

---

**DEED OF RECOGNITION FROM THE CROWN ACTING BY THE MINISTER OF  
CONSERVATION AND DIRECTOR GENERAL OF CONSERVATION**

---

**THIS DEED** is made by **THE CROWN** acting by the Minister of Conservation and the Director-General of Conservation.

## **1. INTRODUCTION**

1.1 The Crown has granted this deed as part of the redress under a deed of settlement with:

1.1.1 Raukawa (the **settling group**); and

1.1.2 Raukawa Settlement Trust (the **governance entity**).

2.1 In the deed of settlement, the settling group made statements of the settling group's particular cultural, spiritual, historical and traditional association with the following areas (the **statutory areas**):

2.1.1 Arahiwi Scenic Reserve (as shown on deed plan OTS-113-22);

2.1.2 Arapuni Scenic Reserve (as shown on deed plan OTS-113-04);

2.1.3 Kaahu Scenic Reserve (as shown on deed plan OTS-113-06);

2.1.4 Waihou River Marginal Strip (as shown on deed plan OTS-113-23);

2.1.5 Waikato River and its tributaries (as shown on deed plan OTS-113-20);

2.1.6 Waihou River and its tributaries (as shown on deed plan OTS-113-18);

2.1.7 Pūniu River and its tributaries (as shown on deed plan (OTS-113-19).

2.2 Those statements of association are:

2.2.1 in the documents schedule to the deed of settlement; and

2.2.2 copied, for ease of reference, in the schedule to this deed.

2.3 The Crown has acknowledged the statements of association in the Raukawa Claims Settlement Act 2014, being the settlement legislation that gives effect to the deed of settlement.

## **3 CONSULTATION**

3.1 The Minister of Conservation and the Director-General of Conservation must, if undertaking an activity specified in clause 3.2 in relation to a statutory area, consult and have regard to the views of the governance entity concerning the settling group's association with that statutory area as described in a statement of association.

3.2 Clause 3.1 applies to the following activities (the identified activities):

3.2.1 preparing a conservation management strategy, or a conservation management plan, under the Conservation Act 1987 or the Reserves Act 1977; or

3.2.2 preparing a national park management plan under the National Parks Act 1980; or

3.2.3 preparing a non-statutory plan, strategy, programme, or survey in relation to a statutory area that is not a river for any of the following purposes:

- (a) to identify and protect wildlife or indigenous plants; or
- (b) to eradicate pests, weeds, or introduced species; or
- (c) to assess current and future visitor activities; or
- (d) to identify the appropriate number and type of concessions; or

3.2.4 preparing a non-statutory plan, strategy, or programme to protect and manage a statutory area that is a river; or

3.2.5 locating or constructing structures, signs, or tracks.

3.3 The Minister and the Director-General of Conservation must, when consulting the governance entity under clause 3.1, provide the governance entity with sufficient information to make informed decisions.

#### **4. LIMITS**

4.1 This deed:

4.1.1 relates only to the part or parts of a statutory area owned and managed by the Crown; and

4.1.2 does not require the Crown to undertake, increase, or resume any identified conservation activity; and

4.1.3 does not prevent the Crown from not undertaking, or ceasing to undertake, any identified conservation activity; and

4.1.4 is subject to the settlement legislation.

#### **5. TERMINATION**

5.1 This deed terminates in respect of a statutory area, or part of it, if:

5.1.1 the governance entity and the Minister of Conservation and Director-General of Conservation agree in writing; or

5.1.2 the relevant area is disposed of by the Crown; or

5.1.3 responsibility for the identified activities in relation to the relevant area is transferred from the Minister or the Director-General of Conservation to another Minister and/or Crown official.

5.2 If this deed terminates under clause 5.1.3 in relation to an area, the Crown will take reasonable steps to ensure the governance entity continues to have input into any identified activities in relation to the area with the new Minister and/or Crown official responsible for that activity.

## 6. NOTICES

- 6.1 Notices to the governance entity and the Crown are to be given under this deed in accordance with part 4 of the general matters schedule to the deed of settlement, except that the Crown's address where notices are to be given is:

Partnerships Director,  
Department of Conservation,  
66 Paora Hapi Street  
Taupo 3378

## 7. AMENDMENT

- 7.1 This deed may be amended only by written agreement signed by the governance entity and the Minister of Conservation and the Director-General of Conservation.

## 8. NO ASSIGNMENT

- 8.1 The governance entity may not assign its rights or obligations under this deed.

## 9. DEFINITIONS

- 9.1 In this deed:

**Crown** has the meaning given to it by section 2(1) of the Public Finance Act 1989;

**deed** means this deed of recognition as it may be amended from time to time;

**deed of settlement** means the deed of settlement dated 2 June 2012 between the settling group, the governance entity and the Crown;

**Director-General of Conservation** has the same meaning as Director-General in section 2(1) of the Conservation Act 1987;

**governance entity** has the meaning given to it by the deed of settlement;

**identified activity** means each of the activities specified in clause 3.2;

**Minister** means the Minister of Conservation;

**person** includes an individual, a corporation sole, a body corporate and an unincorporated body;

**settling group** and Raukawa Settlement Trust have the meaning given to them by the deed of settlement;

**settlement legislation** means the Act referred to in clause 2.3;

**statement of association** means each statement of association in the documents schedule to the deed of settlement and which is copied, for ease of reference, in the schedule to this deed;

**statutory area** means an area referred to in clause 2.1, the general location of which is indicated on the deed plan referred to in relation to that area (but which does not establish the precise boundaries of the statutory area); and

**writing** means representation in a visible form on a tangible medium (such as print on paper).

## **10. INTERPRETATION**

- 10.1 The provisions of this clause 10 apply to this deed's interpretation unless the context requires otherwise.
- 10.2 Headings do not affect the interpretation.
- 10.3 Terms defined by:
- 10.3.1 this deed have those meanings; and
  - 10.3.2 the deed of settlement, or the settlement legislation, but not by this deed, have those meanings where used in this deed.
- 10.4 All parts of speech and grammatical forms of a defined word or expression have corresponding meanings.
- 10.5 The singular includes the plural and vice versa.
- 10.6 One gender includes the other genders.
- 10.7 Something, that must or may be done on a day that is not a business day, must or may be done on the next day.
- 10.8 A reference to:
- 10.8.1 this deed or any other document means this deed or that document as amended, novated, or replaced; and
  - 10.8.2 legislation is to that legislation as amended, consolidated, or substituted.
- 10.9 If there is an inconsistency between this deed and the deed of settlement, the deed of settlement prevails.

SIGNED as a deed on this 16th day of April, 2014

SIGNED for and on behalf of THE CROWN by the Minister of Conservation in the presence of:

)  
)  
)  
)  
\_\_\_\_\_

\_\_\_\_\_  
Signature of Witness

Witness Name: WILLIAM PAUL JOHNSON

Occupation: BUREAUCRAT -

Address: 4 SCORESBY GROVE  
WITBY  
PORRUM

SIGNED by the Director-General of Conservation in the presence of:

)  
)  
)  
\_\_\_\_\_

\_\_\_\_\_  
Signature of Witness

Witness Name: BRIAN SHEPPARD

Occupation: Manager Government Support

Address: 57 Erlestoke Crescent  
Wellington 6037

## **Schedule**

### **Copies of Statements of Association**

#### **Arahiwi Scenic Reserve (as shown on deed plan OTS-113-22)**

Raukawa have a long association with the Pātetere area and the resources within the Arahiwi Scenic reserve.

The region became known as Te Kaokaoroa-o-Pātetere, literally meaning the long outstretched armpit of Pātetere. Pātetere was a fifth generation descendant of Raukawa.

The descendants of Raukawa continued to live in the Pātetere region. The Arahiwi Scenic Reserve is within the rohe of the hapū of Ngāti Ahuru, a Raukawa hapū, who built a pā nearby including the ancient pā at Hamaria and Takahua.

The Arahiwi Scenic Reserve has been used by the people of the Raukawa marae at Ngātira and Whakaaratamaiti.

#### **Arapuni Scenic Reserve (as shown on deed plan OTS-113-04)**

The Arapuni Scenic Reserve lies within an important bird snaring area for Raukawa. Located on the banks of the Waikato River, the area also enabled easy access to the Waikato Awa and provided for the physical and spiritual sustenance of the Raukawa people.

The Raukawa ancestor, Tehe, a fourth generation descendant of Wairangi, built his pā at Te Tuki and settled the area. South of Te Tuki was the ancient pā, Kotaramu that was populated by the descendants of Takihiku who travelled to Te Tuki to snare birds.

#### **Kaahu Scenic Reserve (as shown on deed plan OTS-113-06)**

Raukawa have a long association to the area of the Kaahu Scenic Reserve dating back to the arrival of the Tainui waka.

Following his arrival in Aotearoa, Rakatāura, tohunga of the Tainui waka and ancestor of Raukawa, and his wife Kahukeke travelled inland from Kāwhia into the central North Island naming places that they came upon. When they arrived in Whakamaru, Rakatāura and Kahukeke settled in the area and built an ancient shelter at Kaahu mountain. Rakatāura named the mountain, Kaahu, in commemoration of his wife.

Raukawa hapū continued to occupy the area including Ngāti Whāita, Ngāti Wairangi, Ngāti Upokoiti, Ngāti Moekino and Ngāti Hā. The area provided the hapū with access to the Waikato Awa and the resources that they could draw from its waters.

#### **Waihou River Marginal Strip (as shown on deed plan OTS-113-23)**

Located on the banks of the Waihou Awa, Raukawa have a long association to area within vicinity of the Waihou marginal strip. The Waihou River supplied water and resources to four Raukawa marae namely Ngātira, Whakaaratamaiti, Tapapa and Ruapeka marae, and the river was important to hapū of Raukawa due to its proximity to the Waihou Springs (Blue Springs), the waters of which flow into the Waihou River. The spring was an important resource for the Raukawa hapū of Ngāti Āhuru, Ngāti Tukorehe, Ngāti Te Rangi and others as it was located centrally between the marae and access to the spring and the river was shared.

## **Waikato River and its tributaries (as shown on deed plan OTS-113-20)**

### **Waikato, Waihou and Pūniu Awa and Tributaries**

The Waikato, Waihou and Pūniu Awa and tributaries are the veins carrying the lifeblood of Papatūānuku. If events or activities affect the awa, they in turn affect Papatūānuku. The awa hold mana in their own right (spiritual authority and power, or a right to exist in a pristine state for intrinsic reasons) and its life essence or life force is the mauri of the awa. Each awa carries the life force for the Raukawa people; that which affects the awa, affects the people.

The Raukawa association to the Waikato, Waihou and Pūniu Awa stems back to the time of the arrival of the Tainui waka to Aotearoa. The Tainui ancestors, Rakatāura and Kahukeke were the first people to settle in the western interior of the central North Island and were responsible for naming significant landmarks.

### **Waikato Awa and Tributaries**

Raukawa have a special relationship with the Waikato Awa and its tributaries. This includes the seven hydro lakes being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, Raukawa established their interests in the Waikato Awa from the Huka Falls to Tiki o Ihingarangi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waikato Awa and the mauri of Raukawa are inextricably linked. The Waikato Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from Ruapehu to Te Puaha o Waikato (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

Within the region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and kaitiakitanga in relation to the Waikato Awa within the Raukawa rohe. In accordance with the principles of ahikāroa, Raukawa marae, hapū and whānau still reside next to and live every day with the Waikato Awa. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

## **Waihou River and its tributaries (as shown on deed plan OTS-113-18)**

Raukawa have an association with the Waihou Awa and its tributaries, and in particular, the source of the Waihou and the Waihou Springs. Raukawa acknowledge that other iwi share interests in parts of the Waihou River and its tributaries.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, the ancestor, Raukawa, was born and spent his first days in the region of the Waihou Awa. The grandchildren of Raukawa returned to this region to defeat another iwi. Since that time Raukawa hapū have maintained their ahikāroa.



For over 600 years, Raukawa have held that the mauri of the Waihou Awa and the mauri of Raukawa are inextricably linked. The Waihou Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Waihou to the Blue Springs near Putaruru to Te Puaha o Waihou (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and assert the rights and responsibilities of kaitiakitanga in relation to the Waihou Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility. Raukawa consider the Waihou Awa to be a boundary marker remembered in the pepeha 'Mai te Wairere ki Maungatautari'

In accordance with the principles of ahikāroa, many Raukawa marae and hapū were located near the Waihou Awa. To the west of the Waihou Springs stand the Ngāti Ahuru marae of Ngātira and Whakaaratamaiti. Also in this area are the remnants of ancient marae and wahi tapu, including Hamareha which is also known as Hamaria where the source of the Waihou Awa is found. To the east of the Waihou Awa stand the Ngāti Tūkorehe and Ngāti Te Rangi marae of Ruapeka and Tāpapa, Ūkaipō marae of Ngāti Kirihika and Ngāti Wehiwehi and Tangata marae. Also in this area once stood the Ngāti Tūkorehe pā of Tokopikowhakahau. To the south of the Waihou stands the Ngāti Mōtai and Ngāti Te Apunga marae of Paparaamu. Also in this area is the old pā of Wairereaurangi and an eel weir called Ruatu, which was used by the hapū of Ngāti Mōtai, Ngāti Tūkorehe, and Ngāti Kirihika.

There are also particular sites of significance associated with the Waihou Awa that are of inestimable importance to Raukawa people. The swamp, Te Mana-o-Kahu, which forms part of the Waihou Awa, was named by Rakatāura following the death of his wife, Kahukeke. One of the four famous niu pole, Te Niu o Tuwharakarara, is located to the north of the Waihou Springs in a village sustained by the spring waters. The Mangaowheo stream, a tributary of the Waihou, includes the Ruataupuku falls, and the eel weir at Kopuaroa. At Te Maire and Iwituaroa on the Waihou River, there were more eel weirs. Other tributaries of the Waihou River including the streams of Waiteariki and Manganui also supplied hapū with tuna (eels) and koura (freshwater crayfish) as well as their daily drinking water supply.

### **Pūniu River and its tributaries (as shown on deed plan (OTS-113-19))**

Raukawa have a special relationship with the Pūniu Awa and its tributaries, particularly that part of the awa located in the Wharepūhunga Block. This includes the source of the Pūniu and tributaries such as Owairaka.

The history of the Tainui ancestors, Rakatāura and Kahukeke in the Wharepūhunga region, where the Pūniu Awa flows, is particularly rich. It was in this region that Kahukeke fell ill. Rakataura consequently built a house for her to rest in and climbed a mountain where he performed a purification ritual to heal her. He was successful and his wife recovered. From this time forward, this region has been known as Wharepūhunga.

Thirteen generations later, Raukawa returned to this region and defeated another iwi. Since that time Raukawa hapū have maintained their ahikāroa. In particular, Whakatere, a son of Raukawa, had numerous descendants settle on the lands around the Pūniu at Wharepūhanga. Significant pā were built near the river, including Puketarata, Totorewa, Pataokatoka, Tangimanaia and Pamotumotu.

For over 600 years, Raukawa have held that the mauri of the Pūniu Awa and the mauri of Raukawa are inextricably linked. The Pūniu Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Pūniu to Te Puaha o Pūniu (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and the responsibilities of kaitiakitanga in relation to the Pūniu Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social, and physical sustenance for the Raukawa people, and in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

In accordance with the principles of ahikāroa, many Raukawa marae and hapū are still located near the Pūniu Awa, including the Ngāti Puehutore marae of Whakamārama, the Ngāti Takihiku marae of Rāwhitiroa which sits at the confluence of the Owairaka stream and Pūniu Awa, the Ngāti Kiriupokoiti marae of Aotearoa and the Ngāti Werakoko marae of Parawera.

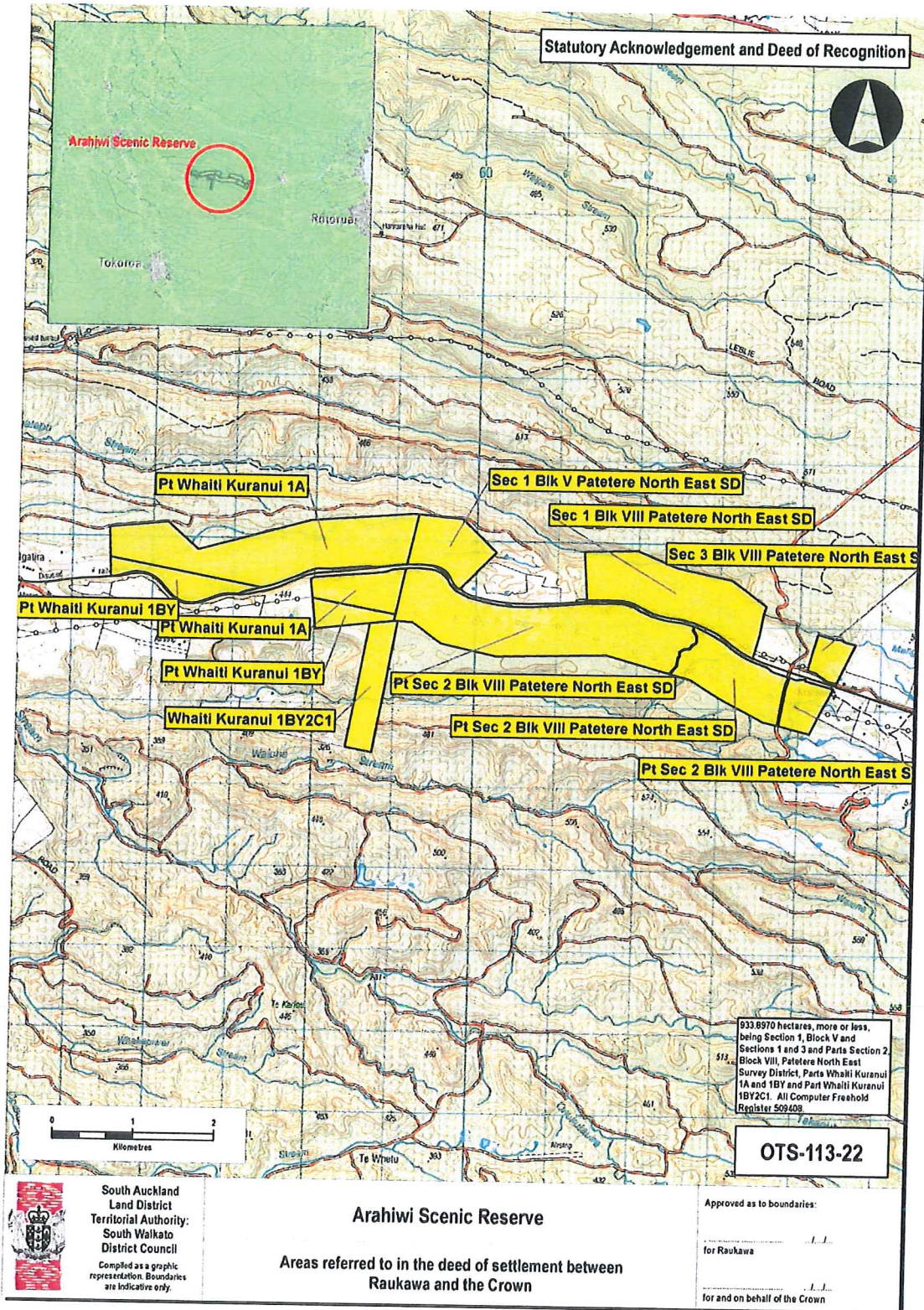
The Pūniu Awa provided important physical and spiritual sustenance to particular sites that are of inestimable importance to the Raukawa iwi:

- Te Horanga pā is located south of Kihikihi on the north bank of the Pūniu Awa. This site is significant as a pā taken by Raukawa in battle.
- Whakapirimata pā is located on the north bank of the Pūniu Awa near St Leger Road and not far from Te Horanga. This pā was built by Whāita after Raukawa settled in the area.
- Pane-o-Whaita is located on the north bank of the Pūniu Awa near Whakapirimata pā. This is where Whāita was buried.
- Several significant ancient pā of Ngāti Whakatere drew from/relied on the Pūniu Awa, including Puketarata (found to the north of the Mangaorongo Stream and south of Kakepuku), Totorewa (near the confluence of the Waipa River and Mangaorongo Stream), Patokatoka (near Mihimihi further up the Mangarongo Stream) and Tangimania and Pamotumotu (on a ridge west of the Mangatutu Stream).
- The pā site at Orakau is located near the Pūniu Awa. Orakau is a very significant site for Raukawa as this is where Raukawa lost many of their leading chiefs in the war with the Crown forces in 1864. The battle of Orakau is still commemorated by Raukawa iwi today.

RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

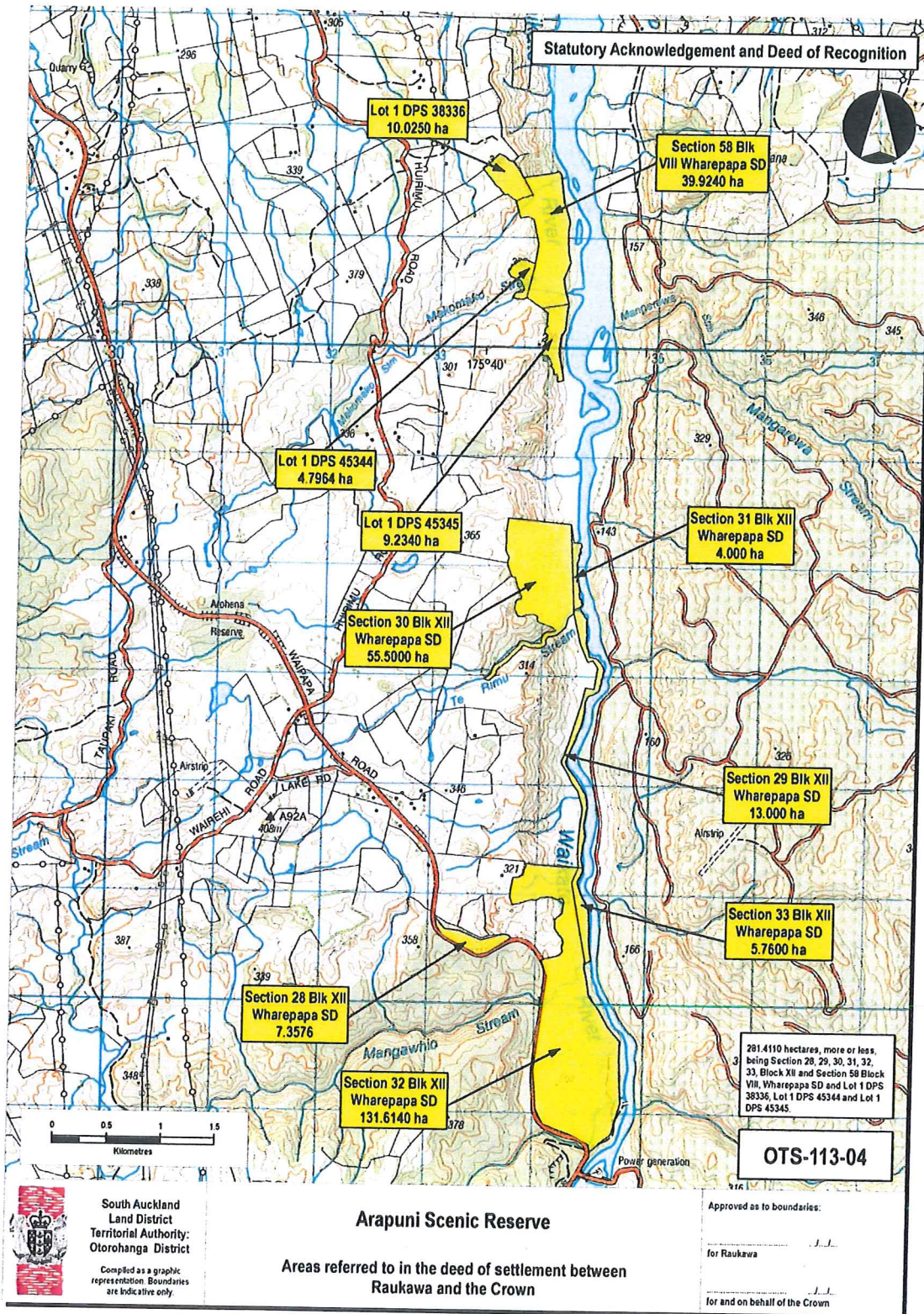
ARAHIWI SCENIC RESERVE (OTS-113-22)



RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

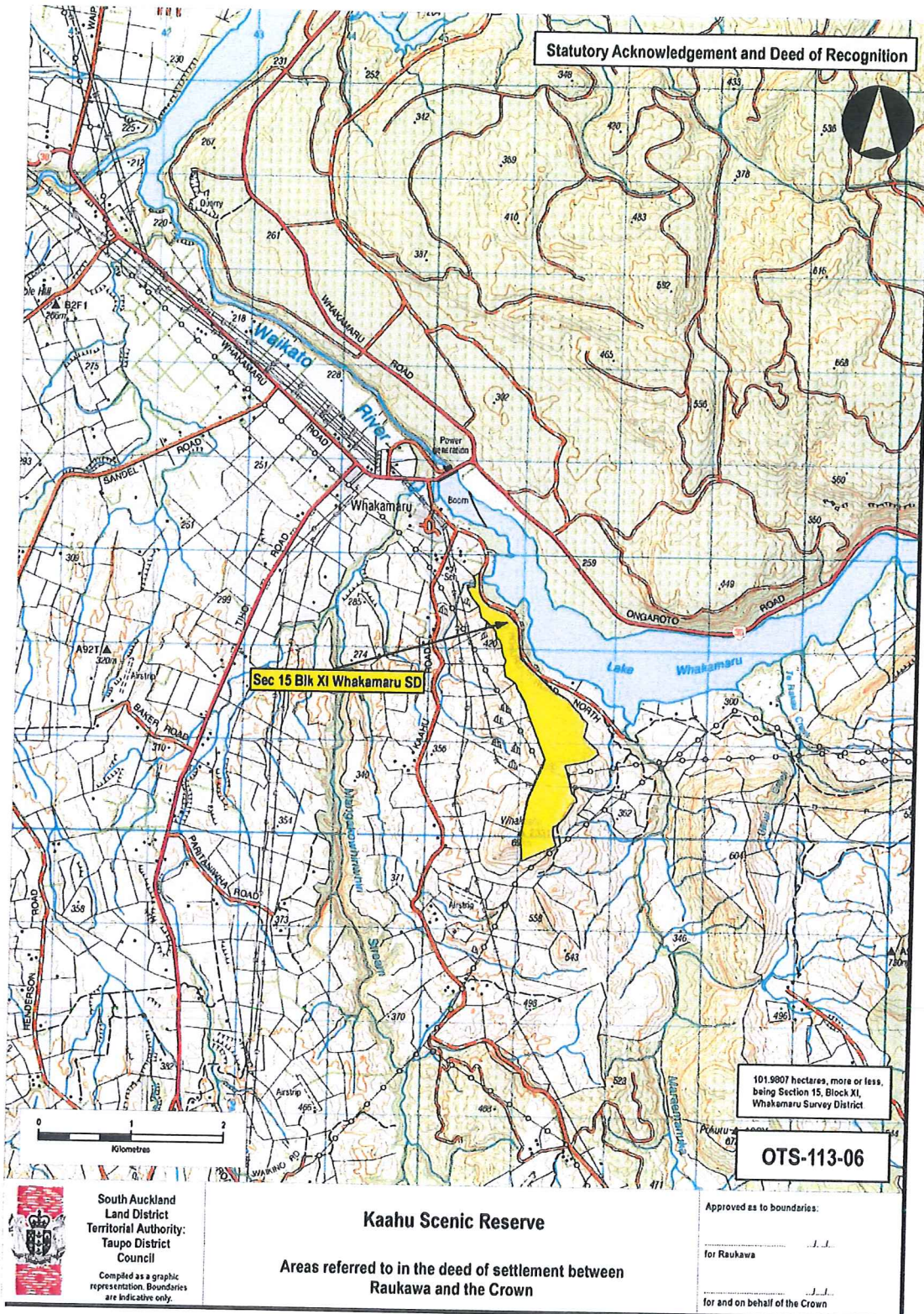
ARAPUNI SCENIC RESERVE (OTS-113-04)



RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

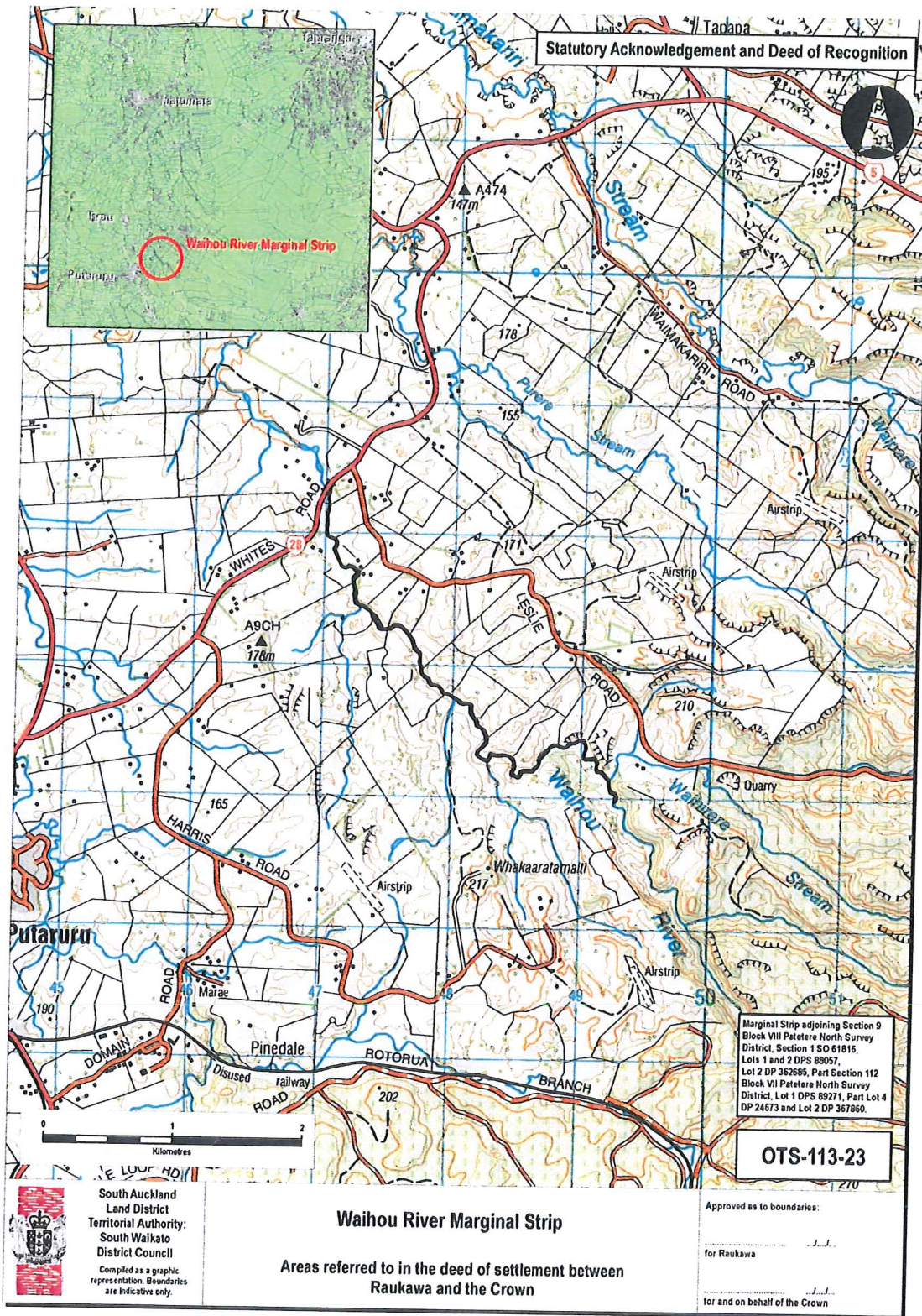
KAAHU SCENIC RESERVE (OTS-113-06);



RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

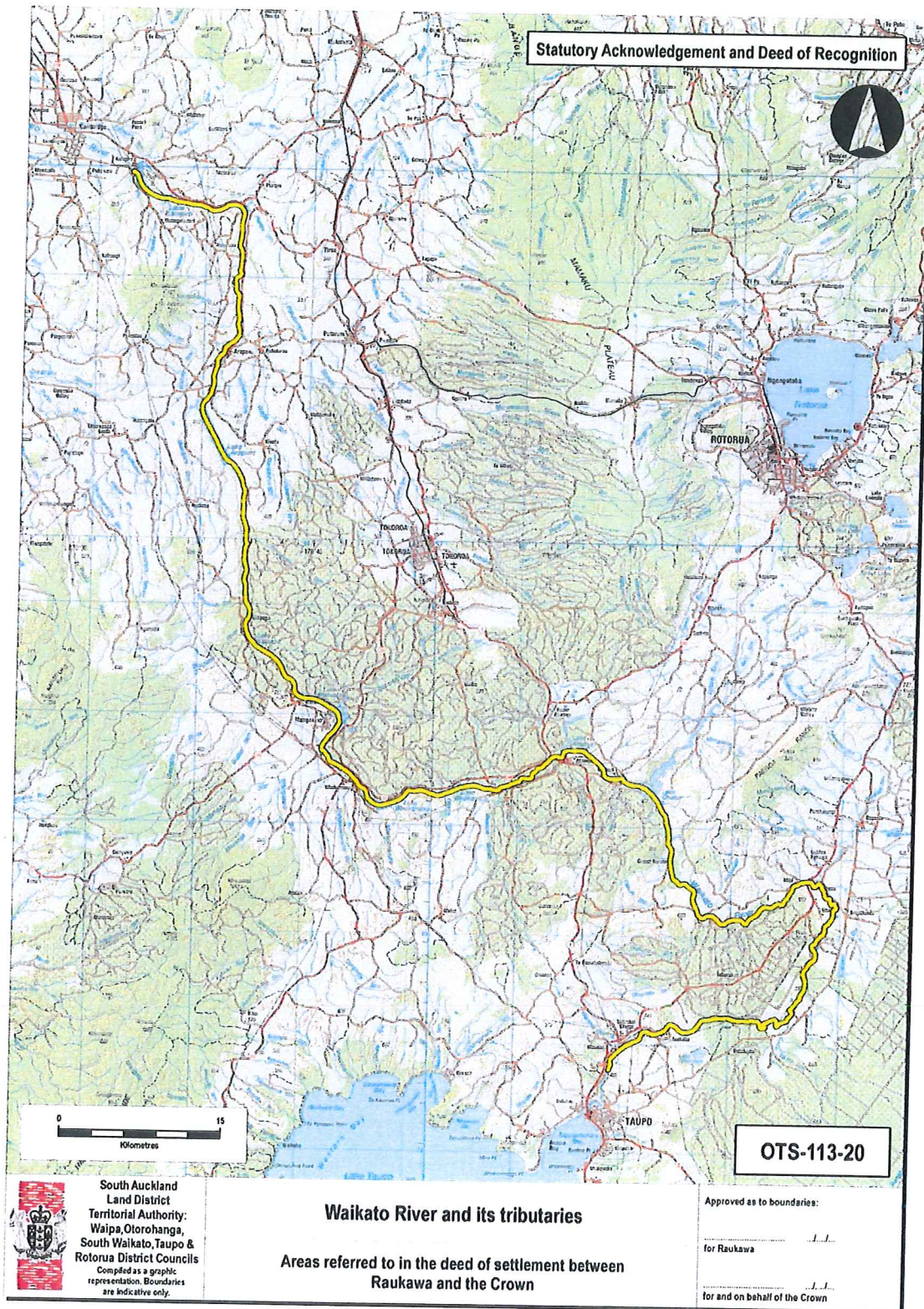
WAIHOU RIVER MARGINAL STRIP (OTS-113-23)



RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

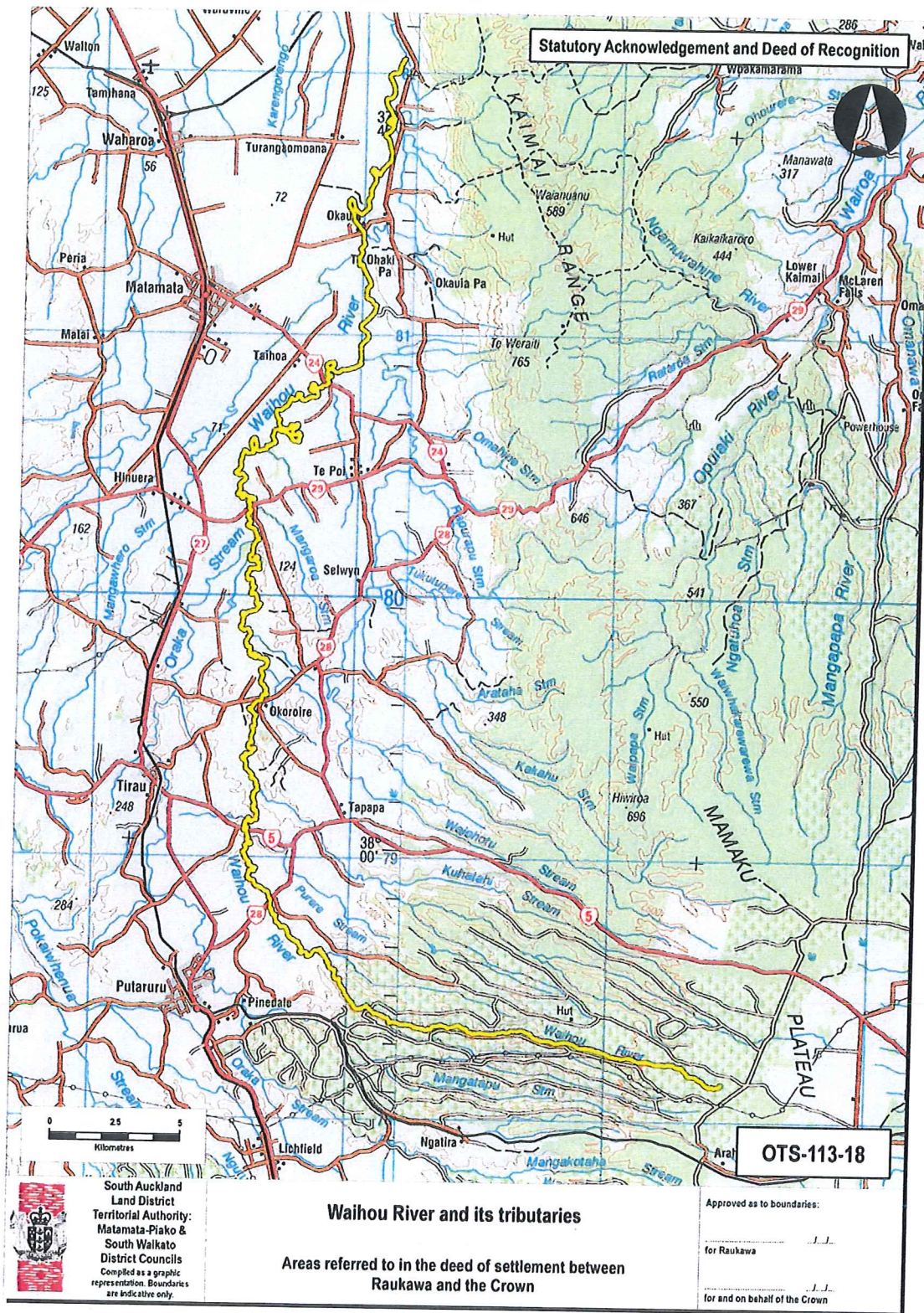
WAIKATO RIVER AND ITS TRIBUTARIES (OTS-113-20)



RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

WAIHOU RIVER AND ITS TRIBUTARIES (OTS-113-18)





RAUKAWA DEED OF SETTLEMENT  
ATTACHMENTS

2.3: AREAS THAT ARE BOTH STATUTORY ACKNOWLEDGEMENT AREAS AND  
DEED OF RECOGNITION AREAS

PŪNIU RIVER AND ITS TRIBUTARIES (OTS-113-19)

