runga ana mai o Maungatapu</i>	The day flows above Maungatapu It turns beyond, Whakatu (Nelson) there
<i>Ka tahuri ki tua, Kai Whakatu ra</i>	Over there!
<i>E kora ra e!</i>	He will turn, Manugaone hunga
<i>Mana e huri mai, Maungaone hunga</i>	At Totaranui (Queen Charlotte Sounds),
<i>Ki Totaranui, i kuihi atu ai</i>	striding.

The maunga formed an important part of the Ngāti Kuia pakohe industry and is in essence the maunga referred to in the waiata above as maungaone hunga and in the Ngāti Kuia whakatauki "he maunga pakohe, he wai pounamu", as both taonga were sourced nearby.

This place incorporates our cultural value of take ahi ka and is a core part of our cultural identity. We are identified as tangata whenua here. Maungatapu is identified in Ngāti Kuia pepeha for both Te Hoiere (Pelorus) and Whakatu (Nelson) and is a central mark of identity for Ngāti Kuia living in these areas, as demonstrated by the Ngāti Kuia pepeha:

<i>Maungatapu te Maunga</i>	Maungatapu is the mountain
<i>Te Hoiere te Awa</i>	Pelorus is the river
<i>Titiraukawa te Kainga</i>	Titiraukawa is the village
<i>Ngāti Kuia te Iwi</i>	And Ngāti Kuia are its people.

Maungatapu was included in the Te Hoiere and Ko Rai areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Ngāti Kuia's relationship with its maunga is integral to its identity as a people. Maungatapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Maungatapu incorporates the cultural value of Ngāti Kuia mauri; Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

POUWHAKAREWAREWA (STEPHENS ISLAND)

Pouwhakarewarewa is also known as Takapourewa in Ngāti Kuia korero tuku iho. This wāhi tapu incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used.

Kupe pursued Pani and his whānau, who had deserted his crew, from Nukuwaiata along to Takapourewa where they came to a tragic end nearby. Their names are immortalised in the petrified form of rocks.

Whakapapa Tatai hikohiko

Kupe

Hine

Matuahautere

Matuakuha

Tukauae

Kuia

Mihinoa

Pouwhakarewarewa

Ngāti Kuia korero tuku iho states that the island is likened to a formidable haka, hence the name. Ngāti Kuia continue to name generations of their men Pouwhakarewarewa to this very day.

The name Takapourewa refers to the matapourewa trees which once grew right down to the shoreline and gave the island the dramatic appearance of a floating forest.

Pouwhakarewarewa / Takapourewa incorporates our cultural values of take ahi ka. The island contained Ngāti Kuia kainga and has revealed many archaeological sites associated with our iwi.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today. The island, which overlooked a whale migration route, was very rich in mahinga kai, including tītī and other birds, and the surrounding sea was abundant in kaimoana.

Pouwhakarewarewa / Takapourewa is one of the islands which is home to tuatara and other lizards (mokomoko). These animals are incorporated into Ngāti Kuia korero and our iwi were not afraid of them as other iwi hou were. Ngāti Kuia are iwi karakia and refer to the karakia as being as old as the tuatara. In Ngāti Kuia korero wairua our tupuna Tawhaki was a tohunga who was considered a role model to other tohunga. His mokai (pet) was a tuatara. Islands like Pouwhakarewarewa / Takapourewa and Tītī were places where karakia was learnt.

This place incorporates our cultural value of take ahi ka and is a core part of our cultural identity. We are identified as tangata whenua here.

The island contained Ngāti Kuia kainga and has revealed many archaeological sites associated with our iwi. The island was within the tukuwhenua of Tutepourangi, an important Ngāti Kuia rangatira tupuna. Tutepourangi agreed to share the resources of the lands gifted by means of this tuku, which stretched from Separation Point (Te Matau) across to and including Rangitoto and Takapourewa, with another iwi hou.

Pouwhakarewarewa / Takapourewa was included in the Te Hoiere areas identified by Ngāti Kuia Tupuna in 1883 as a place of their lands.

Takapourewa / Pouwhakarewarewa symbolises for Ngāti Kuia people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Takapourewa / Pouwhakarewarewa incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia have mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation

to Takapourewa / Pouwhakarewarewa and its cultural, spiritual, historic and traditional values.

TE AUMITI (FRENCH PASS SCENIC RESERVE)

This wāhi tapu incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna discovered, named and used.

Ngāti Kuia korero tuku iho states that Kupe pursued some of his crew who had deserted his waka from Nukuwaiata. A group of them, Kereopa and his whānau, evaded Kupe by landing at this wāhi tapu and going to Whakatu.

Whakapapa Tatai hikohiko

Kupe

Hine

Matuahautere

Matuakuha

Tukauae

Kuia

Ngāti Kuia korero tuku iho states that Hine, a daughter of Kupe, had a kaitiaki called to Te Kawau-a-Toru whose role was to test the currents of the waters. Te Kawau-a-Toru drowned in his attempt to test the currents of the pass here. Kupe named Te Aumiti-a-Te Kawau-a-Toru which means 'The Current that Swallowed Te Kawau-a-Toru'.

He named the reef there Te Tokanui o Te Parirau o Te Kawau o Toro ('The Large Reef Formed by the Wing of Toro's Shag') because his broken wing became the reef. Ngāti Kuia korero tuku iho states that the king shags residing there to this day are the descendants of Te Kawau-a-Toru.

Kupe, having already lamented the loss of his kaitiaki here, pursued the other deserters along Rangitoto.

Whakapapa Tatai hikohiko

Kaikai-a-warō

Matua-hautere

Matua-kuha

Tukauae

Kuia

Ngāti Kuia korero tuku iho states that Matuahautere and Kaikai-a-warō visited this wāhi tapu following the korero of their tupuna Kupe. He left his tupuna kaitiaki, Kaikai-a-warō, to guide his descendants through the pass. Kaikai-a-warō has a rua nearby at Te Anatoto called Kaimahi for this purpose.

These korero tuku iho are used as oral maps by our iwi for the area and created a number of associations and customs observed by Ngāti Kuia to this day. Te Aumiti incorporates our cultural values of take ahi ka. There are a number of Ngāti Kuia wāhi tapu connected to Te Aumiti.

This was a major route for travelling east and west. It was particularly important for the Ngāti Kuia pakohe industry between Rangitoto and the mainland as a reception and distribution place. These sites include:

Whakapapa

Matuahautere

Matuakuha

Kopiha

Hineitekowharangi = Puroro

Kanateirihia

Taupiri

Kurawhiria = Haua

Wairangi =

Ohana (The place of Haua), is named after a tupuna and was a pā site, kainga and fishing station in Ohana Bay, Rangitoto. This was one of the homes of Wairangi and Kopiha.

Ngāti Kuia korero tuku iho states that these were the beginnings of the formalisation of the pakohe and pounamu industry in this area. Ohana was an important source of berries and kereru, and a pakohe quarry. This place was near sea level and accessible to waka. The quarry produced a distinctive grey/light green argillite shot through with black veins.

Whakapapa

Tumatakokiri = Moeawhiti

Puangiangi

Hautai

Moeawhiti was named after a tupuna and was a pā site and urupā. It was located near a lagoon, which formed an important source of mahinga kai.

At Hautai and Puangiangi Islands, named after our tupuna, there are pā and urupā near this wāhi tapu where Ngāti Kuia buried their dead.

At Te Puketea, near this wāhi tapu, there was a pā, fishing station and reception point for pakohe. It was the residence of the tupuna Whakaoka. There are many urupā near this pā.

Prior to the 1820s Ngāti Kuia were tangata whenua here. Te Aumiti was within the tukuwhenua of Tutepourangi, an important Ngāti Kuia rangatira tupuna. Tutepourangi agreed to share the resources of the lands gifted by means of this tuku, stretching from Separation Point (Te Matau) across to and including Rangitoto and Takapourewa, with another iwi hou. Te Aumiti was included in the Hautai and Te Hoiere areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Te Aumiti symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Aumiti incorporates the cultural values of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

TĪTĪRANGI BAY

This wāhi tapu incorporates our cultural values of take tupuna. It is an iconic place which our tupuna explored and used. It incorporates our cultural values of take ahi ka. It is a core part to our cultural identity. We are identified as tangata whenua here. Te Hoiere was included in the Te Hoiere and Te Taonui-a-Kupe areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Whakapapa Tatai hikohiko

Kaikai-a-warō

Matuahautere

Matuakuha

Tukauae

Kuia

Mihinoa

Pouwhakarewarewa

Ngāti Kuia korero tuku iho (tradition) states Matuahautere followed the korero of his tupuna Kupe. In his waka "Te Hoiere" Matuahautere was guided by his tupuna kaitaki Kaikai-a-warō. He stayed at Tītīrangī, which he named Tītī-i-te-rangi (shortened to Tītīrangī) because of the tītī they saw flying in the bay. He noticed the birds nested on Tītī Island. Another Ngāti Kuia korero is that it is named after a place from Hawaiki.

After Matuahautere had explored the area he settled at Tītīrangī. Ngāti Kuia continued to reside in this area over generations. Tītīrangī is in the shadow of two important maunga (mountains) named by Ngāti Kuia; Tahuakai (which means the piling of food) and Parororangi (which means stormy sky). Several pā, kainga and urupā are at Tītīrangī and nearby which formed this important community. Tukauae and Pouwhakarewarewa were rangatira who lived here. Pouwhakarewarewa had a pā called Motu-ngarara which overlooked the Tītī Islands. This was a sentry pā which the surrounding community could fall back to as a stronghold. It had a clear view of approaches from east and west. Tītīrangī was on the main travelling route across the top of the Marlborough sounds.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

Ngāti Kuia developed cultivations here and were able to access an abundance of different types of food: kaimoana from the several tauranga ika nearby, tītī from the nearby Tītī Islands and berries and pigeons from the nearby bush and forests.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Tītīrangī Bay incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this area. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

TE MATAU (SEPARATION POINT)

This wāhi tapu incorporates our cultural values of take tupuna. It is a place which our tupuna explored and used and incorporates our cultural values of take ahi ka. It is a core part of our cultural identity. We are identified as tangata whenua here.

The name Te Matau means the fish hook. It is sometimes also known as Te Matau-a-Maui (the fishhook of Maui). The area had occupation sites, a fishing station and urupā and was a stopping point for travel.

Te Matau is the western boundary of the tuku whenua of the Ngāti Kuia tupuna Tutepourangi in the late 1820s with Ngāti Koata. It was one of the residences of the Ngāti Kuia tupuna Te Kawau who was drowned traveling from Te Tai Aorere to Whakatu in 1843. Te Matau was an area included in the Te Hoiere claim made by Ngāti Kuia in 1883.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and whenua and tikanga for the proper and sustainable utilisation of those resources. All these values remain important to Ngāti Kuia today.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Matau incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

MAITAI (MAHITAHU) RIVER AND ITS TRIBUTARIES

This wāhi tapu incorporates our cultural value of take tupuna. It is a place which our tupuna explored and used.

Ngāti Kuia tradition states that Matua Hautere saw the river when he climbed Maungatapu on his way to find Whakatu.

Ngāti Kuia later explored the area to find the trails between Te Hoiere and Whakatu, which used both the Mahitahi and Te Hoiere Rivers. While doing this they also discovered sources of valuable pakohe which they gathered and quarried near these rivers.

Mahitahi is an old Ngāti Kuia dialect name for whitebait (inanga) which was once found in abundance in the river. The name refers to this resource and also evokes working together in unity just as the whitebait appear to follow the same path.

The Mahitahi River incorporates our cultural value of take ahi ka and is a core part of our cultural identity. We are identified as tangata whenua here and this land was included in the Te Hoiere area identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

There are a number of sites near the Mahitahi River that are significant to Ngāti Kuia.

Several pakohe quarry and flinting sites are found along and nearby the Mahitahi River, such as the Rush Pools Quarry. These sites were worked by Ngāti Kuia who had a saying "He maunga pakohe, he wai pounamu" ("a mountain of pakohe and a river of Greenstone"). The Mahitahi River was an essential part of the Ngāti Kuia pakohe trading industry.

Matangi-a-whio, which means 'The Whirling Sea Breeze', was a nearby settlement. This name derives from the old saying "*ka whakaurea ko kainga raro i te Matangi-a-whio i te Rangi*". Matangi-a-whio soon grew into an important pā and kainga complex, known for cultivation of kumara, fishing and mahinga kai, flax and pakohe manufacture. There are a number of associated urupā. The expanded complex occupied land on and around the site of what is now Auckland Point School. In the late-1830s and early-1840s it was also the residence of the tupuna Hamuera Te Kawenga, Te Whiro, Kereopa Karangi and others. Ngāti Kuia were engaged in early trade such as the flax industry at Matangi-a-whio. With the arrival of the New Zealand Company settlers after 1840 the site became a market area where Ngāti Kuia sold produce to settlers, some of which was produced at the Waimea gardens.

Powhai was a temporary occupation site for trade. It was located at the foot of what is today Russell Street, about 500 metres from Matangi-a-whio.

Piki-mai pā site is located on what is now Cathedral Hill, in the centre of Nelson close to the river. Tupuna who lived there were Hamuera Te Kawenga, Te Whiro and Kereopa Karangi.

Te Punawai was located at the foot of what is now known as Richardson Street. It was a kainga, fishing station, and tauranga waka. This kainga was watered by a spring-fed stream. It was a residence of the tupuna Meihana Kereopa.

A fishing station and kainga was also located on Manuka (Haulashore) Island, a short distance from the river mouth.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the whenua and awa and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

The river and its associated wetlands were an important source of fish, eels and flax. The wetlands were a valuable source of eels into the twentieth century. In 1870 James Hector described shoals of upokororo (grayling, or native trout), which were a 'highly esteemed' food source for Māori, in the river. This resource was largely destroyed by the introduction of trout. A body of water in Nelson now called the Queens Gardens (known by early European settlers as the 'Eel Pond') is the last remaining vestige of once extensive wetlands associated with the river. The river also formed a major route to the Nelson Lakes and Te Hoiere.

Mahitahi features in our pepaha and is central to our identity:

<i>Maungatapu te Maunga</i>	Maungatapu is our mountain
<i>Mahitahi te Awa</i>	Mahitahi is our river
<i>Whakatu te Marae</i>	Whakatu is our marae
<i>Ngāti Kuia te Iwi</i>	Ngāti Kuia are its people.

Mahitahi symbolises for Ngāti Kuia people the intense nature of their relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. Mahitahi incorporates the cultural value of Ngāti Kuia mauri; Ngāti Kuia has mana here, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa to this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and traditional values.

WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES

This wāhi tapu incorporates our cultural values of ake tupuna. It is a place which our tupuna explored and used. It incorporates our cultural values of take ahi ka. It is a core part of our cultural identity. We are identified as tangata whenua here and the land was included in the Te Hoiere area identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

The Waimea River formed a water source for the renowned Waimea gardens, located at the mouth of the Waimea River adjacent to a pā and kainga complex. Smaller 'satellite' pā were located elsewhere on the banks of the Waimea River and at the junction of the Wairoa and Wai-iti Rivers. Mako, pātiki and kahawai were taken in the estuarine waters at the mouth of the river. The river environs were also a good source of flax, and clay used in the process of drying the flax came from the river near the inland foothills of the ranges. The main pā was just behind what is now the Appleby School site.

Around 1,000 acres of cultivation located near the river mouth represent generations of sustained effort by the tupuna. The cultivation land was built up with ash (to provide potash), gravel and fine sand and silt to raise soil temperatures. This is sometimes

referred to as 'Māori soil'. It was highly suitable for kumara production. The modified soil remains darker and more productive than surrounding soil to this day. Huge pits nearby reveal the source of gravel. The extent of these gardens and the effort involved in creating them indicates that the area was once occupied by a substantial population.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. The Waimea incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

KAITUNA RIVER AND ITS TRIBUTARIES

This wāhi tapu incorporates our cultural values of take kitea and take tupuna. It is a place which our tupuna named, explored and used. The name Kaituna means 'eel food', which reveals the importance of this waterway and its associated wetlands as a source of mahinga kai. It was also the main trail between Te Hoiere (Pelorus) and the Wairau.

Pareuku is a tauranga waka at the mouth river where the Kaituna River meets the Pelorus estuary. This was one of the places Matua Hautere landed his waka "Te Hoiere". This is where the tupuna Pokiki is buried and the place is also called Pokiki after him. Tahauariki Meihana also had a residence here.

The Kaituna River incorporates our cultural value of take ahi ka and is a core part of our cultural identity. We are identified as tangata whenua here. Kaituna was included in the Te Hoiere area identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

A number of Ngāti Kuia pā, kainga and other sites are closely associated with the river from its source to its confluence. One of these was Motuweka (Havelock). This was an important pā / kainga complex with associated urupā. The surrounding area was a source of eels, flounder, herring and flax. Takoriki is the name of the maunga (721 meters) which dominates Motuweka. The name means 'Disturbed Slumber in the House of a Young Man'. Ngāti Kuia were engaged in the flax industry at Motuweka. An associated urupā is also located within the Havelock township. Manihera Maihi was one of the rangatira of this pā.

Orakiawhea, a short distance south of Havelock, was a pā site and kainga. It was a residence of the Ngāti Kuia tupuna Pokiki and latter Hura Kopapa. Orakiawhea was visited by the surveyor Barnicoat in 1843. He described the settlement at that time as consisting of 'four or five huts'. Pokiki was the rangatira in residence at that time. Barnicoat's account gives an insight into the way of life of Ngāti Kuia people at this time, particularly their observance of tapu and tikanga.

Wharepuni was the rangatira of another Kaituna pā along the river.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

The estuary, wetlands and swamps associated with this river are a valuable source of mahinga kai and were a good source of herring and flounder abounded at its mouth. Flax from this place was highly renowned for its quality.

Kaiauwhine was a mara (gardens) near Orakiawhea. About 40 Ngāti Kuia people were seen cultivating maize and potatoes here by Captain Drury of HMS Acheron in 1848.

The Kaituna River symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. The Kaituna

River incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

TE HOIERE (PELORUS) RIVER AND ITS TRIBUTARIES

Te Hoiere is an iconic wāhi tapu to Ngāti Kuia which incorporates our cultural values of take kitea and take tupuna. It is an iconic river which our tupuna explored, named and used. It incorporates our cultural values of take ahi ka. It is a core part of our cultural identity. We are identified as tangata whenua here. Te Hoiere was included in the Te Hoiere and Ko Rai areas identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Whakapapa Tatai hikohiko

Kaikaiawaro

Matuahautere

Matuakuha

Tukauae

Kuia

Ngāti Kuia korero tuku iho (tradition) states that Matuahautere named this awa. He was following the korero of his tupuna Kupe and trying to find a way through to Whakatu (Nelson). Guided by his kaitiaki and tupuna Kaikaiawaro he had gone up the Pelorus Sound and River in his waka Te Hoiere.

The river was navigable from the sea. When Matuahautere explored the awa with Kaikai-a-warō he left his waka at a place we call Te Herenga (the tying up). It has numerous taunga waka along it. There are several rua which are accredited with being made by Kaikai-a-warō as he struggled to navigate the awa; Te Okioki-a-Kaikaiawaro at the head of the awa and Otipua near Ruapaka.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

Its whole extent was a vital source of industrial raw materials, mahinga kai - including abundant eels - and the mouth of the river was a rich source of fish and shellfish. Adjacent woodlands and wetlands were rich in bird and marine life. The river environs were also a noted source of high quality flax, which assisted Ngāti Kuia in establishing their reputation as skilful flax weavers.

The river also formed an important junction of a number of hinterland trails, linking the people living at Te Hoiere with other settlements elsewhere in Te Tau Ihu and forming routes for the transport of pakohe from interior districts. Inland kainga were occupied seasonally, especially during the kereru season. The awa was and is still used for tohi and other tikanga.

There are a number of important pā, kainga, wāhi tapu, urupā, mahinga kai and cultivation areas associated with the river. Some of these include Tutaemakara, a pā site at the head of the awa at a place we called Te Matau. Te Honomaru was the rangatira there. It had its own cultivation area nearby. Parapara was a kainga and cultivation area with an urupā nearby. It was also an important source of highly prized red ochre (kokowai). Clay containing the necessary silicates was dried and ground, then mixed with fish or whale oil or a substance obtained from pitoko seeds to create ochre of high quality. It was common for Ngāti Kuia to apply ochre until at least the 1840s. It was also used to decorate and protect waka and carvings. Ruapaka was a very early and significant Ngāti Kuia settlement, located on an important trail and waka route from Motuweka (Havelock) on the Pelorous River. The area was a good source of flax and contained urupā. During the latter part of the nineteenth century Ruapaka remained a major Ngāti Kuia settlement. In the 1880s it boasted a wharenuī called Te

Oranga and a flax mill. Ruapaka swamp was a celebrated eel fishery. There is a kaitiaki at Ruapaka, a kereru. Seeing this kereru was considered a good omen. Ruapaka was particularly associated with Meihana Kereopa who was a carver. He completed a waka called Te Whitio which was given by his brother in law Hemi Whiro, who lived at Te Hora. The waka was used for transporting goods from Kaituna and other places out to waiting ships at Mahakipaoa. The remains of this waka are now housed at Te Papa Tongarewa (The Museum of New Zealand). Commercial fishing began from the 1960s which led to a rapid decline in eel stocks at Ruapaka. Ngāti Kuia concern brought about the establishment of the iwi eel reserve stretching from the Whakamarino (Wakamarina River) to Otipua in 2001.

Kahuroa te maunga
Te Hoiere te awa
Ruapaka te kainga
Ngāti Kuia te iwi

Kahuroa is the mountain
Te Hoiere is the river
Ruapaka is the village
And Ngāti Kuia are its people

Kahuroa is a maunga and contains urupā. It overlooks Ruapaka and forms part of the pepeha for the whānau of that place. The name means 'The Long Cloak' deriving from the mist which often shrouds the maunga.

Te Patoa is another pā located on the northern side of the Pelorus River downstream from Te Hora and close to Otipua. It was a Ngāti Kuia stronghold and the site of a battle where an iwi hou taua were turned back by Ngāti Kuia warriors, hence the adoption of this name.

Taituku was a kainga located on a high point of land formed at the junction of the Whakamarino (Wakamarina) and Pelorus Rivers. The name means 'The Head of the Tideway' as the tide once flowed up to this junction, though it now only reaches a spot a kilometre below Taituku.

Titahi was a pā on the north side of the river opposite Te Hora. Tautioma was the rangatira there. Te Hora Pa near Canvastown was an important pā site with associated kainga, cultivations and urupā. Ngāti Kuia planted koromiko trees at Te Hora and maintained a resource of medicinal plants. The area was also a rich source of flax. Te Hora formed a major Ngāti Kuia settlement.

Tutumapou te maunga
Te Hoiere te awa
Te Hora te pā
Ngāti Kuia te iwi

Tutumapou is the mountain
Te Hoiere is the river
Te Hora is the pā
And Ngāti Kuia are its people

Tutumapou, the maunga overlooking Te Hora, was a source of birds and other mahinga kai. It is named for the act of putting bird snares in mapou trees. Weather conditions near the maunga presaged the arrival of visitors and their status.

Titiraukawa is located at the junction of the Rai and Pelorus Rivers. It was a pā, kainga and seasonal food gathering site (particularly during the kereru season). Several important trails met here and it was a terminus for pakohe and other trade. It was not attacked by the iwi hou raids who did not venture this far up the river.

*Maungatapu te maunga
Te Hoiere te awa
Titirakawa te kainga
Ngāti Kuia te iwi*

Maungatapu is the mountain
Te Hoiere is the river
Titirakawa is the village
And Ngāti Kuia are its people

Ngāti Kuia korero tuku iho states that Matuahautere named this maunga. He was following the korero of his tupuna Kupe and trying to find a way through to Whakatu (Nelson). Guided by his kaitiaki and tupuna Kaikaiawaro he had gone up the Pelorus Sound and River in his waka Te Hoiere.

Te Hoiere symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. Te Hoiere incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

MOTUEKA AND MOTUPIKO RIVERS AND THEIR TRIBUTARIES

Motueka River

This wāhi tapu incorporates our cultural values of take tupuna. It is a place which our tupuna explored and used. The River incorporates our cultural values of take ahi ka. It is a core part of our cultural identity. We are identified as tangata whenua here.

Motueka is short for Motuweka. This is a fowling term used to describe the practice of rendering a weka lame and tying it to a post so it would call out to other weka to be harvested.

An ancient trail follows the course of the Motupiko and Motueka Rivers from Mangatawhai, or 'The Place of Many Trails' (Tophouse, near the Nelson Lakes). This formed the main track linking Golden Bay and Tasman Bay with the Wairau and Kawatiri districts.

According to Ngāti Kuia tradition a series of pahi, mahinga kai (especially birding areas) and cultivations are associated with this track, the Motueka River and its environs.

This river was also part of the pakohe trading industry with quarries and flinting sites nearby. Many artefacts have been found where the Motupiko River converges with the Motueka River.

Whakapapa tatai hikohiko

Kaikai-a-warō

One was a man and one a woman.

Matuahautere

The man was killed and the woman became the wife of a Ngāti Kuia rangatira.

Matuakuha

From them descended a line of beautiful women culminating in Kunari, the daughter of Tamahau, rangatira of the waka Te Awatea.

Tukauae

Kuia marries Rongotamea

Whatakaka

Kunari was the wife of the renowned Ngāti Kuia rangatira Wirihana Kaipara.

Te Aie

Aio = Tamahau

Kunari

Whatapakoko and others were living in the Motueka River area in the 1840s and the site was included in the Te Hoiere claim made by Ngāti Kuia in 1883.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical worlds. The Motueka River incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. The Motueka River incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

ANATOKI RIVER AND ITS TRIBUTARIES

This wāhi tapu incorporates our cultural values of take tupuna. It is a place which our tupuna explored and used. It incorporates our cultural values of take ahi ka. It is a core part of our cultural identity. We are identified as tangata whenua here.

Anatoki means the cave of the adze. This awa (river) flows into Motupipi and was part of an area used for its food sources. According to Ngāti Kuia tradition a series of pahi, mahinga kai (especially birding areas) and cultivations are associated with this river and its environs.

The Ngāti Kuia tupuna Te Koheta had a residence nearby after he killed the taniwha Ngarara Huarau at Parapara. Te Kawau also had a residence near here. Anatoki was an area included in the Te Hoiere claim made by Ngāti Kuia in 1883.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the moana and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

This wāhi tapu symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. The Anatoki River incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

STATEMENT OF COASTAL ASSOCIATION

"E kore a Parawhenua e haere, ki te kore a Rakahore" ("Water would not flow if it were not for rock - the interdependence of life"). This whakatauki is an expression of how our atua Hine-parawhenua (atua of foreshore) and Rakahore (atua of rocks) have to co-exist. Hine-parawhenua and Rakahore are descendants of Tane, as we Ngāti Kuia are. The Hine-parawhenua (coastline) area forms part of Te Kupenga a Kuia (the net of Kuia) area of interest. We describe the area of the coastal Statutory Acknowledgement as our tipuna and atua.

This Hine-parawhenua area incorporates our cultural values of take kitea and take tipuna. It is a place which our tipuna discovered, explored, named and used.

Whakapapa Tatai hikohiko

*Kupe
Hine
Matuahautere
Matuakuha
Tukauae
Kuia*

Our tipuna Kupe explored the outer Marlborough Sounds, known to us as Te Au a Kaikaiawaro. He had a tauranga waka called Te Ope-a-Kupe at Anamāhanga (Port Gore). There are many geographical features named in his exploration in the area by him. Ngāti Kuia are the first of his descendants to permanently reside in this area.

Whakapapa Tatai hikohiko

*Kaikaiawaro
Matuahautere
Matuakuha
Tukauae
Kuia*

Matuahautere in his waka Te Hoiere followed the korero tuku iho of his tipuna Kupe and came to the Pelorus Sound, guided by his kaitiaki Kaikaiawaro. He explored the Pelorus Sound which he named after his waka Te Hoiere. There are numerous geographical features named by him.

Whakapapa

*Matuakuha
Tuhuaia
Tawake*

Te Puna a Tawhaki is an island named after our tipuna Tawhaki who employed a certain battle tactic which led to the naming of this Island.

Whakapapa

*Whatonga
Tumatakokiri = Moeawhiti
Rangikarere = Puhikereru
Nukuwaiata*

Ngāti Kuia has numerous islands and features named after our tipuna. Puangiangi, Hautai, Nukuwaiata are some of these and they take their names from our tipuna who are buried there.

Whakapapa

*Tumatakokiri = Moeawhiti
Pani = Puangiangi
Hautai*

Nukuwaiata was an island where we gathered tītī, koura, paua and fished. Tītī Island was named by our tipuna because he found tītī there. It became a significant and iconic wāhi tapu for our iwi as generations harvested the tītī and fished the tauranga ika nearby.

Ngāti Kuia tipuna had names for the currents and other features of the Hine-parawhenua area, including:

Te Moana Raukawakawa (Cook Straight).

Te Au a Tokarere (Guards Pass).

Te Papanui-a-Putā ('The Great Rock of Putā'). This is also known as Sentinel Rock and derives its name from a Ngāti Kuia traditional story about Putā and Whiro. Ngāti Kuia tradition states that our tipuna Hinepoupou stopped at Te Papanui-a-putā (Sentinel Rock) and discovered a tauranga ika (fishing ground) on her epic swim from Kapiti Island to Rangitoto where she lived.

Other places Ngāti Kuia named include Te Pua o Te Wheke, a coastal urupā.

Te Urenui (Fifeshire Rock, Nelson).

Moturoa (Rabbit Island, Waimea).

Te Tai Aorere (the tides from Aorere) (Tasman Bay).

Te Tai Tapu (the sacred tides), named for the journey of our dead as they head towards Te One Tahua (Farewell Spit).

Some of these had kaitiaki (guardians) and taniwha, often in the personification of natural forms like winds, waves, animals, or fish.

Kaikaiawaro is our kaitiaki who comes in the personification of a dolphin, while Tutaeporoporo was a taniwha shark who lived at Waimea Inlet.

Ngāti Kuia tipuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of Hine-parawhenua and moana and tikanga for the proper and sustainable utilisation of resources. All these values incorporate our take kaitiaki and remain important to Ngāti Kuia today.

Ngāti Kuia's Hine-parawhenua symbolises the intense nature of our relationship to their environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. This Hine-parawhenua area incorporates the cultural values of Ngāti Kuia mauri. Ngāti Kuia has mana here, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa to this place. We have a responsibility and obligation to this place and its cultural, spiritual, historic and traditional values.

Statement of Association with Pakohe

Ngāti Kuia have lived on the argillite mineral belt for generations. It spans from Nga Paepae tangata (the Richmond Range), Motupiko and Motueka Rivers, Whakatu, Kokotoru, Whangamoā, Te Hoiere and onto Rangitoto. Our tupuna were the workers of pakohe and used pakohe for tools, weapons, pendants and for trade. Pakohe forms part of the Ngāti Kuia distinct tribal identity. Ngāti Kuia have karakia, waiata and creation stories about it.

Ngāti Kuia have several names for the different types of pakohe. These include Marutea (a light grey mud colored stone) and Popo (also called Uriuri, black colored stone). We used many other associates stones to make pakohe tools, such as hammer, flinting and smoothing stones.

"He Waipounamu he maunga pakohe" is a Ngāti Kuia whakatauki (proverb) about the importance of these taonga (treasures) which Ngāti Kuia worked.

A renowned Ngāti Kuia pakohe hei tiki was named Hine-popo. The female form of the hei tiki is said by Ngāti Kuia to be a representation of Hine-popo (the argillite maiden), also known as Hinepoupou. She lived at Muhakenga on the western side of Rangitoto and a number of argillite quarries and sites are found here. Popo was a valuable type of pakohe. She was a puhi and had several husbands. Eruera Whirihana Kaipara was one of her descendents and he told her story about the swimming from Kapiti to Rangitoto.

<i>He pipi he popo</i>	A splitting adze of argillite
<i>Ka pa ki tua</i>	It touches the back
<i>Ka pa ki waho</i>	It touches outside
<i>Ka pa ki a Tane</i>	It touches Tane.

We were involved in a pakohe industry for generations before the arrival of new tools and technology. It is still considered a taonga by our people today. Pakohe products such as toki (adzes) were traded in Te Tau Ihu, from the Te Moana Raukawakawa region up to Horowhenua and Wairarapa. Ngāti Kuia had a strong whakapapa connection with these areas and traded with them. Communities and trails were developed for the industry such as at Rangitoto, Kaiaua, Whakapuaka, Whakatu, Waimea, Motueka, Te Hoiere and Titirangi. Totaranui and Arapaoa were important trading areas.

This pakohe wāhi tapu incorporates our cultural values of take tupuna. They are places which our tupuna explored and used and incorporates our cultural values of take ahi ka. It is a core part to our cultural identity. We are identified as tangata whenua there. Historical pakohe quarries and flinting sites are found throughout the mineral belt area.

Some of these quarry, hammer stone and flinting sites include the Oparapara, Hebbards, Bennets and Oakleys quarries.

Ngāti Kuia tupuna had considerable knowledge of places for gathering pakohe and associated rocks, ways in which this taonga could be used with tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

This taonga symbolises for Ngāti Kuia people the intense nature of their relationship to their environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. Pakohe incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history associated with this taonga. We have tikanga and kawa which involve tapu and noa and a responsibility and obligation to this taonga and its cultural, spiritual, historic and/or traditional values.

3.3 RANGITANE O WAIRAU

The settling group's statements of association are set out below. These are statements of the settling group's particular cultural, spiritual, historical, and traditional association with identified areas.

LAKES ROTOITI AND ROTOROA, NELSON LAKES NATIONAL PARK

Rangitāne are among the iwi who trace their connections to the lakes through their ancestor Kupe.

According to tradition Lake Rotoiti ('Small Waters') and Lake Rotoroa ('Large Waters') are the eyesockets of the great wheke (octopus) Muturangi. In the ancestral homeland, the wheke was in the habit of interfering with fishing expeditions undertaken by Kupe's people, and by some accounts had been responsible for the death of Kupe's relatives. Kupe set out in his waka Matahourua to destroy the wheke, and pursued it all the way to Aotearoa, where he killed it at the entrance to Tory Channel with a fierce downward blow of his spear or paddle (paoa) and took out its eyes. Arapaoa Island takes its name from this incident, and Te Taonui (Cape Jackson) represents Kupe's weapon. At certain times of the year red water flows through Tory Channel. This represents the blood of the wheke. The eyes of the wheke are Nga-Whatu-kai-ponu (the Brothers Islands).

The resources of the lakes and environs were used by Ngāti Tumatakokiri tupuna, and later by Rangitāne (and the other Kurahaupō iwi) when they established themselves in Te Tau Ihu and inherited the mana of Ngāti Tumatakokiri through intermarriage. The lakes have added significance for the iwi as they are the source of five important waterways: the Kawatiri, Motueka, Motupiko, Waiau-toa and Awatere rivers.

The lakes also formed the central terminus or hub of a series of well-known and well-used tracks ('the footprints of the tupuna') linking Rangitāne communities elsewhere in Te Tau Ihu. The lakes were particularly associated with the Ngai Te Heiwi hapū. Ngai Te Heiwi are linked through whakapapa to Rangitāne and the other Kurahaupō iwi, giving use and access rights to all. While the lakes formed a geographical link with the wider Te Tau Ihu district, shared connections with Ngai Te Heiwi guaranteed the maintenance of wider iwi rights and access. The Rangitāne tupuna Tamahaerangi and his wife Hawini are tupuna particularly associated with Ngai Te Heiwi and the lakes area.

The lakes and their environs were a rich source of mahinga kai, including birds (kiwi, kokako, piopio, bush wren and blue ducks), kiore, eels, inanga, fern root and the root of the ti tree, and berries of the miro, tawa, kahikatea and totara. A shrub called neinei is only found in the lakes area. This shrub was used to make korowai and is highly valued by the iwi.

The region was a refuge for Rangitāne (and other Kurahaupō people) after the northern invasions, and formed a secure base for warriors who continued to harass and threaten the iwi hou, particularly in the Whakatu area, a short distance from the lakes along a well known trail. Extensive and well-established fern gardens on the north facing slopes above Lake Rotoroa were cleared by burning and planted by Rangitāne after the invasions. The gardens were described by European visitors to the region in the 1840s. These early European visitors observed signs of recent and ongoing occupation and use of the lakes area, including the fern gardens, recently burned off ground, bird snares, and huts of a unique design used seasonally or as more permanent shelter by those who fled the iwi hou.

TE OPE-A-KUPE (TE ANAMĀHANGA / PORT GORE)

Te Anamāhanga ('The Twin Bays') was one of the two tentacles of the Wheke Muturangi, the great octopus killed by Kupe. The other was Te Anatohia (East Bay). Te Anamāhanga lies in the shadow of two maunga significant to Rangitāne. They are Puhikereru and Parororangi ('Stormy Sky'), named after a place in Hawaiki.

Te Anamāhanga was the landing place of Kupe's waka, Te Matahourua. Indentations on rocks were formed by Kupe's footprints at Te Ope-a-Kupe. Karaka trees at Te Anamāhanga are known to the iwi as Te Karaka o Kupe, because the famous navigator is believed to have introduced them. Because of the associations with Kupe this iconic area remains central to the identity of Rangitāne and the other Kurahaupō iwi. Kupe's great granddaughter Waipuna was the wife of Tautoki and mother of Rangitāne, from whom the iwi take their name.

Te Ope-a-Kupe is a tauranga waka (canoe landing site) still used by the people today. This site was the landing place for important waka and tupuna including Te Ara-a-Tawhaki, the waka of Te Whakamana, Tahatu, the waka of Tukanae, and Makawhio, the waka of Te Huataki, an important Rangitāne tupuna.

Te Anamāhanga was one of the first places in Te Tau Ihu occupied by Rangitāne. It contains pā sites, cultivations, kainga and urupā. It was also an important fishing area (mahinga mataitai), giving access to koura, paua, karengo and kopakopa (a type of mussel) and birds, and was an important source of game introduced after contact (deer and pigs).

MT STOKES (PARORORANGI)

Parororangi (1203m) is the highest point in the Marlborough Sounds. It is a deeply tapu maunga. The name means 'Stormy Sky'. It is a place where hauhunga ceremonies were carried out.

A race of mythical people called Patupaiarehe, said to be the first occupiers of Aotearoa, lived in remote mountain areas not usually trodden by humans. They are said to have spirited away Māori women to take as wives, and the offspring of these unions were known as konako or korako: people of light complexion.

According to Rangitāne tradition two Patupaiarehe were captured on the Parororangi maunga by their tupuna. One was a man and one a woman. The man was killed and the woman became the wife of a rangatira. From them descended a line of beautiful women culminating in Kunari, the daughter of Tamahau, who had arrived in Te Tau Ihu on the waka Te Awatea.

For Rangitāne their descent from the Patupaiarehe people represents a link between the spiritual and human realms; the 'upper realm' (te kauwau runga) and the 'lower realm' (te kauwau raro). These spiritual links to the past form an integral part of Rangitāne identity today.

KOHI TE WAI (BOULDER BANK SCENIC RESERVE)

Kohi te Wai was a pā, kainga, cultivation area, urupā and important fishing station located on what is now known as Mackay's Bluff, near Whakatu (Nelson) on the landward end of Kohi te Wai (the Boulder Bank). Kohi te Wai is associated with Kupe. Two of his crew wished to stay in Te Waipounamu, and accompanied by two women, stole a canoe and set off. Kupe pursued them, but they recited karakia which caused the rocks which now form Kohi te Wai to fall from the cliffs at what is now known as Glenduan. This created a barrier and allowed them to escape Kupe's wrath.

Pā and cultivations at Kohi te Wai were observed by Dumont D'Urville in 1827. He called the pā 'Skoi-Tehai'. Later Kohi te Wai was the site of a battle with northern invaders.

WAIRAU LAGOONS AND TE POKOHIWI / BOULDER BANK HISTORIC RESERVE

The Wairau Lagoons and an associated extensive complex of pā, kainga, cultivations and urupā formed the cultural, spiritual and economic heart of the Rangitāne iwi in the Wairau. The area remains central to the identity and mauri of the iwi.

The lagoons were rich eeling and birding grounds of inestimable importance. According to Rangitāne tradition, Te Huataki, leader of the Rangitāne people who settled the Wairau in the seventeenth century, was drawn to the area because of the rich resources of the lagoons. The lagoons were known as Wahanga-a-Tangaroa and Mataora (the 'Long Lagoon' and the 'Big Lagoon' respectively).

Extensive modification of the natural waterways was subsequently carried out by Rangitāne from the mid-1700s. They created massive artificial channels (the total length of which are around 26km) and ponds for trapping birds, fish and eels. The canals average about 3 metres in width and up to a metre deep, though some on Budge's Island are 15 metres wide. It is estimated that approximately 60,000 cubic yards of soil were excavated using the traditional ko, or wooden digging implement. This was one of the great engineering feats of the pre-contact period, and confirms that a large population inhabited the area. This work was begun under the direction of the Rangitāne rangatira Patiti and Te Whatakoiro, and completed by the succeeding generation under Tama Ngenge, Te Whatakoiro's son. Many of the canals and ponds were named for the tupuna particularly associated with them, including Morepo and Tukanae. The soil was removed and placed in a hand-cart or stretcher, which was lifted and carried away. At regular intervals the canal banks had buttresses projecting into the channel so as to narrow the waterway. At these narrowed gaps eel traps and nets were fixed. Close to the buttresses were sand pits, into which the catch was emptied.

Wildfowl (ducks and swans) were also captured in the lagoons during the moulting season (January to May), when the birds were unable to fly. Moulting ducks were known as maumi. The birds were potted in their own fat in calabashes or containers made from totara bark or kelp obtained from Te Pokohiwi ('Kupe's Elbow', also known as the Boulder Bank). Some preserved birds were kept for local consumption, and some were traded with other iwi. Strict rahui and conservation protocols were placed on the lagoons in order to preserve the various marine and bird species. The lagoons have remained an important source of mahinga kai for Rangitāne up to recent times.

Two major Rangitāne occupation areas were located within the lagoons' complex - one on Budge's Island and the other in the 'frying pan' area between Chandler's Lagoon and the Big Lagoon. Morepo, an island in the lagoon, contains an urupā which is the burial place of the Rangitāne tupuna from whom the island takes its name. A number of other pā (with associated urupā) and kainga were built in and around the lagoons to protect the valuable resources of the area.

A series of pā were located on Te Pokohiwi (the Boulder Bank) which enclose the lagoons on their seaward side. The first of these, named Moua, was located at the northern end of Te Pokohiwi on what is known as the Wairau Bar. Another pā a little to the south was named Te Aropipi. The next was located a mile to the south, and was known as Te Pokohiwi. This was the main pā on the Boulder Bank. The fourth pā and urupā, known as Motueka, was on an island in the lagoons. The tupuna Purama was buried at this place. Two further pā, Utawai and Mokinui, were located at the southern end of the lagoons. Mokinui was a residence of Te Huataki, who led the first Rangitāne migrations to Te Tau Ihu. Another pā named Te Taumanu-o-Matahaura (named after the waka in which Kupe travelled to Aotearoa) was located at Te Parinui-o-Whiti (White Bluffs). This was a residence of Te Hau, a legendary Rangitāne tupuna. Near the pā is a rock formation resembling part of Kupe's waka, Te Taumanu-o-Matahaura.

The whole of Te Pokohiwi, especially its northern part (the Wairau Bar), was highly suitable for a fowling and fishing economy. It gave access to the sea and ample quantities of firewood. Whitebait was present, and kahawai ran seasonally into the river and lagoon. Eels, flounder, shellfish, swans and ducks (grey and paradise) also abounded. Rock formations running out to sea near Te Pokohiwi pā were a good source of mussels and were greatly valued by Rangitāne. These were used well into the twentieth century.

Large numbers of moa were also hunted by the very early inhabitants. One theory is that the birds were rounded up in the Wairau plain or driven down from the Vernon

hills, herded round the base of the Mataora Lagoon, and then driven along the Bar to the cul-de-sac provided by its northern end where they were killed.

During the twentieth century Rangitāne continued to maintain their ancient associations with the lagoons and the resources of the area, and attempted to exercise their kaitiaki responsibilities.

Te Pokohiwi was not only a Rangitāne occupation area and important source of mahinga kai, but was also an urupā and wāhi tapu complex. Burials on the Bar date from around the thirteenth century, when the area was the home of Aotearoa's founding population. Rangitāne, who continued to bury their own dead in this urupā, are connected through whakapapa with these very early inhabitants, and are kaitiaki of this deeply sacred place. Te Pokohiwi was an important noho huihui (gathering place) where significant events affecting the iwi were debated and agreed, including the manner of Rangitāne engagement with settlers in the mid-1850s.

Rangitāne attempted to exercise their kaitiaki responsibilities, and strongly opposed archaeological excavations of their urupā at Moua, on the northern extremity of Te Pokohiwi, between 1939 and 1954. After a protracted struggle Rangitāne kaitiaki responsibilities were finally recognised, and tupuna kōiwi (bones of the ancestors) taken from Moua have been re-interred.

THE BROTHERS

The Brothers are known to Rangitāne as Nga Whatu-kai-pono ('The Eyes That Stand as Witness to the Deeds of Kupe'). The islands have always been a deeply tapu place. They are the eyeballs of Maturangi, the wheke (octopus) slain by Kupe, that he cast into the ocean after killing. The eye sockets of the wheke are Lake Rotoiti and Lake Rotoroa.

The tapu associated with the islands required travellers to recite karakia when crossing Raukawakawa Moana (Cook Strait), and only the descendants of Kupe, persons of high mana or tohunga could look at the islands. If they were gazed upon by anyone else a misfortune would occur. In order to avoid mishap the eyes of travellers of lesser mana were bound with kawakawa leaves. This is the source of the name Raukawakawa Moana.

KAITUNA RIVER AND ITS TRIBUTARIES

Rangitāne have strong associations with the Kaituna River and Valley. The headwaters of the river commence in the Wairau district, and a well-used and important trail linked Rangitāne settlements in the Wairau with Te Hoiere and Pelorus. The name Kaituna means 'Eel Food', which reveals the importance of this waterway and its associated wetlands as a source of mahinga kai. The river and its surrounds was also a good source of flax, and herring and flounder abounded at its mouth.

A number of pā, kainga and other sites were linked to the river. One of the most important of these was Motueka (on the present day site of Havelock township). This was a significant pā and tauranga waka near the mouth of the river. Another nearby pā located on the east bank of the Kaituna estuary was known as Pokiki, after the Rangitāne chief who resided there. About 40 people (including Rangitāne) were seen cultivating maize and potatoes here by Captain Drury of *HMS Acheron* in 1848. Pareuku was visited by the surveyor Barnicoat in 1843. Pokiki and Hura Kopapa were chiefs in residence at that time. Another Rangitāne pā was located at the headwaters of the Kaituna River in what is now known as Readers Valley. This pā was called Oraka-awhea (Salvation).

MAITAI (MAHITAH) RIVER AND ITS TRIBUTARIES

Whakatu (Nelson) is located at the mouth of the Mahitahi River. Whakatu was named for a Ngāti Tumatakokiri tupuna who lived in the area 15 generations (or about 300

years) ago. Mahitahi is an old name for whitebait (inanga), which was once found in the river in abundance. The name refers to this resource. The river and its environs are a site of great significance for Rangitāne and other Kurahaupō iwi.

The river and its associated wetlands at Whakatu were an important source of fish, eels and flax. The wetlands were a valuable source of eels and upokororo (grayling, or native trout) into the twentieth century. A body of water in the city now called the Queens Gardens, known by early European settlers as the 'Eel Pond', is the last remaining vestige of once extensive wetlands associated with the river. The river also formed a major route to the Nelson Lakes and Te Hoiere.

A number of pā and kainga linked to the river were located in and around Whakatu, including Matangi Awhio. The tupuna Pohea (the great-great grandson of Turi, commander of the Aotea waka), left Whanganui and settled at Matangi Awhio around 1450, where he established a permanent village and erected a large pā on the hillside above the foreshore and beach, where waka could be easily and safely landed. Pohea's people also built racks for making and repairing fishing nets and for drying their catches. Matangi Awhio means 'The Whirling Sea Breeze'. This name derives from the old saying 'ka whakaurea ko kainga raro i te matangiawio i te Rangī'. Matangi Awhio soon grew into an important pā and kainga complex, known for cultivation of kumara, fishing and mahinga kai, flax and pakohe manufacture. There are a number of associated urupā. The expanded complex occupied land on and around the site of what is now Auckland Point School.

According to Meihana Kereopa's evidence given to the Native Land Court in 1892 (in connection with the Nelson Tenths claims), there were over 40 people dressing flax at Matangi Awhio when the New Zealand Company arrived at Whakatu. Kurahaupō people participated in payments made at Matangi Awhio by the New Zealand Company at the time of the Spain Commission (1843). With the arrival of New Zealand Company settlers after 1840 the site became a market area where local Māori sold produce to settlers, some of it produced at the Waimea gardens.

There were a number of other pā and sites associated with Rangitāne (and the other Kurahaupō iwi) connected to the river and its environs. Poiwhai was a temporary occupation site for Māori visiting Whakatu to trade. It was located at the foot of what is today Russell Street, about 500 metres from Matangi Awhio. Pikimai pā was located on what is now Cathedral Hill, in the centre of Nelson close to the river. Te Puanwai was located at the foot of what is now known as Richardson Street. It was a kainga, fishing station, and tauranga waka. This kainga was watered by a spring-fed stream. It was a residence of the Rangitāne tupuna Meihana Kereopa, Hopa Te Rangihiroa, Koroneho Titi, and Hura Kopapa. A fishing station and kainga was also located on Manuka (Haulashore) Island, a short distance from the river mouth. Whangarae, on the Boulder Bank (Kohi te Wai) was another site and kainga. This was a residence of the renowned tupuna Tutepourangi.

WAIRAU, OMAKA, AND ŌPAOA RIVERS AND THEIR TRIBUTARIES

The following Rangitāne pepeha identifies the Wairau River and associated waterways as being central to the mauri and identity of the iwi:

*Tapuae o Uenuku te maunga
Wairau te awa
Raukawakawa te moana
Huataki te tangata
Tini whetu ki te rangi ko Rangitāne nui ki te whenua.*

The Wairau River and its environs was (and is) central to the identity and mauri of Rangitāne in the Wairau. Rangitāne have lived along the banks of the river since the arrival in the district of their tupuna Te Huataki. The area around the mouth of the river (the Wairau Lagoons) formed a particularly important occupation and mahinga kai area. The river in its entirety was a crucial source of mahinga kai and high quality flax, and

was a major communications route. Eels, flounders, whitebait and other fish species caught seasonally from the lagoons and further inland. Swans and ducks were another important food source. Rangitāne were widely renowned for their rich resources.

A number of pā and cultivation areas were associated with this trail and the inland course of the river. These included Pae-Tawa, an extensive pā, kainga, cultivation and mahinga kai complex near the junction of the Waikakaho and Wairau rivers. It was strategically placed, as the Waikakaho provided access to Queen Charlotte Sound, Te Hoiere and Whakatu. The name means 'The Place Where Birds are Snared'. Rangitāne warriors were said to have achieved a rare victory over a northern taua near this site. This place is closely associated with the tupuna Te Huataki, Tukanae, Hohua, Wikiriwha and Takahaere. Pits and terraces occur over almost the entire area, although the site has been damaged by road construction, stock, natural slumping, and more recently, the erection of houses on the higher ground above the pā.

Waikakaho pā was located at the mouth of the Waikakaho Valley near Pae-Tawa. The tupuna Te Huataki and Te Rangitekaia are particularly associated with this pā. It was a major Rangitāne stronghold, guarding extensive cultivations and urupā. The name means 'Stream of the Flowering Toitōi'. The pā had a commanding view of the Wairau Valley and dominated the trails which led south and north. It was connected to other pā and inhabited areas, including Ruakanakana, Te Whiringa a Tukaue, Awarua, Otamau (in the Para Valley), Ngakuta, Moemoerangi, Anakiwa and Te Pukatea. A Rangitāne settlement was observed here by early European visitors. The famous Rangitāne tohunga Hohua is buried at Waikakaho urupā, a little less than a kilometre up the Waikakaho road from its intersection with the Tuamarino Track. This urupā faces Tapuae-o- Uenuku, the sacred Rangitāne maunga.

Ruakanakana was a pā site, urupā and extensive area of cultivations called Te Areare, named after the tupuna Hine Koareare. It is located on the north bank of the Wairau River at a place once known as Gibsontown. The tupuna Paraone Taituha was a chief of this place, and is buried in the urupā there with members of his whānau. Taituha was present at the Wairau Affray in 1843, and attempted to make peace between the party led by Te Rauparaha and the ill-fated New Zealand Company party led by Captain Arthur Wakefield.

Waihopai (the Avon Valley) was a pā site and mahinga kai associated with the tupuna Tamahaerangi. Fugitives from the northern invaders took refuge there, and the pā was never captured. This pā was connected to a track to the Awatere country and Kapara Te Hau, providing an easy escape route, and commanded a clear view to the coast. Several Rangitāne people, including Tamahaerangi, were killed near this place by a raiding party seeking vengeance for Rangitāne participation in the sack of Kaiapoi Pā. The graves of those slain are in the vicinity.

A number of other pā / kainga / mahinga kai and urupā associated with the Wairau River were Omaka (an important mahinga kai area), Pukaka, Awarua (the site of a further battle between Rangitāne and Ngai Tahu), Tuamatene (site of a current Rangitāne marae), Tuamarino, Tuamoutere, Ohinemahuta and the Wairau Gorge.

WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES

The Waimea River formed a water source for the renowned Waimea gardens, located at the mouth of the Waimea River adjacent to a pā and kainga complex. This is a deeply significant site for Rangitāne and the other Kurahaupō iwi. Smaller 'satellite' pā were located elsewhere on the banks of the Waimea River and at the junction of the Wairoa and Wai-iti rivers. Mako and patiki were taken in the estuarine waters at the mouth of the river. The river environs were also a good source of flax, and clay used in the process of drying the flax came from the river near the inland foothills of the ranges. The main pā is located just behind what is now the Appleby School site.

Around 1,000 acres of cultivation located near the river mouth represent generations of sustained effort by the tupuna. The cultivation land was built up with ash (to provide

potash and lime), gravel and fine sand and silt to raise soil temperatures. This is sometimes referred to as 'Māori soil'. It was highly suitable for kumara production. The modified soil remains darker and more productive than surrounding soil to this day. Huge pits nearby reveal the source of gravel. The extent of these gardens and the effort involved in creating them indicates that the area was once occupied by a substantial population.

Early chiefs of this place were Te Hapuku and Te Pipiha. The latter was killed here during the northern invasions. Other tupuna associated with Waimea were Titiko and Whakatapihi. After the northern invasions many tupuna from the pā moved to another pā in what later became known as Budge's Bush, in the Wairoa River Valley on the north slope of Mount Heslington. They were observed by the surveyor Budge, after whom the area is named. The Bush was a rich source of birds, including kaka and kereru.

Rangitāne were among those who continued to cultivate and occupy the land until at least the mid 1840s, when produce grown here was traded with the Nelson settlers at a market in the town at Matangi Awhio (Auckland Point School). Waimea was a residence of the Rangitāne tupuna Meihana Kereopa, Ihaia Kaikoura, Paora Te Piki and Hopa Te Rangihiroa at this time. The pā and gardens were observed by the New Zealand Company surveyor Barnicoat in 1843.

MOTUPIKO RIVER AND ITS TRIBUTARIES

An ancient trail follows the course of the Motupiko and Motueka rivers from Mangatawhai, or 'The Place of Many Trails' (Tophouse, near the Nelson Lakes). This formed the main track linking Golden Bay and Tasman Bay with the Wairau and Kawatiri districts. According to Rangitāne tradition a series of pā, kainga, mahinga kai (especially birding areas) and cultivations are associated with this track and the Motupiko River and its environs. Many artefacts have been found where the Motupiko converges with the Motueka River. The awa, along with its associated pā and other sites, has great significance for Rangitāne.

The Motupiko and associated waterways were once an important source of upokorokoro (grayling or native trout), as well as inanga, kokopu and eels.

MT FURNEAUX (PUHIKERERU)

Puhikereru (meaning 'decorated with feathers') is a sacred maunga overlooking a number of places of great significance to Rangitāne o Wairau, including Te Anamāhanga and Te Ope-a-Kupe, Meretoto and Endeavour Inlet. Rangitāne o Wairau are a kaitiaki of this very sacred place.

Puhikereru was an important navigation aid and the centre of a renowned birding area famous since the time of Kupe. When Kupe came to Aotearoa he brought two birds named Rupe (a pigeon) and Te Kawau-a-Toro (a cormorant). While Kupe was exploring the country his two birds carried out their own reconnaissance. Rupe's object was to discover forest food, and Te Kawau-a-Toro investigated the sea-currents. When Kupe arrived at Te Rimurapa (Sinclair Head) visiting birds from the South Island told Rupe that food there was plentiful. Rupe reported what he had heard to Kupe, who directed him to go to the south. Rupe then departed, and eventually arrived at Puhikereru. Here he feasted on plentiful kereru, and being seduced by the bounty of the maunga and surrounding country, never returned to Kupe.

Statement of Coastal Values

Rangitāne o Wairau's association with the coastal marine area is an integral part of their rohe in Te Tau Ihu. Areas of particular cultural significance include the Wairau Lagoons and the area adjoining Te Pokohiwi / the Boulder Bank, Cloudy Bay (Koko a Kupe), Port Underwood (Te Whanganui), Tory Channel (Kura Te Au), the area around Arapaoa Island, Queen Charlotte Sound (Totaranui), Endeavour Inlet (Punaruawhiti), Ship Cove

(Meretoto), Port Gore (Te Anamāhanga), Mahau Sound, D'Urville Island and the area around Brothers Islands (Ngā Whatu-kai-ponu) in Cook Strait (Raukawa moana).

The coastline of the East Coast and Marlborough Sounds formed a vast fishery and major communication routes linking numerous Rangitāne communities. The waters of the Marlborough Sounds formed important trade routes with other Kurahaupo communities in the west coast of Te Tau Ihu. The sheltered waters of the Sounds meant that Rangitāne could fish and travel these waters at most times of the year. Coastal fisheries and other resources were controlled and managed by the various Rangitāne hapū, who exercised a strong conservation ethic or kaitiaki role.

The Rangitāne hapū and iwi have strong and unbroken traditional, historical, cultural and spiritual associations with this long coastline and its rich ecosystems. These associations remain strong in the traditions of present day Rangitāne, and are central to the identity and wellbeing (mauri) of the iwi.

The celebrated voyager Kupe also arrived in the region following his battle in the Marlborough Sounds with the giant squid Te Wheke a Muturangi. This encounter had rendered his waka unseaworthy and he carried out repairs at his campsite in Cloudy Bay. Kupe soon came into conflict with Te Hau and his people. A series of running battles took place, the effects of which changed the landscape and apparently persuaded Kupe to return to the North Island.

The name of a hill where Kupe recited a karakia prior to returning to the North Island is known today as Nga Taumanu o Te Matahourua (the thwarts of Kupe's canoe) and the original sail of his waka is said to be in a cave at Parinui-o-Whiti (White Bluffs), just south of the Wairau Lagoons.

Rangitāne who descend from Waipuna, the great-granddaughter of Kupe, migrated to the Wairau District in the mid 16th century. Under the leadership of Te Huataki, Te Rerewa, Te Whakamana and Tukanae established pā, kainga and cultivations extending from Anamāhanga throughout the Marlborough Sounds to Cloudy Bay and beyond. The Wairau Lagoons and the Wairau River mouth, with its extensive complex of pā, kainga, cultivations and fishing grounds, formed the cultural, economic and spiritual heart of the Rangitāne iwi. The lagoons themselves were rich eeling and birding grounds of inestimable importance.

According to Rangitāne tradition, Te Huataki, leader of the Rangitāne hapū who settled the Wairau, was first drawn to the area because of the bountiful resources of the lagoons. Extensive modification of the natural waterways was carried out by Rangitāne from the mid-1700s. They dug massive channels and ponds for trapping fish, eels and wildfowl. Several of these canals were named for the tupuna who are particularly associated with them, including Morepo and Tukauae (O Kauae). A number of major pā were built in and around the lagoon complex to protect the resources of this treasured area. They included Te Kowhai (residence of the rangatira Ruaoneone), Ruataniwha, Te Whiringa o Tukauae and Te Pokohiwi. A rock formation running out to sea for about a chain near Te Pokohiwi contained an abundant source of mussels.

Pukatea (White's Bay) in Cloudy Bay contained an extensive complex of cultivations, pā and kainga. It was also renowned for its eels and kaimoana. A giant taniwha named Ngarara Huarau lived in a cave at the north end of Rārangi Beach (Moneys Bay). This monster terrorised local people and was killed by the tupuna Rongomai, the builder of the main pā at Pukatea. A Rangitāne pā named Horokaka was located on the island of Horahora Kākahu in Port Underwood. The Rangitāne tupuna Ihaia Kaikoura signed the Treaty of Waitangi at this place on June 17, 1840.

Queen Charlotte Sound and Arapaoa Island contained many Rangitāne pā, kainga, cultivation sites, tauranga waka and places where kaimoana were caught. Whatamango, near Waikawa (present day Picton) was an important shark fishery, and many platforms for drying sharks could be found there. It was also a renowned source of shellfish. A large and powerful pā named Te Rae-o-te-Karaka dominated this area.

This pā was located on a steep headland jutting out into Queen Charlotte Sound between Waikawa and Whatamango Bay.

Meretoto (Ships Cove) was among the first places settled by Rangitāne tupuna after their arrival in Te Tau Ihu, and they spread out from here to occupy the land and coasts with which they are now associated. Punaruawhiti (Endeavour Inlet) was named for the freshwater springs in the bay. It was the site of many pā, kainga and cultivation areas, and was highly valued for its rich kaimoana resources. Meretoto was an important source of kaimoana and a manufacturing centre, where stone (including pakohe) was worked prior to shipment to other parts of Te Tau Ihu and the North Island. To the north of Meretoto is Te Anaho. This was a major Rangitāne occupation site and fishing station. A pā on an easily-defended rocky outcrop on the southern end of Motuara Island formed a place of refuge for eight island kainga. The island had many turanga waka, and was an ideal base for collecting kaimoana.

The Brothers Islands are a deeply tapu place known to Rangitāne as Nga Whatu-kai-ponu – the Eyes that Stand as Witness to the Deeds of Kupe. They are the eyes of the Wheke Maturangi, cast into the sea by Kupe after he had killed the octopus. The tapu associated with these islands required travellers to recite karakia when crossing Raukawa Moana (Cook Strait) and only the descendants of Kupe, persons of great mana or tohunga could gaze upon them.

Anamāhanga was one of the two tentacles of the great wheke Maturangi, killed by the tupuna Kupe. The other is Anatohia (East Bay). Te Anamāhanga is a landing place of Kupe's waka Te Matahourua and indentations made by his footprints are visible at the tauranga waka at Te Ope-a- Kupe. This place is central to the identity of Rangitāne in Te Tau Ihu. Anamāhanga was a turanga waka where many important Rangitāne tupuna first came ashore in Te Tau Ihu, including Te Huataki and later Te Whakamana and Tukauae. Anamāhanga was an important fishing area, providing access to koura, paua, karengo and kokapoko.

Te Hoiere (including Mahau Sound, Kenepuru Sound, Hikapu Reach and Pelorus Sound) contained a large number of important pā, kainga and fishing stations. Hikapu, located at the strategically important junction of the Pelorus and Kenepuru Sounds, was one of the largest and most important occupation complexes in the region. It is often described as the 'headquarters' of Rangitāne and other Kurahaupo iwi in the Te Hoiere / Kenepuru area. The Hikapu settlement was protected by one fighting pā at Pinohia, on the hill at the junction of the Pelorus and Kenepuru sounds, and another situated opposite the headland between the Kenepuru and Mahau Sounds. This area provided access to the pā Oraka awhea in the Kaituna, Waikakaho and Wairau.

Statement Of Association With Pakohe

Rangitāne o Wairau are a tangata whenua iwi of the Marlborough region, and represent the interests of the South Island section of the wider Rangitāne iwi. They have had a long-standing cultural and historic association with the Wairau since their arrival several centuries ago.

The Wairau is a term for the myriad of rivers and creeks whose catchments provided access to the regional pakohe resource in the Waimeha, Whangamoa and Motueka valleys. Rangitāne o Wairau are descended through intermarriage from the earliest Polynesian settlers to the region (described as Moa Hunters) and are recognised as kaitiaki of the ancestral places where these original settlers landed and established kainga at the Wairau River mouth to exploit the natural resources of the region. Within a very short time these ancestors of Rangitāne had established a significant manufacturing and distribution of stone tools (adzes, knives, chisels and personal ornaments) utilising argillite and serpentine from the Nelson and Durville Island ultramafic mineral belt. This rock was known to Rangitāne as pakohe.

Durville Island was known as Rangitoto ki te Tonga and believed by Rangitāne o Wairau to be a name associated with the separation of the primal parents (Ranginui and

Papatuanuku). The separation was effected by their son *Tanenui a Rangi* who severed their arms with the celebrated adze *Te Awhiorangi*, believed to be made from pakohe. Just as the red sky symbolises the blood of the primal parents splashed across the body of Ranginui (the sky father), the island of Rangitoto ki Te Tonga represents the mystical adze and is acknowledged as the source of much of the pakohe that comprised much of the earliest taonga found at Wairau Bar.

It is from the Atua *Tanenui a Rangi*, holder of the first ritual pakohe adze, that *Rangitāne-nui* the person was named, and from whom the present day Rangitāne iwi derive their identity. These completed adzes and other tools were of high quality, and while distributed all around Aotearoa many were buried at Wairau with the artisans that created them. Their graves were excavated by Duff and Eyles in the mid 20th century and over 2,000 highly prized tools made from pakohe were removed and are currently held at Canterbury Museum.

Adzes, clubs, and knives made of pakohe from the same original quarries have also been found at pā and kāinga of Rangitāne in other places in the Wairau, Awatere and Clarence from more recent times. Many taonga / artifacts made of pakohe have been retained by Rangitāne iwi members, such as the Patu *Te Horo* and the Toki Pou Tangata *Te Ao Hurihuri* made of pakohe from Rangitoto and currently held at Omaka Marae in Blenheim.

3.4 NGĀTI KŌATA

The statements of association of Ngāti Kōata are set out below. These are statements of the particular cultural, spiritual, historical and, traditional association of Ngāti Kōata with identified areas.

For the avoidance of doubt, neither Te Pātaka o Ngāti Kōata, nor a member of Ngāti Kōata, is precluded by this part from stating that Ngāti Kōata has an association with a Statutory Area that is not described in a Statutory Acknowledgement or Statement of Association, and the content and existence of a Statutory Acknowledgement or Statement of Association does not limit any such statement.

The length or content of the Ngāti Kōata association with a particular area should not be taken by third parties, especially Crown agencies or Territorial Local Authorities, as an indication of relative merits or mana to an area. Only Ngāti Kōata can determine its mana and kaitiaki status at any wāhi or whenua.

ASKEWS HILL QUARRY SITE IN TAIPARE CONSERVATION AREA

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. It is an area where our tūpuna lived and exercised mana.

The Askews Hill quarry site in the Taipare Conservation Area is significant to Ngāti Kōata due to the significance of argillite and pakohe to Ngāti Kōata. The Nelson mineral belt extends from Rangitoto to Askew's Hill, along the Whangamoā ranges and the Maitai Valley and stretches to the south into Te Waipounamu. For Ngāti Kōata, the Mineral Belt is very sacred, as it was used by tūpuna as a path of healing. There are at least fourteen known sites along this mineral belt where high quality pakohe was worked by Ngāti Kōata tūpuna, one of which is the Askews Hill site.

Pakohe stones were valuable taonga to Ngāti Kōata. They produced top quality tools and weapons. Argillite was a highly valued taonga and quarried at many sites, including Askews Hill, because it could be flaked easily to make adzes and drill points. Some of the quarries in this mineral belt provided source material for argillite artefacts found in many of the ancient occupation and burial sites throughout Aotearoa. The trading and distribution of adzes and other cultural instruments manufactured from the argillite from quarries on Askews Hill and other mineral belt sites was Aotearoa wide, a reflection of the significance of the resource to the wider Maori population.

The quarries where argillite was mined and adzes flaked out of the rock on Rangitoto are almost one thousand years old. The methodology employed to quarry the rock included having large stream boulders carried up to the quarry site where they were used to shatter an exposed argillite face. Quartering hammers were then used to produce quarry blanks ready for transport, while a knapping hammer produced the flaked first outline. Finally the adze was ground to smoothness on a slab of wetted sandstone.

Wooden wedges were also driven into cracks and crevasses in the rocks and water poured over the wedges causing them to swell and split the rock.

Ngāti Kōata associations with the Askews Hill quarry site in the Taipare Conservation Area are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has mana, whakapapa associations and history at the Askews Hill quarry site in the Taipare Conservation Area. Ngāti Kōata have tikanga and kawa, including tapu and noa at the Askews Hill quarry site in the Taipare Conservation Area.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at the Askews Hill quarry site in the Taipare Conservation Area.

MATAPEHE

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. This is an area where our tūpuna lived and exercised mana.

Matapihi has cultural, traditional, historical and spiritual significance to Ngāti Kōata. The traditional name for Matapihi was Matapihi o te Rangi, or —windows of heaven. It is often incorrectly referred to as Matapehe. The summit or cone of Matapihi is significant to Ngāti Kōata. The site was a lookout point where approaching waka could be seen coming into the harbour. Matapihi was, and still is, used as a navigational marker both night and day. The silhouettes of the peaks at night, including Matapihi, are customary navigational landmarks. The important customary use of Matapihi as a landmark has been passed down over many generations of Ngāti Kōata.

The areas surrounding Matapihi were significant early occupation sites for Ngāti Kōata. There is a traditional story about Kupe's octopus there, —Te Wheke a Maturangill, the mauri of which is culturally significant for Ngāti Kōata as a traditional landmark also.

Matapihi was known as a safe anchorage from the nor westerly whilst out on the sea and waka would often take refuge in the adjoining bay. Traditionally this area was also a well known sea passage or trading belt, where the trading of potatoes and mutton birds was commonplace. Ngāti Kōata also traded tītī for potatoes at Matapihi.

Ngāti Kōata associations with te maunga Matapihi o te Rangi are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has mana, whakapapa associations and history at te maunga Matapihi o te Rangi. Ngāti Kōata have tikanga and kawa, including tapu and noa at te maunga Matapihi o te Rangi.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at te maunga Matapihi o te Rangi.

MAUNGATAPU

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. This is an area where our tūpuna lived and exercised mana.

Maungatapu reigns above the eastern side of Tasman Bay, overlooking Whakatū. As the name suggests, Maungatapu is a sacred mountain, a wāhi tapu of great significance to Ngāti Kōata. Through our ancestral and spiritual links to the natural world, Ngāti Kōata are connected with the mauri of Maungatapu, the life force that binds the spiritual world with the physical world.

Maungatapu is central to the identity and lives of Ngāti Kōata as kaitiaki; this taonga is as important for current day whānau as it was for our tūpuna. Beneath the gaze of this maunga, tūpuna lived, cultivated land, collected resources and harvested food. Maungatapu also stands at the head of the Maitai River, a culturally significant awa bringing the spiritually healing waters from Maungatapu through the whenua and out to sea. Traditionally, Maungatapu and surrounding lands through which the Maitai flows were rich in manu, rongoā and tuna. Ngāti Kōata used these resources to sustain their

wellbeing. The significance of Maungatapu is recognised in the pepehā of Ngāti Kōata: —“Ko Maungatapu te maunga...”

Maungatapu stands within the Maungatapu District and is linked to the legend of Ngahue and Poutini. These significant stories illustrate that from the very earliest times, tribes from all over the country knew about the precious resources to be found in Te Tau Ihu. Ngahue was the atua (guardian) of pounamu (greenstone). He and his taniwha, Poutini, were the guardians of this taonga. A dispute between Ngahue and his adversary Hine-tu-ahoanga entangled their taniwha. Poutini was driven out of Hawaiki by Whatipu (the taniwha of Hine-tu-ahoanga) and pursued to different places around New Zealand. One of the places Poutini found temporary refuge was Whangamoa (the range of hills between Nelson and Pelorus). This refuge is where argillite can be found along the Nelson Mineral Belt, which extends from Rangitoto, to Askew's Hill and along the Whangamoa Ranges and the Maitai Valley and stretching to the south into Te Waipounamu. For Ngāti Kōata, the Mineral Belt is very sacred, as it was used by tūpuna as a path of healing.

Black/grey pakohe is unique to Te Tau Ihu o te Waka a Maui. Traditionally, it was a highly valued taonga, a mineral of great hardness and strength, which could be customarily manufactured into all manner of tools and weapons, such as adzes. Ngāti Kōata maintains a strong cultural association with pakohe and whānau have dynamically adapted the use of pakohe for contemporary purposes and uses at Maungatapu.

The tools fashioned from this taonga were used to collect and prepare kai, and other natural material resources gathered from the land and sea. Archaeological finds, relating to pakohe, tell a story of how this relationship developed over time. Of great significance is the mātauranga used to create the array of tools and the patterns and styles developed by Ngāti Kōata iwi. Pakohe was also a valuable item for trade.

Traditionally, Ngāti Kōata used Maungatapu as a navigation point. This maunga continues to be a geographical landmark for journeys by sea and land. Whānau also travelled between the Wairau and Whakatū via a trail, which crossed the Maungatapu District.

There are a number of wāhi near Maungatapu that are sacred and significant to Ngāti Kōata and form part of the “community of association” that Maungatapu represented.

Mātangi Āwhio was a settlement in line of sight of Maungatapu where many Ngāti Kōata lived both upon arrival in Te Tau Ihu and later as whānau needed to leave the rural areas for urban work and schooling. Mātangi Āwhio was where the waka landed and goods for trade were unloaded and loaded prior to most of the reclamation which made passage to the settlement mostly impossible.

Punawai was a large Ngāti Kōata settlement both upon arrival in Te Tau Ihu and later when Nelson was undergoing European settlement. Here the chief Karepa te Whetu penned some of his short stories. Here Ngāti Kōata maintained watch on the entrance to the safe harbour at Whakatū (Nelson).

Mānuka was the small fishing village in front of Punawai and was used seasonally by Ngāti Kōata for catching and processing of fish.

Pikimai was a fortified pa built on a small hill on what is now known as Cathedral Hill. It was used as a safe refuge in time of need and was close to a major inland mahinga kai (now Queens Gardens).

Queens Gardens. The loss of this land for Ngāti Kōata was felt so strongly due to its rich source of kai. It formed part of the extensive wetlands associated with the Maitai River and was a major food gathering place which was then traded for fish and other coastal foods in plentiful supply northward at Rangitoto.

Ngāti Kōata associations with Maungatapu are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has mana, whakapapa associations and history at Maungatapu. Ngāti Kōata have tikanga and kawa, including tapu and noa at Maungatapu.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at Maungatapu.

MOAWHITU (RANGITOTO KI TE TONGA / D'URVILLE ISLAND)

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. This is an area where our tūpuna lived and exercised mana.

MoawhITU is of cultural, spiritual, historic and traditional significance to Ngāti Kōata. MoawhITU was traditionally one of the main settlements for Ngāti Kōata on Rangitoto. The beach and settlement was located on the northern shore of Greville Harbour surrounding an inland lagoon and was used as a mahinga kai. The lagoon itself was an important source for eeling and provided access from the harbour inland to the lagoon for canoe landing.

MoawhITU was a significant mahinga kai for Ngāti Kōata. It was so highly valued that tribal members would row from Whakapuaka to MoawhITU for the specific purpose of eeling. Eels were an important part of Ngāti Kōata traditional diet. It is said that the old people would get hungry for tuna and that there was a system whereby everybody would have a turn at collecting it. Eeling was regarded as a communal activity and the catch would be shared amongst the whānau of Ngāti Kōata. The tuna at MoawhITU were large and there was a plentiful supply. Eels would leave MoawhITU Lagoon and migrate to the sea every year in March. There is a rock named the March Rock or Tuna Heke Rock, which is located at this site as a marker of the annual event.

MoawhITU was a significant cultural historical eel fishing ground for Ngāti Kōata. Later Ngāti Kōata lost the eel fishery which was a great loss to our iwi.

Wharariki, a special species of flax, is also found at MoawhITU. Wharariki is strong and has minimal fibre, which was of plentiful supply and use to Ngāti Kōata tūpuna. Ngāti Kōata have since their arrival been kaitiaki of the wharariki at MoawhITU.

MoawhITU is significant to Ngāti Kōata due to the events prior to their settlement at the bay. Oral traditions describe a massive tidal wave wiping out all the inhabitants of the area. MoawhITU is also the site of a huge battle in the beach area, where bones could be found everywhere. Even today kōiwi and artefacts are frequently eroded from the dunes at MoawhITU, especially after stormy seas or high tides.

Ngāti Kōata associations with MoawhITU are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has mana, whakapapa associations and history at MoawhITU. Ngāti Kōata have tikanga and kawa, including tapu and noa at MoawhITU.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at MoawhITU.

PENGUIN BAY (RANGITOTO KI TE TONGA / D'URVILLE ISLAND)

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. This is an area where our tūpuna lived and exercised mana.

Penguin Bay, on the north east side of Rangitoto, has cultural, historical, spiritual and traditional significance to Ngāti Kōata. Historically, Penguin Bay was a settlement area for Ngāti Kōata due to the resources that could be sourced there. This area was a significant traditional mahinga kai for Ngāti Kōata providing both penguin and tītī for our iwi. The urupā is situated at the top end of the bay and has special significance due to the nature of the mana of the people who are buried there. The remains of a 'seated' giant has been uncovered in past times, indicating the size and stature of the people who once inhabited the area.

Traditionally, tītī covered Penguin Bay, however after colonial settlement and the introduction of rodents and other exotic species to Rangitoto, tītī have become rare in the Bay.

Omana, the cemetery, is sacred to the entire Ngāti Kōata iwi, although it is no longer used as such.

Ngāti Kōata associations with Penguin Bay are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has mana, whakapapa associations and history at Penguin Bay. Ngāti Kōata have tikanga and kawa, including tapu and noa at Penguin Bay.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at Penguin Bay.

CULLEN POINT

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. This is an area where our tūpuna lived and exercised mana.

Cullen Point is representative of the area that is culturally, spiritually, historically and traditionally significant to Ngāti Kōata, as kaitiaki.

Cullen Point, while not included in the original tuku, became part of the Ngāti Kōata settlements and is part of the Ngāti Kōata area of influence. One of the main reasons for these settlements was the intermarriage between Ngāti Kōata and the other iwi still present in the area.

Ngāti Kōata kept gardens near Cullen Point. The largest gardens were located at the mouth of the Pelorus Estuary adjacent to Cullen Point where there are nine distinct areas of 'earth and stone walls, mounds, paths outlined by stones, modified soils and garden terraces'.

Early Church Missionary Society missionaries found Ngāti Kōata iwi among the 26 'members' who had been baptised into the Anglican church near Cullen Point and Rangitoto. Ngāti Kōata were also among the 30 to 40 Māori Ironside baptised in September 1842 at the opening of a large chapel at Te Hoiere, near Cullen Point.

In 1895 a list of Ngāti Kōata owners of Rangitoto shows eight out of a total of 77 owners were living near Cullen Point in Havelock.

Ngāti Kōata associations with Cullen Point are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has

mana, whakapapa associations and history at Cullen Point. Ngāti Kōata have tikanga and kawa, including tapu and noa at Cullen Point.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at Cullen Point.

OTUHAEREROA ISLAND AND MOTUANAURO ISLAND

These wāhi tapu incorporate the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and are intrinsic to our cultural identity. This is an area where our tūpuna lived and exercised mana.

Otuhaereroa and Motuanauru Islands are of cultural, spiritual, historic and traditional significance to Ngāti Kōata. Otuhaereroa and Motuanauru Islands are situated at the entrance to Okiwi Bay and Matapihi and are adjacent to Whangarae. These areas were occupation sites for Ngāti Kōata, especially after they were driven out of Whakapuaka.

Ngāti Kōata whānau often had food gathering picnics on the rocky coast of Otuhaereroa. This Island was a favoured tītī gathering place in its season. Stories have also been passed down of men catching shark with their bare hands while being perched on some of the outcrop rocks.

Otuhaereroa and Motuanauru Islands were also navigation aids to iwi members travelling via the sea from Rangitoto to Whakapuaka or Whakatū, and marked a mid-point of the journey. When the north westerly blew, the harbour inside these Islands became a safe shelter.

Ngāti Kōata associations with Otuhaereroa and Motuanauru Islands are central to our history, identity, kaitiakitanga and mauri. These wāhi incorporate our cultural values; Ngāti Kōata has mana, whakapapa associations and history at Otuhaereroa and Motuanauru Islands. Ngāti Kōata have tikanga and kawa, including tapu and noa at Otuhaereroa and Motuanauru Islands.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at Otuhaereroa and Motuanauru Islands.

THE RIVERS STATEMENTS OF ASSOCIATION

Ngāti Kōata Values

These wāhi tapu incorporate the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. These are areas that our tūpuna lived and exercised mana.

The Pelorus, Maitai, Waimea and Whangamoā awa are taonga to Ngāti Kōata. They are the ribs of the tūpuna which plunge from the maunga down to the sea, creating wetlands and swamps. Ngā awa carry the lifeblood of Papatūānuku and the tears of Ranginui. The wai flowing through these rivers symbolises the spiritual link between the past and present. Each awa has a mauri and wairua of its own.

For Ngāti Kōata, ngā awa are a source of wai, an essential element of life. Wai is considered to transcend life itself, as it sustains the physical and spiritual survival of all things. Ngā awa support many water creatures which are an integral part of these rivers and can therefore not be separated from them. An important source of rongoā, the cleanliness and quality of the water within ngā awa is paramount. The protection of the water as a resource is therefore culturally and spiritually important to Ngāti Kōata.

Traditionally, ngā awa provided a wealth of resources to sustain tūpuna. Ngāti Kōata view all natural resources as being gifts from He Atua. Legends state that Tangaroa is the spiritual guardian of ngā awa and Tane Mahuta of the forests, trees and birds. These guardians were central in the lives of tūpuna and remain important for whānau living in the present day. Without He Atua and these guardians, Ngāti Kōata would have no resources or taonga to maintain their spiritual, cultural and economic prosperity in the Pelorus, Maitai, Waimea and Whangamoā.

For generations, Ngāti Kōata has used these waterways to access resources further inland. Traditionally, the Pelorus, Maitai, Waimea and Whangamoā Rivers provided many resources such as tuna, manu, rongoā and weaving materials to sustain ngā tūpuna. These resources were important in maintaining the spiritual, cultural and economic prosperity of Ngāti Kōata. Below is a description of the resources common to all awa with which Ngāti Kōata has an association.

Ngāti Kōata associations with ngā awa are central to our history, identity, kaitiakitanga and mauri. Ngā awa incorporate our cultural values; Ngāti Kōata has mana, whakapapa associations and history with ngā awa. Ngāti Kōata have tikanga and kawa, including tapu and noa with ngā awa.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of ngā awa, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua of ngā awa.

Tuna

Ko te kai reka o nga awa, he tuna.

Tuna is important to Ngāti Kōata, who have a kaitiaki role over them.

Purakau of Te Tau Ihu o te Waka a Maui tell of the origins of tuna. Maui killed a taniwha called Tuna. Maui enticed Tuna across nine skids and repeated a karakia as Tuna crossed each skid. When Tuna reached the ninth skid, Maui killed him. This story is similar to other Te Waka a Maui iwi who believe that Tuna's head became the tuna (river eel) and his body, koiro (conger eel).

The Pelorus, Maitai, Waimea and Whangamoā were well stocked with fish and water birds which formed part of the customary diet of Ngāti Kōata. Tuna are taonga and a species which has been central to the lives of Ngāti Kōata for generations, as kaitiaki over flora and fauna of these awa. Although tuna are still widespread, they are no longer as abundant as they were.

The places where tūpuna harvested eels were and are important tribal areas - gathering and processing tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Mahinga Harakeke

Harakeke was an important resource for tūpuna. Mahinga harakeke associated with the four awa provided raw products for rongoā and weaving materials. The two main industries associated with Whakatū - pakohe and fishing - utilised large quantities of flax. Pakohe was carried out of the Maitai River catchment using flax kete and harakeke fibre was used to catch fish in the rivers and adjacent estuary areas. Ngāti Kōata identity and pride is associated with the ability to produce beautiful korowai from traditional resources.

The harekeke wetland areas and forests associated with the four awa provided an important habitat for nesting birds and fish species. A large number of freshwater fish

species were harvested including kokopu, paraki (smelt), inanga, korokoro (lamprey) tuna and kōaro. Although freshwater fish and tuna have been severely depleted, they are still an important resource for Ngāti Kōata today.

Ngahere

Traditionally, papakainga in the river valleys were surrounded by an abundant source of timber. The river flats were heavily forested with tōtara and rimu, along with lush dense stands of other native timbers. Trees were a source of food and a vast range of edible products were harvested from the forests including karaka berries, ngaio, kawakawa, rimu, matai, supplejack, hinau, miro and tōtara, as well as the young leaves, hearts and shoots of the nikau palm. Rata blossom honey, the fruit of kie kie, the trunk pith and frond stems of mamaku (black tree fern) were all gathered by tūpuna.

Manu

In pre-European times, the birdlife associated with ngā awa was also plentiful. Kererū, kākāpō, tui, korimako, weka, kaka and kiwi were found in the forested river valleys; pūkeko and ducks in the wetland areas. The Blue Duck or Whio was common on the faster flowing waters. Ngā manu were not only important as a source of food, but the feathers were used for cloaks and decorating garments and taonga.

Mātauranga

Mātauranga associated with the collection of resources from ngā awa was central to the lives of tūpuna and remains a significant part of the cultural identity of whānau today. Mātauranga is essential for maintaining customary practices - the tikanga and kawa associated with gathering and utilising resources. Examples include; the collection of plants and use of water for medicinal purposes (rongoā), the harvesting of different species according to the seasons or tohu (signs), and the collection of plants for dying and weaving kete. Mātauranga Māori is intertwined with ngā awa and the many resources associated with their waters.

For Ngāti Kōata, the importance of taking part in the management of the Pelorus, Maitai and Waimea Rivers cannot be overstated. The taonga, wāhi tapu and customary practices associated with these sacred waters are integral to the spiritual, cultural and economic prosperity of Ngāti Kōata.

The following paragraphs explore the relationship Ngāti Kōata has maintained with these awa since their arrival in Te Tau Ihu.

MAITAI RIVER AND ITS TRIBUTARIES

The Maitai River was originally known as —Mahitahill, which is thought to relate to tūpuna working as 'one' with the pakohe to produce tools. Maitai means 'hard', or 'excellent' in Maori. The high-grade pakohe found in the valley became known as Maitai, as the stone was hard and excellent for working into weapons and fine tools.

Ngāti Kōata settled at Whakatu in Punawai and Pikimai following the tuku and subsequent "takahia te whenua". From those settlements they utilised the resources of the Matai River for mahinga kai, rongoa, weaving and building materials.

The natural resources gathered from the catchment also attracted tūpuna from as far as Rangitoto to hunt and gather the plentiful supply of resources found in the maitai catchment from the estuary itself, the channels and wetlands at the mouth of the Maitai and the adjacent forests. Traditionally, extensive tracts of harekeke were present along the flats and hills of the Maitai. The wetter areas were also associated with kahikatea and raupo. These rich ecosystems provided habitats for many different bird, plant and fish species. Podocarp forest stands extended from near the river mouth upstream to Branford and Hanby Parks. This forested area provided nga iwi with tall trees for

building and carving purposes. Tūpuna gathered berries and other materials from these forests and hunted the manu associated with the forests.

The Maitai River and its tributaries provided Ngāti Kōata with a natural pathway or Ara through the rohe. The main route to Whakapuaka and to Marlborough was via the Maitai Valley. The Whakapuaka Ara followed the Maitai upstream as far as the Waitarake (Sharlands and Packers Creeks), before joining the route over to the Lud and Teal Valleys. The Marlborough Ara followed the Waitarake, before dropping over a small hill to rejoin the Maitai. After passing a camping area at Mill Creek, the Ara ascended Maungatapu on the Dun Mountain side.

Argillite, known to Maori as pakohe, found along the Nelson Mineral Belt including the Maitai Valley formed an important resource for nga iwi of Whakatu. Traditionally, it was a highly valued taonga - a mineral of great hardness and strength, which could be manufactured into all manner of tools and weapons, such as adzes. The tools fashioned from this taonga were used to collect and prepare kai, and other natural resources gathered from the land and sea. Archaeological finds, in the vicinity of the Maitai Valley, contain a range of stone tools and evidence of their manufacture. These taonga include; fishing gear, drill points, adzes, chisels, hammer stones and ornaments. Of great significance is the matauranga used to create the array of tools and the patterns and styles developed by Ngāti Kōata iwi.

TE HOIERE / PELORUS RIVER AND ITS TRIBUTARIES

The Pelorus River Valley was occupied for generations prior to the tuku to Ngāti Kōata and subsequent peaceful settlement. Therefore, the traditional history associated with the river and its resources spans hundreds of years for the Pelorus River. Pa sites, cultivation areas, waka landing sites and urupā are all associated with this sacred awa. Te Hoiere, at the mouth of the Pelorus River, was where Te Rauparaha and his war party from Kapiti landed.

This taua included Ngāti Kōata chiefs, Te Whetu and Te Mako. Since their arrival in Te Tau Ihu o te Waka a Maui, Ngāti Kōata have harvested resources from the Pelorus River and surrounding valleys. Ngāti Kōata exercised kaitiaki over water in the Pelorus area. The protection of the water as a resource is culturally and spiritually important to Ngāti Kōata. Cultivations and traditions associated with the Pelorus River were extensive for Ngāti Kōata. For example, the pa and kāinga sites, areas of cultivation, places where harakeke was gathered and water birds hunted. Ngāti Kōata has maintained customary practices associated with the Pelorus River until the present day. The wāhi tapu and mahinga kai intertwined with this awa are plentiful and remain central to the cultural identity of Ngāti Kōata.

The Rai River is an important tributary to the Pelorus River and is closely linked with the Pelorus in Ngāti Kōata's view. Ngāti Kōata have a close association with the Rai River through mahinga kai such as eeling and birding.

WAIMEA RIVER, WAIROA RIVER, AND WAI-ITI RIVER AND THEIR TRIBUTARIES

The fertile plains of the Waimea have a long and rich Māori history, reaching back to the earliest tribes known to have lived in the South Island. The name Waimea was originally "Waimeha", which means "brackish" or "insipid water". This name relates to the nature of the river as it passes swamps and mudflats on its way to sea. The significance of the Waimea River therefore relates to the entire catchment, from the waters flowing from the mountains, Kahukura (Gordon Range, Eastern slopes of the Kahukura (Richmond) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimea River and the region as a whole features in a large number of accounts relating to the period known as the Great Migration from Hawaiki to New Zealand, the period which spanned the 13th and 14th centuries. Rakaihautu, an early explorer from

Hawaiki made landfall at Nelson Haven. From this landing place, he set off to discover the local landscape by way of the Waimea Plains.

There is evidence of hundreds of years of Māori cultivation on the Plains, as Ngāti Kōata and earlier iwi exercised their kaitiaki status over the Waimea River area. On the western side between Eve's Valley and the mouth of the Waimea, the fertility of the soils has been enhanced by vegetable matter, charcoal, sand and fine gravel. Some of these organic materials date back to the 14th Century. The archaeological evidence of this early occupation from sites near Appleby and Waimea West includes implements and personal ornaments that have similarities with Pacific Polynesian designs.

The Waimea was the gateway to the trading route between Whakatū (Nelson) and Te Tai Poutini (West Coast). Goods were often exchanged between the Waimea/ Whakatū iwi and Te Tai Poutini tribes. The Waimea iwi offered kumara, dried snapper and argillite tools as valuable taonga not obtainable on the Coast. While the West Coast tribes offered raw and worked pounamu.

The Waimea River and associated tributaries were an important resource gathering area for Ngāti Kōata, including the water itself, as kaitiaki over the Waimea River. The harakeke wetlands on the fringe of the Waimea estuary extended up the Waimea Valley towards Brightwater. This extensive area contained pockets of wooded areas. Kahikatea and pukatea were found in the wetter sites, and tōtara, mātai and rimu on drier sites. The Waimea River mouth provided Ngāti Kōata with a plentiful supply of harakeke and firewood, which they collected for their own use and to trade with European settlers.

In the Waimea, four varieties of harakeke could be found. The fine, long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords, an intermediate type for kete, and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and tāniko (borders and other decorative work).

WHANGAMOIA RIVER AND ITS TRIBUTARIES

The Whangamoia River was another important awa to Ngāti Kōata. Kaumatua can recall this river having the biggest eels ever caught. Apart from eel, this awa also provided other mahinga kai such as birding and harakeke gathering.

This awa is also important to Ngāti Kōata and sat in the middle of the Ngāti Kōata rohe where it was once an important mahinga kai. However due to lack of protection of Ngāti Kōata interests it later became a boundary marker between Ngāti Kōata and another iwi. This loss continues to be a significant mamae to Ngāti Kōata.

Statement of Coastal Values

COASTAL - KAHURANGI POINT TO TE PARINUI O WHITI

Ngāti Kōata Values

Ngāti Kōata have always been known as a coastal people, very skilled at sea and well known for our manakitanga, especially of kai moana. The sea and coastline have always been important to Ngāti Kōata. The coastal regions from Kahurangi Point to Te Parinui o Whiti are wāhi tapu and incorporate the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa. These areas are where our tūpuna lived and exercised mana. These areas are intrinsic to our cultural history, identity, kaitiakitanga and mauri, and incorporate our cultural values. Ngāti Kōata has mana, whakapapa associations and history along these coastal regions. Ngāti Kōata have tikanga and kawa, including tapu and noa in these wāhi tapu.

Kahurangi Point to Te Parinui o Whiti are culturally, spiritually, historically and traditionally significant to Ngāti Kōata as kaitiaki of the coast and who are recognised as tangata whenua in Te Tau Ihu. The coastal region from Anatoto at the mouth of the Pelorus Sounds and including Kurupongi, Ngā Kiore, Takapourewa and onto Te Hiku o te

Matau (Farewell Spit) was part of the gift or tuku to Ngāti Kōata during the battle of Whakapaeiti where the chief Tūtepourangi was taken captive by Ngāti Kōata. To ensure the safety of his people and himself he offered this area as a peace settlement. The tuku gave customary rights to Ngāti Kōata over the sea, the coast and the lands.

Coastal areas that were and remain important to Ngāti Kōata include (but are not limited to):

- Te Moana o Raukawa (Cook Strait)
- Te Papanui-a-Pū (The Great Rock of Pū, also known as Sentinel Rock). Tradition states that Hinēpoupou stopped at the rock during her epic swim from Kapiti Island to Rangitoto, her home.
- Punikerua, where Te Whakatari met and challenged Te Rauparaha
- Te Hoiere
- Awhitu
- The rocks and tides around Cape Stephens have particular historical significance to Ngāti Kōata, which dates back to Kupe. While going through the Stephens Passage a North Westerly gale caused the canoe of Pani to hit rocks and sink. All lives were lost except for Pani who later died in the cave called Te Ana-a-Pani. While Pani was sheltering in the cave he prayed for the resurrection of his daughters, the slave and the canoe. These came up in the form of rocks. From that day to this, up to six hours before a North Westerly storm Pani can be heard from as far as six miles away crying for his loved ones as the water pressure building up in the cave forces pockets of air out. So Māori are provided with a weather warning system established in 900 AD which Kōata mariners still use today. These rocks include:
 - Nga Tamāhine-a-Pani (The daughters of Pani, now known as The Sisters)
 - Te Waka-a-Pani (The canoe of Pani)
 - Te Mōkai-a-Pani (The slave of Pani)
 - Te Ana-a-Pani (The cave of Pani)
 - Ngā Tai Whakahokihoki-a-Pani (The receding tides of Pani).
- Takapourewa (Stephens Island)
- Pūangiāngi. A favourite spot for fishing for tuere
- Tīnui, a Ngāti Kōata papakainga
- Whakaterepapanui
- The Jags

Coastal areas of significance on Rangitoto:

- Te Marua or "Old Pā". On 11th May 1840 several Ngāti Kōata chiefs signed the Treaty of Waitangi here. In 1848 the iwi left this pā site for Ohana
- Ohana
- Port Hardy
- Manuhakapakapa
- Waiua
- Haukawakawa
- Ngamuka. Small settlement on Rangitoto where Tawhi was held prior to the tuku
- Te Kopi
- Hautai
- Patuki
- Moawhitu
- Nukuwaiata

- Otarawao. This was the pa of Te Whetu and approximately 200 people were living there in 1840.

Coastal areas of significance around Rangitoto (i.e. the 'Off Lying Islands'):

- The Trio's. Ngāti Kōata have tītī birding rights here from an Order in Council signed by GG Sir Bernard Ferguson
- Te Kurukuru Island
- Taunahaika Island. Used as a safe anchorage prior to going out the groper grounds at Rakau Tara.
- Rāhuinui Island. Previously known incorrectly as Rehonui Island
- Araiawa Island
- Tuna Rocks (including Māhi Rock). Ngāti Kōata gathered tuna and eels here during the month of March (Māhi).
- Puna-a-Tawheke. Also known as Puna o te Wheke or Scuffle Island.
- Ngā Māhanga Island (The Twins)
- Waihaere Island. Waihaere was a Rangitāne chief who lived at Bottle Point Pā.
- Cone Island
- Hapuka Island. Named because hapuka used to be plentiful here.
- Penguin Island
- Hautai Island, an urupā
- Frog Island
- Paddock Rocks. Covers a large waterway. Consists of two rocks with large holes in them. One (Hole in the Wall), an archway which vessels of up to 60 feet can pass through. The other has a hole down the centre that goes 20 feet under water. Ngāti Kōata would sit on top of this rock and fish from the hole.
- Taparerere Island. Currently known as Tapuareroutuutu or Chicot Rock.
- Tawhi Island. Named after the young boy taken away from Kapiti Island and brought to the D'Urville Island area.
- Te Horo Island.

Coastal areas of significance around Anaru (Elmslie Bay or French Pass):

- Te Aumiti Lighthouse. The only lighthouse in the world where safe passage lies in the red sector.
- Te Tokonui o te Parirau o te Kawau-a-Toru (The large reef formed by the broken wing of Toru's shag). The French Pass reef was created by Te Kawau a Toru – the pet shag of Kupe's daughter Toru. The shag came to New Zealand with Kupe. It is commonly known as the King Shag. The role of the shag was to test the currents for its master Kupe and report back whether it was possible to navigate the waters or not - or what tide was best to approach any given situation. The first time the shag was required by Kupe was to test the waters at Pandora Bank off Ninety Mile Beach. The shag tested the currents, by dipping its wing into the water and getting a reading through its feathers of the speed of the current and whether Kupe could navigate in that general direction. In this case, the shag reported to Kupe that it was fair sailing. Next time that Te Kawau a Toru was required to give a report was at the Raukawa Moana (Cook Strait). The shag went down by the Brothers and through Cook Strait. It tested the current and reported back to its owner that if Kupe timed his journey through Cook Strait with an ebb tide having come down the west coast of the North Island, he would have a favourable trip through the Cook Strait into the Wellington region. The third time that the shag was required to test the currents was at French Pass. The shag was advised by local birds to test the current before it got too strong because it is a very dangerous waterway. The shag ignored that advice, because the shag's role was to test the current at its peak, to give its owner a true report on what to expect. As the shag was testing the current at French Pass, it was

a strong flood tide. The shag dipped its wing in, and the current was so strong that it snapped the wing. That shag drowned there, creating the reef across D'Urville Island at French Pass channel. Where the vessels go through is marked by two lighthouses. That is, by customary history, where the wing broke.

- Whitikareao. The first named place where Kōata "Takahia te whenua" after uplifting the tuku.

Coastal areas of significance around the Croiselles:

- Te Pu o Te Wheke, Whangarae
- Onetea
- Raetihi
- Oananga
- Okiwi
- Kaiaua
- Lake Otarawao
- Otuhaereroa, Moukirikiri.

Coastal areas of significance around Whakapuaka / Whakatū:

- Anamokau
- Horoirangi
- Whakapuaka
- Mahipuku (Pippins Island)
- Te Urenui (Fifeshire Rock)
- Matangi Awhio
- Te Punawai
- Moturoa (Rabbit Island)
- Te Tai Tapu.

Coastal and marine kaitiaki areas that are culturally significant:

- Kaikaiawaro
- Te Atai-o-Rongo
- Mukakai
- Nga Whai
- Pani i reira te Pāpahu.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are kaitiaki of the coastal environment from Kahurangi Point to Te Parinui o Whiti.

Statement Of Historical Association

WEST OF SEPARATION POINT / TE MATAU Ngāti Kōata Values

This wāhi tapu incorporates the Ngāti Kōata cultural values of take tuku, take tūpuna and take ahi kaa roa and is intrinsic to our cultural identity. It is an area where our tūpuna lived and exercised mana.

Separation Point was part of the gift or tuku to Ngāti Kōata following the battle of Whakapaeiti where the chief Tutepourangi was taken captive by Ngāti Kōata. To ensure the safety of his people and himself he offered most of what is now Tasman and Golden Bay's as a peace settlement. According to Ngāti Kōata tradition, the tuku of land started from Anatoto at the mouth of the Pelorus Sounds and included Kurupongi, Ngā Kiore, Takapourewa and on to Te Hiku o te Matau (Farewell Spit).

After the tuku Ngāti Kōata became the first of the northern allies to take occupation in Te Tau Ihu. Ngāti Kōata first proceeded through the district to takahia te whenua, cementing the boundaries of the tuku and making peace with the individual chiefs. While making peace at Waimea, Ngāti Kōata were advised the waka Te Awatea was at Motueka. Ngāti Kōata received this special waka as part of the tuku and used it to travel around to Anawakaau and Te Matau, and then back into Whakatū. When Ngāti Kōata visited Te Matau, they found no one living there.

Ngāti Kōata considers that Separation Point was erroneously named Te Matau by a (non-Māori) translator in the Native Land Court in 1892. For Ngāti Kōata, Te Matau is the point where Farewell Spit begins to curve out to sea. Ngāti Kōata used the Separation Point region for resources such as kaimoana and flax gathering from the time of the tuku until present day.

Following the invasion by allies of Ngāti Kōata into this region, Ngāti Kōata gifted land west of Moutere Bluffs to an allied iwi and withdrew from this wāhi. This had the effect of lessening our strong cultural associations with Separation Point and Farewell Spit, even though Ngāti Kōata continued to maintain them as mahinga kai.

Ngāti Kōata associations with Separation Point are central to our history, identity, kaitiakitanga and mauri. This wāhi incorporates our cultural values; Ngāti Kōata has mana, whakapapa associations and history at Separation Point. Ngāti Kōata have tikanga and kawa, including tapu and noa at Separation Point.

The traditional kaitiaki relationship is emphasised through the spiritual relationship between Ngāti Kōata and the natural environment. The mauri is a critical element of the spiritual life force of this area, and is therefore an important relationship for Ngāti Kōata. Ngāti Kōata are identified as tangata whenua at Separation Point.

3.5 NGĀTI RĀRUA

The statements of association of Ngāti Rārua are set out below. These are statements of the particular cultural, spiritual, historical and traditional association of Ngāti Rārua with identified areas.

WAIRAU LAGOONS AND TE POKOHIWI / BOULDER BANK HISTORIC RESERVE

For Ngāti Rārua, the Wairau Lagoon is of great historical cultural, spiritual significance. The first Ngāti Rārua settlement in the Wairau was established at the Wairau Bar, which adjoins the lagoon. Tūpuna cultivations were on the shores of Mataora, the traditional name for the largest water area in the Wairau Lagoon.

Located 7.5 kilometres south east of Blenheim, the Wairau Lagoon is situated at the mouth of the Wairau River. The lagoon covers about 200 hectares of saline marsh and mud flats between the Wairau River mouth and the Vernon Estate to the South. The lagoon was formed over the last 6,500 years behind an eight kilometre long boulder bank (Te Poko Hiwi). Along the boulder bank, which separates the lagoon from Cloudy Bay (Te Koko-a-Kupe) are a series of Māori archaeological sites that are of great national significance. These particular sites include middens, campsites and burial grounds.

The exploits of the famous explorer Kupe are entrenched within this region. These traditions describe the story of Te Kāinga-a-Haumia (the house of Haumia). The Kahui Tipua whose chief was Haumia were occupying the Wairau at the date of Kupe's visit, and tried to obstruct him by building a reef of rocks at Vernon Bluff and at Cape Campbell. Kupe sailed around the first obstruction and at the second caused an island called Titipu or Titipua to sink beneath the waves. As a punishment to these people he let in the sea on their plantations, this being the origin of the lagoons.

The period of the Moa Hunter, which was long before the arrival of Ngāti Rārua to the area, saw the large birds herded from the Wairau Plains and surrounding hills along this bank from which there was no possible escape. The lagoon was an ancestral mahinga kai for Ngāti Rārua, where it was utilised as a hunting ground for birds and for fishing, especially flounder, kahawai and whitebait. Channels dug in the lagoon prior to the arrival of Ngāti Rārua to help trap moulting birds or eels were extensively used by Ngāti Rārua. These waterways were of great economic importance to Ngāti Rārua.

The channels ran for twenty kilometres. Many were up to twelve feet wide and up to eight feet deep. Te Aropipi (the place of the pipi) was one of the most prominent of the channels, running alongside the seaward boulder bank. Another important channel was named Orua and connected the Opawa River to the upper lagoon (Ohine-anau mate). At regular distances the banks had walls left projecting slightly into the channel and narrowing the waterway passage. These were used for eel traps and other fish nets, when the fishing season was underway. Close to these trapping spots were sand pits where the traps and nets would be emptied.

The traditional method of killing tuna was to sprinkle fine dry earth grit or sand on the eel, whereby it would quickly die and at the same time the bruising caused by knocking the fish on the head was avoided. This was important because in the large fish drives where food was taken and prepared to last throughout the winter, the bruised part of the fish would quickly putrefy and become useless for the winter stock. Immense quantities of eels were caught each season along the winding lengths of the various canals.

Another principal use of the channels was the capture of the wild fowl that bred and visited the lagoons. During the moulting season the birds were unable to fly (a state known as maumi or flappers) and were easily taken by hand in the narrow water lanes. The Pūtangitangi and Parera had their own respective moulting seasons and would be herded up the water catchments. A selection process would take place whereby only the

birds in good condition were taken. Large numbers of the birds would be harvested each season and then stored in a traditional manner for future use.

In addition to the mahinga kai, there were two major occupation areas within the canal systems. A village was located on Budes Island, before the large earthquake in 1855, which dropped the whole lagoon area. Another larger village was located near the canals in the 'Frying Pan' and between Chandler's Lagoon (Te Awa-a-roiti) and Mataora.

Ngāti Rārua are kaitiaki with responsibilities to take care of places, natural resources and other taonga within their rohe. It is an obligation of Ngāti Rārua hapū and whānau to make decisions about how to look after and protect the physical and spiritual well being of the whenua, of taonga, of wāhi tapu and all places and sites of significance.

Although sourced in spiritual values, the kaitiaki responsibilities of Ngāti Rārua are expressed as a practical solution for the regulation and control of human activities on the natural environment. Central to those responsibilities is the maintenance of customary practices and the sustainable use of natural resources. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations and the restoration and enhancement of damaged ecosystems. Decisions about how to look after taonga species and places within the rohe are based on mātauranga Māori and implemented through tikanga, traditions practised by Ngāti Rārua for many generations.

The continued recognition of Ngāti Rārua cultural identity, their customs, traditions and status as kaitiaki is therefore intertwined with the Lagoon and associated resources; and is paramount to the cultural wellbeing of Ngāti Rārua.

WESTHAVEN (TE TAI TAPU) MARINE RESERVE AND WESTHAVEN (WHANGANUI INLET) WILDLIFE MANAGEMENT RESERVE

The area covered by the Westhaven and Westhaven Wildlife Management Reserve is of immense historical, traditional and cultural significance to Ngāti Rārua. Whanganui Inlet derives much of its importance and significance for Ngāti Rārua from its position within a wider area of traditional Ngāti Rārua occupation and residence. The relationship between Ngāti Rārua and the Whanganui Inlet/Te Tai Tapu is as important to present day whānau as it was to their tūpuna. The extent and nature of this relationship and the Ngāti Rārua interests are recognised and accepted. The length of Ngāti Rārua occupation, the abundance of natural resources and the ancient coastal trail to Te Tai Poutini all contribute to its significance.

The occupation sites, which can still be found around Whanganui Inlet today, are only an indication of the decades of Māori traditional and cultural history entwined with the estuary and associated waterways and lowland forests. Melbourne Point in West Whanganui was a Ngāti Rārua pā site and a fishing camp was located at Rākopi. In addition, middens and ovens, rock and cave shelters recorded along the Te Tai Tapu coast mark both longer-term habitations sites and campsites of tūpuna who came to gather resources from Whanganui Inlet for their journey South to Te Tai Poutini. Located at Rākopi was the papakainga of Ngāti Rārua chief, Riwai Tūrangapeke. It continues to be a popular summer camping and fishing destination for Ngāti Rārua whānau.

In 1846, Heaphy recorded the well-worn path from Pakawau Pā in Mōhua to the northern end of Whanganui Inlet. A Māori offered to take the party across the Inlet to its Southern end in a waka. Once there, a well used path was again followed to take Heaphy through the hills and along limestone cliffs out to the coast at Hapū Stream.

Since the early 1800s, Ngāti Rārua whānau living in Mōhua and Motueka have made seasonal journeys to Whanganui Inlet/Te Tai Tapu to collect kai, rongoā and other natural materials. In earlier times, whole communities or contingents of Māori would relocate their villages to harvest resources from this huge and abundant food basket.

Everyone had different tasks. Some would go fishing, while others would collect shellfish, snare birds or collect plant materials from around the estuary and associated lowland forests.

Whānau and extended whānau gatherings occurred frequently, depending on seasonal resources available for harvest from land and sea. Each season brought different resources to fruition for harvest. These harvests were an opportunity to renew social and familial ties, but large numbers were also needed to carry out the jobs associated with the harvest. For example, many hands were needed to deal with the catches, to ensure they were safely preserved for long-term consumption.

Almost every type of *kai Māori nō te moana* could be found within this mahinga kai. A natural wonder, with a thriving estuary and marine life, Whanganui Inlet is home to a huge number of mātaītai (shellfish), pāpaka (crabs) and other invertebrates. In the mud and sand, tūpuna collected tuangi (cockles), pipi, tuatua, pūpū, kūtai (mussels) and tio (rock oysters); from the rivers and streams inanga, tuna and kokopū were harvested. Around thirty fish species use the Inlet at some stage in their lives and in the breeding seasons, the waters can be seen literally 'boiling' with shoaling fish including tāmure (snapper), kanae (mullet), herrings, pātiki (flounder) and sole, mango (sharks), kahawai, southern mackerel, koiro (conger eels), piharau (blind eels) and warehou.

The estuary also provides food and shelter for an array of wading birds including the godwit, oystercatcher and the banded rail. Saltmarsh communities fringe the shoreline and eelgrass beds dominate the tidal flats. Dunes, cliffs, islands and underwater reefs contribute to the huge range of habitats and species found within Whanganui Inlet. Much of the Inlet is still bordered by coastal forest including pukatea, rātā, kahikatea, beech, rimu and nikau palm.

Land based resources were also gathered, harvested or quarried on traditional whānau trips. Plants were harvested for weaving, such as aka (supplejack) were harvested for crayfish pots, hinaki for eeling and for other weavings. The swamps provided thousands of hectares of tough harakeke for whāriki (mats), especially at Rākopi and near Mangarākau. Kiekie fruits were a delicacy, as were hinau berries and other fruit trees. Long, straight stands of hinau and lance-wood provided exceptionally strong shafts for fishing spears, spars and poles.

Whanganui Inlet/Te Tai Tapu is steeped in history. There are numerous wāhi tapu associated with this abundant food basket, linking present day Ngāti Rārua hāpu and whānau physically and emotionally with their tūpuna. The cultural identity of Ngāti Rārua is therefore intertwined with Whanganui Inlet and the maintenance of associated customs and traditions is paramount to iwi wellbeing.

LAKE ROTOITI AND LAKE ROTOROA, NELSON LAKES NATIONAL PARK

The origins of Lakes Rotoiti and Rotoroa are linked to the tradition of Rākaihautū, of the Uruao canoe, which arrived in the South Island from Hawaiki around AD 850. After his arrival at Nelson Haven, Rākaihautū set out overland to explore the South Island. Inland from Whakatū, he used his magic *kō Tū Whakarōria* to dig three trenches and filled them with water. These were at Rotoiti, Rotoroa and Rangatahi (now known as Lake Tennyson).

Oral traditions tell of early ocean voyages from Te Tau Ihu to Te Tai Poutini by waka. However, the inland routes via Lakes Rotoiti and Rotoroa also became important trails to and from Te Tai Poutini for pounamu and other resources. The routes into the hinterlands formed the basis for both economic and social relationships of iwi living in Te Tau Ihu. Waka were used to negotiate the waterways and cross the lakes. Traditional tauranga waka (landing sites) on the associated rivers and around Lakes Rotoiti and Rotoroa are therefore plentiful.

The trails began in Picton, Nelson and Motueka and followed the Wairau, Waimeha/Wai-iti and Motueka River Valleys. At Kikiwa, in the upper Motupiko, the Nelson route connected with the Motueka route, which in turn connected with the Wairau route. From Kikiwa, the route followed the Motupiko upstream, before arriving at Lake Rotoiti.

Lake Rotoiti provided a plentiful supply of food and other resources needed to replenish supplies. Freshwater mussels were a highly valued mahinga kai collected from both Rotoiti and Rotoroa. Tuna, whio, and other birds such as kōkako, weka and bush wren were also abundant.

From Rotoiti, the route followed the Kawatiri (Buller) River³ for some distance across flat country, before following the Porika upstream, over a low range of hills to Lake Rotoroa. This country and surrounding area was known as a good place in which to hunt kiwi and kākāpō. Cultivation of 'fern gardens' on the western slopes of Rotoroa indicates that the Lake was of considerable importance. At the very least, it was used as a campsite for parties crossing the hinterland to and from resource gathering areas and mahinga kai throughout the northern and western South Island.

The Rotoiti and Rotoroa were an integral part of the seasonal traditions of Ngāti Rārua iwi; they were used as food baskets to replenish supplies on journeys, but also as seasonal or semi-permanent camps, as observed by Heaphy at the Porika in 1846. The mobile lifestyle of the tūpuna led to their exploration of these inland areas. Knowledge of river routes, landing places and walking trails was essential to gain access to the Lakes. Kai and other materials were processed on site and transported back to coastal papakāinga for later use or elsewhere for trading.

WHAREPAPA / ARTHUR RANGE

Wharepapa dominates the skyline of Tasman Bay. It has cast its influence over the iwi living in the rohe for hundreds of years. For Ngāti Rārua, this maunga is a taonga. Wharepapa is a sacred ancestor and guardian, providing a historical and spiritual link to the natural world. For hundreds of years, iwi have looked to Wharepapa as an environmental indicator of changing weather and seasonal patterns.

Wharepapa has a mauri of its own. This life force binds the spiritual world with the physical world. All elements of the natural world have a life force and it is this life force that connects the people with this maunga. Mauri is therefore the basis of the spiritual relationship of Ngāti Rārua with Wharepapa.

Wharepapa is a natural reservoir for high quality fresh water. The water that flows from Wharepapa as the snow melts is sacred. Water is an essential element of life, a taonga that is considered to transcend life itself. Wai is necessary to ensure the physical and spiritual survival of all things. It also represents the lifeblood of Papatūānuku and the tears of Ranginui. Ngā awa carry this lifeblood from Wharepapa to the sea.

Wharepapa is home to a wide range of animal and plant species, which are of great significance to Ngāti Rārua. Two notable species are the mountain neinei, which is the longest living indigenous tree, and the powelliphanta (land snail). These taonga were highly valued by tūpuna and remain culturally significant to Ngāti Rārua whānau today.

The relationship Ngāti Rārua has with this sacred ancestor provides whānau with a 'sense of place' and belonging to the rohe. Wharepapa was also a boundary marker for the iwi living in Motueka. It is still customary practice for Ngāti Rārua to identify where they come from and to recite the relationship that connects them to the natural world when speaking in a formal setting. The association Ngāti Rārua has with Wharepapa is so strong that this taonga is synonymous with the identity of Ngāti Rārua iwi whānau living in Motueka. The significance of Wharepapa to Ngāti Rārua is illustrated in the pepehā "Ko Wharepapa te maunga, Ko Ngāti Rārua te iwi".

³ Kawatiri was an Ngāti Rārua chief who guarded the trail between Ngai Tahu and Ngāti Rārua country. He controlled the mana over the Kawatiri River and hence the awa was named after him.

PUKEONE / MOUNT CAMPBELL

Pukeone has been a part of the lives of Ngāti Rārua since their arrival in Tasman Bay. A sacred ancestor; Pukeone provides Ngāti Rārua with an historical and spiritual link to the natural world. It has a life-force or mauri of its own, and this life force binds the spiritual world with the physical world and connects this maunga to the people of the land. Through this life force, Ngāti Rārua iwi are connected to Pukeone.

Traditionally, Pukeone was used as a boundary marker for Motueka iwi. It was also a strategic landmark from which iwi would signal to each other across the rohe. The fires burning on top of Pukeone could be seen as far as Whakapuaka. Pre-European colonisation, the signalling related mostly to war, or the threat of war. But later, fires signalled other important events such as hui at marae across the rohe. A fire was lit on Pukeone following Wakefield's acceptance of Nelson as a settlement site. The remnants of these huge fires can still be found on top of Pukeone in the form of charcoal remains.

Pukeone provides Ngāti Rārua with a sense of belonging to the rohe and this maunga is central to the lives of whānau living in the Tasman Bay. For Ngāti Rārua this is particularly important as Pukeone stands as a sentinel above the numerous customary sites that define the cultural association of Ngāti Rārua with Motueka.

MAUNGATAPU

Maungatapu reigns above the eastern side of Tasman Bay. As the name suggests, Maungatapu is a sacred mountain. It is a wāhi tapu of great significance to Ngāti Rārua. Through their ancestral and spiritual links to the natural world, Ngāti Rārua are connected with the mauri of Maungatapu, the life force that binds the spiritual world with the physical world.

Maungatapu has been important to the identity and lives of Ngāti Rārua for generations. Beneath this maunga's gaze, whānau lived, cultivated land, collected resources and harvested food. Maungatapu also stands at the head of the Mahitahi River which is a culturally significant awa for Ngāti Rārua, bringing the waters from Maungatapu through the whenua and out to sea. Traditionally, Maungatapu and the surrounding lands (50 hectares) were rich in manu and rongoā. These resources were used to sustain their tūpuna wellbeing. Hence, the significance of Maungatapu is recognised in the pepeha of Ngāti Rārua - "Ko Maungatapu te maunga, Ko Ngāti Rārua te iwi."

Maungatapu stands within the Maungatapu District and is linked to the legend of Ngahue and Poutini.⁴ These stories are significant as they illustrate that from the very earliest times, tribes from all over the country knew about the precious resources to be found in the area. Ngahue was the atua (guardian) of pounamu (greenstone). He and his taniwha Poutini were the guardians of this taonga. A dispute between Ngahue and his adversary Hine-tū-ahoanga entangled their taniwha; Poutini was driven out of Hawaiki by Whatipu (the taniwha of Hine-tū-ahoanga) and pursued to different places around New Zealand. One of the places Poutini found temporary refuge was Maungatapu, which is in the Whangamoa, the range of hills between Nelson and Pelorus. This refuge is where pakohe (grey/black argillite) can be found along the Nelson Mineral Belt, which extends from Rangitoto, through the Whangamoa ridges and the Mahitahi Valley to the eastern headwaters of the Motueka Pakohe.

Pakohe was traditionally a highly valued taonga for Ngāti Rārua. It is a mineral of great hardness and strength, which could be manufactured into tools and weapons, such as adzes. The tools fashioned from this taonga were used to collect and prepare kai, and other natural materials gathered from the land and sea. Archaeological finds, relating to argillite, tell a story of how this relationship developed over time. Of great significance

⁴ The oral traditions refer specifically to areas within the Maungatapu District and the headwaters of the Maitahi River, which flows from Maungatapu. See H & J Mitchell *A history of Nelson and Marlborough Volume 1: Te Tangata me Te Whenua* (2004:22,23 & 54, 55)

is the mātauranga used to create the array of tools and the patterns and styles developed by iwi. Argillite was also a valuable item for trade.

Traditionally, Ngāti Rārua also used Maungatapu as a boundary marker. It was a geographical landmark for their tūpuna living to the West of Te Tau Ihu. It formed one point in a triangle of peaks, which dominate the Tasman Bay landscape.

ABEL TASMAN MONUMENT IN ABEL TASMAN NATIONAL PARK

Tata Beach and Ligar Bay were important papakāinga for two Ngāti Rārua chiefs, Kawatiri and Te Aupōuri Mātenga and their whānau. The whole area derives its importance from the traditions maintained by Ngāti Rārua tūpuna. The papakāinga, fishing grounds, urupā and other wāhi tapu associated with the cultivation and occupation of land stretch the length of coastline.

Sites found in Ligar Bay reflect the significance of the area to Ngāti Rārua tūpuna. There are numerous Ngāti Rārua modified spoils, middens, gardens, pits, stake holes and artefacts. The middens contain a huge variety and abundance of kaimoana collected from the sea. Species included mātaimai (shellfish) such as tuatua, pipi and tūangi (cockle). Fish such as barracouta, red cod and ling were also part of the kai harvested.

Tata Beach also illustrates occupation of the area by Māori from the 15th century. Evidence of the activities carried out at Tata includes extensive gardening, crop storage, the processing of coastal resources, artefact manufacture, house construction and burial. The site was still occupied by Ngāti Rārua in colonial times, although a tragedy at sea resulted in a rāhui being placed on the area. Subsequently, tūpuna abandoned the area for a time; this departure from a tapu place was customary and therefore did not diminish the mana Ngāti Rārua held over the area.

Ligar Bay provides valuable information on the Ngāti Rārua customs and traditions practised over time. The protection of these sites and associated taonga is paramount for present day whānau. Guardianship of the area is integral to the cultural well being of Ngāti Rārua as kaitiaki. The interests of Ngāti Rārua iwi at Ligar Bay are recognised and accepted.

RIVERS STATEMENT

The following values, resources, cultural and spiritual associations are common to all rivers with which Ngāti Rārua has a customary connection.

Awa are taonga to Ngāti Rārua. They are the ribs of the tūpuna, which plunge from the maunga down to the sea, creating wetlands and swamps on their way. Ngā awa carry the lifeblood of Papatūānuku and the tears of Ranginui. The wai flowing through these rivers symbolises the spiritual link between the past and present. Each awa has a mauri and wairua of their own.

For Ngāti Rārua, ngā awa are a source of wai which is an essential element of life. Wai is considered to transcend life itself, as it sustains the physical and spiritual survival of all things. Ngā awa support many water creatures. The life forms, which are an integral part of these rivers cannot be separated from them.

Traditionally, ngā awa provided a wealth of resources to sustain tūpuna. Ngāti Rārua view all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians). Tangaroa is the spiritual guardian of ngā awa and Tāne Mahuta of the forests, trees and birds. These guardians were central to the lives of tūpuna and remain culturally significant to whānau living in the present day. Without ngā atua kaitiaki, ngā iwi would have no resources or taonga to maintain their spiritual, cultural and economic wellbeing. Rivers have a mauri, wairua, tapu and mana of their own - they are entities in their own right. The relationship Ngāti Rārua has with these taonga relates to the entire catchment. The health of a river reflects the health of the people who live in the rohe.

Rivers provided Ngāti Rārua with routes into the hinterlands to gather resources. These resources formed the basis for both economic and social relationships of iwi living in Te Tau Ihu. Waka were used to negotiate the waterways, therefore traditional tauranga waka (landing sites) are located along many of the rivers in the rohe.

The relationship Ngāti Rārua has maintained with ngā awa since their arrival in Te Tau Ihu is reflected in the history of resource protection and use by Ngāti Rārua as kaitiaki.

Tuna

Tuna are taonga, a species that has been central to the lives of Ngāti Rārua for generations. The places where tūpuna harvested eels were important tribal areas. Gathering and processing tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Pā harakeke

Prior to the arrival of the European settlers, harakeke was a very important and versatile plant species for iwi. Pā harakeke supplied tūpuna with raw products, such as timber and other building materials, rongoā and weaving materials. The two main industries associated with Whakatū, pakohe and fishing, utilised large quantities of flax. Pakohe was carried out of the Mahitahi River catchment using flax kete and harakeke fibre was used to catch fish in the rivers and adjacent estuary areas.

The harekeke wetland areas and associated lowland forests provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested including kokopū, paraki (smelt), īnanga, piharau (lamprey) tuna and kōaro. Although, freshwater fish and tuna have been severely depleted, they are still an important resource for whānau today.

Ngahere

Traditionally, papakāinga in the river valley were surrounded by an abundant source of timber. The river flats were heavily forested with tōtara and rimu, along with lush dense stands of other native timbers. The fruits of the trees were a source of food. A vast range of edible products were harvested from the forests including karaka berries, ngāio, kawakawa, rimu, matai, supplejack, hinau, miro and tōtara, as well as the young leaves, hearts and shoots of the nikau palm. Rātā blossom honey and the trunk pith and frond stems of mamaku (black tree fern) were gathered by tūpuna. Kiekie fruit was used to make a fermented drink for ceremonies.

Manu

In pre-European times, the birdlife associated with ngā awa was plentiful. Kererū, kākāpō, tui, korimako, weka, kākā and kiwi were found in the forests that hugged the river valleys; pūkeko and ducks were harvested in the wetland areas. The blue duck or whio was common on the faster flowing waters. Ngā manu were not only important as a source of food, but the feathers were used for cloaks and decorating garments.

Mātauranga

Mātauranga associated with the collection of resources from ngā awa was central to the lives of tūpuna and remains a significant part of the cultural identity of Ngāti Rārua today. Mātauranga and associated tikanga, karakia and kawa are all essential for maintaining customary traditions - the ritual and tapu associated with gathering and utilising resources. Examples include the collection of plants for rongoā (medicinal purposes), harvesting of different species according to the seasons or tohu (signs), or the collection of plants for dying and weaving kete. Mātauranga Māori is intertwined with ngā awa and the many resources associated with their waters.

The Mahitahi and Waimeha Rivers are immersed in Māori history. There are numerous wāhi tapu associated with these abundant food basket, linking present day Ngāti Rārua physically and emotionally with their tūpuna. The cultural identity and iwi wellbeing of Ngāti Rārua are intertwined with these awa.

MAITAI RIVER AND ITS TRIBUTARIES

The 'Maitai' River was originally known as '*Mahitahi*', which is thought to relate to tūpuna working as 'one' with the pakohe (argillite) to produce tools. Mahitahi means '*hard*', or '*excellent*' in Māori. The high-grade pakohe found in the valley became known as Mahitahi. The stone was hard and excellent for working into weapons and fine tools.

Traditionally, mahinga kai, rongoā, weaving and building materials were plentiful in the Mahitahi River. The natural resources gathered in the catchment, attracted tūpuna from as far as Motueka. Whānau would camp, and harvest the plentiful supply of resources found in the estuary, the channels and wetlands at the mouth of the Mahitahi and the adjacent lowland valley forests. A favourite site was Mātangi Āwhio. Ngāti Rārua used this flat north-facing kāinga for generations. Pikimai and Koputirana are other sites in the lower Mahitahi, where kāinga were occupied on a semi-permanent basis. Ngāti Rārua from Motueka had a fishing camp on Mānuka Island. Cultivation sites to support tūpuna fishing operations were located along the banks of the Mahitahi River.

In pre-European times, extensive tracts of harakeke were present along the flats and hills of the Mahitahi. The wetter areas were also associated with kahikatea and raupō. These rich ecosystems provided habitats for many different bird, plant and fish species. Podocarp forest stands extended from near the river mouth upstream to Branford and Hanby Parks. This forested area provided iwi with tall trees for building and carving purposes. Tūpuna gathered berries and other materials and hunted the manu associated with the forests.

The Mahitahi River and its tributaries provided tūpuna with a natural pathway or Ara through the rohe. The main route to Whakapuaka and to Marlborough was via the Mahitahi Valley. The Whakapuaka Ara followed the Mahitahi upstream as far as the Waitarake (Sharlands and Packers Creeks), before joining the route over to the Lud and Teal Valleys. The Marlborough Ara followed the Waitarake, before dropping over a small hill to rejoin the Mahitahi. After passing a camping area at Mill Creek, the Ara ascended Maungatapu on the Dun Mountain side.

Argillite, found along the Nelson Mineral Belt including the Mahitahi Valley, formed an important resource for Ngāti Rārua of Whakatū. The tools fashioned from this taonga were used to collect and prepare kai, and other natural resources gathered from the land and sea. Archaeological finds, in the vicinity of the Mahitahi Valley, contain a range of stone tools and evidence of their manufacture. These taonga include fishing gear, drill points, adzes, chisels, hammer stones and ornaments. Of great significance is the mātauranga used to create the array of tools and the patterns and styles developed by iwi.

WAIMEA RIVER, WAIROA RIVER, AND WAI-ITI RIVER AND THEIR TRIBUTARIES

The fertile plains of the Waimeha have a long and rich Māori history, reaching back to the earliest tribes known to have lived in the South Island. The name "Waimeha" means "brackish" or "insipid water". This name relates to the nature of the river as it passes swamp and mudflats on its way to sea.

The significance of the Waimeha River relates to the awa itself, but also to the entire catchment, from the waters flowing from the mountains, (Gordon Range, Eastern slopes of the Kahukura (Richmond Ranges) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimeha was the gateway to the trading route between Whakatū (Nelson) and Te Tai Poutini (West Coast). Goods were often exchanged between the Waimeha/ Whakatū iwi and Te Tai Poutini tribes. The Waimeha iwi offered kūmara, dried tāmure and pakohe tools, valuable taonga not obtainable on the Coast. The West Coast tribes offered raw and worked pounamu.

Ngāti Rārua houses were located at the mouth of the Waimeha River. This area provided tūpuna with a plentiful supply of harakeke of which four varieties of harakeke could be found. The fine, long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords, an intermediate type for kete, and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and tāniko (borders and other decorative work).

MOTUEKA RIVER AND ITS TRIBUTARIES

The Motueka River is central to the lives of Ngāti Rārua whānau. In the early 1830s, a series of heke arrived in Motueka. The Ngāti Rārua rangatira were Niho, Takarei te Whareaitu, Te Aupōuri, Te Iti, Panakenake, Te Poa Kāroro, Pukekōhatu and Rotopuhi. Pukekōhatu, Te Poa Kāroro Tūrangapeke and other Ngāti Rārua settled in the Motueka and Riuwaka river catchments.

Pukekōhatu came to Te Maatu to cultivate the land, however he encountered opposition from Te Poa Kāroro. Pukekōhatu personified himself with the Motueka River, stating that its source was his head and its mouth, his feet. In doing so, he intended to render the land to the south of the river tapu, and prevent occupation of the land. Te Poa Kāroro was not deterred by the rāhui and threatened to cook any persons occupying Te Maatu in his oven. However, the land lay unoccupied, until Pukekōhatu lifted the tapu, after he resolved to settle primarily at Karauripe and Wairau.

For the original Ngāti Rārua families, the Motueka River was the source of life. The water channels, swamps and wooded areas associated with the river were habitats supporting a huge food basket. Oral traditions identify the Motueka River and flood plain as an extensive and bountiful mahinga kai from which to gather a huge variety of natural resources. Floods would replenish and fertilise the catchment, enabling iwi to cultivate food.

Modified soils, argillite adzes, drill points, whalebone patu and pounamu pendants convey the kind of association tūpuna had with the Motueka River catchment and surrounding lands. Wāhi tapu sites found in the Motueka River catchment include the area from the Motueka Wharf to Thorpe St, which was once an extensive garden, with the raised sand dunes providing natural shelter for the crops. Just south of the Motueka River Mouth was Raumānuka, a kāinga, which was permanently inhabited. Traditionally, Raumānuka was the host marae for group gatherings. Further south was Kōkiri, a seasonal habitation from which tūpuna harvested coastal and wetland resources. From Pounamu (Staples Street) north to the mouth of the Motueka River was an area tūpuna used to gather pīngao for weaving; established gardens were associated with blocks on higher ground.

Pā sites and kāinga associated with the Motueka River catchment were plentiful. One pā named Pounamu was located at Staple St. Wakapaetuara Pā was situated on the north bank of the Motueka River. 'Wakapaetūara' superseded the old pā, 'Hui Te Rangiora,' which was situated at the mouth of the Riuwaka River.

Traditionally, the Motueka River and its tributaries were full of tuna, kokopū and īnanga. Tuna formed an important part of the customary diet.

Upokororo, named after the grayling, was an important tribal area where tūpuna harvested eels. The gathering and processing of tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

The blue duck or whio was common on the faster flowing waters. Ngā manu were not only important, as a source of food, but were also valued for their plumage, which was used for decorative purposes. One major birding site was located up the Motueka River at Upokororo.

The Motueka headwaters can be linked to the legend of Ngahue and Poutini.⁵ This pūrākau is significant as it illustrates that from the very earliest times, tribes from all over the country knew of the precious resources to be found in Te Tau Ihu. Ngahue was the atua (guardian) of pounamu (greenstone). He and his taniwha Poutini were the guardians of this taonga. A dispute between Ngahue and his adversary Hine-tū-ahoanga entangled their taniwha; Poutini was driven out of Hawaiki by Whatipu (the taniwha of Hine-tū-ahoanga) and pursued to different places around New Zealand. One place Poutini found temporary refuge was at the eastern headwaters of the Motueka River.

In the upper Motueka River Valley, clusters of argillite working areas and source sites indicate the importance of this stone to tūpuna. Buried boulders, hammer stones and adzes found in the river valley illustrate the traditional stone working techniques.

The Motueka River Valley provided a natural inland pathway or Ara to reach Te Tai Poutini. This pathway was a traditional greenstone trail, used by tūpuna in search of this valuable taonga and other items for trade. The route followed the Motueka River Valley, before connecting with the Wairau and Waimeha/Wai-iti routes, ahead of Lakes Rotoiti and Rotoroa. Waka were used to negotiate the waterways, therefore the Motueka River has many traditional tauranga waka (landing sites) and camps sites, which were used for fishing along its banks.

The significance of the Motueka River to Ngāti Rārua is illustrated in the carvings in the main whare at Te Āwhina Marae in Motueka. The river is also recognised in the pepehā of Motueka whānau, "Ko Motueka te awa, Ngāti Rārua te iwi...".

RIUWAKA RIVER, AND RESURGENCE, AND ITS TRIBUTARIES

The Riuwaka River is a taonga to Ngāti Rārua. Traditionally named the Riuwaka River, 'riu' meaning basin, the name is a reference to the puna or pool where the river emerges from the ground. There are a series of pools below the resurgence. Each pool had a specific cultural purpose for the iwi. Te Puna o Riuwaka has special mana or status, because of the springs of "wai ora" or "the waters of life" here. For generations, Ngāti Rārua whānau have come to the pools for cleansing and healing, following the footsteps of their tūpuna. The whole area associated with this awa is one of the most sacred sites in Tasman Bay. The Riuwaka has sustained ngā iwi spiritually and has always been regarded with awe. The protection of the river's mauri and wairua are therefore integral to the spiritual and cultural well-being of Ngāti Rārua.

After heavy rains, water would fall through the marble/karst landscape of the Takaka Hill and pour out from the Riuwaka Resurgence. The roaring sound made by the water was attributed to the roaring of the taniwha associated with the Takaka Hill and caves below. Traditionally, the Takaka hill was also regarded as a super-natural place; a place greatly respected and feared. The coastline stretching from Puketāwhai northwards was believed to be home of the Patu-paiarehe or fairy folk and kēhua (ghosts). Local Māori particularly feared the limestone rocks and bluffs at Puketāwhai, as some had the appearance of skulls.

Oral traditions identify the Riuwaka River mouth as the resting place of Hui Te Rangiora, an explorer who travelled to the shores of New Zealand before the waves of Polynesian migration. It is recounted that Hui Te Rangiora stopped to repair his waka and heal himself with the sacred waters of the Riuwaka River. This tradition is depicted in the carving at the top of the meeting house at Te Āwhina Marae. The whare tūpuna called Tūrangapeke is a tekoteko of Hui Te Rangiora looking out for land. At the entrance to

⁵ The oral traditions refer specifically to the Motueka headwaters: See H & J Mitchell *A history of Nelson and Marlborough Volume 1: Te Tangata me Te Whenua* (2004).

the source of the Riuwaka, a carved waharoa represents Ngāti Rārua on the right and Te Ātiawa on the left with Hui Te Rangiora at its apex.

The Riuwaka River is closely linked to Puketāwhai, a low hill located at the mouth of the Riuwaka River within Tapu Bay. Puketāwhai, also known as Pā hill or Pā Point is culturally significant. A former harbour, pā site and kāinga, it is a wāhi tapu associated with the Riuwaka River. Tāmāti Parana, a revered tōhunga lived at the northern end of Tapu Bay, close to the tapu Riuwaka River. As a tōhunga, he placed his tūahu (altar) near to the Riuwaka in order to be close to the source of his medicine, the white healing stones within its waters. These stones continue to be of great cultural significance to Ngāti Rārua for healing purposes.

Traditionally, the Riuwaka River catchment was an abundant food basket, with diverse ecosystems and species associated with those habitats. The estuary area, where the Riuwaka River flows into the sea was rich in pipi, tuangi (cockles) tio (oyster), titiko (mud snails) and other shellfish. Pātiki (flounder) kānae (mullet) and kahawai were plentiful, but tāmure (snapper) dominate the middens in the area.

The flat land within the Riuwaka catchment consisted of a number of wetlands. Dominant tree species included kahikatea, pukatea, and tī kōuka (cabbage trees). Sedges, harekeke and raupo were prevalent in the wetter areas. Pockets of podocarp existed among these wetlands, with tōtara, matai and kahikatea dominant species. These forests provided the ideal habitat for a large number of birds. The wetlands, with associated ponds and streams were important providers of kai, raw materials for building and plants for weaving. This food basket included tuna, whitebait and adult kokopū and īnanga. The upokororo (grayling), which is now extinct, was also present. Water birds were another abundant resource to be harvested.

The lowland forest consisted of many species that provided building materials and rongoā for the tūpuna living there. Matai, tōtara and rimu were used for building and carving. Karaka seeds were soaked and steamed in an umu to remove toxins before being dried and ground to make flour for cakes. Tawa berries could be eaten and Titoki was highly valued for its oil. Tī kōuka provided a source of sugar. Tūpuna used the fertile drier land to grow crops. Archaeological surveys have found approximately twenty-five hectares of garden soils within the Riuwaka catchment. The principal crop was probably kūmara, but hue (gourd), taro and yam were also grown there.

The Riuwaka River catchment is steeped in history. The wāhi tapu and taonga associated with this sacred awa are numerous. Wāhi tapu and taonga link present day whānau with their tūpuna. The cultural identity and spiritual well being of Ngāti Rārua is intertwined with this awa and the associated resources.

AORERE RIVER AND ITS TRIBUTARIES

Aorere is a sacred island in Hawaiki. The name Aorere was given to Collingwood, Tasman Bay and two islands off Abel Tasman National Park, Motu Aorere-nui (Adele Island) and Motu Aorere-iti (Fisherman's Island).

In colonial times, Aorere was one of the focal points of habitation for tūpuna. Approximately 300 hectares of land embraced cultivation and habitation sites, urupā and mahinga kai. These sites began at the mouth of the Aorere River and stretched up the valley for at least five kilometres.

Aorere, which can be translated as the place of the flying or moving clouds, was the name of the place at the mouth of the Aorere River and encompassed the hinterland areas along the River. At the mouth of the Aorere River, the tip of the promontory, now called Collingwood, was the site of the Aorere Pā, home to Tāmāti Pirimona Marino of Ngāti Rārua descent. Marino exercised manaakitanga during the gold rushes, providing all who came to the diggings with food and entertainment, although he eventually had to limit his hospitality to Māori miners. As well as providing a base for surveyors and other travellers, Aorere Pā supplied river transport.

The Aorere goldfields were extensive. Auriferous gravels were found in many tributary rivers, streams, valleys and gullies, from the Aorere river mouth at Collingwood to the headwaters and ranges, more than sixty kilometres inland. Māori miners were dominant in number, especially at sites where access was difficult. Tūpuna used river waka to reach inland sites.

Strict tikanga was followed at the Goldfield sites. Traditional Māori principles of rangatiratanga, kaitiakitanga and manaakitanga were practised by tūpuna to welcome guests with appropriate ceremony and hospitality.

The Aorere River Valley also provided a natural inland pathway or Ara to reach Te Tai Poutini. This pathway was an important greenstone trail, used by tūpuna in search of this valuable taonga and item of trade. The route followed the Aorere River before meeting the head of the Heaphy River and emerging just north of Karamea on the West Coast. The journey was a long one and required that tūpuna camp, rest and gather food en route in order to complete the expedition.

PATURAU RIVER, ANATORI RIVER AND ANAWEKA RIVER AND THEIR TRIBUTARIES

Te Tai Tapu, the area within which the Paturau, Anatori and Anaweka rivers flow is of immense traditional, historical and cultural significance to Ngāti Rārua. The relationship of Ngāti Rārua to Te Tai Tapu is as important to present day iwi as it was to their tūpuna. The length of occupation, the abundance of natural resources and the prehistoric coastal trail to Te Tai Poutini all contribute to its importance.

The settlements in Te Tai Tapu, such as those at the mouth of the Paturau, Anatori and Anaweka Rivers were crucial for attacks and subsequent settlement for a period in Tai Poutini. On the trail south to Te Tai Poutini, these awa provided important bases for tūpuna to harvest resources and stock up with food for their journey.

Traditionally, Ngāti Rārua tūpuna occupied a large settlement at the mouth of the Paturau River. Associated with this settlement were cultivation areas, mahinga kai, urupā and the largest pā south of Whanganui Inlet. Around 1830, Niho Te Hamu, a prominent Ngāti Rārua chief, imprisoned a senior Ngāi Tahu chief Tuhuru, captured near Hokitika, at Paturau. Niho made many trips to Te Tai Poutini to collect pounamu gifted to him by those whom he had allowed to return to their lands. Although, there is little archaeological information on the kāinga and pā at Paturau, oral traditions tell of numerous habitation sites and areas of significant resource use, and this awa remains a taonga of great significance to Ngāti Rārua today.

The Anatori River mouth was another locality where generations of tūpuna lived, camped and harvested resources on the Tai Tapu coast. At the centre of extensive alluvial gold mining in the 1860s, Māori owners issued licences to mine in the river.

Evidence of Ngāti Rārua settlement can still be seen at the mouth of the Anaweka River. Middens and ovens provide an indication of the importance of this river to tūpuna. The mouth of the river was where whānau lived, gathered and processed resources and maintained their tribal traditions. Rev Charles Lucas Reay, Anglican minister in Nelson, travelled almost to Kahurangi Point in 1845 where he recorded the names of nine male and seven female residents at 'Teanahoeka' (Anaweka), a Rārua kāinga.

Since the early 1800s, Ngāti Rārua whānau have made seasonal journeys to the awa of Te Tai Tapu to collect mahinga kai, rongoā and other natural materials. In earlier times, whole communities or contingents of Māori would relocate their villages to harvest resources from this huge and abundant food basket. Everyone had different tasks. Some would go fishing, while others would collect shellfish, snare birds or collect plant materials from around the river mouth, estuary areas and associated lowland forests, which hugged the rivers from the coast inland.

Charles Heaphy approached local Māori for assistance to explore Te Tau Ihu. A guide was provided to accompany him on his travels. In 1846, Charles Heaphy and Thomas Brunner made the trip south from Massacre to Te Tai Poutini. Heaphy described the Poutini coastal trail, one of the oldest greenstone trails in New Zealand, on his journey south. From Pakawau Pā, the trail went to Whanganui Inlet, across the Inlet before traversing limestone cliffs and out to the coast at Hapū Stream. The leg to Kahurangi Point followed headlands and sandy beaches crossing the waters of the Paturau, Anatori and Anaweka Rivers. Pounamu is a highly valued taonga, but traditionally greenstone was also an important item for trade.

The campsites of tūpuna who travelled north and south between Whanganui Inlet and other find spots were located adjacent to these awa and along the coastline of Tai Tapu. In addition to these kāinga, pā sites were plentiful, providing an indication of the significance of these rivers, and this coastline to tūpuna.

The wāhi tapu and mahinga kai associated with the Paturau, Anatori and Anaweka Rivers link present-day iwi physically and emotionally with their tūpuna. The maintenance of the customs and traditions associated with these awa is therefore paramount to the cultural wellbeing of Ngāti Rārua.

WAIRAU RIVER DIVERSION CONSERVATION AREA, WAIRAU RIVER, MARGINAL STRIPS AND WAIRAU RIVER, OMAKA RIVER, AND ŌPAOA RIVER AND THEIR TRIBUTARIES

The Wairau River, including its tributaries, has cultural, historical, traditional and above all spiritual significance to Ngāti Rārua. The word Wairau translates as “one hundred” or “many waters” and refers to the vast network of waterways and wetlands feeding into this mighty river. It is Marlborough’s largest river and originates from the Spenser Mountains, flowing down through the Wairau plains before entering the sea at the Wairau Bar.

The Wairau was a major settlement area for Ngāti Rārua, with initial settlements at the mouth of the river before establishing kāinga (homes) along the banks of the river in particular.

The river and its waterways were an integral part of a network of trails, which were used in order to ensure the safest journey. Tūpuna had an intimate knowledge of navigation, river routes, landing places, and the locations of food and other resources along the river. For a long time tūpāpaku would be taken across the river from the pā to be buried at Otamawaha (Māori Island). Before earthquake and flooding changed the course of the river the urupā and surrounding lands were part of the pā.

The river was and continues to be a significant mahinga kai, where various food sources were collected along the river and at its mouth, including tuna, whitebait / inanga, freshwater koura, pātiki and kahawai, along with birds such as the grey duck.

According to Ngāti Rārua tradition there are two taniwha who are associated with the Wairau River and live at opposite ends of the waterway. These taniwha came with Ngāti Rārua from their former homelands in the North. At the lower end of the river is a taniwha that takes the shape of a woman and at the upper end of the river is another which is in the form of a log and is seen travelling upstream against the current. For Ngāti Rārua these taniwha are the kaitiaki of the river and the iwi.

The river as a source of water to Ngāti Rārua is paramount. The water resource sustains everything living around it, including the iwi. It is the mauri or lifeforce that has sustained and nurtured the Ngāti Rārua of Wairau for generations.

PARA SWAMP WILDLIFE RESERVE

Para Swamp Wildlife Reserve is located north of Blenheim in the Waitohi Valley. The site is culturally and historically significant to Ngāti Rārua. The swamp is fed from the north

by all of the Koromiko Valley catchments, which merge to form the Tua Marina. The area was traditionally a large kahikatea and totara swamp, where native trees were felled for timber and harekeke and raupo harvested. Plentiful numbers of birds and fish, including eels used to inhabit the swamp and therefore the site was of particular importance to Ngāti Rārua as a mahinga kai.

The site was a kāinga nohoanga (campsite or go between settlement) for Ngāti Rārua when travelling between the Wairau and visiting Waitohi (Picton), where they would camp over night before continuing on the two-day journey. Eels would be caught and taken as koha to give to Te Ātiawa on arrival in Waitohi.

In 1856, Donald McLean agreed to provide a reserve of 50 acres specifically for Te Tana Pukekōhatu (Ngāti Rārua Rangatira), which was located in the Para Swamp area (section 99 Waitohi Valley District). This particular section was chosen by Pukekō hatu due to the significance it had for Ngāti Rārua.

Para Swamp remains the largest lowland freshwater wetland in Marlborough. The swamp along with other significant mahinga kai of Ngāti Rārua has been an area where customary harvesting traditions and practises have been taught from one generation to the next.

PARAPARA PEAK

Parapara Peak has been important to the lives and cultural identity of Ngāti Rārua for generations. Parapara Peak is a taonga, a sacred ancestor and guardian, providing Ngāti Rārua with a historical and spiritual link to the natural world.

The relationship Ngāti Rārua has with Parapara Peak provides whānau with a “sense of place” and belonging to the rohe. Traditionally, Ngāti Rārua used Parapara Peak as a boundary marker. It remains a geographical landmark for whānau living to the West of Te Tau Ihu.

Parapara Peak stands at the headwaters of the sacred Parapara and Pariwhakaoho rivers. These awa bring water from the maunga through the whenua and out to sea. Water is an essential element of life – a taonga that is considered to transcend life itself. Wai is necessary to ensure the physical and spiritual survival of all things.

Since the settlement of the area by our tūpuna, the spring waters that have flowed from Parapara mountain valleys have brought life and sustenance to Ngāti Rārua whānau living within the Parapara watershed catchment. Therefore, Parapara Peak derives some of its significance from the traditions associated with its catchment.

Parapara awa flows into Parapara Inlet – an extremely valuable resource gathering area for tūpuna. Traditionally, the estuary, streams, swamps and forests were full of life, making it a rich mahinga kai. Tūpuna lived, cultivated land, collected resources and harvested food from these waters. Dyestuffs were extracted from the mud of the estuary and iron-rich haematite clays were quarried from nearby deposit sites.⁶ Ancestral kāinga and urupā at Pariwhakaoho signify the importance of the Pariwhakaoho awa for tūpuna wellbeing and sustenance. Through occupation and use of the area comes the development of special connections to the land. Therefore many taonga and wāhi tapu are associated with the Pariwhakaoho awa and link Ngāti Rārua physically and spiritually to the area.

The importance of Parapara Peak continues to be reflected in Ngāti Rārua customary practices. When speaking in a formal setting it is customary to identify where Ngāti Rārua come from and to recite the relationship that connects whānau to the natural

⁶ H & J Mitchell: *Te Tau Ihu O Te Waka – A history of Maori of Nelson and Marlborough. Volume I: Te Tangata me te Whenua* (2004:27 &28)

world. The relationship between Ngāti Rārua and Parapara Peak is recognised through mihi and waiata recited by whānau living in Mōhua in the present day.⁷

WEST OF SEPARATION POINT / TE MATAU

Since Ngāti Rārua arrived in Te Tau Ihu, Te Matau has been a prominent headland in the lives of whānau. Linked to the creation pūrākau, it is one of a number of significant land forms originating from the time when Aoraki and his brothers descended from the sky to explore the southern oceans of Papatūānuku. En-route, they enraged Tawhirimatea, who created a huge storm to damage their waka. In the raging seas the waka capsized, and after Aoraki and his brothers scrambled onto the side of the canoe – everything turned to stone. The ornate prow of the waka formed coastal Te Tau Ihu, including Separation Point – the promontory separating Tasman Bay from Mōhua.

Traditionally, Ngāti Rārua used Te Matau as a strategic landmark. Te Matau was significant as both an occupation site and as a “resting place” on the ancient coastal trail linking the two prominent bays. Wāhi tapu associated with the Point include ridge pits and a grove of Karaka trees east of the Point. The ridge pits were used by tūpuna to store food and the Karaka trees planted for their seeds, which were edible when steeped.⁸

Archaeology and early historical accounts suggest extensive use and occupation of land and resources right along the coastline. Important sites included those at Tōtaranui and Wainui Bay. Therefore, Te Matau also connected significant areas of coastal occupation and associated wāhi tapu.⁹ Sites such as Te Matau derive significance from the fact that they contribute to the overall picture of early life in the rohe.

Te Matau remains an important geographical landform for present-day whānau – a physical reminder of the ancestral relationship Ngāti Rārua has with Te Tau Ihu.

BULLER RIVER (NORTHERN PORTION) AND ITS TRIBUTARIES

The Kawatiri or Buller River is a sacred awa to Ngāti Rārua. Ngāti Rārua associates the name of the Kawatiri River with the Ngāti Rārua chief Kawatiri who watched over the trail between Ngai Tahu and Ngāti Rārua country. Kawatiri means “*deep and swift*” in Māori.

Oral traditions recount travel on the trail between Te Tau Ihu and Te Tai Poutini, using the Kawatiri River for a part of this journey. The route followed the Motueka River Valley before connecting with the Wairau and Waimeha/Wai-iti routes ahead of Lakes Rotoiti and Rotoroa. From Lake Rotoiti the trail followed the Kawatiri River for some distance across flat country before following the Porika upstream over a low range of hills to Lake Rotoroa. The Kawatiri provided a natural pathway or Ara to reach Te Tai Poutini. This pathway was a traditional greenstone trail, used by tūpuna in search of this valuable taonga and other items for trade. Waka were used to negotiate the waterways and therefore, the Kawatiri has traditional tauranga waka (landing sites) and camps sites along its banks. Knowledge of the lakes and river, landing sites and walking trails was essential to gain access to the densely forested inland area.

The source of the Kawatiri and its upper reaches were an integral part of the seasonal traditions of Ngāti Rārua iwi. Tūpuna used this food basket to replenish supplies on journeys, and also had seasonal and semi-permanent camps in the area, as observed by Heaphy at the Porika in 1846. Tuna, whio, and other birds such as kōkako, weka and bush wren were harvested by parties crossing the hinterland area to and from northern

⁷ Pers comm. Barney Thomas: 6th September 2011

⁸ H & J Mitchell, *Cultural significance of Maori archaeological sites and waahi tapu in Tasman District*, April 2008:56-63

⁹ H & J Mitchell, *Te Tau Ihu o te Waka, A history of Maori in Nelson and Marlborough, Volume ii: Te Ara Hou – The New Society*, 2007:55-60

and western South Island. Resources associated with the source of the Kawatiri River formed the basis for both economic and social relationships of iwi living in Te Tau Ihu.

KAKA POINT AND KAITERITERI SCENIC RESERVE

For Ngāti Rārua, Kaiteriteri derives great significance from the traditions associated with the area. Tūpuna considered Kaiteriteri important enough to build a defensible Pā on Kaka Point. Within the Pā site, houses were built on terraces and food stored in pits. A series of ditches were constructed across the narrow area between the point and the mainland.¹⁰ Stone remnants indicate a wall existed on the outside of the ditch. It is likely that a series of banks and terraces were used to obstruct aggressors who were able to penetrate the outer wall. On the seaward sides of the Pā, precipitous cliffs provided an excellent defensible natural barrier.¹¹

Kaka Point Pā did not exist in isolation. Three associated undefended settlement sites were located to the south of Kaiteriteri Inlet. Therefore tūpuna living in the Bay were able to retreat to the Pā in times of threat. Although archaeological evidence suggests that the Pā was the more permanent settlement site, traditionally, the whole area was significant for tūpuna.

The Pā and associated papakāinga, fishing grounds and urupā are all signs of Māori cultivation and settlement of Kaiteriteri. The large number of wāhi tapu reveal the importance of the area to tūpuna. Modified soils, middens, gardens, pits, stake holes, terraces and artefacts all indicate Kaiteriteri was a permanent occupation site, a fishing camp and fish-drying site.¹²

For tūpuna, Kaiteriteri was integral to the seasonal movement between fishing grounds, inland cultivation sites and coastal forest resource harvesting areas. Kaiteriteri also offered Māori travelling along the coast by waka or on foot a place to rest.

Although less fertile than the Motueka Plains, Kaiteriteri offered climatic attractions in sheltered spots – it may have been a preferred locality for certain crops. However, the principal attraction for tūpuna would have been access to the sea and its resources.¹³ Abundant shellfish hanging onto the rocks and plenty of seaweed to shelter fish, provided tūpuna with an easily accessible food supply. In addition, the forested hills and lowland areas filled with toi toi and harakeke presented Māori with the materials needed to catch fish and build whare.¹⁴

Kaiteriteri as a locality remains of great consequence to Ngāti Rārua as it provides valuable information on the customs and traditions practised by tūpuna over time. The protection of Kaka Point, associated wāhi tapu sites and other taonga is therefore paramount – guardianship of the area is integral to the cultural well being of present day whānau.

Statement of Coastal Values

The coastal marine area of Te Tau Ihu is of immense historical, traditional and cultural significance to Ngāti Rārua. The relationship of iwi with the coastline and associated resources is as important to present day whānau as it was to our tūpuna. This connection is due to many reasons, such as the creation pūrākau, the length of occupation, the abundance of natural resources and the ancient coastal trails across Te Tau Ihu.

¹⁰ D Alexander, *Kaiteriteri, A Report for Tainui Taranaki ki te Tonga Commissioned by Crown Forestry Rental Trust*, March 2010:5

¹¹ B Brailsford, *The Tattooed Land*, Stoneprint press, New Zealand 1997:85

¹² D Alexander, *Kaiteriteri, A Report for Tainui Taranaki ki te Tonga Commissioned by Crown Forestry Rental Trust*, March 2010:5

¹³ Ibid p 5

¹⁴ Ibid p 7

Oral traditions passed down through generations emphasise the importance of coastal Te Tau Ihu to Ngāti Rārua. The name Te Tau Ihu o Te Waka a Māui relates to the legend of Māui-Tikitiki-a-Taranga (Māui), famous for having fished up or discovered islands across the Polynesian Pacific. In this legend, Māui was travelling with his brothers in the southern ocean. With his fish hook fashioned from his grandmother's jawbone, incantations, karakia and supernatural powers, Māui and his brothers were able to haul a massive fish to the surface – Te Ika a Māui. The battle Māui had with this giant fish created the giant sand dunes near the southern end of Onetāhua.¹⁵ Another tradition refers to Ngahue, the atua of pounamu and his taniwha Poutini. The places where Poutini made landfall along the coast of Te Tau Ihu became important geological resources areas for tūpuna.

Traditionally, sea travel was an integral part of life. Significant places on waka journeys were often the subject of Ngāti Rārua superstition, waiata and pūrākau. Ngā Whatu Kai Pono (The Brothers) for example, are regarded as tapu because of the atua residing there. Karakia were recited to ensure that waka could safely pass these rocky islets. It was also customary for new-comers crossing the Sea of Raukawa for the first time, to veil their eyes when approaching Ngā Whatu Kai Pono in order not to affront the atua living there. In addition, the mana of Ngā Whatu Kai Pono is illustrated in an old Māori waiata and "Pao". The song, composed by a young woman named Tuhupu, refers to the sacred crags of Ngā Whatu Kai Pono and to the Ngāti Rārua rangatira, Hetaraka Patutahi.

Ngāti Rārua tūpuna had considerable knowledge associated with coastal Te Tau Ihu. Whānau were dependant on the coast for their physical and spiritual wellbeing. Accordingly, the tikanga and mātauranga which guided the way in which resources were harvested was a central part of daily life.

Mauri is the basis of the relationship Ngāti Rārua has maintained with coastal marine resources for generations. It is mauri that binds the physical and spiritual elements together, generating and upholding all life. Therefore, upholding the mauri of the coastal environment is paramount for Ngāti Rārua.

Coastal trails, kāinga sites and associated kaimoana resources were an integral part of life. Fishing camps, such as Rākopi (Whanganui Inlet) and Mānuka Island (Wakatū) were associated with tauranga waka – sea trails linked to land trails. The coast was a major highway and trade route, especially in areas where it was easier to travel by sea than by land, such as Te Tai Tapu and Te Matau. Therefore, many tauranga waka exist along coastal areas of Te Tau Ihu.

Traditional life was mobile and therefore travelling in search of resources was fundamental to iwi survival. Knowledge of the coastal environment and associated seasonal resources and weather patterns supported travel and the collection of food and materials; this knowledge has been passed down from tūpuna to current generations.

Another indicator of the significance of coastal Te Tau Ihu to Ngāti Rārua are the numerous urupā found across the rohe. Urupā are sacred – they are a link between the past and present. Resting places of the ancestors, urupā are wāhi tapu and the focus of whānau traditions. Urupā hold the history and stories of traditional life, making them central to the lives of Ngāti Rārua whānau.

The importance of Te Tau Ihu coastline and associated marine life to Ngāti Rārua cannot be overstated - this relationship is reflected in the numerous "named" sites/areas of significance across the rohe. For example, prominent coastal features include: Kahurangi Pt, Onetāhua, Separation Point (Te Matau), and Kaparatehau. Places which became key settlements and valuable harvest areas include: Kaiteriteri, Motueka, Waimea and the Wairau Bar. In addition, wāhi tapu such as battle sites and urupā were also given names.

¹⁵ H & J Mitchell, *Te Tau Ihu O Te Waka, A History of Maori of Nelson and Marlborough: Volume I*; (2004:20 &21).

Since the early 1800s, Ngāti Rārua whānau have made seasonal journeys to harvest from “food baskets” across Te Tau Ihu - to collect mahinga kai, rongoā and other natural materials. Te Tai Tapu, Whanganui Inlet, Waimea Inlet and the Wairau Lagoon are examples of food gathering areas which were highly valued by tūpuna. Ngāti Rārua whānau and hapū would settle or relocate their villages to harvest from such “food baskets”. Everyone had different tasks. Some would go fishing, while others would collect shellfish, snare birds or collect plant materials from around the estuary and associated lowland forests.

Whānau and extended whānau gatherings occurred frequently, depending on seasonal resources available for harvest from land and sea. These harvests were an opportunity to renew social and familial ties, but large numbers were also needed to carry out the tasks associated with the harvest. For example, many hands were needed to deal with the catches to ensure they were safely preserved for long-term consumption.

There is no doubt about what attracted Ngāti Rārua to Te Tau Ihu - almost every type of kai Māori nō te moana could be found along the coast. Numerous estuaries and inlets were havens for marine life. The estuaries, beaches and offshore islands of Te Tau Ihu provided tūpuna with a bountiful supply of marine mammals, sea birds, shell fish and plant life.

Marine mammals such as whales and seals were harvested by tūpuna. Whales are a highly valued taonga - a gift from Tangaroa. Such a precious gift could not be wasted, so traditionally every part of a beached whale was used. The oil was collected for fuel, the flesh was used for food, and the bones and teeth made into weapons and carved into precious ornaments. The plentiful supply of seals provided tūpuna with meat; their skins were cleaned and sown together for a range of uses.

The estuaries and inlets across Te Tau Ihu are home to a huge number mātaimai (shellfish), pāpaka (crabs) and other invertebrates. In the mud and sand, tūpuna collected tuangi (cockles), pipi, tuatua, pūpū, kūtai (mussels) and tio (rock oysters); from the rivers and streams īnanga, tuna and kokopū were harvested. In the breeding season, tāmure (snapper), kanae (mullet), herrings, pātiki (flounder) and sole, mango (sharks), kahawai, southern mackerel, koiro (conger eels), piharau (blind eels) and warehou were caught.

Estuaries such as the Waimea and Whanganui Inlet provide an ideal habitat for birdlife and are therefore rich in bird species; some fly from as far as Siberia to feed from the prolific mahinga mātaimai across the rohe. Wading birds, such as the godwit, oystercatcher and the banded rail come to the estuaries for food and shelter. Traditionally, birds were harvested by tūpuna for a range of uses, including the use of their feathers for decorating garments.

Saltmarsh communities fringe the shoreline and eelgrass beds dominate the tidal flats. Dunes, cliffs, islands and underwater reefs contribute to the numerous habitats and species found within coastal Te Tau Ihu.

Traditionally, much of Te Tau Ihu was bordered by coastal forest including pukatea, rātā, kahikatea, beech, rimu and nikau palm. Land based resources were gathered, harvested or quarried on traditional whānau trips. Plants for weaving, such as aka (supple jack) were harvested for crayfish pots, hīnaki for eeling and for other weavings. Swamps provided thousands of hectares of tough harakeke for whāriki (mats). Ngāti Rārua tūpuna built whare at the mouth of the Waimea River in order to harvest the plentiful supply of harakeke growing there. Kiekie fruits were a delicacy, as were hinau berries and other fruit trees. Long straight stands of hinau and lance-wood provided exceptionally strong shafts for fishing spears, spars and poles.

Te Tau Ihu coastal marine environment has sustained Ngāti Rārua for generations. The livelihood and wellbeing of tūpuna depended on their ability to hunt and gather food and other natural resources from the coastal environment. Te Tau Ihu is steeped in history - abundant wāhi tapu and other taonga link present day iwi physically and

spiritually to their tūpuna. Therefore, the maintenance of customs and traditions associated with the coast is paramount to Ngāti Rārua.

Statement Of Values For Te Tai Tapu

Te Tai Tapu is a taonga of immense traditional, historical and cultural significance to Ngāti Rārua. The relationship of Ngāti Rārua to Te Tai Tapu dates back to the first expeditions by Niho Te Hamu and Takerei Whareaitu to this area and is as important to present day iwi as it was to their tūpuna.

This area was originally some 90,000 acres in size and the length of occupation, the abundance of natural resources and the prehistoric coastal trail to Te Tai Poutini all contribute to its importance. For Ngāti Rārua the true extent of the Tai Tapu rohe extends south from Onetahua – Farewell Spit inclusive of Whanganui Inlet down to the Kawatiri (Buller River).

From the time Ngāti Rārua first arrived and settled Te Tai Tapu and up until it was alienated from them they settled in prime and strategic locations along the coast of Te Tai Tapu

The settlements in Te Tai Tapu, such as those within the Whanganui Inlet and at the mouth of the Paturau, Anatori and Anaweka Rivers were crucial points along the pounamu trail to Te Tai Poutini. On the trail south to Te Tai Poutini, these settlements provided important bases for tūpuna to harvest resources and stock up with food for their journey.

Evidence of Ngāti Rārua settlement can still be seen at the mouth of certain rivers and at the many traditional camping sites dotted along this formidable coastline. Middens, ovens and cave and rock shelters provide an indication of the importance of this area to tūpuna.

Ngāti Rārua were to the fore when Te Tai Tapu was successfully excluded from the Waipounamu Deed of 1855. When gold was discovered in Te Tai Tapu Ngāti Rārua was involved not only in the mining but also in the issuing of mining licences.

Despite Te Tai Tapu finally being alienated from Maori ownership in 1884 Ngāti Rārua has fiercely maintained its connection with this whenua and whanau still uphold traditional practices of mahinga kai and resource gathering within Te Tai Tapu. The descendants of Ngāti Rārua rangatira Riwai Turangapeke who held influence over the Whanganui Inlet continually return to their ancestral lands to preserve and protect their connection to this area. The wāhi tapu and mahinga kai associated with Te Tai Tapu link present-day iwi physically and emotionally with their tūpuna. The maintenance of the customs and traditions associated with area is therefore paramount to the cultural wellbeing of Ngāti Rārua.

3.6 NGĀTI TAMA KI TE TAU IHU

The statements of association of Ngāti Tama ki Te Tau Ihu are set out below. These are statements of the particular cultural, spiritual, historical, and traditional association of Ngāti Tama ki Te Tau Ihu with identified areas.

PARAPARA PEAK

Parapara Peak reigns above the western side of Mōhua. It is a wāhi tapu: a sacred maunga of special significance to Ngāti Tama ki Te Tau Ihu whānau through their ancestral and spiritual links to the natural world. The mauri of Parapara Peak maunga embodies the life force that binds the spiritual world with the physical world.

Originally Huriawa, the taniwha of Waikoropupū Springs, was buried on Parapara until she was called forth to guard the waterways and caves of Waikoropupū Springs.

Parapara Peak was important in the lives of Ngāti Tama ki Te Tau Ihu tūpuna and remains central to the lives of whānau in the present. Papakāinga at Pariwhakaoho, Parapara Inlet, Onekaka and Tukurua fall beneath the gaze of the maunga, where generations of whānau have lived, cultivated land, collected resources and harvested food.

Since their occupation of the land below, Ngāti Tama ki Te Tau Ihu whānau have looked up to the peak for indications of changing weather and seasonal patterns. Parapara was also a geographical marker, linking the people to the land. Its significance is recognised in the pepehā of Ngāti Tama ki Te Tau Ihu iwi - "Ko Parapara te maunga ..."

WESTHAVEN (TE TAI TAPU) MARINE RESERVE AND WESTHAVEN (WHANGANUI INLET) WILDLIFE MANAGEMENT RESERVE

The area covered by the Westhaven Marine Reserve and Westhaven Wildlife Reserve is of immense historical, traditional and cultural significance to Ngāti Tama ki Te Tau Ihu. The length of occupation, the abundance of natural resources and the ancient coastal trail to Te Tai Poutini all contribute to its significance.

The occupation sites, which can still be found around Whanganui Inlet today, are one indication of the decades of Māori history entwined with the estuary and associated waterways and lowland forests. Rakopi was a traditional campsite for Ngāti Tama ki Te Tau Ihu tūpuna. Middens, ovens and rock and cave shelters along the Te Tai Tapu coast mark both longer-term habitation sites and the campsites of tūpuna who came to gather resources from Whanganui Inlet for their journey south to Te Tai Poutini. In 1846, Heaphy recorded the well-worn path from Pakawau Pā in Mōhua to the northern end of Whanganui Inlet. A Māori offered to take the party across the Inlet to its southern end in a waka. Once there, a well used path was again followed to take Heaphy through the hills and along limestone cliffs out to the coast at Hapu Stream.

Since the early 1800s, Ngāti Tama ki Te Tau Ihu living in Mōhua and Motueka have made seasonal journeys to Whanganui Inlet / Te Tai Tapu to collect mahinga kai, rongoā and other natural materials. In earlier times whole Māori communities would relocate their villages to harvest resources from this huge and abundant food basket. Everyone had different tasks. Some would go fishing, while others would collect shellfish, snare birds or collect plant materials from around the estuary and associated lowland forests.

Whānau and extended whānau gatherings occurred frequently, depending on seasonal resources available for harvest from land and sea. Each season brought different resources to fruition for harvest. These harvests were an opportunity to renew social and familial ties, but many people were also needed to carry out the jobs associated with the harvest.

Almost every type of *kai Māori no te moana* could be found within this mahinga kai. Whanganui Inlet is home to a huge number shellfish, crabs and other invertebrates. In the mud and sand, tūpuna collected cockles, pipi, tuatua, “booboo”, mussels and rock oysters; from the rivers and streams inanga, tuna and kōkopu were harvested. Around thirty fish species use the Inlet at some stage in their lives. In the breeding seasons the waters can be seen literally “boiling” with shoaling fish, including snapper/bream, mullet, herrings, flounder and sole, sharks, kahawai, southern mackerel, conger eels, blind eels and warehou.

The estuary also provides food and shelter for an array of wading birds including the godwit, oystercatcher and the banded rail. Saltmarsh communities fringe the shoreline and eelgrass beds dominate the tidal flats. Dunes, cliffs, islands and underwater reefs contribute to the huge range of habitats and species found within Whanganui Inlet. Much of the inlet is still bordered by coastal forest including pukatea, rata, kahikatea, beech, rimu and nikau palm.

Land based resources were also gathered harvested or quarried on traditional whānau trips. Plants for weaving, such as aka (supplejack) were harvested for crayfish pots, hinaki for eeling and for other weavings. The swamps provided thousands of hectares of tough harakeke for whariki (mats), especially at Rakopi and near Mangarakau. Kiekie fruits were a delicacy, as were hinau berries and other fruit trees. Long straight stands of hinau and lance-wood provided exceptionally strong shafts for fishing spears, spars and poles.

The cultural identity of Ngāti Tama ki Te Tau Ihu is intertwined with Whanganui Inlet. Numerous wāhi tapu are associated with the area, and the maintenance of associated customs and traditions is paramount to iwi wellbeing.

LAKE ROTOITI AND LAKE ROTOROA, NELSON LAKES NATIONAL PARK

The origins of Lake Rotoiti and Rotoroa are linked to the tradition of Rakaihautu of the Uruao canoe, which arrived in the South Island from Hawaiki around AD 850. After his arrival at Nelson Haven, Rakaihautu set out overland to explore the South Island. Inland from Whakatū he used his magic ko *Tū Whakaroria* to dig three trenches and fill them with water. These became Lakes Rotoiti, Rotoroa and Rangatahi (now known as Lake Tennyson).

The inland routes via Lakes Rotoiti and Rotoroa were historically important trails to and from Te Tai Poutini. The routes into the hinterlands formed the basis for both economic and social relationships of iwi living in Te Tau Ihu. Waka were used to negotiate the waterways and cross the lakes. Traditional tauranga waka (landing sites) on the associated rivers and around Lake Rotoiti and Rotoroa are therefore plentiful.

Lake Rotoiti provided a plentiful supply of food and other resources needed to replenish supplies. Freshwater mussels were a highly valued mahinga kai collected from both Rotoiti and Rotoroa. Tuna, whio, and other birds such as kōkako, weka and bush wren were also abundant.

From Rotoiti, the route followed the Kawatiri (Buller) River for some distance across flat country, before following the Porika upstream, over a low range of hills to Lake Rotoroa. Cultivation of “fern gardens” on the western slopes of Rotoroa indicates that the lake was of considerable importance. It was used as a campsite for parties crossing the hinterland to and from resource gathering areas and mahinga kai throughout the northern and western South Island.

Lakes Rotoiti and Rotoroa were an integral part of the seasonal traditions of the manawhenua iwi. They were used as food baskets to replenish supplies on journeys, but also as seasonal or semi-permanent camps, as observed by Heaphy at the Porika in 1846. The mobile lifestyle of the tūpuna led to their exploration of these inland areas. Knowledge of river routes, landing places and walking trails was essential to gain access to the lakes.

WHAREPAPA / ARTHUR RANGE

Wharepapa dominates the skyline of Tasman Bay. It has cast its influence over the iwi living in the rohe for hundreds of years. For Ngāti Tama ki Te Tau Ihu, this maunga is a taonga. Wharepapa is a sacred ancestor, providing a historical and spiritual link to the natural world.

Wharepapa has a mauri of its own and this life force binds the spiritual world with the physical world. All elements of the natural world have a life force and it is this life force that connects the people with this sacred maunga. Mauri is therefore the basis of the spiritual relationship of Ngāti Tama ki Te Tau Ihu with Wharepapa.

Wharepapa is a natural reservoir for high quality fresh water. The water that flows from Wharepapa as the snow melts is sacred. Water is an essential element of life, a taonga that is considered to transcend life itself. Wai is necessary to ensure the physical and spiritual survival of all things. It also represents the lifeblood of Papatūānuku and the tears of Ranginui. Ngā awa carry this lifeblood from Wharepapa to the sea.

The relationship Ngāti Tama ki Te Tau Ihu has with this sacred ancestor provides whānau with a "sense of place" and belonging to the rohe. Wharepapa was also a boundary marker for the iwi of Motueka. When speaking in a formal setting, it is still customary practice for Ngāti Tama ki Te Tau Ihu to recite the relationship that connects them to the natural world to identify where they come from. The significance of Wharepapa to Ngāti Tama ki Te Tau Ihu is illustrated in their pepehā: "*Ko Wharepapa te maunga....*". Wharepapa is also recognised through the oral tradition of waiata.

PUKEONE / MOUNT CAMPBELL

Pukeone has been a part of the lives of Ngāti Tama ki Te Tau Ihu since their arrival in Tasman Bay. A sacred ancestor, Pukeone provides Ngāti Tama ki Te Tau Ihu with an historical and spiritual link to the natural world. It has a life-force or mauri of its own. This life force binds the spiritual world with the physical world and connects this maunga to the people of the land. Ngāti Tama ki Te Tau Ihu iwi are connected to Pukeone through this life force.

Traditionally, Pukeone was used as a boundary marker for Motueka iwi. It was also a strategic landmark from which iwi would signal to each other across the rohe. The fires burning on top of Pukeone could be seen as far as Wakapuaka. Before European colonisation, the signalling related mostly to war or the threat of war. But later, fires signalled other important events such as hui at marae across the rohe. The remnants of these huge fires can still be found on top of Pukeone in the form of charcoal remains.

Pukeone provides Ngāti Tama ki Te Tau Ihu with a sense of belonging to the rohe. This maunga is central to the lives of whānau living in the Tasman Bay.

ROKOKURA / CABLE BAY

Cable Bay is part of Ngāti Tama ki Te Tau Ihu heartland. The traditions associated with Cable Bay go back to the paramount chief Te Puoho ki Te Rangi. Ngāti Tama ki Te Tau Ihu have continuously maintained the role of kaitiaki over this rohe since pre-1840.

The land derives its importance from its proximity to Rotokura, Te Puoho ki Te Rangi's pā. Rotokura was Te Puoho's main base, prior to his departure to Southland, where he was killed in 1846.

Ngāti Tama ki Te Tau Ihu traditions link the spiritual and cultural wellbeing of Te Puoho and his people with Wakapuaka, including Cable Bay and associated resources. Ancestral papakāinga can be found throughout the area. These wāhi tapu illustrate the range of kai collected and the traditions applied in the gathering of resources. Indicators

of resource gathering include bait hooks made from the upper leg bones of moa, fishing lures from bone and a variety of stone.

RIVERS

The awa with which Ngāti Tama ki Te Tau Ihu are associated are taonga. They are the ribs of the tūpuna, which plunge from the maunga down to the sea, creating wetlands and swamps on their way. Ngā awa carry the lifeblood of Papatūānuku and the tears of Ranginui. The wai flowing through these rivers symbolises the spiritual link between the past and present. Each awa has a mauri and wairua of its own.

For Ngāti Tama ki Te Tau Ihu, ngā awa are a source of wai. Wai is considered to transcend life itself, as it sustains the physical and spiritual survival of all things. Ngā awa support many life forms which are an integral part of these rivers and can therefore not be separated from them.

Traditionally, awa provided a wealth of resources to sustain tūpuna. Ngāti Tama ki Te Tau Ihu view all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians). Tangaroa is the spiritual guardian of ngā awa and Tane Mahuta of the forests, trees and birds. These guardians were central to the lives of tūpuna and remain significant to present day whānau. The following paragraphs focus on the relationship Ngāti Tama ki Te Tau Ihu has maintained with the Maitai, Waimea, Motueka, Tākaka, Aorere, Anatori and Paturau rivers since their arrival in Te Tau Ihu. This includes a description of some of the resources which have sustained ngā iwi for generations.

Tuna

Pūrākau of Te Tau Ihu o te waka a Maui tell of the origins of tuna. Māui killed a taniwha called Tuna. Māui enticed Tuna across nine skids and repeated a karakia as Tuna crossed each skid. When Tuna reached the ninth skid, Māui killed him. This story is similar to other Te Waka-a-Maui iwi who believe that Tuna's head became the tuna (river eel) and his body, Koiro (conger eel).

Tuna are taonga, a species which has been central to the lives of Ngāti Tama ki Te Tau Ihu for generations. The places where tūpuna harvested eels were important tribal areas. Gathering and processing tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Mahinga Harakeke

Mahinga harakeke supplied tūpuna with raw products, such as building materials, rongoā and weaving materials. The two main industries associated with Whakatū-pakohe and fishing - utilised large quantities of flax. Pakohe was carried out of the Maitai River catchment using flax kete and harakeke fibre was used to catch fish in the rivers and adjacent estuary areas.

The harekeke wetland areas and associated lowland forests provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested including kōkopu, paraki (smelt), īnanga, korokoro (lamprey) tuna and kōaro.

Ngahere

Traditionally, papakāinga in the river valley were surrounded by an abundant source of timber. The river flats were heavily forested with tōtara and rimu, along with lush dense stands of other native timbers. The fruits of the trees were a source of food. A vast range of edible resources were harvested from the forests including karaka berries, ngaio, kawakawa, rimu, matai, supplejack, hinau, miro and tōtara, as well as the young leaves, hearts and shoots of the nikau palm. Rata blossom honey, the fruit of kie kie, the trunk pith and frond stems of mamaku (black tree fern) were all gathered by tūpuna.

Manu

In pre-European times, the birdlife associated with ngā awa was plentiful. Kererū, kākāpō, tui, korimako, weka, kaka and kiwi were found in the forests that hugged the river valleys. Pūkeko and ducks were harvested in the wetland areas. The blue duck or whio was common on the faster flowing waters. Ngā manu were not only important as a source of food, but the feathers were used for cloaks and decorating garments.

Mātauranga

Mātauranga associated with the collection of resources from ngā awa was central to the lives of tūpuna and remains a significant part of the cultural identity of whānau today. This mātauranga is essential for maintaining customary practices - the tikanga and kawa associated with gathering and utilising resources. Examples include the collection of plants for medicinal purposes (rongoā), harvesting of different species according to the seasons or tohu (signs); and the collection of plants for dying and weaving kete. Mātauranga Māori is intertwined with ngā awa and the many resources associated with their waters.

The Maitai and Waimea Rivers are immersed in Māori history. There are numerous wāhi tapu associated with these abundant food baskets, linking present day manawhenua physically and emotionally with their tūpuna. The cultural identity of Ngāti Tama ki Te Tau Ihu is intertwined with these awa.

MAITAI RIVER AND ITS TRIBUTARIES

The Maitai River was originally known as "*Mahitahi*", which is thought to relate to tūpuna working as one with the pakohe to produce tools. Maitai means '*hard*', or '*excellent*' in Māori. Traditionally, the Maitai River was rich in mahinga kai, rongoā, weaving and building materials. The natural resources gathered in the catchment attracted Ngāti Tama ki Te Tau Ihu tūpuna from across the rohe, including Wakapuaka. Whānau would camp and harvest the plentiful supply of resources found in the estuary, the channels and wetlands at the mouth of the Maitai. Ngāti Tama ki Te Tau Ihu cultivation sites supporting tūpuna fishing operations were located along the banks of the Maitai River.

The Maitai River and its tributaries provided tūpuna with a natural pathway or ara through the rohe. The main route to Wakapuaka and to Marlborough was via the Maitai Valley. The Wakapuaka Ara followed the Maitai upstream as far as the Waitarake (Sharlands and Packers Creeks), before joining the route over to the Lud and Teal Valleys. The Marlborough Ara followed the Waitarake, before dropping over a small hill to rejoin the Maitai. After passing a camping area at Mill Creek, the Ara ascended Maungatapu on the Dun Mountain side.

WAIMEA RIVER, WAIROA RIVER, AND WAI-ITI RIVER AND THEIR TRIBUTARIES

The fertile plains of the Waimea have a long and rich Māori history reaching back to the earliest tribes known to have lived in the South Island. The name Waimea was originally "*Waimeha*", which means brackish or insipid water. This name relates to the nature of the river as it passes swamp and mudflats on its way to sea.

The significance of the Waimea River relates to the awa itself but also to the entire catchment from the waters flowing from the mountains (Gordon Range, Eastern slopes of the Kahukura (Richmond Ranges) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimea River and associated catchment features in a large number of accounts relating to the period known as the Great Migration from Hawaiki to New Zealand - the period that is thought to have spanned the 13th and 14th centuries. Rakaihautu, an early explorer from Hawaiki, made landfall at Nelson Haven. From this landing place, he set off to discover the local landscape by way of the Waimea Plains.

There is evidence of hundreds of years of Māori cultivation on the plains. On the western side between Eve's Valley and the mouth of the Waimea, the fertility of the soils has been enhanced by vegetable matter, charcoal, sand and fine gravel. Some of these organic materials date back to the 14th century. The archaeological evidence of this early occupation from sites near Appleby and Waimea West includes implements and personal ornaments that have similarities with Eastern Polynesian designs.

The Waimea was the gateway to the trading route between Whakatū (Nelson) and Te Tai Poutini (West Coast). Goods were often exchanged between the Waimea / Whakatū iwi and Te Tai Poutini tribes. The Waimea iwi offered kumara, dried snapper and argillite tools, which were valuable taonga not obtainable on the Coast.

The harakeke wetlands on the fringe of the Waimea estuary extended up the Valley towards Brightwater. This extensive area contained pockets of wooded areas: kahikatea and pukatea in the wetter sites, and tōtara, matai and rimu on drier sites.

The mouth of the Waimea River provided Ngāti Tama ki Te Tau Ihu tūpuna with a plentiful supply of harakeke, four varieties of which could be found. The fine, long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords, an intermediate type for kete, and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and taniko (borders and other decorative work).

MOTUEKA RIVER AND ITS TRIBUTARIES

Traditionally, the Motueka River was the source of life. The water channels, swamps and wooded areas associated with the river were habitats supporting a huge food basket. Oral traditions identify the Motueka River and flood plain as an extensive and bountiful mahinga kai from which to gather a huge variety of natural resources. Floods would replenish and fertilise the catchment, enabling iwi to cultivate food.

Modified soils, argillite adzes, drill points, whalebone patu and pounamu pendants convey the kind of association iwi had with the Motueka River catchment and surrounding lands. Wāhi tapu sites found in the Motueka River catchment include the area from the Motueka Wharf to Thorpe St, which was once an extensive garden, the raised sand dunes providing natural shelter for the crops. From Staples Street north to the mouth of the Motueka River was an area tūpuna used to gather pingao for weaving. Established gardens were associated with blocks on higher ground.

Traditionally, the Motueka River and its tributaries were full of tuna, kōkopu and īnanga.

The Motueka headwaters can be linked to the legend of Ngahue and Poutini. This pūrākau is significant as it illustrates that from the very earliest times, tribes from all over the country knew of the precious resources to be found in Te Tau Ihu. Ngahue was the atua (guardian) of pounamu (greenstone). He and his taniwha Poutini (a giant sea monster) were the guardians of this taonga. A dispute between Ngahue and his adversary Hine-tu-ahoanga entangled their taniwha. Poutini was driven out of Hawaiki by Whatipu (Hine-tu-ahoanga's taniwha) and pursued to different places around New Zealand. One place Poutini found temporary refuge was at the eastern headwaters of the Motueka River.

In the upper Motueka River Valley, clusters of argillite working areas and source sites indicate the importance of this stone to tūpuna. Buried boulders, hammer stones and adzes found in the river valley illustrate the traditional stone working techniques.

The Motueka River Valley provided a natural inland pathway or Ara to reach Te Tai Poutini. This pathway was a traditional greenstone trail, used by tūpuna in search of this valuable taonga and other items for trade. The route followed the Motueka River Valley before connecting with the Wairau and Waimea / Wai-iti routes, ahead of Lakes Rotoiti and Rotoroa. Waka were used to negotiate the waterways. The Motueka River has many traditional tauranga waka (landing sites) and camp sites, which were used for fishing along its banks.

TĀKAKA RIVER AND ITS TRIBUTARIES

The relationship Ngāti Tama ki Te Tau Ihu has with the Tākaka River catchment is a significant one, as it encompasses both the spiritual and physical realms. The spiritual realm is reflected in the legend told about Huriawa.

Huriawa is a tūpuna and kaitiaki taniwha (guardian) who works her way through the lands of Mōhua. Mōhua is the domain of Hine Tu Ahoanga (the Sandstone Lady). There are large areas all over the region showing her handiwork. The rock formations, the tunnels and the caves were all places that acted as shelter for the living and those who had passed on. Huriawa travels in the waters that flow through the domains of this Lady of the Stone. Through whakapapa, she has connections between Mōhua, the northern areas of the North Island and Te Wai Pounamu. Huriawa is the caretaker taniwha of the sacred carved prow piece of the waka "Uruao" that was ceremoniously invested in the mouth of the Waitapu River, the river that was once called Ngā Waitapu o Uruao (the sacred waters of the Uruao).

Huriawa travels through the northern lands to clear all the waterways from the effects of storms. She tosses fallen trees and tangled vegetation out of the rivers to free the flow. With the help of her children, she guards the top of the waka (canoe). When the rains come, Huriawa dives deep into the land and sea. It is she who churns up the waters when fresh water is found rising through the sea, far from shore. The waters in the Tākaka River catchment where Huriawa resides are sacred - these waters are used for ceremonies, offerings, blessings and for healing purposes.

The Waitapu River was originally a tributary of the Tākaka River. The confluence of these two rivers was subject to strong tidal flows. From the 1860s and onwards, modifications and extensions to the Waitapu Wharf separated the Waitapu River from the Takaka River. However, Ngāti Tama ki Te Tau Ihu whānau continue to recognise the history here and how the waters of these two awa connected.

The physical relationship Ngāti Tama ki Te Tau Ihu has with the Tākaka River relates to the protection and use of numerous resources associated with this taonga. Descendants of Ngāti Tama ki Te Tau Ihu chiefs have maintained ahi kā roa in Mōhua since the early 1800s.

Traditionally, there were kāinga throughout the catchment, and the land and the river with all its resources were integral to the wellbeing of tūpuna. Te Meihana Te Ao, a Ngāti Tama ki Te Tau Ihu chief from Tākaka, and his whānau cultivated the lower reaches of the Tākaka River. On the east of the Tākaka River Mouth is an area once known as Patoto Island. This was another kāinga and mahinga kai of Te Meihana.

The natural outlet of the Tākaka River, Rangihaeata, was traditionally known as Rangiatea. A place of great spiritual significance to Ngāti Tama ki Te Tau Ihu, Rangihaeata was cited in an old mōteatea (lament) composed by Te Meihana. The words relate to the significance of the Tākaka River mouth and tell of the grieving of Te Meihana over the loss of his loved one. Although the river now flows through the urupā where the Meihana whānau are buried, a grave is still visible on the Rangihaeata side.

Ngāti Tama ki Te Tau Ihu have continuously maintained the role of kaitiaki over this awa since pre-1840.

AORERE RIVER AND ITS TRIBUTARIES

Aorere, which can be translated as the place of the flying or moving clouds, was the name of the place at the mouth of the Aorere River and encompassed the hinterland areas along the river. At the mouth of the Aorere River, the tip of the promontory, now called Collingwood, was the site of the Aorere pā. This was home to Tāmami Pirimona Marino of Ngāti Tama ki Te Tau Ihu descent. Marino exercised manaakitanga during the

gold rushes, providing all who came to the diggings with food and entertainment, although he eventually had to limit his hospitality to Māori miners. As well as providing a base for surveyors and other travellers, Aorere Pā supplied river transport.

The Aorere goldfields were extensive. Auriferous gravels were found in many tributary rivers, streams, valleys and gullies, from the Aorere river mouth at Collingwood to the headwaters and ranges, more than sixty kilometres inland. Tūpuna used river waka to reach inland sites.

Strict tikanga was followed at the Goldfield sites. Traditional Māori principles of manaakitanga were practised by tūpuna to welcome, with appropriate ceremony and hospitality, all extended whānau and guests.

The Aorere River Valley also provided a natural inland pathway or ara to reach Te Tai Poutini. This pathway was an important greenstone trail, used by tūpuna in search of this valuable taonga and item of trade. The route followed the Aorere River before meeting the head of the Heaphy River and emerging just north of Karamea on the West Coast.

PATURAU RIVER AND ANATORI RIVER AND THEIR TRIBUTARIES

The Paturau and Anatori rivers are of immense traditional, historical and cultural significance to Ngāti Tama ki Te Tau Ihu. The rivers flow within Te Tai Tapu, an area of great significance to Ngāti Tama ki Te Tau Ihu. The length of occupation, the abundance of natural resources and the prehistoric coastal trail to Te Tai Poutini, along which they are situated, all contribute to the rivers' importance.

The settlements in Te Tai Tapu, such as those at the mouth of the Paturau and Anatori Rivers were crucial to the conquest of Te Tai Poutini. On the trail south to Te Tai Poutini, these awa provided important bases for tūpuna to harvest resources and stock up with food for their journey.

The name Paturau can be translated as "the place to lie in a long heap" or where a mat of leaves was made. In earlier times there was a large settlement at the mouth of the Paturau River. Associated with this settlement were cultivation areas, mahinga kai urupā and the largest pā south of Whanganui Inlet. A number of Ngāti Tama ki Te Tau Ihu whānau had cultivations at the mouth of the Paturau River, prior to the mass departure of iwi from the Te Tai Tapu coast for long-term residency at Mōhua. Although there is little archaeological information on the kāinga and pā at Paturau, oral traditions tell of numerous habitation sites and areas of significant resource use, and this awa remains a taonga of great importance to Ngāti Tama ki Te Tau Ihu whānau today.

The Anatori River mouth was another locality where generations of tūpuna lived, camped and harvested resources on the Tai Tapu coast. The river was at the centre of extensive alluvial gold mining in the 1860s and Māori owners issued licences to mine in the river.

Since the early 1800s, Ngāti Tama ki Te Tau Ihu whānau living in Mōhua and Motueka have made seasonal journeys to Te Tai Tapu to collect mahinga kai, rongoā and other natural materials. In earlier times, whole communities or contingents of Māori would relocate their villages to harvest resources from this huge and abundant food basket. Everyone had different tasks. Some would go fishing, while others would collect shellfish, snare birds or collect plant materials from around the river mouth, estuary areas and associated lowland forests, which hugged the rivers from the coast inland.

The campsites of tūpuna who travelled north and south between Whanganui Inlet and other find spots were located adjacent to these awa and along the coastline of Te Tai Tapu. In addition to these kāinga, pā sites were plentiful. This provides an indication of the significance of these rivers and of this coastline to tūpuna.

The wāhi tapu and mahinga kai associated with the Anatori and Paturau Rivers link present day Ngāti Tama ki Te Tau Ihu physically and emotionally with their tūpuna. The maintenance of the customs and traditions associated with these awa is therefore paramount to the wellbeing of Ngāti Tama ki Te Tau Ihu.

WEST OF SEPARATION POINT / TE MATAU

Te Matau (Separation Point) is a strategic landform, a physical marker that is steeped in ancestral history. In the 1800's Ngāti Tama ki Te Tau Ihu war party and allies left Motueka, rounded Te Matau and entered Golden Bay (Taitapu). The participation of Ngāti Tama ki Te Tau Ihu in the conquest around Te Matau and subsequent settlement cemented our rights and rangatiratanga.

Te Matau is an important marker and it defines the various takiwā within the Ngāti Tama ki Te Tau Ihu rohe. Te Matau lies northwest of Nelson on the northern coast of the South Island, and separates Tasman Bay from Golden Bay. Wakapuaka, Whakatū, Waimea, Motueka, Mōhua, Te Tai Tapu these have been broken into two areas - Wakapuaka to Te Matau, to Te Tai Tapu and the West Coast. Ngāti Tama ki Te Tau Ihu had rights in all of these regions at 1840 through raupatu and settlement. Today the Mōhua whānau and Motueka/Wakatū whānau use Te Matau as their takiwā indicator.

Ngāti Tama ki Te Tau Ihu have shared rights with our allies to lands in the bays around Separation Point. Our occupation of these sites and the abundance of natural resources all contribute to its significance. Ngāti Tama ki Te Tau Ihu occupation sites can still be found around Te Matau today, and are an indication of the decades of Māori traditional and cultural history with these waterways and lowland forests.

Te Matau has a mauri of its own. This life force binds the spiritual world with the physical world. All elements of the natural world have a life force and it is this life force that connects the people with this maunga. Mauri is therefore the basis of the spiritual relationship of Ngāti Tama ki Te Tau Ihu with Te Matau.

The area had abundant moss animals, or lace corals, which were thought to provide habitat for juvenile finfish such as snapper or terakihi. Fur seals were, and still are, found along the coast, particularly on granite headlands. Traditionally at Separation Point, the nearby beach provided a plentiful number of seals for harvest and a number of small caves sheltered tūpuna as they cleaned and sewed up sealskins. Blue penguins (kororā) feed at sea during the day and return to burrows at night. Bellbirds, fantails and kererū (wood pigeons) feed on the berries and were an important resource for Ngāti Tama ki Te Tau Ihu.

Ngāti Tama ki Te Tau Ihu whānau and extended whānau gatherings occurred frequently, depending on seasonal resources available for harvest from land and sea. Each season of the year brought different resources to fruition for harvest. These harvests were an opportunity to renew social and familial ties, but many people were also needed to carry out the jobs associated with the harvest.

The traditions associated with the area and its resources have been integral to the expression of kaitiakitanga. The mātauranga and wāhi tapu associated with Te Matau are taonga Ngāti Tama ki Te Tau Ihu wish to protect for future generations.

The relationship of Ngāti Tama ki Te Tau Ihu with Te Matau is as important to present day whānau as it was to our tūpuna.

TE HOIERE / PELORUS RIVER AND ITS TRIBUTARIES

The Pelorus is an important and sacred awa for Ngāti Tama ki Te Tau Ihu. Te Hoiere, at the mouth of the Pelorus River, was where the Northern Allies from Kapiti landed. This taua included a number of Ngāti Tama ki Te Tau Ihu chiefs. The attack on Pelorus began in the Sounds and ended with a war party pursuing up the Pelorus River.

Since their arrival in Te Tau Ihu, Ngāti Tama ki Te Tau Ihu has harvested resources from the Pelorus River catchment. Ngāti Tama ki Te Tau Ihu view all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians). Tangaroa is the spiritual guardian of ngā awa and Tane Mahuta of the forests, trees and birds.

Traditionally, the Pelorus was well stocked with tuna, which formed a part of the customary diet of tūpuna. Mahinga harakeke associated with the Pelorus provided raw products, such as building materials, rongoā and weaving materials. The harakeke wetland areas and forests provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested including kōkopu, paraki (smelt), inanga, korokoro (lamprey), tuna and kōaro.

Ngāti Tama ki Te Tau Ihu has maintained customary practices associated with the Pelorus River for many generations. The taonga, wāhi tapu and customary practices associated with this awa were integral to the spiritual and cultural wellbeing of Ngāti Tama ki Te Tau Ihu iwi.

WHANGAMOYA RIVER AND ITS TRIBUTARIES

The Whangamoia River is an important and sacred awa for Ngāti Tama ki Te Tau Ihu. Almost the full length of the Whangamoia River, from its tributary sources in the hills near the summit of the Whangamoia Saddles to the sea at Kororua Inlet, forms the south-eastern boundary of the Wakapuaka Block.

Since their arrival in Te Tau Ihu, Ngāti Tama ki Te Tau Ihu have harvested resources from the Whangamoia River and its surrounds. Ngāti Tama ki Te Tau Ihu view all natural resources as gifts from ngā atua kaitiaki (spiritual guardians). Tangaroa is the spiritual guardian of ngā awa and Tane Mahuta of the forests, trees and birds.

Traditionally, the Whangamoia River was well stocked with tuna, which formed a part of the customary diet of tūpuna. Mahinga harakeke associated with the Whangamoia provided raw products, such as building, rongoā and weaving materials.

The Whangamoia River remains important for the exercise of customary traditional practices enjoyed by Ngāti Tama ki Te Tau Ihu whānau whanui and others of Māori and European descent. In season, tuna and inanga are taken from its waters. Harakeke and toitoi still grow in profusion in some areas adjoining the river, and introduced watercress is harvested from several of its tributary streams.

Ngāti Tama ki Te Tau Ihu has maintained customary practices associated with the Whangamoia River for many generations. The taonga, wāhi tapu and customary practices associated with this awa were and continue to be integral to the spiritual and cultural wellbeing of Ngāti Tama ki Te Tau Ihu iwi.

KAKA POINT / KAITERITERI SCENIC RESERVE

Kaka Point and the surrounding area is pivotal to Ngāti Tama ki Te Tau Ihu. Kaka Point is a wāhi tapu, and of special significance to Ngāti Tama ki Te Tau Ihu whānau through their ancestral and spiritual links to the natural world. The mauri of Kaka Point embodies the life force that binds the spiritual world with the physical world.

Kaka Point was important in the lives of Ngāti Tama ki Te Tau Ihu tūpuna and remains central to the lives of whānau in the present. Kaka Point extends its influence onto various papakāinga at Kaiteriteri across to Riuwaka, Motueka, and Separation Point. Beneath Kaka Pā, generations of whānau have lived, cultivated land, collected resources and harvested food.

Kaiteriteri's attractiveness was sufficient for a defended pā to be built on Kaka Point. A series of ditches were constructed across the narrow area between the point and the rest of the mainland. On the point itself were terraces for house sites and pits for food storage. The steep cliffs provided strong natural defences and are protected on the

inland side by a deep ditch. The area around Kaka Point is highly erodible weathered Separation Point granite.

Kaka Point is one of several recorded pā sites on the coast between the mouth of the Riuwaka River and Otuwhero Inlet, and the largest recorded pā in the Motueka area. The sites along the foreshore are believed to be mainly associated with cooking and food preparation, however, other activities were also occurring in the area indicated by argillite flakes and chisels being found.

The mauri of Kaka Pā 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 Ngāti Tama ki Te Tau Ihu with the area.

Kaka Point is an important natural resource that Ngāti Tama ki Te Tau Ihu identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

Ngāti Tama ki Te Tau Ihu 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 Kaiteriteri, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāti Tama ki Te Tau Ihu today.

Ngāti Tama ki Te Tau Ihu traditionally exercised mana in this area and continue to do so today. Ngāti Tama ki Te Tau Ihu strongly associate to Kaiteriteri and it is often referred to in whaikōrero by kaumātua and other iwi members.

Ngāti Tama ki Te Tau Ihu is tangata whenua at Kaiteriteri and this area is highly significant to Ngāti Tama ki Te Tau Ihu as iwi, hapū and whānau. Ngāti Tama ki Te Tau Ihu has mana, whakapapa associations and history at Kaiteriteri, and we have tikanga and kawa which involve tapu and noa in this area. Ngāti Tama ki Te Tau Ihu mana, take tūpuna and our intense relationship with Kaiteriteri incorporates our cultural values.

MAUNGATAPU

Maungatapu reigns above the eastern side of Tasman Bay. As the name suggests, Maungatapu is a sacred mountain, a wāhi tapu of great significance to Ngāti Tama ki Te Tau Ihu. Through our ancestral and spiritual links to the natural world, Ngāti Tama ki Te Tau Ihu is connected with the mauri of Maungatapu, the life force that binds the spiritual world with the physical world.

Maungatapu has been important to the identity and lives of Ngāti Tama ki Te Tau Ihu for generations. Beneath the gaze of this maunga Ngāti Tama ki Te Tau Ihu cultivated land, collected resources and harvested food. Traditionally, Maungatapu was rich in manu, rongoā and tuna. Iwi used these resources to sustain their wellbeing.

Maungatapu is part of a network of trails which were used in order to ensure the safest journey. The network incorporated locations that were identified for activities including camping overnight and gathering kai. The traditional mobile lifestyle of the people led to their dependence on the resources of the land.

Maungatapu is a well known tool-manufactory or quarry. On the spur, about a mile from the Forks, the track passes over a small hummock, beyond which there lies a curious hollow in the ridge. This basin encloses a shallow pool of water surrounded by a belt of rushes, from which the place takes its modern name – the Rush Pool.

The mauri of Maungatapu 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 Ngāti Tama ki Te Tau Ihu with the area.

Statement of Coastal Values

The association of Ngāti Tama ki Te Tau Ihu with the coastal marine area is an integral part of their rohe in Te Tau Ihu.

Ngāti Tama ki Te Tau Ihu used the seaways to move their people quickly and efficiently throughout Te Tau Ihu, and later to transport produce from Mohua and Motueka to Whakatū for sale to the newly arrived pakeha settlers.

Ngāti Tama ki Te Tau Ihu tūpuna has mana, whakapapa associations and history associated with the coastal pounamu trails (Heaphy Track), through which pounamu, argillite and other taonga were transported.

Areas of particular cultural significance include Onetāhua (Farewell Spit) and its surrounds, Pūponga, Te Tai Tapu, Pakawau, Parapara, Motupipi, Wainui, Tasman Bay, Kaiteriteri, Whakatū, Waimea and Wakapuaka.

Ngāti Tama ki Te Tau Ihu occupied pā, kāinga and fishing stations throughout Mōhua (Golden Bay), Tasman Bay and Whakatū, sometimes sharing these with whanaunga from Ngāti Rārua and Te Ātiawa.

Coastal fisheries and other resources were guarded and maintained by hapū of Ngāti Tama ki Te Tau Ihu, who continue to exercise a kaitiaki role to the present day.

Ngāti Tama ki Te Tau Ihu have maintained ahi kā roa in these areas, and so maintain very strong and unbroken traditional, historical, cultural and spiritual associations with the long coastline and the rich eco-systems of Te Tau Ihu. These associations remain today and are central to the identity, mana and mauri of the iwi.

Estuarine areas at Paturau, within Onetāhua, Moutere and Wakapuaka were especially prized sources of kaimoana.

Onetāhua is an especially significant wāhi tapu as Ngāti Tama ki Te Tau Ihu believe the spirits of their deceased tūpuna travel along the spit on their spiritual journey to Hawaiki. Te Tai Tapu was named for the journey of Ngāti Tama ki Te Tau Ihu tūpuna as they headed towards Onetāhua.

There were pā located at Pūponga as this area was an important shark fishery, and Parapara Inlet contained pā, kāinga and fishing stations.

Throughout the coastline of Mōhua, Tasman Bay and Wakapuaka the pā, kāinga and urupā of Ngāti Tama ki Te Tau Ihu are recognised and where possible, have been maintained and continue to be maintained by the iwi.

Whakatū and its environs contained many important fishing stations and tauranga waka, of which Mātangi Āwhio was one of the most important. Mātangi Āwhio consisted of a large pā and kāinga overlooking a beach where waka could be safely landed. The huge racks used for the repair of nets and drying fish were a notable feature of this rohe.

Wakapuaka and its surrounds were fished and protected by Ngāti Tama ki Te Tau Ihu whānau, who maintain ahi kā roa until the present day.

The tohu (logo) of Ngāti Tama ki Te Tau Ihu represents the coastline of the rohe the iwi considers to be its own, and can be clearly identified by the shape of Onetāhua.

Ngāti Tama ki Te Tau Ihu has maintained its mana, whakapapa connections and historical associations with all of these rohe. The iwi has tikanga and kawa, which involve tapu and noa, in relation to these rohe, and continues to maintain responsibilities and obligations to these areas and their cultural, spiritual, historic and traditional values.

STATEMENT OF VALUES: TE TAI TAPU

Te Tai Tapu is of immense importance to Ngāti Tama ki Te Tau Ihu. This has been the position since the iwi arrived in the area in 1828-1832. Ngāti Tama ki Te Tau Ihu whānau have occupied and cultivated areas of Te Tai Tapu and harvested its natural resources since those earliest days.

Te Tai Tapu was specifically excluded from the Crown's Te Waipounamu sale in 1855. The rights of Ngāti Tama ki Te Tau Ihu to two areas (Paturau and Te Wahi Ngaki) were acknowledged at a hui facilitated by James Mackay Jr in 1863 and recorded in a Deed of Agreement.

Within the general area from Onetāhua to Kahurangi Point, a number of places are of particular historical and cultural significance to Ngāti Tama ki Te Tau Ihu. Two major sites are Te Reinga and Otuihe.

Te Reinga (Pillar Point), which bears the same name as Te Reinga of the far north, serves the same traditional role as does that northern wāhi tapu. Te Reinga is the departing place of the spirits of the dead as they begin their final journey back to Hawaikinui, Hawaikiroa, Hawaikipamamao.

The hillside above Lake Otuihe is another wāhi tapu. During the 1980s kōiwi and taonga were found there, being the skeletal remains of an important ancestor "clasping" a fine pounamu mere and clothed in an elegant korowai. The identity of this tūpāpaku has not been determined but the urupā site is revered by all iwi, including Ngāti Tama ki Te Tau Ihu, as wāhi tapu.

The primary pā and kāinga of Ngāti Tama ki Te Tau Ihu were at Paturau where the paramount chief of the iwi, Te Puoho ki Te Rangī installed his first cousin, Te Rahuī, to protect and nurture the whenua there. Ngāti Tama ki Te Tau Ihu also occupied Te Wahi Ngaki (also known as Kaukauawai and Waikaki), a coastal block located north of the Paturau River.

Other pā and kāinga sites of significance to Ngāti Tama ki Tau Ihu are Te Rae, Pūponga, Wharariki, Kaihoka, Rakopi, Pā Point, Ngatuihe (Otuihe/Sandhill Creek), Anatori, Turamawīwi, Tini and Anaweka. Some of these places were not ancestral pā and kāinga of Ngāti Tama ki Te Tau Ihu but through intermarriages over the intervening years most present-day Ngāti Tama ki Te Tau Ihu families also have Ngāti Rārua and Te Atiawa roots and therefore have equal regard for all ancestral occupation sites at Te Tai Tapu.

The outer beaches of Onetāhua and the huge tidal flats inside the sandbank are of prime importance as mahinga kai for sea fishing. Any easily-accessible foreshore site from Onetāhua south to Kahurangi Point can yield good catches at various seasons. At many of these places broad wave-cut rock platforms harbour deep pools abounding with pāua, crayfish, and mussels and many species of reef fish. The large West Whanganui Inlet and other estuaries have deep main channels where several fish varieties run on the tides and broad mud flats for netting fish on the high tides or shellfish-gathering at low tide. Most of the rivers and streams attract īnanga during the season and tuna are caught everywhere.

As well as the marine estuaries, there are several fresh-water lakes throughout the area some of which were important mahinga kai manu. At different seasons several bird species flocked to these mahinga, to feed or breed. The Archway Islands at Wharariki were favoured localities for the harvest of titi and torea.

There are several beach localities where pingao and other grasses abound naturally or have responded to planting projects undertaken to preserve and extend mahinga raranga.

Enormous "fields" of harakeke adjoin many of the shorelines and aka (supplejack) for making hinaki (pots and nets) is harvested from the forests.

Whānau, individuals and organisations representing Ngāti Tama ki Te Tau Ihu have jealously maintained oversight of many activities planned for the Te Tai Tapu/West Whanganui region and continue to do so to the present day. Ngāti Tama ki Te Tau Ihu have always remained alert to threats to the sustainability of, and their enjoyment of, resources at Te Tai Tapu, and involved themselves, reactively and proactively, in contemporary administrative and legal processes to protect their interests.

As well as making use of, and caring for, the public areas of the West Whanganui Inlet and the streams, rivers, lakes and estuaries further south in Te Tai Tapu, Ngāti Tama ki Te Tau Ihu have continued, without interruption since their arrival and occupation of the region, to exercise kaitiakitanga to maintain sustainable cultural harvests of the resources of Te Tai Tapu and surrounding districts. Ngāti Tama ki te Tau Ihu have maintained their relationship with the lands and waterways at Te Tai Tapu, exercised kaitiakitanga, and harvested resources to the present day.

3.7 TE ĀTIAWA O TE WAKA-A-MĀUI

QUEEN CHARLOTTE SOUND KAITIAKI

Te toto o te tangata, he kai; te oranga o te tangata, he whenua

A person's blood is obtained from the food eaten, and it is from the land that sustenance is derived

Te Ātiawa o Te Waka-a-Māui has exercised kaitiakitanga with the strongest customary authority over the Queen Charlotte Sound and Islands, including the inherent responsibilities associated with the sustainable management of the environmental resources and taonga.

The Queen Charlotte natural environment is of the utmost importance to Te Ātiawa o Te Waka-a-Māui. Our iwi maintain a continuing relationship with the land, the environment and the moana, as well as between the people and the spiritual and cosmological bodies. The land, valleys, hills, bays, rocks, water and seaways are viewed as not only resources, but more importantly as a collective identity. They are essential roots that entwine the components of what it means to be Te Ātiawa o Te Waka-a-Māui.

Queen Charlotte Sound and Islands are taonga which must be protected. Te Ātiawa o Te Waka-a-Māui has a role as kaitiaki to safeguard ngā taonga tuku iho (the treasures passed down from our ancestors) for present and future generations, and we are aware of the significant efforts that are required to protect and nurture native species of flora and fauna for future generations.

The Powelliphanta is found in the Queen Charlotte Sound and the Kahurangi National Park, and is a taonga of great importance to Te Ātiawa o Te Waka-a-Māui. They are carnivorous land snails that feed on native worms, and their oversize shells come in an array of colours and patterns ranging from hues of red and brown to yellow and black.

Te Ātiawa o Te Waka-a-Māui have kaitiaki responsibilities for every bay, point, island and waterway within Queen Charlotte Sound and the Islands. This is about our obligation to care for these resources, as well as our relationship with land and the natural world that is widely articulated by tangata whenua with regard to environmental responsibilities. These responsibilities are often explained as emanating from the spiritual realm, with obligations to care for the land, which in turn ensures the wellbeing of the people. Hapū and whānau traditions of knowledge of land and waters, and mātauranga Māori, are integral to Te Ātiawa o Te Waka-a-Māui.

The coastal marine area in Queen Charlotte Sound is approximately forty-nine kilometres in length from its head at the Grove to the entrance at Cape Jackson. Kura te Au (the Tory Channel) is twenty kilometres long and is known as a food basket for Te Ātiawa o Te Waka-a-Māui.

Kura te Au and Arapaoa Island are named after the great Māori ancestors Kupe and Te Wheke. Te Ātiawa o Te Waka-a-Māui have several pā sites, papakāinga and burial sites within the Channel. Tidal streams can be very strong through the east entrance to Tory and great care must be taken. At its western end it joins the larger Queen Charlotte Sound, which it meets halfway along the latter's length. Its eastern end meets Cook Strait close to the latter's narrowest point.

The many bays within Queen Charlotte Sound vary in depth with headland reefs, cobble fringes, sub-tidal slopes and deep mud flats. The many sheltered bays in Queen Charlotte Sound are valued for scallops, crayfish and green shell mussels, mainly on the northern side. The kaimoana found within Queen Charlotte Sound is of immense significance to Te Ātiawa o Te Waka-a-Māui, and Te Ātiawa o Te Waka-a-Māui have an obligation as kaitiaki to ensure the kaimoana resources are passed on in a better condition for the next generation.

During the 1800's and 1900's, Queen Charlotte Sound was a hive of activity with many Te Ātiawa o Te Waka-a-Māui residing in the various bays and coming into Waitohi and later on into Waikawa to tend cultivations, as well as for political, social and economic reasons. Often staying days or weeks, Te Ātiawa o Te Waka-a-Māui whānau would then begin their journey back to their papakāinga taking supplies and calling into other bays to visit whānau.

Since our arrival into Te Waka-a-Māui, Te Ātiawa o Te Waka-a-Māui have travelled throughout Queen Charlotte Sound via waka, often rowing from Waikawa to Arapaoa. Often whānau would walk to a bay and wait for the next waka to take them on the next stage of their journey. More recently many whānau have adopted the use of motorised boats.

Te Ātiawa o Te Waka-a-Māui iwi were dependant of the many and various resources that Tōtaranui had to offer, and the sustainable use of these resources was and continues to be central to Te Ātiawa o Te Waka-a-Māui prospering.

Te Ātiawa o Te Waka-a-Māui o Te Waka-a-Māui are by geographical choice and necessity coastal dwellers that have placed high cultural and historical values upon the foreshore, seabed, coastal and maritime waterways within Tōtaranui. Te Ātiawa o Te Waka-a-Māui hapū relationships with te takutai moana (the coastal marine area) are captured in memories, ingrained in hearts, and passed on in practice, stories and waiata to children and grandchildren who will one day be the next kaitiaki of the coastal domain. Te Ātiawa o Te Waka-a-Māui consider the resources of the sea as gifts from the sea god, Tangaroa, and have developed complex management systems (tikanga) to prevent over-exploitation.

For Te Ātiawa o Te Waka-a-Māui, land and water are an indivisible whole. The land is connected to the water resources which flow in, on, or under it, as is the water related to the land that surrounds it, including the foreshore and seabed. Both the lands and waters are in turn connected to the people. As tangata whenua, Te Ātiawa o Te Waka-a-Māui have kaitiaki responsibilities to protect these spiritually important dimensions. Te Ātiawa o Te Waka-a-Māui are kaitiaki of the sea, lands, waters and associated resources within our rohe and are charged to look after them for future generations.

STATEMENT OF ASSOCIATION WITH THE TUTURIWHATU (BANDED DOTTEREL)

The Tuturiwhatu (banded dotterel) is a handsome little bird, held in high esteem by Te Ātiawa o Te Waka-a-Māui who have responsibilities as kaitiaki in the Motueka, Whakatū and Mōhua rohe where this treasured taonga nests. The vast Tasman coastline supports many sandspit nesting sites for the Tuturiwhatu, particularly Farewell Spit, Whanganui Harbour, Motupipi, Tākaka, Riuwaka, Motueka and Waimea Estuary.

Te Ātiawa o Te Waka-a-Māui Motueka whānau have had a kaitiaki relationship with the Tuturiwhatu since Te Ātiawa o Te Waka-a-Māui arrived in Te Waka-a-Māui. The Motueka River delta consisting of the river mouth, the Motueka sandspit and the Kumara estuary, including Raumanuka, are very important areas for the Tuturiwhatu. The whole area is ecologically important - it has extensive areas of rush land and salt marsh where whitebait spawn. It is rich in shellfish and a major feeding area for the Tuturiwhatu who roosts on the sandspit over summer. Te Ātiawa o Te Waka-a-Māui kaitiaki role includes an obligation to ensure that the ecological environment is maintained for the survival of this important taonga.

STATEMENTS OF ASSOCIATION FOR STATUTORY ACKNOWLEDGEMENTS AND DEEDS OF RECOGNITION

The statements of association of Te Ātiawa o Te Waka-a-Māui are set out below. These are statements of the particular cultural, spiritual, historical and traditional association of Te Ātiawa o Te Waka-a-Māui with identified areas.

QUEEN CHARLOTTE SOUND / TŌTARANUI AND ISLANDS

Ko Papatūānuku te matua o te tangata Papatūānuku is the parent of all mankind

Tōtaranui (Queen Charlotte Sound) covers the area from the coastal tip of Arapaoa Island, known as Cape Koamaru, which forms the most northern point, across to the western boundary to the coastal tip of Cape Jackson, the papa tupu of Ngāti Hinetuhi, and then south to Watiura (Mt Oliver), the kāinga tuku iho of Ngāti Rahiri, the most inland point, now known as Anakiwa. From Anakiwa the boundary extends to the southern shore of Ngakuta and then turns northeast taking in Waitohi, Waikawa and Whatamango, along Kura Te Au to the West Head. It then turns across the East Head and along all bays in Arapaoa inside Tōtaranui, including East Bay, the whenua matua of Puketapu and Ngāti Te Whiti, and back to Cape Koamaru.

Tōtaranui is the anchor of Te Ātiawa o Te Waka-a-Māui identity. Its many wāhi tapu, pā sites, mahinga kai and whakapapa to the whenua are of immense cultural significance to Te Ātiawa o Te Waka-a-Māui. The traditions of Te Ātiawa o Te Waka-a-Māui illustrate the physical, cultural, historical and spiritual associations with Tōtaranui.

Tōtaranui is encapsulated by Te Ātiawa o Te Waka-a-Māui contemporary Māori world-view, which is strongly based on traditional cultural beliefs, knowledge, concepts and values. These traditional concepts and values, derived from mātauranga Māori, are fundamentally important in the way Te Ātiawa o Te Waka-a-Māui view our relationship with Tōtaranui.

Tōtaranui holds an important place in Te Ātiawa o Te Waka-a-Māui tribal history, as this location was one of the tribe's major triumphant battles with the previous occupiers. These particular skirmishes in the early 1800's gave Te Ātiawa o Te Waka-a-Māui a kaitiaki role throughout Tōtaranui.

The unextinguished native customary rights of Te Ātiawa o Te Waka-a-Māui in Tōtaranui gave our iwi responsibilities and gives meaning and effect to the customs of kaitiaki, tikanga and manaakitanga. This includes acknowledging the history of the whenua, the moana, the awa, the many various taonga and the tāngata and wāhi Māori of Tōtaranui. Te Ātiawa o Te Waka-a-Māui manaakitanga seeks common ground upon which an affinity and sense of sharing and respect can grow. It is a deep-rooted concept in Te Ātiawa o Te Waka-a-Māui culture.

Te Ātiawa o Te Waka-a-Māui kaitiaki role involves recognising the responsibilities passed down from our tūpuna to protect places of significance, such as wāhi tapu, natural resources and the many other various taonga within Tōtaranui. It is an obligation of the hapū and whānau who are kaitiaki of the land to look after and protect the physical and spiritual wellbeing of all treasured resources, places and sites of significance.

Besides being a legendary battle ground, Tōtaranui was an important site of a permanent settlement acting as a focal point for food gathering (both whenua and moana). It has consequently played a vital part in Te Ātiawa o Te Waka-a-Māui history as a major arrival and departure point for all those engaged in exploration, trade, warfare and migration.

Te Ātiawa o Te Waka-a-Māui has close ties to both the moana and the whenua of Tōtaranui. For Te Ātiawa o Te Waka-a-Māui, the coastal and marine resources

(kaimoana) are regarded as treasures from the sea (Tangaroa). Whales, dolphins and seals were regular visitors to Tōtaranui and are treasured taonga for Te Ātiawa o Te Waka-a-Māui.

Raupatu and settlement

Te Ātiawa o Te Waka-a-Māui took possession of Tōtaranui (Queen Charlotte Sound) through raupatu under the chiefs Te Manutoheroa of the Ngāti Hinerauhuia hapū of Puketapu and Rihari Tahuaroa of the Puketapu hapu, Huriwhenua of the Ngāti Rahiri hapū, Reretāwhangawhanga, father of Wiremu Kingi Te Rangitaake of the Manukorihi, Ngāti Tuaho and the Waitara hapū, and Tamati Ngarewa of Ngāti Hinetuhi. One of the first locations to be settled in Tōtaranui was Whekenui and Okukari. Whitikau, one of the leading Te Ātiawa o Te Waka-a-Māui chiefs, took possession of land at Whekenui and put it under cultivation. Chief Ropama Te One of Ngāti Tuaho settled at Waitohi with several other leading Te Ātiawa o Te Waka-a-Māui chiefs.

The Northern Entrance

The Northern Entrance is important to Te Ātiawa o Te Waka-a-Māui not only as a waka route, but also because of the historical gardens in the area where the cultivation of taewa (potato varieties) and kūmara (sweet potato) was a specialist activity. There are important kaitiaki links to the pātiki (flounder/sole) and tāmure (snapper) breeding grounds, as well as other fish resources. The highly prized kiwi, kererū, eels, inanga and the pāua slug are traditional resources found in Tōtaranui. Various types of clay used for dyeing muka and a range of temperate zone flora were also available to Te Ātiawa o Te Waka-a-Māui from this area, including beech, rātā, rimu and a variety of ferns.

The Northern Entrance is resourced from Te Moana o Raukawakawa with seaweed like macrocystis and karengo, the bull kelp which was a favourite for Te Ātiawa o Te Waka-a-Māui for their sea gardens, and sponges (brizones) which were used for various healing methods. One of the seaweed species was chewed by Te Ātiawa o Te Waka-a-Māui as a gargle or spray for sore throats.

At the entrance to Tōtaranui there are colonies of rare shag, the king shag, which are prized taonga to Te Ātiawa o Te Waka-a-Māui along with the precious tītī accessed by Te Ātiawa o Te Waka-a-Māui whānau.

Te Ātiawa o Te Waka-a-Māui had an established pā at Point Jackson and another at Anahou (Cannibal Cove). In 1839 there was between eighty and ninety people at Anahou under Ngarewa during Dieffenbach's visit, with large cultivation areas. Anahou was a central papakāinga for Te Ātiawa o Te Waka-a-Māui moving to Point Jackson, providing shark, supplejack, pāua, kina and other types of kaimoana including seaweed.

Ship Cove is a wāhi tapu and significant urupā for Te Ātiawa o Te Waka-a-Māui and the walking tracks from Ship Cove provided Te Ātiawa o Te Waka-a-Māui with easy access to Cape Jackson, Port Gore and Endeavour Inlet.

Endeavour Inlet is a large bay with various bays inside the Inlet. This particular Inlet was used as a hunting area for Te Ātiawa o Te Waka-a-Māui, particularly for the kererū (pigeon) and the shearwater which has been enticed there by fish species. Both are valuable taonga for Te Ātiawa o Te Waka-a-Māui. Kōkopu was caught around the stream in Endeavour and often preserved by Te Ātiawa o Te Waka-a-Māui.

Ruakākā was an early settlement site for Ngāti Hinetuhi and Ngāti Kura. This area was also a nesting place of the ākā and a good source of fern root. The hapū who resided in Ruakaka also utilised the resources in the Bay of Many Coves as this Bay also provided many species of kaimoana.

Te Ātiawa o Te Waka-a-Māui had various kāinga within Tāhuahua (Blackwood Bay), Tūnoamai, Kumutoto, Kaipākirikiri (Double Bay) and Toreamoua; these areas also

contain many wāhi tapu and urupā. Toreamoua was also a waka track across to the Pelorus and a favoured walking track. Scallops were plentiful in Kumutoto Bay. There are also a number of underwater burial caves present in Tāhuahua.

In the 1830s through to the 1860s, Iwituaroa was the home of the Ngāti Rahiri people, where they cultivated their vegetable gardens and fished for tuere, kōiro and other species of fish that were plentiful.

The Ngakuta Pā area is associated with various Te Ātiawa o Te Waka-a-Māui hapū. The name Ngakuta refers to an edible seaweed which could be cooked with fish or other meat in the hangi. Kaireperepe Bay (near Governors' Bay) was so named because of the elephant fish which come into this Bay to lay their eggs. Momorangi (the name means "offspring of heaven" and was possibly the name of a Māori chief who lived there) was a wānanga for tamariki belonging to Ngakuta Pā and became a papakāinga for Te Ātiawa o Te Waka-a-Māui. Ducks and bird life were abundant in these areas, and the bush provided the hapū with fern roots as a major kai source.

Wedge Point and Shakespeare Bay are significant areas to Te Ātiawa o Te Waka-a-Māui with various wāhi tapu and underwater urupā. Shakespeare Bay was an area also renowned for pipi and kopakopa, as well as being a good spawning area for mussels due to its location and weather, where the northerly winds blow the spat into the bay. These areas were also tauranga waka and mahinga kai sites for Te Ātiawa o Te Waka-a-Māui.

Kaipupu Point and the Waitohi (Picton) foreshore and marina are highly significant areas within Waitohi for Te Ātiawa o Te Waka-a-Māui. These areas were a main food source for Te Ātiawa o Te Waka-a-Māui particularly for the kopakopa, pipi and other shellfish that were gathered.

The Waitohi estuary followed into Waitohi harbour and had an abundance of kaimoana and freshwater species which provided the Waitohi pā with ample food. The Victoria Domain was another important mahinga kai where sardines were plentiful.

Bobs Bay and Shelly Beach are significant areas and were ideal nursery gardens for kopakopa. Kaimoana was also harvested. Waitohi and the surrounding bays were large papakāinga, mahinga kai and kaimoana gathering areas. Te Ātiawa o Te Waka-a-Māui had extensive tauranga waka sites within these areas. The two estuaries which used to flow into the Waitohi harbour were bountiful with fish and shellfish, which provided kai for the hapū at various times of the year.

Waikawa

Waikawa Bay is rich in history for Te Ātiawa o Te Waka-a-Māui. It was a main tauranga waka site for the whānau who resided in the Sounds. Te Ātiawa o Te Waka-a-Māui was relocated from Waitohi to Waikawa in 1856, and Te Ātiawa o Te Waka-a-Māui set up several papakāinga in the area. The mouth of the Waikawa Stream supplied the iwi with freshwater mussels, koura and tuna.

The Waikawa Stream estuary yielded valuable resources and was a culturally significant site for Te Ātiawa o Te Waka-a-Māui. Plants for rāanga include harakeke and raupō. Foods from the wetlands included roots and pollen from raupō, berries from kahikatea, mātai, supplejack, fruit from kie kie, the trunk pith and from stems of mamaku (black tree fern), and fluid and honey from harakeke (flax). Flax was also used as a fibre (muka) for binding and manufacturing into cordage and textiles. Certain varieties found at Waikawa Stream were brought down from Taranaki.

Waikawa Bay was the food cupboard of Te Ātiawa o Te Waka-a-Māui and is historically, culturally and spiritually significant. Due to the location it was readily accessible in all weather conditions for kai gathering, weaving resources such as dyes, and as a waka corridor to Tōtaranui. The Bay was intensively fished and actively managed by Te Ātiawa o Te Waka-a-Māui to ensure that the Bay remained an abundant food and

weaving resource. There are wāhi tapu, wāhi taonga and mahinga kai within Waikawa Bay. The philosophy of the hapū and whānau was based on the importance of protecting the mahinga kai grounds and the whenua and its resources for all future generations.

The Kawakawa tree is another important resource, which was prevalent throughout Queen Charlotte Sound and in particular at the head of Waikawa Bay. It was a resource customarily gathered for use at tangihanga and also for medicinal purposes.

The name Whatamango refers to the stage of a storehouse on which dog fish or sharks were dried. The oil from the shark was used as a method for preserving the carvings and for remedial purposes. Ahuriri (Hauriri) Bay at the head of Whatamango Bay is where Te Ātiawa o Te Waka-a-Māui hapū used a weir dyke to capture fish and shark. Te Ātiawa o Te Waka-a-Māui has many wāhi tapu and wāhi taonga including urupā located in this Bay. Whatamango was a resource for all Te Ātiawa o Te Waka-a-Māui in the area as it was rich in pipi beds along with mussels and various cultivations on adjacent lands. Apoka Bay is a small inlet on the north eastern side of Whatamango Bay named after Apoka who once lived there.

In Whatamango, flounder were speared by Te Ātiawa o Te Waka-a-Māui using flax torches in the late evening. The seashore, littoral zone and estuaries contained a wide range of culturally significant shellfish species, including pipi, cockles, scallops, pāua and mudwhelks.

Tory Channel

Kura te Au (Tory Channel) is highly valued by Te Ātiawa o Te Waka-a-Māui for its spiritual and cultural associations and long time association with the area. As well as providing food, work and income, it is a source of tribal identity, mana and pride. Te Ātiawa o Te Waka-a-Māui unextinguished native customary rights over Kura te Au and the privileges bestowed upon the iwi since the raupatu of this particular significant waterway is still and always will remain in effect. Kura te Au is a highly prized kaimoana source and a nursery garden for shellfish, crustacean, fish species and various seaweed species.

A rock formation in Tory Channel, opposite Mōioio Island, is known as Te Kakau o te Toki o Kupe (The Handle of Kupe's Axe), and an especially glittery rock within Kura te Au called Te Uira Karapa (The Lightning) is said to have frozen the flash of Kupe's axe when it struck Te Wheke a Maturangi. Kura te Au is the kaitiaki of the pā called Mōioio, while on the adjacent mainland is another, Kaihinu. Ngāti Rahiri through their chief Huriwhenua were the kaitiaki of both Mōioio and Kaihinu, and these still remain today under the mantle of Te Ātiawa o Te Waka-a-Māui nui tonu.

Whaling was a large component of Te Ātiawa o Te Waka-a-Māui history, and was the local economy with principal stations in Tory Channel at Te Awaiti and Jacksons Bay. Whaling and the significance of the whale can be seen in the wharenuī at Waikawa and the gateway to the Marae. Te Ātiawa o Te Waka-a-Māui witnessed the last harpooning of the great whale from a rowboat at Dieffenbach in Kura te Au.

There is some evidence to suggest the Treaty of Waitangi may have been signed at Merokihengahenga. According to Reverend Ironside, a pā that belonged to Te Tūpē was at Te Awaiti, and he was one of the signatories to the Treaty.

Te Awaiti (the name means "a little river") is a central iconic bay and Te Ātiawa o Te Waka-a-Māui whānau have maintained ahi kā roa in its purest sense since our arrival to Te Tau Ihu. The sheltered waters of Te Awaiti have the ideal space to haul ashore a reasonable number of waka away from the pounding waters of Te Moana o te Raukawakawa.

Te Awaiti was a large settlement for many Te Ātiawa o Te Waka-a-Māui traveling across Te Tau Ihu and across Te Moana o te Raukawakawa. Te Awaiti was used for whaling

and as a meeting place for manuhiri and Crown officials. Te Awaiti was a large working village for Te Ātiawa o Te Waka-a-Māui, and was the main pā site for Te Ātiawa o Te Waka-a-Māui during the raupatu of Te Tau Ihu. Heberley describes seeing human remains, obviously the product of a recent feast, after the invasion of Tōtaranui by Te Ātiawa o Te Waka-a-Māui. Te Awaiti was a central point for whaling and repairs and maintenance of waka and whale boats. A Methodist chapel was also built in the early 1800s. Virtually all Te Ātiawa o Te Waka-a-Māui have a link to this bay.

Pūponga Point (Breaching Whale), between Te Awaiti and Fishing Bay, was named after one of the Keenan descendants because of the shape of the ridgeline to the shore. There is also a narrative account of a friendly whale guiding waka back to the Kura te Au (Tory Channel). The ridgeline contains remnants of the pit dwellers. Te Awaiti has several wāhi tapu, wāhi taonga and many Te Ātiawa o Te Waka-a-Māui primary ancestors were resident and buried there. Our descendants still maintain the ahi kā roa today as kaitiaki.

Deep Bay (Umukuri) had an abundant supply of oysters. Motukina, a bay within Tory Channel, owes its name to the abundance of kina customarily gathered there. Giant petrels or stinkpots were abundant around the old whaling station, where up to 200 at a time would feed on offal along with the penguin who were regular visitors to Kura te Au.

Hitaua Bay urupā is an important bay because there are several flat areas which were used extensively for smoking (preservation) fish. Missionary Bay, a small cove near Opuā Bay, was an inland walking track for Te Ātiawa o Te Waka-a-Māui to the Wairau settlement.

Te Rua (Yellerton) is where Te Ātiawa o Te Waka-a-Māui obtained the dye from the yellow clay for weaving and carvings. There was also a renowned Te Ātiawa o Te Waka-a-Māui skirmish in this bay. Te Tio/Oyster Bay was a nursery ground for the sea gardens. Cockles and oysters were an important shellfish in the Te Ātiawa o Te Waka-a-Māui diet.

Whekenui and Okukari were large Te Ātiawa o Te Waka-a-Māui settlements, with a population of about one hundred and fifty. Their well-fenced gardens contained potatoes and taro and a large number of pigs. This area has important wāhi tapu and wāhi taonga. Whekenui is notorious for its fast tidal water and bull kelp.

Te Weu Weu, or Eliza Keenan Bay, near Te Pangu Bay is a tapu area named after a chief who drowned while fishing the area. The kēhua (spirit) will sometimes emerge in the form of a shark or wheke as a warning that the tapu still holds.

On the ridge above Onepua Bay is where Te Manutoheroa saved the life of Te Rauparaha. Onepua means blossom or foam of the sea, which refers to the algae blooms that usually start first in this area. At the head of Māretai is a place called Tikimaeroero which refers to the legend of those living on the wilds. Many of these legends can be verified by the middens on the ridges of the Sounds.

East Bay and Arapaoa (Arapawa)

Ipapakareru is extremely important to Te Ātiawa o Te Waka-a-Māui because in 1841 the great Te Ātiawa o Te Waka-a-Māui fighting chief Te Manutoheroa resided there.

Te Umu Wheke is so named as part of the wheke (octopus) of Maturangi was cooked in an earth oven there, and for Te Ātiawa o Te Waka-a-Māui this area was a mahinga kai. Coastal forests which produced edible resources occurred in fringes along the coast in the lower reaches of the bay towards the shoreline. Manuka grew in more exposed areas, on cliffs and promontories.

Wharehunga Bay is an ancestral area for Te Ātiawa o Te Waka-a-Māui and was used for gathering kai and other resources. There were settlements within the Bay and also

abundant birdlife. Seabirds included seagull, shags, pied stilts, pied oyster catchers and godwits, and penguins were frequent visitors.

There were two villages situated at Ngakuta. The main pā was at the head of the Bay while another situated on the Peninsula served as a refuge when under attack. An urupā was situated on the Peninsula. Rihari Tahuaroa, who was living in Ngakuta in the 1880s and 90s, revealed that the Puketapu lived at Mokopeke and cultivated the land there, as they did in other parts of East Bay and the Northern Entrance along with Ngāti Te Whiti. At the top of the hill in East Bay there is a lookout point where messages could be sent across the Straits by lighting a fire.

According to Puketapu tradition, an old Te Ātiawa o Te Waka-a-Māui kuia used to live on the hill above Mokopeke and had her own crops, one of which was Māori potato brought from Taranaki. These potatoes are an important species to Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui harvested their own mussels and shellfish from gardens (farms) in East Bay.

There were large Te Ātiawa o Te Waka-a-Māui settlements at Otanerau, Mokopeke and Oamaru. Ernst Dieffenbach described being offered roast potatoes, pork and 'excellent dried barracuda [barracouta]', all procured from the immediate vicinity by the inhabitants of the kāinga. Mangareporepo is a stream flowing into Te Aroha Bay which provided freshwater to the Bay. Fresh waterways provided Te Ātiawa o Te Waka-a-Māui with methods of preservation of their tītī, kererū, pāua and crayfish and the kiekie provided flavour to the kererū when preserved. The slippery seaweed growing on the rocks was also used as part of the preservation process and in healing methods. Oamaru was a main waka landing for those crossing the Strait and often Te Ātiawa o Te Waka-a-Māui hauled our waka ashore and then followed a track over the hill into East Bay.

Clarke Point, Kōtukutuku, Coopers Point and Paparoa Point up to Cape Koamaru were main lookout points in times of warfare, and these areas held vast quantities of pāua and crayfish. Te Ātiawa o Te Waka-a-Māui had considerable knowledge of trails and tauranga waka, places for gathering kai and other taonga within these areas, ways in which to use the resources of the sea, the relationship of people with the moana and whenua, their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

Islands

All of the numerous islands and rocks within Tōtaranui, regardless of size, are of great importance, and each has its own unique significance to Te Ātiawa o Te Waka-a-Māui. These islands were at one time occupied by Te Ātiawa o Te Waka-a-Māui for defence, papakāinga, urupā, cultivations and/or mahinga kai.

Motuara Island is an iconic national site. On 31 January 1770, James Cook hoisted the British Flag both at Ship Cove and on Motuara Island and officially named Queen Charlotte Sound. On the Hipa Pā, south of Motuara, the tūpuna of Kereopa lived up until around 1893. The last two children born on the Island were Amiria and Richard Arthur. After 1893 the Island became uninhabitable due to sanitary reasons. Both Motuara and Long Island were fortified pā sites, and also had extensive cultivation areas. Motuara Island Bird Sanctuary has blue penguins, South Island saddleback, kererū, yellow-crowned parakeets (kākāriki), bellbirds and the South Island robins.

Te Ketu (Long Island) was once a fortified pā site and it has several wāhi tapu and wāhi taonga. On the rocks around the coastline are numerous oysters, mussels, catseye, pāua, (abalone), kina (sea egg) and crayfish.

Amerikiwhati Island, an old fortified pā site, has twenty-five distinct terraces, most measuring six metres by four, although one is fifteen by five metres. There are pits within the terraces, some of which would have been occupied and others used as

storage pits. The more bulbous pits may have been water reservoirs, as there is no fresh water source on the Island.

Motungārara Island has accepted tikanga and procedures governing how and when tītī (muttonbirds) were taken. Tītī are a customary delicacy that Te Ātiawa o Te Waka-a-Māui harvested annually from approximately March through to Easter. These precious resources are also on Islands such as Cabbage Island and the Island within Island Bay (Glasgow).

In addition to the Tītī Islands in Tōtaranui, the White Rocks and the twins Amerikiwhati are marker points for the waka across Te Moana o te Raukawakawa, Te Tai Aorere and Te Tai Tapu. Komokohua has significant cultural, and an intimate spiritual and physical relationship, to the king shag, a great taonga to Te Ātiawa o Te Waka-a-Māui.

In Kura te Au there is Tokakaroro (seagull rock), which was used as a weather indicator, and Tarangakawau the resting place for the shag who oversees Kura te Au. To Te Ātiawa o Te Waka-a-Māui, Te Kawau a Toru was a sacred bird loyal to Kupe. Possessing a huge wingspan, he was reputed to be 'the eye of the ancestor', a special bird with insights into ancient knowledge.

Anatoia Island, sitting inside Anatohia Bay, was used by the whānau for burial until the early 1900s, and the saddleback and kōkako were once plentiful in the Bay.

The largest island is Arapawa (Arapaoa) ("the path of the fierce downward blow"), which refers to Kupe's axe striking Te Wheke a Maturangi. Arapaoa and its surrounding bays have extensive sites of significance, including the traditional trails of the tūpuna in the area, the places for gathering kai and other taonga, and the ways in which the resources of the whānau were gathered. These histories reinforce iwi identity, connection and continuity between generations and between the whānau of Te Ātiawa o Te Waka-a-Māui iwi. Te Ātiawa o Te Waka-a-Māui had vast kāinga, pā and wānanga on Arapaoa along with extensive tauranga waka. Arapaoa was not only the spiritual mouere tapu for Te Ātiawa o Te Waka-a-Māui, but home for many.

Summary

As a result of Te Ātiawa o Te Waka-a-Māui historical occupation, there are a number of urupā and wāhi tapu associated with Tōtaranui. Urupā are the resting places of Te Ātiawa o Te Waka-a-Māui tūpuna and, as such, are the focus for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions, victories and defeats of Te Ātiawa o Te Waka-a-Māui tūpuna, and are frequently protected by keeping their location secret. Te Ātiawa o Te Waka-a-Māui have many silent files on the location of several urupā and underwater caverns within Tōtaranui.

Tōtaranui is also an important mahinga kai, and Te Ātiawa o Te Waka-a-Māui continued to rely on a vast array of land-based resources to engage in a range of customary practices, such as hunting and weaving which were central to our cultural identity. Tōtaranui was a nursery ground for many species, such as birds, shellfish, crustaceans, fish and various seaweed, mammals and plants. In particular the tui, pigeons, parakeet, kererū, bellbird, tomtit, brown creeper, silvereye, fantail, weka, grey warbler and falcons, as well as a number of ducks, seabirds and shags were once plentiful in Tōtaranui. Some of the native freshwater fish of the Tōtaranui waterways are the longfin eel, lamprey, giant kōkopu and shortjaw kōkopu.

Te Ātiawa o Te Waka-a-Māui 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 Tōtaranui, the relationship of people to Tōtaranui and their dependence on it, and tikanga for the proper and sustainable utilisation of resources.

For Te Ātiawa o Te Waka-a-Māui, histories of Tōtaranui reinforce tribal identity and solidarity and continuity between generations, and document the events which shape us as an iwi.

We view ourselves as part of the natural flora and fauna within Tōtaranui and the wonderful taonga which have been bestowed upon Tōtaranui. The relationship Te Ātiawa o Te Waka-a-Māui has with these taonga is central to our identity and our cultural and spiritual wellbeing. Mana, mauri, whakapapa and tapu are all important elements of the spiritual relationship of Te Ātiawa o Te Waka-a-Māui with Tōtaranui. All of these values remain important to the people of Te Ātiawa o Te Waka-a-Māui. One of the roles of Te Ātiawa o Te Waka-a-Māui as kaitiaki is to protect the mauri of the Tōtaranui. Whakapapa defines the genealogical relationship of Te Ātiawa o Te Waka-a-Māui to Tōtaranui. Tapu describes the sacred nature of the area to Te Ātiawa o Te Waka-a-Māui.

Tōtaranui is an important natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

Tōtaranui represents the links between the cosmology and the gods and present generations. These histories and customs reinforce our tribal identity, solidarity and continuity through the generations, and document the events that have shaped the environment of Tōtaranui and Te Ātiawa o Te Waka-a-Māui as an iwi.

KAKA POINT

Whatungarongaro te tangata toi tu whenua

Kaka Point and the surrounding area is pivotal to Te Ātiawa o Te Waka-a-Māui and is a wāhi tapu. Kaka Point is of special significance to Te Ātiawa o Te Waka-a-Māui whānau through their ancestral and spiritual links to the natural world. The mauri of Kaka Point embodies the life force that binds the spiritual world with the physical world.

Kaka Point was important in the lives of Te Ātiawa o Te Waka-a-Māui tūpuna and remains central to the lives of whānau in the present. Kaka Point extends its influence onto various papakāinga at Kaiteriteri across to Riuwaka, Motueka, and Separation Point. Beneath Kaka Pā gaze, generations of whānau have lived, cultivated land, collected resources and harvested food.

Kaiteriteri attractiveness was sufficient for a defended pā to be built on Kaka Point. A series of ditches were constructed across the narrow area between the Point and the rest of the mainland. On the Point itself were terraces for house sites and pits for food storage. The steep cliffs provided strong natural defences, and are protected on the inland side by a deep ditch. The area around Kaka Point is highly erodible, weathered Separation Point granite.

Kaka Point has one of the several recorded pā sites on the coast between the mouth of the Riuwaka River and Otuwhero Inlet, and is the largest recorded pā in the Motueka area. The sites along the foreshore are believed to have been mainly associated with cooking and food preparation, however, other activities were also occurring in the area indicated by argillite flakes and a chisel being found there.

The mauri of Kaka Pā 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 Te Ātiawa o Te Waka-a-Māui with the area. While Kaka Point is to be returned to the Crown as a gift back to the people of New Zealand, Te Ātiawa o Te Waka-a-Māui consider that the mauri of Kaka Point remains with Te Ātiawa o Te Waka-a-Māui.

Kaka Point is an important natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

Our 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 Kaka Point. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today. Te Ātiawa o Te Waka-a-Māui strongly associate to Kaka Point and it is often referred to in whaikōrero by kaumātua and other iwi members.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa associations and history here, and we have tikanga and kawa which involve tapu and noa in this area. Te Ātiawa o Te Waka-a-Māui mana, take tūpuna and our intense relationship with Kaka Point incorporates our cultural values, and Te Ātiawa o Te Waka-a-Māui exercises customary authority over this area.

KAITERITERI SCENIC RESERVE

Mai i ngā pakanga nui i te hekenga Niho Mango, he waahi tino whakahirahira a Kaiteriteri ki a Te Ātiawa o Te Waka-a-Māui. Mai i tērā wā ka mau tonu a Te Ātiawa o Te Waka-a-Māui i te mana o taua whenua. I reira te hui tuatahi i waenga i te Kamupene o Aotearoa me Te Ātiawa o Te Waka-a-Māui kia whakatau ai ngā whakaritenga mo te taenga mai o te Pākehā ki o mātou whenua. Me kii, ko ngā painga ki a Te Ātiawa o Te Waka-a-Māui; ko ngā wahi ngahuru mo Te Ātiawa o Te Waka-a-Māui, ko ngā rāhui i ngā whenua tapu, ngā whenua noho me ngā whenua kai; ko ngā tohutohu o Te Ātiawa o Te Waka-a-Māui ki te hunga Pākehā mo a rātou nohoanga; me te homai o etehi taonga Pākehā kia whakanui ai te mana o ngā kōrero.

Since the victorious battles of the migration Niho Mango, Kaiteriteri has been a very significant place to Te Ātiawa o Te Waka-a-Māui. It was here that the first meeting between the New Zealand Company and Te Ātiawa o Te Waka-a-Māui was held to cement the terms for the settlement of Pākehā on our lands. Specifically, the benefits to Te Ātiawa o Te Waka-a-Māui, the Tenths land proposal, the exclusion of tapu, occupation and food resource sites, Te Ātiawa o Te Waka-a-Māui instructions on the terms and places of Pākehā settlement, and the gifting of Pākehā objects to formally recognise this agreement.

Te Ātiawa o Te Waka-a-Māui exercises kaitiakitanga with the strongest customary authority over Kaiteriteri. Kaiteriteri is central to Te Ātiawa o Te Waka-a-Māui identity, our solidarity, our kaitiakitanga, our mana, our whakapapa, our history, our tikanga and kawa which include tapu and noa. Kaiteriteri symbolises the intense nature of the relationship Te Ātiawa o Te Waka-a-Māui has with the environment and the mauri that is contained in all parts of the natural environment that binds the spiritual and physical worlds. The special relationship Te Ātiawa o Te Waka-a-Māui has with Tangaroa and the coastal waters adjoining Kaiteriteri has great spiritual significance vested in mana Atua. It also has practical values, as such practices and elements that defile the mauri and the mana of the sea are seen as abhorrent.

Kaiteriteri is a significant natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga for past, present and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa.

Te Ātiawa o Te Waka-a-Māui derived mana over Kaiteriteri through take raupatu. As a tangata whenua iwi, Te Ātiawa o Te Waka-a-Māui has a role to protect all wāhi tapu and occupation sites within Kaiteriteri.

The conquered territories of western Te Tau Ihu extended from the sea coast Tasman Bay to valleys some miles inland. There were networks of side trails through the landscape linking those inland valleys to each other and to the coast. Te Ātiawa o Te

Waka-a-Māui became familiar with these trails, some of which had been established for centuries, through their own explorations and through the guidance of others. The major routes were a complexity of trails by which Te Ātiawa o Te Waka-a-Māui accessed far southern districts, ventured to the inland lakes, rivers and streams for seasonal harvests of birds and plants, and quarried minerals (kokowai, pounamu, flints, etc) or accessed the coast for seafood.

Kaiteriteri is a strategic landform, a physical marker that is steeped in ancestral history. The mātauranga and wāhi tapu associated with Kaiteriteri are taonga along with the traditions associated with Kaiteriteri. Its resources have been integral to the expression of Te Ātiawa o Te Waka-a-Māui as kaitiaki. This kaitiaki role has the responsibilities passed down from tūpuna for Te Ātiawa o Te Waka-a-Māui to take care of places, natural resources and other taonga within our rohe. Undisturbed occupation of the whenua over generations by Te Ātiawa o Te Waka-a-Māui has instilled connections and expressions of value into the whenua, space and resources. It is an obligation of the hapū and whānau who have an association with the whenua to look after and protect the physical and spiritual wellbeing of all treasured resources, places and sites of significance.

For Te Ātiawa o Te Waka-a-Māui, Kaiteriteri is an area of great cultural, spiritual, historical, and traditional values, and represents the links between the cosmology, the gods and present generations. These histories reinforce our mana, our iwi identity, solidarity and continuity through the generations, and document the events that have shaped the environment of Kaiteriteri and Te Ātiawa o Te Waka-a-Māui as tangata whenua of Kaiteriteri.

Te Ātiawa o Te Waka-a-Māui is charged to look after the sea, lands, waters and associated resources within Kaiteriteri for future generations. These taonga are what our tūpuna fought for and what gave Te Ātiawa o Te Waka-a-Māui customary authority of Kaiteriteri.

Kaiteriteri and Kaitiakitanga for Te Ātiawa o Te Waka-a-Māui is about preserving what our tūpuna fought for and attained. Kaitiakitanga it is both a right and responsibility acquired by proving an ability to give effect to trusteeship and management - it is intertwined with customary authority and exercising protection of the environment.

MAUNGATAPU

Maungatapu reigns above the eastern side of Tasman Bay. As the name suggests, Maungatapu is a sacred mountain, a wāhi tapu of great significance to Te Ātiawa o Te Waka-a-Māui. Through our ancestral and spiritual links to the natural world, Te Ātiawa o Te Waka-a-Māui is connected with the mauri of Maungatapu, the life force that binds the spiritual world with the physical world.

Maungatapu has been important to the identity and lives of Te Ātiawa o Te Waka-a-Māui for generations. Beneath the gaze of this maunga Te Ātiawa o Te Waka-a-Māui cultivated land, collected resources and harvested food. Traditionally, Maungatapu was rich in manu, rongoā and tuna. Te Ātiawa o Te Waka-a-Māui used these resources to sustain their wellbeing. The significance of Maungatapu is recognised in the Te Ātiawa o Te Waka-a-Māui pepehā "Ko Maungatapu te maunga ..."

Traditionally, Te Ātiawa o Te Waka-a-Māui used Maungatapu as a boundary marker. It was a geographical landmark for tūpuna living to the west of Te Tau Ihu, forming one point in a triangle of peaks which dominate the Tasman Bay landscape.

Maungatapu is part of a network of trails that were used in order to ensure the safest journey, and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by Te Ātiawa o Te Waka-a-Māui and is regarded as a taonga. The traditional mobile lifestyle of our people led to their dependence on the resources of the land.

Maungatapu is the location of a well known tool-manufactory or quarry that is on the spur about a mile from the Forks where the track passes over a small hummock, beyond which there lies a curious hollow in the ridge. This basin encloses a shallow pool of water surrounded by a belt of rushes from which the place takes its modern name - the Rush Pool.

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 Te Ātiawa o Te Waka-a-Māui with this area. The mauri of Maungatapu represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life.

LAKE ROTOITI, NELSON LAKES NATIONAL PARK

Lake Rotoiti is highly significant to Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui tūpuna had considerable knowledge of whakapapa, traditional trails, and the best places for gathering kai and other taonga. We also developed well established tikanga for the proper and sustainable utilisation of resources acknowledging the relationship of our people with the Lake and their dependence on it. The Lake was used as a highway for travelling into the interior, and provided many resources to sustain Te Ātiawa o Te Waka-a-Māui on that journey. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

The mahinga kai values of Lake Rotoiti were particularly important to Te Ātiawa o Te Waka-a-Māui parties travelling to various parts of our rohe. This included areas identified for a range of activities, such as camping overnight and gathering kai. Knowledge and maintenance of these trails continues to be held by whānau and hapū and is regarded as a taonga by Te Ātiawa o Te Waka-a-Māui. Kai and other materials were processed on site and transported back to coastal papakāinga for later use or elsewhere for trading.

The Nelson Lakes are the source of the Kawatiri, Motueka, Motupiko, Waiaau-toa and Awatere Rivers. Te Ātiawa o Te Waka-a-Māui has responsibilities and obligations as kaitiaki to the Lakes and the source of the rivers, including their cultural, historic, spiritual and traditional values.

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 Te Ātiawa o Te Waka-a-Māui with this Lake. The mauri of Lake Rotoiti represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life.

The spiritual and cultural integrity of the waterways throughout the rohe of Te Ātiawa o Te Waka-a-Māui are inseparable from the essence of our identity as an iwi. Te Ātiawa o Te Waka-a-Māui have an inalienable whakapapa connection with freshwater that is recorded, celebrated and perpetuated across the generations.

LAKE ROTOROA, NELSON LAKES NATIONAL PARK

Lake Rotoroa is highly significant to Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui tūpuna had considerable knowledge of whakapapa, traditional trails, places for gathering kai and other taonga. We also developed well established tikanga for the proper and sustainable utilisation of resources acknowledging the relationship of our people with the Lake and their dependence on it. The Lake was used as a highway for travelling into the interior, and provided many resources to sustain Te Ātiawa o Te Waka-a-Māui on that journey.

The mahinga kai values of Lake Rotoroa were particularly important to Te Ātiawa o Te Waka-a-Māui parties travelling to various parts of our rohe. This included areas identified for a range of activities, such as camping overnight and gathering kai. Knowledge and maintenance of these trails continues to be held by whānau and hapū and is regarded as a taonga by Te Ātiawa o Te Waka-a-Māui. Kai and other materials

were processed on site and transported back to coastal papakāinga for later use or elsewhere for trading.

Lake Rotoroa provided a plentiful supply of food and other resources needed to replenish supplies. Freshwater mussels, a highly valued mahinga kai, were collected from Lake Rotoroa. Tuna, whio, and other birds such as kōkako, weka and bush wren were also abundant. The shrub neinei was also found in this location.

The Nelson Lakes are the source of the Kawatiri, Motueka, Motupiko, Waiaau-toa and Awatere Rivers. Te Ātiawa o Te Waka-a-Māui have responsibilities and obligations as kaitiaki to protect the Lakes and the source of the rivers, including their cultural, historic, spiritual and traditional values.

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 Te Ātiawa o Te Waka-a-Māui with this Lake. The mauri of Lake Rotoroa represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life.

The spiritual and cultural integrity of the waterways throughout the rohe of Te Ātiawa o Te Waka-a-Māui are inseparable from the essence of our identity as an iwi. Te Ātiawa o Te Waka-a-Māui have an inalienable whakapapa connection with freshwater that is recorded, celebrated and perpetuated across the generations.

WESTHAVEN (TE TAI TAPU) MARINE RESERVE AND WESTHAVEN (WHANGANUI INLET) WILDLIFE MANAGEMENT RESERVE

Westhaven Marine Reserve (Te Tai Tapu) and Westhaven Wildlife Reserve (Whanganui Inlet) are of immense historical, traditional and cultural significance to Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui are coastal people and we have a strong association with the sea and the water within our rohe as well as the mountains that watch over us. As tangata whenua we have obligations and responsibilities to this place and its cultural, spiritual, historical and traditional values.

Te Ātiawa o Te Waka-a-Māui have whakapapa connections with Te Tai Tapu. We also have long standing knowledge of traditional trails, tauranga waka, the best places for gathering kai and other taonga, and developed well established tikanga for the proper and sustainable utilisation of resources acknowledging the relationship of our people with Te Tai Tapu and the Whanganui Inlet and their dependence on it.

There are a number of Te Ātiawa o Te Waka-a-Māui wāhi taonga within the wetland area, including middens and other evidence of historical occupation. These are important places holding the memories of Te Ātiawa o Te Waka-a-Māui. Toiere, on the southern shores of Whanganui Inlet, was a Te Ātiawa o Te Waka-a-Māui pā site. Rakopi was a traditional fishing camp for Te Ātiawa o Te Waka-a-Māui.

Middens and ovens as well as rock and cave shelters recorded along Te Tai Tapu coast mark both longer-term habitation sites and the campsites of Te Ātiawa o Te Waka-a-Māui who came to gather resources from Whanganui Inlet for their journey south to Te Tai Poutini.

Te Ātiawa o Te Waka-a-Māui whānau living in Mōhua and across Te Tau Ihu made seasonal journeys to Te Tai Tapu/Whanganui Inlet to collect mahinga kai, rongōā and other natural materials. In earlier times, whole Te Ātiawa o Te Waka-a-Māui communities would relocate their villages to harvest resources from this huge and abundant food basket. Te Ātiawa o Te Waka-a-Māui gatherings occurred frequently, depending on the seasonal resources available for harvest from land and sea. Each season of the year brought different resources to fruition for harvest.

A natural wonder, with a thriving estuary and marine life, Whanganui Inlet is home to a huge number of shellfish, crabs and other invertebrates. Te Ātiawa o Te Waka-a-Māui collected tuangi (cockles), pipi, tuatua, pūpū, kūtai (mussels) and tio (rock oysters)

from the mud, sand and tidal rocks; īnanga, tuna and kōkopu were harvested from the rivers and streams. Around thirty fish species use the Inlet at some stage in their lifecycle. In the breeding seasons, the waters can be seen literally “boiling” with shoaling fish, including snapper/bream, mullet, herrings, flounder, sole, sharks, kahawai, southern mackerel, conger eels, piharau and warehou.

The estuary also provides food and shelter for an array of wading birds, including the godwit, oystercatcher and the banded rail. Saltmarsh communities fringe the shoreline and eelgrass beds dominate the tidal flats. Dunes, cliffs, islands and underwater reefs contribute to the huge range of habitats and species found within Whanganui Inlet. Much of the Inlet is still bordered by coastal forest including pukatea, rata, kahikatea, beech, rimu and nikau palm.

Land based resources were also gathered, harvested or quarried on traditional whānau trips. Plants for weaving, such as aka (supplejack) were harvested for crayfish pots, hīnaki for eeling, and kiekie and pingao for other weaving. The swamps provided thousands of hectares of tough harakeke for whāriki (mats), especially at Rakopi and near Mangarakau. Kiekie fruits were a delicacy as were hinau berries and other fruit trees. Long straight stands of hinau and lance-wood provided exceptionally strong shafts for fishing spears, spars and poles.

Te Ātiawa o Te Waka-a-Māui has responsibilities and obligations to protect the cultural, spiritual, historical and traditional values of Te Tai Tapu and Whanganui Inlet, and to pass these onto the next generations; these are the tools of iwi.

PARAPARA PEAK

Parapara is a prominent and majestic peak, clearly visible from a number of vantage points in Mōhua and Onetahua. It is a wāhi tapu - a sacred maunga of special significance to Te Ātiawa o Te Waka-a-Māui whānau through our ancestral and spiritual links to the natural world. As with all principal maunga, Parapara Peak is imbued with the spiritual elements of Rangi and Papa, in tradition and practice it is regarded as an important link to the primeval parents. Originally, Huriawa, the taniwha of Te Waikoropupū, was buried on Parapara until she was called forth to guard the waterways and caves of Te Waikoropupū.

Parapara Peak was important in the lives of Te Ātiawa o Te Waka-a-Māui tūpuna and remains central to the lives of whānau in the present. Parapara extends its influence onto papakāinga at Pariwhakaoho, Parapara Inlet, Onekaka and Tukurua. Beneath Parapara gaze, generations of whānau have lived, cultivated land, collected resources and harvested food. Parapara Inlet was a renowned special resource area and rich in mahinga kai. The legend of Kaiwhakauaki, the taniwha of Parapara Inlet, served as a warning to outsiders who might be tempted to exploit the valuable resources there.

Te Pariwhakaoho, the awa that carries the sacred waters from Parapara to the sea, is a taonga. These cleansing waters carry the kōkōwai stone in all tones of red. This red glow can be seen in the sands at the edges of the awa. The kōkōwai deposits at Parapara are considered to be the blood of Papatūānuku. Therefore, the river runs red with blood from the separation of Papatūānuku and Ranginui. The kōkōwai deposits are a sacred link with ngā tupuna - a wāhi tapu to Te Ātiawa o Te Waka-a-Māui.

Since their occupation of the land below Parapara Peak, Te Ātiawa o Te Waka-a-Māui whānau have looked to the Peak for indications of changing weather and seasonal patterns. Parapara was also a geographical marker, linking the people to the land. Its significance is recognised in the pepehā of Mōhua people - “Ko Parapara te maunga ...”

Te Ātiawa o Te Waka-a-Māui arikitanga of Parapara Peak gives our iwi responsibilities and gives meaning and effect to the customs of kaitiaki and manaakitanga. This includes acknowledging the history of the maunga, what is buried and arises from the maunga, the many various taonga and the tāngata and wāhi Māori of Parapara Peak. There are a number of tomo (sacred caves) within this maunga.

Te Ātiawa o Te Waka-a-Māui has a strong historical tradition of customary responsibility to the wāhi tapu, wāhi taonga (significant sites) and mahinga kai (food and resource gathering species, sites and practices) of Parapara Peak. The relationship Te Ātiawa o Te Waka-a-Māui has with the Parapara Peak taonga is central to our identity and our cultural and spiritual wellbeing.

Te Ātiawa o Te Waka-a-Māui environmental world-view of Parapara Peak has always been strongly based on traditional cultural beliefs, knowledge, concepts, and values. These traditional concepts and values, derived from traditional Māori knowledge (mātauranga Māori), have been maintained as fundamentally important in the way Te Ātiawa o Te Waka-a-Māui view their relationship with Parapara Peak.

PUKEONE / MOUNT CAMPBELL

Pukeone is highly significant and provides Te Ātiawa o Te Waka-a-Māui iwi with a sense of identity, solidarity and purpose. Pukeone is a principal maunga for Te Ātiawa o Te Waka-a-Māui and its prominent and majestic peak is clearly visible from a number of vantage points in Motueka. Pukeone has been a part of the lives of Te Ātiawa o Te Waka-a-Māui since our arrival in Te Tai o Aorere. The ancestor embodied in the mountain remains the physical manifestation of Pukeone and is the link between the supernatural and the natural world.

Pukeone has a life force or mauri of its own. This life force binds the spiritual world with the physical world and connects the iwi to the maunga. Mauri is a critical element of the spiritual relationship of Te Ātiawa o Te Waka-a-Māui with Pukeone.

For Te Ātiawa o Te Waka-a-Māui, maunga such as Pukeone are linked by whakapapa to the Atua (gods). Being the closest earthly elements to Rangi (the sky father), they are likened to the children of Rangi and Papa (the earth mother) reaching skyward. The maunga is imbued with the spiritual elements of Rangi and Papa. In both tradition and practice, Pukeone is regarded as an important link to the primeval parents.

Pukeone, the translation of Sand Hill, can be linked to the practice of carrying sand to the summit of the maunga where signal fires were lit to tell of special occasions. A fire was lit on Pukeone following Wakefield's acceptance of Nelson as a settlement site.

Traditionally, Pukeone was a boundary marker for Te Ātiawa o Te Waka-a-Māui. Pukeone was also a strategic landmark from which Te Ātiawa o Te Waka-a-Māui would signal to each other across the rohe as it could be seen from Mōhua and Whakapuaka. In the times of pre-European colonisation the signalling related mostly to war, or the threat of war. But later fires signalled other important events, such as hui at marae across the rohe. The remnants of these huge fires can still be found on top of Pukeone in the form of charcoal remains. The maunga is often referred to as "Brown Acre". Pukeone has always anchored Te Ātiawa o Te Waka-a-Māui to our rohe.

Te Ātiawa o Te Waka-a-Māui have a kaitiaki role over Pukeone establishing continuous responsibilities and obligations passed down from our tūpuna to take particular care of this place, the natural resources found here, and the tangible and intangible taonga of this ancestor. All of the indigenous plants and animals at Pukeone are culturally significant to Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui has a strong historical tradition of customary responsibility for the wāhi tapu, wāhi taonga (significant sites) and mahinga kai (food and resource gathering species, sites and practices) at Pukeone. Te Ātiawa o Te Waka-a-Māui environmental world-view of Pukeone has always been strongly based on traditional cultural beliefs, knowledge, concepts and values. These traditional concepts and values derived from traditional Māori knowledge (mātauranga Māori) have been maintained as they are fundamentally important to the way Te Ātiawa o Te Waka-a-Māui view their relationship with Pukeone.

Te Ātiawa o Te Waka-a-Māui was very prominent in the conquest of the western side of Te Tau Ihu. The Puketapu hapū, Ngāti Komako and Ngāti Hinetuhi conquered the former occupiers and, in a later wave of migration, came Puketapu, Kaitangata, Mitiwai and Ngāti Rāhiri, all of whom have maintained unbroken ahi kaa roa.

Te Ātiawa o Te Waka-a-Māui arikitanga of Pukeone gives our iwi responsibilities and gives meaning and effect to the customs of kaitiaki and manaakitanga and the obligations as tangata whenua of Motueka.

WHAREPAPA / ARTHUR RANGE

*Ko Pukeone, ko Tuao Wharepapa ngā Maunga
Ko Motueka te awa*

Wharepapa reigns proudly over Te Tai o Aorere (Tasman Bay) and provides Te Ātiawa o Te Waka-a-Māui with a "sense of place" and belonging to the rohe. For Te Ātiawa o Te Waka-a-Māui this maunga is a precious taonga. As with all principal maunga, Wharepapa is imbued with the spiritual elements of Rangi and Papa, and in tradition and practice regarded as an important link to the primeval parents.

Wharepapa has cast its influence over the iwi living in the rohe for hundreds of years. Wharepapa is also a boundary marker for Te Ātiawa o Te Waka-a-Māui iwi of Motueka and it is still customary practice for Te Ātiawa o Te Waka-a-Māui, when speaking in a formal setting, to identify where they come from and to recite their relationship with Wharepapa that connects them to the natural world.

Wharepapa has a mauri of his own, and his life force binds the spiritual world with the physical world. All elements of the natural world have a life force and it is this life force that connects our people with this maunga.

Wharepapa is a natural reservoir of high-quality fresh water. The water that flows from Wharepapa as the snow melts is sacred. Water is an essential element of life, a taonga that is considered to transcend life itself. Wai is necessary to ensure the physical and spiritual survival of all things. It also represents the lifeblood of Papatūānuku and the tears of Ranginui. Ngā awa carry this lifeblood from Wharepapa to Tangaroa.

Te Ātiawa o Te Waka-a-Māui has a kaitiaki role over Wharepapa passed down from our tūpuna. As kaitiaki we have obligations and responsibilities to take particular care of this place, the natural resources found here and the tangible and intangible taonga of this ancestor.

Wharepapa is home to a wide range of plant and animal species which are of great significance to Te Ātiawa o Te Waka-a-Māui. Two notable species are the Mountain Neinei, which is the longest living indigenous tree, and the Powelliphanta (land snail). The Neinei was used to manufacture the wet weather capes worn by our tūpuna. These taonga were highly valued by tūpuna and remain culturally significant to Te Ātiawa o Te Waka-a-Māui whānau today.

There are a number of tomo (sacred caves) situated within this maunga. It is an obligation of hapū and whānau who retain customary rights over the land to look after it and protect the physical and spiritual wellbeing of all treasured resources, places and sites of significance upon, in, under and above Wharepapa.

The significance of Wharepapa to Te Ātiawa o Te Waka-a-Māui is illustrated in our pepehā - "Ko Wharepapa te maunga ..." Wharepapa is also recognised through waiata.

Te Ātiawa o Te Waka-a-Māui has a strong historical tradition of customary responsibility to the wāhi tapu, wāhi taonga (significant sites) and mahinga kai (food and resource gathering species, sites and practices) of Wharepapa. The relationship Te Ātiawa o Te Waka-a-Māui has with Wharepapa is a taonga central to our identity and our cultural and spiritual wellbeing.

Te Ātiawa o Te Waka-a-Māui has an environmental world-view of Wharepapa strongly based on traditional cultural beliefs, knowledge, concepts and values. These traditional concepts and values, derived from traditional Māori knowledge (mātauranga Māori), have been maintained as fundamentally important in the way Te Ātiawa o Te Waka-a-Māui view our relationship with Wharepapa.

Te Ātiawa o Te Waka-a-Māui has maintained unbroken ahi kaa roa over Wharepapa. Te Ātiawa o Te Waka-a-Māui arikitanga of Wharepapa gives our iwi responsibilities and gives meaning and effect to the customs of kaitiaki and manaakitanga and the obligations we have as tangata whenua of Motueka.

WHAREHUNGA BAY RECREATION RESERVE (ON ARAPAOA ISLAND)

Wharehunga is extremely significant to Te Ātiawa o Te Waka-a-Māui. Strategically placed in Tōtaranui, the Pā was defended by a ditch and wall system. The Wharehunga area has been occupied by Te Ātiawa o Te Waka-a-Māui since raupatu and is the site of numerous wāhi tapu.

Wharehunga Bay was used as a Pā, as well a site for gathering kai and other resources within the Bay. There once was abundant birdlife, including shags, pied stilts, pied oyster catchers and godwits, and penguins were frequent visitors. The Pā site has an impressive series of pits located on its spur, including forty-four terraces and a large grassed area. There is also evidence of argillite working areas, as well as middens at the bay.

Te Ātiawa o Te Waka-a-Māui whānau have a long standing tradition of gathering kai and other taonga, and utilising the resources of the whenua, moana and motu by Wharehunga.

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 Te Ātiawa o Te Waka-a-Māui with the area. The mauri of Wharehunga represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life.

Te Ātiawa o Te Waka-a-Māui is connected to Wharehunga by our long standing association and cultural values that reinforce Te Ātiawa o Te Waka-a-Māui whakapapa, associations and history within Te Waipounamu and especially Tōtaranui.

WEST OF SEPARATION POINT / TE MATAU

Kia mau koe ki ngā kupu o ou Tūpuna

Te Matau (Separation Point) is a strategic landform - a physical marker that is steeped in ancestral history. Te Matau defines the various takiwā within our rohe. Te Matau lies northwest of Nelson on the northern coast of the South Island, and separates Tasman Bay from Golden Bay. Wakatū, Waimea, Motueka, Mōhua, Te Tai Tapu have been broken into two areas - Wakatū to Te Matau, to Te Tai Tapu and the West Coast. Te Ātiawa o Te Waka-a-Māui had rights in all of these regions at 1840 through raupatu. Today the Mōhua whānau and Motueka/Wakatū whānau use Te Matau as their takiwā indicator.

Te Ātiawa o Te Waka-a-Māui o Te Waka-a-Māui, by geographical choice and necessity, are coastal dwellers who have placed high cultural and historical values upon the foreshore, seabed, and coastal and maritime waterways. Te Ātiawa o Te Waka-a-Māui view the coastline as our gardens, and the kaimoana are the fruits of our gardens.

The lands in the bays around Separation Point and the abundance of natural resources all contribute to its significance. Te Ātiawa o Te Waka-a-Māui occupation sites can still be found around Te Matau today and are an indication of the decades of Māori traditional and cultural history.

Te Matau has a mauri of its own - this life force binds the spiritual world with the physical world. All elements of the natural world have a life force and it is this life force that connects our people with this maunga. Mauri is therefore the basis of the spiritual relationship of Te Ātiawa o Te Waka-a-Māui with Te Matau.

Traditionally, this area had abundant moss animals or lace corals, which were thought to provide habitat for juvenile finfish such as snapper or terakihi. The nearby beach provided a plentiful number of seals for harvest, and the number of small caves sheltered tūpuna as they cleaned and sewed up sealskins. Blue penguins fed at sea during the day and returned to burrows at night. Bellbirds, fantails, and kererū (wood pigeons) were also an important resource for Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui whānau and extended whānau gatherings occurred frequently, depending on seasonal resources available for harvest from land and sea. Each season of the year brought different resources to fruition for harvest. These harvests were an opportunity to renew social and familial ties, but many people were also needed to carry out the jobs associated with the harvest.

The traditions associated with the area and its resources have been integral to the expression of kaitiakitanga. Kaitiakitanga for Te Ātiawa o Te Waka-a-Māui is about preserving what our tūpuna fought for and attained, it is both a right and responsibility acquired by proving an ability to give effect to trusteeship and management. Kaitiakitanga is intertwined with customary authority and exercising protection of the environment.

The mātauranga and wāhi tapu associated with Te Matau are taonga Te Ātiawa o Te Waka-a-Māui wish to protect for future generations. The relationship Te Ātiawa o Te Waka-a-Māui has with Te Matau is as important to present day whānau as it was to our tūpuna.

Te Ātiawa o Te Waka-a-Māui 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 Matau and the surrounding districts, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today. Te Ātiawa o Te Waka-a-Māui strongly associate to the Motueka and it is often referred to in whaikōrero by kaumātua and other iwi members.

Te Matau is highly significant to Te Ātiawa o Te Waka-a-Māui as iwi, hapū and whānau. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa associations and history, and we have tikanga and kawa which involve tapu and noa in this area. Te Ātiawa o Te Waka-a-Māui mana, take tūpuna and our intense relationship with Te Matau incorporates our cultural values. Te Ātiawa o Te Waka-a-Māui exercises customary authority over Te Matau.

TE ANAMĀHANGA / PORT GORE

Port Gore is the papa tupu of Ngāti Hinetuhi and is the anchor of Te Ātiawa o Te Waka-a-Māui identity. Port Gore is a bay and natural harbour. It is directly to the west of the entrance to Port Gore (Queen Charlotte Sound) and the western end of Cook Strait.

This Statutory Acknowledgement covers the foreshore and shoreline from the coastal tip of Alligator Head to Cape Jackson tip. Port Gore's many wāhi tapu, pā sites, mahinga kai and whakapapa to the whenua are of immense cultural significance to Te Ātiawa o Te Waka-a-Māui. The traditions of Te Ātiawa o Te Waka-a-Māui illustrate the physical, cultural, historic and spiritual associations with Port Gore.

Port Gore is encapsulated by Te Ātiawa o Te Waka-a-Māui contemporary Māori world-view, which is strongly based on traditional cultural beliefs, knowledge, concepts and values. These traditional concepts and values, derived from mātauranga Māori, are

fundamentally important in the way Te Ātiawa o Te Waka-a-Māui view their relationship with Port Gore.

Port Gore holds an important place in Te Ātiawa o Te Waka-a-Māui tribal history, as this location was one of the tribe's major triumphant battle sites. These particular skirmishes in the early 1800's gave Te Ātiawa o Te Waka-a-Māui a kaitiaki role over Port Gore.

The unextinguished native customary rights of Te Ātiawa o Te Waka-a-Māui in Port Gore gave our iwi responsibilities, and gives meaning and effect to the customs of kaitiaki, tikanga and manaakitanga. This includes acknowledging the history of the whenua, the moana, the awa, the many various taonga and the tāngata and wāhi Māori of Port Gore. Te Ātiawa o Te Waka-a-Māui manaakitanga seeks common ground upon which an affinity and sense of sharing and respect can grow. It is a deep-rooted concept in Te Ātiawa o Te Waka-a-Māui culture.

Te Ātiawa o Te Waka-a-Māui kaitiaki role involves recognising the responsibilities passed down from our tūpuna to protect places of significance such as wāhi tapu, natural resources and the many other various taonga within Port Gore. It is an obligation of the hapū and whānau who are kaitiaki of the land to look after and protect the physical and spiritual wellbeing of all treasured resources, places and sites of significance.

Port Gore was an important site of a permanent settlement, acting as a focal point for food gathering (both whenua and moana). It has consequently played a vital part in Te Ātiawa o Te Waka-a-Māui history as a major arrival and departure point for all those engaged in exploration, trade, warfare and migration.

Port Gore was a main settlement for Te Ātiawa o Te Waka-a-Māui with lookout points at Cape Jackson, Cape Lambert and Alligator Head, which cover the Cook Strait inland areas. The hills were used as signal points.

Te Ātiawa o Te Waka-a-Māui has close ties to both the moana and the whenua of Port Gore. For Te Ātiawa o Te Waka-a-Māui, the coastal and marine resources (kaimoana) are regarded as treasures from the sea (Tangaroa). Whales, dolphins and seals were regular visitors to Port Gore and are treasured taonga for Te Ātiawa o Te Waka-a-Māui.

When the heke of Te Ātiawa o Te Waka-a-Māui arrived from Taranaki, it is told that Te Ātiawa o Te Waka-a-Māui planted titoki trees in Port Gore on the hills, the descendants of which still stand there. The blooming of these trees was used as a natural indicator for a season of abundant hapuku. The flowering of the white manuka suggested crayfish was ready, which was popular in Port Gore, and that the kina were fat. The flowering of other plants also indicated that it was time to harvest, for example, when the cabbage tree flowered, mussels were said to be plump and ready for collection.

A number of caves along the coastline in Port Gore were used for food storage and urupā purposes.

At Anamāhanga (Port Gore) there is a flat rock called Te Ope o Kupe (The Expedition of Kupe) which is said to bear the footprints of Kupe and his dogs. Two large rocks nearby are named after his daughters - Mata and Ihara. Inside Jackson's Head is Te Kupenga o Kupe (The Net of Kupe) where he hung his net to dry on the cliffs. Such landmarks are of special cultural significance to Te Ātiawa o Te Waka-a-Māui and to New Zealand Māori as a whole.

Te Ātiawa o Te Waka-a-Māui view ourselves as part of the natural flora and fauna within Port Gore and the wonderful taonga which have been bestowed upon Port Gore. The relationship of Te Ātiawa o Te Waka-a-Māui with these taonga is central to our identity and our cultural and spiritual wellbeing.

Mana, mauri, whakapapa and tapu are all important elements of the spiritual relationship of Te Ātiawa o Te Waka-a-Māui with Port Gore. All of these values remain important to Te Ātiawa o Te Waka-a-Māui. One of the roles of Te Ātiawa o Te Waka-a-Māui as kaitiaki is to protect the mauri of Port Gore. Whakapapa defines the genealogical relationship of Te Ātiawa o Te Waka-a-Māui to Port Gore. Tapu describes the sacred nature of the area to Te Ātiawa o Te Waka-a-Māui.

Port Gore is an important natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

Port Gore represents the links between the cosmology and the gods and present generations. These histories and customs reinforce our tribal identity, solidarity and continuity through the generations, and document the events that have shaped the environment of Port Gore and Te Ātiawa o Te Waka-a-Māui as an iwi.

AWA / RIVERS STATEMENT

Te Ātiawa o Te Waka-a-Māui traditions represent the links between the cosmological world of the Gods and present generations. These histories reinforce tribal identity and solidarity, continuity between generations, and document the events which shaped the environment of Te Tau Ihu and Te Ātiawa o Te Waka-a-Māui as an iwi. Ngā awa are the ribs of the tūpuna, which plunge from the maunga down to the sea, creating wetlands and swamps on their way.

Te Ātiawa o Te Waka-a-Māui believes that wai is a taonga provided by ngā tūpuna, as it carries the lifeblood of Papatūānuku and the tears of Ranginui. Wai symbolises the spiritual link between the past and present. This tradition illustrates the central principle of whakapapa - the connectedness and interdependence of all living things in the natural world.

The mauri of ngā awa 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 Te Ātiawa o Te Waka-a-Māui Whānui with the river.

Te Ātiawa o Te Waka-a-Māui maintains mana over the land within the rohe of Te Tau Ihu. This includes the treasured resources associated with the land, such as rivers. Ngā awa have provided iwi with essential sustenance for generations. For tūpuna, fish and waterfowl were especially significant due to the absence of land based mammals. Customary traditions and practices cannot be separated from water. Wai is therefore a central component of iwi identity.

The following species and resources are associated with all rivers with which Te Ātiawa o Te Waka-a-Māui has an association:

Tuna

Tuna are taonga, a species which has been central to the lives of Te Ātiawa o Te Waka-a-Māui for generations. The places where tūpuna harvested eels were important tribal areas, and the gathering and processing of tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Pūrākau of Te Tau Ihu o te Waka-a-Mauī tell of the origins of tuna. Mauī killed a taniwha called Tuna. Mauī enticed Tuna across nine skids and repeated a karakia as Tuna crossed each skid. When Tuna reached the ninth skid, Mauī killed him. This story is similar to other Te Waka-a-Mauī iwi who believe that the head of Tuna became the tuna (river eel) and his body, Koīro (conger eel).

Ngā manu

The birdlife associated with awa was plentiful. Kererū, kākāpō, tui, korimako, weka, kaka and kiwi were found in the forests which hugged the river valleys and pūkeko and ducks were harvested from the wetland areas. The Blue Duck or Whio was common on the faster flowing waters. Ngā manu were not only important as a source of food, but were also valued for their plumage which was used for decorative purposes.

Harakeke

Mahinga harakeke associated with the awa provided raw products, such as building materials, rongoā and weaving materials. The harekeke wetland areas and lowland forests associated with the river catchments provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested, including kōkopu, paraki (smelt), īnanga, piharau (lamprey), tuna and kōaro.

Traditionally, papakāinga along the river had an abundant supply of timber. The river flats were heavily forested with totara and rimu, along with lush dense stands of other native timbers. Trees also provided a source of food. A vast range of edible products were harvested from the forests, including karaka berries, ngaio, kawakawa, rimu, matai, supplejack, hinau, miro and totara, as well as the young leaves, hearts and shoots of the nikau palm. Rata blossom honey, the fruit of kiekie, the trunk pith and frond stems of mamaku (black tree fern), and the taproots of cabbage trees were all harvested by tūpuna.

Mātauranga associated with the collection of resources from ngā awa o Te Tau Ihu was central to the lives of Te Ātiawa o Te Waka-a-Māui tūpuna and remains a significant part of the cultural identity of whānau today. This mātauranga is part of Te Ātiawa o Te Waka-a-Māui unextinguished native customary rights to the present day and exemplifies the tikanga and kawa associated with gathering and utilising resources. Examples include the collection of plants for medicinal purposes (rongoā), the harvesting of different species according to the seasons or tohu (signs), and the collection of plants for dying and weaving kete. Mātauranga Māori is intertwined with awa and the many resources associated with their waters.

Ngā awa are important mahinga kai, known particularly as a source of tuna (eel) and whitebait. Our 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 river, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

MAITAI RIVER AND ITS TRIBUTARIES

Mahitahi te awa is sacred to Te Ātiawa o Te Waka-a-Māui. Traditionally, the Mahitahi River provided a wealth of resources to sustain our tūpuna. The name "Mahitahi" is thought to relate to tūpuna working as 'one' with the pakohe (argillite) to produce tools. Mahitahi means 'hard', or 'excellent' in Māori. The high-grade pakohe found in the valley became known as Mahitahi, as the stone was hard and excellent for working into weapons and fine tools.

The Mahitahi River was rich in mahinga kai, rongoā, weaving and building materials. The natural resources available in the catchment attracted tūpuna from as far away as Motueka. Whānau would camp and harvest the plentiful supply of resources found in the estuary, the channels and wetlands at the mouth of the Mahitahi and the adjacent lowland valley forests.

A favourite site was Matangi Āwhio. Established by Pohea in the 15th century, this flat north-facing kāinga was used by succeeding iwi, hapū and whānau for hundreds of years. Pikimai and Koputirana are other sites in the lower Mahitahi catchment where

kāinga were occupied on a semi-permanent basis. Te Ātiawa o Te Waka-a-Māui maintained kāinga on higher ground adjacent to the mouth of the Mahitahi.

Extensive tracts of harakeke were present along the flats and hills of the Mahitahi. The wetter areas were also associated with kahikatea and raupō. These rich ecosystems provided habitats for many different bird, plant and fish species. Podocarp forest stands extended from near the river mouth upstream to Branford and Hanby Parks. This forested area provided ngā iwi with tall trees for building and carving purposes. Te Ātiawa o Te Waka-a-Māui tūpuna gathered berries and other materials and hunted the manu associated with the forests.

The Mahitahi River and its tributaries provided Te Ātiawa o Te Waka-a-Māui tūpuna with a natural pathway or Ara through the rohe. The main route to Wakapuaka and to Marlborough was via the Mahitahi Valley. The Wakapuaka Ara followed the Mahitahi upstream as far as the Waitarake (Sharlands and Packers Creeks) before joining the route over to the Lud and Teal Valleys. The Marlborough Ara followed the Waitarake before dropping over a small hill to rejoin the Mahitahi. After passing a camping area at Mill Creek the Ara ascended Maungatapu on the Dun Mountain side.

Argillite, known to Māori as pakohe, is found along the Nelson Mineral Belt, including the Mahitahi Valley, and formed an important resource for Te Ātiawa o Te Waka-a-Māui. Traditionally, it was a highly valued taonga - a mineral of great hardness and strength which could be manufactured into all manner of tools and weapons, such as adzes. The tools fashioned from this taonga were used to collect and prepare kai and other natural materials gathered from the land and sea.

The Mahitahi River is immersed in Te Ātiawa o Te Waka-a-Māui history. There are numerous wāhi tapu associated with this abundant food basket linking present day Te Ātiawa o Te Waka-a-Māui iwi physically and emotionally with their tūpuna. The cultural identity of Te Ātiawa o Te Waka-a-Māui is intertwined with this awa and with the maintenance of associated customs and traditions paramount to Te Ātiawa o Te Waka-a-Māui wellbeing.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

WAIMEA, WAIROA AND WAI-ITI RIVERS AND THEIR TRIBUTARIES

The Waimeha River is sacred to Te Ātiawa o Te Waka-a-Māui. Traditionally, the Waimeha River provided a wealth of resources to sustain Te Ātiawa o Te Waka-a-Māui tūpuna. The name Waimeaha was originally "Waimeha", which means brackish or insipid water. This name relates to the nature of the river as it passes swamp and mudflats on its way to sea.

Te Ātiawa o Te Waka-a-Māui association with the Waimeha River includes the entire catchment, from the waters flowing from the mountains, Kahukura (Gordon Range, Eastern slopes of the Kahukura (Richmond) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimeha provided Te Ātiawa o Te Waka-a-Māui with kumara, dried snapper and argillite tools, as well as other valuable taonga for trading for pounamu.

The harakeke (flax) wetlands on the fringe of the Waimeha estuary extended up the Valley towards Brightwater. This extensive area contained pockets of wooded areas, with kahikatea and pukatea in the wetter sites and totara, matai and rimu on drier sites. The Waimeha River mouth provided Te Ātiawa o Te Waka-a-Māui with a plentiful supply of harakeke, of which there were four varieties. The fine long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords; an intermediate type for kete; and a finer short-fibre variety for more delicate work, such

as kākahu (cloaks) and tāniko (borders and other decorative work). Waimeha supplied Te Ātiawa o Te Waka-a-Māui with raw products, including rongoā and weaving materials. The two main industries associated with Waimeha, pakohe and fishing, utilised large quantities of flax.

The harekeke wetland areas and associated lowland forests provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested including kōkopu, paraki (smelt), īnanga, piharau (lamprey), tuna and kōaro.

Waimeha was also an important eel harvesting site for Te Ātiawa o Te Waka-a-Māui. Gathering and processing tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Mātauranga associated with the collection of resources from ngā awa is central to the lives of Te Ātiawa o Te Waka-a-Māui. The Waimeha River is immersed in Te Ātiawa o Te Waka-a-Māui history and there are numerous wāhi tapu associated with this abundant food basket, linking present day iwi physically and emotionally with our tūpuna. Waimeha is intertwined with the cultural identity of Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

MOTUEKA RIVER AND ITS TRIBUTARIES

Ko Motueka te awa, Ko Te Ātiawa o Te Waka-a-Māui te Iwi

For Te Ātiawa o Te Waka-a-Māui the Motueka River is an Awa Tupuna. Te Ātiawa o Te Waka-a-Māui ancestral ties bind us to one another and to our ancestor - the Motueka River. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history within the Motueka River and its tributaries. Te Ātiawa o Te Waka-a-Māui has kaitiaki responsibilities for the Motueka River and its tributaries.

The Motueka River is part of a complex framework connecting all levels of our identity as an iwi. Our landscape defines us and our customary use of traditional resources is the context in which we most often engage with the natural world, thus providing for the transmission of intergenerational knowledge and the maintenance of identity. Our tikanga is the manifestation of our responsibilities and interests, including access and use, water quality, regulation of prohibited behaviours and maintenance of activities, sacred sites, ceremonies and rituals. The Motueka River is a central element to our hospitality, and is linked to all of the customary foods of the land and sea.

The health of the Motueka River is integral to our health and cultural identity. The health and the mauri of the River, as well as Tasman Bay, derives from the need for flowing water from the head of the River and its tributaries to the point where it meets the sea.

The Motueka River is of immense significance to Te Ātiawa o Te Waka-a-Māui iwi. Te Ātiawa o Te Waka-a-Māui tūpuna had an intimate knowledge of navigation, river routes, and landing places, and the locations of food and other resources on and around the Motueka River. The relationship Te Ātiawa o Te Waka-a-Māui has with the Motueka taonga is central to Te Ātiawa o Te Waka-a-Māui identity and our cultural and spiritual wellbeing.

The first heke into the Motueka area was led by Te Manu Toheroa and Horoatua of the Puketapu hapū (Ngātiawa). From the Moutere, the taua went to Motueka. Te Manu Toheroa saw the wood then called Te Matu Ka tuku-tukua ki te hokowhitu o Ngati

Kamako. Te Manu Toheroa and Horoatua were the Rangatira of that hapū. Manukino of Ngātirahiri got a waka called Tuhere at Motueka.

The heke moved on to Riuwaka and settled along the coast between Riuwaka and the Motueka River mouth, and a Pā named Hui Te Rangiora was established. Horoatua claimed formal possession of the district and had a particular interest in the south bank of the Motueka River. Two subsequent heke included Merenako and her brother Te Karara, and also Wi Parana, Rawiri Putaputa, Rangiauru and their families, all of Puketapu descent.

The significance of the Motueka River to Te Ātiawa o Te Waka-a-Māui is illustrated in the carvings in the main whare at Te Awhina Marae in Motueka. The river is also recognised in the pepehā of Motueka whānau, "Ko Motueka te awa, Ko Te Ātiawa o Te Waka-a-Māui te Iwi ..."

Wāhi tapu sites found in the Motueka River catchment include the area from the Motueka Wharf to Thorpe Street, which was once an extensive garden where the raised sand dunes provided natural shelter for the crops. Just south of the Motueka River mouth was Raumanuka, a kāinga, which was permanently inhabited. Traditionally, Raumanuka was the host marae for group gatherings and water was sourced from the river.

Further south along the Motueka River was Kōkiri, a seasonal kāinga from which Te Ātiawa o Te Waka-a-Māui tūpuna harvested coastal and wetland resources. From Staples Street north to the mouth of the Motueka River was an area Te Ātiawa o Te Waka-a-Māui tūpuna used to gather pingao for weaving. Established gardens were also associated with blocks on nearby higher ground.

There were numerous Pā sites and kāinga associated with the Motueka River catchment. One Pā named Pounamu was located at Staple St on the southern side of the awa. Whakapaetuara Pā was situated on the north bank of the Motueka River. "Whakapaetuara" superseded the old Pā "Hui Te Rangiora", which was situated at the mouth of the Riuwaka River.

The Motueka River is central to the lives of Te Ātiawa o Te Waka-a-Māui and carries the lifeblood of the Motueka whenua. The wai flowing through the Motueka River is the lifeblood of Papatūānuku and the tears of Ranginui; the spiritual link between the past and present. The wai of the Motueka River is a taonga provided by ngā tūpuna. The Motueka River is central to Te Ātiawa o Te Waka-a-Māui whakapapa and the connectedness and interdependence of Te Ātiawa o Te Waka-a-Māui to all things animate and inanimate derives from this special taonga.

Te Ātiawa o Te Waka-a-Māui believes that the Motueka River is the source of life which sustains the physical and spiritual wellbeing of our ancestral lands in Motueka. The awa supports the lifeforms which are an integral part of the identity of Te Ātiawa o Te Waka-a-Māui, and can therefore not be separated from them. The Motueka River is revered by Te Ātiawa o Te Waka-a-Māui and has a mauri, wairua, tapu and mana unique to it. The relationship of Te Ātiawa o Te Waka-a-Māui to the Motueka River relates to the entire catchment. The health of the Motueka River reflects the health of Te Ātiawa o Te Waka-a-Māui people who live in the rohe.

The Motueka waterway was very important in the transportation of pounamu from inland areas down to settlements on the coast, from where it was traded, and thus there were numerous tauranga waka (landing places) along it. The waterway was an integral part of a network of trails which were used in order to ensure the safest journey, and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails is 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 waterway.

The Motueka River and the swamps and wooded areas associated with the river support a huge food basket. When the river floods it replenishes and fertilises the catchment.

Traditionally, the Motueka River and its tributaries were full of tuna, kōkopu and īnanga. Tuna formed an important part of the customary diet. Pokororo was an important tribal area where tūpuna harvested eels, and was also a significant birding site. The gathering and processing of tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

The Motueka headwaters are linked to the legend of Ngahue and Poutini. This pūrākau is significant as it illustrates that from the very earliest times, tribes from all over the country knew of the precious resources to be found in Te Tau Ihu. Ngahue and his taniwha Poutini were the guardians of pounamu (greenstone). A dispute between Ngahue and his adversary Hine-tu-ahoanga entangled their taniwha; Poutini was driven out of Hawaiki by Whatipu (Hine-tu-ahoanga's taniwha) and pursued to different places around Aotearoa. One place Poutini found temporary refuge was at the eastern headwaters of the Motueka River.

Grey/black argillite, known to Māori as pakohe, is unique to Te Tau Ihu and was found in the Motueka River valley. It was a highly valued taonga, a mineral of great hardness and strength, which could be manufactured into all manner of tools and weapons, such as adzes. The tools fashioned from this taonga were used to collect and prepare kai and other natural materials gathered from the land and sea. Argillite was also a valued item for trade. In the upper Motueka River valley, clusters of argillite working areas and source sites indicate the importance of this stone to tūpuna. Buried boulders, hammer stones and adzes found in the river valley illustrate the traditional stone working techniques.

The Motueka River discharges into Tasman Bay, a productive and shallow coastal body of high cultural, economic and ecological significance. The important west flank tributaries include the Riuwaka, L. Sydney, Brooklyn, Shaggery, Rocky, Pokororo, Graham and Pearse, and the important east flank tributaries are the Waiwhero, Orinoco and Dove. The major headwater tributaries are the Baton, Wangapeka, including the Dart and Sherry, the Tadmor, the Motupiko, the Upper Motueka and the Stanley Brook. All these tributaries have major significance to Te Ātiawa o Te Waka-a-Māui as we have tikanga and kawa which involve tapu and noa within these tributaries. These tributaries also have cultural values for Te Ātiawa o Te Waka-a-Māui.

Mātauranga Māori is intertwined with the Motueka River and the many resources associated with its waters. Mātauranga associated with the collection of resources from the Motueka River is central to the cultural identity of Te Ātiawa o Te Waka-a-Māui and is essential for maintaining the unbroken customary practices, including the tikanga and kawa associated with gathering and utilising the resources of the awa.

Te Ātiawa o Te Waka-a-Māui has a relationship with the Motueka River as kaitiaki. This is a continuous responsibility passed down from Te Ātiawa o Te Waka-a-Māui tūpuna to take particular care of this awa, the natural resources found there and its tangible and intangible taonga. It is a traditional obligation of the hapū and whānau associated with this area to look after and protect the physical and spiritual wellbeing of all treasured resources, places and sites of significance upon, inside, under and above Motueka.

Central to the spiritual values of the Motueka River is the maintenance of customary practices and the sustainable use of the natural resources. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems.

The Motueka River is pivotal to Te Ātiawa o Te Waka-a-Māui rohe. This awa is central to our identity. As kaitiaki, Te Ātiawa o Te Waka-a-Māui monitor all aspects of the river,

including the gravel extractions, to ensure the mauri of the awa is protected and enhanced.

Te Ātiawa o Te Waka-a-Māui 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 Motueka, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today. Te Ātiawa o Te Waka-a-Māui strongly associate to the Motueka River and it is often referred to in whaikōrero by kaumātua and other iwi members.

This awa is highly significant to Te Ātiawa o Te Waka-a-Māui iwi, hapū and whānau. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa associations and history, and we have tikanga and kawa which involve tapu and noa here. Te Ātiawa o Te Waka-a-Māui mana, take tūpuna and our intense relationship with the Motueka River incorporates our cultural values.

Te Ātiawa o Te Waka-a-Māui exercises kaitiakitanga with the strongest customary authority over the Motueka River, delta and catchment. Kaitiakitanga is both a right and a responsibility associated with lands and environmental resources, as well as material treasures within the Motueka River.

Te Ātiawa o Te Waka-a-Māui, as kaitiaki of Motueka te Awa, is concerned with protecting the mauri of the awa. Te Ātiawa o Te Waka-a-Māui must ensure that the mauri of the awa is safe and that removal of any taonga must be under Te Ātiawa o Te Waka-a-Māui tikanga and kawa. The lifeforce and the resources of the awa are the responsibilities of Te Ātiawa o Te Waka-a-Māui.

TĀKAKA RIVER AND ITS TRIBUTARIES

Tākaka te awa is sacred and highly significant to Te Ātiawa o Te Waka-a-Māui. The relationship Te Ātiawa o Te Waka-a-Māui has with the Tākaka River relates to the protection and use of numerous resources associated with this taonga, and encompasses both the spiritual and physical realms. The spiritual realm is reflected in the legend of Huriawa.

Huriawa is a tupuna and kaitiaki taniwha (guardian) who works her way through the lands of Mōhua. Mōhua is the domain of Hine Tu Ahoanga (the Sandstone Lady). There are large areas all over the region showing the handiwork of Hine Tu Ahoanga, including rock formations, tunnels and caves. These were all places that acted as shelter for both the living and those who had passed on. Huriawa lives and travels in the waters that flow through the domains of this Lady of the Stone. Through whakapapa, she has connections between Mōhua, the northern areas of the North Island and Te Wai Pounamu. Huriawa is also the kaitiaki of the sacred carved prow piece of the waka "Uruao" that was ceremoniously invested in the mouth of the Waitapu River; the river that was once called Ngā Waitapu o Uruao (the sacred waters of the Uruao).

Huriawa travels across Te Tau Ihu clearing the waterways from the effects of storms. She tosses fallen trees and tangled vegetation out of the rivers to free the flow, and with the help of her children she guards the top of the waka (canoe). When the rains come, Huriawa dives deep beneath the land and sea. It is she who churns up the waters when fresh water is found rising through the sea far from shore.

The waters in the Tākaka River catchment where Huriawa resides are sacred. These waters are used for ceremonies, offerings, blessings and for healing purposes. For generations, Te Ātiawa o Te Waka-a-Māui have talked about the significance of the area as a mahinga kai, and of the abundance and variety of food to be gathered there. The Tākaka River includes the Cobb, Anatoki and Waingarō tributaries, and each have a special significance to Te Ātiawa o Te Waka-a-Māui.

The wāhi tapu and mahinga kai associated with the Tākaka River links present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The maintenance of the customs and traditions associated with these awa is therefore paramount to the wellbeing of Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

AORERE RIVER AND ITS TRIBUTARIES

Aorere te awa is sacred to Te Ātiawa o Te Waka-a-Māui. Traditionally, Aorere te awa provided a wealth of resources to sustain Te Ātiawa o Te Waka-a-Māui tūpuna. Our tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, and developed tikanga for the proper and sustainable utilisation of resources that also recognised the relationship of the people with the river and their dependence on it. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

The Aorere is a large river, 43 kilometres in length, which drains the Wakamarama and Haupiri ranges, and once provided an important mahinga kai resource for Te Ātiawa o Te Waka-a-Māui. Traditionally, the river was known for its tuna (eel), īnanga (whitebait), and the giant and short-jawed kōkopu. Sadly, however, those resources are almost depleted. Aorere refers to the name of the place at the mouth of the Aorere River and encompasses the hinterland areas along the River. The name derives from (ao), cloud or mist, and (rere), flying or swift moving.

The Aorere River Valley also provided a natural inland Ara (pathway) to Te Tai Poutini. This pathway was an important greenstone trail used by tūpuna in search of this valuable taonga and item of trade. The route followed the Aorere River before meeting the head of the Heaphy River and emerging just north of Karamea on the West Coast.

There are several wāhi tapu on the Aorere River. These sacred wāhi tapu sites are places holding the memories, traditions and victories for Te Ātiawa o Te Waka-a-Māui tūpuna, and are often protected by keeping their location secret.

The wide estuary at the Aorere River mouth provided Te Ātiawa o Te Waka-a-Māui with a wide range of culturally significant shellfish species, including pipi, cockles, scallops and mudwhelks. Te Ātiawa o Te Waka-a-Māui would dig trenches at the side of river and lay flax nets at the bottom of each trench to catch īnanga. To catch tuna, weirs and eel traps (hīnaki) and nets (kupenga) were placed strategically in or at the sides of streams and rivers. Other freshwater treasures included kōkopu and bulley.

Aorere was an important kāinga for Te Ātiawa o Te Waka-a-Māui tūpuna beginning at the mouth of the river and stretching up the valley for at least five kilometres. Bird life was plentiful and birds were often stored in fat for later periods of need.

Aorere Pā was situated at the mouth of the Aorere River, on the tip of the promontory now called Collingwood. Marino, a Te Ātiawa o Te Waka-a-Māui tūpuna, exercised manaakitanga during the gold rushes, providing all who came to the diggings with food and entertainment, although he eventually had to limit his hospitality to Māori miners. As well as providing a base for surveyors and other travellers, Aorere Pā supplied river transport.

The Aorere goldfields were extensive. Auriferous gravels were found in many tributary rivers, streams, valleys and gullies, from the Aorere river mouth at Collingwood to the headwaters and ranges more than sixty kilometres inland. Māori miners were dominant in number, especially at sites where access was difficult. Te Ātiawa o Te Waka-a-Māui tūpuna used river waka to reach inland sites.

Aorere te awa is immersed in Te Ātiawa o Te Waka-a-Māui history. There are numerous wāhi tapu associated with this abundant food basket linking present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The cultural identity of Te Ātiawa o Te Waka-a-Māui is intertwined with this awa and with the maintenance of associated customs and traditions paramount to Te Ātiawa o Te Waka-a-Māui wellbeing.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

TE HOIERE / PELORUS RIVER AND ITS TRIBUTARIES

Te Hoiere (The Pelorus) is an important and significant awa for Te Ātiawa o Te Waka-a-Māui. At the head of the Pelorus River a number of escapees were caught and killed at Titi-rakawa (Pelorus Bridge) by Te Koihua of Te Ātiawa o Te Waka-a-Māui and others. Te Ātiawa o Te Waka-a-Māui has mana and history here.

Since the Raupatu, Te Ātiawa o Te Waka-a-Māui tūpuna have harvested resources from the Pelorus River catchment. Traditionally, the Pelorus was well stocked with tuna which formed a part of the customary diet of Te Ātiawa o Te Waka-a-Māui tūpuna. Tuna are a taonga – a species which has been central to the lives of Te Ātiawa o Te Waka-a-Māui for generations. The places where tūpuna harvested eels were important tribal areas – gathering and processing tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Mahinga harakeke associated with the Pelorus provided raw products including rongoā and weaving materials. The harekeke wetland areas and forests provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested, including kōkopu, paraki (smelt), īnanga, korokoro (lamprey), tuna and kōaro. Although freshwater fish and tuna have been severely depleted, they are still an important resource for Te Ātiawa o Te Waka-a-Māui today.

For generations, Te Ātiawa o Te Waka-a-Māui have talked about the significance of this area as a battle site and a mahinga kai. The wāhi tapu and mahinga kai associated with Te Hoiere links present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The maintenance of the customs and traditions associated with this awa is therefore paramount to the wellbeing of Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui has maintained customary practices associated with Te Hoiere for many generations. The taonga, wāhi tapu and customary practices associated with this awa were integral to the spiritual and cultural well being of Te Ātiawa o Te Waka-a-Māui iwi. Te Ātiawa o Te Waka-a-Māui have responsibilities to this place and its cultural, spiritual, historical and traditional values.

RIUWAKA RIVER, AND RESURGENCE, AND ITS TRIBUTARIES

The Riuwaka River is a taonga to Te Ātiawa o Te Waka-a-Māui. The name Riuwaka refers to “Riu” meaning basin, and is a reference to the puna or pool where the river emerges from the ground. There are a series of pools below the resurgence and each pool had a specific cultural purpose for the iwi. Te Puna o Riuwaka had special mana or status, because from here springs “wai ora”, or the waters of life. For generations, Te Ātiawa o Te Waka-a-Māui whānau have come to the pools for cleansing and healing, following the footsteps of our tūpuna. The whole area associated with this awa is one of the most sacred sites in Te Tai o Aorere. The Riuwaka River has sustained Te Ātiawa o Te Waka-a-Māui spiritually and has always been regarded with awe.

After heavy rains, water would fall through the marble/karst landscape of Tākaka Hill and pour out from the Riuwaka Resurgence. The roaring sound made by the water was attributed to the roaring of the taniwha associated with the Tākaka Hill and caves

below. Traditionally, the Tākaka Hill was also regarded as a supernatural place and was greatly respected and feared. The coastline stretching from Puketawai northwards was believed to be home of the Patu-paiarehe, or fairy folk and kehua (ghosts). Te Ātiawa o Te Waka-a-Māui particularly feared the limestone rocks and bluffs at Puketawai as some had the appearance of skulls.

Oral traditions identify the Riuwaka River mouth as the resting place of Hui Te Rangiora, an explorer who travelled to the shores of New Zealand before the waves of Polynesian migration. It is recounted that Hui Te Rangiora stopped to repair his waka and heal himself with the sacred waters of the Riuwaka River. This tradition is depicted in the carving at the top of the meeting house at Te Awhina Marae. The whare tupuna called Turangapeke has a tekoteko of Hui Te Rangiora looking out for land. At the entrance to the source of the Riuwaka, a carved waharoa represents Te Ātiawa o Te Waka-a-Māui on the left, Ngāti Rārua on the right and Hui Te Rangiora at its apex.

The Riuwaka River cannot be separated from the Te Ātiawa o Te Waka-a-Māui Pā site, Puketawai, a low hill located at the mouth of the Riuwaka River within Tapu Bay, as both are intertwined. Puketawai, also known as Pā Hill or Pā Point, is culturally significant. A former harbour, pā site and kāinga, it is a wāhi tapu associated with the Riuwaka River. Tamati Parana, a revered tohunga, lived at the northern end of Tapu Bay at a site close to the tapu Riuwaka River. As a tohunga, he placed his tūāhu (altar) near to the Riuwaka River in order to be close to the source of his medicine: the white healing stones within its waters. These stones also continue to be of great cultural significance to Te Ātiawa o Te Waka-a-Māui for healing purposes.

In the early 1800s, the main concentration of Te Ātiawa o Te Waka-a-Māui settlement was located around the Riuwaka River, with two kāinga situated below the main Pā at Puketawai. On the south side of Puketawai was a lagoon fed by the Riuwaka River catchment where a number of waka of different sizes could land.

Merenako, a Te Ātiawa o Te Waka-a-Māui kuia, explored the Riuwaka Valley in early 1830s. She began her journey at Puketawai and followed the hillside up the Riuwaka valley up to the area now named Dehra Doon. The Riuwaka swamp extended over a large part of the valley and this made her journey difficult and her knees tired. Riuwaka was originally called Turi Auraki because of this event.

Traditionally, the Riuwaka River catchment was an abundant food basket with diverse ecosystems and species associated with those habitats. The estuary area, where the Riuwaka River flows into the sea, was rich in pipi, tuangi (cockles), tio (oyster), titiko (mud snails) and other shellfish. Pātiki (flounder), kanae (mullet) and kawhai were plentiful, but tāmure (snapper) dominate the middens in the area.

The lowland forest along the River's edge consisted of many species that provided building materials and rongoā for the tūpuna living there. Matai, totara and rimu were used for building and carving. Karaka seeds were soaked and steamed in an umu to remove toxins before being dried and ground to make flour for cakes. Tawa berries could be eaten and titoki was highly valued for its oil. Cabbage trees provided a source of sugar. Te Ātiawa o Te Waka-a-Māui had hectares of gardens in the Riuwaka. The main crop was probably kumara, but gourd, taro and yam were also grown.

The Riuwaka River catchment is steeped in history, and the wāhi tapu and taonga associated with this sacred awa are numerous. Wāhi tapu and taonga link present day whānau with our tūpuna. The cultural identity and spiritual wellbeing of Te Ātiawa o Te Waka-a-Māui is intertwined with this awa and the associated resources.

The kaitiaki role Te Ātiawa o Te Waka-a-Māui has over the Riuwaka is a continuous responsibility passed down from our tūpuna to take particular care of this awa, the natural resources found there, and its tangible and intangible taonga. It is an obligation on hapū and whānau associated with the land to look after and protect the physical and spiritual wellbeing of all treasured resources, places and sites of significance upon, inside, under and above Riuwaka.

Although sourced in spiritual values, the kaitiaki role of Te Ātiawa o Te Waka-a-Māui over the Riuwaka is a practical solution for the regulation and control of human activities regarding this taonga. Central to this kaitiaki role is the maintenance of customary practices and the sustainable use of these natural resources. This role is an all-encompassing one providing for the protection of biodiversity, the utilisation of resources, while also maintaining these resources for present and future generations, and requiring the restoration and enhancement of its damaged ecosystems. All of the indigenous plants and animals at Riuwaka are culturally significant to Te Ātiawa o Te Waka-a-Māui.

The relationship Te Ātiawa o Te Waka-a-Māui has with the Riuwaka taonga is central to our identity and to our cultural and spiritual wellbeing. This relationship is essential in maintaining Te Ātiawa o Te Waka-a-Māui customs and traditions associated with this taonga.

The Riuwaka awa and Resurgence is immersed in Ātiawa history. There are numerous wāhi tapu associated with this abundant food basket linking present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The cultural identity of Te Ātiawa o Te Waka-a-Māui is intertwined with this awa and with the maintenance of associated customs and traditions paramount to Te Ātiawa o Te Waka-a-Māui wellbeing.

As tangata whenua of Riuwaka te awa and the Resurgence these areas are highly significant to Te Ātiawa o Te Waka-a-Māui iwi, hapū and whānau. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa associations and history, and we have tikanga and kawa which involve tapu and noa in this area. Te Ātiawa o Te Waka-a-Māui mana, take tūpuna and our intense relationship with Riuwaka te awa incorporates our cultural values.

Te Ātiawa o Te Waka-a-Māui as kaitiaki have strong customary interests in the Riuwaka River and monitor all the resources - material, human and spiritual. These are all are part of Te Ātiawa o Te Waka-a-Māui kaitiakitanga, and through these processes innumerable relationships between the sacred and profane, between the past and present, and between groups are protected. Te Ātiawa o Te Waka-a-Māui have inherent responsibilities associated with the Riuwaka, including both environmental resources as well as material treasures.

WAIKAWA STREAM AND ITS TRIBUTARIES

Waikawa te awa was a tauranga waka site and kaimoana gathering site for Te Ātiawa o Te Waka-a-Māui before the iwi was relocated from Waitohi to Waikawa. Waikawa te awa and the mahinga kai which it provided fell under the mana of Te Ātiawa o Te Waka-a-Māui as a result of the raupatu.

Waikawa Stream has traditional, cultural, historical and spiritual significance to Te Ātiawa o Te Waka-a-Māui. The resources of the river once supported the Waikawa pā.

Fishing in freshwater environments was a significant part of Te Ātiawa o Te Waka-a-Māui culture and a major source of kai (food). Waikawa te awa contained an abundance of eels (tuna), smelt, freshwater crayfish (koura) and whitebait (īnanga). Te Ātiawa o Te Waka-a-Māui would dig trenches at the side of awa and lay flax nets at the bottom of each trench to catch īnanga. The mouth of the Waikawa Stream supplied the iwi with freshwater mussels, koru and tuna, including kōkupu and bulley.

Tuna was plentiful in Waikawa te awa and Te Ātiawa o Te Waka-a-Māui used a night time spearing technique where the black part of the tree fern was used as the spear. The Stream was also used for dyeing flax for weaving, and the fresh water mussel shells were utilised as implements for the weavers. Flax was plentiful along the Stream which also was used as a wānanga for weaving and for eel weirs.

Piharau (lamprey), which Te Ātiawa o Te Waka-a-Māui considers to be a delicacy, swarm upstream. Lamprey live on whitebait and proceed up the river until they find their passage barred by rocks, and to these rocks they cling with their sucker-like mouths and are easily caught.

Waikawa te awa, the estuary and associated coastline were significant mahinga kai, with kai moana, particularly shellfish, taken at the mouth. Te Ātiawa o Te Waka-a-Māui 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 Waikawa te awa, the relationship of people with Waikawa te awa and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

WAITOHI RIVER AND ITS TRIBUTARIES

Waitohi te awa is historically, culturally, spiritually and traditionally significant to Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui believe that Waitohi te awa carries its own mauri guarded by separate spiritual kaitiaki and iwi kaitiaki, and has its own status or mana.

Waitohi Stream has spiritual significance to Te Ātiawa o Te Waka-a-Māui as demonstrated by the tohi rite that was performed over our warriors before and after battle. This process involved dipping the branch of a karamū shrub in the water. The branch was used to strike each warrior on the right shoulder and then the tohunga would call on Tūmatauenga through karakia to protect each warrior in the battle ahead. Traditionally toitoi bushes lined the stream representing those who had been lost in battle, and they became the kaitiaki of the awa. The last time this tohi rite was performed was for the 28th Māori Battalion troops before they departed the shores of Aotearoa to fight in the Second World War.

For Te Ātiawa o Te Waka-a-Māui, histories such as this reinforce tribal identity and solidarity, continuity between generations, and document the events which shaped Te Ātiawa o Te Waka-a-Māui as an iwi.

There are a number of Te Ātiawa o Te Waka-a-Māui wāhi tapu along Waitohi te awa and the estuary. These sacred wāhi tapu sites are places holding the memories, traditions and victories of Te Ātiawa o Te Waka-a-Māui tūpuna, and are frequently protected by keeping their location secret. Waitohi te awa and the estuary was a significant mahinga kai, particularly for tuna, koura and various species of shellfish.

Te Ātiawa o Te Waka-a-Māui 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 Waitohi, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today. Te Ātiawa o Te Waka-a-Māui strongly associate to the Waitohi, and it is often referred to in whaikōrero by kaumātua and other iwi members.

PATURAU RIVER AND ITS TRIBUTARIES

Paturau te awa is sacred and highly significant to Te Ātiawa o Te Waka-a-Māui. The mouth of the Paturau was a tauranga waka from which sea voyages were launched to and from a variety of locations in and around Te Tau Ihu. There was also a large settlement at the mouth of the Paturau River.

Te Ātiawa o Te Waka-a-Māui had an intimate knowledge of the awa, including navigable river routes, landing places and the locations of food and other resources on and around the Paturau. The River was an integral part of a network of trails which were used in order to ensure the safest journey, and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by Te Ātiawa o Te Waka-a-Māui and is regarded as a

taonga. The traditional mobile lifestyle of our people led to their dependence on the resources of the River. Traditionally, the Paturau River provided kai and other materials to sustain Te Ātiawa o Te Waka-a-Māui.

The name Paturau can be translated as “the place to lie in a long heap”, or “where a mat of leaves was made.”

Although there is little archaeological information on the kāinga and pā at Paturau, oral traditions tell of numerous habitation sites and areas of significant resource use. Also associated with these settlements were cultivation areas, mahinga kai and urupā.

The wāhi tapu and mahinga kai associated with the Paturau River link present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The maintenance of the customs and traditions associated with this awa is therefore paramount to the wellbeing of Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

ANATORI RIVER AND ITS TRIBUTARIES

Anatori te awa and the associated coastline was a significant mahinga kai for Te Ātiawa o Te Waka-a-Māui. Kai moana, particularly pāua, was gathered at the mouth of the river. Our tūpuna had considerable knowledge of whakapapa, traditional trails, tauranga waka, places for gathering kai and other taonga, and ways in which to use the resources of the River. They also developed tikanga for the proper and sustainable utilisation of resources, and that recognised the relationship of our people with the River and their dependence on it. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

There are a number of Te Ātiawa o Te Waka-a-Māui urupā and wāhi tapu along the River and associated coastline. Urupā are the resting places of Te Ātiawa o Te Waka-a-Māui tūpuna and, as such, are a focal point for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions and victories of Te Ātiawa o Te Waka-a-Māui tūpuna, and are frequently protected by keeping the location of these sites secret.

The Anatori River mouth was a locality where Te Ātiawa o Te Waka-a-Māui tūpuna lived, camped and harvested resources on the Te Tai Tapu coast. During the times of extensive alluvial gold mining in the 1860s, Māori owners issued licences to mine in the River. The Anatori was an important base for harvesting resources, such as birds and plant materials from the river mouth, estuary areas and associated lowland forests.

The Anatori River rises as two streams (north and south branch) in the Wakamarama Range, running northwest then north. Traditionally, the Anatori River was well stocked with fish and water birds, and these formed parts of the customary diet of Te Ātiawa o Te Waka-a-Māui tūpuna.

The Anatori River is immersed in Te Ātiawa o Te Waka-a-Māui history. There are numerous wāhi tapu associated with this abundant food basket linking present day Te Ātiawa o Te Waka-a-Māui iwi physically and emotionally with their tūpuna. The cultural identity of Te Ātiawa o Te Waka-a-Māui is intertwined with this awa and with the maintenance of associated customs and traditions paramount to Te Ātiawa o Te Waka-a-Māui wellbeing.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

TUAMARINA RIVER AND ITS TRIBUTARIES

Tuamarino te awa begins at the head of the Waitohi valley and winds itself through the valley. For the greater part of the length of Para Swamp, the Tuamarino River traverses it in a channel with banks only two to three feet high and slowly winds itself into the Wairau River.

The correct name is Tuamarino, tua meaning beyond, and marino meaning clear or open, or smooth, referring to the early explorers view of the plains from the hills. The Koromiko Stream, named after the veronica flowering plant, and the Para Swamp which has various meanings, including frostfish (pāra); fragments; dust, remains; a tuber; a large edible fern-root; a kind of cordyline (ti-para); to make a clearing in the bush, are important connections into the Tuamarino River.

For Te Ātiawa o Te Waka-a-Māui, Tuamarino te awa is highly significant to the iwi and in particular to the Waitohi, Ngākuta and Waikawa Pā, as Tuamarino supplied these Pā sites with many valuable resources.

This outstanding natural wetland and awa is home to spawning trout, fresh water flounder, adult whitebait and a range of vulnerable flora species. The bird species include grey teal, pūkeko, mallard, grey duck, shoveller and Australasian bittern.

Tuamarino, Koromiko and the Para Swamp were good gathering grounds for the particular type of flax necessary for weaving. Te Ātiawa o Te Waka-a-Māui whānau would travel down to Waikawa from Taranaki and gather harakeke to take home because of its excellent quality.

Eels were often collected from the area using the common technique of spearing. Tines of hardwood or the hard black part of the tree fern would be used as spears. Eels were speared all year round usually at night. Both the Turamarino and Koromiko were favoured Te Ātiawa o Te Waka-a-Māui sites for tuna. Fresh water mussels were another important food sources for the Pā.

Te Ātiawa o Te Waka-a-Māui tūpuna had considerable knowledge of the whakapapa, traditional trails and places for gathering kai and other taonga. They also developed tikanga based on the relationship between the people and the resources of this area to ensure the sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

MOUTERE RIVER AND ITS TRIBUTARIES

Moutere te awa is an important and significant awa for Te Ātiawa o Te Waka-a-Māui. At the mouth of the Moutere River is the tidal Moutere Inlet, once a forest, which is highly significant to Te Ātiawa o Te Waka-a-Māui.

Traditionally, Moutere te awa and inlet provided a wealth of resources to sustain Te Ātiawa o Te Waka-a-Māui tūpuna. Moutere te awa and the Inlet had many important fish and abundant shellfish such as oysters, cockles, pāua, mussels and waders or shorebirds and black phase oystercatchers.

Te Ātiawa o Te Waka-a-Māui has maintained customary practices associated with the Moutere River for many generations. The taonga, wāhi tapu and customary practices associated with this awa were integral to the spiritual and cultural wellbeing of Te Ātiawa o Te Waka-a-Māui iwi.

TURIMAWIWI RIVER AND ITS TRIBUTARIES

The Turimawivi River and the associated coastline was a significant mahinga kai for Te Ātiawa o Te Waka-a-Māui. Kai moana, particularly pāua, was collected at the mouth of the awa.

Te Ātiawa o Te Waka-a-Māui tūpuna had considerable knowledge of the whakapapa, traditional trails, places for gathering kai and other taonga. They also developed tikanga based on the relationship between the people and the resources of this area to ensure the sustainable utilisation of resources. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today.

There are a number of Te Ātiawa o Te Waka-a-Māui urupā and wāhi tapu along the river and associated coastline. Urupā are the resting places of Te Ātiawa o Te Waka-a-Māui tūpuna and, as such, are the focus for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions and victories of Te Ātiawa o Te Waka-a-Māui tūpuna, and are frequently protected by keeping the location of these sites secret.

Generations of Te Ātiawa o Te Waka-a-Māui have lived, camped and harvested resources at the Turimawivi River mouth and on the Te Tai Tapu coast. Te Ātiawa o Te Waka-a-Māui Pariwhakaoho whānau maintained extensive cultivations along the coast at Turimawivi and Taumaro.

The wāhi tapu and mahinga kai associated with the Turimawivi River links present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The maintenance of the customs and traditions associated with this awa is therefore paramount to the wellbeing of Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui have continually maintained ahi kaa within this catchment area, and the whenua and wai are integral to Te Ātiawa o Te Waka-a-Māui identity as an iwi. We have tikanga and kawa that involves tapu and noa in this area. The wāhi tapu incorporate our cultural values and take tūpuna. Te Ātiawa o Te Waka-a-Māui have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

TITI ISLAND NATURE RESERVE

Titī Island is located off Port Lambert in the Marlborough Sounds and is of traditional, cultural, spiritual and historical significance to Te Ātiawa o Te Waka-a-Māui and a great taonga for our iwi.

Ngāti Hinetuhi, a hapū of Te Ātiawa o Te Waka-a-Māui who resided in Port Gore, utilised a range of the resources found on Titī Island, although primarily the titī (sooty shearwater/mutton bird). Te Ātiawa o Te Waka-a-Māui tikanga was meticulously followed by Te Ātiawa o Te Waka-a-Māui when harvesting titī. No fires could be lit during the taking of the birds and women were prohibited on the islands. It was said that if these rules (tapu) were broken then the birds would desert the islands for years.

Titī was a customary food for Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui have memories of the harvesting process, which occurred once a year, and of how the birds were cooked and consumed or preserved for use at a later date.

Titī Island is now home to the tuatara that was transferred fourteen years ago from the Brothers Islands (Ngā Whatu Kaipono) by Te Ātiawa o Te Waka-a-Māui as a gift to the Island. Te Ātiawa o Te Waka-a-Māui maintain that the tuatara plays an important cultural role as it is the kaitiaki of knowledge, children, tapu places, and tapu objects. This tradition is at once ancient, modern, and reciprocal. Tuatara is kaitiaki of the tangata whenua, while the tangata whenua are kaitiaki of tuatara. The ongoing conservation of the species on Titī Island is of the utmost importance to Te Ātiawa o Te Waka-a-Māui to ensure the survival of the species that was once unique to Ngā Whatu Kaipono.

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 Te Ātiawa o Te Waka-a-Māui with Titī Island, the titī and the tuatara. The mauri of Titī Island represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life.

Te Ātiawa o Te Waka-a-Māui and Ngāti Hinetuhi have an extremely close association with Titi Island. Our role as kaitiaki of this area is extremely important to the tribe as a whole. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here and we have tikanga which involves tapu and noa in this place.

Te Ātiawa o Te Waka-a-Māui has considerable knowledge of this area. Over time we have developed appropriate tikanga to ensure the sustainable utilisation of Titi Island's wealth, including for gathering kai and the other various resources of the motu and surrounding moana.

HURA (ON ARAPAOA ISLAND)

Te Hura is immensely significant to Te Ātiawa o Te Waka-a-Māui and a highly treasured taonga. Te Ātiawa o Te Waka-a-Māui tūpuna had considerable knowledge of whakapapa, traditional trails, places for gathering kai and other taonga, and other ways in which to use the resources of Te Hura. For Te Ātiawa o Te Waka-a-Māui, the coastal and marine resources (kaimoana) along Te Hura are regarded as treasures from the sea (Tangaroa).

The Te Ātiawa o Te Waka-a-Māui chief, Hura, occupied this area, and in the 1840s he was buried in the Tamarewa area, hence why the cliffs of Arapaoa Island facing onto Te Moana te Raukawakawa (Cook Strait) are called the 'Hura'.

Te Hura encompasses the whenua along the back of Arapaoa, which curves into Te Moana te Raukawakawa. Most of the coastline in this area is cliff face with only very small pockets that could be used for shelter. Because of the location of Te Hura in Te Moana te Raukawakawa, Te Ātiawa o Te Waka-a-Māui established strategic sentinel sites along the hilltops and tauranga waka sites on the shorelines, and the many caverns had various usages. The coastal area was visited and occupied by many other iwi who through conflict and alliance have merged in the whakapapa (genealogy) of the area. However, Te Ātiawa o Te Waka-a-Māui has maintained mana, whakapapa and history in this area.

Te Hura is an integral part of a network of trails on Arapaoa which were used in order to ensure the safest journey, and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of Te Ātiawa o Te Waka-a-Māui led to their dependence on the resources of Te Hura.

There are a number urupā and wāhi tapu in Te Hura and many remain known only to Te Ātiawa o Te Waka-a-Māui whānau of the area. Urupā are the resting places of Te Ātiawa o Te Waka-a-Māui tūpuna and, as such, are the focus for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions and victories of Te Ātiawa o Te Waka-a-Māui tūpuna. They are frequently protected by secret locations.

The mauri of Te Hura 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 are related. Mauri is a critical element of the spiritual relationship of Te Ātiawa o Te Waka-a-Māui with Te Hura.

Often when Te Ātiawa o Te Waka-a-Māui waka crossed the Strait from the North Island, the crews had to wait for the seas to calm before they could round Cape Koamaru. While they were waiting they would go to Te Hura and haul their waka ashore. To protect them from the crashing seas they stood them on end and sheltered them, always between the same special rocks.

According to Te Ātiawa o Te Waka-a-Māui, strangers crossing from the North Island to Cape Koamaru had to be blindfolded so that they would not see the Brothers Islets (Ngā Whatu Kaipono) or 'pupils of the eye'. On arrival by Tawhaimoa, the blindfolded

stranger was led to a cave and the chief or leader of the party gave a 'karakia' or incantation to remove the 'tapu' so that calamity would not overtake the stranger. The blindfold was then removed.

At the top of the hill there was a look-out point where messages could be sent across the Straits by lighting a fire. There is a clear view of Te Moana te Raukawakawa from this point. Beacon fires were lit at strategic points along the coast to carry prearranged messages between settlements both in Te Tau Ihu and across Te Moana te Raukawakawa.

Another place of significance is Kipiora. Waka crews often left their waka at Kipiora - essentially it was a waka landing place. The men dragged their canoes ashore and then followed a track over the hill into East Bay. Further down the coastline there was another settlement called Tungongo.

The whole of the eastern side of Arapaoa Island was omitted from the map attached to the 9 February 1856 Deed of Sale, as was southwards of the narrow spit which makes up the southern headland of Kura te Au.

Te Hura is of traditional and cultural significance to Te Ātiawa o Te Waka-a-Māui, and is also known for the small yellow coloured potato that grows like watercress in a stream at the site. This is the only site that these potatoes have been located in the area. The potato plant was introduced by Te Ātiawa o Te Waka-a-Māui who settled in the area in the 1820s. Occupation of the whenua over generations by Te Ātiawa o Te Waka-a-Māui has instilled connections and expressions of value into the whenua, space and resources. These traditional relationships have developed over generations of close interaction by Te Ātiawa o Te Waka-a-Māui with the environment of Te Hura and remain an important part of Te Ātiawa o Te Waka-a-Māui culture.

A range of indigenous and native plants and animals have been identified as being of cultural significance to Te Ātiawa o Te Waka-a-Māui. For Te Ātiawa o Te Waka-a-Māui, in the environmental area, the contemporary Māori world-view is strongly based on traditional cultural beliefs, knowledge, concepts and values. These traditional concepts and values, derived from traditional Māori knowledge (mātauranga Māori), remain important to Te Ātiawa o Te Waka-a-Māui today.

Te Ātiawa o Te Waka-a-Māui has extensive knowledge of various places along Te Hura and this knowledge is important to our iwi today. As tangata whenua in the area, Te Ātiawa o Te Waka-a-Māui maintain the whenua, moana and various motu within Te Hura. Each of the various islands have major significance to Te Ātiawa o Te Waka-a-Māui and the use of the resources on ngā motu and moana incorporate our cultural values of take ahi ka.

Te Ātiawa o Te Waka-a-Māui has tikanga and kawa which involves tapu and noa within Te Hura, ngā motu and moana. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

STATEMENT OF VALUES FOR THE COASTAL AND MARITIME INSTRUMENT

***Toitu te marae a Tane, Toitu te marae a tangaroa, Toitu te iwi
If the realms of Tane and Tangaroa are sustained, then so too will iwi***

Te Ātiawa o Te Waka-a-Māui o Te Waka-a-Māui, by geographical choice and necessity, are coastal dwellers that have placed high cultural and historical values upon the foreshore, seabed, coastal and maritime waterways. Te Ātiawa o Te Waka-a-Māui consider the coastline our gardens, and the kaimoana the fruits of our gardens. Kaitiakitanga for Te Ātiawa o Te Waka-a-Māui is about preserving what our tūpuna fought for and attained - it is both a right and responsibility acquired by proving an ability to give effect to trusteeship and management. Kaitiakitanga is intertwined with customary authority and exercising protection of the environment.

Te Ātiawa o Te Waka-a-Māui is a seafaring iwi known for our great navigated sea voyages from Te Waka-a-Maui to Wellington, Waikanae, Taranaki and the Chatham Islands. Te Ātiawa o Te Waka-a-Māui view the land and water as an indivisible whole. The land is connected to the water resources which flow in, on and under it, as is the water related to the land that surrounds it, including the foreshore and seabed. Both the lands and waters are in turn connected to the people as the mana whenua, mana moana, mana tangata in this rohe.

Tangaroa, god of the sea, is the tuakana (elder brother) of Tāne Mahuta (god that dwells on the land) in both birth sequence and size. The land comes from the sea and returns back to the sea, whether this is through erosion on the coast or via the wai tapu (rivers) that carry the land and then empty into the sea. The sea and the land cannot be separated, but each has its own healing powers, each has its own food, and each has its own wairua tapu. Each of the gods has his own individual kawa (protocol) that connects with his brothers'. Even where the land and the sea merge, at no point is there a void, the land mass moves under the seawaters where they connect until the continental shelf drops off.

For Te Ātiawa o Te Waka-a-Māui this means that the land eventually gives way to the Tasman Sea, Tasman Bay, Port Gore, Tōtaranui (Queen Charlotte Sound), Tory Channel, Te Moana o Raukawa (Cook Strait) and Te Moananui A Kiwa (the Pacific Ocean), but it does not mean that one is given more importance than the other. As tangata whenua, Te Ātiawa o Te Waka-a-Māui have kaitiaki responsibilities to protect the mauri of both the land and adjoining seas. Te Ātiawa o Te Waka-a-Māui are kaitiaki of the sea, lands, waters and associated resources within our rohe, and are charged to look after them for future generations. The rivers connect the entire landscapes from the mountains to the sea. Forests, streams, lakes and oceans have their own mauri, and their wellbeing is reflected in the productivity and abundance of birds, fish and other life. The waters of the sea and rivers are as much roads and gardens as the roads and gardens on land.

Te Ātiawa o Te Waka-a-Māui hapū relationships with te takutai moana are captured in memories, ingrained in hearts and passed on in practice, stories and waiata to children and grandchildren who will one day be the kaitiaki of the coastal domain. Te Ātiawa o Te Waka-a-Māui view the resources of the sea as gifts from Tangaroa, and have developed complex management systems (tikanga) to prevent over-exploitation.

Te Ātiawa o Te Waka-a-Māui are a coastal iwi and continue to move freely across Te Tau Ihu o Te Waka-a-Maui and other Te Ātiawa o Te Waka-a-Māui takiwā as sailors, captains, fishers, gatherers and whānau. Te Ātiawa o Te Waka-a-Māui successfully made the transition from oceanic to coastal navigation, and mastered the difficult art of traversing the turbulent and unpredictable coastal waters, which along with the foreshore and seabed are of particular importance for the gathering of kaimoana or food from the sea. Stretches of coastline were clearly acknowledged and recognised as belonging to, and being defended by, a particular hapū and, although there has since been widespread urbanisation of Māori, strong cultural connections and ties with the coast remain.

The coastal and marine area is an integral part of our rohe in Te Tau Ihu. Te Ātiawa o Te Waka-a-Māui migrations to Te Waka-a-Maui, when and how they took place, form the basis for present Te Ātiawa o Te Waka-a-Māui membership. When territorial boundaries were determined they were often derived from the waka tāua journey. The actual waka route often formed the basis of coastal boundaries; the naming of features by the canoe passengers gives them claim to those areas; and incidents occurring along the way were interpreted as signs from the gods that certain locations were meant to be avoided or settled. The sites of waka landings are still tapu areas.

Areas of particular cultural significance in the coastal and marine area include Kahurangi, Turimawiri, Whanganui Inlet, Te One Tahua, Pūponga, Pakawau, Parapara, Te Matau, Te Tai Aorere (Tasman Bay), Motueka, Whakatū, Waimea, Tarakaipa Island,

the area around the Brothers Islands, Port Gore, Tōtaranui, Arapaoa Island, White Bluffs and Cook Strait.

Te Ātiawa o Te Waka-a-Māui established many permanent settlements, including pā (fortified settlements), kāinga, fishing stations and nohoanga in many areas on the coastline throughout Te Tau Ihu o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui have strong and unbroken traditional, historical, cultural and spiritual associations with this long coastline and the associated sea areas with rich ecosystems. These associations remain today and are central to the identity and mauri of our iwi.

Te Ātiawa o Te Waka-a-Māui have associations along the West Coast gathering kaimoana, customary harvesting from the forests, the rivers and the coast, and Poharamu Hotu who resided at Kararoa and whanaunga of Wiremu Kingi Te Koihua lived at various West Coast kāinga. On the East Coast, Te Ātiawa o Te Waka-a-Māui often gathered ducks and eels from Kaparatehau, and customary fished these waters ways.

Te Ātiawa o Te Waka-a-Māui also has an important association with the migratory seabird, the tītī. Young tītī were caught by Te Ātiawa o Te Waka-a-Māui as an annual delicacy. When the fledglings are harvested from the burrows the tītī are fat with the oils of the fish eaten and regurgitated by their parents. The parent birds come home every night having eaten pilchards, shrimps, sprats and small squid, and the young birds gobble down their oily dinner and quickly grow very fat. Generations of Te Ātiawa o Te Waka-a-Māui whānau have made the annual pilgrimage to the islands to harvest tītī by reaching down into the bird's underground burrow.

In the old days, tītī were often preserved in poha. Inside the poha is a waterproof bag made of bull kelp. The birds were cooked and then placed in the bag in their own cooked fat (a process known as tahu). Air pockets were squeezed out by hand to create a vacuum seal that kept the food fresh for two to three years. The inner kelp bag was protected by an outer wrapping of harakeke (flax), tied together with the bark of the totara tree.

Mōhua

Te Ātiawa o Te Waka-a-Māui ventured within Kahurangi and travelled along its coastline in search of pounamu. Kahurangi is geologically complex – most of it is sedimentary rock laid down on an ancient sea-bed then faulted, uplifted and scoured by glaciers. Te Ātiawa o Te Waka-a-Māui knew the area well, including the dangers of limestone caves, bluffs and sinkholes. The coastline had Nikau palms and inland from the coast lush Podocarp forest with ferns and vines reaching to the Beech forests. Along the coastline there are many species of birds, including the now endangered rock Wren and the spotted Kiwi. There are twenty different species of carnivorous land snail (Powelliphanta) in Kahurangi, which feed on native worms. The Powelliphanta is taonga of great importance to Te Ātiawa o Te Waka-a-Māui.

After skirmishes with Te Tai Poutini, Te Ātiawa o Te Waka-a-Māui whānau frequently moved along the coastline keeping a watchful eye on the territory and to protect their patch, often staying for a time at the Arahura River mouth settlement for the pounamu, and also at Kararoa before returning back to Mōhua. Te Ātiawa o Te Waka-a-Māui kept vigil along the West Coast waiting for the migration of the sperm whale. Seals, once common along much of the coast, formed a valuable resource.

Large complexes of pā, cultivations and fishing areas were located at river mouths all along the coastal margins although many were seasonal. The river mouth settlements also provided Te Ātiawa o Te Waka-a-Māui with access to inland settlements and mahinga kai areas, including the Nelson Lakes. Another method of travelling down the West Coast was via the Mawhera River, or by the Buller River and the Lakes.

The Paturau, Anatori and Turimawiwi are all volatile rivers which dissect the land and flow into the Tasman Sea. In the past, Te Ātiawa o Te Waka-a-Māui would use boulders

to stop the river mouth eroding into the sea. Kahurangi Point to Paturau was once heavily forested with large Rimu trees, and the coastline supplied Turimawiwi pā with crayfish, whitebait and eels amongst other resources from the land and sea. The Turimawiwi River flows northwest from the Wakamarama Range. The Anaweka River is a small river and its source is on the slopes of Mount White in the Wakamarama Range and weaves out to the Tasman Sea.

Estuaries at Paturau and Whanganui were especially prized sources of kaimoana, including for snapper and flounder. Whanganui Inlet was a particularly significant site. Pūponga is an important shark fishery.

Pākawau was the home of Te Koihua who migrated to Kapiti with Te Heke Niho Puta in the 1820s and killed the Ngāti Kuia high chief Pakauwera at Hikapu in Pelorus Sound¹⁶, and captured another chief Whioi at West Whanganui.¹⁷ Te Koihua remained in control of northwest Nelson while Te Ātiawa o Te Waka-a-Māui battled south into Te Tai Poutini. Te Koihua went to Kapiti to support Te Ātiawa o Te Waka-a-Māui in the battles of Haowhenua in 1834 and Kuititanga in 1839, crossing the waters using his great navigation skills.

Onekaka was a signal point and used to contact Taranaki, Motueka and the Sounds. From Parapara, Kaitangata (a hapū of Te Ātiawa o Te Waka-a-Māui) would launch their waka heading back to Maunga Taranaki. Te Ātiawa o Te Waka-a-Māui were frequent travellers across these waterways maintaining ahi kaa on both isles, they would leave from Tukurua, the Parapara or Aorere and head north navigating by the winds and stars often taking the tītī freshly caught or preserved for the journey.

The Archway Islands, off Wharariki Beach, are home to a seal colony, and the tidal pools serve as a nursery for the seal pups. Farewell Spit is a highly valued resource and taonga for Te Ātiawa o Te Waka-a-Māui and home to many species like the Godwit and the Banded Dotterel which is also a prized taonga for Te Ātiawa o Te Waka-a-Māui.

Farewell Spit is relatively isolated, and is the biggest Godwit habitat. At any one time, over summer, there may be 10,000 Bar-tailed Godwits on the sand flats inside the spit. There are 80 square kilometres of mud or sand flats exposed at low tide and the Godwits share this vast feeding ground with about 90 other species of migratory and local birds, such as large black Swans, Caspian or White Fronted Terns, Knots and Spoonbills. Whilst gathering flax at Farewell Spit, the whānau would look across and smile when the Maunga Taranaki hat was uplifted.

Golden Bay from Farewell Spit, including Pūponga Point, Te Rae, Pākawau, Waikato, Collingwood, Ruataniwha Inlet, Parapara Inlet, Patons Rock, Rangihaeata Head, Tākaka River, Pōhara, Motupipi Estuary, Ligar Bay, Tata Island and Taupo Point are all associated with Te Ātiawa o Te Waka-a-Māui whānau as pā sites, tauranga waka sites and mahinga kai sites, as well as for other resources such as the puponga quartzite which was quarried for knives. Kaitangata also extracted valuable red and black pigments for dyeing at Parapara. This was another taonga that Te Hunahuna and Tangotango often took to Waikanae and Taranaki whānau.

The entire western coastline from Farewell Spit to Separation Point, including Golden Bay, has provided Te Ātiawa o Te Waka-a-Māui whānau with an abundance of birds and fish, argillite for weapons and tools, and fertile soils. The finding of minerals, particularly gold, brought huge excitement and a race to some of the region's most isolated areas.

Sealing and whaling was once a major economic activity for Te Ātiawa o Te Waka-a-Māui. Harvesting of the trees used for ship building was also economically important. As

¹⁶ Minute Book of the Nelson Native Land Court (NMB: No.2), pp309-310.

¹⁷ NMB: No. 2, pp290, 301.

kaitiaki, Te Ātiawa o Te Waka-a-Māui must ensure that all these resources are protected for future generations.

Motueka

Tasman Bay, from Separation Point across to Stephens Island, formed part of the maritime highways of Te Ātiawa o Te Waka-a-Māui. Our ships would leave Mōhua bound for Queen Charlotte Sound navigating across these waters. The 34-foot schooner of Tamati Pirimona Marino, named the Erena, shipped coal from Massacre Bay, pigs and potatoes from Queen Charlotte Sound, and passengers to the North Island.

Separation Point to Marahau suited the mobile lifestyle of Te Ātiawa o Te Waka-a-Māui which was based on seasonal fishing gathering and horticulture. This area had easily accessible bays and estuaries, afforded fresh water and a range of food resources. The lands were comparatively sheltered and contained pockets of sandy flat land suitable for horticulture.

Te Ātiawa o Te Waka-a-Māui had sites right around the coast with the majority of occupation sites located in the sheltered bays. Kumara storage pits were sited on readily accessible well-drained ridges around the living areas. Pā were placed on natural defensive features (cliffs) with a panoramic outlook, such as prominent headlands, particularly where the headlands were accessible only by a narrow and therefore easily defended ridge.

Te Ātiawa o Te Waka-a-Māui had occupation sites from Awaroa to Anapai and also occupied Taupo Point, Mutton Cove, Mosquito Bay, Boundary Bay, Torrent Bay, Te Pukatea Bay, Bark Bay, Awaroa, Tōtaranui, and Whariwharangi, Adele and Fishermans Islands. Te Ātiawa o Te Waka-a-Māui papkāinga at Tōtaranui was on the peninsula adjoining the lagoon at the north end of the bay.

Pā, kāinga and fishing settlements occupied much of the peninsula at Te Matau which is one of the boundary points between the various hapū within Te Ātiawa o Te Waka-a-Māui. Awaroa, the papkāinga of Mere Nako and her whānau, was a favoured fishing ground, and Mere also gathered harakeke for weaving at this site. Along the coastline Te Ātiawa o Te Waka-a-Māui hunted an abundance of bird life, including the kōkako in the forests around Torrent Bay, and pūkeko around the beaches, estuaries and wetlands. A range of wading birds stalk the estuaries for fish and shellfish while offshore gannets shags and terns can be seen diving for food, and the little blue penguins feed at sea during the day and return to their burrows.

The fishing within Tasman Bay was pristine due to the lowland nature of the area and its proximity to the sea. The rivers and streams along the coastline have a diversity of native freshwater fish, such as the short-jawed and giant kōkopu, as well as long-finned eels. The regular influx of nutrients from the sea tides also supports food for a range of coastal birds.

The rocky coastline inhabitants like the periwinkles, tubeworms, neptunes necklace, pink algae, sea urchins, turban shells and seaweed were important kaimoana for the hapū. The fur seals that gathered along the coast on the more remote granite headlands of Separation Point, Tonga Island and Pinnacle Island, provided clothing for Te Ātiawa o Te Waka-a-Māui.

Along the coastline, black beech is the natural cover of the dry ridges and headlands close to the sea, with hard beech further inland where more moisture is available. Kanuka occurs where there have been windfalls or a history of fires. Manuka occurs where repeated burning has degraded the soil. Tree ferns, kiekie and supplejack remain in the gullies and are leading the regeneration process.

Marahau and Sandy Bay are both important mahinga kai for Te Ātiawa o Te Waka-a-Māui whānau. Kaiteriteri formed another extensive occupation, cultivation and fishing station complex. The cliffs contain burial caves with a tauranga waka at the mouth of

the stream running beside the cliff. Tamati Parana and Wi Parana had cultivation sites in the Sandy Bay, Marahau area, but also had tauranga waka sites to access the waterways for kaimoana and other coastal resources.

The Riuwaka River is inseparably connected with Puketawai, a Te Ātiawa o Te Waka-a-Māui pā site, located on a low hill at the mouth of the Riuwaka River within Tapu Bay. Tamati Parana, a revered tohunga, lived at the northern end of Tapu Bay at a site close to the tapu Riuwaka River. As a tohunga, he placed his tūāhu (altar) near to the Riuwaka in order to be close to the source of his medicine: the white healing stones within its waters. These stones continue to be of great cultural significance to Te Ātiawa o Te Waka-a-Māui for healing purposes.

Traditionally, the Riuwaka River catchment was an abundant food basket with diverse ecosystems and species associated with its habitats. The estuary area where the Riuwaka River flows into the sea was rich in pipi, tuangi (cockles), tio (oyster), titiko (mud snails) and other shellfish. Pātiki (flounder), kanae (mullet) and kawhai were all plentiful, and tāmure (snapper) dominate the middens in the area.

Pā sites and kāinga associated with the Motueka River catchment were plentiful. One pā named Pounamu was located at what is now known as Staple St on the southern side of the awa. Whakapaetuara Pā was situated on the north bank of the Motueka River. "Whakapaetuara" superseded the old pā "Hui Te Rangiora", which was situated at the mouth of the Riuwaka River.

The Motueka estuary, sandspit, Kumara estuary, including Raumanuka, and the Motueka River delta consisting of the river mouth are very important areas for the Tuturiwhatu (the banded dotterel) and for Te Ātiawa o Te Waka-a-Māui who lived, gardened and navigated these waterways. The Godwits stay for seven months at Motueka, and can easily be seen in the low dunes and feeding in the nearby estuaries. The whole area is ecologically important with extensive areas of rush land and salt marsh where whitebait spawn. Te Ātiawa o Te Waka-a-Māui continue to monitor the impact of aggregate (gravel) extraction on the environment.

Moutere Inlet was another important source of kaimoana. Traditionally, Moutere te awa and Inlet provided a wealth of resources to sustain Te Ātiawa o Te Waka-a-Māui tūpuna with many important fish, abundant shellfish, such as oysters, cockles, pāua and mussels, and numerous bird species, including waders, shorebirds and black phase oystercatchers.

Whakatū

Mackay's Bluff, near Nelson on the landward end of the Boulder Bank, was an important fishing station. Whakapuaka was a popular watering hole for Te Ātiawa o Te Waka-a-Māui kaitangata visting whānau.

Whakatū and its environs contained many important fishing stations and tauranga waka. Matangi Āwhio was one of the most important sites in the Whakatū area. It consisted of a large pā and kāinga complex overlooking a beach where waka could be safely landed.

Rabbit Island was another important seasonal campsite, particularly for the resources from the Estuary and the close proximity to the Waimea Gardens and walking trail to the lakes. Bells Island and Best Island were also important sites due to the bird life that these isles attracted.

Waimea and Mahitahi Estuary were both rich in mahinga kai, rongoā and weaving and building materials. The natural resources gathered in the catchment attracted tūpuna from as far as Motueka and the Lakes. Whānau would camp and harvest the plentiful supply of resources found in the estuary, the channels and wetlands at the mouth of the Mahitahi and Waimea, and the adjacent lowland valley forests. Several pakohe quarry

and flinting sites are found along and nearby the Mahitahi River, such as the Rush Pools Quarry.

Fishing stations could be found all along the eastern coast of Te Tai Aorere/Tasman Bay. Among the most important of these was Waimea renowned for its kaimoana and extensive gardens.

Queen Charlotte Sound

Te Anamāhanga is a landing place of te waka a Kupe - Te Matahourua - and indentations made by his footprints are visible at the tauranga waka at Te Ope-a-Kupe. This place is central to the identity of Te Ātiawa o Te Waka-a-Māui hapū Hinetuhi in Te Tau Ihu. Te Anamāhanga was also a tauranga waka where many important Hinetuhi tūpuna first came ashore and took up residence until called back to defend Te Ātiawa o Te Waka-a-Māui tūturu. Te Anamāhanga was also an important fishing area providing access to koura, pāua, karengo and kokapoko.

The coastline of Arapaoa Island borders Cook Strait, Queen Charlotte Sound (Tōtaranui) and the Tory Channel (Kura-te-au). Every bay and coastline on Arapaoa is important to Te Ātiawa o Te Waka-a-Māui, and is the spiritual home to many. During the early days of occupation of Te Tau Ihu, Arapaoa was the main port-of-call as the iwi moved between various takiwā to ensure that the whole of Te Tau Ihu was occupied. After various battles, Te Ātiawa o Te Waka-a-Māui would return to Arapaoa and prepare for further battles and ensure that the tribe had sufficient resources.

Meretoto (Ships Cove), Whatamango, Te Rae-o-te-Karaka, Punaruawhiti (Endeavour Inlet), Te Anaho and Motuara Island are some of the areas of importance to Te Ātiawa o Te Waka-a-Māui. Many of these were battle sites and today Te Ātiawa o Te Waka-a-Māui are the kaitiaki of these areas.

Eastern Coastline

Alligator Head, a marker point for Te Ātiawa o Te Waka-a-Māui, in close proximity to Tītī Island and into Waitui Bay, Cape Lambert across to Cape Jackson, is the area known as Port Gore (Anamāhanga) – home to Ngāti Hinetuhi and their whānau. This particular area is extremely important as the slow currents and the seaweed swept in from the Cook Strait sanctioned these areas to be ideal nursery grounds for Te Ātiawa o Te Waka-a-Māui kaimoana.

Cape Jackson across to Cape Koamoru encapsulates Queen Charlotte Sound (Tōtaranui), and from Waihi Point, Kempe Point (Anakakata Bay) each and every bay and the whole coastal area is of great significance to Te Ātiawa o Te Waka-a-Māui. Inside Tōtaranui are several isle, some small, some large, but all equally great and significant. At the entrance to Tōtaranui lie Kōmakohua Island, the twins and Motungarara Island majestic to Te Ātiawa o Te Waka-a-Māui.

Onehunga, Oamaru, and Amaru Bay wind swept from the Cook Strait, but extremely important for kaimoana, are embraced by Te Ātiawa o Te Waka-a-Māui. Tewaimoa, Tungongo, Kipirita and the Hura are also important coastal areas for Te Ātiawa o Te Waka-a-Māui. Opposite Narawhia reserves sites Raukawa Rock, warning our sailors of the impending dangers of the waters along the shoreline.

The East and West Head guard the entrance to the Tory Channel (Kura-te-au), the first settlement for Te Ātiawa o Te Waka-a-Māui o Te Waka-a-Māui and remains today as the papakāinga to many. Kura-te-au is the main source of kaimoana for Te Ātiawa o Te Waka-a-Māui whānau and Waikawa Marae. Te Ātiawa o Te Waka-a-Māui fishermen fished and still fish these waters, but they always ensure that sufficient kaimoana remains for the next generation.

Jordy Rocks is of significance to Te Ātiawa o Te Waka-a-Māui whaling whānau and is also a maritime marker for our fisherman as they cross from the North or up from the

South. Fighting Bay, Rununder Point, Bushy Point and Lucky Point coastal areas are ideal for sheltering and recreational fishing. In times of old, Glasgow Bay was known to Te Ātiawa o Te Waka-a-Māui as little Island Bay. Glasgow Island is a waterhole for Te Ātiawa o Te Waka-a-Māui and often our fisherman would shelter behind the Island and moor their boats whilst catching tītī.

Port Underwood is an ideal sheltering bay, and the gathering of kaimoana would often take place here. The sandy bays were ideal for shellfish and the Wairau Lagoon was ideal for duck hunting. The Wairau River and mouth was ideal for whitebait and kahawai. The White Bluff, a nursery ground, was also used by Te Ātiawa o Te Waka-a-Māui fishers for crayfish and mooring, Kapara Te Hau for medicinal purposes, and further southward for the chasing of the whales and crayfish.

Cook Strait (Te Moana o Raukawakawa)

The bottom topography of the Strait is complex. To the north-west of the Cook Strait Canyon, in the Cook Strait Narrows, lies the Narrows Basin where depths of water between 150 and 200 fathoms predominate. Leading into the Narrows Basin from the north-west is the North West Trough, a rather shallow submarine “valley” lying across the northern end of the Marlborough Sounds. Its head lies near the centre line of Tasman Bay. Near shore on both coasts from the Narrows both to north and west, the bottom topography is most irregular, particularly around the coast of the South Island where the presence of offshore islands, submerged rocks, and the entrances to the Sounds, create violent eddy conditions. Cases in point are Koamaru Hole, 100 fathoms off the entrance to Queen Charlotte Sound, and Jacksons Hole, 150 fathoms off Cape Jackson, which Te Ātiawa o Te Waka-a-Māui has been mindful and take great caution. For generations, Te Ātiawa o Te Waka-a-Māui have fished these waters with great care and many are still fishing these waters both customary and commercially. Te Ātiawa o Te Waka-a-Māui as kaitiaki have great concerns for our fisherman and all who sail on these waters as Tangaroa must always be respected.

Te Ātiawa o Te Waka-a-Māui have many lookout points along Te Moana o Raukawakawa and several of these lookout points are still utilised today. Te Ātiawa o Te Waka-a-Māui have special kaimoana areas which are nurtured by iwi members. Today some whānau still utilise their own waka to move across Te Tau Ihu and to the North Island. This taonga symbolises for Te Ātiawa o Te Waka-a-Māui people the intense nature of their relationship to the environment and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world.

Te Moana o Raukawakawa incorporates the cultural value of Te Ātiawa o Te Waka-a-Māui mauri. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa associations and history associated with this taonga. Te Ātiawa o Te Waka-a-Māui has tikanga and kawa that involves tapu and noa, and responsibilities and obligations to this taonga and its cultural, spiritual, historical and traditional values.

Maritime

From Golden Bay or Arapaoa Island on a fine day, Te Ātiawa o Te Waka-a-Māui would often look towards Maunga Taranaki and see the maunga calling them home. The long Taranaki coastline is open to the Tasman Sea, and Golden Bay forms a shallow inlet off Cook Strait separated from the open sea in the north by Farewell Spit and sheltered in the south by the Pikikiruna, Onekaka and Wakamarama Ranges. Te Ātiawa o Te Waka-a-Māui frequently travelled back and forward from Te Tau Ihu and Te Ika a Maui and were skilled mariners in these waters.

While travelling north to Taranaki, Waikanae, or Wellington from Mōhua, Motueka, Whakatū or Tōtaranui, our maritime fishers often caught cod, roughy and hoki. At the turn of the 19th or 20th century, Te Ātiawa o Te Waka-a-Māui became commercial whalers.

Te Ātiawa o Te Waka-a-Māui travellers across Te Tau Ihu often called into Delaware Bay or Horoirangi for water, later travelling onwards around Cape Soucis into Croisille Harbour passing by D'Urville and Stephens Islands and Admiralty Bay. The Chetwode and Forsyth Islands were often used for shelter, fishing and watering in the Pelorus Sounds before passing Alligator Head and taking the opportunity to catch up with the Port Gore whānau then moving into the Queen Charlotte Sound or across to Wellington.

Climbing on top of Cape Koamaru gave a good indication of the rips working at peak flow, particularly around the Brothers. Te Ātiawa o Te Waka-a-Māui were very experienced on the water and knew timing was extremely important. The best tides to travel on meant leaving the Cape an hour before low tide at Waikawa, to be level with the Brothers around slack water and to catch the east going tidal stream in the eastern Strait. Second best would be leaving an hour before high tide at Picton, as it is more important to have slack water around the Brothers than the east going stream, which is neither reliable nor strong. Cape Koamaru was a rugged stretch to Raukawa Rock and often Arapaoa Island sheltered the mariner travelling from Cook Strait. Te Ātiawa o Te Waka-a-Māui had several special camp sites along this stretch of water waiting for the winds and waters to slacken.

The White Rocks and Fishermans Rocks are important maritime navigation points for our whānau, so too are Sentinel Rock, McManaway Rock, Witts Rock and the Jag Rocks. The knowledge of the sea was important for survival, for example taking the south side of the rock could mean landing at Waikanae or going southwards.

Ngā Whatu-kai-ponu, the Eyes that Stand as Witness to the Deeds of Kupe (the Brothers Islands), are the eyes of the octopus (wheke), Maturangi, cast into the sea by Kupe after he had killed the creature. The tapu associated with these Islands required travellers to recite karakia when crossing Te Moana o Raukawakawa and only the descendants of Kupe, persons of great mana or tohunga could gaze upon them.

Te Ātiawa o Te Waka-a-Māui through conquest has inherited various places Kupe travelled within Te Tau Ihu, however today as kaitiaki of these places Te Ātiawa o Te Waka-a-Māui shares the travels of Kupe with all of Aotearoa as they belong to all.

As a coastal tangata whenua kaitiaki Te Ātiawa o Te Waka-a-Māui have an obligation to ensure that the coastal and marine areas are sustained. Coastal areas have always had considerable significance for Te Ātiawa o Te Waka-a-Māui in terms of te kauae runga (things spiritual) and te kauae raro (things earthly). The kaimoana, as with other resources, is important not only in economic value, but also in cultural and spiritual terms. The right to occupy an area and utilise its resources is inseparable from individual and collective mana. For Te Ātiawa o Te Waka-a-Māui, the coastal and maritime area is a symbol of kaitiakitanga, mātaimai and mahinga mātaimai as tangata whenua based upon tikanga and mātauranga Māori. Te Ātiawa o Te Waka-a-Māui place very high spiritual and cultural values upon the coastline and these values.

Te Ātiawa o Te Waka-a-Māui tūpuna attained an advanced understanding of the lifecycles of the fish that they caught for food. They knew that with the first signs of winter approaching fish would start their journeys from inland waterways down to the coastal river mouths. In the autumn, cooler air temperatures gave the adults a signal to begin moving downstream, whereas in spring the melting snows told juveniles to move upstream.

Te Ātiawa o Te Waka-a-Māui itinerant lifestyle was based on harvests at certain times of the year, for fishing and hunting seasons, for planting crops, for whānau or political reasons, because of conflict or scarce resources. However, customary practice of whakaarahi to maintain ahi kaa roa, and to confirm tribal dominance of territories, was expressed through this travelling lifestyle. From the lakes, the rivers, the coastline, Tasman Sea, the Cook Strait and the Pacific Ocean, all this preserving what our tūpuna fought for and attained, it is both a right and responsibility associated with coastline and maritime of Te Waka-a-Māui.

Coastal Areas of great importance for Te Ātiawa o Te Waka-a-Māui

Skinner point
Ratakura Point
Waiharakeke Bay
Awaroa inlet, sandspit
The Pinnacle
Tonga Bay
Tonga Island
Whale Rock
Mosquito Bay
Bark Bay
South Head
North head
Totara rocks
Boundary Bay
Torrent Bay
Pitt Head
Te Pukatea Bay
Hapuku Island
Te Kāretu Point
Six foot rock
Adele Island
Astrolable Roadstead
Fishermans Island
Huffam Rock
Marahau
Otuwhero Inlet
Tokongawha Point
Split Apple Rock
Ngaio Island
Breaker Bay
Kaka Island
Kaiteriteri
Torlesse Rock
Anawera Point
Alligator Head
Cape Lambert
Cape Jackson
Cape Koamoru
Arapaoa Island
Queen Charlotte Sounds
Tory Channel
Island Bay
Brothers Islands
Shag Harbour
Boulder Point
Wharf Rock
Reef Point
Tonga Bay

STATEMENT OF VALUES FOR TE TAI TAPU

Te Tai Tapu is pivotal to Te Ātiawa o Te Waka-a-Māui identity and their relationship with the whenua and wai. The area signifies the intense nature of the relationship Te Ātiawa o Te Waka-a-Māui has to the environment, and the mauri or life force that is contained in all parts of the natural environment and binds the spiritual and physical world. The connection of Te Ātiawa o Te Waka-a-Māui with Te Tai Tapu began during the raupatu

of the 1820s and 1830s when they and their allies moved swiftly into Golden Bays and Te Tai Tapu. Te Atiawa o Te Waka-a-Māui intermarried with some of the people who were residing in the area and continue to embody the traditions of their Tūpuna. In the Native Land Court in 1883 chief Rihari Tahuaroa of the Puketapu Hapū claimed Te Tai Tapu by right of conquest along with other great chiefs like Te Koihua and Henare Tatana Te Keha. Te Ātiawa o Te Waka-a-Māui had papakainga within Te Tai Tapu. As tangata whenua of Te Tai Tapu, Te Ātiawa o Te Waka-a-Māui has mana, history and whakapapa here. We have developed tikanga and kawa which involve tapu and noa in this area.

Our tūpuna such as Mere Nako, Henare Te Keha, Matiaha and others setup occupation sites with their new companions around important mahinga kai areas of Te Tai Tapu, such as the estuarine areas of Anatori and Turimawiwi and along the coastline. Te Ātiawa o Te Waka-a-Māui are by geographical choice and necessity, coastal dwellers that have placed high cultural and historical values upon the foreshore, seabed, coastal and maritime waterways. Pahi (seasonal and temporary camps) were also set up in inland areas for hunting, gardening and food gathering.

Te Tai Tapu was deliberately kept out of the blanket Te Waipounamu purchases of 1853-1856 and remained as unalienated original customary title until 1884. It was the scene of a small gold rush in the 1860s, during which the Maori owners initially issued mining licences. Te Ātiawa o Te Waka-a-Māui developed considerable knowledge of places for gathering kai and other taonga, and ways in which to use the resources of the moana and tikanga for the proper and sustainable utilisation of resources. Te Tai Tapu remains an important cultural asset to Te Atiawa o Te Waka-a-Māui and the histories of Te Tai Tapu remind the iwi of the importance of the area to their tribal identity.

3.8 NGATI TOA RANGATIRA

The statements of association of Ngati Toa Rangatira are set out below. These are statements of the particular cultural, spiritual, historical and traditional association of Ngati Toa Rangatira with identified areas.

Lake Rotoiti, Nelson Lakes National Park

Lake Rotoiti is of historical and cultural significance to Ngati Toa Rangatira as the area is part of Ngati Toa Rangatira's extended rohe.

In the mid nineteenth century there were numerous Ngati Toa Rangatira settlements throughout Te Tau Ihu and the lake was a valuable resource to the iwi. Lake Rotoiti was used as a pataka kai, or food gathering place by Ngati Toa Rangatira travelling to and from the West Coast to collect and trade pounamu.

Lake Rotoiti was a significant mahinga kai and the kakahi (a fresh-water mussel), tuna (eel), Kokopu Inanga and blue duck found in abundance at the lake were gathered by Ngati Toa Rangatira and were favourite foods of Te Rauparaha.

Lake Rotoroa, Nelson Lakes National Park

Lake Rotoroa is of historical and cultural significance to Ngati Toa Rangatira as the area is part of Ngati Toa Rangatira's extended rohe.

In the mid nineteenth century there were numerous Ngati Toa Rangatira settlements throughout Te Tau Ihu and the Lake was a valuable resource to the iwi. There are fern garden clearings on the western side of the Lake that were a site of temporary accommodation for parties travelling to resource areas and mahinga kai throughout the northern and western South Island.

Lake Rotoroa was a significant mahinga kai and the kakahi (a fresh-water mussel), Tuna (eel), Kokopu Inanga and blue duck found in abundance at the lake were favourite foods gathered by Ngati Toa Rangatira. The eels from the area are a prized delicacy.

Wairau Pa

The Wairau is of great significance to Ngati Toa Rangatira. Since the 1820s it has been one of the most important sites of Ngati Toa Rangatira occupation and settlement and is, therefore, both culturally and historically important.

It was originally captured during the Ngati Toa Rangatira invasion of Te Tau Ihu in the late 1820s with major Ngati Toa Rangatira victories taking place at Kowhai Pa and Hui waka.

The Wairau Pa, located at the mouth of the Wairau River, was rebuilt by Te Rauparaha following the southern taua. The large and imposing fortress was still standing at the time of the New Zealand Company surveys in 1843. The area of the pa has been recorded as three quarters of an acre with stockades that ran six or eight feet apart and stood 15 to 20 feet high. These were made of supplejack and manuka.

This area remains a site of historical and cultural significance to Ngati Toa Rangatira.

Chetwode Islands

The Chetwode Islands are of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira. Also known as Nukuwaiata, the Chetwode islands lie in the outer Pelorus Sound (Te Hoiere), on the edge of Te Moana o Raukawa, an area of immense cultural significance to Ngati Toa Rangatira. The Chetwode Islands are comprised of Nukuwaiata Island and Te Kakaho Island. These islands both contained settlements, Nukuwaiata pa being located at the southern end of that island. The Chetwode Islands

mark the beginning of the Pelorus sound, an important area of Ngati Toa Rangatira settlement in the nineteenth century, the principal kainga being on Paruparu Island (known today as Forsyth Island).

Following the taua of 1829-1832, Ngati Toa Rangatira expanded their interests into the South Island, forging relationships with Europeans traders and whalers and trading in the natural resources of the area. During the 1830 and 1840s, there were relatively large scale flax harvesting activities being undertaken in Te Hoiere by those under the authority of Te Rauparaha.

The Pelorus Sound and Pelorus River were abundant with food resources, used intensively by Ngati Toa Rangatira, including both freshwater and salt water species, as well as birds. The area is still of significance to Ngati Toa Rangatira, with many waahi tapu throughout the wider Pelorus basin.

Malcolm's Bay Scenic Reserve, Arapaoa Island

Located on, and in the vicinity of, Arapaoa Island are numerous sites of cultural significance to Ngati Toa Rangatira.

Within Onaukau Bay are located three pa and kainga sites; these were the Ruapara Bay Pa, the Mokopeke Bay Pa and the Fitzgerald Bay pa. These settlements were all occupied by Ngati Toa Rangatira at various times, originally being settled following the iwi's invasion of Te Tau Ihu in the 1820s.

Te Aroha Bay, located nearby, was an important area for resources, both gathered and grown as part of cultivations. The area remains a source of finfish and shellfish. Arapaoa was also strategic in that it enabled Ngati Toa Rangatira easy access to the fisheries resources of Te Moana o Raukawa.

Okukari Pa, located in Okukari Bay, was the first pa attacked by Ngati Toa Rangatira as part of Te Rauparaha's campaign to respond to the Tukituki aruhe insult. The final outcome of the campaign was the establishment of a vast area under the mana of Ngati Toa Rangatira and their allies. Following this action the Ngati Toa Rangatira settlement of Wharehunga pa was established in Okukari Bay.

Located at Te Awaiti was the Te Awaiti whaling station. Built in 1827, it was one of the first whaling stations to be established in New Zealand. The station provided a view of the whole of Te Moana o Raukawa and was home to a large body of Ngati Toa Rangatira who, according to historical sources, had established good quality houses and stores of pigs, potatoes and flax. Te Awaiti also has cultural significance as a wāhi tapu and urupa location. Lands at Te Awaiti were given by Te Rauparaha and Te Rangihaeata to Joseph Thoms at the behest of Nohorua. A small urupa is sited on the lands and Te Ua Torikiriki, Joseph Thom's wife and Nohorua's daughter, was interred there.

Maitai River and its tributaries

The Maitai River is of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira. In the 1830s, some of Te Rauparaha's children were burned on the banks of the river while on route to Te Tai Tapu; because of this the land was declared tapu and subsequently was uninhabited by Maori at the time of European settlement. Therefore, contrary to the perception of the European colonisers, lack of settlement was not an indication of the cultural importance of the land; in fact, it remained an important site to Ngati Toa Rangatira and this was expressed in letters written to George Grey in 1851 and 1852 by a number of Ngati Toa Rangatira chiefs. Te Whatarauhi Nohorua, Rawiri Puaha, Matene Te Whiwhi, Hohepa Tamaihengia, Nopera Te Ngiha and Ropata Hurumutu, explained their claim to the land in the Nelson area, using the incident at Maitai to assert Te Rauparaha's personal interest in the region. According to the Ngati Toa Rangatira chiefs, Te Rauparaha and his children Tamihana, Aamina and their eldest brother suffered serious burns. The eldest brother and Aamina were both burned all over their heads and bodies; Tamihana was burned down one side

from his arm to his leg. It was following this incident that Whakatuu became a tapu area and, in the nineteenth century was not settled by Maori, but by the Pakeha.

Not all sections of the Maitai River were affected by the rahui imposed by Te Rauparaha, and the river was an important mahinga kai. Ngati Toa Rangatira had settlements in the surrounding region at Whakatu, Whakapuaka and Waimea, which utilised the eel resource of the river. Other pa in the area were the Bishop Peninsula Pa, the Ataata Point Pa and the Maori Beach Pa.

The Maitai River was historically a source of argillite, a highly valuable and useful rock used for toki (adzes) and working tools.

Wairau River, Omaka River, Ōpaoa River, and Kaituna River and their tributaries

The Wairau River is of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira. Ngati Toa Rangatira have a longstanding association with the Wairau River as the Wairau and Cloudy Bay have been important areas of Ngati Toa Rangatira settlement since the 1830s.

The Wairau was first conquered by Te Rauparaha and Te Rangihaeata in 1827; the chiefs led a taua into Te Tau Ihu in retaliation for an insult given by a chief who resided at the Wairau. According to sources, the chief had stated that Te Rauparaha was very brave and that he would like to crush his skull with a 'tukituki patu aruhe' (a fernroot pounder).

Following the initial fighting, there was no immediate settlement as the taua continued on a campaign across further lands of Te Tau Ihu. At the end of the fighting, Te Rauparaha assigned land to various hapu and the Wairau was one region which he retained for Ngati Toa Rangatira. It was at this time that Ngati Toa Rangatira began their more intensive settlement of the area, and by 1840 400 'Ngati Toa Rangatira' were recorded as being settled in the Wairau.

A large stockade was constructed by Te Rauparaha at the mouth of the Wairau River. According to a source in 1843, the pa was formerly very substantial; by that time the condition of the pa had begun to deteriorate. A description of the pa at 1843 gives an indication of its former size: the pa consisted of a very fine but somewhat dilapidated stockade, three-quarters of an acre of ground and a few broken and deserted whares. The posts of the stockade which were about six or eight feet apart stood from 15 to 20 feet high and upwards out of the ground. They posts were very stout and required great labour to erect. The intervals between these large posts was supplejack, whereas the posts themselves were manuka which must have been transported from a considerable distance.

The Wairau River, being a largely braided river, made the lands of the Wairau plains particularly suitable for occupation. The waterways of the Wairau provided Ngati Toa Rangatira with plentiful resources such as eel, koura, cockles, kahawai and the giant kokopu. The smaller tributaries fed into the swamp land of the lower plains of the Wairau, providing Ngati Toa Rangatira with abundant supply of wetland flora and fauna such as flax, swamp maire and kahikatea. Currently, the river, lagoons and wetlands are home to 90 species of wetland bird, 22 of New Zealand's 42 native fish species and a number of threatened wetland plants.

The resources of the Wairau River and Lagoon, combined with the resources of the sea made the Wairau plains a particularly hospitable environment. This is evidenced by the great number of wahi tapu and other sites of significance located in the region.

Te Hoiere / Pelorus River and its tributaries

The Pelorus or Te Hoiere River is a site of cultural, historical, spiritual, and traditional significance to Ngati Toa Rangatira. It was a very important waterway because it linked two areas of Ngati Toa Rangatira settlement: the Te Hoiere Sound and Tasman Bay. The access route of the valley, and particularly the river, allowed for frequent travel between the two areas, for the transportation of resources, and for communication between the people of Ngati Toa Rangatira. This gave Ngati Toa Rangatira a broader spatial relationship with the region which was vital to the maintenance of the maritime trading domain established by Te Rauparaha. The Pelorus River gave Ngati Toa Rangatira direct access to the inland of Te Tau Ihu from their coastal settlements, increasing the pool of resources from which the iwi drew sustenance.

Originally the Te Hoiere River Valley was rich in native forest and birdlife; both of which were a valuable resource to Ngati Toa Rangatira.

The river was an abundant source of tuna (eels), smelt, freshwater crayfish (koura) and whitebait (inanga), gathered extensively by Ngati Toa Rangatira.

Tuamarina River and its tributaries

The Tuamarina Stream is a site of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira. The River was located within the core rohe of Ngati Toa Rangatira in Te Tau Ihu, the centre of which was in the Wairau and Port Underwood. The Tuamarina served as a valuable resource, supplying the nearby Ngati Toa Rangatira settlements with plentiful resources such as flax, swamp maire, kahikatea and species of eel, koura, cockles, kahawai and the giant kokopu. The Tuamarina Stream linked the Marlborough Sounds with the Wairau, two areas of Ngati Toa Rangatira settlement. The access route of the valley, and particularly the river, allowed for frequent travel between the two areas, for the transportation of resources and trade goods, and for communication between the people of Ngati Toa Rangatira.

The Tuamarina Stream is culturally significant for other reasons however: it is the site of Te Rangihaeata's wife, Te Rongo's grave and the site of the infamous 'Wairau incident'.

Tension over the ownership of the Wairau between New Zealand Company surveyors and Ngati Toa Rangatira reached a head in June of 1843. Ngati Toa Rangatira objected to surveyors entering their land in the Wairau and, by various methods, forced the surveyors to retreat to Nelson. As a result, a party of special constables were sent to Tuamarina to arrest Te Rauparaha.

The party of special constables reached the Ngati Toa Rangatira party at the Tuamarina River on Saturday 17 June. The leaders of the party and a number of others crossed the creek and entered into a discussion with Ngati Toa Rangatira. Both Te Rauparaha and Te Rangihaeata were adamant that they would not be arrested.

The Police Magistrate then called on his party to cross the creek and arrest the chiefs. Some of the armed party moved down the bank, while the remainder stayed in position on the bank above the Tuamarina. As the men were crossing the creek a shot was fired, possibly accidentally, by one of the Europeans. The evidence of Ngati Toa Rangatira at the time, however, was that there was an order to fire, that the first shots were fired in response to this, and Maori were the first to die. At this point, both Te Rauparaha and Rawiri Puaha called on Ngati Toa Rangatira to fire. During the exchange of fire Te Rongo, the wife of Te Rangihaeata, was killed.

The party of special constables now broke and fled up the hill with Ngati Toa Rangatira chasing them. After an exchange of gunfire lasting for some minutes the decision was made to surrender and Wakefield and the others laid down their arms. By this time many of the party of special constables had escaped. Those who remained behind were killed. Tamihana Te Rauparaha wrote that his father was willing to spare the prisoners,

but Te Rangihaeata was not. More Europeans escaped than were killed. Ngati Toa Rangatira then temporarily withdrew from the northern South Island, acting on the assumption that they were going to be attacked.

Buller River and its tributaries (northern portion)

The Buller River is of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira. Following the taua of 1829-1832, Ngati Toa Rangatira expanded their interests into the South Island; these interests extended at least as far south as the Buller River.

The source of Kawatiri is the Lake Rotoiti, another site of significance to Ngati Toa Rangatira. In the mid-1800's one of the valuable resources that the Kawatiri provided was gold. Maori miners, including Ngati Toa Rangatira, travelled along Kawatiri by waka to reach the more remote goldfields and also developed innovative mining methods.

Hohepa Tamaihenga of Ngati Toa Rangatira was a successful miner on the Buller goldfields. In the hope of securing a better gold price he built a beautifully modelled whale boat, which was about 30 feet long, at the Quartz Ranges, which his party sailed down the Buller River and on to Wellington.

Hohepa Tamaihenga was the son of Te Matoe and Hinekoto, both of Ngati Toa Rangatira. Hinekoto was the older half sister of Te Rauparaha. Hohepa Tamaihenga was the younger brother of Rawiri Puaha. Rawiri married Ria Waitohi the daughter of Te Peehi Kupe - a paramount chief of Ngati Toa Rangatira killed at Kaiapohia Pa.

Waimea River and its tributaries

The river mouth of the Waimea is located in Tasman Bay, opposite Rabbit Island. The river itself, and the surrounding area is of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira.

Ngati Toa Rangatira's association stems from the invasion by the Ngati Toa Rangatira taua into Te Tau Ihu in the 1820s. By the end of that decade, Ngati Toa Rangatira and their allies had secured rights and interests over the land in the districts of Te Tau Ihu. A further taua in 1831-1832 further secured the passing of the lands of Western Te Tau Ihu from the original inhabitants to the northern alliance. Ngati Toa Rangatira had a significant interest in the Tasman Bay area and the Waimea plains.

In the 1830s there were some scattered Ngati Toa Rangatira pa and kainga sites in the Tasman Bay area, and Te Rauparaha made frequent visits there.

At the time of the Ngati Toa Rangatira presence in Tasman Bay; the land surrounding the Waimea River was primarily covered in fern and scrub, as well as patches of swamp. Bird species and fish species were abundant in the region. The Waimea River was utilised as a travel route; and the mouth of the river used as a landing site.

Motueka River and its tributaries

The Motueka River is a site of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira.

Ngati Toa Rangatira's association stems from the invasion of the Ngati Toa Rangatira taua which set forth from the Kapiti region in the mid 1820s. A further taua in 1831-1832 further secured the passing of the lands of Western Te Tau Ihu from the original inhabitants to the northern alliance. Ngati Toa Rangatira had a significant interest in the Tasman Bay area, including Motueka and the Motueka River.

Te Whiro, a Ngati Toa Rangatira chief and younger brother of Rawiri Puaha, went to the area and died there.

In the 1830s and 1840s, the Motueka River was abundant with native bird life including, pukeko, ducks, weka, kereru and kaka. There was an extensive swamp system from which numerous species of flax could be harvested. The river itself was also of course an important mahinga kai from which tuna, inanga and koura could all be caught.

The Motueka River was an important inland route which linked Tasman Bay with the West Coast; this was an important trade route for many iwi, including Ngati Toa Rangatira, because of the valuable pounamu resources on the Western Coast. There was also an awa which linked the Wairau with Motueka via Wairoa; this was particularly important for Ngati Toa Rangatira who resided in the Wairau region.

STATEMENT OF COASTAL VALUES

Te Tau Ihu coastal marine area

The Te Tau Ihu coastline is an area which has played an important role in the shaping of Ngati Toa Rangatira history and identity. While the political centre of Ngati Toa Rangatira was based in the North Island, Te Tau Ihu and the connecting link of Te Moana o Raukawa were a vital part of the iwi's rohe.

Te Moana o Raukawa was not only important as a means of transport and a rich source of various resources; it was also a political and economic asset to Ngati Toa Rangatira, as well as having great traditional and spiritual significance. The name „Te Moana o Raukawa“ has its origins in the narrative of Kupe's voyage to Aotearoa. Having followed the wheke a Maturangi from Hawaiiki, Kupe killed the giant octopus at the entrance to Tory channel. Nga Whatu Kaiponu, The Brothers are said to be the eyes of the wheke, therefore, in order that the wheke not be reawakened, the eyes of rowers crossing the strait were always traditionally covered. This was done with kawakawa leaves, hence the original name, 'Te Moana o Raukawakawa'.

From 1829-1832 Ngati Toa Rangatira and their allies embarked upon a series of taua into Te Tau Ihu. Following the campaign, Ngati Toa Rangatira was in possession of large areas of valuable land, which they utilised in various ways: sometimes by physical occupation and cultivation of lands, but also by use of resources, maintenance of political authority and control, and by marriage to those with ancestral ties to the land.

The main areas of Ngati Toa Rangatira occupation were focused in coastal locations in Te Tau Ihu at Te Hoiere Sound, Port Underwood and the Wairau. These settlements were large and thriving. Ngati Toa Rangatira maintained ahi kaa through ongoing settlement and a degree of authority over geographical and economic resources. There were multiple smaller coastal settlements located at various locations in Golden Bay, Tasman Bay, the Marlborough Sounds and Arapaoa Island. These settlements were in some cases seasonal, or used for resource gathering, or just smaller and more isolated than the main areas of settlement.

This settlement pattern illustrates the Ngati Toa Rangatira attitude towards the coastal geography. It also illustrates their confidence in their own manawhenua and their abilities as a seafaring people. Their core zones of occupation were well-placed, both in terms of sea-travel and inland access routes via rivers and valleys, and in this way the larger settlements of Te Hoiere Sound, Port Underwood and the Wairau were all interconnected. However, via coastal and inland routes Ngati Toa Rangatira maintained connections between all of their settlements in Te Tau Ihu.

Ngati Toa Rangatira considered the sea itself to be part of their rohe hence the reason why their settlements were so widespread and numerous. They maintained interests in the Te Tau Ihu coastal area through a range of mechanisms which ranged from ongoing to more temporal settlement, and this demonstrates how Te Tau Ihu and its waters were considered a key part of their tribal rohe.

Ngati Toa Rangatira were able to utilise the sea and the coastline to gather a vast range of resources. As their settlements were predominantly coastal, this was the site of much

of their day to day resource gathering. Their inland rohe provided eels, inanga, birds and other resources. From the sea and foreshore Ngati Toa Rangatira gathered kaimoana and kai ika. Species such as cod, snapper, shark, flounder, flatfish, paua, kina and mussels were plentiful and commonly a part of the peoples diet. Seabirds, such as titi were caught; and from the wetlands, flax and birdlife such as ducks, were gathered. The sea also provided rongoa (traditional medicine) in the form of kaimoana, plant life and the sea water itself.

From a strategic perspective, the expansion of Ngati Toa Rangatira into Te Tau Ihu was a vital step in consolidating Ngati Toa Rangatira's mana throughout the Cook Strait region. The geography of Te Tau Ihu materially shaped the iwi; as coastal resources and conditions influenced their social, economic and traditional way of life. Culturally and historically, Te Tau Ihu was and, still is, of great significance to Ngati Toa Rangatira due to the vision and incredible strength of their tupuna to conquer and settle the land.

Cook Strait

Te Moana o Raukawa, the Cook Strait, is of the highest significance to Ngati Toa Rangatira. Not only does Te Moana o Raukawa have great traditional and spiritual significance, it was crucial as a political and economic asset to Ngati Toa Rangatira and important as a means of transport and a rich source of various resources.

Te Moana o Raukawa is rich in its own kawa and tikanga, folklore and stories, handed down through the generations from Maui and Kupe through to the present day. As well as having great traditional and spiritual significance, the Strait was important as a navigable route between Te Ika a Maui and Te Waka a Maui which linked these two diverse islands. Lands on both sides of the moana were usually occupied by the same iwi groupings and thus it was important for the tribes to understand its differing moods and potential dangers, and to develop seafaring capabilities to cross with safety the stretch of notoriously dangerous water.

The name 'Te Moana o Raukawa' has its origins in the narrative of Kupe's voyage to Aotearoa. Having followed Te Wheke a Maturangi from Hawaiiiki, Kupe killed the giant octopus at the entrance to the Tory channel. Nga Whatu Kaiponu (The Brothers Islands) are said to be the eyes of the wheke. So, in order that the wheke not be reawakened, the eyes of people on their maiden crossing of the straits were always covered. This tradition was called Koparetia and was undertaken so that tauhou could not gaze at the rocks as so often the sea was rough and dangerous and in this area paddlers would have to concentrate on getting the waka across the sea.

This was done with kawakawa leaves, hence the original name, 'Te Moana o Raukawakawa'.

According to Sir Maui Pomare this chant was recited to him by Aperahama of Wainui, Paekakariki, who said it was sung by a woman named Tuhupu for her husband who had sailed across Te Moana o Raukawa. The chant contains reference to the custom of koparetia.

*Ao ma uru e tauhere mai ra na runga ana mai te hiwi kei Te Tawake.
Katahi te aroha ka makuru I ahau ki te tau ra e nui ai te itinga.
Pirangi noa ake ki te kimi moutere, kia utaina au Te ihu o Te Rewarewa,
Te waka o Patutahi, e whiu ki tawhiti; kia koparetia te rerenga I Raukawa,
Kia huna iho, kei huna iho, kei kite ai Nga Whatu, kia hipa ki muri ra
Ka titiro kau, kia noho taku iti te koko ki Karauriupu [sic], nga mahi a Kupe,
I topetopea iho. Kei whea te tane i rangi ai te itinga? Mo nga riri ra,
Ka rukea ki ahau, waiho I roto nei, ka nui te ngakau -i-i-i.*

*Far over the western sea a cloud clings to Tawake's peak it drifts this way, it brings me
fond hope of one who's far away. Of him to whom I was betrothed while still young.
Oh, I would go with you across the swelling sea to seek some island of our own.
I'd seat me in Te Rewa's bows Te Patutahi's great canoe and sail so far away.*

I'd bind my eyes so carefully to cross Raukawa's rolling sea least I imprudently behold the dread crags of Nga Whatu. And when we'd safely cross the Straits and free to gaze around again I'd see the shores of Karaurupe [sic].

The wondrous works of Kupe.

Our ancestor who sailed these seas, and severed the island from the main.

But where is my loved one?

I'm left behind to mourn alone, my heart swells high with sorrow.

Te Rau o Titapua (the feather plume of the Albatross) is said to be an island that stood at the east entrance to Te Moana o Raukawa that sank beneath the sea. This narrative ties in with the stories of how Te Whanganui a Tara (Wellington Harbour) was formed by nga taniwha Ngake and Whataitai. Ngake escaped, forming the entrance to the harbour, and as the water shallowed from what is now Wellington Harbour, Whataitai became stranded. The body of Whataitai became the hills close to the harbour entrance. The soul of Whataitai left him in the form of a bird named Te Keo. Mount Victoria is known by Maori as Tangi Te Keo or the weeping of Te Keo.

This ngeri or chant is taken from the whakapapa book of Miriama Ngapaki of Ngati Toa Rangatira who was a daughter of Horipoti Thoms.

*Ka tito au, ka tito au, ka tito au ki a Kupe te tangata nana I hoehoe te moana
Te tangata nana I topetope te whenua. Tu ke a Kapiti, tu ke a Mana tau ke a Arapaoa
Ko nga tohu tena a taku tupuna a Kupe, nana I whakatomene Titapua,
Ka toreke I a au te whenua nei.*

I sing I sing I sing of Kupe the man who paddled over the ocean. The man who divided off the land. Solitary is Kapiti, separated is Mana, removed is Arapaoa. Such are the great signs of my ancestor Kupe. It was he who caused Titapua to sink then left this new found land.

Te Moana o Raukawa was central to the development of Ngati Toa Rangatira's maritime trading domain. Its strategic importance became apparent to Te Rauparaha during the Amiowhenua expedition when a trading ship was seen passing through the Strait. Te Rauparaha saw the ship from Omere, an important lookout commanding wide views over the Strait, located on the ridge above Cape Terawhiti (just north of Oteranga Bay). Te Rauparaha was advised by allied chiefs to seize these lands as the ship indicated potential access to Europeans and their technologies, particularly muskets and steel. A maritime domain which included the Straits would also bring Ngati Toa Rangatira closer to pounamu.

Following their migrations south from Kawhia in the 1820s, Ngati Toa Rangatira quickly established themselves in the Cook Strait Region. In 1824, only six years after the iwi's first taua, Amiowhenua, into the southern North Island, a coalition of southern North Island tribes and northern South Island tribes attacked the Ngati Toa Rangatira pa at Waiorua on Kapiti Island only to be defeated by Ngati Toa Rangatira and their kinfolk of the Ngati Mango confederation.

With Kapiti Island safely under its mana Ngati Toa Rangatira was able to establish its influence over the extended Cook Strait region based on further battles with other iwi, invasions of key sites on both sides of the Cook Strait, and on its relationships with other related iwi groupings.

Tapu Te Ranga Island on Wellington's south coast is another important site to Ngati Toa Rangatira and their association with the Cook Strait region. In 1827, Ngati Toa Rangatira were part of a force that attacked Tapu Te Ranga, the last refuge of the iwi residing on the south coast. Eventually, the defending force fled around the coast to Owhiro Bay where the greenstone mere Tawhito Whenua was relinquished to Te Rangihaeata.

Widespread coastal settlements provided the iwi with access to the abundant resources of the ocean, including extensive fisheries and shellfish resources. Their coastal

settlements also gave Ngati Toa Rangatira access to trade opportunities with early settlers. There were multiple whaling stations established within the rohe of Ngati Toa Rangatira, including on Kapiti Island, at Porirua, Mana Island, Port Underwood, Wairau and on Arapaoa Island.

Control of Te Moana o Raukawa was important to Ngati Toa Rangatira for political and economic reasons, but this was not the total extent of the significance of the lands and sea of this region. Te Moana o Raukawa could be relied upon at different parts of the seasons for its well-sheltered bays and the supplies of fish in the harbours.

Following the migration of the iwi from Kawhia, Ngati Toa Rangatira were re-established in an environment with great potential and opportunity for expansion; this allowed the iwi to revitalise their identity which was largely shaped by the material conditions of Te Moana o Raukawa.

To Ngati Toa Rangatira, Te Moana o Raukawa was never seen as a barrier to maintaining their areas of mana whenua on both sides of Cook Strait. Instead, Te Moana o Raukawa was more akin to a highway, which facilitated the transportation of resources and trade goods across Cook Strait, and enabled the development of key relationships between Ngati Toa Rangatira and their communities of interest. Thus, it has always been considered to be just as much a part of the iwi's rohe as the land upon which they settled.

Te Moana o Raukawa remains a site of immense cultural, historical, and spiritual significance to Ngati Toa Rangatira. Ngati Toa Rangatira are kaitiaki of Te Moana o Raukawa and its resources. Ngati Toa Rangatira regard Te Moana o Raukawa as one of their most significant resources. The extensive fisheries resources that exist in the strait provide for the iwi's customary fishing, and allow the iwi to manaaki manuhiri at Ngati Toa Rangatira hui.

4.0 Statutory Areas

4.1 Table 1 Description of Statutory Areas

Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau

Statutory area	Location	Iwi with association	Local Authority
Lake Rotoiti, Nelson Lakes National Park	As shown on OTS-099-34	Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau	TDC
Lake Rotoroa, Nelson Lakes National Park	As shown on OTS-099-35	Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau	TDC
Te Ope-a-Kupe (Te Anamāhanga / Port Gore)	As shown on OTS-099-65	Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau	MDC
Mt Furneaux (Puhikereru)	As shown on OTS-099-66	Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau	MDC
Mt Stokes (Parororangi)	As shown on OTS-099-38	Ngāti Kuia and Rangitāne o Wairau	MDC
Kohi te Wai (Boulder Bank Scenic Reserve)	As shown on OTS-099-39	Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau	NCC
Kaiteriteri Scenic Reserve	As shown on OTS-099-41	Ngāti Apa ki te Rā Tō	TDC
Tarakaipa Island	As shown on OTS-099-42	Ngāti Apa ki te Rā Tō and Ngāti Kuia	MDC
Titi Island Nature Reserve and Chetwode Island Nature Reserve (Ngā Motutapu Titi)	As shown on OTS-099-43	Ngāti Kuia	MDC
Wairau Lagoons and Te Pokohiwi / Boulder Bank Historic Reserve	As shown on OTS-099-69	Rangitāne o Wairau	MDC
Farewell Spit	As shown on OTS-099-45	Ngāti Apa ki te Rā Tō	TDC
The Brothers	As shown on OTS-099-46	Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau	MDC
Pelorus Sound / Te Hoiere	As shown on OTS-099-47	Ngāti Kuia	MDC
Maungatapu (Parikarearea)	As shown on OTS-099-48	Ngāti Kuia	NCC
Stephens Island (Pouwhakarewarewa)	As shown on OTS-099-49	Ngāti Kuia	MDC
Te Aumiti (French Pass Scenic Reserve)	As shown on OTS-099-50	Ngāti Kuia	MDC
Big River site (Te Tai Tapu)	As shown on OTS-099-32	Ngāti Apa ki te Rā Tō	TDC

Statutory area	Location	Iwi with association	Local Authority
Westhaven (Te Tai Tapu) Marine Reserve and Westhaven (Whanganui Inlet) Wildlife Management Reserve	As shown on OTS-099-33	Ngāti Apa ki te Rā Tō	TDC
Titirangi Bay	As shown on OTS-099-64	Ngāti Kuia	MDC
Separation Point / Te Matau	As shown on OTS-099-63	Ngāti Kuia	TDC
Maitai (Mahitahi) River and its tributaries	As shown on OTS-099-52	Ngāti Kuia and Rangitāne o Wairau	NCC
Wairau, Omaka, and Ōpaoa Rivers and their tributaries	As shown on OTS-099-53	Rangitāne o Wairau	MDC
Waimea, Wai-iti, and Wairoa Rivers and their tributaries	As shown on OTS-099-54	Ngāti Apa ki te Rā Tō , Ngāti Kuia , and Rangitāne o Wairau	TDC/NCC
Anatori River and its tributaries	As shown on OTS-099-55	Ngāti Apa ki te Rā Tō	TDC
Kaituna River and its tributaries	As shown on OTS-099-56	Ngāti Kuia and Rangitāne o Wairau	MDC
Motupiko River and its tributaries	As shown on OTS-099-57	Ngāti Apa ki te Rā Tō and Rangitāne o Wairau	MDC
Te Hoiere / Pelorus River and its tributaries	As shown on OTS-099-58	Ngāti Kuia	MDC
Anatoki River and its tributaries	As shown on OTS-099-73	Ngāti Kuia	TDC
Buller (Kawatiri) River and its tributaries (northern portion)	As shown on OTS-099-74	Ngāti Apa ki te Rā Tō	TDC
Tākaka River and its tributaries	As shown on OTS-099-72	Ngāti Apa ki te Rā Tō	TDC
Alpine Tarns, Nelson Lakes National Park	As shown on OTS-099-76	Ngāti Apa ki te Rā Tō	TDC
Motueka and Motupiko Rivers and their tributaries	As shown on OTS-099-70	Ngāti Kuia	TDC
Coastal marine area	As shown on OTS-099-51	Ngāti Apa ki te Rā Tō , Ngāti Kuia , and Rangitāne o Wairau	MDC/TDC/NCC

4.2 Table 2 Description of Statutory Areas

Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui

Statutory area	Location	Iwi with association	Local Authority
Rotokura / Cable Bay	As shown on OTS-202-43	Ngāti Tama ki Te Tau Ihu	NCC
Maungatapu	As shown on OTS-202-44	Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	NCC/MDC
Matapehe	As shown on OTS-202-45	Ngāti Kōata	
Lake Rotoiti, Nelson Lakes National Park	As shown on OTS-202-46	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Lake Rotoroa, Nelson Lakes National Park	As shown on OTS-202-47	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Abel Tasman Monument in Abel Tasman National Park	As shown on OTS-202-48	Ngāti Rārua	TDC
Westhaven (Te Tai Tapu) Marine Reserve and Westhaven (Whanganui Inlet) Wildlife Management Reserve	As shown on OTS-202-42	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Parapara Peak	As shown on OTS-202-49	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Pukeone / Mount Campbell	As shown on OTS-202-50	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Wharepapa / Arthur Range	As shown on OTS-202-51	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Moawhitu (Rangitoto ki te Tonga / D'Urville Island)	As shown on OTS-202-53	Ngāti Kōata	MDC
Askews Hill quarry site in Taipare Conservation Area	As shown on OTS-202-56	Ngāti Kōata	
Penguin Bay (Rangitoto ki te Tonga / D'Urville Island)	As shown on OTS-202-57	Ngāti Kōata	MDC
Cullen Point	As shown on OTS-202-112	Ngāti Kōata	
Queen Charlotte Sound / Tōtaranui and islands	As shown on OTS-202-59	Te Ātiawa o Te Waka-a-Māui	MDC
Hura (on Arapaoa Island)	As shown on OTS-202-60	Te Ātiawa o Te Waka-a-Māui	
Para Swamp Wildlife Reserve	As shown on OTS-202-61	Ngāti Rārua	

Statutory area	Location	Iwi with association	Local Authority
Wharehunga Bay Recreation Reserve (on Arapaoa Island)	As shown on OTS-202-62	Te Ātiawa o Te Waka-a-Māui	MDC
West of Separation Point / Te Matau	As shown on OTS-202-90	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Wairau Lagoons and Te Pokohiwi / Boulder Bank Historic Reserve	As shown on OTS-202-97	Ngāti Rārua	MDC
Wairau River Diversion Conservation Area	As shown on OTS-202-96	Ngāti Rārua	MDC
Wairau River, marginal strips	As shown on OTS-202-95	Ngāti Rārua	MDC
Te Anamāhanga / Port Gore	As shown on OTS-202-92	Te Ātiawa o Te Waka-a-Māui	MDC
Maitai River and its tributaries	As shown on OTS-202-64	Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	MDC
Wairau River, Omaka River, and Ōpaoa River and their tributaries	As shown on OTS-202-65	Ngāti Rārua	MDC
Waimea River, Wairoa River, and Waiti River and their tributaries	As shown on OTS-202-66	Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Motueka River and its tributaries	As shown on OTS-202-67	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Tākaka River and its tributaries	As shown on OTS-202-68	Ngāti Tama ki Te Tau Ihu and Te Ātiawa o Te Waka-a-Māui	TDC
Aorere River and its tributaries	As shown on OTS-202-69	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Te Hoiere / Pelorus River and its tributaries	As shown on OTS-202-70	Ngāti Kōata, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	MDC
Riuwaka River, and Resurgence, and its tributaries	As shown on OTS-202-71	Ngāti Rārua and Te Ātiawa o Te Waka-a-Māui	TDC
Waikawa Stream and its tributaries	As shown on OTS-202-72	Te Ātiawa o Te Waka-a-Māui	MDC
Waitohi River and its tributaries	As shown on OTS-202-73	Te Ātiawa o Te Waka-a-Māui	MDC
Paturau River and its tributaries	As shown on OTS-202-74	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Anatori River and its tributaries	As shown on OTS-202-75	Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui	TDC
Buller River (northern portion) and its tributaries	As shown on OTS-202-98	Ngāti Rārua	TDC
Tuamarina River and its tributaries	As shown on	Te Ātiawa o Te Waka-a-Māui	MDC

Statutory area	Location	Iwi with association	Local Authority
	OTS-202-99		
Moutere River and its tributaries	As shown on OTS-202-100	Te Ātiawa o Te Waka-a-Māui	TDC
Turimawiwi River and its tributaries	As shown on OTS-202-101	Te Ātiawa o Te Waka-a-Māui	TDC
Whangamoā River and its tributaries	As shown on OTS-202-102	Ngāti Kōata and Ngāti Tama ki Te Tau Ihu	NCC/MDC
Anaweka River and its tributaries	As shown on OTS-202-103	Ngāti Rārua	MDC
Kaka Point	As shown on OTS-202-113	Ngāti Rārua , Ngāti Tama ki Te Tau Ihu , and Te Ātiawa o Te Waka-a-Māui	
Kaiteriteri Scenic Reserve	As shown on OTS-202-122	Ngāti Rārua , Ngāti Tama ki Te Tau Ihu , and Te Ātiawa o Te Waka-a-Māui	TDC
Otuhaereroa Island	As shown on OTS-202-129	Ngāti Kōata	MDC
Motuanauru Island	As shown on OTS-202-130	Ngāti Kōata	MDC
Te Tau Ihu coastal marine area	As shown on OTS-202-63	Ngāti Kōata , Ngāti Rārua , Ngāti Tama ki Te Tau Ihu , and Te Ātiawa o Te Waka-a-Māui	NCC/MDC/TDC

4.3 Table 3: Description of Statutory Areas Ngati Toa Rangatira

Statutory area	Location	Deed of recognition	Local Authority
Lake Rotoiti, Nelson Lakes National Park	As shown on OTS-068-33	✓	TDC
Lake Rotoroa, Nelson Lakes National Park	As shown on OTS-068-34	✓	TDC
Wairau Pa	As shown on OTS-068-35	✓	MDC
Chetwode Islands	As shown on OTS-068-36	✓	MDC
Malcolm's Bay Scenic Reserve, Arapaoa Island	As shown on OTS-068-37	✓	MDC
Maitai River and its tributaries	As shown on OTS-068-46	✓	NCC/MDC
Wairau River, Omaka River, Ōpaoa River, and Kaituna River and their tributaries	As shown on OTS-068-47	✓	MDC
Te Hoiere / Pelorus River and its tributaries	As shown on OTS-068-48	✓	MDC
Tuamarina River and its tributaries	As shown on OTS-068-49	✓	MDC
Buller River and its tributaries (northern portion)	As shown on OTS-068-50	✓	TDC
Waimea River and its tributaries	As shown on OTS-068-58	✓	NCC/TDC
Motueka River and its tributaries	As shown on OTS-068-59	✓	TDC

Coastal statutory areas

Statutory area	Location	Deed of recognition	Local Authority
Cook Strait	As shown on OTS-068-38		W/K
Te Tau Ihu coastal marine area	As shown on OTS-068-70		NCC/TDC/MDC

5.0 Interpretation

Statutory Acknowledgement—

- (a) means the acknowledgement made by the Crown in respect of each statutory area, on the terms set out in the Te Tau Ihu Claims Settlement Act; and
- (b) for Ngāti Kuaia, is known as pou rāhui or coastal pou rāhui.

coastal statutory area—

- (a) means the statutory area described in Tables 1, 2 and 3 (Section 5) of this addendum as coastal marine area; and
- (b) for Ngāti Kuaia, is known as hineparawhenua.

relevant consent authority, for a statutory area, means a consent authority of a region or district that contains, or is adjacent to, the statutory area

relevant iwi, for a statutory area, means the 1 or more iwi listed in Tables 1, 2 and 3 (Section 5) of this addendum as having an association with the statutory area

relevant trustees, for a statutory area, means the trustees of the settlement trust of each of the relevant iwi for the statutory area.

statements of association means the statements—

- (a) made by the relevant iwi of their particular cultural, spiritual, historical, and traditional association with the statutory areas (except the coastal statutory area); and
- (b) that are in the form set out in section 3.0 of this addendum.

statements of coastal values means the statements—

- (a) made by the relevant iwi of their particular values relating to the coastal statutory area; and
- (b) that are in the form set out in section 3.0 of this addendum.

statutory area means an area described in section 4.0 of this addendum, with the general location (but not the precise boundaries) indicated on the deed plan referred to in relation to the area.