

DEED OF RECOGNITION

BETWEEN

TE ĀTIAWA O TE WAKA-A-MĀUI

AND

TE ĀTIAWA O TE WAKA-A-MĀUI TRUST

AND

THE MINISTER OF CONSERVATION

Pursuant to Clause 5 of the Deed of Settlement dated 21 December 2012 and Section 50(2) of the Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-A-Māui Claims Settlement Act 2014

THIS DEED is made by **THE CROWN** acting by the Minister of Conservation and the Director-General of Conservation, which agrees as follows:

1. INTRODUCTION

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

1.1.1 Te Ātiawa o Te Waka-a-Māui; and

1.1.2 Te Ātiawa o Te Waka-a-Māui Trust.

2. STATEMENTS OF ASSOCIATION

2.1 In the deed of settlement, Te Ātiawa o Te Waka-a-Māui made statements of its particular cultural, spiritual, historical and traditional association with the following areas (the statutory areas):

2.1.1 Queen Charlotte Sound / Tōtaranui and islands (as shown on deed plan OTS-202-59);

2.1.2 Kaiteriteri Scenic Reserve (as shown on deed plan OTS-202-122);

2.1.3 Maungatapu (as shown on deed plan OTS-202-44);

2.1.4 Lake Rotoiti, Nelson Lakes Park (as shown on deed plan OTS-202-46);

2.1.5 Lake Rotoroa, Nelson Lakes Park (as shown on deed plan OTS-202-47);

2.1.6 Parapara Peak (as shown on deed plan OTS-202-49);

2.1.7 Pukeone / Mount Campbell (as shown on deed plan OTS-202-50);

2.1.8 Wharepapa / Arthur Range (as shown on deed plan OTS-202-51);

2.1.9 Hura (on Arapaoa Island) (as shown on deed plan OTS-202-60);

2.1.10 Wharehunga Bay Recreation Reserve (on Arapaoa Island) (as shown on deed plan OTS-202-62);

2.1.11 West of Separation Point / Te Matau (as shown on deed plan OTS-202-90);

2.1.12 Te Anamāhanga / Port Gore (as shown on deed plan OTS-202-92);

2.1.13 Titi Island Nature Reserve (as shown on deed plan OTS-202-52);

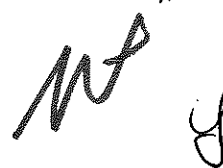
2.1.14 Maitai River and its tributaries (as shown on deed plan OTS-202-64);

2.1.15 Waimea River, Wairoa River, and Wai-iti River and their tributaries (as shown on deed plan OTS-202-66);

2.1.16 Motueka River and its tributaries (as shown on deed plan OTS-202-67);

2.1.17 Tākaka River and its tributaries (as shown on deed plan OTS-202-68);

2.1.18 Aorere River and its tributaries (as shown on deed plan OTS-202-69);



- 2.1.19 Te Hoiere / Pelorus River and its tributaries (or Te Hoiere River near Havelock) (as shown on deed plan OTS-202-70);
- 2.1.20 Riuwaka River, and Resurgence, and its tributaries (as shown on deed plan OTS-202-71);
- 2.1.21 Waikawa Stream and its tributaries (as shown on deed plan OTS-202-72);
- 2.1.22 Waitohi River and its tributaries (as shown on deed plan OTS-202-73);
- 2.1.23 Paturau River and its tributaries (as shown on deed plan OTS-202-74);
- 2.1.24 Anatori River and its tributaries (as shown on deed plan OTS-202-75);
- 2.1.25 Tuamarina River and its tributaries (as shown on deed plan OTS-202-99);
- 2.1.26 Moutere River and its tributaries (as shown on deed plan OTS-202-100); and
- 2.1.27 Turimawivi River and its tributaries (as shown on deed plan OTS-202-101).

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 Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014, being the settlement legislation that gives effect to the deed of settlement or, in the case of Titi Island Nature Reserve, in 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 Te Ātiawa o Te Waka-a-Māui Trust concerning the association of Te Ātiawa o Te Waka-a-Māui with that statutory area as described in a statement of association.

3.2 Clause 3.1 applies to the following activities (the identified conservation 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 Te Ātiawa o Te Waka-a-Māui Trust under clause 3.1, provide the Te Ātiawa o Te Waka-a-Māui Trust 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.

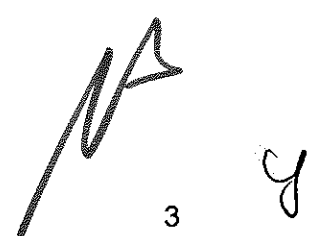
5. TERMINATION

- 5.1 This deed terminates in respect of a statutory area, or part of it, if:
 - 5.1.1 the Te Ātiawa o Te Waka-a-Māui Trust and the Crown agree in writing; or
 - 5.1.2 the relevant area is disposed of by the Crown; or
 - 5.1.3 responsibility for the identified conservation activities in relation to the relevant area is transferred from the Minister or the Director-General of Conservation to another Minister 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 Te Ātiawa o Te Waka-a-Māui Trust continues to be consulted on any identified conservation activities in relation to the area.

6. NOTICES

- 6.1 Notices to the Te Ātiawa o Te Waka-a-Māui Trust and the Crown are to be given under this deed in accordance with part 5 of the general matters schedule to the deed of settlement, except that the Crown's address where notices are to be given is:

Director, Conservation Partnerships,
North & Western South Island Region
Department of Conservation
Private Bag 5
Nelson 7042



7. AMENDMENT

- 7.1 This deed may be amended only by written agreement signed by the Te Ātiawa o Te Waka-a-Māui Trust and the Crown.

8. NO ASSIGNMENT

- 8.1 The Te Ātiawa o Te Waka-a-Māui Trust may not assign its rights or obligations under this deed.

9. DEFINITIONS

- 9.1 In this deed:

concession has the meaning given to it in section 2 of the Conservation Act 1987; and

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 21 December 2012 between Te Ātiawa o Te Waka-a-Māui, the Te Ātiawa o Te Waka-a-Māui Trust and the Crown; and

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

identified conservation activities means the activities specified in clause 3.2; and

Minister means the Minister of Conservation; and

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

Te Ātiawa o Te Waka-a-Māui has the meaning given to them by clause 8.9 of the deed of settlement; and

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

statement of association means the statements in part 2 of the documents schedule to the deed of settlement and copied, for ease of reference, in the schedule to this deed; and

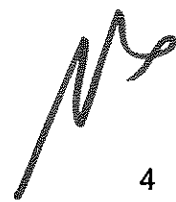
statutory area means an area referred to in clause 2.1, the general location of which is indicated on the deed plan referred to in relation to that area (but which does not establish the precise boundaries of the statutory area); and

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

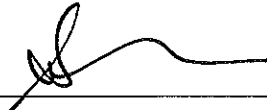
10.8.2 legislation is to that legislation as amended, consolidated, or substituted.

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 22nd day of July 2014

SIGNED

by the Minister of Conservation
in the presence of:



Signature of Witness




Witness Name: Shona Harding


Occupation: Conservation Private Secretary

Address: 75 Breaker Bay Rd Wellington

SIGNED

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





Signature of Witness

26 May 2014

Witness Name: BRIAN SHEPPARD

Occupation: Manager Government Support

Address: 57 Ertelstoke Crescent
Wellington 6037



Schedule

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 Hinerauhua hapū of Puketapu and Rihari Tahuaroa of the Puketapu hapū, 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, īnanga 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 cultivations 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 Tāhuhua (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 Tāhuhua.

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 rārangā 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 Muturangi. 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 whareniui 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.

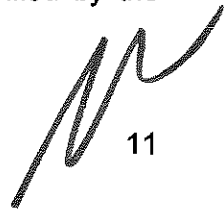
Hitaua Bay urupā is an important bay because there are several flat areas which were used extensively for smoking (preservation) fish. Missionary Bay, a small cove near Opua Bay, was an inland walking track for Te Ātiawa o Te Waka-a-Māui to the Wairau settlement.

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 Maretai 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.



y

East Bay and Arapaoa (Arapawa)

Ipapakereru 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 Muturangi 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.

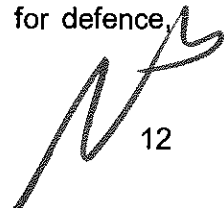
According to Puketapu tradition, an old Te Ātiawa o Te Waka-a-Māui kuia used to live on the hill above Mokopeke and had her own crops, one of which was Māori potato brought from Taranaki. These potatoes are an important species to Te Ātiawa o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui harvested their 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 moutere 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.

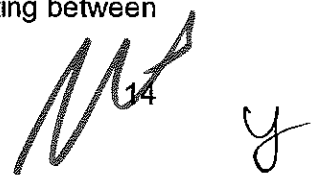
Tōtaranui is an important natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

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.

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 etahi 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

Handwritten signature and initials in the bottom right corner of the page.

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 is 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.

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 Tukuru. 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 tūpuna - 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*

A handwritten signature in black ink, consisting of several loops and a long tail, is written over the number 18. To the right of the signature is a small, stylized mark that resembles a lowercase 'g'.

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.

A handwritten signature in black ink, appearing to be 'NA', with the number '20' written below it. To the right of the signature is a small, stylized handwritten mark that resembles a 'y' or a similar character.

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.

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.

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.

TITI ISLAND NATURE RESERVE

Tītī 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 Tītī Island, although primarily the tītī (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 tītī. 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.

Tītī 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.

Tītī 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 Tītī 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 Tītī Island, the tītī and the tuatara. The mauri of Tītī Island represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life.

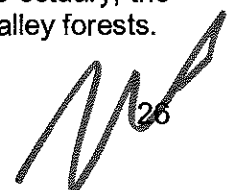
Te Ātiawa o Te Waka-a-Māui and Ngāti Hinetuhi have an extremely close association with Tītī Island. Our role as kaitiaki of this area is extremely important to the tribe as a whole. Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here and we have tikanga which involves tapu and noa in this 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 Tītī Island's wealth, including for gathering kai and the other various resources of the motu and surrounding moana.

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.

26




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. Whakapaetuarua Pā was situated on the north bank of the Motueka River. "Whakapaetuarua" 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

Handwritten signature and initials in the bottom right corner of the page.

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.

33

g

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

35
y

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 Tūmataunga through karakia to protect each warrior in the battle ahead. Traditionally totoi 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.

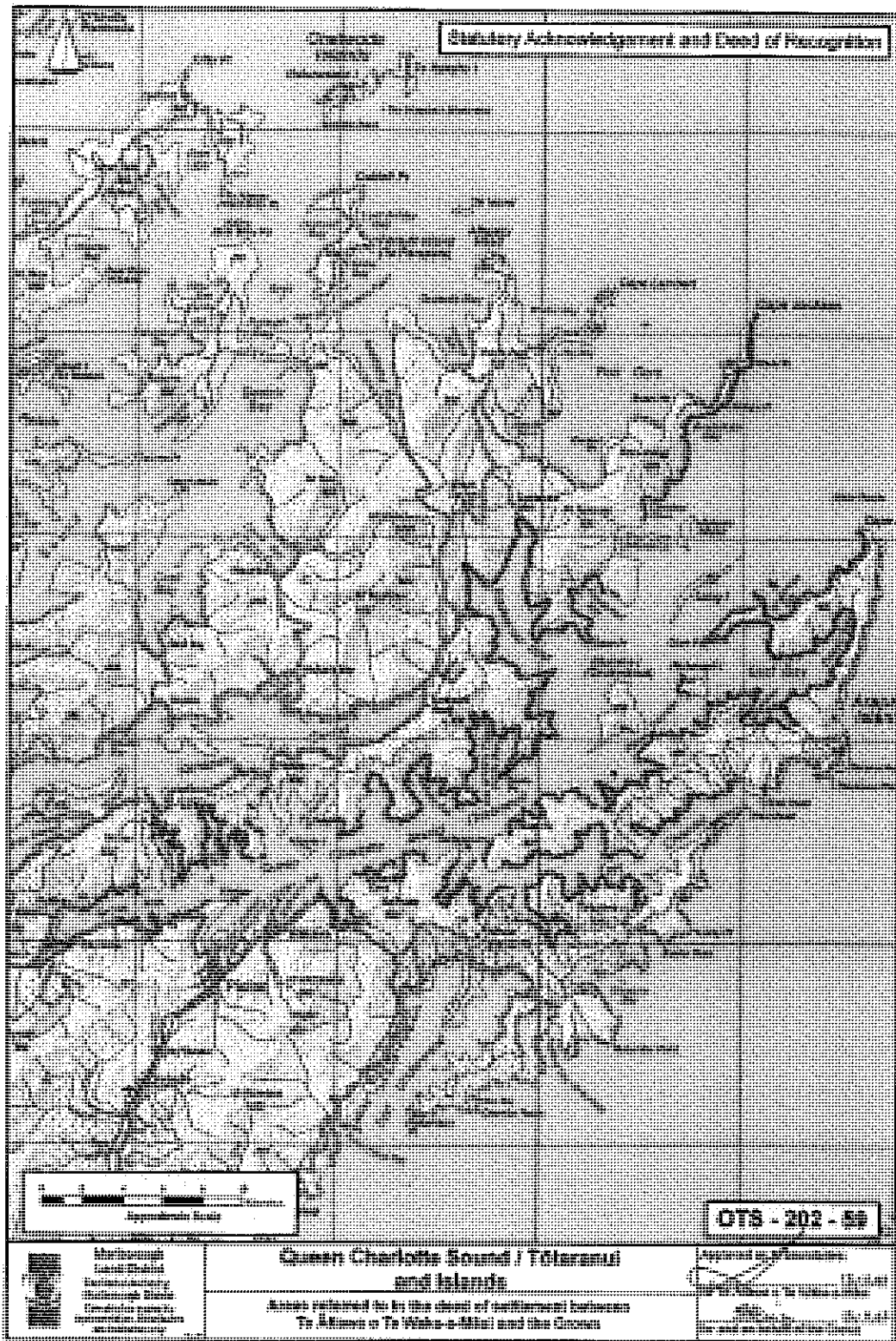
The wāhi tapu and mahinga kai associated with the Turimawivi River links present day Te Ātiawa o Te Waka-a-Māui physically and emotionally with our tūpuna. The maintenance of the customs and traditions associated with this awa is therefore paramount to the wellbeing of Te Ātiawa o Te Waka-a-Māui.

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.

TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

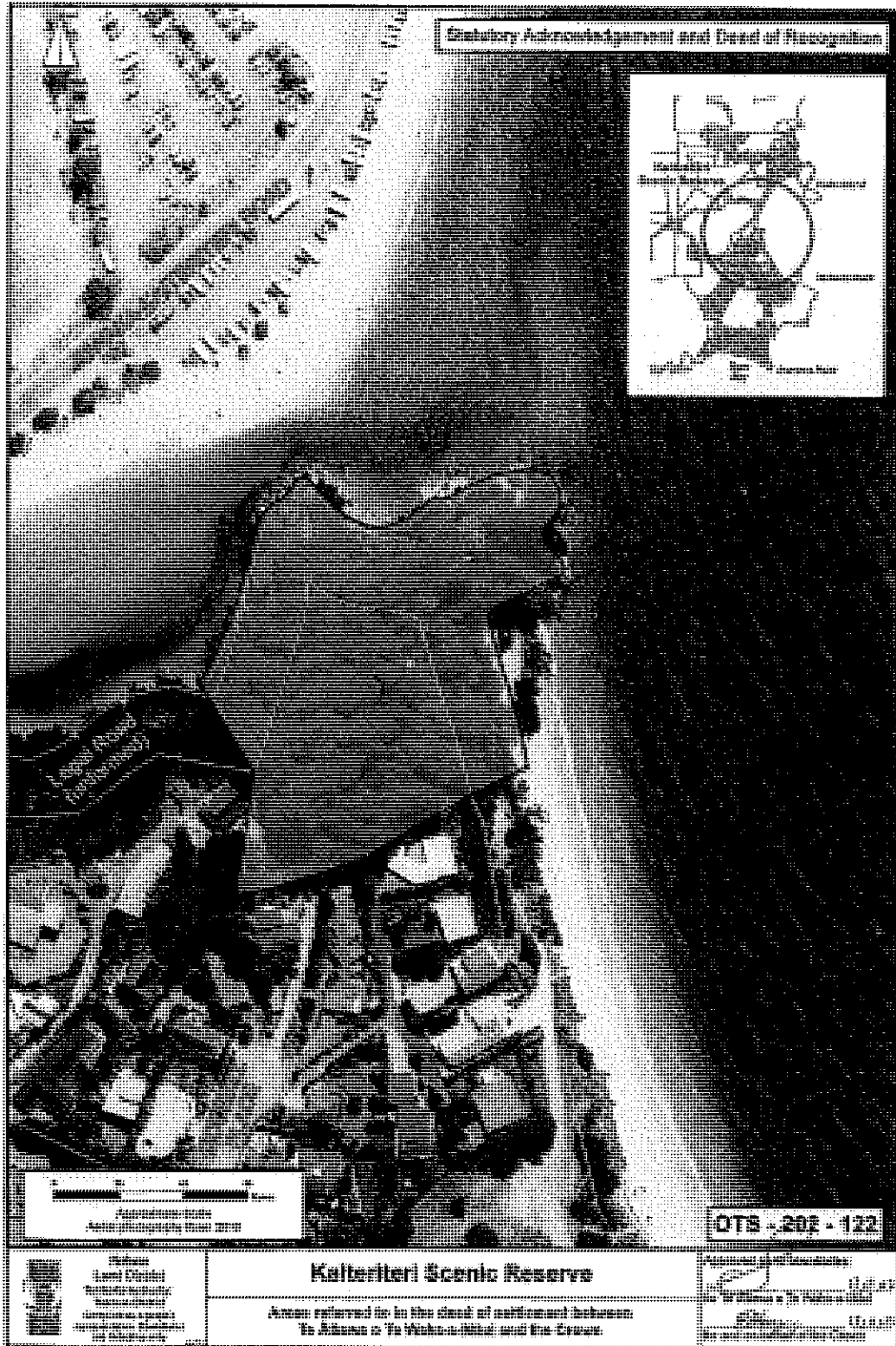
QUEEN CHARLOTTE SOUND / TŌTARANUI AND ISLAND (OTS-202-59)



TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

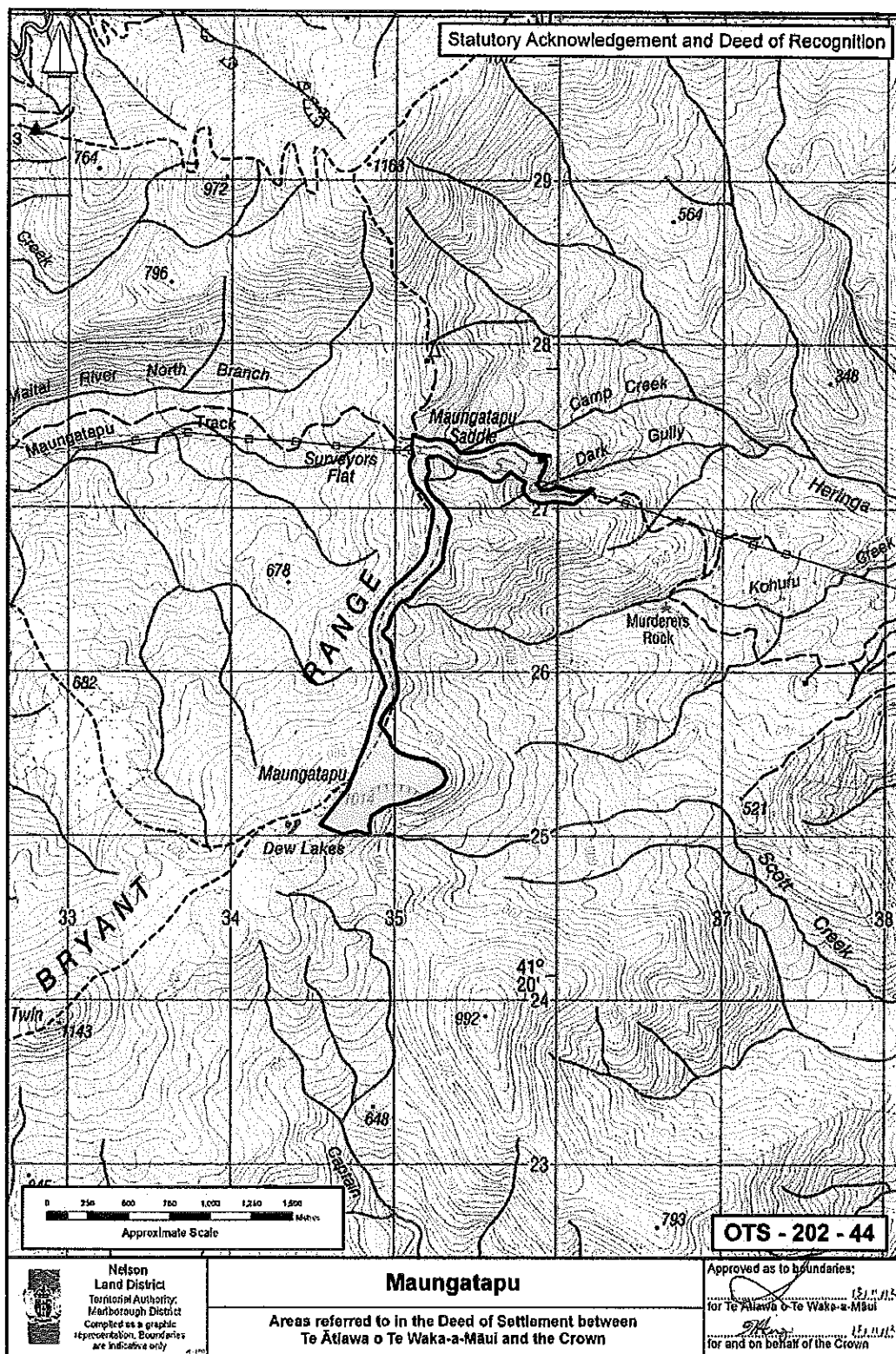
KAITERITERI SCENIC RESERVE (OTS-202-122)



TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

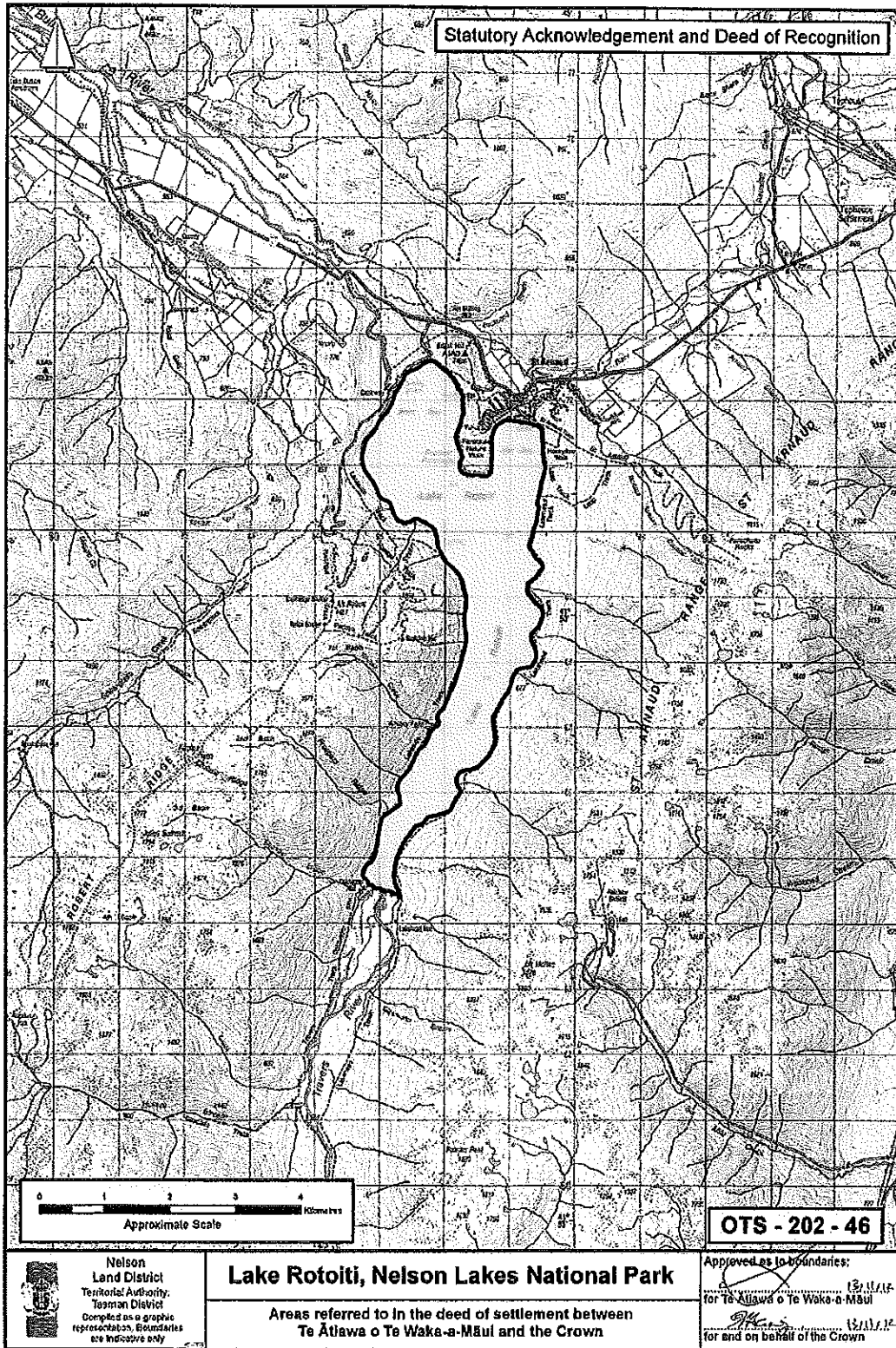
MAUNGATAPU (OTS-202-44)



TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

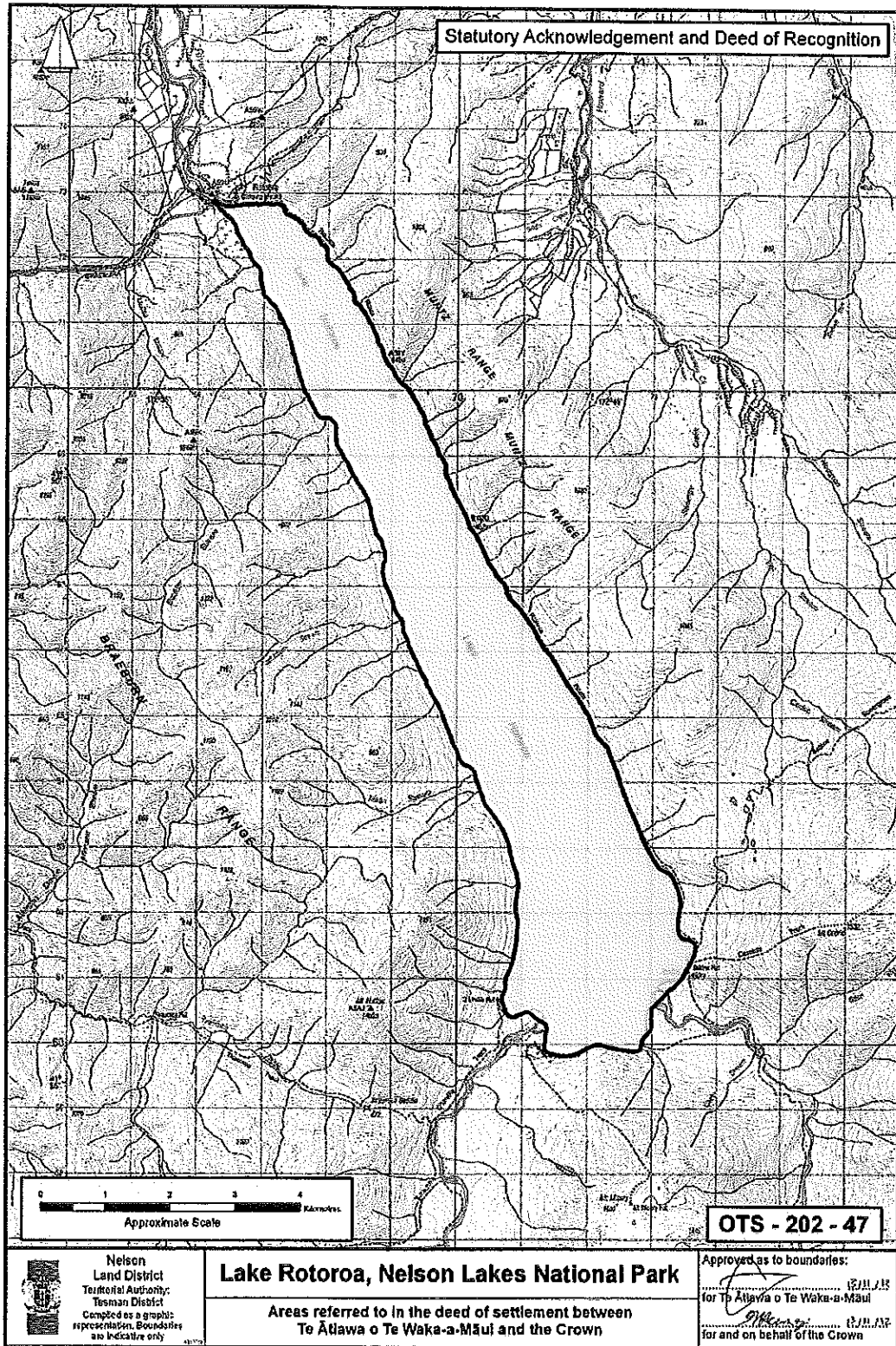
LAKE ROTOITI, NELSON LAKES NATIONAL PARK (OTS-202-46)



TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

LAKE ROTOROA, NELSON LAKES NATIONAL PARK (OTS-202-47)



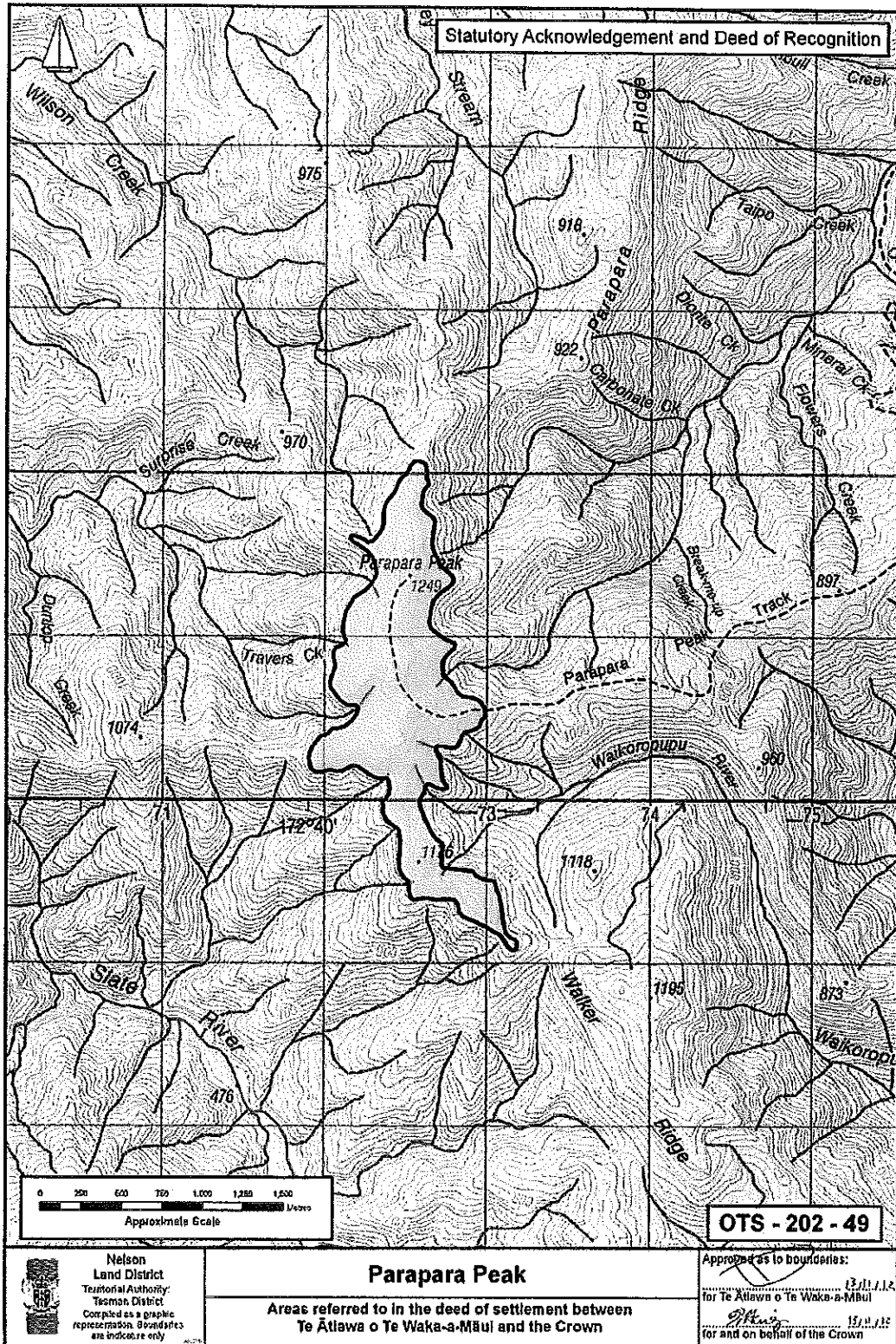
Page 15

J

TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

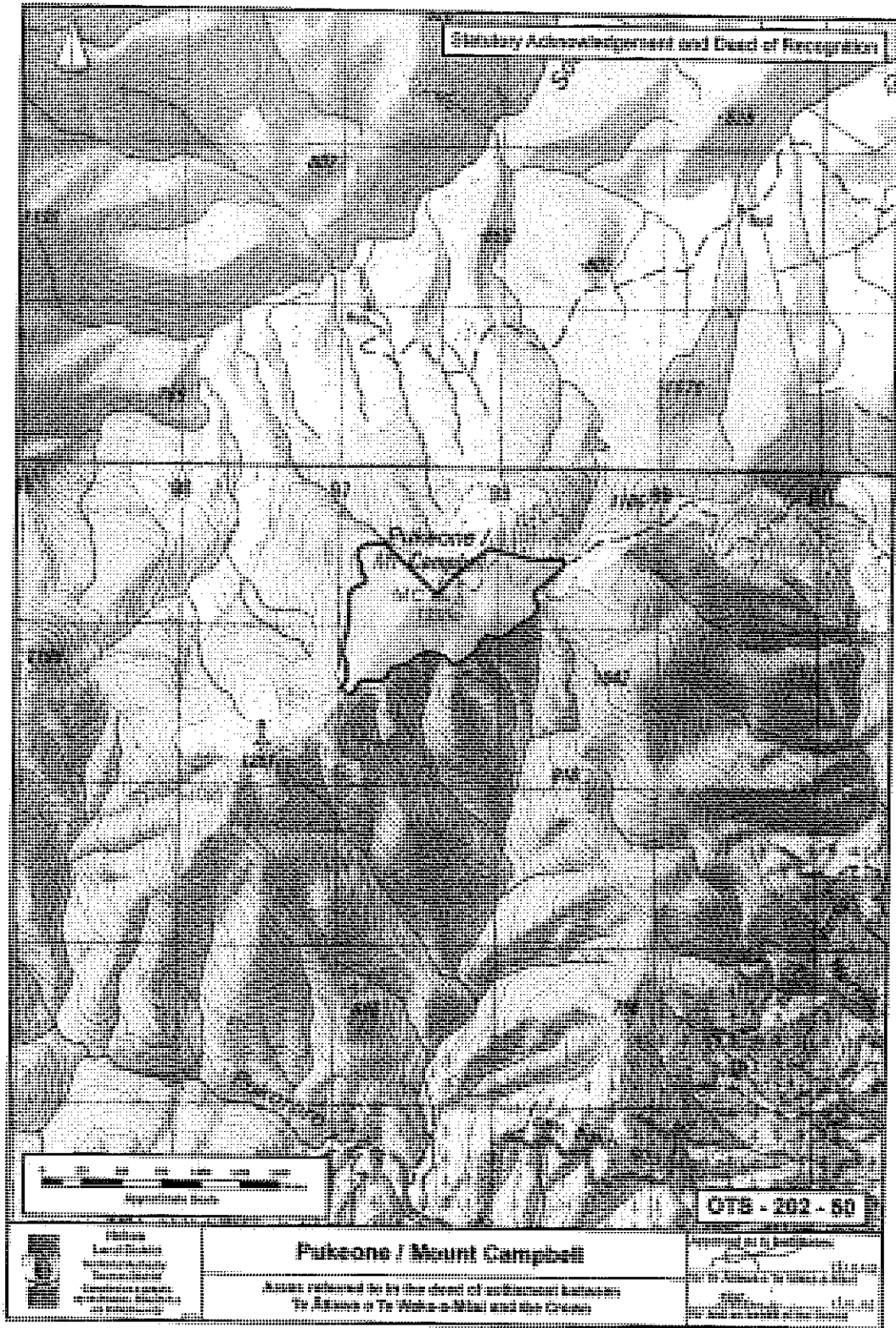
PARAPARA PEAK (OTS-202-49)



TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

PUKEONE / MOUNT CAMPBELL (OTS-202-50)

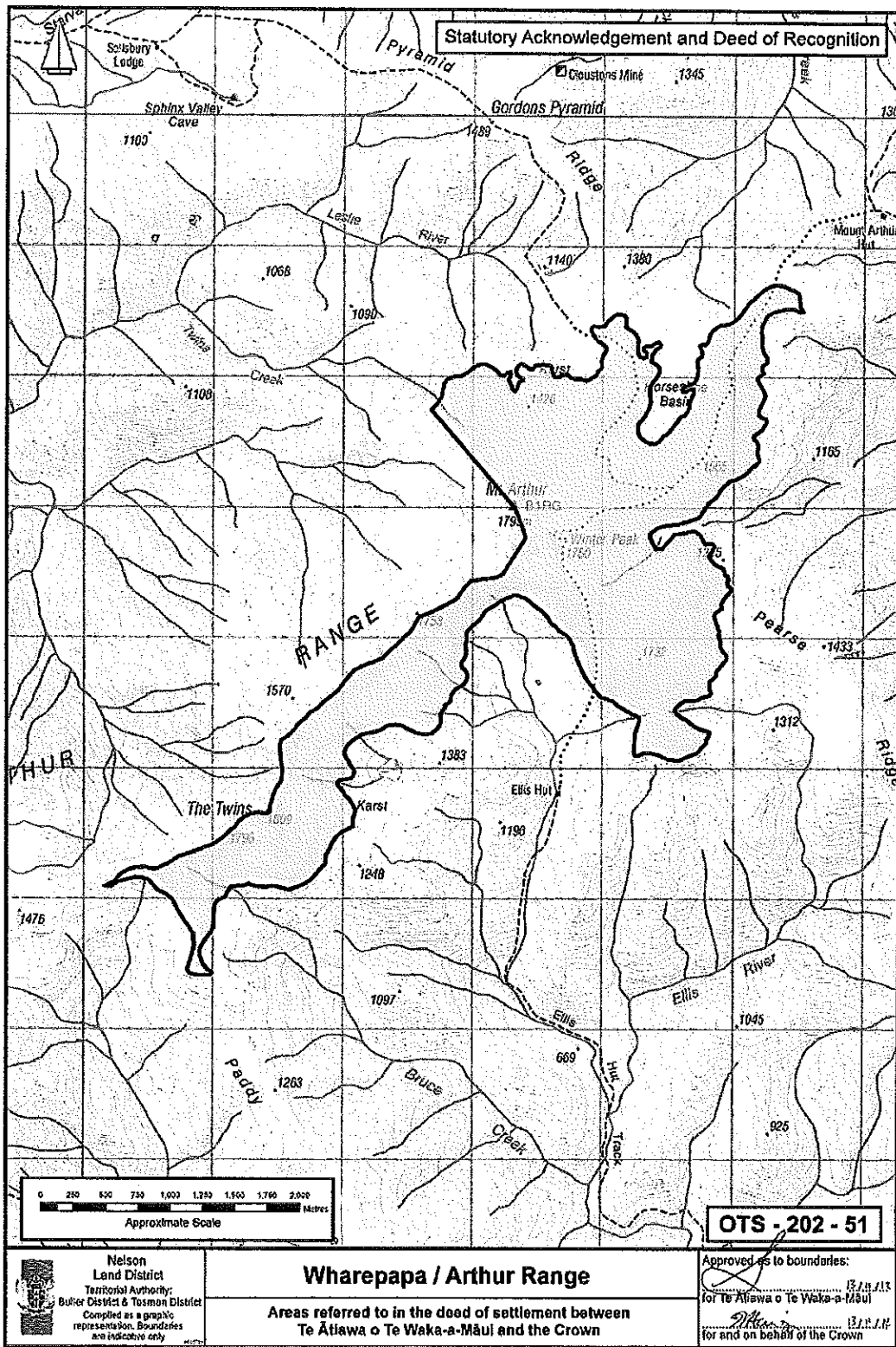


[Handwritten signature]
Page 18
[Handwritten mark]

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

WHAREPAPA / ARTHUR RANGE (OTS-202-51)



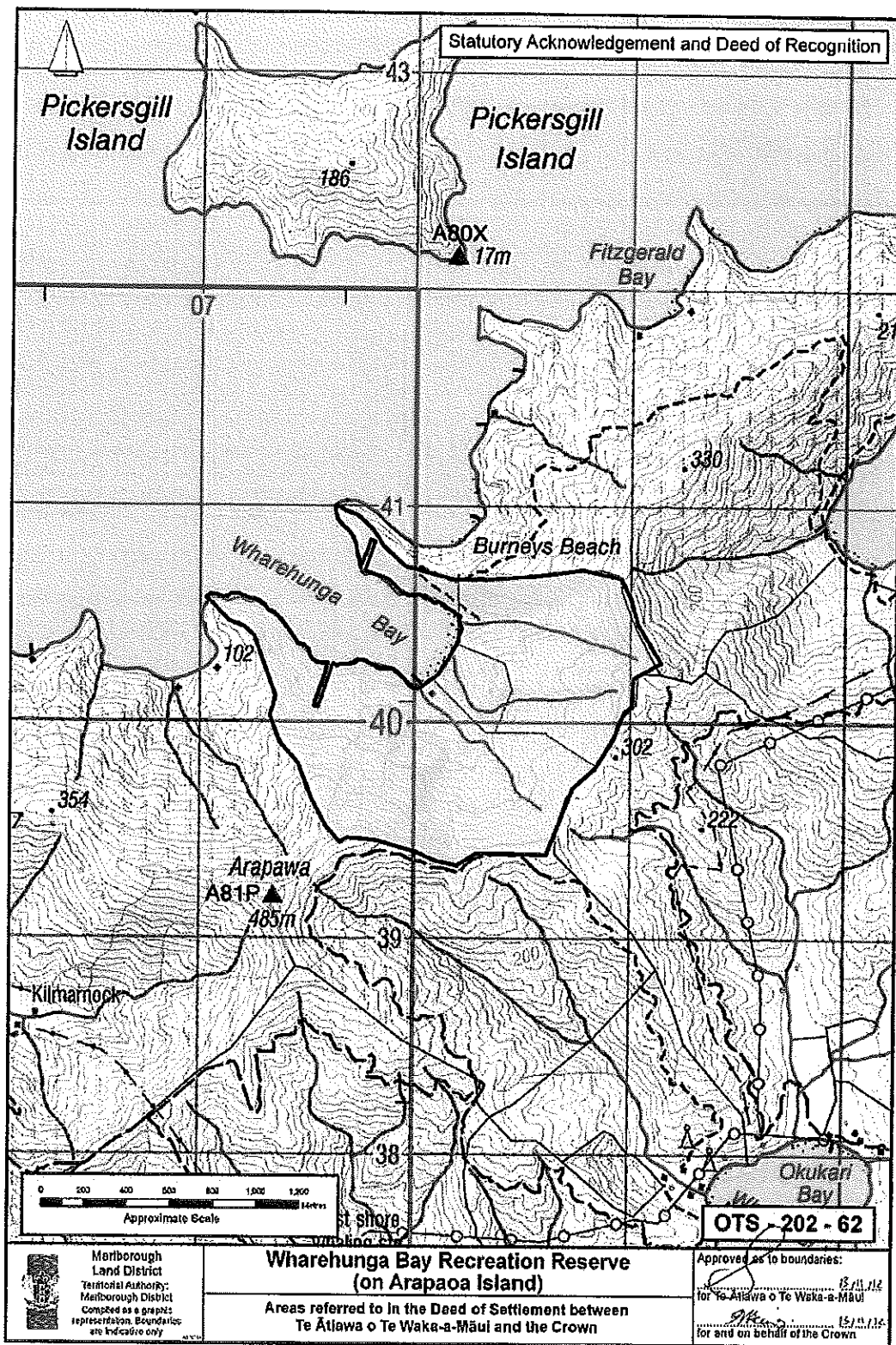
Page 19

[Handwritten signature]

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

WHAREHUNGA BAY RECREATION RESERVE (ON ARAPAOA ISLAND) (OTS-202-62)

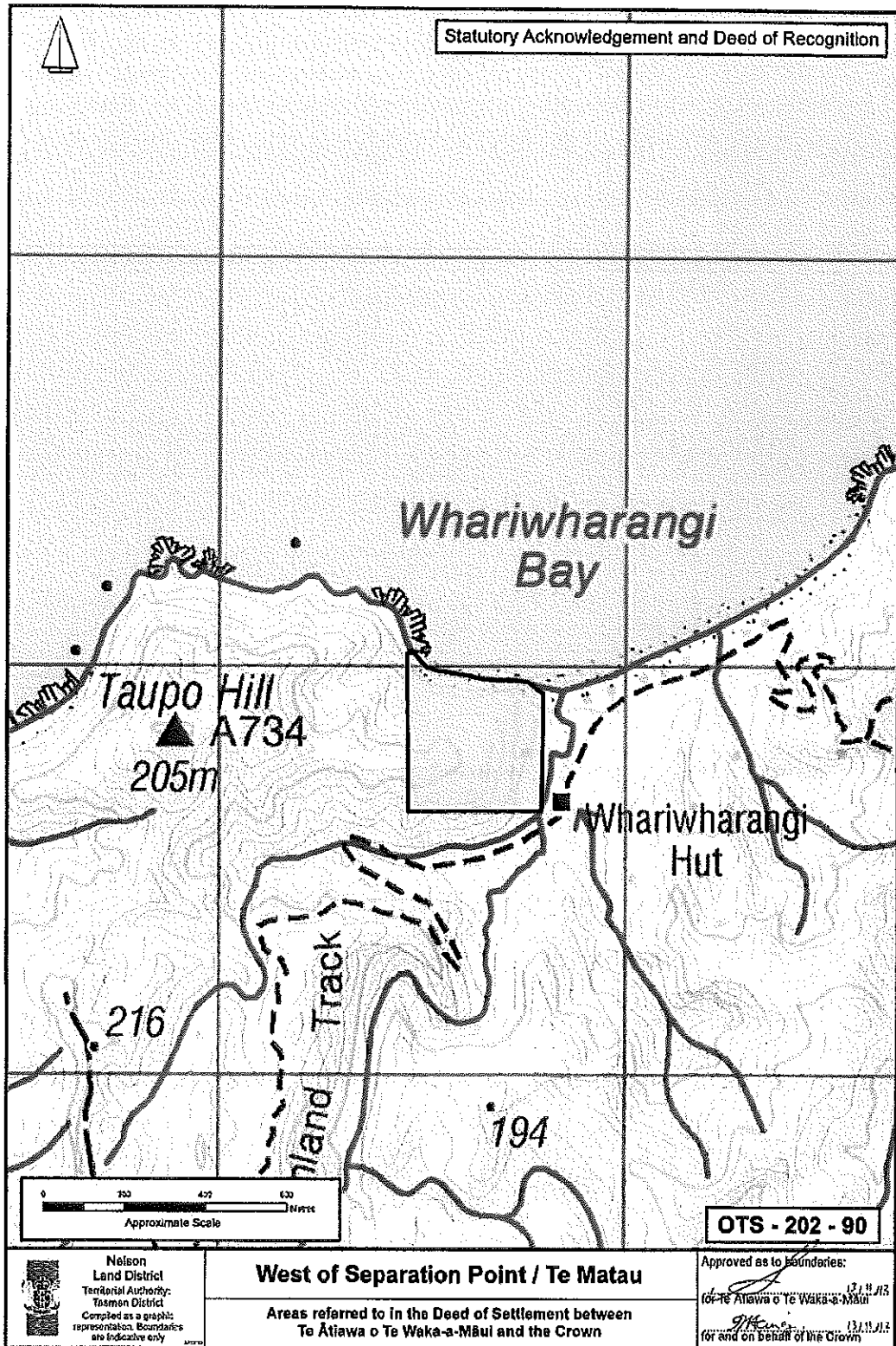


8

**TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE**

2.2: STATUTORY AREAS

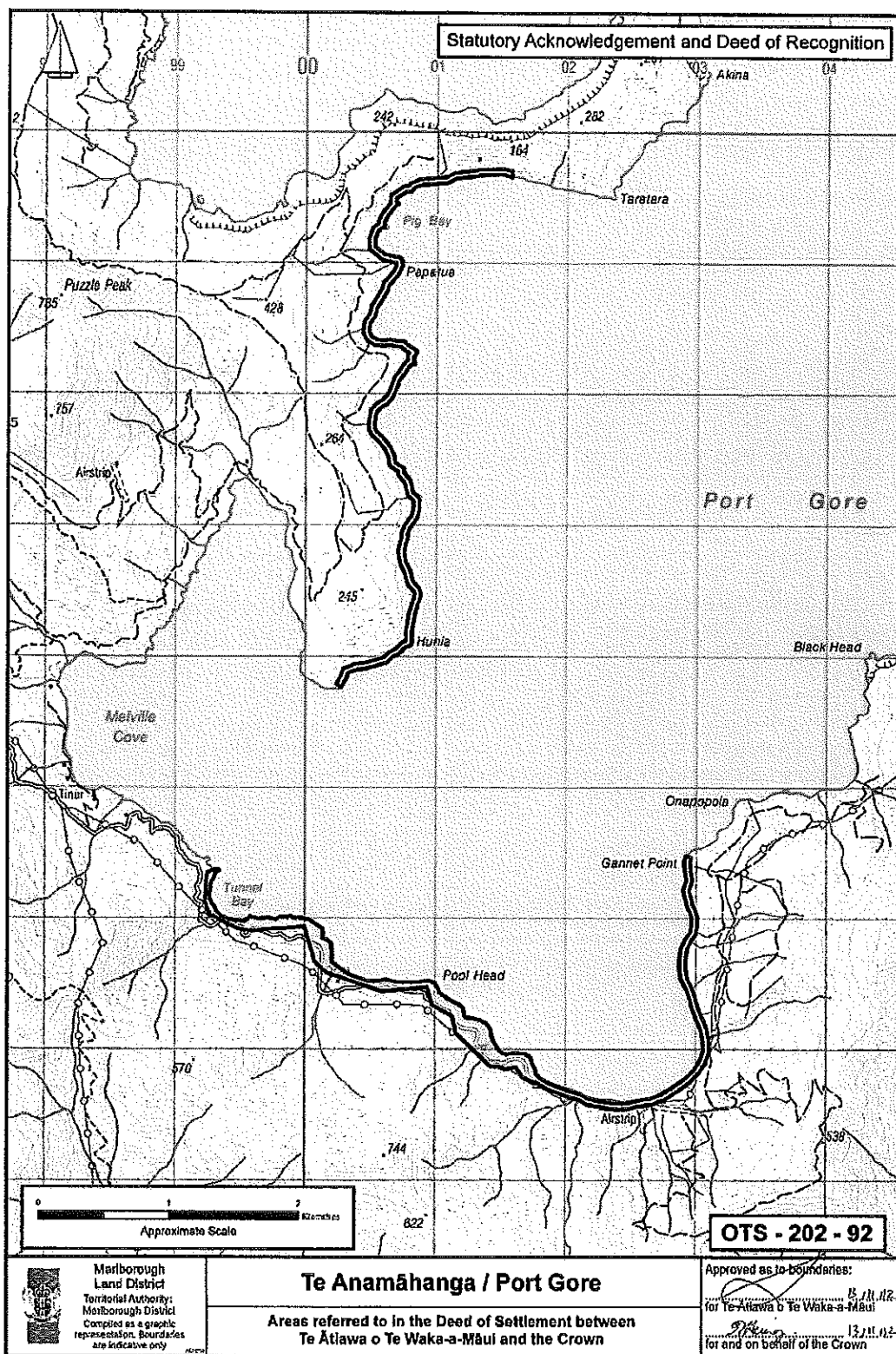
WEST OF SEPARATION POINT / TE MATAU (OTS-202-90)

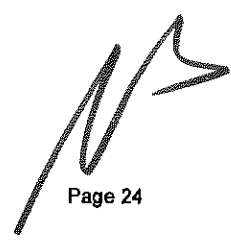


**TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE**

2.2: STATUTORY AREAS

TE ANAMĀHANGA / PORT GORE (OTS-202-92)



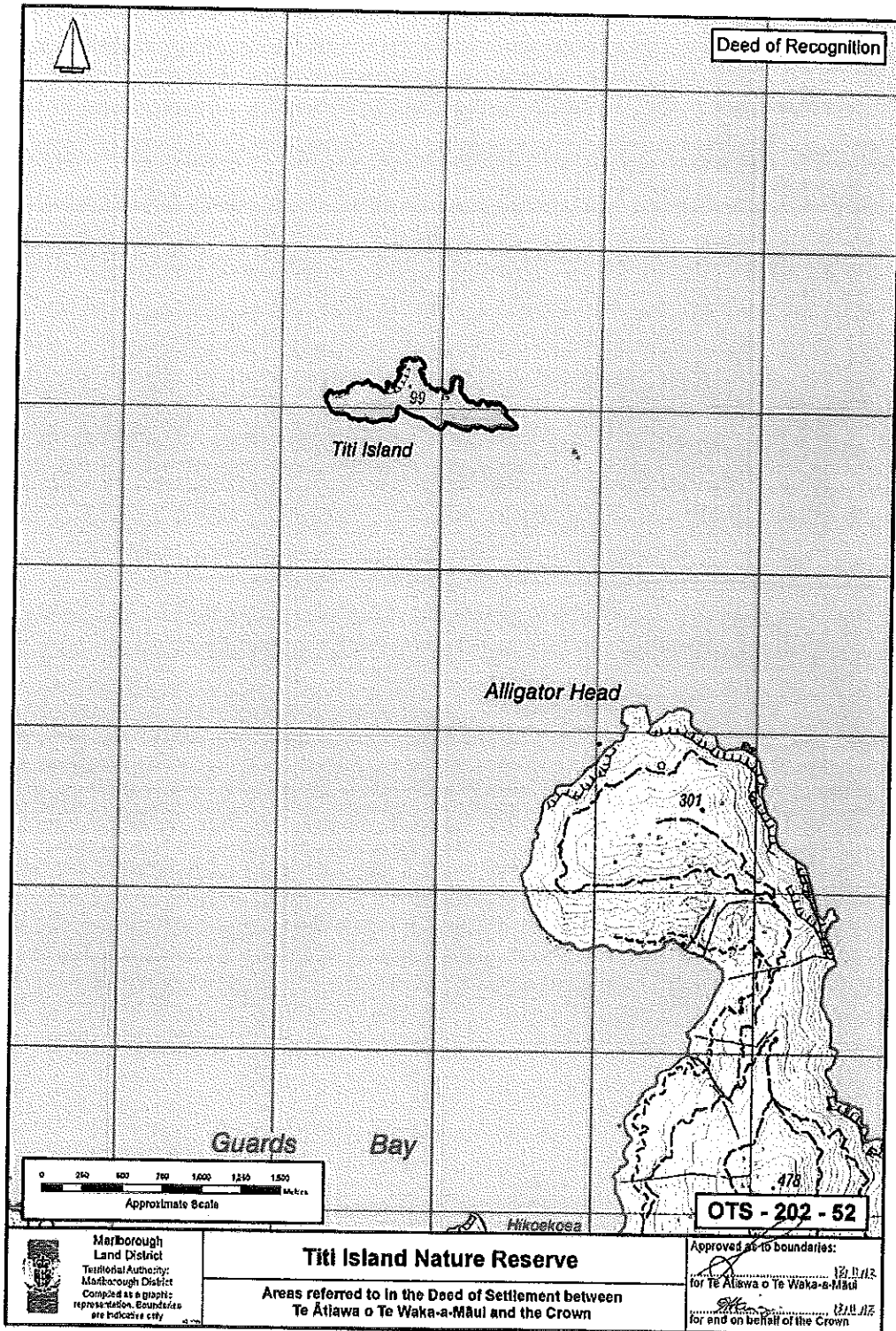

 Page 24

g

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

TITI ISLAND NATURE RESERVE (OTS-202-52)



Marlborough
Land District
Territorial Authority:
Marlborough District
Compiled as a graphic
representation. Boundaries
are indicative only.

Titi Island Nature Reserve

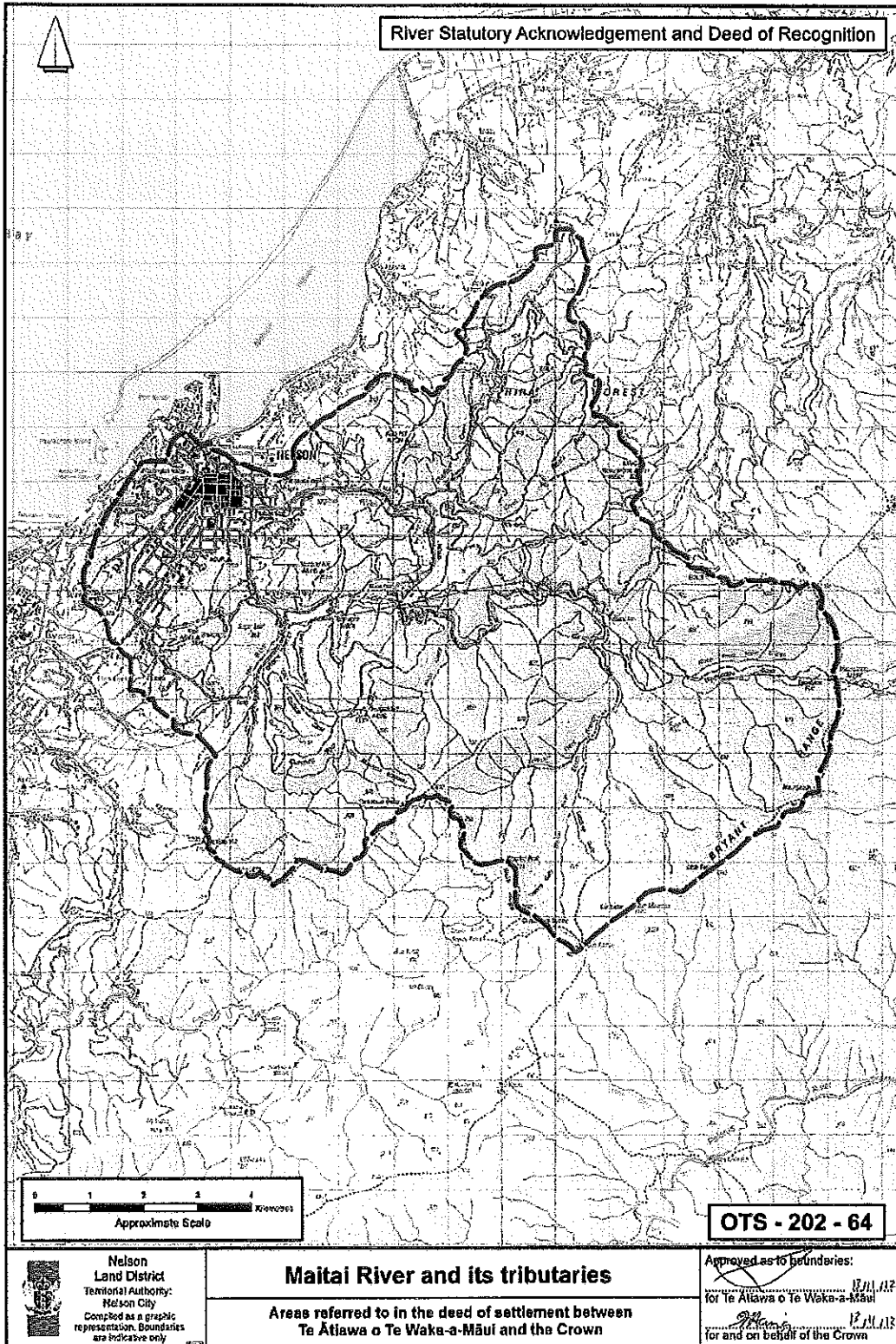
Areas referred to in the Deed of Settlement between
Te Ātiawa o Te Waka-a-Māui and the Crown

Approved as to boundaries:
for Te Ātiawa o Te Waka-a-Māui
for and on behalf of the Crown

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

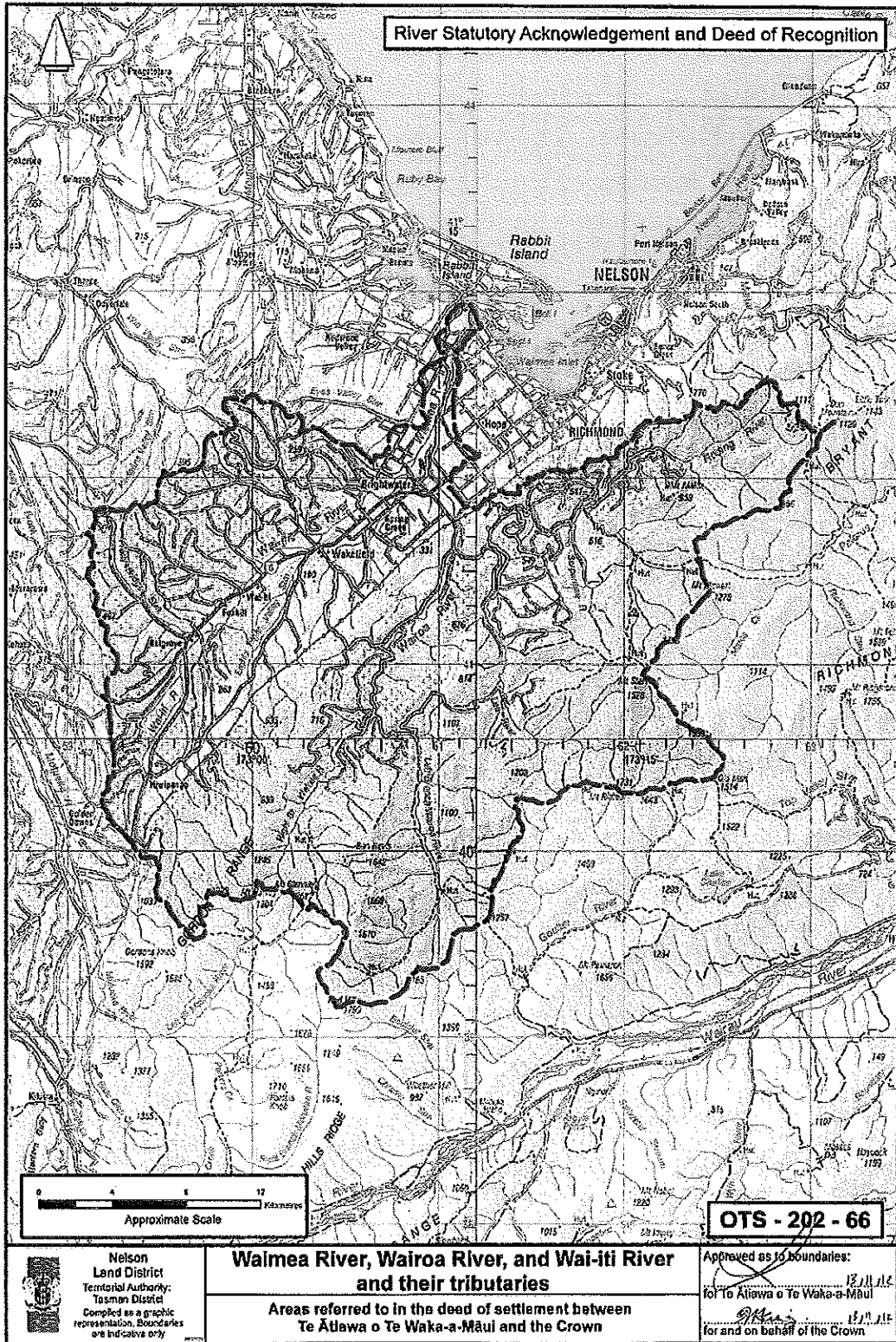
MAITAI RIVER AND ITS TRIBUTARIES (OTS-202-64)



TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

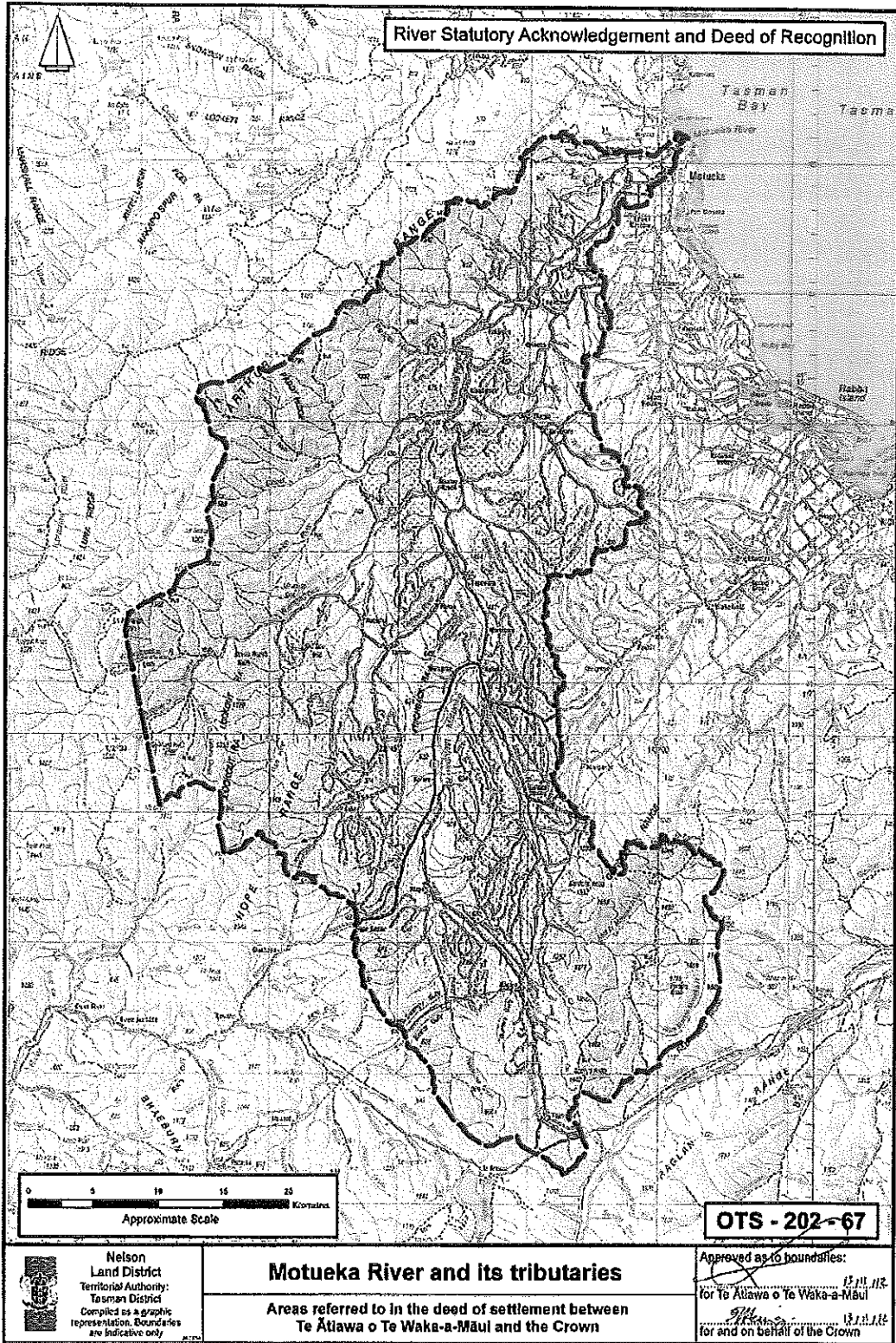
WAIMEA RIVER, WAIROA AND WAI-ITI RIVERS AND THEIR TRIBUTARIES (OTS-202-66)



TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

MOTUEKA RIVER AND ITS TRIBUTARIES (OTS-202-67)

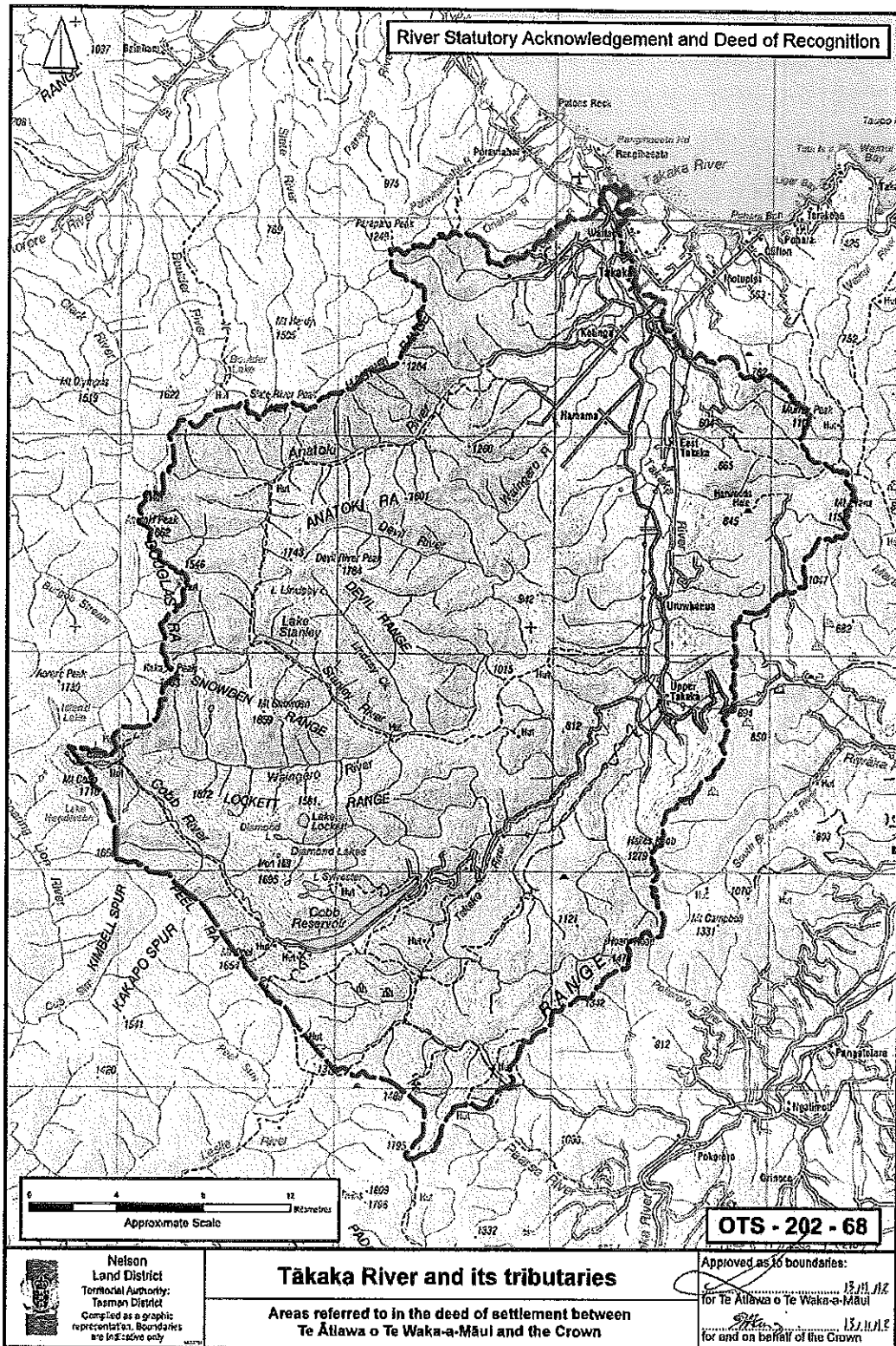


[Handwritten signature]
[Handwritten mark]

TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

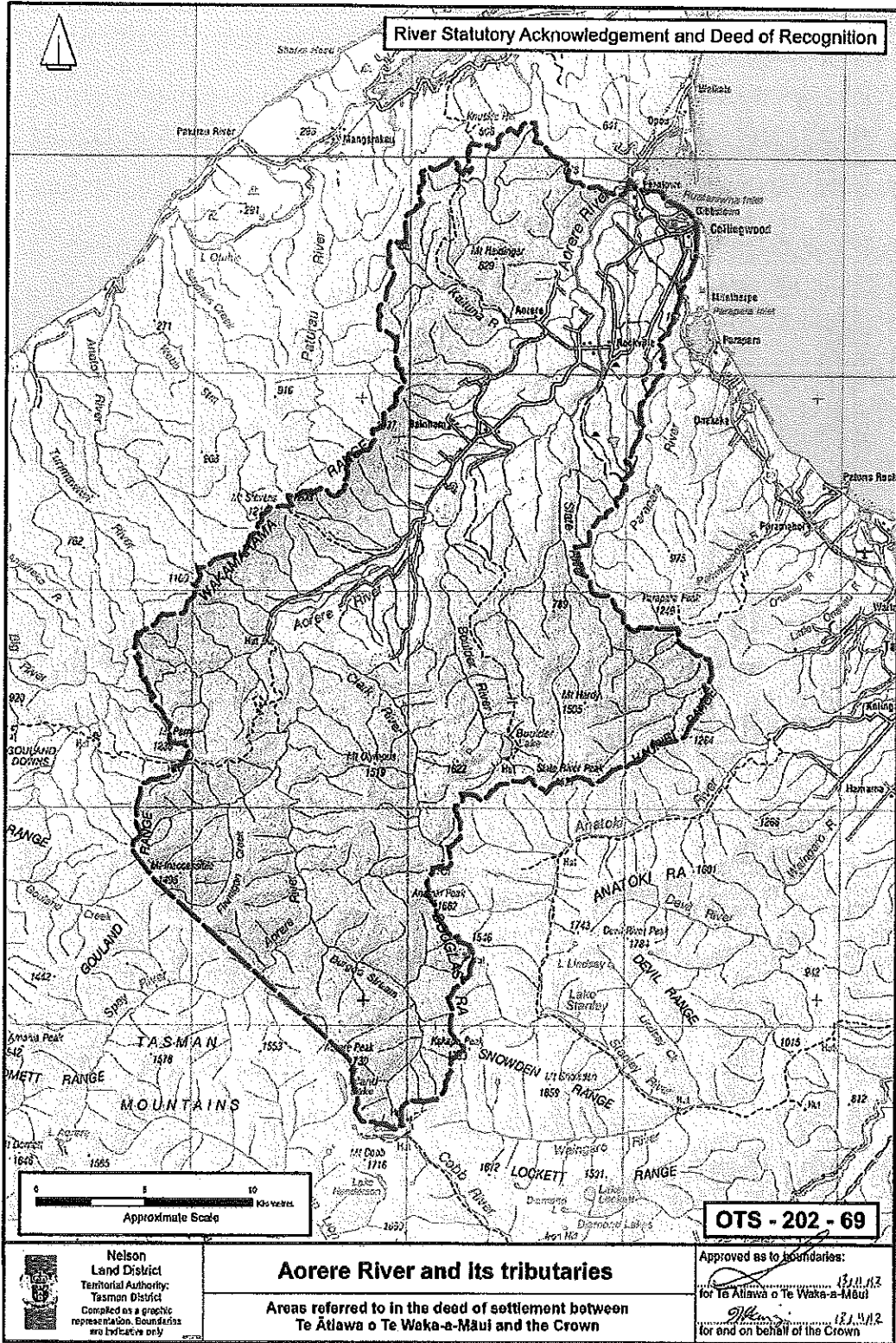
TĀKAKA RIVER AND ITS TRIBUTARIES (OTS-202-68)



**TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE**

2.2: STATUTORY AREAS

AORERE RIVER AND ITS TRIBUTARIES (OTS-202-69)

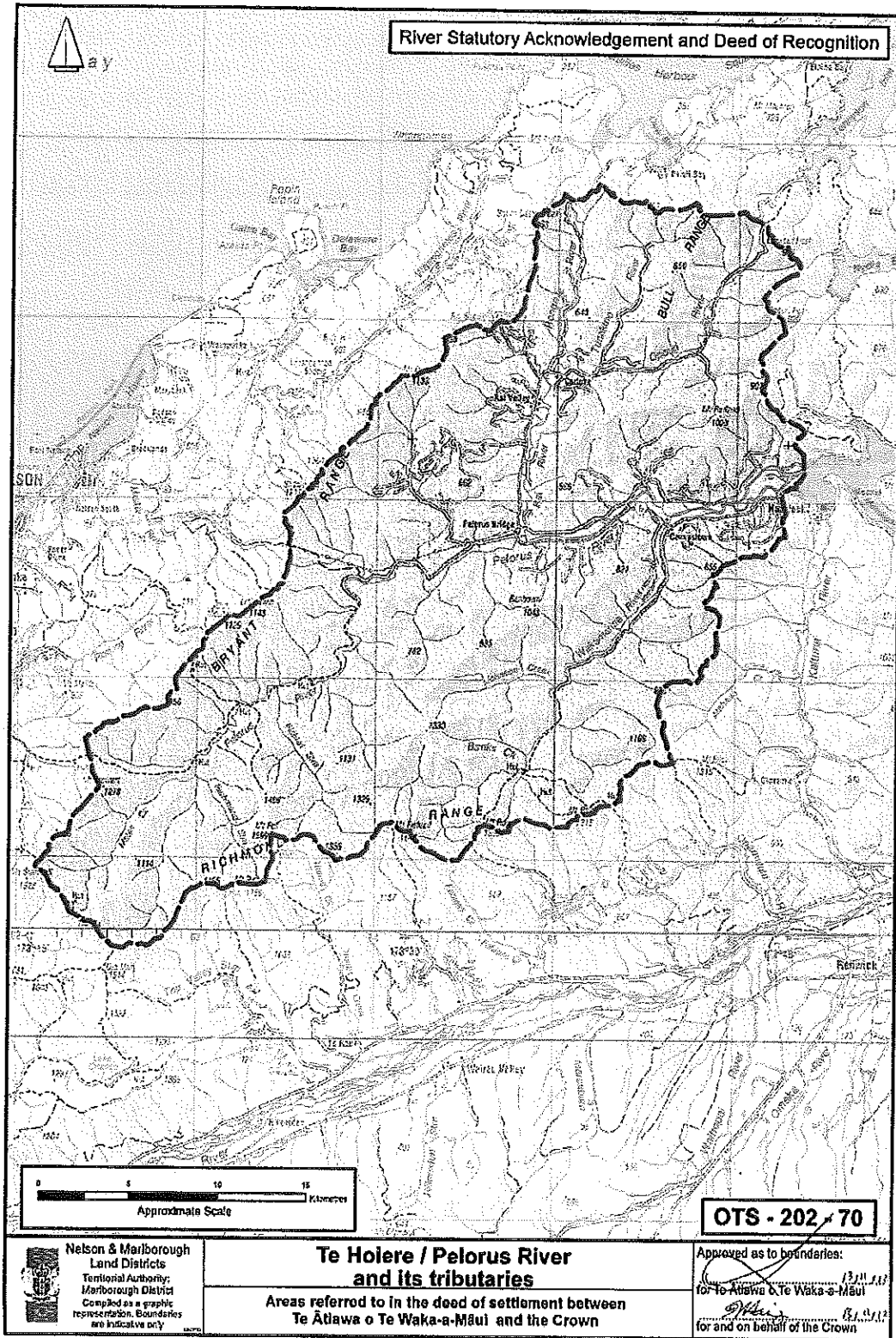


[Handwritten mark]

**TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE**

2.2: STATUTORY AREAS

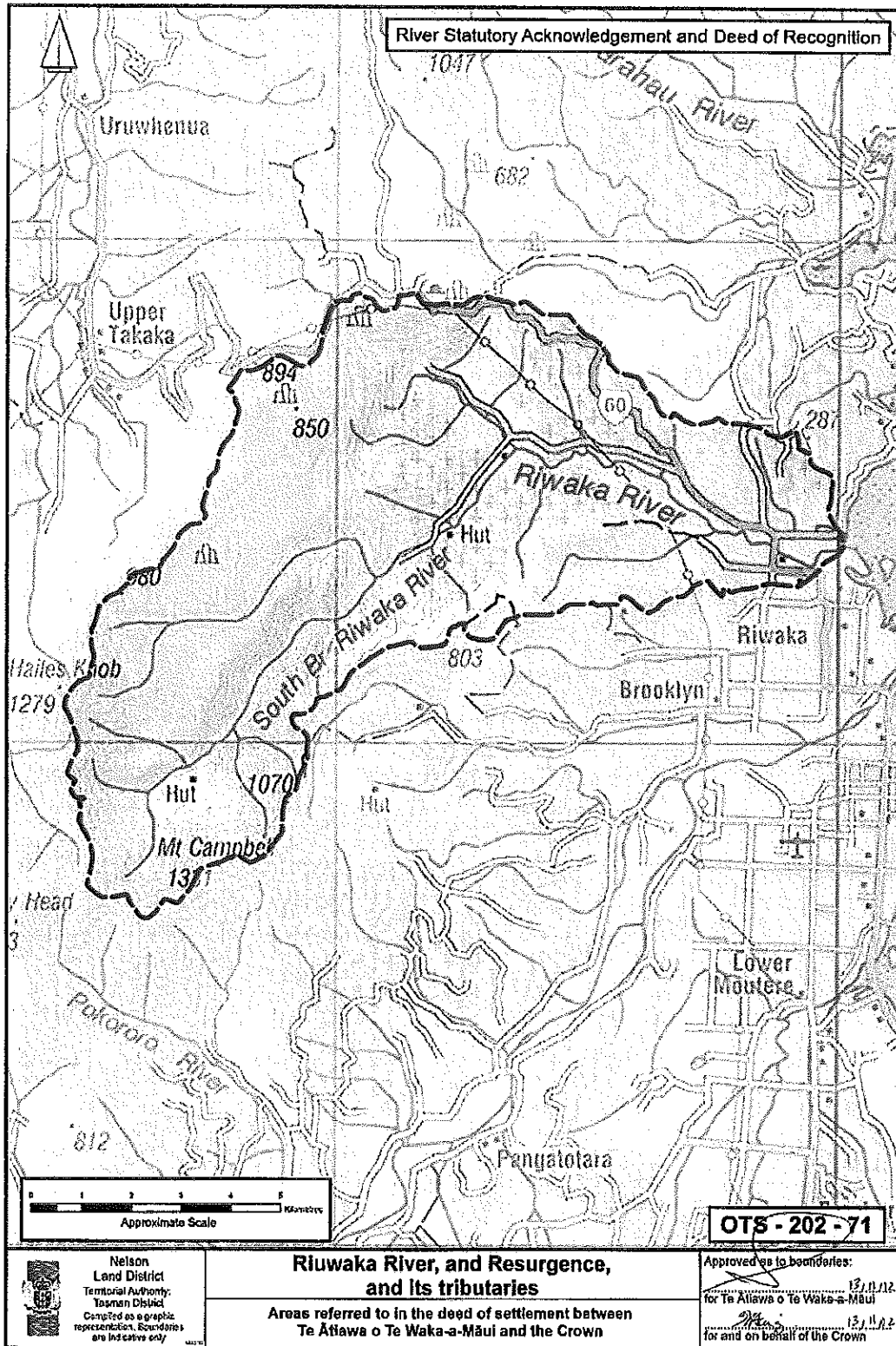
TE HOIERE / PELORUS RIVER AND ITS TRIBUTARIES (OTS-202-70)



**TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE**

2.2: STATUTORY AREAS

RIUWAKA RIVER, AND RESURGENCE, AND ITS TRIBUTARIES (OTS-202-71)



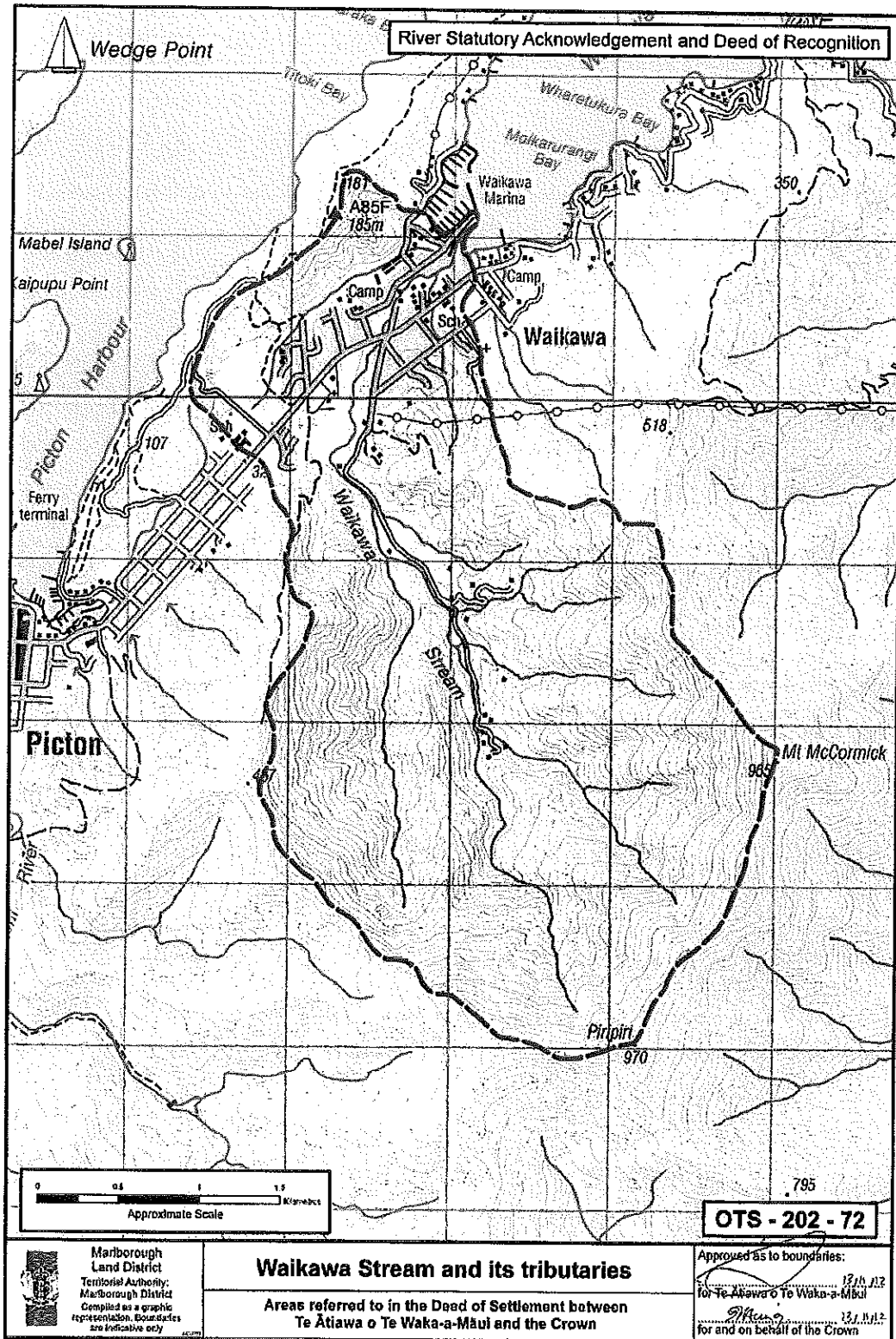
[Handwritten signature]

[Handwritten mark]

TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

WAIKAWA STREAM AND ITS TRIBUTARIES (OTS-202-72)

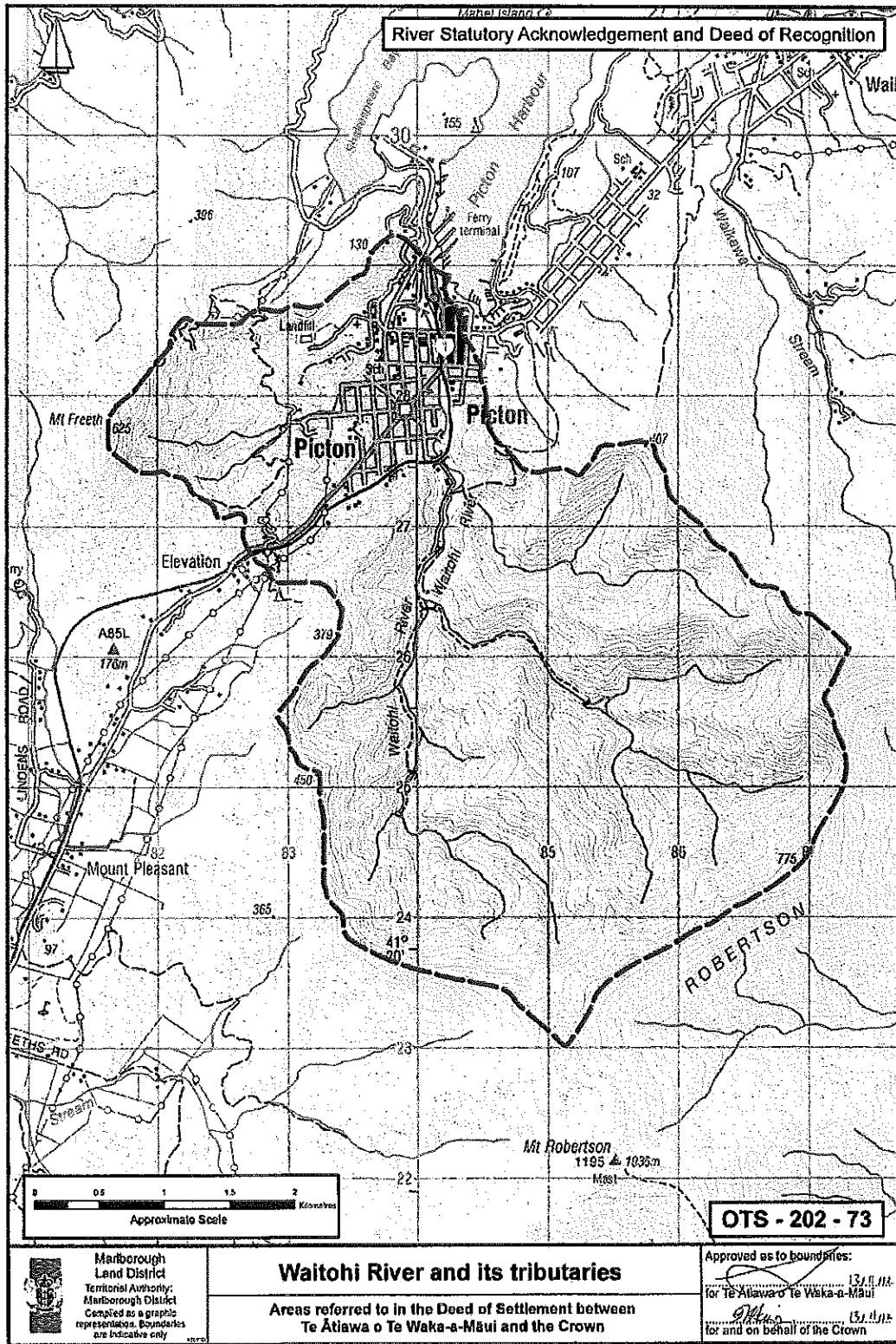


g

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

WAITOHI RIVER AND ITS TRIBUTARIES (OTS-202-73)



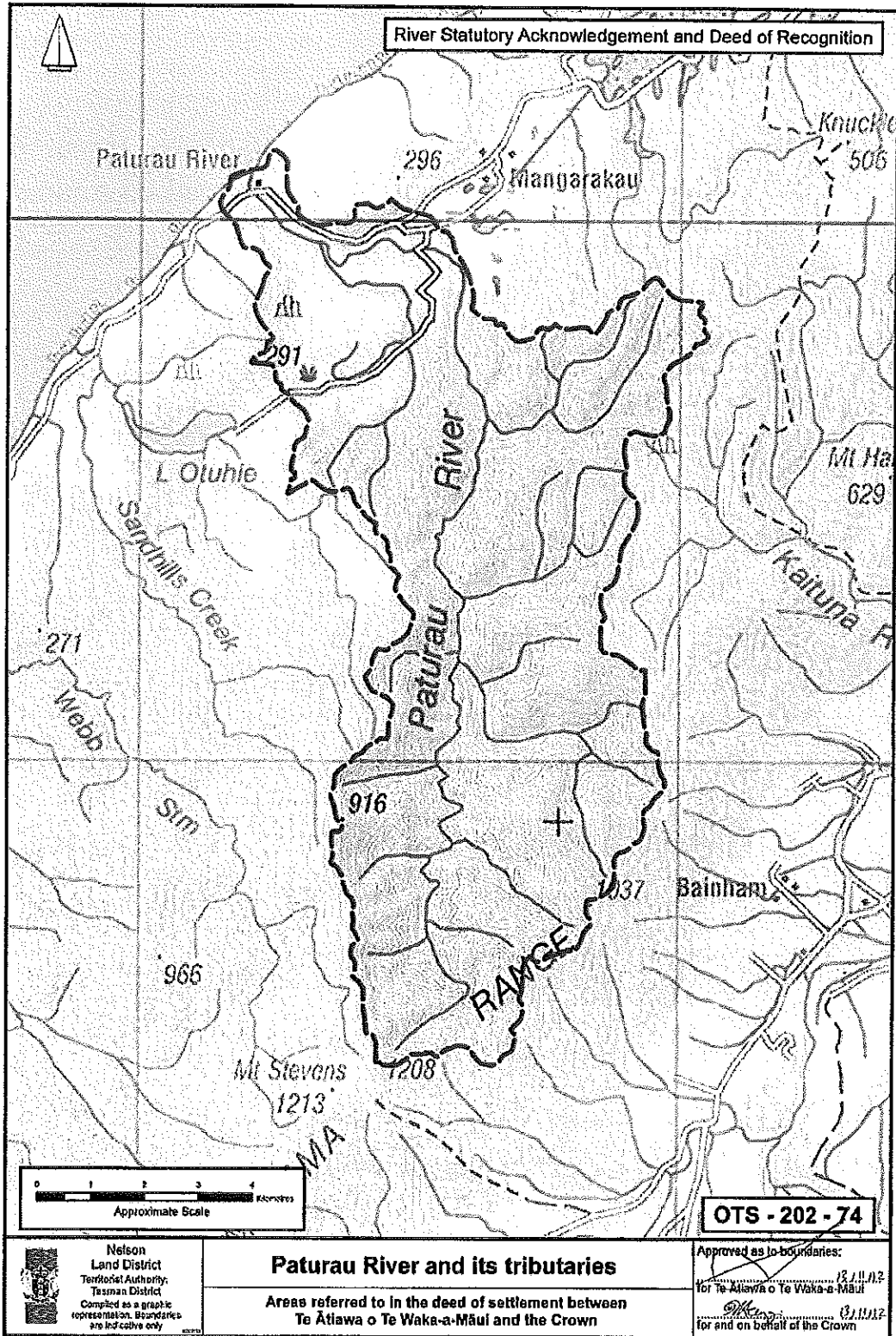
Page 34

g

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

PATURAU RIVER AND ITS TRIBUTARIES (OTS-202-74)



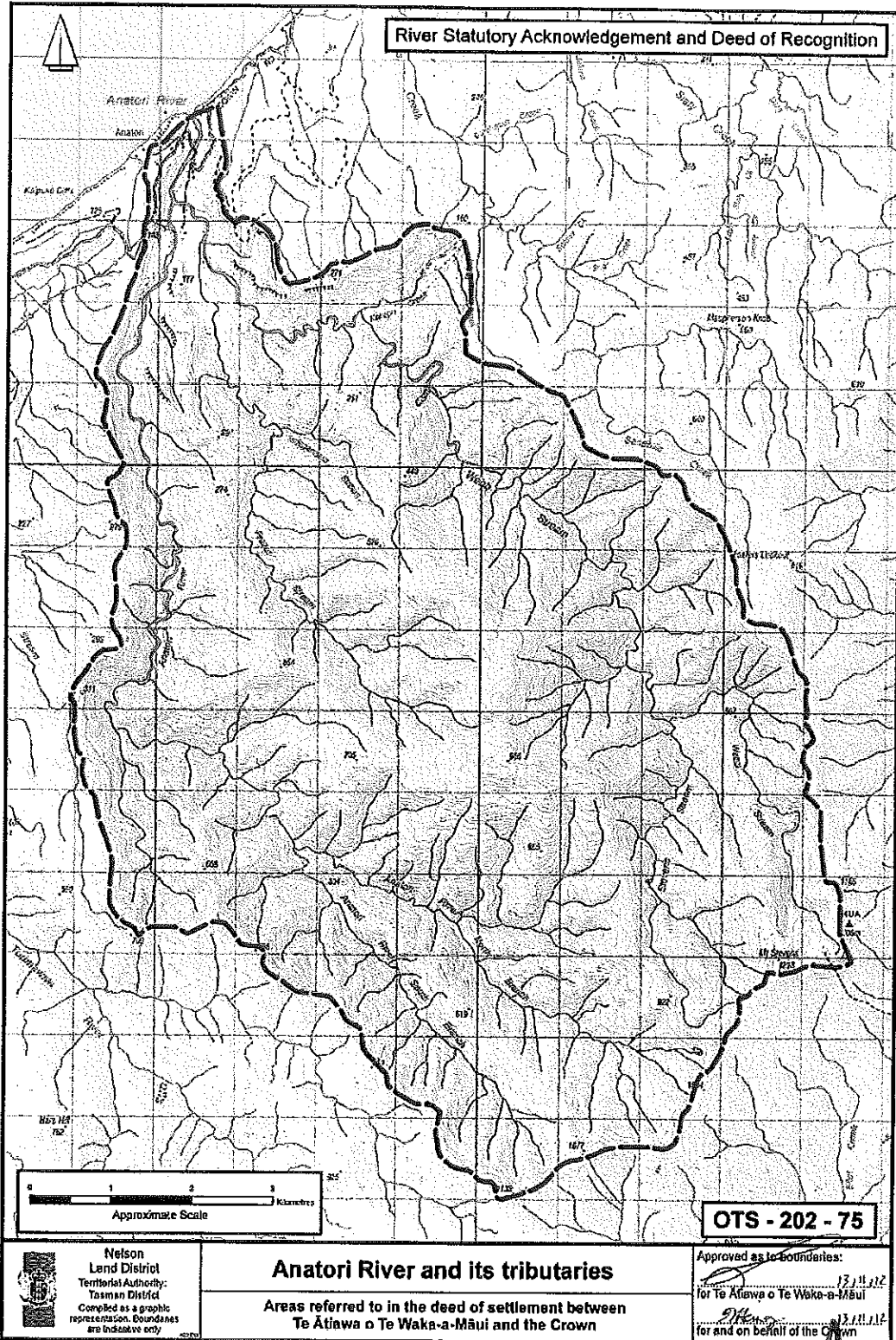
[Handwritten signature]

[Handwritten mark]

**TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE**

2.2: STATUTORY AREAS

ANATORI RIVER AND ITS TRIBUTARIES (OTS-202-75)



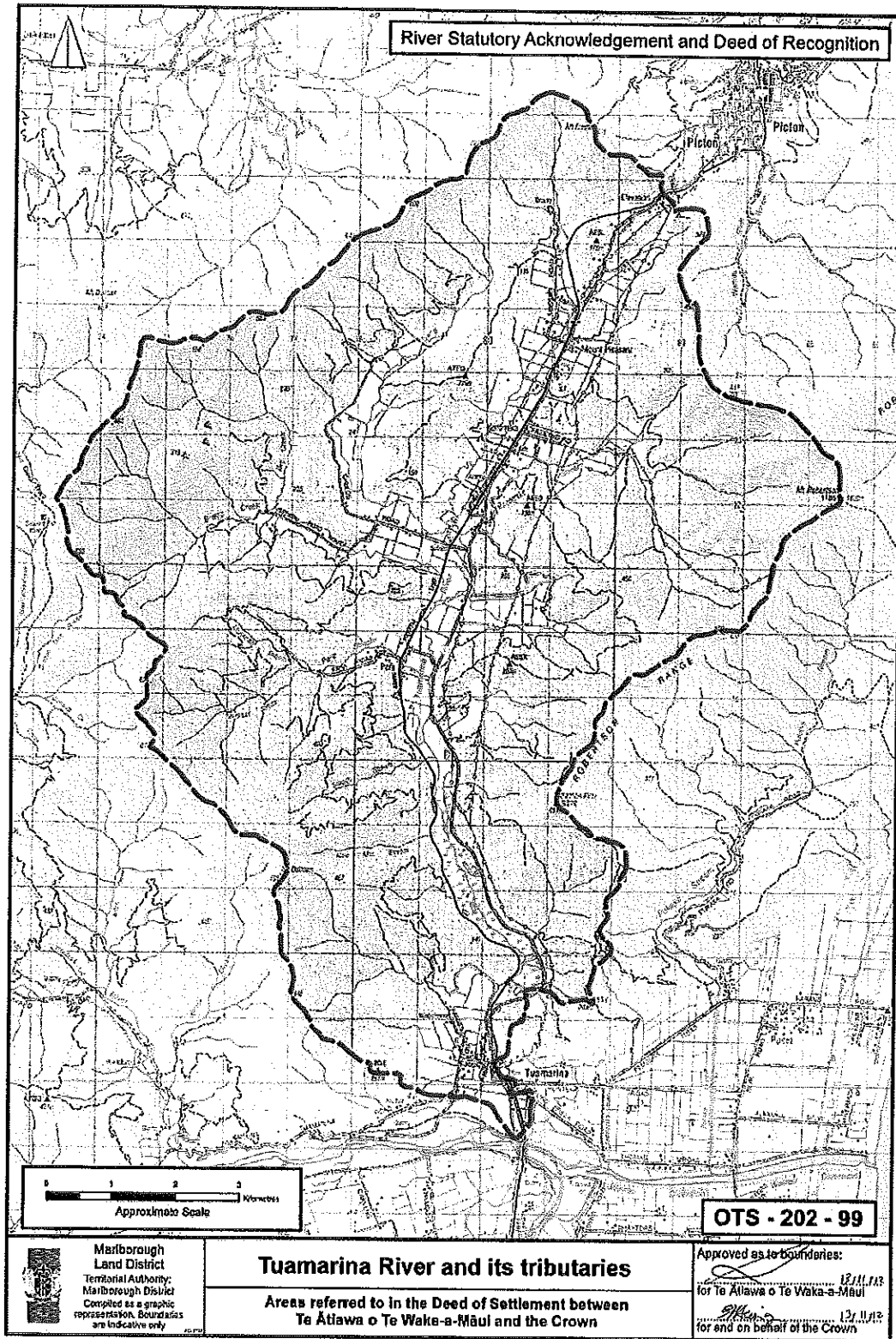
[Handwritten signature]

[Handwritten mark]

TE ĀTIAWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

TUAMARINA RIVER AND ITS TRIBUTARIES (OTS-202-99)



Marlborough
Land District
Territorial Authority:
Marlborough District
Compiled as a graphic
representation. Boundaries
are indicative only.

Tuamarina River and its tributaries

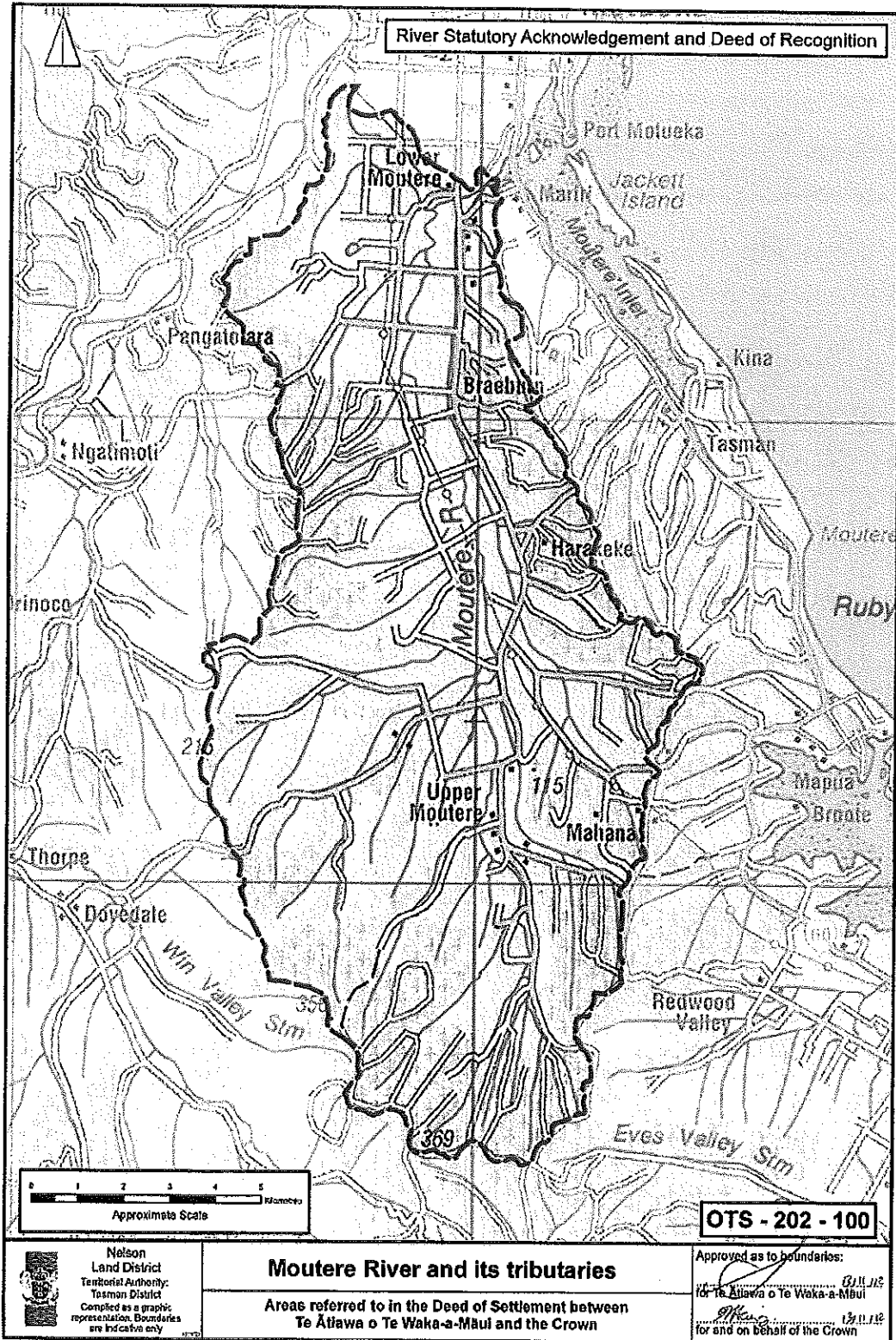
Areas referred to in the Deed of Settlement between
Te Ātiawa o Te Waka-a-Māui and the Crown

Approved as to boundaries:
for Te Ātiawa o Te Waka-a-Māui
for end on behalf of the Crown

TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

MOUTERE RIVER AND ITS TRIBUTARIES (OTS-202-100)

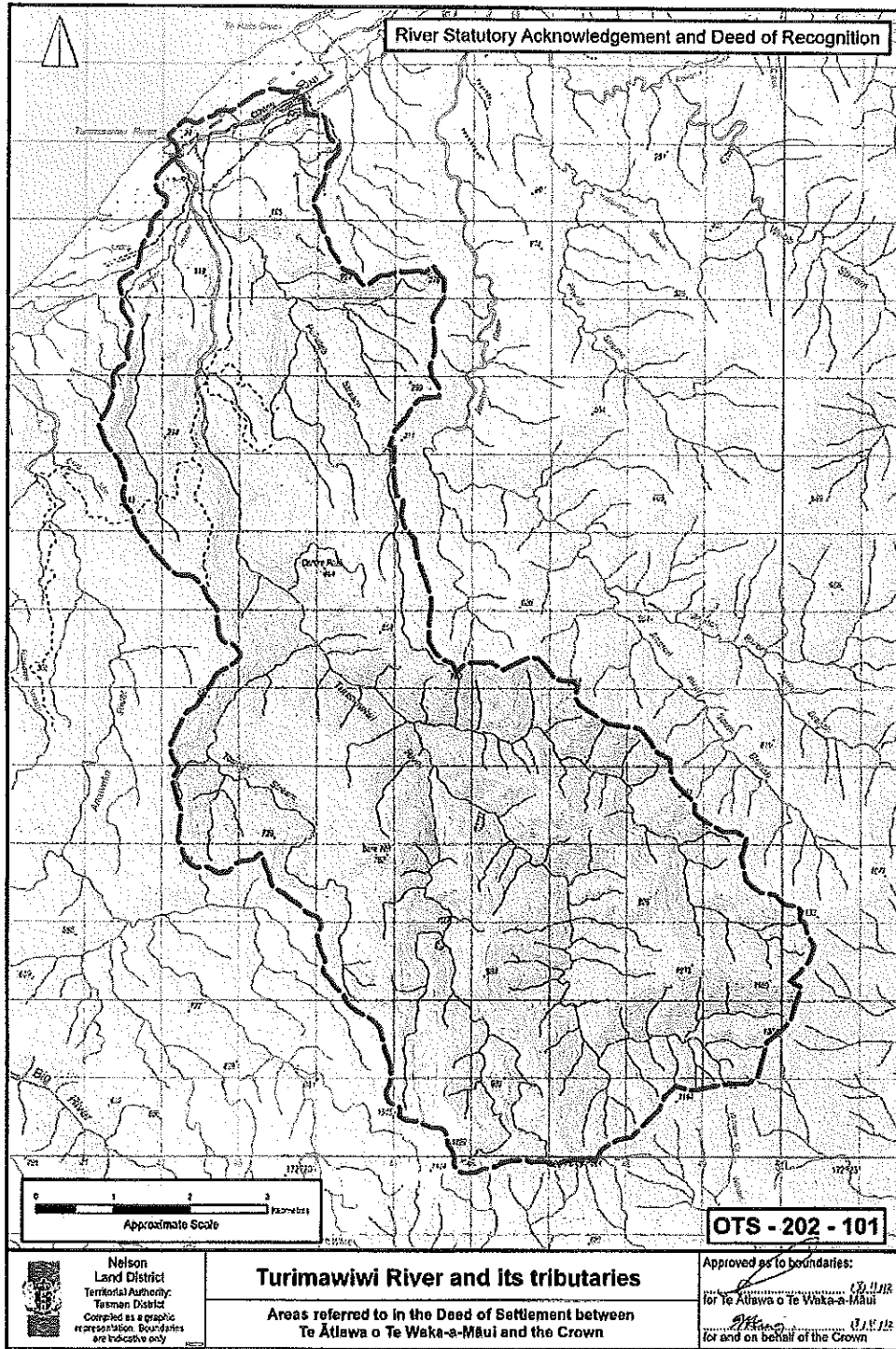


Handwritten signature/initials

TE ĀTIWA O TE WAKA-A-MĀUI DEED OF SETTLEMENT:
ATTACHMENTS SCHEDULE

2.2: STATUTORY AREAS

TURIMAWIWI RIVER AND ITS TRIBUTARIES (OTS-202-101)



8