

Fast-track Approvals Act 2024 – Treaty settlements and other obligations (Section 18) report

Project Name: FTAA-2605-1230 Oakland Estates

To:	Date:
Hon Chris Bishop, Minister for Infrastructure	21 July 2026

Number of attachments: 4	Attachments: - Provisions of section 18 of the Fast-track Approvals Act 2024 - Project location map - List of relevant Māori groups - Te Tau Ihu coastal marine area statutory acknowledgement provisions
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Ministry for the Environment contacts:

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Key points

- The Ministry for the Environment (on behalf of the Secretary for the Environment) has prepared this report on Treaty settlements and other obligations under section 18 of the Fast-track Approvals Act 2024 (the Act), in relation to the FTAA-2605-1230 Oakland Estates referral application.
- The applicant, The Oakland Estates Nelson Limited, proposes to develop an approximately 58-hectare site in Stoke, Nelson, into a residential development with supporting commercial service activities. The proposal includes approximately 580-740 residential allotments, including potential for a retirement village, commercial areas to service the development and surrounding area, and open space and recreation areas. The applicant is seeking approvals under the Act which would otherwise be sought under the Resource Management Act 1991 (RMA), Wildlife Act 1953, and Heritage New Zealand Pouhere Taonga Act 2014.
- Section 18(2) of the Act requires that the report provide a list of relevant Māori groups, including relevant iwi authorities and Treaty settlement entities. We have identified the iwi

authorities and Treaty settlement entities of the eight Te Tau Ihu iwi (Ngāti Toa Rangatira, Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, Te Ātiawa o Te Waka-a-Māui, Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau) and the Wakatū Incorporation as the relevant groups for the project area.

4. The following Treaty settlements are relevant to the project area: Ngāti Toa Rangatira Claims Settlement Act 2014; Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014; and Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne Claims Settlement Act 2014.
5. These Treaty settlement Acts provide for a statutory acknowledgement for all eight Te Tau Ihu iwi over the Te Tau Ihu coastal marine area, which includes the Waimea Inlet. While the project area does not include or adjoin the coastal marine area, it is within a catchment which flows into Waimea Inlet, approximately one kilometre northwest. It is possible that the proposed activities may directly affect this statutory area, thereby bringing the coastal statutory acknowledgements into play.
6. Under the RMA and the relevant Treaty settlements, a consent authority must have regard to a statutory acknowledgement when deciding whether an iwi is an 'affected person' for the purposes of notification decisions and must provide a summary of any consent applications relevant to the statutory area to a statutory acknowledgement holder. We consider the process of inviting comment (including providing information about the application) from these groups under the Act is comparable to the requirements for statutory acknowledgements under the RMA and Treaty settlements.
7. Similarly, our view is that the invitation to Treaty settlement entities to comment on the referral application is also consistent with the obligation in the conservation protocols agreed with Ngāti Kōata and Ngāti Rārua to consult them on applications to relocate indigenous species, such as the Wildlife Act 1953 authority sought by the applicant. Importantly, should you accept this application for referral, and a substantive application is lodged, then the panel will also invite comments from these iwi (and the other Te Tau Ihu iwi) under section 53(2) of the Act.
8. None of the Māori groups invited to comment under s17(1)(d) of the Act provided a response.
9. We do not consider there are any matters raised in this report which make it more appropriate for the proposed approvals to be authorised under another Act or Acts.

Signature



Stephanie Frame
Manager – Fast-track Operations

Introduction

10. Under section 18 of the Act, you must consider a report on Treaty settlements and other obligations for each referral application, prepared and provided by the responsible agency (Secretary for the Environment).
11. The information which must be provided in this report includes:
 - a. relevant iwi authorities, Treaty settlement entities, applicant groups under the Marine and Coastal Area (Takutai Moana) Act 2011 (MACA), and other Māori groups with interests in the project area;
 - b. relevant principles and provisions in Treaty settlements and other arrangements;
 - c. a summary of comments and further information received from invited Māori groups; and
 - d. advice on whether it may be more appropriate to deal with the matters that would be authorised by the proposed approvals under another Act or Acts.
12. This report is structured accordingly. We have provided a list of the relevant provisions of section 18 at **Attachment 1**.

Proposed project

13. The applicant, The Oakland Estates Nelson Limited, proposes to develop an approximately 58-hectare site in Stoke, Nelson, into a residential development with supporting commercial service activities. The proposal includes approximately 580-740 residential allotments, including potential for a retirement village, commercial areas to service the development and surrounding area, and open space and recreation areas. The project area is located at 467 Suffolk Road and is currently utilised as a farm. The applicant has a sale and purchase agreement with the landowner.
14. The applicant is seeking approvals under the Act which would otherwise be sought under the RMA (including earthworks, subdivision, activities in riverbeds, diversion and discharge of water), the Wildlife Act 1953 (for the relocation of skinks), and Heritage New Zealand Pouhere Taonga Act 2014 (archaeological authority).
15. We have provided a location map at **Attachment 2**.

Relevant iwi authorities, Treaty settlement entities, and other Māori groups

16. We note that some entities identified below may be included in more than one category. We have included a composite list of all groups at **Attachment 3**.

Iwi authorities

17. Under section 4(2) of the Act, 'iwi authority' has the same meaning as in section 2(1) of the RMA:

the authority which represents an iwi and which is recognised by that iwi as having authority to do so.
18. We consider the following groups to be the relevant iwi authorities for the project area:
 - a. Ngāti Tama ki Te Waipounamu Trust, representing Ngāti Tama ki Te Tau Ihu;
 - b. Ngāti Rārua Settlement Trust, representing Ngāti Rārua;
 - c. Te Pātaka a Ngāti Kōata, representing Ngāti Kōata;

- d. Te Rūnanga o Ngāti Kuia Trust, representing Ngāti Kuia;
- e. Ngāti Apa ki Te Rā Tō Charitable Trust, representing Ngāti Apa ki te Rā Tō;
- f. Te Ātiawa o Te Waka-a-Māui Trust, representing Te Ātiawa o Te Waka-a-Māui;
- g. Te Rūnanga o Toa Rangatira Inc, representing Ngāti Toa Rangatira; and
- h. Rangitāne o Wairau Settlement Trust, representing Rangitāne o Wairau.

Treaty settlement entities

19. Under section 4(1) of the Act, “Treaty settlement entity” means any of the following:

- (a) a post-settlement governance entity (PSGE):*
- (b) a board, trust, committee, authority, or other body, incorporated or unincorporated, that is recognised in or established under any Treaty settlement Act:*
- (c) an entity or a person that is authorised by a Treaty settlement Act to act for a natural resource feature with legal personhood:*
- (d) Te Ohu Kai Moana or a mandated iwi organisation (as those terms are defined in section 5(1) of the Maori Fisheries Act 2004):*
- (e) an iwi aquaculture organisation (as defined in section 4 of the Maori Commercial Aquaculture Claims Settlement Act 2004).*

20. Under the Act, a PSGE:

- (a) means a body corporate or the trustees of a trust established, for the purpose of receiving redress in the Treaty settlement of a claimant group,—*
 - (i) by that group; or*
 - (ii) by or under an enactment or order of a court; and*
- (b) includes—*
 - (i) an entity established to represent a collective or combination of claimant groups; and*
 - (ii) an entity controlled by an entity referred to in paragraph (a); and*
 - (iii) an entity controlled by a hapū to which redress has been transferred by an entity referred to in paragraph (a).*

21. In keeping with the procedural principles outlined at section 10 of the Act, we only identify those PSGEs which are specified in the relevant Treaty settlement Act or Treaty settlement deed.¹

22. We have identified the following relevant Treaty settlement entities for this project area:

- a. Te Pātaka a Ngāti Kōata, PSGE for Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014;
- b. Ngāti Rārua Settlement Trust, PSGE for Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014;

¹ Should a panel be made aware of a Treaty settlement entity established after the Treaty settlement Act is enacted (e.g. on the advice of a PSGE), then there would appear to be nothing to prevent the panel from inviting that entity to comment on the application under section 53(2)(c) of the Act.

- c. Ngāti Tama ki Te Waipounamu Trust, PSGE for Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014;
- d. Te Ātiawa o Te Waka-a-Māui Trust, PSGE for Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014;
- e. Ngāti Apa ki Te Rā Tō Post-Settlement Trust, PSGE for Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau Claims Settlement Act 2014;
- f. Te Rūnanga o Ngāti Kuia Trust, PSGE for Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau Claims Settlement Act 2014;
- g. Rangitāne o Wairau Settlement Trust, PSGE for Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau Claims Settlement Act 2014; and
- h. Te Rūnanga o Toa Rangatira Inc, PSGE for Ngāti Toa Rangatira Claims Settlement Act 2014.

Groups mandated to negotiate Treaty settlements

23. There are no groups which have recognised mandates to negotiate a Treaty settlement over an area which may include the project area. All historical claims under te Tiriti o Waitangi / the Treaty of Waitangi have been settled in respect of the project area.

Takutai Moana groups and ngā hapū o Ngāti Porou

24. The project area does not include the common marine and coastal area, and accordingly there are no relevant applicant groups under MACA, and no court orders or agreements that recognise protected customary rights or customary marine title within the project area.
25. The project area is not within ngā rohe moana o ngā hapū o Ngāti Porou (as set out in the Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019).

Iwi or hapū whose practices are recognised under the Fisheries Act 1996 through regulation or bylaws

26. The project area does not include a taiāpure-local fisheries area or a mātaihai reserve.
27. However, the project area is included within an area subject to regulations made under Part 9 of the Fisheries Act 1996 relating to customary fishing. Under the Fisheries (South Island Customary Fishing) Regulations 1999, the Fisheries (Notification for Area/Rohe Moana of Te Tau Ihu o Te Waka a Māui) Notice 2025 (Notice No. MPI 1919) established the customary food gathering area/rohe moana of Te Tau Ihu iwi within the South Island fisheries waters, which includes the project area. The tangata whenua under this notice are:
- a. Ngāti Apa ki te Rā Tō Trust;
 - b. Te Pātaka a Ngāti Kōata;
 - c. Ngāti Rārua Iwi Trust;
 - d. Ngāti Tama ki Te Waipounamu Trust;
 - e. Te Rūnanga o Toa Rangatira Incorporated;
 - f. Te Ātiawa o Te Waka-a-Māui Trust;
 - g. Rangitāne o Wairau Settlement Trust; and
 - h. Te Rūnanga o Ngāti Kuia Trust.

Owners of identified Māori land where electricity infrastructure or land transport infrastructure is proposed

28. Section 23 of the Act provides that, in making a decision on a referral application under section 21, the Minister may determine that, for the purposes of the project, an activity described in section 5(1)(a) is not an ineligible activity if it:
- a. is the construction of electricity lines or land transport infrastructure by (or to be operated by) a network utility operator that is a requiring authority; and
 - b. would occur on identified Māori land that is Māori freehold land or General land owned by Māori that was previously Māori freehold land.
29. This project does not involve an activity described in section 23(1) (i.e. including both (a) and (b)) of the Act.

Iwi authorities and groups representing hapū who are party to relevant Mana Whakahono ā Rohe or joint management agreements

30. If the project area is within the boundaries of either a Mana Whakahono ā Rohe or joint management agreement, and the application includes a proposed RMA approval described in section 42(4)(a) to (d) (resource consent, certificate of compliance, or designation), we are required to identify the relevant iwi authority/group that represent hapū that are parties to these arrangements.
31. We have not identified any Mana Whakahono ā Rohe or joint management agreements that are relevant to the project area, and accordingly there no parties to these arrangements to identify.

Any other Māori groups with relevant interests

32. We consider Wakatū Incorporation, customary Māori landowners in the region (comprising descendants of Ngāti Kōata, Ngāti Rārua, Ngāti Tama, and Te Ātiawa), may be another Māori group with relevant interests.
33. For your information, the applicant advises they have consulted with all eight Te Tau Ihu iwi.

Relevant principles and provisions in Treaty settlements and other arrangements

Treaty settlements

34. Under section 4(1) of the Act, a Treaty settlement includes both a Treaty settlement Act and a Treaty settlement deed which is signed by both the Crown and representatives of a group of Māori.
35. The following Treaty settlements relate to land, species of plants or animals, or other resources within the project area:
- a. Ngāti Toa Rangatira Claims Settlement Act 2014;
 - b. Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014; and
 - c. Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne Claims Settlement Act 2014.

Relevant principles and provisions

36. Section 7 of the Act requires all persons exercising powers and functions under the Act to act in a manner consistent with Treaty settlements. The relevant principles and provisions for each of these settlements are set out below.

Crown acknowledgements and apologies

37. The Crown offers acknowledgements and an apology to relevant groups as part of Treaty settlement redress to atone for historical wrongs that breached te Tiriti o Waitangi/the Treaty of Waitangi, to restore honour, and begin the process of healing.

38. As part of its apologies to Ngāti Toa Rangatira, Ngāti Apa ki te Rā Tō, Ngāti Kuia, Rangitāne, Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui, the Crown stated that it looked forward to building a new relationship with these groups based on co-operation, mutual trust, and respect for te Tiriti o Waitangi/the Treaty of Waitangi and its principles. The redress mechanisms provided for in Treaty settlements should be viewed in the context of these intentions.

Statutory acknowledgements

39. A statutory acknowledgement is an acknowledgement by the Crown of a 'statement of association' between the iwi and an identified area (the 'statutory area'). Under the RMA and the relevant settlement Acts, a consent authority must, when considering a resource consent for a proposed activity that is within, adjacent to, or directly affecting a statutory area:

- a. provide a summary of the application to the holder of the statutory acknowledgement. The summary of the application must be the same as would be given to an affected person by limited notification under the RMA. The summary must be provided as soon as is reasonably practicable after the relevant consent authority receives the application, but before they decide whether to notify the application; and
- b. have regard to the statutory acknowledgement when deciding whether the holder (generally a PSGE) is an 'affected person' for the purposes of notification decisions under the RMA.²

40. The holder of a statutory acknowledgment may also cite this as evidence of their association with a statutory area in any submission before a relevant consent authority (or the Environment Court, Heritage New Zealand Pouhere Taonga, the Environmental Protection Authority, or a board of inquiry), which may, in turn, take that statutory acknowledgement into account.

41. While the project area does not include or adjoin a statutory area, the watercourses within the site (including a permanent natural stream) all discharge to Saxton Stream, which flows into Waimea Inlet, approximately one kilometre northwest. The three Treaty settlement Acts listed at paragraph 35 provide for a statutory acknowledgement for all eight Te Tau Ihu iwi over the Te Tau Ihu coastal marine area, which includes the Waimea Inlet.³

² In addition to consent authorities, the Environment Court and Heritage New Zealand Pouhere Taonga must also have regard to statutory acknowledgements in relation to some of their processes.

³ The settlements acknowledge that the statutory acknowledgement applies to the coastal marine area of Te Tau Ihu as a whole, but that individual iwi have particular areas of interest within that coastal marine area. For

42. The coastal statutory acknowledgements may be relevant if the project directly affects the statutory area. For example, the applicant proposes that stormwater will be directed towards roads, where it will then be conveyed within reticulation to new or existing stormwater basins for attenuation, before being discharged to either Saxton Creek or Orphanage Stream. Both of these waterways drain into the Waimea Inlet.
43. Should you accept the application for a referral, and a substantive application is made, then the panel may want to consider whether there will be any impact of the proposed activities on Waimea Inlet and beyond, thereby bringing the coastal statutory acknowledgements into play.
44. In any case, we consider the process of inviting comment (including providing information about the application) is comparable to the process under a Treaty settlement and the RMA of providing those who hold statutory acknowledgements with a summary of the application. You have already invited Ngāti Toa Rangatira, Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, Te Ātiawa o Te Waka-a-Māui, Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne to comment on the application. Should you accept this referral application, these groups will also be invited to comment by the panel on a substantive application under section 53(2)(c) of the Act.
45. For your reference, we have provided the statutory acknowledgement provisions for the Te Tau Ihu coastal marine area, including the deed plan and relevant statements of association, at **Attachment 4**.⁴

Conservation protocol

46. The Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, Te Ātiawa o Te Waka-a-Māui, Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne settlements provide for a conservation protocol, setting out how the Department of Conservation (DOC) and the relevant PSGE will interact on matters specified in the protocol.
47. The Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui conservation protocols include a section on 'species management'. More specifically, the Ngāti Kōata and Ngāti Rārua conservation protocols provide for DOC to consult those iwi on applications for permits under the Wildlife Act 1953 which involve the removal or translocation of species that they identify as important to them.⁵
48. The Wildlife Act 1953 authority sought by the applicant to relocate skinks found in the project area may be captured by this protocol obligation. Further, the Ngāti Kōata and Ngāti Rārua conservation protocols include consultation principles to be followed by DOC when required to consult iwi under the protocol, including:
- a. ensuring iwi are consulted as soon as practicable;
 - b. providing iwi with sufficient information to enable them to make informed submissions;
 - c. ensuring that sufficient time is given for the effective participation of iwi;

Ngāti Kuia, the statutory acknowledgement is described as the coastal pou rāhui, and the statutory area is known as Hineparawhenua. The statutory acknowledgement is recorded in the Te Ātiawa o Te Waka-a-Māui deed of settlement as a 'coastal and maritime instrument'.

⁴ Since the statutory acknowledgements provisions are standard drafting across Treaty settlement Acts, we have only provided the legislative provisions from the Ngāti Toa Rangatira Claims Settlement Act 2014.

⁵ While the Ngāti Kōata protocol uses the term 'consult with', the Ngāti Rārua protocol uses 'seek the input of'.

- d. ensuring that DOC approaches the consultation with an open mind and genuinely consider the views of iwi; and
 - e. reporting back to iwi on the decision made following consultation.
49. You have already invited the iwi authorities and Treaty settlement entities representing Ngāti Kōata and Ngāti Rārua to comment on the referral application. Our view is that this is comparable to the consultation requirements in the relevant conservation protocols. Should you accept this application for referral, and a substantive application is lodged, then the panel will also invite comments from these iwi under section 53(2) of the Act. We think the consultation principles applying to Wildlife Act 1953 applications under these protocols are more relevant to the panel, as decision makers on the specific approvals being sought.
50. In addition, the Ngāti Apa ki te Rā Tō conservation protocol includes a section on water/wai, and an expectation that DOC will consult with Ngāti Apa ki te Rā Tō in relation to its statutory functions relating to public conservation waters and freshwater fisheries. While the applicant is not seeking approvals from DOC in relation to freshwater, we note the protocol records the freshwater bodies of particular significance to Ngāti Apa ki te Rā Tō, which includes the Saxton catchment (incorporating the project area).

River and Freshwater Advisory Committee

51. The three Treaty settlement Acts referred to at paragraph 35 also provide for the establishment of a River and Freshwater Advisory Committee. The purpose of the committee is to provide advice in relation to the management of the rivers and fresh water within the regions of the relevant councils (Marlborough District Council, Nelson City Council, and Tasman District Council). This committee would comprise representatives of all eight Te Tau Ihu PSGEs referred to at paragraph 22. If invited by any of the relevant councils, the committee may provide written advice in relation to the management of rivers and freshwater within the region, before that council prepares, notifies or makes decisions on an RMA policy statement or plan. The relevant council must have regard to the advice provided by the committee if it is within the parameters set out in the settlement legislation.
52. We understand that the River and Freshwater Advisory Committee has yet to be established. In addition, we do not consider that the provisions relating to the committee would be relevant for this application, as it does not relate to Nelson City Council activities in relation to a proposed policy statement or plan (although if the River and Freshwater Advisory Committee had been established, the Treaty settlement Acts also enable the committee to provide written advice to the council on any other matter in relation to the RMA, by agreement).
53. Finally, we note that iwi and hapū are likely to have cultural associations with ancestral lands, water, sites, wāhi tapu, and other taonga beyond what is specifically identified in a Treaty settlement or other arrangements. Local tangata whenua and their representatives would be best placed to advise on such matters in the first instance.

Customary Marine Title/Protected Customary Rights

54. As noted above, the project area is not within a customary marine title area, protected customary rights area, or within or adjacent to ngā rohe moana o ngā hapū o Ngāti Porou.

Taiāpure-local fisheries/mātaitai reserves/areas subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996

55. As noted above, the project area does not include a taiāpure-local fishery or mātaitai reserve, but is within an area/rohe moana subject to regulations made under Part 9 of the Fisheries Act 1996 for the management of customary food-gathering.
56. Under the Fisheries (South Island Customary Fishing) Regulations 1999, the Fisheries (Notification for Area/Rohe Moana of Te Tau Ihu o Te Waka a Māui) Notice 2025 (Notice No. MPI 1919) established the customary food gathering area/rohe moana of Te Tau Ihu iwi within the South Island fisheries waters, which includes the project area. The regulations and notice provide for these groups to take fisheries resources and manage customary fishing anywhere in the rohe moana (including freshwater streams, ponds, etc).
57. Should this application be accepted for referral, a panel may wish to consider whether the substantive application would affect the exercise of customary fishing within the rohe moana of Te Tau Ihu. Tangata whenua are likely best placed to advise the panel on this matter.

Mana Whakahono ā Rohe/Joint management agreement

58. As noted above, we have not identified any Mana Whakahono ā Rohe or joint management agreements that are relevant to the project area.

Summary of comments received and advice

Comments from invited Māori groups

59. Pursuant to section 17(1)(d) of the Act, on 29 May 2026 you invited written comments from the Māori groups identified above in paragraphs 16-33, from a list we previously provided you. These groups were provided with access to the application material and had 15 working days from receipt of the copy of the application to respond.
60. You did not receive comments from any of these groups.

Consultation with departments

61. In preparing this report, we are required to consult relevant departments. We have previously sought advice from Te Puni Kōkiri regarding the relevant Māori groups in this area, and the Ministry for Primary Industries regarding customary fisheries regulations, and have incorporated their views into this report.

Advice on whether it may be more appropriate to deal with the proposed approvals under another Act/s

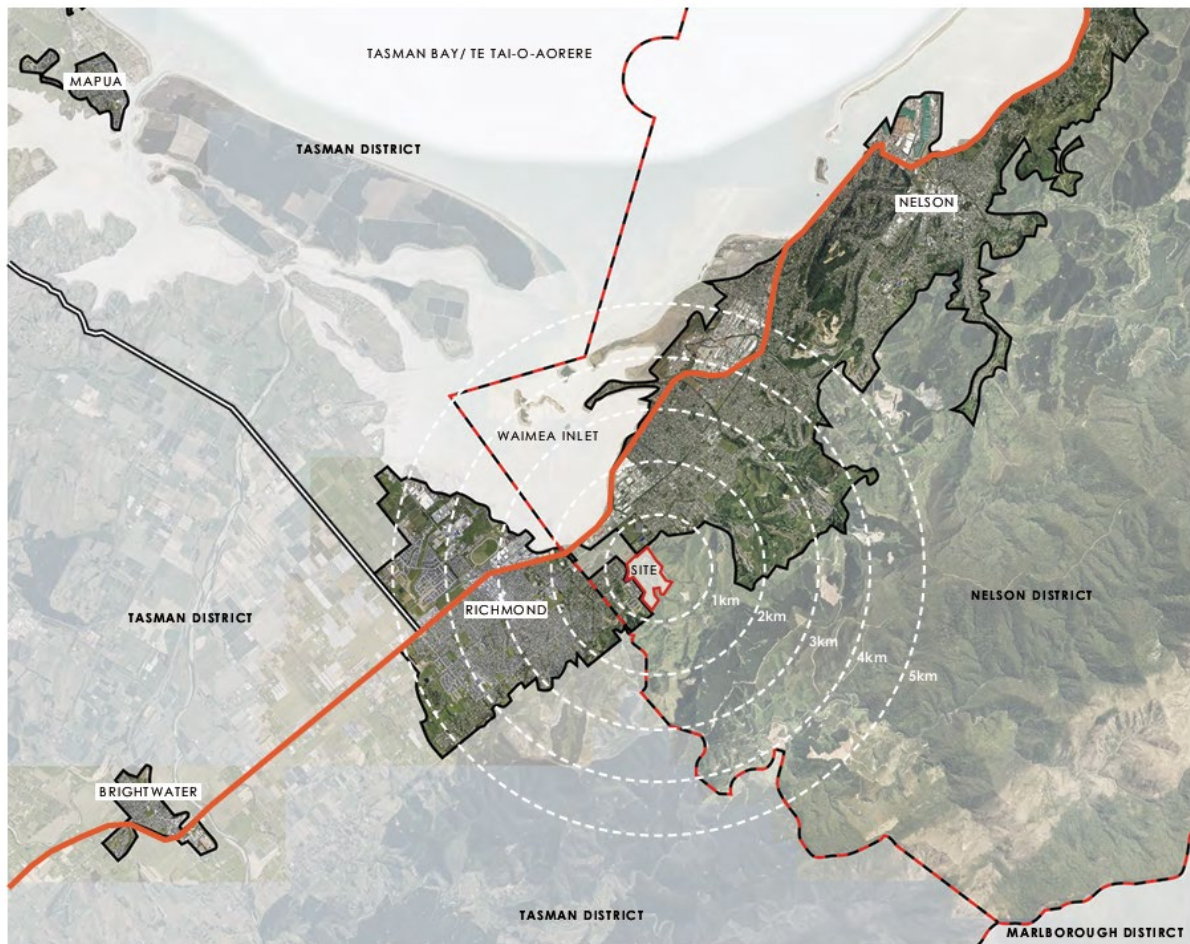
62. Under section 18(2)(m), this report must include our advice on whether, due to any of the matters identified in section 18, it may be more appropriate to deal with the matters that would be authorised by the proposed approvals under another Act or Acts.
63. We do not consider there are any matters raised in this report which make it more appropriate for the proposed approvals to be authorised under another Act or Acts.

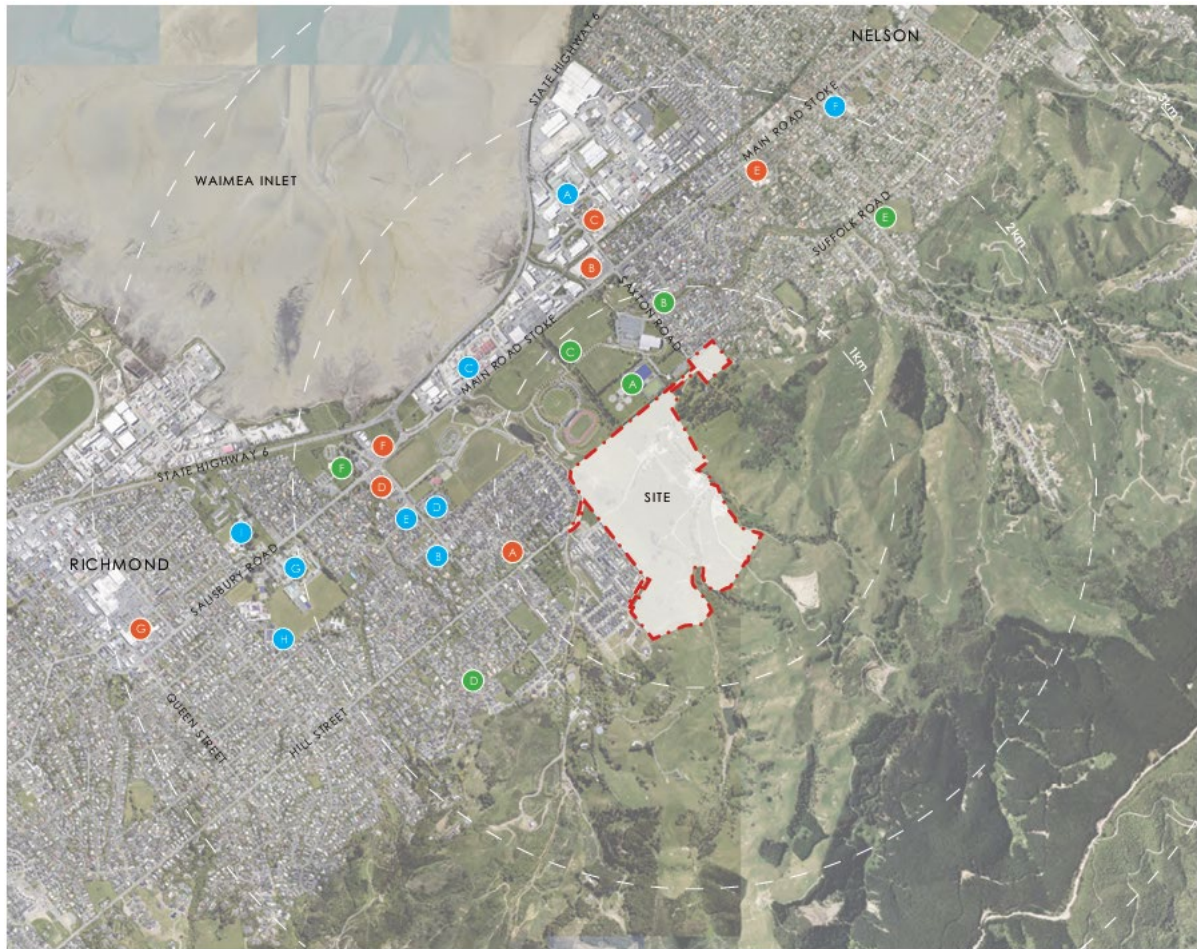
Attachment 1: Provisions of section 18 of the Fast-track Approvals Act 2024

Section	Information required	Paragraph reference in this report
18(1)	The Minister must, for a referral application, consider a report that is prepared and provided by the responsible agency in accordance with this section.	10-12
18(2)(a)	Any relevant iwi authorities and relevant Treaty settlement entities	17-22
18(2)(b)	Any Treaty settlements that relate to land, species of plants or animals, or other resources within the project area	34-35
18(2)(c)	The relevant principles and provisions in those Treaty settlements, including those that relate to the composition of a decision-making body for the purposes of the Resource Management Act 1991	36-53
18(2)(d)	Any recognised negotiation mandates for, or current negotiations for, Treaty settlements that relate to the project area.	23
18(2)(e)	Any court orders or agreements that recognise protected customary rights or customary marine title within the project area.	24, 54
18(2)(f)	Any applicant groups under the Marine and Coastal Area (Takutai Moana) Act 2011 that seek recognition of customary marine title or protected customary rights within the project area.	24, 54
18(2)(g)	Whether the project area would be within or adjacent to, or the project would directly affect, ngā rohe moana o ngā hapū o Ngāti Porou (and, if so, the relevant provisions of the Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019).	25, 54
18(2)(h)	Whether the project area includes any taiāpure-local fisheries, mātaihai reserves, or areas that are subject to bylaws or regulations made under Part 9 of the Fisheries Act 1996 (and, if so, who the tangata whenua are).	26-27, 55-57
18(2)(i)	Whether the project involves an activity that could be the subject of a determination under 23 (and, if so, who the owners of the land are).	28-29
18(2)(j)	If the proposed approvals include an approval described in any of section 42C(4)(a) to (d) (resource consent, certificate of compliance, or designation), (i) iwi authorities and groups that represent hapū that are parties to any relevant Mana Whakahono ā Rohe or joint management agreements.	30-31, 58

	(ii) The relevant principles and provisions in those Mana Whakahono ā Rohe and joint management agreements.	
18(2)(k)	Any other Māori groups with relevant interests.	32-33
18(2)(l)	A summary of— (i) comments received by the Minister after inviting comments from Māori groups under section 17(1)(d) and (e); (ii) any further information received by the Minister from those groups	59-60
18(2)(m)	The responsible agency's advice on whether, due to any of the matters identified in this section, it may be more appropriate to deal with the matters that would be authorised by the proposed approvals under another Act or Acts.	62-63
18(3)	In preparing the report required by this section, the responsible agency must consult relevant departments.	61
18(4)	The responsible agency must provide the report to the Minister not later than 20 working days after the date for providing comments under section 17(6).	N/A
18(5)	However, if the Minister requests further information about a referral application under section 20, the time period specified in subsection (4) ceases to run for the period of time specified in the request.	N/A

Attachment 2: Project location map





Attachment 3: List of relevant Māori groups

Name of group	Type of group (section of Act)
Te Rūnanga o Toa Rangatira Inc	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Te Ātiawa o Te Waka-a-Māui Trust	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Ngāti Apa ki Te Rā Tō Charitable Trust	Iwi authority (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Ngāti Apa ki Te Rā Tō Post-Settlement Trust	Treaty settlement entity (s18(2)(a)
Rangitāne o Wairau Settlement Trust	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Te Rūnanga o Ngāti Kuia Trust	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Ngāti Rārua Settlement Trust	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a)
Ngāti Rārua Iwi Trust	representing tangata whenua for customary fisheries regulations (s18(2)(h))
Te Pātaka a Ngāti Kōata	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Ngāti Tama ki Te Waipounamu Trust	Iwi authority (s18(2)(a); Treaty settlement entity (s18(2)(a); representing tangata whenua for customary fisheries regulations (s18(2)(h))
Wakatū Incorporation	Other Māori group with relevant interests (s18(2)(k))

Attachment 4: Te Tau Ihu coastal marine area statutory acknowledgement provisions

Statutory acknowledgement provisions (Ngāti Toa Rangatira Claims Settlement Act 2014)

Statutory acknowledgement

24 Interpretation

- (1) In this Act, **statutory acknowledgement** means the acknowledgement made by the Crown in section 25 in respect of each statutory area, on the terms set out in this subpart.
- (2) In this subpart,—
coastal statutory area means a statutory area described in Schedule 1 under the heading “Coastal statutory areas”
relevant consent authority, for a statutory area, means a consent authority of a region or district that contains, or is adjacent to, the statutory area

statements of association means the statements—

- (a) made by Ngati Toa Rangatira of their particular cultural, spiritual, historical, and traditional association with the statutory areas (except the coastal statutory areas); and
- (b) that are in the form set out in part 2.1 of the documents schedule of the deed of settlement

statements of coastal values means the statements—

- (a) made by Ngati Toa Rangatira of their particular values relating to the coastal statutory areas; and
- (b) that are in the form set out in part 2.2 of the documents schedule of the deed of settlement

statutory area means an area described in Schedule 1, with the general location (but not the precise boundaries) indicated on the deed plan referred to in relation to the area.

25 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association and the statements of coastal values.

26 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- (a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 27 to 29; and
- (b) to require relevant consent authorities to provide summaries of resource consent applications, or copies of notices of resource consent applications, to the trustee of the Toa Rangatira Trust, as provided for in section 31; and
- (c) to enable the trustee of the Toa Rangatira Trust and members of Ngati Toa Rangatira to cite the statutory acknowledgement as evidence of the association of Ngati Toa Rangatira with a statutory area, as provided for in section 32.

Section 26(a): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

27 Relevant consent authorities to have regard to statutory acknowledgement

- (1) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustee of the Toa Rangatira Trust is an affected person in relation to an activity within, adjacent to, or directly affecting the statutory area and for which an application for a resource consent has been made.

- (2) Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

28 Environment Court to have regard to statutory acknowledgement

- (1) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustee of the Toa Rangatira Trust is a person who has an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.
- (2) Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

29 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement

- (1) If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—
 - (a) Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and
 - (b) the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.
- (2) In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

Section 29: replaced, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

30 Recording statutory acknowledgement on statutory plans

- (1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
- (2) The information attached to a statutory plan must include—
 - (a) the relevant provisions of sections 24 to 33 in full; and
 - (b) the descriptions of the statutory areas wholly or partly covered by the plan; and

- (c) any statements of association or statements of coastal values for the statutory areas.
- (3) The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—
 - (a) part of the statutory plan; or
 - (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991.

31 Provision of summaries or notices of certain applications to trustee

- (1) Each relevant consent authority must, for a period of 20 years starting on the effective date, provide the following to the trustee of the Toa Rangatira Trust for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
 - (a) if the application is received by the consent authority, a summary of the application; or
 - (b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.
- (2) The information provided in a summary of an application must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991, or as may be agreed between the trustee of the Toa Rangatira Trust and the relevant consent authority.
- (3) A summary of an application must be provided under subsection (1)(a)—
 - (a) as soon as is reasonably practicable after the consent authority receives the application; but
 - (b) before the consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
- (4) A copy of a notice of an application must be provided under subsection (1)(b) no later than 10 working days after the day on which the consent authority receives the notice.
- (5) This section does not affect a relevant consent authority's obligation,—
 - (a) under section 95 of the Resource Management Act 1991, to decide whether to notify an application, and to notify the application if it decides to do so; or
 - (b) under section 95E of that Act, to decide whether the trustee of the Toa Rangatira Trust is an affected person in relation to an activity.

32 Use of statutory acknowledgement

- (1) The trustee of the Toa Rangatira Trust and any member of Ngati Toa Rangatira may, as evidence of the association of Ngati Toa Rangatira with a statutory

area, cite the statutory acknowledgement that relates to that area in submissions to, and in proceedings before, a relevant consent authority, the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or directly affecting the statutory area.

- (2) The content of a statement of association or statement of coastal values is not, by virtue of the statutory acknowledgement, binding as fact on—
 - (a) relevant consent authorities:
 - (b) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991:
 - (c) the Environment Court:
 - (d) Heritage New Zealand Pouhere Taonga:
 - (e) parties to proceedings before those bodies:
 - (f) any other person who is entitled to participate in those proceedings.
- (3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
- (4) To avoid doubt,—
 - (a) neither the trustee of the Toa Rangatira Trust nor members of Ngati Toa Rangatira are precluded from stating that Ngati Toa Rangatira has an association with a statutory area that is not described in the statutory acknowledgement; and
 - (b) the content and existence of the statutory acknowledgement do not limit any statement made.

Section 32(1): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

33 Trustee may waive rights

- (1) The trustee of the Toa Rangatira Trust may waive the right to be provided with summaries, and copies of notices, of resource consent applications under section 31 in relation to a statutory area.
- (2) The trustee may waive the right to have a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga have regard to the statutory acknowledgement under sections 27 to 29 in relation to a coastal statutory area.
- (3) Rights must be waived by written notice to the relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga stating—
 - (a) the scope of the waiver; and
 - (b) the period for which it applies.

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- (4) An obligation under this subpart does not apply to the extent that the corresponding right has been waived under this section.

Section 33(2): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

Section 33(3): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

Deed plan for statutory area (attachments schedule to deeds of settlement)⁶



⁶ This deed plan is taken from the Ngāti Toa Rangitira deed of settlement. While the statutory area for the Te Tau Ihu coastal statutory acknowledgement is the same for all eight iwi, a different style has been adopted for some of the deed plans appearing in individual deeds of settlement.

Excerpt from Ngāti Apa ki te Rā Tō statements of association (documents schedule to deed of settlement)

NGĀTI APA DEED OF SETTLEMENT DOCUMENTS SCHEDULE

2.1: STATEMENT OF COASTAL VALUES

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

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

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

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

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

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

Whakatu and its environs contained many important fishing stations and turanga waka. Matangi Awhio was one of the most important of these. It consisted of a large pā and kainga complex overlooking a beach where waka could be safely landed. Extensive racks used for net repair and drying fish were a notable feature of this place. Further Ngāti Apa pā, kainga

**NGĀTI APA DEED OF SETTLEMENT
DOCUMENTS SCHEDULE**

2.1: STATEMENT OF COASTAL VALUES

and fishing stations could be found all along the eastern coast of Te Tai Aorere. Among the most important of these was Waimea, renowned for its kaimoana and extensive gardens.

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

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

Anamāhanga was one of the two tentacles of the great wheke Maturangi, killed by the tupuna Kupe. The other is Anatohia (East Bay). Te Anamāhanga is a landing place of Kupe's waka - Te Matahourua - and indentations made by his footprints are visible at the turanga waka at Te Ope-a-Kupe. This place is central to the identity of Ngāti Apa in Te Tau Ihu. Anamāhanga was also a turanga waka where many important Ngāti Apa tupuna first came ashore in Te Waipounamu, and was the residence of the notable Ngāti Apa tupuna Tu Tonga, Hape, E Kapa and Kaitangata. Anamāhanga was also an important fishing area, providing access to koura, paua, karengo and kokapoko.

Excerpt from Ngāti Kuia statements of association (documents schedule to deed of settlement)

NGĀTI KUIA TE WHAKATAU / DEED OF SETTLEMENT DOCUMENTS SCHEDULE

2.1: STATEMENT OF COASTAL VALUES

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

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

Whakapapa Tatai hikohiko

Kupe

Hine

Matuahautere

Matuakuha

Tukauae

Kuia

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

Whakapapa Tatai hikohiko

Kaikaiawaro

Matuahautere

Matuakuha

Tukauae

Kuia

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

Whakapapa

Matuakuha

Tuhuaia

Tawake

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

Whakapapa

Whatonga

Tumatakokiri = Moeawhiti

Rangikarere = Puhikereru

Nukuwaiata

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

Whakapapa

Tumatakokiri = Moeawhiti

Pani = Puangiangi

Hautai

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

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

Te Moana Raukawakawa (Cook Strait).

Te Au a Tokarere (Guards Pass).

Te Papanui-a-Putā ('The Great Rock of Putā'). This is also known as Sentinel Rock and derives its name from a Ngāti Kuia traditional story about Putā and Whiro. Ngāti Kuia tradition states that our tipuna Hinepoupou stopped at Te Papanui-a-puta (Sentinel Rock)

**NGĀTI KUIA TE WHAKATAU / DEED OF SETTLEMENT
DOCUMENTS SCHEDULE**

2.1: STATEMENT OF COASTAL VALUES

and discovered a tauranga ika (fishing ground) on her epic swim from Kapiti Island to Rangitoto where she lived.

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

Te Urenui (Fifeshire Rock, Nelson).

Moturoa (Rabbit Island, Waimea).

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

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

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

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

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

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

Excerpt from Rangitāne o Wairau statements of association (documents schedule to deed of settlement)

RANGITĀNE DEED OF SETTLEMENT DOCUMENTS SCHEDULE

2.1: STATEMENT OF COASTAL VALUES

Rangitāne o Wairau's association with the coastal marine area is an integral part of their rohe in Te Tau Ihu. Areas of particular cultural significance include the Wairau Lagoons and the area adjoining Te Pokohiwi / the Boulder Bank, Cloudy Bay (Koko a Kupe), Port Underwood (Te Whanganui), Tory Channel (Kura Te Au), the area around Arapaoa Island, Queen Charlotte Sound (Totaranui), Endeavour Inlet (Punaruawhiti), Ship Cove (Meretoto), Port Gore (Te Anamāhanga), Mahau Sound, D'Urville Island and the area around Brothers Islands (Ngā Whatu-kai-ponu) in Cook Strait (Raukawa moana).

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

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

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

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

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

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

Pukatea (White's Bay) in Cloudy Bay contained an extensive complex of cultivations, pā and kainga. It was also renowned for its eels and kaimoana. A giant taniwha named Ngarara Huarau lived in a cave at the north end of Rārangi Beach (Moneys Bay). This monster terrorised local people and was killed by the tupuna Rongomai, the builder of the main pā at Pukatea. A

**RANGITĀNE DEED OF SETTLEMENT
DOCUMENTS SCHEDULE**

2.1: STATEMENT OF COASTAL VALUES

Rangitāne pā named Horokaka was located on the island of Horahora Kākahu in Port Underwood. The Rangitāne tupuna Ihaia Kaikoura signed the Treaty of Waitangi at this place on June 17, 1840.

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

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

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

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

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

Excerpt from Ngāti Toa Rangatira statements of association (documents schedule to deed of settlement)

NGATI TOA RANGATIRA DEED OF SETTLEMENT DOCUMENTS SCHEDULE

2.2: STATEMENT OF COASTAL VALUES

Te Tau Ihu coastal marine area

The Te Tau Ihu coastline is an area which has played an important role in the shaping of Ngati Toa Rangatira history and identity. While the political centre of Ngati Toa Rangatira was based in the North Island, Te Tau Ihu and the connecting link of Te Moana o Raukawa were a vital part of the iwi's rohe.

Te Moana o Raukawa was not only important as a means of transport and a rich source of various resources; it was also a political and economic asset to Ngati Toa Rangatira, as well as having great traditional and spiritual significance. The name 'Te Moana o Raukawa' has its origins in the narrative of Kupe's voyage to Aotearoa. Having followed the wheke a Mutorangi from Hawaiiiki, Kupe killed the giant octopus at the entrance to Tory channel. Nga Whatu Kaiponu, The Brothers are said to be the eyes of the wheke, therefore, in order that the wheke not be reawakened, the eyes of rowers crossing the strait were always traditionally covered. This was done with kawakawa leaves, hence the original name, 'Te Moana o Raukawa'.

From 1829-1832 Ngati Toa Rangatira and their allies embarked upon a series of taua into Te Tau Ihu. Following the campaign, Ngati Toa Rangatira was in possession of large areas of valuable land, which they utilised in various ways: sometimes by physical occupation and cultivation of lands, but also by use of resources, maintenance of political authority and control, and by marriage to those with ancestral ties to the land.

The main areas of Ngati Toa Rangatira occupation were focused in coastal locations in Te Tau Ihu at Te Hoiere Sound, Port Underwood and the Wairau. These settlements were large and thriving. Ngati Toa Rangatira maintained ahi kaa through ongoing settlement and a degree of authority over geographical and economic resources. There were multiple smaller coastal settlements located at various locations in Golden Bay, Tasman Bay, the Marlborough Sounds and Arapaoa Island. These settlements were in some cases seasonal, or used for resource gathering, or just smaller and more isolated than the main areas of settlement.

This settlement pattern illustrates the Ngati Toa Rangatira attitude towards the coastal geography. It also illustrates their confidence in their own manawhenua and their abilities as a seafaring people. Their core zones of occupation were well-placed, both in terms of sea-travel and inland access routes via rivers and valleys, and in this way the larger settlements of Te Hoiere Sound, Port Underwood and the Wairau were all interconnected. However, via coastal and inland routes Ngati Toa Rangatira maintained connections between all of their settlements in Te Tau Ihu.

Ngati Toa Rangatira considered the sea itself to be part of their rohe hence the reason why their settlements were so widespread and numerous. They maintained interests in the Te Tau Ihu coastal area through a range of mechanisms which ranged from ongoing to more temporal settlement, and this demonstrates how Te Tau Ihu and its waters were considered a key part of their tribal rohe.

Ngati Toa Rangatira were able to utilise the sea and the coastline to gather a vast range of resources. As their settlements were predominantly coastal, this was the site of much of their day to day resource gathering. Their inland rohe provided eels, inanga, birds and other resources. From the sea and foreshore Ngati Toa Rangatira gathered kaimoana and kai ika. Species such as cod, snapper, shark, flounder, flatfish, paua, kina and mussels were plentiful and commonly a part of the peoples diet. Seabirds, such as titi were caught; and from the wetlands, flax and birdlife such as ducks, were gathered. The sea also provided rongoa (traditional medicine) in the form of kaimoana, plant life and the sea water itself.

**NGATI TOA RANGATIRA DEED OF SETTLEMENT
DOCUMENTS SCHEDULE**

2.2: STATEMENT OF COASTAL VALUES

From a strategic perspective, the expansion of Ngati Toa Rangatira into Te Tau Ihu was a vital step in consolidating Ngati Toa Rangatira's mana throughout the Cook Strait region. The geography of Te Tau Ihu materially shaped the iwi; as coastal resources and conditions influenced their social, economic and traditional way of life. Culturally and historically, Te Tau Ihu was and, still is, of great significance to Ngati Toa Rangatira due to the vision and incredible strength of their tupuna to conquer and settle the land.

Excerpts from Te Ātiawa o Te Waka-a-Māui statements of association (documents schedule to deed of settlement)

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

1.4: STATEMENT OF VALUES FOR THE COASTAL AND MARITIME INSTRUMENT

Toitu te marae a Tane, Toitu te marae a tangaroa, Toitu te iwi

If the realms of Tane and Tangaroa are sustained, then so too will iwi

Te Ātiawa o Te Waka-a-Māui o Te Waka-a-Māui, by geographical choice and necessity, are coastal dwellers that have placed high cultural and historical values upon the foreshore, seabed, coastal and maritime waterways. Te Ātiawa o Te Waka-a-Māui consider the coastline our gardens, and the kaimoana the fruits of our gardens. Kaitiakitanga for Te Ātiawa o Te Waka-a-Māui is about preserving what our tūpuna fought for and attained - it is both a right and responsibility acquired by proving an ability to give effect to trusteeship and management. Kaitiakitanga is intertwined with customary authority and exercising protection of the environment.

Te Ātiawa o Te Waka-a-Māui is a seafaring iwi known for our great navigated sea voyages from Te Waka-a-Māui to Wellington, Waikanae, Taranaki and the Chatham Islands. Te Ātiawa o Te Waka-a-Māui o Te Waka-a-Māui view the land and water as an indivisible whole. The land is connected to the water resources which flow in, on and under it, as is the water related to the land that surrounds it, including the foreshore and seabed. Both the lands and waters are in turn connected to the people as the mana whenua, mana moana, mana tangata in this rohe.

Tangaroa, god of the sea, is the tuakana (elder brother) of Tāne Mahuta (god that dwells on the land) in both birth sequence and size. The land comes from the sea and returns back to the sea, whether this is through erosion on the coast or via the wai tapu (rivers) that carry the land and then empty into the sea. The sea and the land cannot be separated, but each has its own healing powers, each has its own food, and each has its own wairua tapu. Each of the gods has his own individual kawa (protocol) that connects with his brothers'. Even where the land and the sea merge, at no point is there a void, the land mass moves under the seawaters where they connect until the continental shelf drops off.

For Te Ātiawa o Te Waka-a-Māui this means that the land eventually gives way to the Tasman Sea, Tasman Bay, Port Gore, Tōtaranui (Queen Charlotte Sound), Tory Channel, Te Moana o Raukawa (Cook Strait) and Te Moananui A Kiwa (the Pacific Ocean), but it does not mean that one is given more importance than the other. As tangata whenua, Te Ātiawa o Te Waka-a-Māui have kaitiaki responsibilities to protect the mauri of both the land and adjoining seas. Te Ātiawa o Te Waka-a-Māui are kaitiaki of the sea, lands, waters and associated resources within our rohe, and are charged to look after them for future generations. The rivers connect the entire landscapes from the mountains to the sea. Forests, streams, lakes and oceans have their own mauri, and their wellbeing is reflected in the productivity and abundance of birds, fish and other iife. The waters of the sea and rivers are as much roads and gardens as the roads and gardens on land.

Te Ātiawa o Te Waka-a-Māui hapū relationships with te takutai moana are captured in memories, ingrained in hearts and passed on in practice, stories and waiata to children and grandchildren who will one day be the kaitiaki of the coastal domain. Te Ātiawa o Te Waka-a-Māui view the resources of the sea as gifts from Tangaroa, and have developed complex management systems (tikanga) to prevent over-exploitation.

Te Ātiawa o Te Waka-a-Māui are a coastal iwi and continue to move freely across Te Tau Ihu o Te Waka-a-Māui and other Te Ātiawa o Te Waka-a-Māui takiwā as sailors, captains, fishers, gatherers and whānau. Te Ātiawa o Te Waka-a-Māui successfully made the transition from oceanic to coastal navigation, and mastered the difficult art of traversing the turbulent and unpredictable coastal waters, which along with the foreshore and seabed are of particular importance for the gathering of kaimoana or food from the sea. Stretches of coastline were

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

1.4: STATEMENT OF VALUES FOR THE COASTAL AND MARITIME INSTRUMENT

clearly acknowledged and recognised as belonging to, and being defended by, a particular hapū and, although there has since been widespread urbanisation of Māori, strong cultural connections and ties with the coast remain.

The coastal and marine area is an integral part of our rohe in Te Tau Ihu. Te Ātiawa o Te Waka-a-Māui migrations to Te Waka-a-Māui, when and how they took place, form the basis for present Te Ātiawa o Te Waka-a-Māui membership. When territorial boundaries were determined they were often derived from the waka tāua journey. The actual waka route often formed the basis of coastal boundaries; the naming of features by the canoe passengers gives them claim to those areas; and incidents occurring along the way were interpreted as signs from the gods that certain locations were meant to be avoided or settled. The sites of waka landings are still tapu areas.

Areas of particular cultural significance in the coastal and marine area include Kahurangi, Turimawiri, Whanganui Inlet, Te One Tahua, Pūponga, Pakawau, Parapara, Te Matau, Te Tai Aorere (Tasman Bay), Motueka, Whakatū, Waimea, Tarakaipa Island, the area around the Brothers Islands, Port Gore, Tōtaranui, Arapaoa Island, White Bluffs and Cook Strait.

Te Ātiawa o Te Waka-a-Māui established many permanent settlements, including pā (fortified settlements), kāinga, fishing stations and nohoanga in many areas on the coastline throughout Te Tau Ihu o Te Waka-a-Māui. Te Ātiawa o Te Waka-a-Māui have strong and unbroken traditional, historical, cultural and spiritual associations with this long coastline and the associated sea areas with rich ecosystems. These associations remain today and are central to the identity and mauri of our iwi.

Te Ātiawa o Te Waka-a-Māui have associations along the West Coast gathering kaimoana, customary harvesting from the forests, the rivers and the coast, and Poharamu Hotu who resided at Kararoa and whanaunga of Wiremu Kingi Te Koihū lived at various West Coast kāinga. On the East Coast, Te Ātiawa o Te Waka-a-Māui often gathered ducks and eels from Kaparātehau, and customary fished these waters ways.

Te Ātiawa o Te Waka-a-Māui also has an important association with the migratory seabird, the tītī. Young tītī were caught by Te Ātiawa o Te Waka-a-Māui as an annual delicacy. When the fledglings are harvested from the burrows the tītī are fat with the oils of the fish eaten and regurgitated by their parents. The parent birds come home every night having eaten pilchards, shrimps, sprats and small squid, and the young birds gobble down their oily dinner and quickly grow very fat. Generations of Te Ātiawa o Te Waka-a-Māui whānau have made the annual pilgrimage to the islands to harvest tītī by reaching down into the bird's underground burrow.

In the old days, tītī were often preserved in poha. Inside the poha is a waterproof bag made of bull kelp. The birds were cooked and then placed in the bag in their own cooked fat (a process known as tahu). Air pockets were squeezed out by hand to create a vacuum seal that kept the food fresh for two to three years. The inner kelp bag was protected by an outer wrapping of harakeke (flax), tied together with the bark of the totara tree.

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Whakatū

Mackay's Bluff, near Nelson on the landward end of the Boulder Bank, was an important fishing station. Whakapuaka was a popular watering hole for Te Ātiawa o Te Waka-a-Māui kaitangata visting whānau.

Whakatū and its environs contained many important fishing stations and tauranga waka. Matangi Āwhio was one of the most important sites in the Whakatū area. It consisted of a large pā and kāinga complex overlooking a beach where waka could be safely landed.

Rabbit Island was another important seasonal campsite, particularly for the resources from the Estuary and the close proximity to the Waimea Gardens and walking trail to the lakes. Bells Island and Best Island were also important sites due to the bird life that these isles attracted.

Waimea and Mahitahi Estuary were both rich in mahinga kai, rongoā and weaving and building materials. The natural resources gathered in the catchment attracted tūpuna from as far as Motueka and the Lakes. Whānau would camp and harvest the plentiful supply of resources found in the estuary, the channels and wetlands at the mouth of the Mahitahi and Waimea, and the adjacent lowland valley forests. Several pakohe quarry and flinting sites are found along and nearby the Mahitahi River, such as the Rush Pools Quarry.

Fishing stations could be found all along the eastern coast of Te Tai Aorere/Tasman Bay. Among the most important of these was Waimea renowned for its kaimoana and extensive gardens.

Excerpt from Ngāti Tama ki Te Tau Ihu statements of association (documents schedule to deed of settlement)

NGĀTI TAMA KI TE TAU IHU DEED OF SETTLEMENT: DOCUMENTS SCHEDULE

2: STATEMENT OF COASTAL VALUES

The association of Ngāti Tama ki Te Tau Ihu with the coastal marine area is an integral part of their rohe in Te Tau Ihu.

Ngāti Tama ki Te Tau Ihu used the seaways to move their people quickly and efficiently throughout Te Tau Ihu, and later to transport produce from Mohua and Motueka to Whakatū for sale to the newly arrived pakeha settlers.

Ngāti Tama ki Te Tau Ihu tūpuna has mana, whakapapa associations and history associated with the coastal pounamu trails (Heaphy Track), through which pounamu, argillite and other taonga were transported.

Areas of particular cultural significance include Onetāhua (Farewell Spit) and its surrounds, Pūponga, Te Tai Tapu, Pakawau, Parapara, Motupipi, Wainui, Tasman Bay, Kaiteriteri, Whakatū, Waimea and Wakapuaka.

Ngāti Tama ki Te Tau Ihu occupied pā, kāinga and fishing stations throughout Mōhua (Golden Bay), Tasman Bay and Whakatū, sometimes sharing these with whanaunga from Ngāti Rārua and Te Ātiawa.

Coastal fisheries and other resources were guarded and maintained by hapū of Ngāti Tama ki Te Tau Ihu, who continue to exercise a kaitiaki role to the present day.

Ngāti Tama ki Te Tau Ihu have maintained ahi kā roa in these areas, and so maintain very strong and unbroken traditional, historical, cultural and spiritual associations with the long coastline and the rich eco-systems of Te Tau Ihu. These associations remain today and are central to the identity, mana and mauri of the iwi.

Estuarine areas at Paturau, within Onetāhua, Moutere and Wakapuaka were especially prized sources of kaimoana.

Onetāhua is an especially significant wāhi tapu as Ngāti Tama ki Te Tau Ihu believe the spirits of their deceased tūpuna travel along the spit on their spiritual journey to Hawaiki. Te Tai Tapu was named for the journey of Ngāti Tama ki Te Tau Ihu tūpuna as they headed towards Onetāhua.

There were pā located at Pūponga as this area was an important shark fishery, and Parapara Inlet contained pā, kāinga and fishing stations.

Throughout the coastline of Mōhua, Tasman Bay and Wakapuaka the pā, kāinga and urupā of Ngāti Tama ki Te Tau Ihu are recognised and where possible, have been maintained and continue to be maintained by the iwi.

Whakatū and its environs contained many important fishing stations and tauranga waka, of which Mātangi Āwhio was one of the most important. Mātangi Āwhio consisted of a large pā and kāinga overlooking a beach where waka could be safely landed. The huge racks used for the repair of nets and drying fish were a notable feature of this rohe.

Wakapuaka and its surrounds were fished and protected by Ngāti Tama ki Te Tau Ihu whānau, who maintain ahi kā roa until the present day.

The tohu (logo) of Ngāti Tama ki Te Tau Ihu represents the coastline of the rohe the iwi considers to be its own, and can be clearly identified by the shape of Onetāhua.

**NGĀTI TAMA KI TE TAU IHU DEED OF SETTLEMENT:
DOCUMENTS SCHEDULE**

2: STATEMENT OF COASTAL VALUES

Ngāti Tama ki Te Tau Ihu has maintained its mana, whakapapa connections and historical associations with all of these rohe. The iwi has tikanga and kawa, which involve tapu and noa, in relation to these rohe, and continues to maintain responsibilities and obligations to these areas and their cultural, spiritual, historic and traditional values.

Excerpt from Ngāti Rārua statements of association (documents schedule to deed of settlement)

NGĀTI RĀRU A DEED OF SETTLEMENT: DOCUMENTS SCHEDULE

2.1: STATEMENT OF COASTAL VALUES

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

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

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

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

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

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

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

Another indicator of the significance of coastal Te Tau Ihu to Ngāti Rārua are the numerous urupā found across the rohe. Urupā are sacred – they are a link between the past and present. Resting places of the ancestors, urupā are wāhi tapu and the focus of whānau

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

**NGĀTI RĀRUA DEED OF SETTLEMENT:
DOCUMENTS SCHEDULE**

2.1: STATEMENT OF COASTAL VALUES

traditions. Urupā hold the history and stories of traditional life, making them central to the lives of Ngāti Rārua whānau.

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

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

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

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

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

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

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

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

**NGĀTI RĀRUA DEED OF SETTLEMENT:
DOCUMENTS SCHEDULE**

2.1: STATEMENT OF COASTAL VALUES

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

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

Excerpts from Ngāti Kōata statements of association (documents schedule to deed of settlement)

NGĀTI KŌATA DEED OF SETTLEMENT: DOCUMENTS SCHEDULE

2.1: STATEMENT OF COASTAL VALUES

COASTAL - KAHURANGI POINT TO TE PARINUI O WHITI

Ngāti Kōata Values

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

Kahurangi Point to Te Parinui o Whiti are culturally, spiritually, historically and traditionally significant to Ngāti Kōata as kaitiaki of the coast and who are recognised as tangata whenua in Te Tau Ihu. The coastal region from Anatoto at the mouth of the Pelorus Sounds and including Kurupongi, Ngā Kiore, Takapourewa and onto Te Hiku o te Matau (Farewell Spit) was part of the gift or tuku to Ngāti Kōata during the battle of Whakapaeiti where the chief Tūtepourangi was taken captive by Ngāti Kōata. To ensure the safety of his people and himself he offered this area as a peace settlement. The tuku gave customary rights to Ngāti Kōata over the sea, the coast and the lands.

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Coastal areas of significance around Whakapuaka / Whakatū:

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

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**NGĀTI KŌATA DEED OF SETTLEMENT:
DOCUMENTS SCHEDULE**

2.1: STATEMENT OF COASTAL VALUES

Coastal and marine kaitiaki areas that are culturally significant:

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

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