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

TAPUIKA CLAIMS SETTLEMENT ACT 2014

DEED OF RECOGNITION

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 Tapuika; and
 - 1.1.2 Tapuika Iwi Authority Trust (the governance entity).
- 1.2 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):
- 1.2.1 Part Taumata Scenic Reserve (Ngatokaturua) (as shown on deed plan OTS-209-16);
 - 1.2.2 Kiwi Stream Conservation Area (as shown on deed plan OTS-209-17);
 - 1.2.3 Maketū Conservation Area (as shown on deed plan OTS-209-19);
 - 1.2.4 Part Whataroa Road Conservation Area (Kaiakatia) (as shown on deed plan OTS-209-20);
 - 1.2.5 Part Ruato Stream Conservation Area (as shown on deed plan OTS-209-21);
 - 1.2.6 Mangorewa Scenic Reserve (as shown on deed plan OTS-209-22);
 - 1.2.7 Part Mangorewa Ecological Area (as shown on deed plan OTS-209-23);
 - 1.2.8 Marginal strips located in the area of interest (as shown on deed plan OTS-209-25).
- 1.3 Those statements of association are –
- 1.3.1 in the documents schedule to the deed of settlement; and
 - 1.3.2 copied, for ease of reference, in the schedule to this deed.
- 1.4 The Crown has acknowledged the statements of association in the Tapuika Claims Settlement Act 2014, being the settlement legislation that gives effect to the deed of settlement.



4 TERMINATION

- 4.1 This deed terminates in respect of a statutory area, or part of it, if -
- 4.1.1 the governance entity, the Minister of Conservation, and the Director-General of Conservation agree in writing; or
 - 4.1.2 the relevant area is disposed of by the Crown; or
 - 4.1.3 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.
- 4.2 If this deed terminates under clause 4.1.3 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.

5 NOTICES

- 5.1 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 -

Conservation Partnerships Manager,
Department of Conservation,
253 Chadwick Road
Greerton West
PO Box 9003
TAURANGA 3112.

6 AMENDMENT

- 6.1 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.

7 NO ASSIGNMENT

- 7.1 The governance entity may not assign its rights under this deed.



8 DEFINITIONS

- 8.1 In this deed -

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

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

deed of settlement means the deed of settlement dated 16 December 2012 between Tapuika, the governance entity, and the Crown; and



9.8.2 legislation means that legislation as amended, consolidated, or substituted.

9.9 If there is an inconsistency between this deed and the deed of settlement, the deed of settlement prevails.

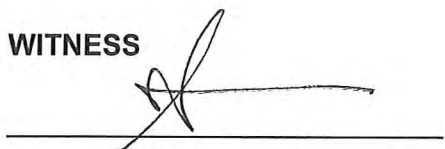
SIGNED as a deed on 20 May 2014

SIGNED for and on behalf of
THE CROWN by -

The Minister of Conservation in the
presence of -

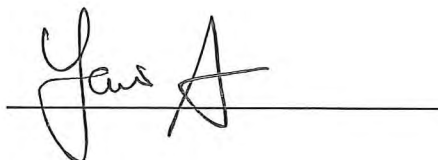


WITNESS



Name: Shane Harding
Occupation: Conservation Private Secretary
Address: 75 Brecker Bay Road, Wellington

The Director-General of Conservation
in the presence of -



WITNESS



Name: BRIAN SHEPPARD
Occupation: Manager Government Support
Address: 57 Erlestoke Crescent
Wellington 6037



The Maketū Conservation Area comprises the last remnants of the Kawa repo (swamp), which was once a large saltwater tidal wetland fed by the Kaituna River and covering much of the Maketū plains right up to the estuary. The traditions of Tapuika affirm the cultural, historic and spiritual association of Tapuika to the area now known as the Maketū Conservation Area from the time of the arrival of Te Arawa waka to the present day. From ancient times to today Tapuika have always believed that they were one with their environment, understanding the relationship between the wetlands and the waterways which collectively nurtured and provided for our people.

To Tapuika the Kawa (wetlands) were a pātaka kai (food storehouse) of great importance providing a variety of fish including tuna, pātiki, pārore, kanae and inanga while titiko could be collected in the mud flats adjacent to the estuary. Fish and shellfish were supplemented with water fowl such as pāteke, pāpera and karoro providing a balanced and varied diet. Ōrongohaua at the northern end of Kawa was a special food gathering area reserved for the sick and elderly of Tapuika. The shell fish collected at Ōrongohaua was said to be particularly juicy and tasty.

The wetland was particularly renowned for the quality of the paru used in dyeing, its location kept a close secret amongst whānau members. The abundance of harakeke made for a readily available supply of mats, kete, herea (ropes), rongoā (medicine) and clothing. The raupō was used for thatching and dried moss for bedding. The feathers of the pūkeko and hūrepo were used to adorn kākahu (cloaks) and other garments.

The Kawa wetlands throughout the Takapū o Tapuika played an important role as the ate or liver of the waterways filtering and cleansing the water through the plant life such as raupō, manawa (mangrove) and many other plants to ensure the wai (water) was of high quality and safe for humans, fish and birdlife. The wetlands of Kawa also controlled floodwaters entering the estuary by trapping and slowly releasing the flood waters making it safe for the fish and shellfish in the estuary.

Due to the rich food resources many battles were fought over Maketū, with rangatira caught and killed in the area now known as the Maketū Conservation Area (Kawa repo) as battles raged for control of this historic area. Despite events that threatened the traditional association with this area, Tapuika have nevertheless maintained their customary association with the Maketū Conservation Area.

Part Whataroa Road Conservation Area (Kaiakatia) (as shown on deed plan OTS-209-20);

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this area and waterways are Tamitami, Kahukura and Omarutahatonga.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect and in relation to this area the pā korikori (non palisaded pā) of Ngāti Totokau named Kaiakatia was located downstream from Ngātokaturua, another pā kainga on the Te Rerenga Stream. Located in close proximity to the Whataroa area the food resources taken from the stream here were plentiful and included tuna, koura and kōwhitiwhiti (native watercress). When supplemented with aruhe (bracken) from the nearby ngāhere (forest) and kumara from the mahinga kai at Kaiakatia, the hapū enjoyed a varied and balanced diet.

When celebratory feast were held Ngāti Totokau would gather eels, koura and kōwhitiwhiti from their pā located along the length of the Te Rerenga Stream including Kaiakatia.



The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this area are Omarutahatonga, Kahukura and Te Maero a Taipō.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect Tapuika have a long standing association with the lands that now form part of the Mangorewa Ecological Area. Two areas, in particular, are of great significance to Tapuika

Within the Mangorewa Ecological Area are a number of sites significant to Tapuika, these being Otuakakari which was a cultivation area (māra kai) for Paieka Pā situated in close proximity. Te Auapatutangata, is a wahi tapu situated close to the current walking track which is also in close proximity to Otuakakari.

Other places within the ecological area are Tahere kahakaha (Bird spearing hunting ground), Te Horoa and Tereare au Tapu (a place associated with the clearing of spiritual obstructions) and Te Kakao Tuiro o Matariki (a place was for predicting seasonal changes associated with cultivation).

Te Kaharoa o Ruangutu

Te Kaharoa o Ruangutu was one of the main passages leading inland from the coast to Rotorua. Te Kaharoa o Ruangutu was named after the Tapuika rangatira Ruangutu. The passage begins where the Paraiti (Mangorewa) River enters the Kaituna moving upstream before making its way to Te Manga o Ngākōhua on the Te Rerenga Stream. The path then crosses Te Āpiti o Mangorewa (Mangorewa Gorge) in the area generally known as the Mangorewa Ecological Area, travelling to Te Kaharoa before exiting near Awahou. Te Kaharoa o Ruangutu was a busy passageway for Tapuika travelling to visit relatives in Rotorua.

Te Tapuae o Taipō

The Mangorewa Ecological Area was predominantly associated with patunga manu (bird hunting), which were in abundance in the surrounding ngāhere (forest). People using Te Kaharoa o Ruangutu track there needed to be fully alert and vigilant whenever passing in close proximity to this area. The banks of the Mangorewa River were a favoured whenua pēhi (ambush) area for the half bird half human kaitangata (man eating) taniwhā, Taipō. He would wait by the banks for long periods of time waiting for potential victims. His feet from these vigils left imprints in the rock at Mangorewa that are still visible today. The name of that specific area is known to Tapuika as Te Tapuae o Taipō (the feet of Taipō).

Marginal strips located in the area of interest (as shown on deed plan OTS-209-25).

Kaituna River

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The taniwhā associated with the Kaituna are Te Mapu, Pareawheawhe and Porohinaki.

intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Omarutahatonga.

The Whataroa Stream begins in the valley between Whataroa Rd and Te Matai Rd and is approximately 6.5km long. It is fed by the Taumatapaua and Torepapa tributaries and flows through steep ravines, valleys and gorges on its path eastwards to the Mangatoī stream. On the western boundary of the Pāhiko Block and at the junction of the Torepapa and Taumatapaua Streams was Onaumoko, one of the largest settlements of Tapuika spreading inland over an extensive area.

The pā maioro (fortified pā) was situated on the top of a valley at the northern end of the settlement and was strategically placed on banks high above a waihirere (waterfall) so that Ngāti Totokau, a hapū of Tapuika could retreat there in times of attack. The location of the pā maioro made it difficult for other Iwi to stage a surprise attack as strangers could be seen approaching from some distance and the putaanga or sentry post at the gateway to the pā was always manned. In addition access to the pā was barred by its environs comprised of rapidly flowing water, rocks and a steep incline. Access to water was important during these times however Ngāti Totokau knowledge of their environment was such that they knew the tracks and places on the stream where they could safely take water without being detected. During the battle of Te Rāhui Ngāti Totokau, living there retreated into the pā Maioro as a precaution against attack spreading inland up the Waiari.

Following the Whataroa in a north east direction it enters the Ōturuturu (Te Rerenga) Stream. In close proximity is Waiwiri pā located on the banks of the confluence of the Te Rerenga and Mangatoī streams where it becomes known as the Waiari.

Mangorewa River

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with the waterways are Parerora, Pareawheawhe and Te Maero a Taipō.

The Mangorewa River originates in the Mangorewa-Kaharoa Block, flowing in an easterly direction until it reaches the Kaituna River. The banks of the upper reaches of the Mangorewa River was the favoured hunting area of the kai tangata (eater of people) Taipō. According to Tapuika, Te Maeoro a Taipō was a giant who would lay in wait below the small waihirere on the Mangorewa for people to come down to the river to bathe and then kill them taking their bodies to his lair to devour at his leisure. The footprints of Taipō which are enormous in size are imprinted in the rocks along this part of the river and can be seen even today.

Te Taita is the name of the pakanga (battle) which took place at the confluence of the Ohaupara stream and the Mangorewa River in revenge for the killing of the Ngāti Tauana (a Tapuika hapū) puhi (high born woman) Kahukura. Some years after this event, when Tapuika were on their way to Paterere a female tāniwha was seen entering the Paraiti River from the Ohaupara, this tāniwha was regarded to be Kahukura, and is remembered in the expression "aue te iringa ote upoko o Kahukura" (Alas the hanging head of Kahukura), which hence forth was known as a pouririwai.

According to Tapuika it is at the confluence of the Ohaupara and Mangorewa rivers that the river becomes known as the Paraiti. In traditional times the Paraiti (Mangorewa) river was considered a tapu awa for Tapuika due to the number of urupa and burial caves along the length of the river. Otangikura was the principal burial cave of Tapuika living on the Paraiti (Mangorewa) River while Okaha was an urupā where the dead of Ngāti Tūpari (a Tapuika hapū) were buried. Piako was also

of the tuna hinaki (eel traps) would be constructed from the roots of the kiekie and the vines of the rata. The hinaki would be baited with huhu grubs and toke (worms) and placed in the stream at night. In the early morning the hinaki would be removed from the stream and the eels hung on rails of mānuka to bleed before being gutted and salted and then left to dry. Pāwhara tuna dried eels were a delicacy that could be stored and eaten at a later time. Amawake was the name of the mahinga kai plantation of Ngātōkaturua.

As the river journeys east the Te Rerenga Stream flows past the location of the Tapuika pā Kaiakatia which was occupied by Ngāti Totokau in the Whataroa area. Food resources from the stream here were plentiful and included tuna, koura and kōwhitiwhiti (native watercress) supplemented with kumara and aruhe.

The Te Rerenga Stream continues past the northern end of Te Matai Forest. Located below the Te Rerenga Stream in a north west direction is the Pukehunu pā of the Ngāti Tūheke rangatira Paora Paruhi. Pukehunu pā was a renowned taunga ika or eeling place with many pā tuna (eeling weirs). The mahinga kai beside the stream was specific to those that took part in the trapping of the tuna.

A short distance from Pukehunu is Te Waikōkō Tamateranini. Tamateranini was an important ancestor of Ngāti Tauana, who named this portion of the stream after the sound of the water as it raced over the rocks there. As the Te Rerenga Stream continues to flow through the Whakauma Block it becomes known to Tapuika as the Ōturuturu Stream.

There are two significant tohu on the Ōturuturu (Te Rerenga) Stream here. Te Waitakahi o Tamateranini (the trampling of water) marks the ritual performed by Tamateranini to confirm his occupation of the area as a taonga māpuna (prized possession). Te Waitohi o Tamateranini (the sprinkling of water) is the customary ritual used by Tamateranini to clear the land of negative influences with karakia and water.

Continuing north above the Ōturuturu (Te Rerenga) stream is Kihikihi, a pā maioro or fortified pā of the Ngāti Totokau (a Tapuika hapu) rangatira Te Matahi. The name of the whare he resided in was Te Arorangi. The mahinga kai was also known as Kihikihi but was situated a short distance from the pā beside the stream where the terrain was more fertile. The Ōturuturu (Te Rerenga) stream continues north until it meets the Mangatoi stream where it becomes known as the Waiari.