

Extracts from Te Tau Ihu Statutory Acknowledgements 2014**NGĀTI APA KI TE RĀ TŌ****WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES**

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

Ngāti Apa tupuna had considerable knowledge of places for gathering kai and other taonga, and ways in which to use the resources of the awa and tikanga in a proper and sustainable way. Ngāti Apa valued Te Waimea as an important source of mahinga kai. Its pure water was abundant in fish such as mako and patiki in the estuarine waters at the mouth of the river, as well as kokopu, inanga, kahawai, kekewai and koura, and a rich source of birds such as kaka, kereru and koko (bellbird). The river environs were also a good source of flax, and clay used in the process of drying the flax came from the river near the inland foothills of the ranges.

The Waimea River also formed a water source for the renowned Waimea gardens, located at the mouth of the Waimea River adjacent to a pā and kainga complex. Smaller 'satellite' pā were located elsewhere on the banks of the river and at the junction of the Wairoa and Wai-iti rivers. This was a site of great significance to Ngāti Apa and the other Kurahaupō iwi. Around 1,000 acres of cultivation located near the river mouth represent generations of sustained effort by the tupuna. The cultivation land was built up with ash (to provide potash and lime), gravel and fine sand and silt to raise soil temperatures. This is sometimes referred to as "Maori soil". It was highly suitable for kumara production. The modified soil remains darker and more productive than surrounding soil to this day. Huge pits nearby reveal the source of gravel. The extent of these gardens and the effort involved in creating them indicates that the area was once occupied by a substantial population.

Early chiefs of this place were Te Hapuku and Te Pipiha. The latter was killed here during the northern invasions. Other tupuna associated with Waimea were Titiko and Whakatapihi. After the northern invasions many tupuna from the pā moved to another pā in what later became known as Budes Bush, in the Wairoa River Valley on the north slope of Mount Heslington.

Ngāti Apa were among those who continued to cultivate and occupy the land until at least the mid-1840s, when produce grown in the extensive gardens was traded with the Nelson settlers at a market in the town at Matangi Awhio. Waimea was a residence of the tupuna Meihana Kereopa at this time.

NGĀTI KUIA**WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES**

This wāhi tapu incorporates our cultural values of ake tupuna. It is a place which our tupuna explored and used. It incorporates our cultural values of take ahi ka. It is a core part of our cultural identity. We are identified as tangata whenua here and the land was included in the Te Hoiere area identified by Ngāti Kuia tupuna in 1883 as a place of their lands.

Ngāti Kuia tupuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the awa and whenua and tikanga for the proper and sustainable utilisation of resources. All these values remain important to Ngāti Kuia today.

The Waimea River formed a water source for the renowned Waimea gardens, located at the mouth of the Waimea River adjacent to a pā and kainga complex. Smaller 'satellite' pā were located elsewhere on the banks of the Waimea River and at the junction of the Wairoa and Wai-iti Rivers. Mako, pātiki and kahawai were taken in the estuarine waters at the mouth of the river. The river environs were also a good source of flax, and clay used in the process of drying the flax came from the river near the inland foothills of the ranges. The main pā was just behind what is now the Appleby School site.

Around 1,000 acres of cultivation located near the river mouth represent generations of sustained effort by the tupuna. The cultivation land was built up with ash (to provide potash), gravel and fine sand and silt to raise soil temperatures. This is sometimes referred to as 'Māori soil'. It was highly suitable for kumara production. The modified soil remains darker and more productive than surrounding soil to this day. Huge pits nearby reveal the source of gravel. The extent of these gardens and the effort involved in creating them indicates that the area was once occupied by a substantial population.

This wāhi tapu symbolises for Ngāti Kuia 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. The Waimea incorporates the cultural value of Ngāti Kuia mauri. Ngāti Kuia has mana, whakapapa associations and history here. We have tikanga and kawa which involve tapu and noa at this awa. We have a responsibility and obligation to this place and its cultural, spiritual, historic and/or traditional values.

RANGITANE O WAIRAU

WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES

The Waimea River formed a water source for the renowned Waimea gardens, located at the mouth of the Waimea River adjacent to a pā and kainga complex. This is a deeply significant site for Rangitāne and the other Kurahaupō iwi. Smaller 'satellite' pā were located elsewhere on the banks of the Waimea River and at the junction of the Wairoa and Wai-iti rivers. Mako and patiki were taken in the estuarine waters at the mouth of the river. The river environs were also a good source of flax, and clay used in the process of drying the flax came from the river near the inland foothills of the ranges. The main pā is located just behind what is now the Appleby School site.

Around 1,000 acres of cultivation located near the river mouth represent generations of sustained effort by the tupuna. The cultivation land was built up with ash (to provide potash and lime), gravel and fine sand and silt to raise soil temperatures. This is sometimes referred to as 'Māori soil'. It was highly suitable for kumara production. The modified soil remains darker and more productive than surrounding soil to this day. Huge pits nearby reveal the source of gravel. The extent of these gardens and the effort involved in creating them indicates that the area was once occupied by a substantial population.

Early chiefs of this place were Te Hapuku and Te Pipiha. The latter was killed here during the northern invasions. Other tupuna associated with Waimea were Titiko and Whakatapihi. After the northern invasions many tupuna from the pā moved to another pā in what later became known as Budge Bush, in the Wairoa River Valley on the north slope of Mount Heslington. They were observed by the surveyor Budge, after whom the area is named. The Bush was a rich source of birds, including kaka and kereru.

Rangitāne were among those who continued to cultivate and occupy the land until at least the mid 1840s, when produce grown here was traded with the Nelson settlers at a market in the town at Matangi Awhio (Auckland Point School). Waimea was a residence of the Rangitāne tupuna Meihana Kereopa, Ihaia Kaikoura, Paora Te Piki and Hopa Te Rangihiroa at this time. The pā and gardens were observed by the New Zealand Company surveyor Barnicoat in 1843.

NGĀTI KŌATA

WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES

The fertile plains of the Waimea have a long and rich Māori history, reaching back to the earliest tribes known to have lived in the South Island. The name Waimea was originally “Waimeha”, which means “brackish” or “insipid water”. This name relates to the nature of the river as it passes swamps and mudflats on its way to sea. The significance of the Waimea River therefore relates to the entire catchment, from the waters flowing from the mountains, Kahukura (Gordon Range, Eastern slopes of the Kahukura (Richmond) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimea River and the region as a whole features in a large number of accounts relating to the period known as the Great Migration from Hawaiki to New Zealand, the period which spanned the 13th and 14th centuries. Rakaihautu, an early explorer from Hawaiki made landfall at Nelson Haven. From this landing place, he set off to discover the local landscape by way of the Waimea Plains.

There is evidence of hundreds of years of Māori cultivation on the Plains, as Ngāti Kōata and earlier iwi exercised their kaitiaki status over the Waimea River area. On the western side between Eve’s Valley and the mouth of the Waimea, the fertility of the soils has been enhanced by vegetable matter, charcoal, sand and fine gravel. Some of these organic materials date back to the 14th Century. The archaeological evidence of this early occupation from sites near Appleby and Waimea West includes implements and personal ornaments that have similarities with Pacific Polynesian designs.

The Waimea was the gateway to the trading route between Whakatū (Nelson) and Te Tai Poutini (West Coast). Goods were often exchanged between the Waimea/ Whakatū iwi and Te Tai Poutini tribes. The Waimea iwi offered kumara, dried snapper and argillite tools as valuable taonga not obtainable on the Coast. While the West Coast tribes offered raw and worked pounamu.

The Waimea River and associated tributaries were an important resource gathering area for Ngāti Kōata, including the water itself, as kaitiaki over the Waimea River. The harakeke wetlands on the fringe of the Waimea estuary extended up the Waimea Valley towards Brightwater. This extensive area contained pockets of wooded areas. Kahikatea and pukatea were found in the wetter sites, and tōtara, mātai and rimu on drier sites. The Waimea River mouth provided Ngāti Kōata with a plentiful supply of harakeke and firewood, which they collected for their own use and to trade with European settlers.

In the Waimea, four varieties of harakeke could be found. The fine, long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords, an intermediate type for kete, and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and tāniko (borders and other decorative work).

NGĀTI RĀRUA**WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES**

The fertile plains of the Waimeha have a long and rich Māori history, reaching back to the earliest tribes known to have lived in the South Island. The name “Waimeha” means “brackish” or “insipid water”. This name relates to the nature of the river as it passes swamp and mudflats on its way to sea.

The significance of the Waimeha River relates to the awa itself, but also to the entire catchment, from the waters flowing from the mountains, (Gordon Range, Eastern slopes of the Kahukura (Richmond Ranges) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimeha was the gateway to the trading route between Whakatū (Nelson) and Te Tai Poutini (West Coast). Goods were often exchanged between the Waimeha/ Whakatū iwi and Te Tai Poutini tribes. The Waimeha iwi offered kūmara, dried tāmure and pakohe tools, valuable taonga not obtainable on the Coast. The West Coast tribes offered raw and worked pounamu.

Ngāti Rārua houses were located at the mouth of the Waimeha River. This area provided tūpuna with a plentiful supply of harakeke of which four varieties of harakeke could be found. The fine, long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords, an intermediate type for kete, and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and tāniko (borders and other decorative work).

NGĀTI TAMA KI TE TAU IHU**WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES**

The fertile plains of the Waimea have a long and rich Māori history reaching back to the earliest tribes known to have lived in the South Island. The name Waimea was originally “Waimeha”, which means brackish or insipid water. This name relates to the nature of the river as it passes swamp and mudflats on its way to sea.

The significance of the Waimea River relates to the awa itself but also to the entire catchment from the waters flowing from the mountains (Gordon Range, Eastern slopes of the Kahukura (Richmond Ranges) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimea River and associated catchment features in a large number of accounts relating to the period known as the Great Migration from Hawaiki to New Zealand - the period that is thought to have spanned the 13th and 14th centuries. Rakaihautu, an early explorer from Hawaiki, made landfall at Nelson Haven. From this landing place, he set off to discover the local landscape by way of the Waimea Plains.

There is evidence of hundreds of years of Māori cultivation on the plains. On the western side between Eve’s Valley and the mouth of the Waimea, the fertility of the soils has been enhanced by vegetable matter, charcoal, sand and fine gravel. Some of these organic materials date back to the 14th century. The archaeological evidence of this early occupation from sites near Appleby and Waimea West includes implements and personal ornaments that have similarities with Eastern Polynesian designs.

The Waimea was the gateway to the trading route between Whakatū (Nelson) and Te Tai Poutini (West Coast). Goods were often exchanged between the Waimea / Whakatū iwi and Te Tai Poutini tribes. The Waimea iwi offered kumara, dried snapper and argillite tools, which were valuable taonga not obtainable on the Coast.

The harakeke wetlands on the fringe of the Waimea estuary extended up the Valley towards Brightwater. This extensive area contained pockets of wooded areas: kahikatea and pukatea in the wetter sites, and tōtara, matai and rimu on drier sites.

The mouth of the Waimea River provided Ngāti Tama ki Te Tau Ihu tūpuna with a plentiful supply of harakeke, four varieties of which could be found. The fine, long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords, an intermediate type for kete, and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and taniko (borders and other decorative work).

TE ĀTIAWA O TE WAKA-A-MĀUI

WAIMEA, WAI-ITI, AND WAIROA RIVERS AND THEIR TRIBUTARIES

The Waimeha River is sacred to Te Ātiawa o Te Waka-a-Māui. Traditionally, the Waimeha River provided a wealth of resources to sustain Te Ātiawa o Te Waka-a-Māui tūpuna. The name Waimeha was originally “Waimeha”, which means brackish or insipid water. This name relates to the nature of the river as it passes swamp and mudflats on its way to sea.

Te Ātiawa o Te Waka-a-Māui association with the Waimeha River includes the entire catchment, from the waters flowing from the mountains, Kahukura (Gordon Range, Eastern slopes of the Kahukura (Richmond) and Bryant Ranges and the Dun mountain) through the flood plains to coastal waters and out to sea.

The Waimeha provided Te Ātiawa o Te Waka-a-Māui with kumara, dried snapper and argillite tools, as well as other valuable taonga for trading for pounamu.

The harakeke (flax) wetlands on the fringe of the Waimeha estuary extended up the Valley towards Brightwater. This extensive area contained pockets of wooded areas, with kahikatea and pukatea in the wetter sites and totara, matai and rimu on drier sites. The Waimeha River mouth provided Te Ātiawa o Te Waka-a-Māui with a plentiful supply of harakeke, of which there were four varieties. The fine long-fibred variety was suitable for net making. A coarser long-fibred type was suitable for ropes and cords; an intermediate type for kete; and a finer short-fibre variety for more delicate work, such as kākahu (cloaks) and tāniko (borders and other decorative work). Waimeha supplied Te Ātiawa o Te Waka-a-Māui with raw products, including rongoā and weaving materials. The two main industries associated with Waimeha, pakohe and fishing, utilised large quantities of flax.

The harekeke wetland areas and associated lowland forests provided an important habitat for nesting birds and fish species. A large number of freshwater fish species were harvested including kōkopu, paraki (smelt), īnanga, piharau (lamprey), tuna and kōaro.

Waimeha was also an important eel harvesting site for Te Ātiawa o Te Waka-a-Māui. Gathering and processing tuna was a customary practice that strengthened the kinship of iwi and whānau. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Mātauranga associated with the collection of resources from ngā awa is central to the lives of Te Ātiawa o Te Waka-a-Māui. The Waimeha River is immersed in Te Ātiawa o Te Waka-a-Māui history and there are numerous wāhi tapu associated with this abundant food basket, linking present day iwi physically and emotionally with our tūpuna. Waimeha is intertwined with the cultural identity of Te Ātiawa o Te Waka-a-Māui.

Te Ātiawa o Te Waka-a-Māui has mana, whakapapa and history here. We have tikanga and kawa which involve tapu and noa in this catchment. We have responsibilities and obligations to this place and its cultural, spiritual, historical and traditional values as tangata whenua of the area.

NGATI TOA RANGATIRA

WAIMEA RIVER AND ITS TRIBUTARIES

The river mouth of the Waimea is located in Tasman Bay, opposite Rabbit Island. The river itself, and the surrounding area is of cultural, historical, spiritual and traditional significance to Ngati Toa Rangatira.

Ngati Toa Rangatira's association stems from the invasion by the Ngati Toa Rangatira taua into Te Tau Ihu in the 1820s. By the end of that decade, Ngati Toa Rangatira and their allies had secured rights and interests over the land in the districts of Te Tau Ihu. A further taua in 1831-1832 further secured the passing of the lands of Western Te Tau Ihu from the original inhabitants to the northern alliance. Ngati Toa Rangatira had a significant interest in the Tasman Bay area and the Waimea plains.

In the 1830s there were some scattered Ngati Toa Rangatira pa and kainga sites in the Tasman Bay area, and Te Rauparaha made frequent visits there.

At the time of the Ngati Toa Rangatira presence in Tasman Bay; the land surrounding the Waimea River was primarily covered in fern and scrub, as well as patches of swamp. Bird species and fish species were abundant in the region. The Waimea River was utilised as a travel route; and the mouth of the river used as a landing site.