

## **Kaiteriteri Scenic Reserve and Puketawai**

### **Excerpts from: Te Tau Ihu Statutory Acknowledgements 2014<sup>1</sup> : Statement of Associations:**

#### **1. Ngāti apa ki te rā tō Kaiteriteri Scenic Reserve, p.10**

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

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

Some of the more notable Ngāti Apa pā at Kaiteriteri were Kaka Island/Point, Puketawai (located on Anawera Point just south of Kaiteriteri Beach on the headland separating Tapu Bay and Stephens Bay) and Mangatawai. At Mangatawai, Ngāti Apa tupuna Te Rangihiroa and Koroneho Titi were captured after a battle with northern iwi. Komakorau, the son of Te Rato was killed by a northern taua at Puketawai. Te Rato was one of the Ngāti Apa rangatira who met Captain Cook in the Queen Charlotte Sound. The cliffs at Ana-waka-u contained burial caves, and a stream called Wai atau, running beside the cliffs, was a tauranga waka for Ngāti Apa. A Ngāti Apa urupā is located on the small islet at the northern end of the main Kaiteriteri beach.

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

All these values remain important to Ngāti Apa today

#### **2. Ngāti rārua KaKa point and Kaiteriteri Scenic Reserve, p.83**

For Ngāti Rārua, Kaiteriteri derives great significance from the traditions associated with the area. Tūpuna considered Kaiteriteri important enough to build a defensible Pā on Kaka Point. Within the Pā site, houses were built on terraces and food stored in pits. A series of ditches were constructed across the narrow area between the point and the mainland.<sup>2</sup> Stone

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<sup>1</sup> *Te Tau Ihu Statutory Acknowledgements 2014* (2014) Nelson City Council, Tasman District Council, Marlborough District  
<http://nelson.govt.nz/assets/Environment/Downloads/TeTauIhu-StatutoryAcknowledgements.pdf>

<sup>2</sup> D Alexander, *Kaiteriteri, A Report for Tainui Taranaki ki te Tonga Commissioned by Crown Forestry Rental Trust*, March 2010:5

remnants indicate a wall existed on the outside of the ditch. It is likely that a series of banks and terraces were used to obstruct aggressors who were able to penetrate the outer wall. On the seaward sides of the Pā, precipitous cliffs provided an excellent defensible natural barrier.<sup>3</sup>

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

The Pā and associated papakāinga, fishing grounds and urupā are all signs of Māori cultivation and settlement of Kaiteriteri. The large number of wāhi tapu reveal the importance of the area to tūpuna. Modified soils, middens, gardens, pits, stake holes, terraces and artefacts all indicate Kaiteriteri was a permanent occupation site, a fishing camp and fish-drying site.<sup>4</sup>

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

Although less fertile than the Motueka Plains, Kaiteriteri offered climatic attractions in sheltered spots – it may have been a preferred locality for certain crops. However, the principal attraction for tūpuna would have been access to the sea and its resources.<sup>5</sup> Abundant shellfish hanging onto the rocks and plenty of seaweed to shelter fish, provided tūpuna with an easily accessible food supply. In addition, the forested hills and lowland areas filled with toi toi and harakeke presented Māori with the materials needed to catch fish and build whare.<sup>6</sup>

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

### **3. Ngāti Tama Ki Te Tau Ihu**

#### **P.96 Kaka point / Kaiteriteri Scenic Reserve, p.96**

Kaka Point and the surrounding area is pivotal to Ngāti Tama ki Te Tau Ihu. Kaka Point is a wāhi tapu, and of special significance to Ngāti Tama ki Te Tau Ihu whānau through their ancestral and spiritual links to the natural world. The mauri of Kaka Point embodies the life force that binds the spiritual world with the physical world.

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<sup>3</sup> Brailsford, *The Tattooed Land*, Stoneprint press, New Zealand 1997:85

<sup>4</sup> D Alexander, *Kaiteriteri, A Report for Tainui Taranaki ki te Tonga Commissioned by Crown Forestry Rental Trust*, March 2010:5

<sup>5</sup> Ibid p 5

<sup>6</sup> 14 Ibid p 7

Kaka Point was important in the lives of Ngāti Tama ki Te Tau Ihu tūpuna and remains central to the lives of whānau in the present. Kaka Point extends its influence onto various papakāinga at Kaiteriteri across to Riuwaka, Motueka, and Separation Point. Beneath Kaka Pā, generations of whānau have lived, cultivated land, collected resources and harvested food.

Kaiteriteri's attractiveness was sufficient for a defended pā to be built on Kaka Point. A series of ditches were constructed across the narrow area between the point and the rest of the mainland. On the point itself were terraces for house sites and pits for food storage. The steep cliffs provided strong natural defences and are protected on the inland side by a deep ditch. The area around Kaka Point is highly erodible weathered Separation Point granite.

Kaka Point is one of several recorded pā sites on the coast between the mouth of the Riuwaka River and Otuwhero Inlet, and the largest recorded pā in the Motueka area. The sites along the foreshore are believed to be mainly associated with cooking and food preparation, however, other activities were also occurring in the area indicated by argillite flakes and chisels being found.

The mauri of Kaka Pā represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Tama ki Te Tau Ihu with the area.

Kaka Point is an important natural resource that Ngāti Tama ki Te Tau Ihu identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

Ngāti Tama ki Te Tau Ihu tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Kaiteriteri, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāti Tama ki Te Tau Ihu today.

Ngāti Tama ki Te Tau Ihu traditionally exercised mana in this area and continue to do so today. Ngāti Tama ki Te Tau Ihu strongly associate to Kaiteriteri and it is often referred to in whaikōrero by kaumātua and other iwi members.

Ngāti Tama ki Te Tau Ihu is tangata whenua at Kaiteriteri and this area is highly significant to Ngāti Tama ki Te Tau Ihu as iwi, hapū and whānau. Ngāti Tama ki Te Tau Ihu has mana, whakapapa associations and history at Kaiteriteri, and we have tikanga and kawa which involve tapu and noa in this area. Ngāti Tama ki Te Tau Ihu mana, take tūpuna and our intense relationship with Kaiteriteri incorporates our cultural values.

#### 4. **Te Ātiawa o te waka-a-māui** **KaKa Point, p. 110-112**

##### ***Whatungarongaro te tangata toi tu whenua***

Kaka Point and the surrounding area is pivotal to Te Ātiawa o Te Waka-a-Māui and is a wāhi tapu. Kaka Point is of special significance to Te Ātiawa o Te Waka-a-Māui whānau through their ancestral and spiritual links to the natural world. The mauri of Kaka Point embodies the life force that binds the spiritual world with the physical world.

Kaka Point was important in the lives of Te Ātiawa o Te Waka-a-Māui tūpuna and remains central to the lives of whānau in the present. Kaka Point extends its influence onto various papakāinga at Kaiteriteri across to Riuwaka, Motueka, and Separation Point. Beneath Kaka Pā gaze, generations of whānau have lived, cultivated land, collected resources and harvested food.

Kaiteriteri attractiveness was sufficient for a defended pā to be built on Kaka Point. A series of ditches were constructed across the narrow area between the Point and the rest of the mainland. On the Point itself were terraces for house sites and pits for food storage. The steep cliffs provided strong natural defences, and are protected on the inland side by a deep ditch. The area around Kaka Point is highly erodible, weathered Separation Point granite.

Kaka Point has one of the several recorded pā sites on the coast between the mouth of the Riuwaka River and Otuwhero Inlet, and is the largest recorded pā in the Motueka area. The sites along the foreshore are believed to have been mainly associated with cooking and food preparation, however, other activities were also occurring in the area indicated by argillite flakes and a chisel being found there.

The mauri of Kaka Pā represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Te Ātiawa o Te Waka-a-Māui with the area. While Kaka Point is to be returned to the Crown as a gift back to the people of New Zealand, Te Ātiawa o Te Waka-a-Māui consider that the mauri of Kaka Point remains with Te Ātiawa o Te Waka-a-Māui. Kaka Point is an important natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga (treasure) for current and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa (sanction).

Our tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Kaka Point. All of these values remain important to Te Ātiawa o Te Waka-a-Māui today. Te Ātiawa o Te Waka-a-Māui strongly associate to Kaka Point and it is often referred to in whaikōrero by kaumātua and other iwi members.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa associations and history here, and we have tikanga and kawa which involve tapu and noa in

this area. Te Ātiawa o Te Waka-a-Māui mana, take tūpuna and our intense relationship with Kaka Point incorporates our cultural values, and Te Ātiawa o Te Waka-a-Māui exercises customary authority over this area.

### **Kaiteriteri Scenic Reserve**

*Mai i ngā pakanga nui i te hekenga Niho Mango, he waahi tino whakahirahira a Kaiteriteri ki a Te Ātiawa o Te Waka-a-Māui. Mai i tērā wā ka mau tonu a Te Ātiawa o Te Waka-a-Māui i te mana o taua whenua. I reira te hui tuatahi i waenga i te Kamupene o Aotearoa me Te Ātiawa o Te Waka-a-Māui kia whakatau ai ngā whakaritenga mo te taenga mai o te Pākehā ki o mātou whenua. Me kii, ko ngā painga ki a Te Ātiawa o Te Waka-a-Māui; Ko ngā wahi ngahuru mo Te Ātiawa o Te Waka-a-Māui, ko ngā rāhui i ngā whenua tapu, ngā whenua noho me ngā whenua kai; ko ngā tohutohu o Te Ātiawa o Te Waka-a-Māui ki te hunga Pākehā mo a rātou nohoanga; me te homai o etehi taonga Pākehā kia whakanui ai te mana o ngā kōrero.*

Since the victorious battles of the migration Niho Mango, Kaiteriteri has been a very significant place to Te Ātiawa o Te Waka-a-Māui. It was here that the first meeting between the New Zealand Company and Te Ātiawa o Te Waka-a-Māui was held to cement the terms for the settlement of Pākehā on our lands. Specifically, the benefits to Te Ātiawa o Te Waka-a-Māui, the Tenths land proposal, the exclusion of tapu, occupation and food resource sites, Te Ātiawa o Te Waka-a-Māui instructions on the terms and places of Pākehā settlement, and the gifting of Pākehā objects to formally recognise this agreement.

Te Ātiawa o Te Waka-a-Māui exercises kaitiakitanga with the strongest customary authority over Kaiteriteri. Kaiteriteri is central to Te Ātiawa o Te Waka-a-Māui identity, our solidarity, our kaitiakitanga, our mana, our whakapapa, our history, our tikanga and kawa which include tapu and noa. Kaiteriteri symbolises the intense nature of the relationship Te Ātiawa o Te Waka-a-Māui has with the environment and the mauri that is contained in all parts of the natural environment that binds the spiritual and physical worlds. The special relationship Te Ātiawa o Te Waka-a-Māui has with Tangaroa and the coastal waters adjoining Kaiteriteri has great spiritual significance vested in mana Atua. It also has practical values, as such practices and elements that defile the mauri and the mana of the sea are seen as abhorrent.

Kaiteriteri is a significant natural resource that Te Ātiawa o Te Waka-a-Māui identifies and protects as a taonga for past, present and future generations. The use of natural resources is governed and regulated through cultural lore and traditions of tapu, rāhui and noa.

Te Ātiawa o Te Waka-a-Māui derived mana over Kaiteriteri through take raupatu. As a tangata whenua iwi, Te Ātiawa o Te Waka-a-Māui has a role 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.

## **5. Puketawai and Riuwaka River Te Ātiawa O Te Waka-A-Māui**

### **Riuwaka River, And Resurgence, and Its Tributaries Section, p130**

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.

### **Motueka section, p.142**

The Riuwaka River is inseparably connected with Puketawai, a Te Ātiawa o Te Waka-a-Māui pā site, located on a low hill at the mouth of the Riuwaka River within Tapu Bay. Tamati Parana, a revered tohunga, lived at the northern end of Tapu Bay at a site close to the tapu Riuwaka River. As a tohunga, he placed his tūāhu (altar) near to the Riuwaka in order to be close to the source of his medicine: the white healing stones within its waters. These stones continue to be of great cultural significance to Te

Ātiawa o Te Waka-a-Māui for healing purposes.

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

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.