

Appendix X

Statutory acknowledgements

Appendix XA: Statutory acknowledgements

Statutory acknowledgements

A statutory acknowledgement is a means by which the Crown has formally acknowledged the statements made by the iwi of the particular cultural, spiritual, historical, and traditional association of the iwi with the statutory areas.

The purposes of statutory acknowledgements are—

- (a) to require consent authorities, the Environment Court and the Historic Places Trust to have regard to the statutory acknowledgements;
- (b) to require relevant consent authorities to forward summaries of resource consent applications for activities that would affect the area to which the statutory acknowledgement applies to the governance entity; and
- (c) to enable the governance entity and any member of the relevant iwi to cite a statutory acknowledgement as evidence of the association of the iwi with the area to which the statutory acknowledgement relates.

Consent authorities must have regard to a statutory acknowledgement relating to a statutory area in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the governance entity is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on, the statutory area.

The limitations on the effect of statutory acknowledgements are, that except as expressly provided in the deed of settlement legislation,—

- (a) statutory acknowledgements do not affect, and are not able to be taken into account by, any person exercising a power or performing a function or duties under any statute, regulation or bylaw;
- (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation or bylaw, may give greater or lesser weight to the association of the iwi with a statutory area than that person would give under relevant statute, regulation or bylaw if a statutory acknowledgement did not exist;
- (c) statutory acknowledgements do not affect the lawful rights or interests of a person who is not a party to the deed of settlement or have the effect of granting, creating or providing evidence of an estate or interest in, or any rights relating to a statutory area.

Attachment of statutory acknowledgements in accordance with iwi deeds of settlement relating to the Taranaki region

To date, seven statutory acknowledgements apply to the Taranaki region – these relate to the **Ngati Ruanui, Ngati Tama, Ngaa Rauru Kiitahi, Ngāti Mutunga, Taranaki, Ngāruahine and Te Atiawa** deeds of settlement. Information on each statutory acknowledgement, including maps showing the locations of the statutory acknowledgements for these iwi are presented below.

Details of the statutory areas for each iwi are included in the relevant regional plan, and more information on each statutory acknowledgement is contained in the relevant iwi deed of settlement legislation.

Appendix XB: Ngati Ruanui statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 93 of the Ngati Ruanui Claims Settlement Act 2003, information recording statutory acknowledgements is hereby attached to the *Regional Policy Statement for Taranaki*. The information includes relevant provisions of Subpart 5 of Part 5 of the Ngati Ruanui Claims Settlement Act 2003 in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2. Statutory acknowledgements

The statutory acknowledgements are:

- Statutory Acknowledgement for Otoki Gorge Scenic Reserve (Schedule 5 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Te Moananui A Kupe O Ngati Ruanui (Schedule 6 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Tangahoe River (Schedule 7 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Whenuakura River (Schedule 8 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Patea River (Schedule 9 Ngati Ruanui Claims Settlement Act 2003)

The locations of the above areas are shown in Figure 3 below.

2.1 Statutory acknowledgement for Otoki Gorge Scenic Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Otoki Gorge Scenic Reserve, as shown on Figure 3.

Preamble

Under section 88, the Crown acknowledges the statement by Ngati Ruanui of the cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Otoki Gorge scenic reserve as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Otoki Gorge Scenic Reserve

The Pukemoko Pa site is located within the Otoki Gorge scenic reserve, which can be found within the area of Whakamara. It was within this pa that Wharematangi, a Rangatira of Ngati Hine (a close fighting ally of Hanataua of Tangahoe), resided before joining Hanataua in his battles with Waikato and Te Rauparaha of Ngati Raukawa.

The pa was a large ridge pa, which had general usage. Its strategic geographical position made it ideal as a fortified village. During the time of warfare, sharp contoured hills, thick underbrush, hidden man-made traps, and skilled warriors knowledgeable in the surrounding rugged terrain made life a misery for those who attempted to conquer the pa. In modern times, this manner of warfare is commonly recognised as "guerrilla tactics".

Within the surrounding valleys, the richness of the soil and waterways provided an abundance of food (birds, animals, fish), building materials, and materials for clothing, gardening, and warfare. Otoki was also used as one of the sites for gathering in times of peace.

The pa remains one of the areas where the footsteps of our Tupuna remain pristine. The area remains uncut, uncultivated, and in its unspoiled state. It is a remote place where the people would be able to sit and reflect on the life of their ancestors sensing the Ihi (power), Wehi (fear), and the Mauri (life force) emanating from the land.

Purposes of statutory acknowledgement

Under section 89, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court to have regard to this statutory acknowledgement in relation to the Otoki Gorge scenic reserve, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and
- (c) to enable the governance entity and any member of Ngati Ruanui to cite this statutory acknowledgement as evidence of the association of Ngati Ruanui with the Otoki Gorge scenic reserve, as provided for in section 95; and
- (d) to provide a statement by Ngati Ruanui of the association of Ngati Ruanui with the Otoki Gorge Scenic Reserve for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

- (1) Except as expressly provided in sections 89 to 92 and 95,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and
 - (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Ruanui with the Otoki Gorge Scenic Reserve described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Otoki Gorge Scenic Reserve.
- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, the Otoki Gorge Scenic Reserve.
- (4) Clause (1)(b) does not limit clause (1)(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Ruanui in respect of the Otoki Gorge scenic reserve.

2.2 Statutory acknowledgement for Te Moananui A Kupe O Ngati Ruanui

Statutory area

The area to which this statutory acknowledgement applies is the area known as Te Moananui A Kupe O Ngati Ruanui (coastal area) as shown on Figure 3.

Preamble

Under section 88, the Crown acknowledges the statement by Ngati Ruanui of the cultural, spiritual, historical, and traditional association of Ngati Ruanui with Te Moananui A Kupe O Ngati Ruanui (coastal area) as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Ruanui with Te Moananui A Kupe O Ngati Ruanui

The resources found within Te Moananui A Kupe have, since time immemorial, provided the people of Ngati Ruanui with a constant supply of food resources. The hidden reefs provided koura, paua, kina, pupu, papaka, pipi, tuatua, and many other species of reef inhabitants. Hapuka, moki, kanae, mako, and patiki swim freely between the many reefs that can be found stretching out into the spiritual waters of Te Moananui A Kupe and along the Ngati Ruanui coastline.

Names such as Rangatapu, Ohawe, Tokotoko, Waihi, Waokena, Tangahoe, Manawapou, Taumaha, Manutahi, Pipiri, Kaikura, Whitikau, Kenepuru, Te Pou a Turi, Rangitawhi, and Whenuakura depict the whereabouts of either a fishing ground or fishing reef.

All along the shoreline from Rangatapu to Whenuakura food can be gathered, depending on the tides, weather, and time of year.

Tragedies of the sea are also linked to these reefs. Ngati Ruanui oral history records the sinking off Tangahoe of a Chinese trade ship that had just been loaded with a cargo of flax. When the bodies were recovered and brought to shore, none of them had any eyes.

The people of Ngati Hine believe that they did something wrong and in turn were punished by the Ngati Ruanui taniwha named Toi, kaitiaki (guardian) of the fishing reefs and grounds, who is renowned to this day to eat the eyes of his victims.

Purposes of statutory acknowledgement

Under section 89, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court to have regard to this statutory acknowledgement in relation to Te Moananui A Kupe O Ngati Ruanui, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and
- (c) to enable the governance entity and any member of Ngati Ruanui to cite this statutory acknowledgement as evidence of the association of Ngati Ruanui with Te Moananui A Kupe O Ngati Ruanui, as provided for in section 95.

Limitations on effect of statutory acknowledgement

- (1) Except as expressly provided in sections 89 to 92 and 95,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and
 - (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Ruanui with Te Moananui A Kupe O Ngati Ruanui described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Te Moananui A Kupe O Ngati Ruanui.
- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, Te Moananui A Kupe O Ngati Ruanui.
- (4) Clause (1)(b) does not limit clause (1)(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Ruanui in respect of Te Moananui A Kupe O Ngati Ruanui.

2.3 Statutory acknowledgement for Tangahoe River

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Tangahoe River, as shown on Figure 3.

Preamble

Under section 88, the Crown acknowledges the statement by Ngati Ruanui of the cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Tangahoe River as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Tangahoe River

Ngati Ruanui history informs us that the people of the Kahui Maunga (mountain people of the highest rank) inhabited the South Taranaki area prior to the arrival of the Aotea Waka. They in turn were vanquished and enveloped through warfare and intermarriage into the Aotea, Ruanui-a Pokiwa history. One of the areas in which these people were renowned to have flourished is known as the Tangahoe River and valley.

The late Ueroa (Charlie) Ngarewa, an elder of both Tangahoe and Ngati Hine descent, gave one version of the origin of the name Tangahoe. He said the name Tangahoe was given to the river because of an incident that occurred, in which the steering oar was lost from a large deep-sea fishing waka as it attempted to return to the Tauranga waka. The comment was made that "if there were 2 steering oars like that of the Waka Tipua of Turi Ariki, then the flight to its resting place would remain true." Turi was the Ariki (Rangatira of highest rank) of the Aotea Waka.

Tangahoe: the steering oars of Turi Ariki

The Tangahoe River has been a major supply of food and water resources to its people both prior to, and since, the arrival of the Aotea Waka. The valley, like the rest of the southern lands, was a fertile paradise. Because of the mild temperatures, it was without extremes and promoted lush vegetation that was checked only by the occasional equinoctial weather patterns. Birds such as manunui (which made its nests amongst the koromiko bushes), kereru (the food of nga Ariki), pukeko (the treasured species brought on the Aotea Waka), tiwaiwaka (the guardian left by Kupe), kahu (the sentinel), kakapo, kiwi, korimako, miromiro (the custodians of the forest), and pipiwharau (the herald of the new year) flourished in the berry-filled trees, like the koromiko, kohia, hinau, pipiriri, mamaku, and rewarewa at the side of the eel- and koura-filled creeks. Fish, such as the piharau, kokopu, tunaheke, patiki, and shellfish, were abundant in the waters and on the reefs at the mouth of the river.

During the time of internal warfare, the valley through which the river runs was a trap for the unwary. The many re-entrants and secondary valleys provided natural hiding and attacking areas and, if necessary, places of refuge.

To the people of Ngati Ruanui, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual, and social significance in the past, present, and future.

Purposes of statutory acknowledgement

Under section 89, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court to have regard to this statutory acknowledgement in relation to the Tangahoe River, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and
- (c) to enable the governance entity and any member of Ngati Ruanui to cite this statutory acknowledgement as evidence of the association of Ngati Ruanui with the Tangahoe River as provided for in section 95; and
- (d) to provide a statement by Ngati Ruanui of the association of Ngati Ruanui with the Tangahoe River for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

- (1) Except as expressly provided in sections 89 to 92 and 95,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and

- (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Ruanui with the Tangahoe River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Tangahoe River.
- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, the Tangahoe River.
- (4) Clause (1)(b) does not limit clause (1)(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Ruanui in respect of the Tangahoe River.

2.4 Statutory acknowledgement for Whenuakura River

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Whenuakura River, as shown on Figure 3.

Preamble

Under section 88, the Crown acknowledges the statement by Ngati Ruanui of the cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Whenuakura River as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Whenuakura River

The name of this river originated during the time of Turi Arikini, Kaihautu of the Waka Tipua Aotea, and his wife Rongorongu Tapairu. They lived with their families between the two rivers, Patea nui a Turi and Whenuakura. Turi was the Ariki (Rangatira of highest rank) of the Aotea Waka.

Whenuakura: the land belonging to the people of high rank

Like the Tangahoe River, this river provided the people of the Aotea Waka, and later the people of Ngati Hine and Ngati Tupito, with all the resources of life they required to survive.

The valley through which the river flowed provided multiple bird life, animals, clothing, building, gardening, and warfare implements, as well as places where social activities, fishing, and waka racing could take place. Sporting activities took place within and outside the surrounding forests. There were also places that Tohunga, Rangatira, and other whanau/hapu/iwi representatives used for burial, washing, baptising, and special activities. It was a place where people would go to find peace within themselves.

This river, like the others within the rohe, will always be an integral part of the social, spiritual, and physical lifestyle of the Ngati Ruanui people.

Purposes of statutory acknowledgement

Under section 89, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court to have regard to this statutory acknowledgement in relation to the Whenuakura River, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and
- (c) to enable the governance entity and any member of Ngati Ruanui to cite this statutory acknowledgement as evidence of the association of Ngati Ruanui with the Whenuakura River as provided for in section 95; and

- (d) to provide a statement by Ngati Ruanui of the association of Ngati Ruanui with the Whenuakura River for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

- (1) Except as expressly provided in sections 89 to 92 and 95,—
- (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and
 - (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Ruanui with the Whenuakura River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Whenuakura River.
- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, the Whenuakura River.
- (4) Clause (1)(b) does not limit clause (1)(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Ruanui or the governance entity in respect of the Whenuakura River.

2.5 Statutory acknowledgement for Patea River

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Patea River (excluding Lake Rotorangi), as shown on Figure 3.

Preamble

Under section 88, the Crown acknowledges the statement by Ngati Ruanui of the cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Patea River as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Ruanui with the Patea River

The full name of this river is Patea nui a Turi. It was named by Turi on his arrival overland after leaving the Aotea Waka at Kawhia. The name Patea was given by Turi Ariki when, upon seeing nga kaitiaki (the guardians) left by Kupe as guides for him and his family, he exclaimed "Ka Patea tatou" - we have arrived at Patea.

Since that arrival, the river has played an important part in the lifestyles of the Aotea people. The riverbanks have provided the soil for the gardens of Rongorongoro Tapairu called Hekeheke I papa, the karaka grove called Papawhero, and the spring of life of Turi and Rongorongoro called Parara-ki-te-Uru.

The source of the Patea River is on the mountain Rua Taranaki and is called Whakapou Karakia. Whakapou Karakia can be found upon the mountain Rua Taranaki within the rohe of Ngati Ruanui.

Upon the arrival of the Aotea people to South Taranaki from Kawhia, Turi Ariki at Te Pou a Turi laid claim to the surrounding territory and the river, which until then has been known as "Te Awa o Taikehu", as belonging to him and his descendants. Upon completing the respective rituals to protect the newly gained lands from unwanted entities, he then proceeded to spiritually purify the rest of the area.

The newly claimed river, because of its spiritual and life-giving resources, was then traversed and spiritual Kaitiaki sown in every location that was to become significant to the people of the Aotea Waka along the total length of the river. These purifying rituals continued to the source of the river on the mountain. It was at this locality upon the mountain that the final Karakia of protection was performed to unite all the Kaitiaki as one in the protection of the waters and resources pertaining to the river, hence—

whaka:	to do
pou:	pillar of strength
karakia:	invocation

Purposes of statutory acknowledgement

Under section 89, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court, to have regard to this statutory acknowledgement in relation to the Patea River, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and
- (c) to enable the governance entity and any member of Ngati Ruanui to cite this statutory acknowledgement as evidence of the association of Ngati Ruanui with the Patea River, as provided for in section 95; and
- (d) to provide a statement by Ngati Ruanui of the association of Ngati Ruanui with the Patea River for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

- (1) Except as expressly provided in sections 89 to 92 and 95,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and
 - (b) No person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Ruanui with the Patea River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Patea River.
- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, the Patea River.
- (4) Clause (1)(b) does not limit clause (1)(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Ruanui in respect of the Patea River.

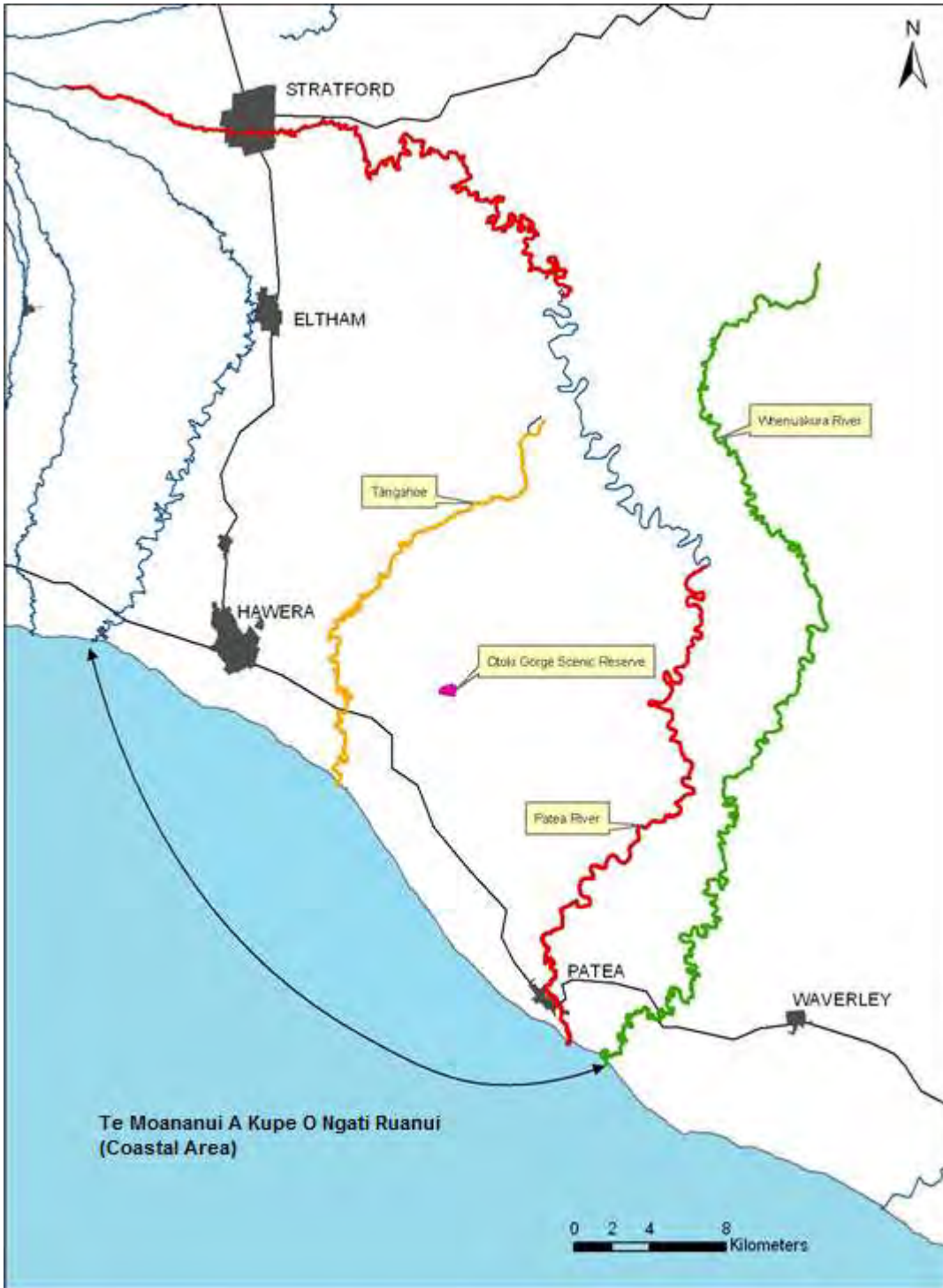


Figure 3 Location of statutory acknowledgements for Ngati Ruanui

Appendix XC: Ngati Tama statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 58 of the Ngati Tama Claims Settlement Act 2003, information recording statutory acknowledgements is hereby attached to the *Regional Policy Statement for Taranaki*. The information includes relevant provisions of Subpart 4 of Part 5 of the Ngati Tama Claims Settlement Act 2003 in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2. Statutory acknowledgements

The statutory acknowledgements are:

- Statutory Acknowledgement for part of Mimi-Pukearuhe coast marginal strip (Schedule 3 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for part of Mount Messenger conservation area in Ngati Tama area of interest (Schedule 4 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Moki conservation area (Schedule 5 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Tongaporutu conservation area (Schedule 6 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mohakatino swamp conservation area (Schedule 7 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Pou Tehia historic reserve (Schedule 8 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mohakatino River (Schedule 9 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Tongaporutu River (Schedule 10 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mohakatino River (No 1) marginal strip (Schedule 11 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mohakatino River (No 2) marginal strip (Schedule 12 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mohakatino coastal marginal strip (Schedule 13 Ngati Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for coastal marine area adjoining the Ngati Tama area of interest (Schedule 14 Ngati Tama Claims Settlement Act 2003).

The locations of the above areas are shown in Figure 4 below.

2.1 Statutory acknowledgement for part of Mimi-Pukearuhe coast margin strip

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as part of the Mimi-Pukearuhe coast marginal strip, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with part of Mimi-Pukearuhe coast marginal strip as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with part of Mimi—Pukearuhe coast marginal strip

This is an area of high historic importance to Ngati Tama and contains some significant pa sites, including Titoki, Whakarewa, Otumatua, and Pukearuhe.

The Papatiki stream is located in the area. It is tapu to Ngati Tama because of the way in which it was used by northern invaders after a battle in pre-Pakeha times.

There remain important kaitiaki links to the patiki (flounder/sole) and tamure (snapper) breeding grounds, as well as other fish resources.

A very important feature of the area is the presence of high papa rock cliffs. A unique fishing method was developed by Ngati Tama, using the ledges hewn out by nature at the bottom of these cliffs. Mako (shark), tamure, and arara (trevalli) were caught off these ledges in abundance.

Koura (freshwater crayfish), kutae (mussels), kina (sea eggs), paua, and other resources also contributed to a reliable and plentiful supply of fish in season from the area. Ngati Tama developed a number of different ways of preserving these supplies for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngati Tama as a form of aroha koha (reciprocal contribution) at special hui.

Where the cliffs incline to sea level, there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have special significance to Ngati Tama in their identification with the area as physical symbols of an historical association with it.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to part of the Mimi-Pukearuhe coast marginal strip, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with part of the Mimi-Pukearuhe coast marginal strip, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Mimi-Pukearuhe coast marginal strip for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, part of the Mimi-Pukearuhe coast marginal strip; and
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the part of the Mimi-Pukearuhe coast marginal strip described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or

bylaw if this statutory acknowledgement did not exist in respect of that part of the Mimi-Pukearuhe coast marginal strip.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of part of the Mimi-Pukearuhe coast marginal strip.

- 2.2 Statutory acknowledgement for part of Mount Messenger conservation area in Ngati Tama area of interest

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the part of the Mount Messenger conservation area in the Ngati Tama area of interest, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the part of the Mount Messenger conservation area in the Ngati Tama area of interest, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the part of the Mount Messenger conservation area in the Ngati Tama area of interest

This is an important area containing Ngati Tama pa sites and mahinga kai sources of birds and fish.

The once great Katikatiaka Pa was located here, inhabited by the descendants of Uerata, who were among the fighting elite of Ngati Tama. It was an important vantage point, built in 2 divisions, and extending to the seaward clifftops. Tihi Manuka, a refuge pa, also situated in the area, was directly connected to an important inland track.

Kiwi, kahurangi, kereru, eels, inanga, and the paua slug were traditional resources found here. Papa clay types found here were used for dyeing muka. A range of temperate zone flora was also available to Ngati Tama from this area, including beech, rata, rimu, and a variety of ferns. Important mahinga kai streams include Te Horo, Ruataniwha, Waipingao, and Waikaramarama.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the part of the Mount Messenger conservation area in the Ngati Tama area of interest, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the part of the Mount Messenger conservation area in the Ngati Tama area of interest, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the part of the Mount Messenger conservation area in the Ngati Tama area of interest for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:

- (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the part of the Mount Messenger conservation area in the Ngati Tama area of interest; and
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the part of the Mount Messenger conservation area in the Ngati Tama area of interest described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the part of the Mount Messenger conservation area in the Ngati Tama area of interest.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the part of the Mount Messenger conservation area in the Ngati Tama area of interest.

2.3 Statutory acknowledgement for Moki conservation area

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Moki conservation area, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Moki conservation area, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Moki conservation area

This area is important to Ngati Tama for the inland walking track that Ngati Tama used to travel overland to Wanganui and an alternative route from the coast to neighbouring iwi. This area also contains a pa site, the Tihi Manuka pa, of importance to Ngati Tama.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, and the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Moki conservation area, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Moki conservation area, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Moki conservation area for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—

- (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;

- (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Moki conservation area; and
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Moki conservation area described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Moki conservation area.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Moki conservation area.

2.4 Statutory acknowledgement for Tongaporutu conservation area

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Tongaporutu conservation area, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Tongaporutu conservation area, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Tongaporutu conservation area

Te Umukaha Pa was another important defence link in this area in the chain of Ngati Tama fighting pa along the coast. Close by, on the opposite bank, stood the mighty Pukeariki, which served as a refuge for the local people in times of war. Pukeariki was also an important beacon point in the coastal network. Beacon fires were lit at strategic points along the coast to carry prearranged messages between settlements.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Tongaporutu conservation area, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Tongaporutu conservation area, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Tongaporutu conservation area, for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

- 1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Tongaporutu conservation area; and

- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Tongaporutu conservation area described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Tongaporutu conservation area.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Tongaporutu conservation area.

2.5 Statutory acknowledgement for Mohakatino swamp conservation area

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Mohakatino swamp conservation area, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino swamp conservation area, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino swamp conservation area

This is an area that has many significant wahi tapu. It is also valuable to Ngati Tama due to it being an historical garden area where the cultivation of taewa (potato varieties) and kumara (sweet potato) was a specialist activity. The garden kaitiaki were the local people from Pa Hukunui and Pukekarirua. The area was also used by Ngati Tama for access to mahinga kai and cultivation of other crops.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Mohakatino swamp conservation area, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Mohakatino swamp conservation area, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Mohakatino swamp conservation area for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

- 1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
 - (iii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:

- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Mohakatino swamp conservation area described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mohakatino swamp conservation area.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Mohakatino swamp conservation area.

2.6 Statutory acknowledgement for Pou Tehia historic reserve

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Pou Tehia historic reserve, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Pou Tehia historic reserve, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Pou Tehia historic reserve

Pou Tehia Pa was one of two significant Ngati Tama fighting pa on the banks of the Tongaporutu. The other pa was the mighty Pukeariki Pa, which provided refuge for the occupants of the area in time of war, as well as being the lookout and beacon point in the Ngati Tama network of coastal strongholds.

On the northern bank of the Tongaporutu, Umukaha Pa and Omaha Pa formed part of that defence network.

Many urupa (burial sites) are to be found on both sides of the river. These provided the last resting places for the communities and their defenders.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Pou Tehia historic reserve, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Pou Tehia historic reserve, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Pou Tehia historic reserve for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—

- (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:

- (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Pou Tehia historic reserve; and
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Pou Tehia historic reserve described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Pou Tehia historic reserve.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Pou Tehia historic reserve.

2.7 Statutory acknowledgement for Mohakatino River

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Mohakatino River, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino River, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino River

The Mohakatino River has great significance for Ngati Tama, being the landing place of the Tokomaru waka and the original site of Ngati Tama residence. Marae-Rotohia, for centuries the ancient house of learning of Tokomaru descendants, was established in this area by Rakeiora, one of the Tokomaru waka chiefs and tohunga (specialist in traditional knowledge), and faithfully guarded by Ngati Tama during their dominion.

Te Rangihiroa wrote in loving recollection of his kuia Kapuakore's stories about the area:

"On the edge of the sand lapped by the sea which watched over Poutama since the beginning, stands the rock Paroa where 10 Ngati Tama gaily fishing with their faces turned to the sea marked not the mustering 'taua' [war party] gathering on the beach behind until the rising tide waist-high upon the rock forced them to turn. I verily believe that Pakeha would have drowned themselves, but the naked and unarmed N'Tama grasping the stone sinkers of their lines unhesitatingly waded ashore and fought like war-gods so that relatives in the `taua' in thrusting, let their spears go. The flying weapons were promptly caught in mid-air and to the valiant ten were armed and slew and slew beneath the shining sun until the enemy were put to flight."

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Mohakatino River, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Mohakatino River, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Mohakatino River for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—

- (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Mohakatino River; and
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Mohakatino River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mohakatino River.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Mohakatino River.

2.8 Statutory acknowledgement for Tongaporutu River

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Tongaporutu River, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Tongaporutu River, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Tongaporutu River

This area can be considered part of the heart of Poutama country, to whose fighting fame some notable Ngati Tama warriors contributed. It was the battleground of many a hostile incursion from the north, located between Te Umukaha Pa and Omaha Pa. On the southern bank of the Tongaporutu stood Pou Tehia Pa. A little westward on the headland stood Pukeariki Pa and offshore was Te Kaeaea's island pa, Pa Tangata.

The proximity and quantity of sea and forest resources, the abundance of river and agricultural produce, the subtropical climate, and relatively protected river inlet was a paradise for the closely linked coastal population. Among the most famous of the area was Te Kaeaea, also known as Taringa Kuri, and brother of Te Puoho, their parents being Whangataki II and Hinewairoro, both of whom trace their lineage back to the Tokomaru.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Tongaporutu River, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Tongaporutu River, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Tongaporutu River for inclusion in a deed of settlement.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—

- (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:

- (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Tongaporutu River; and
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Tongaporutu River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Tongaporutu River.

2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Tongaporutu River.

2.9 Statutory acknowledgement for Mohakatino River (No 1) marginal strip

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Mohakatino River (No 1) marginal strip, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino River (No 1) marginal strip, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino River (No 1) marginal strip

This area is near the site of the landing of the Tokomaru waka and the original site of Ngati Tama residence. As a consequence, it holds significant value to Ngati Tama.

The area was also a valuable source of mahinga kai for Ngati Tama. Tuna (eels), inanga (whitebait), and koura (freshwater crayfish) were among the river resources found here. A diverse range of vegetation such as nikau, beech, rata, rimu, and fern varieties provided food and also building and ornamental materials. Kokako, kereru, kiwi, and kaka were significant among the fauna of the area.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Mohakatino River (No 1) marginal strip, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Mohakatino River (No 1) marginal strip, as provided for in section 60.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Mohakatino River (No 1) marginal strip; and
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Mohakatino River (No 1) marginal strip described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mohakatino River (No 1) marginal strip.
2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Mohakatino River (No 1) marginal strip.

2.10 Statutory acknowledgement for Mohakatino River (No 2) marginal strip

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Mohakatino River (No 2) marginal strip, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino River (No 2) marginal strip, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino River (No 2) marginal strip

This area is important to Ngati Tama as a mahinga kai reserve. Abundant river resources such as tuna, inanga, and koura were sourced from the area. Forest resources, including the medicinally important kawakawa, were abundant. Kokako, kereru, kiwi, and kaka were key fauna of the area.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Mohakatino River (No 2) marginal strip, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Mohakatino River (No 2) marginal strip, as provided for in section 60.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Mohakatino River (No 2) marginal strip; and
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Mohakatino River (No 2) marginal strip described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mohakatino River (No 2) marginal strip.
2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Mohakatino River (No 2) marginal strip.

2.11 Statutory acknowledgement for Mohakatino coastal marginal strip

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Mohakatino coastal marginal strip, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino coastal marginal strip, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the Mohakatino coastal marginal strip

Along this beach between the Mohakatino and Mokau Rivers, Ngati Tama engaged in numerous battles with northern iwi. One of these battles was "Nga-tai-pari-rua" in 1815, which, as its name indicates, was fought during 2 high tides.

Because of such battles and the communities in the area, there are a number of urupa (burial sites) of significance to Ngati Tama in the vicinity.

The mataitai resources along this beach are of great value to the tribes associated with them and were often a cause for dispute.

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Mohakatino coastal marginal strip as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the Mohakatino coastal marginal strip, as provided for in section 60.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Mohakatino coastal marginal strip; and
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Mohakatino coastal marginal strip described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Mohakatino coastal marginal strip.
2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the Mohakatino coastal marginal strip.

2.12 Statutory acknowledgement for coastal marine area adjoining the Ngati Tama area of interest

Statutory area

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the coastal marine area adjoining the Ngati Tama area of interest, the general location of which is indicated on Figure 4.

Preamble

Under section 53, the Crown acknowledges the statement by Ngati Tama of the cultural, spiritual, historical, and traditional association of Ngati Tama with the coastal marine area adjoining the Ngati Tama area of interest, as set out below.

Cultural, spiritual, historical, and traditional association of Ngati Tama with the coastal marine area adjoining the Ngati Tama area of interest

Te Rangihiroa (Sir Peter Buck) wrote of Ngati Tama's renown throughout the country for their fighting prowess. He recorded the words of an unnamed old man:

"[O]ther tribes fought for fat lands, for birds and rat preserves, an aruhe rahui [fernroot reserve] but Ngati Tama fought for the sake of fighting, with a parcel of wet land as take [cause]."

Purposes of statutory acknowledgement

Under section 54, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the coastal marine area adjoining the Ngati Tama area of interest, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with the coastal marine area adjoining the Ngati Tama area of interest, as provided for in section 60.

Limitations on effect of statutory acknowledgement

1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
 - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the coastal marine area adjoining the Ngati Tama area of interest; and
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the coastal marine area adjoining the Ngati Tama area of interest described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the coastal marine area adjoining the Ngati Tama area of interest.
2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of the coastal marine area adjoining the Ngati Tama area of interest.

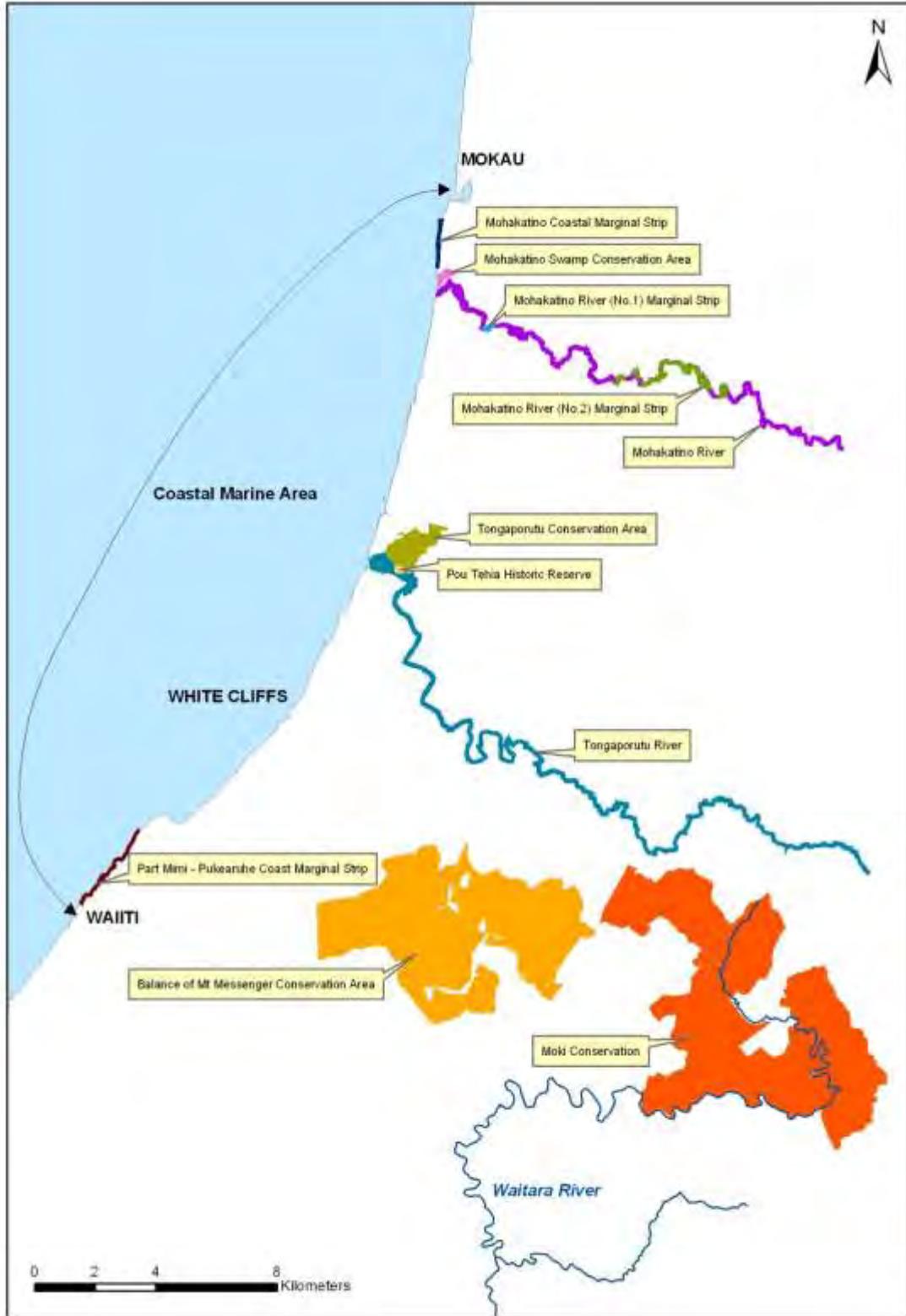


Figure 4 Location of statutory acknowledgements for Ngati Tama

Appendix XD: Ngaa Rauru Kiitahi statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 45 of the Ngaa Rauru Kiitahi Claims Settlement Act 2005, information recording statutory acknowledgements is hereby attached to the Regional Policy Statement for Taranaki. The information includes relevant provisions of Subpart 3 of Part 4 of the Ngaa Rauru Kiitahi Claims Settlement Act 2005, in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2. Statutory acknowledgements

The statutory acknowledgements are:

- Statutory Acknowledgement for Nukumarū Recreation Reserve (Schedule 4 Ngaa Rauru Kiitahi Claims Settlement Act 2005)
- Statutory Acknowledgement for Coastal Marine Area adjoining Ngaa Rauru Kiitahi area of interest (Schedule 5 Ngaa Rauru Kiitahi Claims Settlement Act 2005)
- Statutory Acknowledgement for Hawkens Lagoon Conservation Area (Schedule 6 Ngaa Rauru Kiitahi Claims Settlement Act 2005)
- Statutory Acknowledgement for Lake Beds Conservation Area (Schedule 7 Ngaa Rauru Kiitahi Claims Settlement Act 2005)
- Statutory Acknowledgement for the Patea River (Schedule 9 Ngaa Rauru Kiitahi Claims Settlement Act 2005)
- Statutory Acknowledgement for Whenuakura River (Schedule 10 Ngaa Rauru Kiitahi Claims Settlement Act 2005)
- Statutory Acknowledgement for Waitotara River (Schedule 11 Ngaa Rauru Kiitahi Claims Settlement Act 2005)

The locations of the above areas are shown in Figure 5 below.

2.1 Statutory acknowledgement for Nukumarū Recreation Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as Nukumarū Recreation Reserve, the general location of which is indicated on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Nukumarū Recreation Reserve as set out below.

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Nukumarū Recreation Reserve

Waikaramihi is the name given to the marae tawhito that is situated within the Nukumarū Recreation Reserve, on the coast between Waiinu and Tuaropaki. Ngaa Rauru Kiitahi traditionally camped at Waikaramihi from October to March each year. The main food gathering area was between the Waitotara river mouth and Tuaropaki.

The sources of food include kakahi (fresh water mussels), sea mussels, kina, paua, papaka (crabs), karingo (seaweed), and very small octopus stranded in the small rock pools from the receding tides. While Ngāti Maika and Ngāti Ruaiti were the main hapu that used Waikaramihi, all Ngaa Rauru Kiitahi hapu traditionally gathered kai moana in accordance with the values of Ngā Raurutanga.

The Karewaonui canoe (over 100 years old) was until 1987 housed at Waikaramihi and was used by Ngaa Rauru Kiitahi (mainly Ngāti Maika and Ngāti Ruaiti) to catch stingray, shark, snapper, and hapuka about 10 miles off the coast. Karakia were used when Karewaonui was “put to sea”, and an offering of the first fish caught on Karewaonui was always given to the Kaitiaki-o-te-moana.

The area is still significant to Ngaa Rauru Kiiitahi as a mahinga kai source from which the physical well-being of Ngaa Rauru Kiiitahi is sustained, and the spiritual well-being nourished.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Nukumarū Recreation Reserve as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngaa Rauru Kiiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiiitahi with the Nukumarū Recreation Reserve as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngaa Rauru Kiiitahi with the Nukumarū Recreation Reserve (as described in this statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Nukumarū Recreation Reserve.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Nukumarū Recreation Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiiitahi or the governance entity with respect of the Nukumarū Recreation Reserve.

2.2 Statutory acknowledgement for Coastal Marine Area adjoining Ngaa Rauru Kiiitahi area of interest

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Coastal Marine Area adjoining the Ngaa Rauru Kiiitahi area of interest, the general location of which is indicated on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiiitahi with the Coastal Marine Area adjoining the Ngaa Rauru Kiiitahi area of interest as set out below.

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiiitahi with the Coastal Marine Area adjoining the Ngaa Rauru Kiiitahi area of interest

Within this coastal area between Rangitaawhi and Wai-o-Turi Marae is “Te Kiri o Rauru”, the skin of Rauru. Te Kiri o Rauru is an important life force that has contributed to the physical and spiritual well-being of Ngāa Rauru Kiihahi.

Ngāa Rauru Kiihahi used the entire coastal area from Te Awanui o Taikehu (Patea River) to the mouth of the Whanganui River and inland for food gathering, and as a means of transport. The coastal area was a rich source of all kai moana. Ngāa Rauru Kiihahi exercised the values of Ngā Raurutanga in both harvesting and conserving kai moana.

Ngāti Hine Waiata, and Ngāti Tai hapu of the Waipipi (Waverley) area gathered food according to the values of Ngā Raurutanga and kawa along the coast from the Patea River to Waipipi. Along the wider coastal area Rangitaawhi, Pukorokoro, Ngāti Hine, Kairakau, Ngāti Maika, and Manaia hapu of the Patea area gathered food according to the values of Ngā Raurutanga and kawa.

Ngā Ariki, Ngāti Hou Tipua, Ngāti Pourua, Ngāti Hine Waiatarua, Ngāti Ruaiti, and Ngāti Maika gathered food according to the values of Ngā Raurutanga and kawa along the coast from Waipipi to Mowhanau and the Kai Iwi stream.

Tamareheroto (Ngāti Pukeko and Ngāti Iiti) exercised food gathering according to the values of Ngā Raurutanga and kawa along the coast from the Okehu stream to the mouth of the Whanganui River, including from the fishing station of Kaihau a Kupe (at the mouth of the Whanganui River). Ngā Kaainga at Kaihau a Kupe included Kaihokahoka (ki tai), Kokohuia (swampy area at Castlecliff), Te Whare Kakaho (Wordsworth St area), Pungarehu/Te Ahi Tuatini (Cobham bridge), Te Oneheke (between Karamu stream and Churton Creek),

Patupuhou, Nukuiro, and Kaierau (St Johns Hill). There are many sites of cultural, historical, and spiritual significance to Ngāa Rauru Kiihahi along the coastal area from the Patea River to the mouth of the Whanganui River. Important kaainga are situated along this coastal area. These include

Tihoi Pa (where Te Rauparaha rested), which is situated between Rangitaawhi and the mouth of the Whenuakura River, Poopoa (Te kaainga a Aokehu), and Te Wai o Mahuku (near Te Ihonga). This coastal area includes outlets of streams and rivers that nourish and sustain Ngāa Rauru Kiihahi, such as Waipipi, Waiinu, Tapuarau Lagoon, the Ototoka Stream, the Okehu Stream, and the Kai Iwi Stream. Other areas of special significance to Ngāa Rauru Kiihahi include Taipake Tutura, Tutaramoana (he kaitiaki moana), Tuaropaki, and Waikaramihi Marae along the coast from Tuaropaki.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Coastal Marine Area adjoining Ngāa Rauru Kiihahi area of interest as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngāa Rauru Kiihahi to cite this statutory acknowledgement as evidence of the association of Ngāa Rauru Kiihahi with the Coastal Marine Area adjoining Ngāa Rauru Kiihahi area of interest as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāa Rauru Kiihahi with the Coastal Marine Area adjoining Ngāa Rauru Kiihahi area of interest (as described in this statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Coastal Marine Area adjoining Ngāa Rauru Kiihahi area of interest.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Coastal Marine Area adjoining Ngaa Rauru Kiitahi area of interest.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiitahi or the governance entity with respect of the Coastal Marine Area adjoining Ngaa Rauru Kiitahi area of interest.

2.3 Statutory acknowledgement for Hawkens Lagoon Conservation Area

Statutory area

The area to which this statutory acknowledgement applies is the area known as Hawkens Lagoon Conservation Area, the general location of which is indicated on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Hawkens Lagoon Conservation Area as set out below.

Cultural, spiritual, historical, and traditional association of Ngā Rauru Kiitahi with the Hawkens Lagoon Conservation Area

Tapuarau is the name given to the area at the mouth of the Waitotara River within the Tapuarau Conservation Area. The main hapu of Ngaa Rauru Kiitahi that used Tapuarau included Ngāti Hine Waiatarua, Ngāti Hou Tipua, Ngā Ariki, and Ngāti Ruaiti. Ngaa Rauru Kiitahi has used Tapuarau as a seasonal campsite from where it has gathered mahinga kai in accordance with the values of Ngā Raurutanga. Tapuarau extends from the mouth of the Waitotara River to Pukeone and includes several small lagoons, including Tapuarau Lagoon, which are the source of tuna, flounder, mullet, whitebait, and inanga. During flooding, Ngaa Rauru Kiitahi was able to take tuna as it attempted to migrate from the nearby lagoons to the river mouth. The old marae named Hauriri was also situated in this area.

The area is still significant to Ngaa Rauru Kiitahi as a mahinga kai source from which the physical well-being of Ngaa Rauru Kiitahi is sustained, and the spiritual well-being is nourished.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Hawkens Lagoon Conservation Area as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngaa Rauru Kiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiitahi with the Hawkens Lagoon Conservation Area as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngaa Rauru Kiitahi with the Hawkens Lagoon Conservation Area (as described in this statutory acknowledgement) than that

person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Hawkens Lagoon Conservation Area.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Hawkens Lagoon Conservation Area.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiitahi or the governance entity with respect of the Hawkens Lagoon Conservation Area.

2.4 Statutory acknowledgement for Lake Beds Conservation Area

Statutory area

The area to which this statutory acknowledgement applies is the area known as Lake Beds Conservation Area, the general location of which is indicated on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Lake Beds Conservation Area as set out below.

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Lake Beds Conservation Area

The Lake Beds Conservation Area is located within the Moumahaki Lakes catchment area, and is situated inland above Kohi. These lakes and the surrounding area have great cultural significance for the Ngaa Rauru Kiitahi hapu, predominantly Ngā Ariki.

These lakes were the main food source for those hapu. Temporary kaainga and tuna weir were dotted along some of the lakes. Other food gathered from the lakes included kakahi and koura.

Special varieties of flaxes from around the lakes were used to make tuna traps and clothing.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Lake Beds Conservation Area, as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngaa Rauru Kiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiitahi with the Lake Beds Conservation Area, as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngaa Rauru Kiitahi with the Lake Beds

Conservation Area, (as described in this statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Lake Beds Conservation Area.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Lake Beds Conservation Area.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiitahi or the governance entity with respect of the Lake Beds Conservation Area.

2.5 Statutory acknowledgement for Patea River

Statutory area

The area to which this statutory acknowledgement applies the area known as Patea River, the general location of which is indicated and described on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Patea River as set out below.

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Patea River

Ngaa Rauru Kiitahi knows the Patea River by the name of Te Awanui o Taikehu. Te Awanui o Taikehu is the life force that has sustained all whaanau and hapu of Ngaa Rauru Kiitahi who have resided along the banks of the Patea River, and within this area. Ngā hapu o Ngaa Rauru Kiitahi who settled along Te Awanui o Taikehu include Rangitaawhi, Pukorokoro, Ngāti Hine, Kairakau, Ngāti Maika I, and Manaia.

There are many pa and kaainga situated along Te Awanui o Taikehu. The Mangaehu Pa is situated near, and nourished by, Te Awanui o Taikehu. Between Te Awanui o Taikehu and the Whenuakura River (Te Aarei o Rauru) are Maipu Pa and Hawaiki Pa. Along the Patea River are Owio, Kaiwaka, Arakirikiri, Ngapapa-tara-iwi, Tutumahoe Pa and kaainga. Further along Te Awanui o Taikehu sits Parikaranga,

Rangitaawhi, and Wai-o-Turi Marae at the mouth of Te Awanui o Taikehu.

Wai-o-Turi Marae, which is situated above the south bank towards the mouth of Te Awanui o Taikehu, is the landing site of Turi (commander of the Aotea Waka) who came ashore to drink from the puni wai, hence the name of the marae, Wai-o-Turi.

Ngaa Rauru Kiitahi used the entire length of Te Awanui o Taikehu for food gathering. Sources of food included kakahi (fresh water mussels), tuna, whitebait, smelt, flounder, and sole. Te Awanui o Taikehu remains significant to Ngaa Rauru Kiitahi as a mahinga kai source from which the physical well-being of Ngaa Rauru Kiitahi is sustained, and the spiritual well-being nourished.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Patea River, as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and

- (c) to enable the governance entity and members of Ngaa Rauru Kiiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiiitahi with the Patea River, as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngaa Rauru Kiiitahi with the Patea River, (as described in this statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Patea River.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Patea River.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiiitahi or the governance entity with respect of the Patea River.

2.6 Statutory acknowledgement for Whenuakura River

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Whenuakura River, the general location of which is indicated and described on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiiitahi with the Whenuakura River as set out below.

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiiitahi with the Whenuakura River

The Whenuakura River is the life force that sustained all Ngaa Rauru Kiiitahi whaanau and hapu that resided along and within its area, and is known by Ngaa Rauru Kiiitahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Ngaa Rauru Kiiitahi as Paamatangi. One of the oldest known Ngaa Rauru Kiiitahi boundaries was recited as “*Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi*”. Ngāti Hine Waiata is the main Ngaa Rauru Kiiitahi hapu of Paamatangi.

The Maipu Pā is situated near the western bank of Te Aarei o Rauru. There are many urupa sites and wahi tapu situated along Te Aarei o Rauru. Whenuakura Marae is also located on the banks of Te Aarei o Rauru.

Ngaa Rauru Kiiitahi hapu used the entire length of Te Aarei o Rauru for food gathering. Sources of food included tuna, whitebait, smelt, flounder, and sole.

Te Aarei o Rauru remains significant to Ngaa Rauru Kiiitahi not only as a source of kai that sustains its physical well-being, but also as a life force throughout the history of Paamatangi and for the people of Ngāti Hine Waiata over the generations.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Whenuakura River, as provided for in sections 42 to 44; and

- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngaa Rauru Kiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiitahi with the Whenuakura River, as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngaa Rauru Kiitahi with the Whenuakura River, (as described in this statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Whenuakura River.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Whenuakura River.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiitahi or the governance entity with respect of the Whenuakura River.

2.7 Statutory acknowledgement for Waitotara River

Statutory area

The area to which this statutory acknowledgement applies is the area known as the Waitotara River, the general location of which is indicated and described on Figure 5.

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru Kiitahi of the cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Waitotara River as set out below.

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Waitotara River

The Waitotara River is the life force that sustains Ngaa Rauru Kiitahi. Many Ngaa Rauru Kiitahi hapu are located either along or near the Waitotara River. These include Ngā Ariki (Waipapa Marae), Ngāti Pourua (Takirau Marae), Ngāti Hine Waiatarua (Parehungahunga Marae), Te Ihupuku Marae, and Ngāti Hou Tipua (Whare Tapapa, Kaipo Marae). Ngāti Hou Tipua (Whare Tapapa, Kaipo Marae) is known by Ngaa Rauru Kiitahi as Te Pu-o-te-Wheke (head of the octopus), or the Ngaa Rauru Kiitahi headquarters.

Ngaa Rauru Kiitahi used the entire length of the Waitotara River for food gathering. Sources of food included kakahi (fresh water mussels), tuna, whitebait, smelt, flounder, and sole. Historically, Ngā Rauru Kiitahi also utilised the Waitotara River as a means of transport.

The Waitotara River remains significant to Ngaa Rauru Kiitahi as a symbol of a past mahinga kai source from which the physical wellbeing of Ngaa Rauru Kiitahi was sustained, and the spiritual wellbeing nourished.

Purposes of statutory acknowledgement

Under section 41, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Waitotara River, as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngaa Rauru Kiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiitahi with the Waitotara River, as provided for in section 47.

Exercise of powers, duties, and functions not affected

Under section 54 and except as expressly provided in subpart 3 of Part 4 –

- (a) this statutory acknowledgement does not affect and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngaa Rauru Kiitahi with the Waitotara River, (as described in this statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Waitotara River.

Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 56 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to the Waitotara River.

Crown not precluded from granting other statutory acknowledgement

Under section 53 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngaa Rauru Kiitahi or the governance entity with respect of the Waitotara River.



Figure 5 Location of statutory acknowledgements for Ngaa Rauru Kiitahi

Appendix XE: Ngāti Mutunga statutory acknowledgements

1 Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 53 of the Ngāti Mutunga Claims Settlement Act 2006, information recording statutory acknowledgements is hereby attached to the Regional Policy Statement for Taranaki. The information includes relevant provisions of Subpart 3 of Part 2 of the Ngāti Mutunga Claims Settlement Act 2006, in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2 Statutory acknowledgements

The statutory acknowledgements are:

- Statutory Acknowledgement for Part of Mimi-Pukearuhe Coast Marginal Strip
- Statutory Acknowledgement for Waitoetoe Beach Recreation Reserve
- Statutory Acknowledgement for Mimi Scenic Reserve
- Statutory Acknowledgement for Mimi Gorge Scientific Reserve
- Statutory Acknowledgement for Mataro Scenic Reserve
- Statutory Acknowledgement for Mt Messenger Conservation Area within the area of interest
- Statutory Acknowledgement for Taramoukou Conservation Area
- Statutory Acknowledgement for Onaero River Scenic Reserve
- Statutory Acknowledgement for Onaero Coast Marginal Strip
- Statutory Acknowledgement for Onaero River Marginal Strip
- Statutory Acknowledgement for Urenui River Marginal Strip
- Statutory Acknowledgement for Coastal Marine Area adjoining the area of interest
- Statutory Acknowledgement for Tangitu Conservation Area and Miro Scenic Reserve
- Statutory Acknowledgement for Onaero River
- Statutory Acknowledgement for Urenui River
- Statutory Acknowledgement for Waitara River within the area of interest

- Statutory Acknowledgement for Mimi River within the area of interest

The locations of the above areas are shown in Figure 6 below.

2.1 Statutory acknowledgement for Part of Mimi-Pukearuhe Coast Marginal Strip

Statutory area

The area to which this statutory acknowledgement applies is the area known as Part of Mimi-Pukearuhe Coast Marginal Strip, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Part of Mimi-Pukearuhe Coast Marginal Strip as set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Part of Mimi-Pukearuhe Coast Marginal Strip

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi-Pukearuhe Coast Marginal Strip. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi-Pukearuhe Coast Marginal Strip to Ngāti Mutunga.

This is an area of high historic importance to Ngāti Mutunga and contains some significant pā sites including Titoki, Ruataki, Pukekarito and Whakarewa. Regulation rūnanga (meetings) were held in this area at Wai-iti.

Pukekarito in prior times was the home of Tarapounamu the ancestor of Ngai Tarapounamu. Later Taihuru occupied this pā. Taihuru was a great warrior. His fame reaching his mother's people (Taranaki Tūturu) they sent a war party against him to nip his powers in the bud. He was attacked at Pukekarito while he was making his paepae tuatara (toilet). Several messengers were dispatched to his house to alarm him but he coolly went on decking his hair with plumes and a whale bone comb. Having completed his paepae tuatara, he took up his taiaha and came forth. His appearance was greeted by his mother's kin who by this time had almost secured the entrance of the pā, with a yell "Aha! Ka put ate mokomoko nei, te keakea a Tukemata". (Aha! Now the lizard comes forth, the offspring of Tukemata). Taihuru replied by making an attack on the enemy, slaying two men at each blow of his taiaha, so that before long his kinsmen took flight. Taihuru fought in many other battles, and was in the end mortally wounded in a campaign against Taranaki Tūturu.

The Papatiki Stream is located in the area. It is tapu to Ngāti Mutunga because of the way in which it was used by northern invaders after a battle in pre-Pakeha times.

There remain important kaitaki links to the pātiki (flounder/sole) and tāmure (snapper) breeding grounds, as well as other fish sources.

A very important feature of the area is the presence of high papa rock cliffs. A particular fishing method was employed by Ngāti Mutunga which used the ledges hewn out by nature at the bottom of these cliffs. Mako (shark), tāmure and araara (trevally) were caught from these ledges in abundance.

Kōura (fresh water crayfish), kūtae (mussels), kina (sea eggs), pūua and other resources also contributed to a reliable and plentiful supply of seasonal fish from the area. Ngāti Mutunga developed a number of different ways of preserving these supplies for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Mutunga as form of aroha koha (receptable contribution) at special hui.

Where the cliffs incline to sea level there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have special significance to Ngāti Mutunga in their identification with the area as physical symbols of an historical association with it.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (d) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Part of Mimi-Pukearuhe Coast Marginal Strip as provided for in sections 50 to 52; and

- (e) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (f) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Part of Mimi-Pukearuhe Coast Marginal Strip as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,–
 - (c) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (d) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Part of Mimi-Pukearuhe Coast Marginal Strip (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Part of Mimi-Pukearuhe Coast Marginal Strip.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Part of Mimi-Pukearuhe Coast Marginal Strip.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Part of Mimi-Pukearuhe Coast Marginal Strip.

2.2 Statutory acknowledgement for Waitoetoe Beach Recreation Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as Waitoetoe Beach Recreation Reserve, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Waitoetoe Beach Recreation Reserve as set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Waitoetoe Beach Recreation Reserve

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Waitoetoe Beach Recreation Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Waitoetoe Beach Recreation Reserve to Ngāti Mutunga.

The Waitoetoe Beach Recreation Reserve is situated near Arapawanui which was the pā of the brothers Tukutahi and Rehetaiā (Mutunga's grandsons). Other important pā include Te Teketeke-o-Terehua (which is now an urupā), Omihi and Whakaahu. Ngāti Mutunga cultivated the area in former times. Waitoetoe was also a favourite fishing place and reef of Ngāti Mutunga. Tuatua, pipi, kūtae (mussels) and a number of fish species were caught off the coast here.

The coastal area was also generally known as Wai-roa (long waters) or Wai-ki-roa, which was the name of the long stretch of coastline from Waitoetoe to Tikoki in the north. At low tide Ngāti Mutunga would walk along the beach from Waitoetoe to Wai-iti.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of Waitoetoe Beach Recreation Reserve and surrounding area, its history, the traditional trails of the tūpuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Waitoetoe Beach Recreation Reserve. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Waitoetoe Beach Recreation Reserve.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Waitoetoe Beach Recreation Reserve as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Waitoetoe Beach Recreation Reserve as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Waitoetoe Beach Recreation Reserve (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Waitoetoe Beach Recreation Reserve.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Waitoetoe Beach Recreation Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Waitoetoe Beach Recreation Reserve.

2.3 Statutory acknowledgement for Mimi Scenic Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as Mimi Scenic Reserve, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mimi Scenic Reserve as set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mimi Scenic Reserve

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world

of the gods and present generations. These histories reinforce tribal identify, connection and continuity between generations and confirm the importance of the Mimi Scenic Reserve to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Mimi Scenic Reserve as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mimi Scenic Reserve as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Mimi Scenic Reserve (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Mimi Scenic Reserve.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Mimi Scenic Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Mimi Scenic Reserve.

2.4 Statutory acknowledgement for Mimi Gorge Scientific Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as Mimi Gorge Scientific Reserve, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mimi Gorge Scientific Reserve set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mimi Gorge Scientific Reserve

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi Gorge Scientific Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identify, connection and continuity between generations and confirm the importance of the Mimi Gorge Scientific Reserve to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Mimi Gorge Scientific Reserve as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mimi Gorge Scientific Reserve as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Mimi Gorge Scientific Reserve (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Mimi Gorge Scientific Reserve.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Mimi Gorge Scientific Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Mimi Gorge Scientific Reserve.

2.5 Statutory acknowledgement for Mataro Scenic Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as Mataro Scenic Reserve, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mataro Scenic Reserve set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mataro Scenic Reserve

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mataro Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mataro Scenic Reserve to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Mataro Scenic Reserve as provided for in sections 50 to 52; and

- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mataro Scenic Reserve as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,–
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Mataro Scenic Reserve (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Mataro Scenic Reserve.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Mataro Scenic Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Mataro Scenic Reserve.

2.6 Statutory acknowledgement for Mt Messenger Conservation Area within the area of interest

Statutory area

The area to which this statutory acknowledgement applies is the area known as Mt Messenger Conservation Area within the area of interest, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mt Messenger Conservation Area within the area of interest set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mt Messenger Conservation Area within the area of interest

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mt Messenger Conservation Area within the area of interest. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mt Messenger Conservation Area within the area of interest to Ngāti Mutunga.

The Mt Messenger Conservation Area and its surrounding area of great cultural significance to Ngāti Mutunga. Mt Messenger Conservation Area was a significant mahinga kai source from which the physical wellbeing of Ngāti Mutunga was sustained and the spiritual wellbeing nourished.

The medicinal qualities of the plant life in the Mt Messenger Conservation Area were also important to Ngāti Mutunga. These cultural aspects of the Area constitute an essential part of the heritage of Ngāti Mutunga.

Kaka, kiwi, kahurangi kererū, tuna inanga (whitebait) and the pāua slug were traditional resources found here. To ensnare some of the abundant bird life within the area known today as Mt Messenger Conservation Area, the people of Ngāti Mutunga would hollow out miro longs as drinking troughs for the birds such as kererū and wait in hiding for them.

Papa clay types found here were used for dying muka. A range of temperate zone flora was also available to Ngāti Mutunga from this area including beech, rata, rimu, and a variety of ferns. A range of materials was also collected from the area for waka, building and clothing.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Mt Messenger Conservation Area and surrounding area, its history, the traditional trails of the tūpuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Mt Messenger Conservation Area. Proper and sustainable resource management has always been at the heart of the relationship with Ngāti Mutunga with the Mt Messenger Conservation Area. The sustainable management of the resources of the Area remains important to Ngāti Mutunga today.

The traditional values of mana, mauri, whakapapa and tapu are central to the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. One of the roles of Ngāti Mutunga as tangata whenua is to protect the mauri of the Mt Messenger Conservation Area. Whakapapa defines the genealogical relationship of Ngāti Mutunga to the Area. Tapu describes the sacred nature of the Area to Ngāti Mutunga. Mana, mauri, whakapapa and tapu are all important spiritual elements of the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. All of these values remain important to the people of Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Mt Messenger Conservation Area within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mt Messenger Conservation Area within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Mt Messenger Conservation Area within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Mt Messenger Conservation Area within the area of interest.

- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Mt Messenger Conservation Area within the area of interest.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Mt Messenger Conservation Area within the area of interest.

2.7 Statutory acknowledgement for Taramoukou Conservation Area

Statutory area

The area to which this statutory acknowledgement applies is the area known as Onaero River Scenic Reserve, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Taramoukou Conservation Area set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Taramoukou Conservation Area

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Taramoukou Conservation Area. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Taramoukou Conservation Area to Ngāti Mutunga.

The Taramoukou Conservation and its surrounding area are of great cultural significance to Ngāti Mutunga. Taramoukou was a significant mahinga kai source from which the physical wellbeing of Ngāti Mutunga was sustained and their spiritual wellbeing nourished. Kiwi, kaka, kererū, miro and a range of other plants were gathered as food and for medicinal purposes. The Mangahewa, Makara and Taramoukou streams also supplied tuna (eels) and kōura (freshwater crayfish). A range of materials was also collected from the area for waka, building and clothing.

Important Ngāti Mutunga pā sites in an nearby the area include Ruahine, Whakairongo, Takapuikaka and Tikorangi. These inland pā were used as places of refuge in times of war. They were also important seasonal food gathering pā. Many other temporary kāinga and campsites can be found throughout the conservation area.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Taramoukou Conservation Area and surrounding area, its history, the traditional trails of the tūpuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Taramoukou Conservation Area. Proper and sustainable resource management has always been at the heart of the relationship with Ngāti Mutunga with the Taramoukou Conservation Area. The sustainable management of the resources of the area remains important to Ngāti Mutunga today.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Taramoukou Conservation Area within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Taramoukou Conservation Area within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Taramoukou Conservation Area within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Taramoukou Conservation Area.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Taramoukou Conservation Area.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Taramoukou Conservation Area.

2.8 Statutory acknowledgement for Onaero River Scenic Reserve**Statutory area**

The area to which this statutory acknowledgement applies is the area known as Onaero River Scenic Reserve, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero River Scenic Reserve set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero River Scenic Reserve

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Onaero River Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Onaero River Scenic Reserve to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Onaero River Scenic Reserve within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Onaero River Scenic Reserve within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Onaero River Scenic Reserve within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Onaero River Scenic Reserve.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Onaero River Scenic Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Onaero River Scenic Reserve.

2.9 Statutory acknowledgement for Onaero Coast Marginal Strip**Statutory area**

The area to which this statutory acknowledgement applies is the area known as Onaero Coast Marginal Strip, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero Coast Marginal Strip set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero Coast Marginal Strip

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Onaero Coast Marginal Strip. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Onaero Coast Marginal Strip to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Onaero Coast Marginal Strip within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Onaero Coast Marginal Strip within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Onaero Coast Marginal Strip within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Onaero Coast Marginal Strip.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Onaero Coast Marginal Strip.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Onaero Coast Marginal Strip.

2.10 Statutory acknowledgement for Onaero River Marginal Strip

Statutory area

The area to which this statutory acknowledgement applies is the area known as Onaero River Marginal Strip, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero River Marginal Strip set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero River Marginal Strip

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Onaero River Marginal Strip. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Onaero River Marginal Strip to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Onaero River Marginal Strip within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Onaero River Marginal Strip within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Onaero River Marginal Strip within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Onaero River Marginal Strip.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Onaero River Marginal Strip.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Onaero River Marginal Strip.

2.11 Statutory acknowledgement for Urenui River Marginal Strip

Statutory area

The area to which this statutory acknowledgement applies is the area known as Urenui River Marginal Strip, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Urenui River Marginal Strip set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Urenui River Marginal Strip

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Urenui River Marginal Strip. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Urenui River Marginal Strip to Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Urenui River Marginal Strip within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Urenui River Marginal Strip within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Urenui River Marginal Strip within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Urenui River Marginal Strip.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Urenui River Marginal Strip.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Urenui River Marginal Strip.

2.12 Statutory acknowledgement for Coastal Marine Area adjoining the area of interest

Statutory area

The area to which this statutory acknowledgement applies is the area known as Coastal Marine Area adjoining the area of interest, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Coastal Marine Area adjoining the area of interest set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Coastal Marine Area adjoining the area of interest

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Coastal Marine Area. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Coastal Marine Area to Ngāti Mutunga.

A taniwha named Rangitotohu protects the Taranaki coastline. This taniwha is remembered in the whakataūaki “Ka kopa, me kopa, kit e ana o Rangitotohu” (Gone, disappeared as if into the cave of Rangitotohu). Rangitotohu would snatch passers-by and draw them into his cave. If a person was to violate rahui (temporary restrictions) or be disrespectful when fishing or gathering kaimoana they would be snatched by Rangitotohu.

The resources found along the coast of Nga Tai a Kupe (the tides of Kupe) have, since time immemorial, provided the people of Ngāti Mutunga with a constant supply of food resources. The pūpū (cats eye), pāpaka (crabs), pipi, tuatua and many other species of reef inhabitants. Hāpuku (groper), moki (trumpeter fish), kanae (mullet), mako (shark), pātiki (flounder) and tāmure (snapper) swim freely between the many reefs that can be found stretching out into the waters of Nga Tai a Kupe and along the Ngāti Mutunga coastline.

Names such as Pakihi, Maruwehi, Onepoto, Waitoetoe, Waikiroa, Paparoa, Kukuriki, and Owei depict the whereabouts of either a fishing ground or fishing reef.

A very important feature of the coastline is the presence of high perpendicular papa rock cliffs. These cliffs were broken by the Mimi, Urenui and Onaero rivers which forced their way out into the wide expanse of Nga Tai a Kupe. A unique fishing method was developed by Ngāti Mutunga using the ledges hewn out by nature at the bottom of these cliffs. Mako, tāmure, kahawai, and araara (trevally) were caught off these ledges in abundance.

The cliffs on the shores also provided a plentiful supply of titi (mutton bird) and karoro (seagull). Kororā (penguin) were also harvested at certain times of the year. Ngāti Mutunga referred to Ngā Tai a Kupe as “te pātaka o te iwi” (the cupboard of food of the people). The coastline was Ngāti Mutunga’s livelihood in prior times. It provided Ngāti Mutunga with all the resources of life they required to survive.

All along the shoreline from Titoki to Waiau food can be gathered depending on the tides, weather and time of the year.

Ngāti Mutunga has, and continues to exercise, its customary rights on the coastline from Titoki in the north to Waiau in the south. Ngāti Mutunga iwi and whānau have, and continue to exercise, food gathering according to the values and tikanga of Ngāti Mutunga.

Where the cliffs incline to sea level there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have special significance to Ngāti Mutunga in their identification with the area as physical symbols of an historical association with it.

There are many sites of cultural, historical and spiritual significance to Ngāti Mutunga along the coastal area from Titoki to Waiau. Important kāinga are situated along this coastal area. These include Pihanga (originally the home of Uenuku), Maruwehi (the pē of Kahukura) and Te Kaweka (the birth place of Mutunga) which are situated on the cliffs near the mouth of the Urenui River, Oropapa, Te Mutu-o-Tauranga which is on the coast north of the Urenui River, Pukekohe, Arapawanui, Omihī, Hurita (near Mimi), Ruataki, Pukekaritua and Titoki (Wai-iti).

Ngāti Mutunga people were often cremated, rather than buried in urupā. Many of the points jutting out into the sea along the Ngāti Mutunga coastline are tapu as they were sites used for this ritual.

Throughout the years Ngāti Mutunga has exercised custodianship over the Coastal Marine Area and has imposed rahui (temporary restrictions) when appropriate, restricting the taking of mussels, pipi, tuatua and other kaimoana. Proper and sustainable management of the Coastal Marine Area has always been at the heart of the relationship between Ngāti Mutunga and the Coastal Marine Area.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Coastal Marine Area adjoining the area of interest within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and

- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Coastal Marine Area adjoining the area of interest within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,–
- (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Coastal Marine Area adjoining the area of interest within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Coastal Marine Area adjoining the area of interest.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Coastal Marine Area adjoining the area of interest.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Coastal Marine Area adjoining the area of interest.

2.13 Statutory acknowledgement for Tangitu Conservation Area and Miro Scenic Reserve

Statutory area

The area to which this statutory acknowledgement applies is the area known as Coastal Marine Area adjoining the area of interest, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Tangitu Conservation Area and Miro Scenic Reserve set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Tangitu Conservation Area and Miro Scenic Reserve

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Tangitu Conservation Area and Miro Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Tangitu Conservation Area and Miro Scenic Reserve to Ngāti Mutunga.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Tangitu Conservation Area, the Miro Scenic Reserve and the surrounding area, its history, the traditional trails of the tūpuna in the area, the places for gathering kai, and other taonga and ways in which to use the resources of the Tangitu Conservation Area and the Miro Scenic Reserve. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Tangitu Conservation Area and the Miro Scenic Reserve. The sustainable management of the resources of the area remains important to Ngāti Mutunga today.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Tangitu Conservation Area and Miro Scenic Reserve within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Tangitu Conservation Area and Miro Scenic Reserve within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,--
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Tangitu Conservation Area and Miro Scenic Reserve within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Tangitu Conservation Area and Miro Scenic Reserve.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Tangitu Conservation Area and Miro Scenic Reserve.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Tangitu Conservation Area and Miro Scenic Reserve.

2.14 Statutory acknowledgement for Onaero River

Statutory area

The area to which this statutory acknowledgement applies is the area known as Onaero River, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero River set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Onaero River

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Onaero River. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Onaero River to Ngāti Mutunga.

The Onaero River was important to Ngāti Uenuku (also known as Ngāti Tupawhenua). Ruaoneone had Ruawahia and from Ruawahia came Uenuku, the ancestor of Ngāti Uenuku. Kaitangata also has a strong association with the Onaero River.

Puketapu and Pukemiro pā are situated at the mouth of the river. Other pā along the banks of the Onaero River include Pukemapou, Moerangi, Te Ngaio, Tikorangi, Kaitangata and Ruahine which are all located

upstream. Pukemapou was the home of Uenuku's two grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.

Ngāti Mutunga utilised the entire length of the Onaero River for food gathering. The mouth of the river provided a plentiful supply of pipi, pūpū (cats eyes), pātiki (flounder), kahawai and other fish. Inanga (whitebait) were caught along the banks of the river. Tuna (eel) and piharau (lamprey eel) were caught in the upper reaches of the river. Piharau (lamprey eel) were caught using whakaparu which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

Ngāti Mutunga people have used the Onaero River to access sacred sites along its banks. The Onaero River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.

The 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 the Onaero River, 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 the people of Ngāti Mutunga today.

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 Mutunga whanui to the Onaero River.

The Onaero River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. There are specific areas of the Onaero River that Ngāti Mutunga people would bathe in when they were sick. The river was also used for baptising babies.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Onaero River within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Onaero River within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Onaero River within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Onaero River.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Onaero River.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Onaero River.

2.15 Statutory acknowledgement for Urenui River

Statutory area

The area to which this statutory acknowledgement applies is the area known as Urenui River, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Urenui River set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Urenui River

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Urenui River. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Urenui River to Ngāti Mutunga.

The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. Upon landing Manaia named the river after his son Tu-Urenui as an acknowledgement of his mana in the area. Upon his arrival the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai o Kura. Kura was the ancestor of the Ngāti Kura hapū who in prior times occupied this area. This name is depicted in the Ngāti Mutunga pepeha:

Mai Te Wai o Mhirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakarangunga taniwha

The Urenui River has been a treasured taonga and resource of Ngāti Mutunga. Traditionally the Urenui River and, in times past, the associated wetland area have been a source of food as well as a communication waterway.

The people of Ngāti Mutunga lived in many pā located along the banks of the Urenui River. The Urenui River was referred to as *“he wai here Taniwha* this figurative expression was used because of the large number of pā along the banks of the river. These pā included Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiamo, Ohaoko, Pa-oneone, Moeariki, Horopapa, Te Kawa, Pa-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru and Tutu-manuka. The riverbanks thus became the repository of many koiwi tangata.

Ngāti Mutunga utilized the entire length of the Urenui River for food gathering. The mouth of the river provided a plentiful supply of kutae (mussels), pipi, and pūpū (cats eye). Patiki (flounder) kahawai and other fish were caught throughout the year depending on the tide and the moon. Inanga (whitebait) were caught by the kete full. Tuna (eel) and piharau (lamprey eel) were caught in the upper reaches of the river. Piharau were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

Ngāti Mutunga people have used the Urenui River to access sacred sites along its banks. The Urenui River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna. Such ancestors included the descendants of Tokatea. The Urenui River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.

The 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 the Urenui River, the relationship of the people with the river and their dependence on it, and tikanga for the proper and sustainable utilization of resources. All of these values remain important to Ngāti Mutunga today.

All elements of the natural environment possess a life force and all forms of life are related. Maui is a critical element of the spiritual relationship of Ngāti Mutunga to the Urenui River. Ngāti Mutunga also used the Urenui River for baptizing babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.

The Urenui River has always been an integral part of the social, spiritual and physical lifestyles of Ngāti Mutunga.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Urenui River within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Urenui River within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
- (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Urenui River within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Urenui River.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Urenui River.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Urenui River.

2.16 Statutory acknowledgement for Waitara River within the area of interest**Statutory area**

The area to which this statutory acknowledgement applies is the area known as Waitara River within the area of interest, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Waitara River within the area of interest set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Waitara River within the area of interest

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Waitara River within the Area of interest. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Waitara River within the Area of interest to Ngāti Mutunga.

The Waitara River takes its name from Te Whaitara-nui-ā-Wharematangi-i-te-kimi-i-tana-matua-i-ā-Ngarue. The Waitara River is important to Ngāti Mutunga as a boundary marker between Ngāti Mutunga and Ngāti Maru-Wharanui.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Waitara River within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Waitara River within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,--
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Waitara River within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Waitara River within the area of interest.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Waitara River within the area of interest.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Waitara River within the area of interest.

2.17 Statutory acknowledgement for Mimi River within the area of interest

Statutory area

The area to which this statutory acknowledgement applies is the area known as Mimi River within the area of interest, the general location of which is indicated on Figure 6.

Preamble

Under section 48, the Crown acknowledges the statement by Ngāti Mutunga of the cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mimi River within the area of interest set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Mutunga with Mimi River within the area of interest

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi River within the Area of interest. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi River within the area of interest to Ngāti Mutunga.

The 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 the Mimi River, 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 the people of Ngāti Mutunga today.

The full name of the Mimi River is Mimitangiātua. The river was also known as Te Wai o Mihirau. Mihirau was an ancestress of the Te Kekerewai hapū and was a prominent women of her time. The name Te Wai o Mihirau is referred to in the Ngāti Mutunga pepeha:

Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunganui taniwha

There are a number of pā and kāinga located along the banks of the Mimi River. These include Mimi-Papahutiwai, Omihi, Arapawanui, Oropapa, Pukekohe, Toki-kinikini and Tupari. There were also a number of taupā (cultivations along the banks of the river).

Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetaia. They were both celebrated warriors, especially Rehetaia who took the stronghold of Kohangamouku belonging to Ngāti Mutunga's southern neighbours Ngati Rahiri.

The Mimi River and associated huhi (swampy valleys), ngahere (large swamps) and repo (muddy swamps) were used by Ngāti Mutunga to preserve taonga. The practice of keeping wooden taonga in swamps was a general practice of the Ngāti Mutunga people.

The Mimi River has nourished the people of Ngāti Mutunga for centuries. Pipi, Pūpū (cats eye), tio (oyster) and pātiki (flounder) were found in abundance at the mouth of the river. Inanga (whitebait) were caught all along the banks of the river.

The Mimi River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Ngāti Mutunga also used the Mimi River for baptizing babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.

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 Mutunga whanau to the Mimi River.

To the people of Ngāti Mutunga, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual and social significance in the past, present and future.

Purposes of statutory acknowledgement

Under section 49, the only purposes of this statutory acknowledgement are—

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Mimi River within the area of interest as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (b) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mimi River within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,—
 - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater or lesser weight to the association of Ngāti Mutunga with Mimi River within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Mimi River within the area of interest.
- (2) Subsection (1)(b) does not affect the operation of subsection (1)(a).

Rights not affected

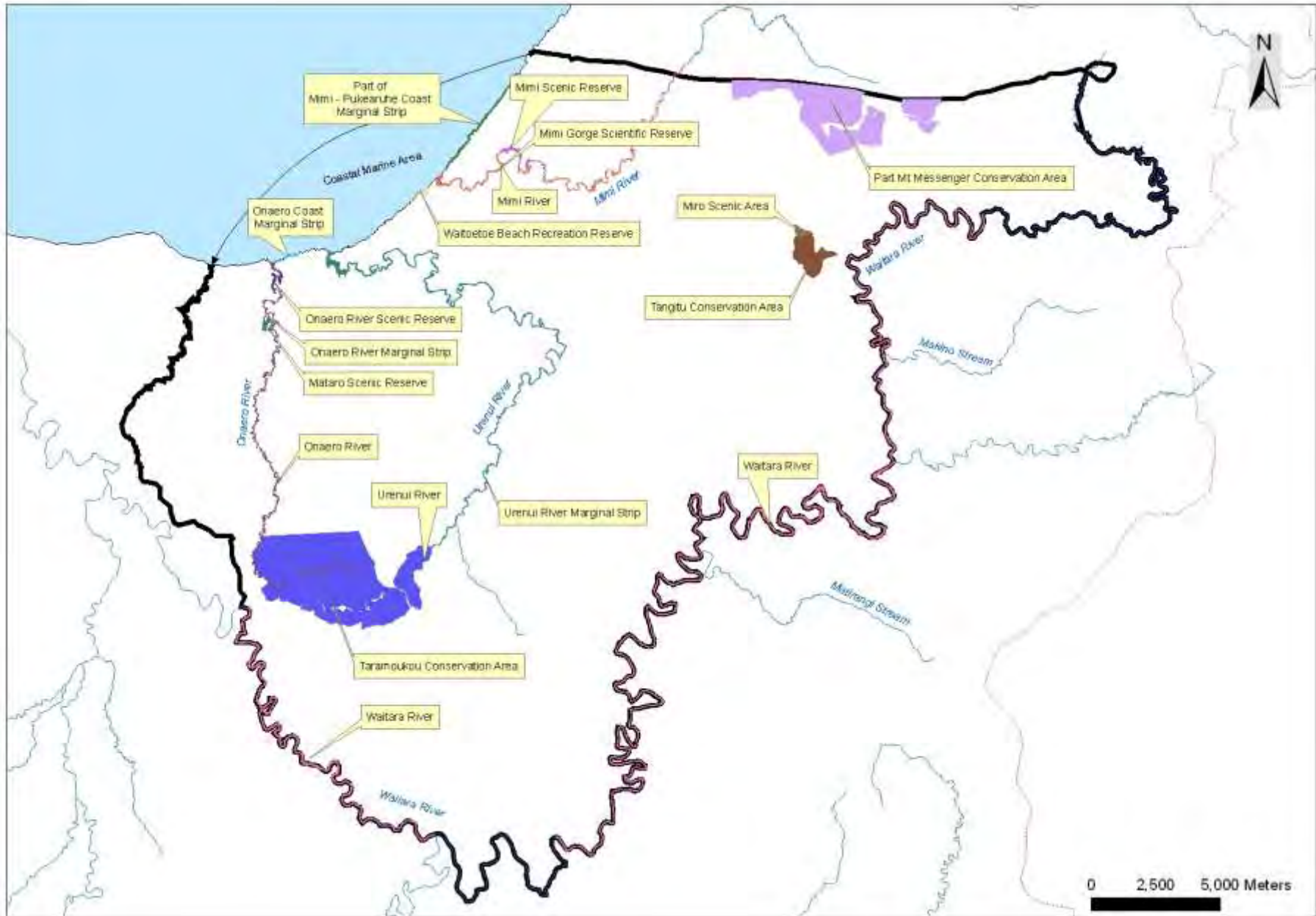
Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

Limitation of rights

Under section 61 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to Mimi River within the area of interest.

Crown not precluded from granting other statutory acknowledgement

Under section 58 the Crown is not precluded from providing a statutory acknowledgement to persons other than Ngāti Mutunga or the trustees with respect to Mimi River within the area of interest.



Appendix XF: Taranaki statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 93 of the Taranaki Claims Settlement Act 2003, information recording statutory acknowledgements is hereby attached to the *Regional Policy Statement for Taranaki*. The information includes relevant provisions of Subpart 5 of Part 5 of the Taranaki Claims Settlement Act 2003 in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2. Statutory acknowledgements

The statutory acknowledgements are:

- Statutory Acknowledgement for Otoki Gorge Scenic Reserve (Schedule 5 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Te Moananui A Kupe O Ngati Ruanui (Schedule 6 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Tangahoe River (Schedule 7 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Whenuakura River (Schedule 8 Ngati Ruanui Claims Settlement Act 2003)
- Statutory Acknowledgement for Patea River (Schedule 9 Ngati Ruanui Claims Settlement Act 2003)

The statements of association of Taranaki Iwi are set out below. These are statements of Taranaki Iwi's particular cultural, spiritual, historical and traditional association with identified areas.

COASTAL MARINE AREA

Statutory Area	Location
Taranaki Iwi coastal marine area	(as shown on deed plan OTS-053-55)

The following statement of association by Taranaki Iwi applies to the above statutory area.

Taranaki Iwi exercise mana whenua and mana moana from Paritutu in the north around the western coast of Taranaki Maunga to Rāwa o Turi stream in the south and from these boundary points out to the outer extent of the exclusive economic zone.

The traditions of Taranaki Iwi illustrate the ancestral, cultural, historical and spiritual association of Taranaki Iwi to the coastal marine area within the Taranaki Iwi rohe ("**Coastal Marine Area**"). The seas that bound the Coastal Marine Area are known by Taranaki Iwi as Ngā Tai a Kupe (the shores and tides of Kupe). The coastal lands that incline into the sea are of high importance to Taranaki Iwi and contain kainga (villages), pā (fortified villages), pūkawa (reefs) for the gathering of mātaitai (seafood), tauranga waka or awa waka (boat channels), tauranga ika (fishing grounds) and mouri kōhatu (stone imbued with spiritual significance). The importance of these areas reinforces the Taranaki Iwi tribal identity and provides a continuous connection between those Taranaki Iwi ancestors that occupied and utilised these areas.

Prior to the proclamation and enforcement of the confiscation of lands within the Taranaki Iwi rohe (area of interest), Taranaki Iwi hapū occupied, cultivated, fished, harvested and gathered mātaitai in the Coastal Marine Area. The entire

shoreline from Paritūtū to the Rāwa o Turi was critical to daily life such as fishing, food gathering, cultivations and ceremonies. The sea and coastal reefs provided a staple food source with fertile volcanic soils providing excellent growing conditions for large community cultivations. Food preparation and harvesting was ultimately dependant on the lunar calendar that controlled tides and other environmental conditions, but the best times for gathering and harvesting are known by Taranaki Iwi as Ngā Tai o Mākiri (the tides of Mākiri). These generally occur in March and September.

The small boulder reefs are possibly one of the most unique features of the Taranaki Iwi coastline providing special habitat for all matters of marine life. Resources found along the extent of the coastline of Ngā Tai a Kupe provide Taranaki Iwi with a constant supply of food. The reefs provide pāua (abalone), kina (sea urchin), kōura (crayfish), kūkū (mussels), pūpū (mollusc), ngākihi (limpets), pāpaka (crab), toretore (sea anemone) and many other reef species, while tāmure (snapper), kahawai, pātiki (flounder), mako (shark) and other fish are also caught along the coastline in nets and on fishing lines.

Also evident in the reefs are the monolithic tauranga waka or awa waka where large boulders were moved aside by hand to create channels in the reef. These provided access to offshore fishing grounds and prevented boats from being smashed onto rocks by the heavy surf. Large kāinga were also built around the tauranga waka providing Taranaki Iwi hapū with the infrastructure for efficient fishing operations. Whenever possible, fishing nets were also set in the tauranga waka. Fishing also took the form of separate, smaller pool like structures, or tauranga ika. They were baited and had a small opening on the seaward end of the structure to attract fish. On an incoming tide fish would enter the pools to feed and would then be chased out to be caught by a net placed over the small entranceway.

Taranaki Iwi oral traditions recount that in former times, the extent of large boulder reefs in the central part of Taranaki Iwi was much larger than those seen today. The large sandy areas in the central part of the Taranaki Iwi rohe is an occurrence attributed to Mangohuruhuru. Mangohuruhuru was from the South Island and was bought here by Taranaki Iwi rangatira Pōtikiroa and his wife Puna-te-rito, who was Mangohuruhuru's daughter. Mangohuruhuru settled on the coastal strip between Tipoka and Wairua and built a house there called Te Tapere o Tūtahi. However, the large rocky Taranaki coastline was foreign to him and he longed for the widespread sandy beaches of his homeland. He warned Taranaki Iwi and told them he was calling the sands of Tangaroa. This phenomenon came as a large tsunami and totally buried Mangohuruhuru and his kainga. His final words to Taranaki Iwi were:

'ka oti taku koha ki a koutou e ngā iwi nei, ko ahau anō hei papa mō taku mahi, hei papa anō hoki mō koutou - This will be my parting gift for you all, that it will come at the cost of my life, but will provide a future foundation'⁵⁸

The sands brought by Mangohuruhuru continue to provide excellent growing conditions for many of the low lying seaside kāinga within the central part of the Taranaki Iwi rohe.

The Coastal Marine Area was also the main highway for many Taranaki Iwi uri (descendants) when travelling between communities, as most of the coastal lands were free of the thick bush found a little higher towards the mountain. Coastal boundary stones and mouri kōhatu are another unique cultural feature within the Taranaki Iwi rohe and they form a highly distinctive group, not commonly found elsewhere in the country. Many of these were invariably carved with petroglyphs in spiral form and were often located in accessible areas, within pā earthworks and open country. However, most of them were nestled in the reef on the seashore alongside tauranga waka, tauranga ika, pūkāwa, pūaha (river mouths) and below or adjacent to well-known pā sites.

Tahu and Turi the twin kaitiaki (guardians) mark the mouth of the Tapuae River⁵⁹, Te Pou o Tamaahua in Ōākura, Te Toka a Rauhoto (originally located a little inland on the south side Hangātāhua River mouth) Opu Opu (also a tauranga waka and tauranga ika) in the bay off Te Whanganui Reserve, Kaimaora, Tuha, Tokaroa and Omanu in the reefs at Rahotū and Matirawhati the stone boundary marker between Ngāti Haua (a hapū of Ngāruahine) and Taranaki Iwi on the reef of the Rāwa o Turi river mouth. These mouri kōhatu continue to be revered by Taranaki Iwi hapū.

Although access to many areas along the Coastal Marine Area was discontinued as a consequence of confiscation, Taranaki Iwi have continued to exercise custodianship over those areas accessible to Taranaki Iwi. Many Taranaki Iwi hapū have imposed rāhui (temporary restrictions) over sites, restricting the taking of kūkū, kina, pāua and other mātaītai.

⁵⁸

Te Kahui Kararehe unpublished manuscript

⁵⁹

George, Simon. 2012, *Sites and Rohe of Historical Significance to Taranaki Iwi*. Unpublished paper

Proper and sustainable management of the Coastal Marine Area has always been at the heart of the relationship between Taranaki Iwi and the Taranaki Iwi coastline.

The names of some of the Taranaki Iwi Coastal Marine Area sites of significance such as pūkawa, tauranga ika and tauranga waka are listed in Appendix A.

APPENDIX A
COASTAL MARINE AREA SITES OF SIGNIFICANCE

FROM PARITUTU TO THE ŌĀKURA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Paritūtū	<i>He maunga</i> (mountain)	Te Ātiawa
Motu-o-Tamatea	He moutere (<i>island</i>)	Te Ātiawa
Tokatapu	He moutere	Te Ātiawa
Koruanga	He moutere	Te Ātiawa
Waikaranga	He moutere	Te Ātiawa
Tokamapuna	He moutere	Te Ātiawa
Motumahanga	He moutere	Te Ātiawa
Moturoa	He moutere	Te Ātiawa
Mataora	He moutere	Te Ātiawa
Pararaki	He moutere	Te Ātiawa
Onukutaipari	<i>He oneroa</i> (long stretch of beach)	Te Ātiawa
Te Parapara	<i>He urupā/ He onepū</i> (burial ground/sandy dune)	
Waiorotoki (Waiorotoki)	He pūkāwa (reef)	
Papataniwha	He pūkāwa	
Ōmata	He pūkāwa / He kāinga (reef/ <i>village</i>)	
Tokatapu	He pūkāwa	
Kapowairua	He pūkāwa	
Te Papahineroa	He pūkāwa	
Omuna	<i>He pā</i> (fortified village)	
Haurangi	He kāinga	
Ōtete	He pā	
Huataua	He kāinga	
Rangiuru	He kāinga	
Paerewa	He kāinga	
Ngātokatūrua	He pūkāwa	
Te Arawaire	He pūkāwa	
Wāhitere	He pūkāwa	
Tarakatea	He pūkāwa	
Kāwhiaiti	He pā / He kāinga	
Te Awahahae	He pā	
Tauwhare	He pūkāwa	
Kereata	He pūkāwa	
Ko Hinetaupea	He pūkāwa	
Kekeorangi	He pā	
Waikukakuka	He tauranga waka (<i>boat channel</i>)	
Ōmuna	He pā	
Tokataratara	He pūkāwa	
Te Kahakaha	He kāinga	
Oruarire	He pūkāwa	

FROM THE ŌĀKURA RIVER TO HANGATAHUA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Okorotua	He kāinga/ He pā	
Te Ruatahi	He oneroa	
Te Patunga	He oneroa	
Te Ahu a Tama	He oneroa	
Ahipaka	He kāinga	
Pukeariki	He kāinga	
Te Ruaatumanu	He pūkāwa	
Oau	He pā/ He kāinga	
Hāhāwai	He kāinga	
Ōraukawa	He pūkāwa	
Te Pangaterangi	He kāinga	
Tūrakitua	He kāinga	
Hauranga	He pā	
Upoko ngāruru	He kāinga / He pūkāwa	
Te Wahanga	He pūkāwa	
Te Mutu	He pūkāwa	
Poatamakino	He pūkāwa	
Te Rapa	He pūkāwa	
Kaipāpaka	He pūkāwa	
Te Waiho	He pūkāwa	
Kohoki	He pūkāwa	
Tarare	He pūkāwa	
Puketahu	He pūkāwa	
Pirirata	He pūkāwa	
Rataua	He kāinga	
Moanatairi	He kāinga / He māra (<i>village / garden</i>)	
Pukehou	He kāinga / He māra	
Tataraimaka	He pā/ tauranga waka	
Haurapari	He kāinga	
Puketehe	He kāinga / He māra	
Kaiwekaweka	He pūkāwa	
Tukitukipapa	He pā	
Maitahi	He kāinga / he tauranga waka / he pūkāwa	
Takaipakea	He kāinga	
Waikoukou	He kāinga	
Te Raroa	He kāinga	
Tiroa	He kāinga	
Huakiremu	He kāinga	
Piritakini	He kāinga	
Parawaha	He pa/ He kāinga / He urupā	
Kaihihi	He kāinga	
Puketarata	He kāinga	
Mounu Kahawai	He pā	
Totoaro	He huhu/ He repo (<i>swamp/ marsh</i>)	
Whareatea	He pā / He kāinga / He tauranga waka	

HANGATAHUA RIVER TO KAPOAIAIA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Whakapohau	He onepū	
Ngātokamaomao	He tauranga waka	
Mokotunu	He kāinga / He tauranga waka / He urupā / He pūkāwa	
Taihua	He kāinga / He tauranga waka / He urupā / He pūkāwa	
Kaihamu	He kāinga	
Wareware	He kāinga	
Tuiraho	He kāinga / He tauranga waka / He urupā / He pūkāwa	
Warea Redoubt/Bradys Grave	He urupā	
Warea	He kāinga	
Tarakihi	He kāinga / He tauranga waka	
Te Whanganui	He kāinga	
Te Opuopu	He tauranga waka / He tauranga ika / He tokatūmoana	
Te Putatuapō	He kāinga / He pūkāwa	
Waikauri	He Tauranga ika	
Ihutangi	He kāinga / He pūkāwa	
Okawa	He kāinga / He pūkāwa	
Ikaroa	He kāinga / He pūkāwa	
Te Mapua / Te Awaatuteangi	He tauranga waka / He Tauranga ika	

KAPOAIAIA RIVER TO MOUTOTI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Mataurukuhia	He kāinga / He pūkāwa	
Te Awa Akuaku	He tauranga waka	
Ko Manu	He tokatūmoana (<i>rock of significance</i>)	
Tipoka	He kāinga / He tauranga waka / He māra	
Tokaroa	He tauranga waka / He pūkāwa	
Waitaha	He kāinga / He pūkāwa	
Wairua (Wairuangangana)	He kāinga / He pūkāwa	
Ōtūkorewa	He kāinga	
Kaimaora	He pūkāwa	
Otamaariki	He pūkāwa	
Aratetarai	He kāinga	
Opoē	He pūkāwa	
Urupiki	He pūkāwa	
Tokapiko	He whanga / He pūkāwa	
Owhae	He pūkāwa	
Pukerimu	He kāinga	
Papanui	He pūkāwa	
Okopiri (Okopere)	He kāinga	
Kapukapu	He pūkāwa	
Okahu	He pūkāwa	
Kairoa	He urupā	
Matawhero	He whanga / He pūkāwa (<i>bay / reef</i>)	
Orapa	He pūkāwa	
Taupata	He pūkāwa	
Patarakini	He pūkāwa	
Opokere	He pūkāwa	

KAPOAIAIA RIVER TO MOUTOTI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Oraukawa	He kāinga / He tauranga waka / He pūkāwa	
Otūwhenua	He kāinga	
Te Kuta	He pūkāwa	
Awawaroa	He pūkāwa	
Tangihāpu	He pūkāwa	
Te Karangī	He pūkāwa	
Paparoa	He urupā	

MOUTOTI RIVER TO RĀWA O TURI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Moutoti	He tauranga waka	
Pukawa	He pūkāwa	
Waitakiato	He kāinga / He tauranga waka	
Otūparaharore	He pūkāwa	
Pukeariki	He kāinga	
Kaiaho	He rua taniwha (<i>taniwha lair</i>)	
Ngāmotu	He pūkāwa	
Te Tuahu	He urupā	
Waiwiri	He tauranga waka / He pūkāwa	
Arawhata	He tauranga waka / He pūkāwa	
Otahi (Te Namu)	He tauranga waka / He pūkāwa	
Taura harakeke	He tauranga waka	
Te Namu Iti	He pā / He kāinga	
Te Namu	He pā / He urupā	
Te Moua	He kāinga	
Tūkapo	He kāinga	
Taumatakahawai	He pūkāwa / He pā	
Tukutukumanu	He kāinga	
Matakaha	He pā / He kāinga	
Pukekohatu	He pā / He kāinga / He pūkāwa	
Mangahume	He pūkāwa	
Waiteika	He pūkāwa	
Hingaimotu	He kāinga	
Mātaikahawai	He pā / He kāinga	
Kororanui	He roto (<i>lake</i>)	Ngāruahine
Oruapea	He kāinga	Ngāruahine
Pūhara te rangī	He pā	Ngāruahine
Watino	He kāinga	Ngāruahine
Papaka (Papakakatiro)	He pā / He kāinga	Ngāruahine
Otūmatua	He pā / He kāinga / He pūkāwa	Ngāruahine
Puketapu	He pūkāwa	Ngāruahine
Mangamaire	He pā / He kāinga	Ngāruahine
Kawatapu	He kāinga / He pā	Ngāruahine
Mataawa (Mataaho)	He pā	Ngāruahine
Te Pou o Matirawhati	He tokatūmoana	Ngāruahine

WATERWAYS

Statutory Area	Location
Mangawarawara Stream Marginal Strip	(as shown on deed plan OTS-053-48)
Waiweranui Stream Marginal Strip	(as shown on deed plan OTS-053-56)
Tapuae Stream Marginal Strip	(as shown on deed plan OTS-053-54)
Pungarehu Marginal Strip	(as shown on deed plan OTS-053-52)
Otahi Stream No 1 Marginal Strip	(as shown on deed plan OTS-053-49)
Otahi Stream No 2 Marginal Strip	(as shown on deed plan OTS-053-50)
Heimama Stream Gravel Local Purpose Reserve	(as shown on deed plan OTS-053-46)
Ouri Stream Marginal Strip	(as shown on deed plan OTS-053-51)
Mangahume Stream Conservation Area	(as shown on deed plan OTS-053-32)
Waiongana Stream and its tributaries	(as shown on deed plan OTS-053-43)
Ngatoronui Stream and its tributaries	(as shown on deed plan OTS-053-33)
Oakura River and its tributaries	(as shown on deed plan OTS-053-34)
Warea River (Te Ikaparua) and its tributaries	(as shown on deed plan OTS-053-45)
Kapoaiaia Stream and its tributaries	(as shown on deed plan OTS-053-31)
Otahi Stream and its tributaries	(as shown on deed plan OTS-053-36)
Pungaereere Stream and its tributaries	(as shown on deed plan OTS-053-39)
Waiaua River and its tributaries	(as shown on deed plan OTS-053-41)
Mangahume Stream and its tributaries	(as shown on deed plan OTS-053-32)
Waiteika Stream and its tributaries	(as shown on deed plan OTS-053-44)
Taungatara Stream and its tributaries	(as shown on deed plan OTS-053-40)
Punehu Stream and its tributaries	(as shown on deed plan OTS-053-38)
Ouri Stream and its tributaries	(as shown on deed plan OTS-053-37)
Oeo Stream and its tributaries	(as shown on deed plan OTS-053-35)

The following statement of association by Taranaki Iwi applies to the above statutory areas.

Taranaki Iwi exercise mana whenua and mana moana from Paritūtū in the north around the western coast of Taranaki Maunga to Rawa o Turi stream in the south and from these boundary points out to the outer extent of the exclusive economic zone.

The traditions of Taranaki Iwi confirm the ancestral, cultural, historical and spiritual importance of the waterways to Taranaki Iwi within the Taranaki Iwi rohe. The rivers and tributaries that bound and flow through the Taranaki Iwi rohe (area of interest) are of high importance to Taranaki Iwi, as many of them flow directly from Taranaki Maunga. These waterways contain adjacent kāinga (villages), pā (fortified villages), important sites for the gathering of kai (food), tauranga ika (fishing areas) and mouri kōhatu (stones imbued with spiritual significance). The importance of these waterways reinforces the Taranaki Iwi tribal identity and provides a continuous connection between those ancestors that occupied and utilised these areas and their many deeds.

Waterways, rivers and streams within the Taranaki Iwi rohe were and continue to be vital to the well-being, livelihood and lifestyle of Taranaki Iwi communities. As kaitiaki (guardians), Taranaki Iwi closely monitored their health and water quality to ensure there was an abundant source of food, materials and other resources to sustain their livelihoods. A diverse range of food sources, such as piharau (lamprey eel), tuna (eel), kōkopu (native trout), inanga (whitebait), kōaro (small spotted freshwater fish) and kōura (freshwater crayfish) were a staple harvest with large numbers of kahawai and pātiki (flounder) also caught on the river mouths along the Taranaki Iwi coastline. Although access to many of the age old fishing spots for piharau has become a challenge, many are still caught in the months of June, July and August by Taranaki Iwi families.

Relatively high rainfall up on the mountain quickly drains through these river systems, contributing to high water flows and the swift clearance of excessive sedimentation. This has resulted in, clean, clear water accessible to generations of

Taranaki Iwi. The river courses, waterfalls and pools were also ceremonial sites used for baptism and other forms of consecration including tohi (child dedication ceremony), pure (tapu removal ceremony) and hahunga (exhumation ceremony). The practice of hahunga involved the scraping and cleansing of bones after being laid on a whata (stage), or suspended from trees to allow for the decomposition of the flesh from the body. The bones were then painted with kōkōwai (red ochre) wrapped and interred in caves, some of these were on the banks of rivers on the plains while others were high up on the mountain. The natural resources along the edges of the rivers and large swamp systems commonly provided materials for everyday community life, waka (boats), housing, construction, medicine, food and clothing. Large deposits of kōkōwai were also abundant in the river beds higher up on the mountain. Te Ahitīti was a famous Kōkōwai deposit located along the banks of the Hangatāhua River with other known sites on the Kaitake range and Waiwhakaiho River valley above Karakatonga Pā. These sites were fiercely guarded by Taranaki Iwi.

The waterways within the Taranaki Iwi rohe also traditionally provided the best access routes to inland cultivations and village sites further up on the mountain and the ranges. Some of these routes became celebrated and were conferred names that confirmed the importance of the places they led to. Te Arakaipaka was a route that followed the Pitoone, Timaru and Waiorehu streams up onto various sites on the Kaitake and Pouākai ranges. Tararua was another route that followed the Whenuariki Stream to Te Iringa, Pirongia, Pukeiti and Te Kōhatu on the Kaitake range. The Hangatāhua River was also a key route up onto the Ahukawakawa swamp basin. The Kapoiaia River also provided a pathway for Taranaki Iwi hapū, Ngāti Haupoto. This began at Pukehāmoama (close to the Cape Lighthouse on the sea coast) and went to Te Umupua, Orokotehe, Te Ahitahutahu, Ongaonga and onto the Ahukawakawa Swamp⁶⁰ where a whare was situated. The Ōkahu River was another well-known route to Te Apiti and onto Te Maru, a fortified pā high up on Taranaki Maunga. Te Maru Pā had extensive cultivations and satellite kāinga before it was attacked by Ngāpuhi and Waikato war parties in the early 1800's with great slaughter.

Taniwha also protected many of the rivers and waterways along the Taranaki Iwi coast. Te Rongorangiataiki was resident along the Ōākura⁶¹ River along with the famed taniwha Tuiau of Matanehunehu, who was said to have caused a fishing tragedy at Mokotunu in the late 1800s. There was also Te Haiata, the taniwha who resided at Ngauhe, and Kaiaho on the Pungaereere and Ōāoiti streams. He would move from these two places from time to time to protect the people and the rivers. Taniwha are still revered by many Taranaki Iwi families and form the basis of tikanga (practices) for which the sustainable harvesting and gathering of food for Taranaki Iwi continues today.

The names of significant waterways within the Taranaki Iwi rohe are listed in Appendix B.

APPENDIX B

TARANAKI IWI WATERWAYS

WATERWAY	MAIN TRIBUTARIES	IWI INTERESTS
Herekawe Stream and its tributaries	Mangahererangi Stream	Te Ātiawa
Te Hēnui Stream (<i>Headwaters and Upper Reaches</i>)	Pukekotahuna Stream	Te Ātiawa
Huatoki Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Mangorei Stream (<i>Headwaters and Upper Reaches</i>)	Taruawakanga Stream Korito Stream Mangakarewarewa Stream	Te Ātiawa
Mangamahoe Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Waiwhakaiho River (<i>Headwaters and Upper Reaches</i>)	Mangakōtukutuku Stream Mangawarawara Stream Kokowai Stream Karakatonga Stream	Te Ātiawa
Waiongana River (<i>Headwaters and Upper Reaches</i>)	Waionganaiti Stream	Te Ātiawa
Ngātoro Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Ngātoronui Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Piakau Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Little Maketawa Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Maketawa Stream (<i>Headwaters and Upper reaches</i>)		Te Ātiawa
Mangamāwhete Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa
Waipuku Stream (<i>Headwaters and Upper Reaches</i>)		Te Ātiawa

⁶⁰ Te Kahui Kararehe, unpublished manuscript

⁶¹ 4 George, Simon. 2012, *Sites and Rohe of Historical Significance to Taranaki iwi*. Unpublished paper.

WATERWAY	MAIN TRIBUTARIES	IWI INTERESTS
Waireka Stream and its tributaries	Wairere Stream Pirongia Stream	Te Ātiawa
Ōkurukuru Stream and its tributaries	Paopaohaoanui Stream Ngākara Stream	
Tapuae Stream and its tributaries	Ōraukawa Stream	
Ōākura River and its tributaries	Momona Stream Kiri Stream	
Wairau Stream and its tributaries		
Waimoku Stream and its tributaries		
Ōtūpoto Stream and its tributaries		
Whenuariki Stream and its tributaries		
Timaru Stream and its tributaries		
Pitoone Stream and its tributaries		
Waihua Stream		
Hurumangu Stream and its tributaries		
Katikara Stream and its tributaries		
Maitahi Stream and its tributaries	Moakura Stream	
Waikoukou Stream and its tributaries	Mangakino Stream	
Kaihihi Stream and its tributaries	Waihi Stream Horomanga Stream	
Hangatahua (Stoney) River and its tributaries	Waikirikiri Stream	
Werekino Stream and its tributaries	Waitetarata Stream Otaipane Stream Waitapuae Stream	
Matanehunehu Stream and its tributaries		
Waiorongomai Stream and its tributaries		
Pūremunui Stream		
Waiweranui Stream and its tributaries		
Te Ikaparua (Warea) River and its tributaries	Whanganui Stream Mangaone Stream Waitekaure Stream Te Mahau Stream Oneroa Stream	
Kapoaiaia Stream and its tributaries	Wairere Stream Waiohau Stream	
Otahi Stream and its tributaries	Moukoro Stream	
Waitotoroa Stream and its tributaries	Waiare(Waiari) Stream Pehu Stream	
Waitaha Stream and its tributaries		
Pungaereere Stream and its tributaries	Rautini Stream	
Okahu Stream and its tributaries		
Manganui Stream		
Ōtūwhenua Stream		
Tangihāpū Stream		
Moutoti Stream and its tributaries	Maungahoki Stream Waitakiato Stream	
Ōaoiti Stream and its tributaries		
Ōaonui Stream and its tributaries	Maunganui Stream Teikiwanui Stream Ngapirau Stream	
Arawhata Stream		
Ōkawe Stream and its tributaries	Mouhanga Stream Waikārewarewa Stream Waiāniwaniwa Stream	
Heimama Stream and its tributaries	Mangamutu Stream	
Otahi Stream and its tributaries		
Hihiwera Stream and its tributaries		

WATERWAY	MAIN TRIBUTARIES	IWI INTERESTS
Waiaua River and its tributaries	Otaki Stream Waipapa Stream	
Mangahume Stream and its tributaries		
Waiteika Stream and its tributaries	Ngārika Stream Te Waka Stream	
Taungātara Stream and its tributaries	Rāhuitoetoe Stream	Ngāruahine
Pūnehu Stream and its tributaries	Mangatawa Stream	Ngāruahine
Ōuri Stream and its tributaries	Waipaepaeiti Stream	Ngāruahine
Oeo Stream and its tributaries	Mangatoromiro Stream Waihi Stream	Ngāruahine
Wahamoko Stream and its tributaries	Waimate Stream	Ngāruahine
Rāwa o Turi Stream and its tributaries		Ngāruahine

Statutory Area	Location
Ratapihipihi Scenic Reserve	(as shown on deed plan OTS-053-53)

Ratapihipihi area is of cultural, historical and spiritual significance to Taranaki Iwi. Ratapihipihi takes its name from the extent of the growth of Rata in and around the area in former times. The domain reserve and surrounding area includes the following sites of significance: Ratapihipihi kāinga / pā, Te Rangihinga, Ongaruru, Rotokare, Kororako pā and Kaikākāriki. These pā and kāinga were widely occupied by Taranaki Iwi and sections of Te Ātiawa.

In 1847, the wider Ratapihipihi area was designated one of two native reserves during the purchase of the Ōmata Block (4856 hectares) on 30th August 1847.⁶² As a designated Native Reserve (371 acres), Ratapihipihi then became the home of many Potikitaua and Ngāti Tairi people following their relocation from the seaside kāinga of Ōmata. Many people lived for a time at Ratapihipihi pā / kāinga located south west of the current Rotokare Lagoon. Subsequently, Ratapihipihi became a prominent village and settlement up until the 1860s when Crown and Māori conflict began and, on 4 September 1860, a powerful military, naval and militia force started out from New Plymouth under the command of Major-General Pratt and attacked the kāinga.⁶³ The pā and surrounding cultivations were levelled and razed by fire.

In June 1872, Ihaia Porutu, Rōpata Ngārongomate, Henare Piti Porutu and Wiremu Rangīāwhio received a Crown Grant under the Native Reserves Act 1856 for 140 acres 1 rood 38 perches, being part Native Reserve No 5, Ratapihipihi.⁶⁴ The grant was issued under the Native Reserves Act 1856.

On 29 May 1906, 50 acres of this grant was taken for scenic purposes under the Public Works Act 1905 and the Scenery Preservation Act 1903.⁶⁵ On 2 April 1909, the Native Land Court ruled the Public Trustee pay six Maori owners £345 compensation.⁶⁶

⁶²1903 survey map

⁶³Wellington Independent 1860:1

⁶⁴G12/17

⁶⁵NZ Gazette No 43, 7 June 1906, p1426

⁶⁶BOF Tar 5, Native Land Court Direction, 2 April 1909

Appendix XG: Ngāruahine statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 53 of the Ngāruahine Claims Settlement Act 2006, information recording statutory acknowledgements is hereby attached to the Regional Policy Statement for Taranaki. The information includes relevant provisions of Subpart 3 of Part 2 of the Ngāruahine Claims Settlement Act 2006, in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2. Statutory acknowledgements

The statutory acknowledgements are:

The statements of association of Ngāruahine are set out below. These are statements of the particular cultural, spiritual, historical and traditional association of Ngāruahine with identified areas.

- Awatuna Stream and its tributaries (as shown on deed plan OTS-023-18);
- Inaha Stream and its tributaries (as shown on deed plan OTS-023-35);
- Kahouri Stream and its tributaries (as shown on deed plan OTS-023-36);
- Kapuni Stream and its tributaries (as shown on deed plan OTS-023-37);
- Kapuni Stream-Ohawe Marginal Strip (as shown on deed plan OTS-023-06);
- Kaupokonui-a-Turi (being Kaupokonui Recreation Reserve) (as shown on deed plan OTS-023-08);
- Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07);
- Kaupokonui Stream and its tributaries (as shown on deed plan OTS-023-19);
- Kaupokonui Stream Marginal Strip (as shown on deed plan OTS-023-12);
- Konini Stream and its tributaries (as shown on deed plan OTS-023-38);
- Manganui River and its tributaries (as shown on deed plan OTS-023-20);
- Mangarangi Stream and its tributaries (as shown on deed plan OTS-023-39);
- Mangatawa Stream and its tributaries (as shown on deed plan OTS-023-21);
- Mangatoki Stream and its tributaries (as shown on deed plan OTS-023-40);
- Mangatoromiro Stream and its tributaries (as shown on deed plan OTS-023-41);
- Mangawhero Stream and its tributaries (as shown on deed plan OTS-023-22);
- Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13);
- Motumate Stream and its tributaries (as shown on deed plan OTS-023-42);
- Ngāruahine Coastal Marine Area (as shown on deed plan OTS-023-56);
- Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09);
- Oeo Stream and its tributaries (as shown on deed plan OTS-023-23);
- Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10);
- Omiti Stream and its tributaries (as shown on deed plan OTS-023-24);

- Opuhi Stream and its tributaries (as shown on deed plan OTS-023-43);
- Otakeho Stream and its tributaries (as shown on deed plan OTS-023-25);
- Ouri Stream and its tributaries (as shown on deed plan OTS-023-26);
- Ouri Stream Marginal Strip (as shown on deed plan OTS-023-14);
- Paetahi Stream and its tributaries (as shown on deed plan OTS-023-27);
- Patea River and its tributaries (as shown on deed plan OTS-023-28);
- Piakau Stream and its tributaries (as shown on deed plan OTS-023-44);
- Punehu Stream and its tributaries (as shown on deed plan OTS-023-29);
- Raoa Stream and its tributaries (being Rawa Stream and its tributaries) (as shown on deed plan OTS-023-30);
- Taikatu Stream and its tributaries (as shown on deed plan OTS-023-31);
- Taungatara Stream and its tributaries (as shown on deed plan OTS-023-32);
- Tawhiti Stream and its tributaries (as shown on deed plan OTS-023-45);
- Te Popo Stream and its tributaries (as shown on deed plan OTS-023-46);
- Tuikonga Stream and its tributaries (as shown on deed plan OTS-023-47);
- Wahamoko Stream and its tributaries (as shown on deed plan OTS-023-48);
- Waihi Stream (Hawera) and its tributaries (as shown on deed plan OTS-023-49);
- Waihi Stream (Oeo) and its tributaries (as shown on deed plan OTS-023-50);
- Waikaretu Stream and its tributaries (as shown on deed plan OTS-023-51);
- Waimate Stream and its tributaries (as shown on deed plan OTS-023-52);
- Waingongoro River and its tributaries (as shown on deed plan OTS-023-33);
- Waingongoro River No 1 Marginal Strip (as shown on deed plan OTS-023-15);
- Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16);
- Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11);
- Waingongoro Stream Marginal Strip (as shown on deed plan OTS-023-17);
- Waiokura Stream and its tributaries (as shown on deed plan OTS-023-53);
- Waipaepaeiti Stream and its tributaries (as shown on deed plan OTS-023-54);
- Waipaepaenui Stream and its tributaries (as shown on deed plan OTS-023-34); and
- Waipuku Stream and its tributaries (as shown on deed plan OTS-023-55).

STATEMENTS OF ASSOCIATION

Kanihi-Umutahi

The tuturu takiwa of the Kanihi-Umutahi hapū is described as:

*"E tu e tu ki tai e tu e tu ki uta
mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao
tai noa ki te ngutu awa o Waingongoro ki Wairere
piki ake ki te tihi o Maunga Taranaki
huri noa ki te Tonga haere tonu ki te awa o Waingongoro"*

Likewise the hapū describe their whanaungatanga takiwa as:

*"E tu e tu ki tai e tu e tu ki uta
mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao
tai noa ki te ngutu awa o Waihi ki Inaha
piki ake ki te tihi o Maunga Taranaki
huri noa ki te Tonga haere tonu ki te awa o Waihi"*

According to tribal history, the people of this hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Ranguamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.

They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.

Kanihi-Umutahi has a very close relationship with the people of Okahu-Inuawai, not only because of the physical proximity to one another, but because of their shared inter hapū ancestry. Puawhato was a warrior chief and tupuna of the Kanihi people. His sister Hinekoropanga was an important tupuna kuia of the Okahu-Inuawai people. Each resided in their own Pa which were along the Waingongoro river, Tau-te-one belonging to Puawhato and his people and Okahutiti belonging to his sister and her people.

The Kanihi-Umutahi people have historically resided on both the western and eastern banks of the Waingongoro River. The ancient Pa Kanihi, takes its name from the tribes people and is located on the eastern bank of the river on a block of land known as Te Rua o Te Moko. They have been variously known or referred to as the 'Umutahi', 'Ketetahi' and 'Mawhitiwhiti' people, but choose to identify themselves today as 'Kanihi'.

*Ko Te Rangatapu te Takutaimoana
Ko Te Rangatapu me Te Kawau nga Tauranga Waka
Ko Waingongoro te Awa
Ko Umutahi me Te Rua O Te Moko nga Whenua
Ko Kanihi te tangata*

The various awa located within the takiwa of Kanihi has great spiritual importance and are "the blood and veins of the takutaimoana". The wai that flows through these awa symbolises the link between the past and the present, each with its own mauri and wairua which connects hapū with the awa and the spiritual world providing both physical and spiritual sustenance to its people.

The domain of Tangaroa extends from the source of these awa, "te piki ake o Maunga Taranaki" to the moana. They are linked and together form an entity that includes its source, and the moana. As a result, the relationship the various hapū have with these awa relates to the entire catchment. The tangible linkages provide them with a system of ara, or pathways throughout their takiwa enabling hapū access inland. River travel was important to all hapū for both economic and social reasons.

Mahinga kai

The rivers in the takiwa of Kanihi were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu. Pa tuna and hinaki were constructed all along the rivers and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the abundant birdlife also provided a crucial element of hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction and trading. It also provided a habitat for many forms of life. Pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu is the spiritual guardian of the moana and other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms that abound within his domain. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from these awa and ngahere was central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are all essential for maintaining customary traditions - the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, associated lands, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe along with the associated lands and natural resources.

The rivers and streams which are located within the Kanihi-Umutahi takiwa are the following:

Paetahi Stream
 Tuikonga Stream
 Mangarangi Stream
 Mangatoki Stream
 Inaha Stream (boundary with Ngati Manuhiakai)
 Waingongoro
 Waihi Stream
 (Hawera)
 Tawhiti Stream
 Waipuku Stream
 Te Popo Stream
 Piakau Stream
 Konini Stream
 Patea River
 Ngaere Stream
 Mangimangi Stream
 Kaitimako Stream
 Kahori Stream, Manapukeakea Stream

Okahu-Inuawai

The tuturu takiwa of the Okahu-Inuawai hapū extends, "from seaward on the eastern mouth of the Waingongoro awa to the Maunga, thence turning following the western side of the Wairere Stream back to seaward, Tawhiti-nui, Hawaiki-nui, Tawhiti-roa, Hawaiki-roa, Tawhiti-pamamao, Hawaiki-pamamao. The hapū claim that their whanaungatanga takiwa begins "from the mouth of the Waihi Stream of Ngati Ruanui Iwi in the east, and extends to the mouth of the Inaha Stream of Ngati Manuhiakai in the west, back to seaward".

According to tribal history, the people of Okahu are the descendants of the tangata whenua tribes who arrived at Te Rangatapu aboard the waka Te Rangiuamutu, captained by Tamatea-Rokai. The tangata whenua tribes were known as Kahui-maunga, Kahui toka, Kahui-rere, Te Kahui Tuu, Maru-iwi and Te Tini-o-tai-tawaro, Te Kahui-Ruu and Te Kahui Tawake.

This hapū also claims ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.

The relationship between the Okahu and Kanihi hapū is very strong, not only because of their physical proximity to one another, but because of their shared ancestry. Hinekoropanga the tupuna of the hapū was an important kuia not only to her hapū but she played a significant role within the tribe of Ngāruahine. Her brother was Puawhato a warrior chief and tupuna of the Kanihi-Umutahi people. Both sister and brother resided on the Waingongoro River, their Pa being adjacent to one and other. Okahutiti, which became an important Pa during the intertribal skirmishes with the Ngapuhi tribe, was the stronghold of Hinekoropanga and her people. The hapū have historically resided on the western and eastern banks of the Waingongoro river. Although they choose to identify their hapū with the name 'Okahu' they are also referred to as the Inuawai people.

*Ko Te Rangatapu te Takutaimoana
 Ko Te Rangatapu me Te Kawau nga Tauranga Waka
 Ko Waingongoro te Awa
 Ko Okahu me Inuawai nga Whenua
 Ko Okahu te tangata*

Several lores abound relating to Tamawhero another well known chief of this hapū. His reputation of being a person steeped in knowledge was unrivalled. One such lore relates to a taua of Nga Puhi who were making their way down the west coast of the north island with the intent to take the lands of Taranaki and in particular the Waimate Plains. Nga Puhi had heard about Tamawhero and were known to have said, "if we cannot match him in knowledge, we will defeat him in battle". The taua set about making plans to cross the Plains and in so doing taking the various Pa that stood in their way, first attacking Waimate Pa while the men were all away at a fishing expedition. Once defeated they set forth for Okahutiti. The tupuna kuia of Okahu hapū Hinekropanga, was married to a chief of one of the neighbouring Pa that had been attacked. She was able to escape and warn the men at sea and her people of Okahutiti. A taua was formed using the menfolk of neighbouring Ngāruahine Pa, and together they defeated the Nga Puhi at Okahutiti. The name given to this battle was, Huru-pari, "the turning of the cliff".

According to traditional lore, another significant event relating to Tamawhero was the chiefs discovery of Aniwaniwa, a descendant of Takarangi and Rau-mahora. Tamawhero found Aniwaniwa, as a baby, lying in a harakeke bush. He was wrapped in a topuni, a dogskin cloak, which signified his high rank. The baby was adopted by Tamawhero and raised alongside his biological son Tonga Awhikau. Aniwaniwa married Tawhirikura and a son of this marriage was the second to bear the name Te Whiti. This second Te Whiti married Whakairi and their son was named Tohu-kakahi who in turn married Rangī-kawau and their son, the third to bear the name Te Whiti, became the prophet of Parihaka.

The awa that are located within the Okahu takiwa have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga with each providing both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers in the Okahu takiwa were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the rivers in the Okahu takiwa, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke and much birdlife were also a crucial element of hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. They also provided a habitat for many forms of life. Pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana and other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within this environment. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are all essential for maintaining customary traditions, including the ritual and tapu associated with gathering.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their takiwa, associated lands, and associated resources.

The rivers and streams which are located within the Okahu takiwa are the following:

- Paetahi Stream
- Tuikonga Stream
- Mangarangi Stream
- Mangatoki Stream
- Inaha Stream (boundary with Ngati Manuhiakai)
- Waingongoro
- Waihi Stream (Hawera)
- Tawhiti Stream

Waipuku Stream
 Te Popo Stream
 Piakau Stream
 Konini Stream
 Patea River
 Ngaere Stream
 Mangimangi Stream
 Kaitimako Stream
 Kahori Stream
 Manapukeakea Stream

Ngati Manuhiakai

The takiwa of the Ngati Manuhiakai extends from the tip of Maunga Taranaki into Te Moana O Tangaroa taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the boundary extends from the western banks of the Waingongoro River to the eastern banks of the Raa Stream.

Ngateko on the Kapuni stream is one of the original landing places of the Wakaringaringa waka, captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement here. The Kapuni stream marks the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū.

Ngati Manuhiakai also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went.

*Ko Aotea te Waka
 Taranaki te Maunga
 Te Rere O Kapuni me Inaha nga Awa
 Te Aroha O Titokowaru Ki Toona Marae
 Ngati Manuhiakai te hapū
 Ngaruahine-Rangi te Iwi
 Inaha te Tauranga-waka.
 Aotea is our waka
 Taranaki our mountain
 Te Rere O Kapuni and Inaha our Rivers
 Te Aroha O Titokowaru Ki Toona our marae
 Ngati Manuhiakai our sub-tribe
 Ngaruahine-Rangi our Tribe
 Inaha our Tauranga-waka.*

The various awa that are located within the takiwa of Ngati Manuhiakai have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance. The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

The tangible linkages between these awa provided the hapū with a system of ara, or pathways throughout the takiwa, whereby allowing hapū access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers flowing through Ngati Manuhiakai were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places were tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe and associated lands and associated resources.

The rivers which are located within the Ngati Manuhiakai rohe are the following:

Kapuni Stream (boundary with Ngati Tu)

Inaha Stream (boundary with Umutahi Inuawai).

Ngati Tu

Ngateko on the Kapuni Stream was one of the original landing places of the Wakaringaringa waka captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement there with the Kapuni stream acting as a marker between for the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū. Ngati Tu also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and traversed via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Kaupokonui River and Maraekura.

The name of the flat lands adjacent to the Kaupokonui River and lying between Pukekohe Pa and the Taoratai kainga is Maraekura, 'courtyard of the precious heirloom Huna-kiko' Turi had brought with him from Hawaiki-Rangiatea. This cloak was used for ceremonial purposes on multiple occasions during Turi and his people's time in Taranaki and it was during one of these occasions that Mareakura was named. According to sources Turi and his companions who included his son Turangaimua, and the tohunga Tapo, Kauika, Tuau, Hau-pipi, and Rakeiora, constructed an altar on Maraekura and spread the cloak upon it. The name therefore refers to this ceremony and the spreading of this 'precious heirloom' which represented the mana of Turi.

The various awa that are located within the takiwa of Ngati Tu have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

The tangible linkages between these awa provided the hapū with a system of ara, or pathways throughout the takiwa, whereby allowing hapū access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers flowing through Ngati Tu were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of

the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe and associated lands, and associated resources.

The rivers which are located within the Ngati Tu rohe are the following:

Kaupokonui Stream
Mangawhero Stream
Motumate Stream
Waiokura Stream
Otakeho Stream (boundary with Ngati Haua)
Kapuni Stream (boundary with Ngati Manuhiakai).

Ngati Haua

The Ngati Haua hapū claim that their tuturu rohe extends "seaward from the mouth of the Otakeho Stream following it inland to the Maunga, thence turning and following the eastern side of the Raao Stream back to seaward, Tawhiti-nui, Hawaiki-nui, Tawhiti-roa, Hawaiki-roa, Tawhiti-pamamao, Hawaiki-pamamao. They claim that their whanaungatanga rohe extends from the western side of the Kaupokonui River of the Ngati Tu hapū, to the eastern side of the Wahamoko Stream.

The hapū traces their origin to the union between the tupuna of Ngati Haua, Te Auroa, and Hinengakau, the great ancestress of Atihaunui-a-Parangi from Whanganui. They also claim ancestry from the Aotea Utanganui waka, captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Raao River.

The Raao takes its name from an incident which involved Turi during his travels throughout the motu. After catching and cooking some tuna from the river, Turi being extremely hungry, devoured the tuna so quickly that a number of tuna bones became lodged in his throat. His wife, Rongorongo, asked the gods to save her husband. Turi, angry for this happening lay a curse upon the creek, proclaiming that no tuna should henceforth live in the river. He subsequently named it Raao, to choke. Centuries later, a tupuna koro, Te Hui removed the curse and tuna once again returned to the river.

The various awa that are located within the takiwa of Ngati Haua have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

The tangible linkages between these awa provided the hapū with a system of ara, or pathways throughout the takiwa, whereby allowing hapū access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers flowing through Ngati Haua were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for

many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe and associated lands and resources.

The rivers which are located within the Ngati Haua rohe are the following:

Raoa Stream
Wahamoko Stream (boundary with Ngati Tamaahuroa-Titahi)
Opuhi Stream
Waikaretu Stream
Otakeho Stream (boundary with Ngati Tu)
Taikatu Stream
Awatuna Stream.

Ngati Tamaahuroa-Titahi

The Ngati Tamaahuroa-Titahi takiwa extends from the mouth of the Taungatara Stream in the west to the mouth of the Raoa stream in the east, and thence from the moana to the Maunga. The Ngati-Tamaahuroa-Titahi hapū are descendants of the people who landed at Oeo on the waka captained by Whiro in the fourteenth century.

Ngati Tamaahuroa-Titahi share common ancestry with the Taranaki iwi. The eponymous ancestor Rua Taranaki came, originated from Taupo but he re-settled on the Hangaataahua River, and was the first in a long line of Taranaki rangatira.

Ngati Tamaahuroa-Titahi also claim ancestry from the Aotea Utanganui waka which was captained by Turi. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went.

Ngati Tamaahuroa-Titahi have occupied their takiwa for generations, and throughout their history they have for the most part, co-existed peacefully with neighbouring hapū and iwi around them. There have been some occasions of conflict however, and one of these occurred when the people of Rangatapu Pa sent out a war party who sought fugitives from an iwi who had caused them offense. They came into the Ngati Tamaahuroa lands and said to the people, "Live in peace; we have no quarrel with you". Ngati Tamaahuroa had in fact met with and been influenced by the offending fugitives and took up arms against the Rangatapu people to avenge them. They were summarily defeated and their lands taken, but because they were strong in numbers they were able to once again become a powerful tribe.

The various awa that are located within the takiwa of Ngati Tamaahuroa-Titahi have great spiritual importance and are "the blood and veins of the takutaimoana, each of them with a story to tell". The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

The tangible linkages between these awa provided the hapū with a system of ara, or pathways throughout the takiwa, whereby allowing hapū access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers flowing through Ngati Tamahuroa-Titahi were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their takiwa and associated lands and associated resources.

The rivers which are located within the Ngati Tamaahuroa-Titahi rohe are the following:

Taungatara River
 Punehu Stream
 Manganui Stream
 Waipaepaenui Stream
 Waipaepaeiti Stream
 Mangatoromiro Stream
 Mangatawa Stream
 Oeo Stream
 Wahamoko Stream
 Waimate Stream
 Ouri Stream
 Raoa Stream (boundary with Ngati Haua)

STATEMENTS OF ASSOCIATION FOR MARGINAL STRIP SITES

Kaupokonui Stream No 2 Marginal Strip (as shown on deed plan OTS-023-12)		
Site Type		Ngāruahine association (history, significance)
Location		Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here. Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13)		
Site Type		Ngāruahine association (history, significance)
Location		The Ngati Haua hapū claim that their tuturu rohe extends "seaward from the mouth of the Otakeho Stream following it inland to the Maunga, thence turning and following the eastern side of the Raoa Stream back to seaward". Their whanaungatanga rohe extends from the western side of the Kaupokonui river of the Ngati Tu hapū, to the eastern side of the Wahamoko Stream.

		The various river environs that are located within the takiwa of Ngāti Haua and Ngāti Tu have great spiritual importance, they are, "the blood and veins, each with a story to tell." The wai that flows through these areas symbolises the link between the past and the present. Each has its own mauri and wairua which connect these two hapū with the river environs and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.
--	--	--

Waingongoro River No1 Marginal Strip (as shown on deed plan OTS-023-15)		
Site Type		Ngāruahine association (history, significance)
Location		According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiūamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te - ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<p><i>Tuturu</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro"</i></p> <p><i>Whanaungatanga</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"</i></p>	During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.

Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16)		
Site Type		Ngāruahine association (history, significance)
Location		According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiūamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te - ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<p><i>Tuturu</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro"</i></p> <p><i>Whanaungatanga</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"</i></p>	During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.

Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11)		
Site Type		Ngāruahine association (history, significance)
Location		<p>According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiūamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te - ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.</p> <p>They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.</p> <p>During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.</p>
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<p><i>Tuturu</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihī o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro"</i></p> <p><i>Whanaungatanga</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihī o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"</i></p>	

Ouri Stream Marginal Strip (as shown on deed plan OTS-23-14)		
Site Type		Ngāruahine association (history, significance)
Location		<p>Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.</p> <p>Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.</p>
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09)		
Site Type		Ngāruahine association (history, significance)
Location		<p>The river environs shared between all three hapū were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.</p> <p>Pa tuna and hinaki were constructed all along the rivers of each hapū and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga.</p> <p>A complex system of hapū and whanau rights operated and the places were tupuna harvested their tuna were important cultural and social sites. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources and remains as significant and important today as it was to their tupuna.</p>
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Ngāruahine hapū association	Ngati Tamaahuroa me Titahi Ngati Ngati Haua Ngati Tu	
Pepeha, waiata or whakatauki		

Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07)		
Site Type		Ngāruahine association (history, significance) Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here. Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.
Location		
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10)		
Site Type		Ngāruahine association (history, significance) According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake. They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.
Location		
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	Tuturu "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro" Whanaungatanga "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"	

Kapuni-Ohawe Marginal Strip (as shown on deed plan OTS-23-06)		
Site Type		Ngāruahine association (history, significance) The takiwa of the Ngati Manuhiakai extends from the tip of Maunga Taranaki into Te Moana O Tangaroa taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the boundary extends from the western banks of the Waingongoro River to the eastern banks of the Raoa Stream. Ngateko on the Kapuni stream is one of the original landing places of the Wakaringiringa waka, captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement here. The Kapuni stream marks the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū. The continued recognition of each of these hapū, their identity, traditions and status as kaitiaki is entwined with the river environs in their takiwa, associated lands, and associated resources.
Location		
Description of Site	Marginal Strip	
Ngāruahine association	Tupuna	
Nāaruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi) Ngati Manuhiakai	
Pepeha, waiata or whakatauki	Ko Aotea te Waka Taranaki te Maunga Te Rere O Kapuni me Inaha nga Awa Te Aroha O Titokowaru Ki Toona Marae Ngati Manuhiakai te hapū Ngaruahine-Rangi te Iwi Inaha te Tauranga-waka. Aotea is our waka Taranaki our mountain Te Rere O Kapuni and Inaha our Rivers Te Aroha O Titokowaru Ki Toona our marae Ngati Manuhiakai our sub-tribe Ngaruahine-Rangi our Tribe Inaha our Tauranga-waka.	

Appendix XH: Te Atiawa statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki
In accordance with Section 53 of the Te Atiawa Claims Settlement Act 2006, information recording statutory acknowledgements is hereby attached to the Regional Policy Statement for Taranaki. The information includes relevant provisions of Subpart 3 of Part 2 of the Te Atiawa Claims Settlement Act 2006, in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

The statements of association of Te Atiawa are set out below. These are statements of the particular cultural, spiritual, historical, and traditional association of Te Atiawa with identified areas.

Awa te Take Pa Historic Reserve (as shown on deed plan OTS-043-08)

This site is in the rohe of Otaraua Hapu and is located on the banks of the Waitara River. Awa Te Take is an ancient site and was a papakainga and defensive pa. As a defensive pa, the steep jagged riverside cliffs afforded perfect protection. Significant features such as earthwork defenses (ditch bank) and the remnants of prehistoric lowland forest remain visible today.

The social, cultural and historical importance of Awa Te Take Historic Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce tribal identity.

Awa te Take Scenic Reserve (as shown on deed plan OTS-043-09)

Awa te Take Awa te Take Scenic Reserve is on the banks of Waitara River and is in the rohe of Otaraua Hapu.

The social, cultural, historical and spiritual importance of Awa te take Pa is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Bayly Road Conservation Area (as shown on deed plan OTS-043-23)

The site is located at the edge of Waitapu Urupa at Nga Motu (islands) beach, New Plymouth and is in the rohe of Ngati Te Whiti.

Waitapu is named after the stream which takes its name from an incident which arose during the siege of Otaka Pa by neighbouring northern iwi in 1832. When discussing terms for peace a chief from the neighbouring iwi, sought permission to go into Otaka to hold a tangi for his dead warriors. One inhabitant, Te Whau, ran out towards the taua, was killed and her body dismembered and thrown into the stream. The stream was then called Waitapu - wai (water) and tapu (sacred). This stream still runs through Waitapu Urupa today.

In 1923 Ngati Te Whiti members petitioned the government for the return of the urupa this occurred in 1927 when the land was vested as an urupa through the Maori Land Court. Waitapu was the first cemetery in New Plymouth and the first recorded burial was Mary Ann Barrett in 1840. In 1847 the whaler Richard Barrett died after an accident and was also buried at Waitapu. During the excavations for the New Plymouth power station in 1970s ko iwi (bones) were uncovered at Paritutu and were reinterred at Waitapu. The ko iwi were carbon dated to the 1600s.

Over the years many Maori and Pakeha have been laid to rest at Waitapu. Waitapu remains open as an urupa and is the final resting place for many Ngati Te Whiti members. The value of the site today is its proximity to Waitapu Urupa and its current use as an access way in to the Waitapu Urupa.

Everett Park Scenic Reserve (as shown on deed plan OTS-043-10)

Everett Park is located on the banks of the Maunganui River in the rohe of Pukerangiora Hapu.

The social, cultural, historical and spiritual importance of Everett Park is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Huatoki Stream Marginal Strip (as shown on deed plan OTS-043-33)

The sites are in the rohe of Ngati Te Whiti Hapu and take their name from the Huatoki River and their close proximity to it. The Huatoki is named after the titoki tree which grows profusely in the area.

The Huatoki River, and surrounding environment were important for their resources. Along and near its banks were solid stands of timber, flax and raupo. Aside from providing a source of water, the river was plentiful in fish, whitebait, and lamprey. The banks were used as a walkway to other papakainga and as a highway to the coast. Several papakainga were located along the river including Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Nohoanga were also located in key resource gathering areas and were used by hapu members in the summer months to gather resources and escape the heat. Disputes/competition for these resources caused several battles between Te Atiawa hapu. Two such battles are remembered today in Korero tawhito. The first was a dispute over piharau fishing rights between Te Rangi Apiti Rua of Puke Ariki, and of Manu Kino of Waimanu. The other occurred when the rangatira, Koronerea, ambushed and attacked a taua who were hunting on the banks of the Huatoki. The battle was named Pakirikiri because the bodies resembled pakirikiri, the rock eyed cod.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town which was named Red Coat Lane. The river today is valued because of its rich bush stands, its conservation values and landscape aesthetics.

Huirangi Recreation Reserve (as shown on deed plan OTS-043-25)

The Huirangi Recreation Reserve is located on inland and is in the rohe of Pukerangiora Hapu.

The social, cultural, historical and spiritual importance of the Huirangi Recreation Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Katere Scenic Reserve (as shown on deed plan OTS-043-11)

Katere is located in Fitzroy, New Plymouth and is in the rohe of Ngati Tawhirikura Hapu.

The social, cultural, historical and spiritual importance of Katere is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Mahoetahi Historic Reserve (as shown on deed plan OTS-043-12)

Mahoetahi is located at the junction of the highway north and Mountain Road, Bell Block and is in the rohe of Puketapu hapu. Historically it was a pa site located on a small hill surrounded on three sides by a flax and raupo swamp. The approach to the pa was by a ridge from a plain on the north east side. It closely identified with another nearby pa called Nga Puke Turua.

During the land wars it was a site of a major battle involving local and neighbouring iwi against a force of about 1000 soldiers, and colonial militia. Outnumbered and on a site which was ill equipped for battle, the taua was quickly defeated and about fifty were killed and another third wounded. The chiefs were buried at St Mary's Church, New Plymouth and the others at Mahoetahi.

Mahoetahi is important to Puketapu because of its cultural and historical significance. It is a former pa, a Land Wars Site and an urupa. The significance of Mahoetahi is recognised nationally through its NZ Wars Graves rating.

Makara Scenic Reserve (as shown on deed plan OTS-043-13)

This site is located on the banks of the Waitara river and is in the rohe of Otaraua and Pukerangiora hapu.

The social, cultural, historical and spiritual importance of Makara Scenic Reserve illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Mangahinau Esplanade Reserve (as shown on deed plan OTS-043-26)

This site is on the Waitara River and is in the rohe of Otaraua Hapu.

The social, cultural, historical and spiritual importance of Mangahinau Esplanade Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Ngahere Scenic Reserve (as shown on deed plan OTS-043-27)

Te Ngahere was a small pa on the outer reaches of the great Ngati Tuparikino papapkainga, Tupare. Tupare was located on the banks of the Waiwhakaiho River and was built to the landscape which rose steadily from the river. This site is named Te Ngahere because it was covered in bush.

Tupare and Te Ngahere were abandoned in the wake of the 1830s invasion by a northern iwi and the habitants fled to Otaka at Nga Motu. In the 1830s Ngati Tuparikino returned to the area to live but did so in small whanau villages, rather than big pa sites. The only remainder of the original pa sites today are their names.

Today, Te Ngahere is a reserve in a small sheltered steep gully. In the mid-twentieth century it was replanted in exotics to replace the original bush, most of which had gone. Te Ngahere still attracts bird life, especially fantail, pigeon and tui. The value of Te Ngahere is its ancestral connection and historical association with the great Tupare papakainga.

**Ngangana Pa (being Manukorihi Recreation Reserve)
(as shown on deed plan OTS-043-14)**

The site is located on the east side of the Waitara River in the rohe of Otaraua and Manukorihi hapu.

The social, cultural, historical and spiritual importance of the Manukorihi Recreation reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

**Papamoa (being Meeting of the Waters Scenic Reserve)
(as shown on deed plan OTS-043-15)**

Papamoa is located on the banks of the Waiwakaiho River in the rohe of Ngati Te Whiti. The site is above a river bend which was later named the meeting of the waters because of the turbulent river flow at that point. The site was named Papamoa because the land around which it was located was as soft as a garden bed.

Papamoa was also a nohoanga, a camping site inhabited at certain times of the year to gather seasonal resources such as mahinga kai (kei kei, fish, eels, tii) and as a retreat to escape the heat of the summer. Kei kei and Tii were still being harvested from this site by Ngati Te Whiti people in the 1950s. Papamoa was also used as a defensive lookout point and the site of several inter iwi battles. Papamoa was considered a tapu site because of the battles and many drownings in the turbulent river.

For Ngati Te Whiti the site still retains its tapu nature. Today the site is a significant example of extensive ring plain forests and is important for its biodiversity, conservation and recreational values.

Puketakauere Pa Historic Reserve (as shown on deed plan OTS-043-16)

This site is in the rohe of Otaraua Hapu. Puketakauere is an ancient pa site with a history characterised by both peaceful occupation and warfare. It was the site of one of the first battles of the first Taranaki War. At this time, the site included a ring ditch pa with an escape route through the nearby swamp, and an identical paa, Onukukaitara, which had covered passages and rifle pits. Due to the victory of Te Atiawa fighters over a large British military force at Puketakauere, the site, serves as a constant reminder for Te Atiawa of the courage and strength of Otaraua and Te Atiawa tupuna. The British built a Blockhouse on Onukukaitara once it had been abandoned by Te Atiawa. The site and the Battle of Puketakauere has an important place in the history of the Taranaki Wars and the New Zealand Wars, and continues to have significant educational, historical and symbolic value for Te Atiawa.

Robe Street Conservation Area (as shown on deed plan OTS-043-17)

The Ngati Te Whiti name for this area is Maramamao. Maramamao was located on the outer reaches of Puke Ariki Pa. Puke Ariki was a huge pa which stretched from the coast inland and was probably built by Te Rangī Apiti Rua sometime in the 1700s. In building the pa, Te Rangī Apiti Rua retained the landscape, a hill sloping upwards from the sea to a large flat area. The large flat area became the cultivation area Maramamao through which the stream, Mangaotuku, ran. The food resources of Maramamao supplied the people of Puke Ariki and nearby pa such as Mawhero and Pukaka.

There were other cultivation areas but Maramamao was the largest and most distant from the centre of the pa. Puke Ariki contained many marae and several urupa. One of the urupa, was located close to Maramamao where at least three chiefs, including Te Rangī Apiti Rua, are buried.

Puke Ariki, its constituent marae, urupa and cultivation area remain significant to Ngati Te Whiti and are expressed and remembered through constant Korero tawhito/oral history and daily cultural practices.

Sentry Hill Conservation Area (as shown on deed plan OTS-043-18)

Te Morere is an ancient pa located on a hill on the banks of the Waiongona. It was named Te Morere (the swing), because of the tall swing tree which stood on the site and from which the youth used to swing out and dive into the nearby river. It is located in the rohe of Puketapu hapu.

During the first Taranaki war, Te Morere was a lookout by Puketapu warriors to observe British military movements. In 1863 the British built a redoubt on Te Morere and called the site Sentry Hill. In 1864 Taranaki warriors, including from Te Atiawa, attacked the British redoubt at Te Morere resulting in the deaths of over 50 Maori. The battle of Te Morere is remembered through a haunting poem of mourning composed by Tamati Hone. The poem ends with a comparison of the dead at Te Morere to a wrecked and shattered fleet of waka:

*"How vain your valour, how vain your charge against Morere's walls
Lost on that rocky coast of death are all my crews
Tanui, Tokomaru, Kurahaupo, Aotea
Aue, my brave canoes, Lie broken on the shores."*

Today, the site is dissected by the road. Although there is very little physical evidence of its former glory, Te Morere remains in the cultural memory of Puketapu and Te Atiawa.

Sentry Hill Redoubt Historic Reserve (as shown on deed plan OTS-043-19)

Te Morere is an ancient pa located on a hill on the banks of the Waiongona. It was named Te Morere (the swing), because of the tall swing tree which stood on the site and from which the youth used to swing out and dive into the nearby river. It is located in the rohe of Puketapu hapu.

During the first Taranaki war, Te Morere was a lookout by Puketapu warriors to observe British military movements. In 1863 the British built a redoubt on Te Morere and called the site Sentry Hill. In 1864 Taranaki warriors, including from Te Atiawa, attacked the British redoubt at Te Morere resulting in the deaths of over 50 Maori. The battle of Te Morere is remembered through a haunting poem of mourning composed by Tamati Hone. The poem ends with a comparison of the dead at Te Morere to a wrecked and shattered fleet of waka:

*"How vain your valour, how vain your charge against Morere's walls
Lost on that rocky coast of death are all my crews
Tanui, Tokomaru, Kurahaupo, Aotea*

Aue, my brave canoes, Lie broken on the shores."

Today, the site is dissected by the road. Although there is very little physical evidence of its former glory, Te Morere remains in the cultural memory of Puketapu and Te Atiawa.

Te Henui Stream Conservation Area (as shown on deed plan OTS-043-28)

The site is on the banks of the Te Henui River, close to three papakainga, Pukewarangi, Puketarata and Parihamore and in the rohe of Ngati Te Whiti Hapu.

Te Henui means "the huge mistake" and refers to an incident that is no longer remembered. The Te Henui River and nearby papakainga were very important to Ngati Te Whiti. The three papakainga were close to each other and their occupants shared resources and strategies in times of conflict with other Hapu or Iwi. All sites are situated on the Te Henui River which was used for transport to the papakainga down river and on the coast.

The papakainga on the coast at the Te Henui river mouth were Purakau, Autere and Kerau. Fish and kaimoana were collected from the river and the nearby reef, Arakaiai and these provided staple as well as gourmet food. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health and customary practices such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapu had nothing. The relationship with the land and the landscape was that of kaitiaki-guardianship, survival and heritage. The land and its constituent resources were perceived in physical terms as ability to survive and secondly in spiritual terms as turangawaewae/birth right. The ultimate aim was communal well being and balance. From 1841 the land at the mouth of the Te Henui was set aside as reserves for the use of Ngati Te Whiti. During the construction for the sea wall the shape of the mouth of the Te Henui was changed so that the river flows to the sea in a straight line.

Today, the only physical remains are those of the papakainga above as well as the reef, Arakaitai, from which Hapu members still gather kaimoana.

Waiongana Stream Conservation Area (as shown on deed plan OTS-043-29)

The resources of the lower reaches of the Waiongana supported many papakainga, such as Nga Puke Turua, Mahoetahi, Te Morere and Manutahi. The river itself provided an abundance of large tuna, koura, inanga and piharau. The banks of the river provided flax, manuka and raupo.

The reefs at the mouth of the Waiongana provided pipi, paua, kina, mussels, crab and seaweed. Hapu members would camp at the papakainga at the river mouth during the spring and summer specifically to gather kaimoana and larger ocean fish. The men would go out to fishing if the day and weather was right and only caught one species each day. Sometimes the fishing party met with disaster, as related in the following Korero tawhito (oral history). One morning about twenty waka and two hundred men prepared to set off to the Hapuka fishing grounds known as Waitawhetawheta. A dispute arose between two members about a particular seat on a particular waka during which fishing gear was thrown into the water. The offended party was the tohunga Mokeuhi who then refused to go out fishing. Whilst the fleet was at sea Mokeuhi conjured up an immense storm which devastated the fleet. There were only two survivors, Kawenui who beached at Urenui and Te Kohita who beached at Motupipi in the South Island.

Waipapa Road Conservation Area (as shown on deed plan OTS-043-30)

Waipapa is located on the banks of the Waitara River and is in the rohe of Otaraua and Manukorihi Hapu.

The social, cultural, historical and spiritual importance of the Waipapa Road Conservation Area is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waitara River No 1 Marginal Strip (as shown on deed plan OTS-043-20)

The site is part of the Waipapa Road Conservation Area/Nganana and is in the rohe of Otaraua hapu

The social, cultural, historical and spiritual importance of the Waitara River No.1 Marginal Strip is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waitara West Marginal Strip (as shown on deed plan OTS-043-31)

The site is located on the coast at the mouth of the Waitara River and is in the rohe of Puketapu and Otaraua Hapu.

The social, cultural, historical and spiritual importance of the Waitara West Marginal Strip is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waiwhakaiho River Mouth (Crown Land Conservation Area) (as shown on deed plan OTS-043-21)

This site is at the mouth of the Waiwhakaiho River on the edges of the great pa, Rewa Rewa. The site is located in the rohe of Ngati Tawhirikura and Ngati Te Whiti. The river mouth, the wetlands and associated water bodies were important because of its resources such as raupo (for thatching) water, ferns (for food and blankets) berries, birds, fish, flax (for clothing) and kaimoana reefs. Fish and whitebait, were caught from particular purpose built sites called whakaparu and these remain and continue to be used today. The sand dunes were used as gardens for food crops such as kumara and plants such as pingau, which was used to colour clothing flax. The sand dunes were also used as a temporary urupa because the heat of the sand assists the breaking down of the flesh. Often the ko iwi/bones were removed and interred elsewhere. Rewa Rewa was located on a hill above the river mouth and was an ancient pa which over the generations housed a large population.

The Waiwakaiho River supported many papakainga from its river mouth to its source on Taranaki, such as Rewa Rewa, Waiwhakaihō, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa. The river was used as a means of transport to nearby papakainga to trade food and taonga and to maintain whanaungatanga. The river is the boundary marker between Ngati Te Whiti and Ngati Tawhirikura and is embodied in pepeha, waiata and Korero tawhito.

RIVERS AND TRIBUTARIES

Herekawe Stream and tributaries (as shown on deed plan OTS-043-32)

The Herekawe is located to the south of New Plymouth and springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Herekawe is located within the rohe of the Ngati Te Whiti Hapu.

The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of the Hapu and the many papakainga nearby such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Ruataka, Papawhero.

Two events of more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe is used as one of the boundary indicators between Te Atiawa and Taranaki for their respective 2004 Fisheries Settlements. In 2008 the Herekawe was decided as one of the boundary markers for the Tapuae Marine Reserve after Te Atiawa refused to give up its customary rights to collect kaimoana from the nearby reefs. Te Atiawa acknowledges the Taranaki Iwi interest in the Herekawe.

Huatoki Stream and tributaries (as shown on deed plan OTS-043-33)

The Huatoki runs through the centre of New Plymouth. The Huatoki springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Huatoki is within the rohe of the Ngati Te Whiti Hapu. The name Huatoki was coined because of the abundance of the titoki tree, which grew, and still grows, along its banks. A product from the titoki tree, oil, was valued for its cosmetic qualities.

The Huatoki was also important for its running freshwater source and mahinga kai, flax, raupo and timber. The food resources along with the kaimoana from nearby reefs provided ample sustenance for and sustained the papakainga along the banks of the Huatoki, papakainga such as Puke Ariki, Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Most of the papakainga existed peacefully with the others and shared nohonga (places to stay) along the banks of the Huatoki, especially in the summer months, to gather and store resources.

The abundance of resources, however, did not prevent the odd dispute. One such dispute remembered today in Korero tawhito was between Te Rangī Apiti Rua of Puke Ariki and of Manu Kino of Waimanu over the latter's piharau fishing rights. This resulted in Te Rangī Apiti Rua's attacking Waimanu in revenge and the people of Waimanu being rescued by Potaka of Nga Puke Turua.

Another battle occurred when Koronerea, ambushed and defeated a taua from a neighbouring iwi who were advancing up the Huatoki. This battle was named pakirikiri because the bodies of the slain resembled pakirikiri, the rock eyed cod. The banks were a walkway to other papakainga whilst the river was used as a highway to the coast and inland. Several known tauranga waka sites remain today.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town which was named Red Coat Lane.

The Huatoki retains its historic, cultural and traditional value to Te Atiawa who continue to exercise kaitiakitanga over the river and its conservation and aesthetic values.

Kowhangamoku Stream and tributaries (as shown on deed plan OTS-043-34)

The Kowhangamoku is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the Kowhangamoku is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Manganui River and tributaries (as shown on deed plan OTS-043-35)

The Manganui springs from Taranaki Maunga and flows into the Waitara. It is in the rohe of Pukerangiora and Otaraua Hapu.

The social, cultural, historical and spiritual importance of the Manganui River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity and manawhenua.

Mangati Stream and tributaries (as shown on deed plan OTS-043-36)

The Mangati is located at Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapu.

The social, cultural, historical and spiritual importance of Mangati stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity and manawhenua.

Manu Stream and tributaries (as shown on deed plan OTS-043-37)

The Manu is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the Manu Stream illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Motukari Stream and tributaries (as shown on deed plan OTS-043-38)

The Motukari is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the rivers, streams, lakes and waterways is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity and manawhenua.

Onaero River and tributaries (as shown on deed plan OTS-043-22)

Part of the Onaero flows through the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the Onaero River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Parahaki Stream and tributaries (as shown on deed plan OTS-043-39)

The Parahaki is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the Parahaki Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Tapuae Stream and tributaries (as shown on deed plan OTS-043-40)

Part of the Tapuae flows through the rohe of Ngati Te Whiti Hapu.

The social, cultural, historical and spiritual importance of the Tapuae River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Te Henui Stream and tributaries (as shown on deed plan OTS-043-41)

The Te Henui is located in east New Plymouth. It springs from the land and runs to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Te Henui is in the rohe of Ngati Te Whiti Hapu. Te Henui means "the huge mistake" and refers to an incident which is no longer remembered.

The Te Henui was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakainga and communities along its banks, such as Purakau, Autere and Kerau. Autere was also a fishing village from which Hapu would launch their waka and sail to offshore fishing grounds. Fish and kaimoana were collected from the river and the nearby reef, Arakaitai, and these provided staple as well as gourmet foods. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health. Kaimoana and gourmet foods were important to uphold customs such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapu had nothing.

Further up river were the papakainga of Pukewarangi, Puketarata and Parihamore. These papakainga were located close to each other and shared resources and strategies in times of conflict with other Hapu or Iwi. Pukewarangi and Parihamore were settlements as well as defensive strongholds whilst Puketarata was a settlement which stored food reserves.

Waiiau Stream and tributaries (as shown on deed plan OTS-043-42)

The Waiiau is located north of Waitara and springs from the land and flows to the Tasman Sea. It is in the rohe of Ngati Rahiri.

The social, cultural, historical and spiritual importance of the Waiiau Stream illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Apart from its other important aspects the Waiiau is important as a boundary marker between Te Atiawa and Ngati Mutunga. The Te Atiawa northern coastal boundary point, Te Rau O Te Huia, is on the banks of the Waiiau.

Waihi Stream and tributaries (as shown on deed plan OTS-043-43)

The Waihi is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of Waihi Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waihowaka Stream and tributaries as shown on deed plan OTS-043-44)

The Waihowaka is located in Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapu.

The social, cultural, historical and spiritual importance of the Waihowaka Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waiongana Stream and tributaries (as shown on deed plan OTS-043-45)

The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe Puketapu Hapu.

The social, cultural, historical and spiritual importance of the Waiongana Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waipapa Stream and tributaries (as shown on deed plan OTS-043-45)

The Waipapa is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the Waipapa Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waipu Stream and tributaries (as shown on deed plan OTS-043-46)

The Waipu Lagoons are located on the coast and are within the rohe of Puketapu Hapu.

The social, cultural, historical and spiritual importance of the Waipu is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waitaha Stream and tributaries (as shown on deed plan OTS-043-48)

The Waitaha is located in Bell Block and springs from the land and flows to the Tasman Sea. It is in the rohe of Puketapu Hapu.

The social, cultural, historical and spiritual importance of the Waitaha Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waitara River and tributaries (as shown on deed plan OTS-043-49)

The Waitara River is one of the major rivers in the Te Atiawa rohe and takes its name from the legend of Te Whaitara-nui-a-Wharematangi-i-te-kimi-i-tana-matua-i-a-Ngarue. The Waitara flows through the rohe of the Hapu of Manukorihi, Otaraua, Pukerangiora and Ngati Rahiri.

The Waitara River, unlike other substantial rivers within Taranaki, does not flow directly from Maunga Taranaki but springs from the Manganui River which flows off the mountain and converges with the Waitara River.

The Waitara river mouth was one of the first areas to be settled in Aotearoa and life was sustained here by the abundant resources provided by the reefs and wetlands. There were many kainga and tauranga waka at the mouth of the Waitara and the kainga later became seasonal fishing villages as Te Atiawa spread along and inhabited the entire length of the Waitara River. One of the streams, Mangahinau, was the mooring site for the largest Te Atiawa war waka, Eanganui.

There were many papakainga along the banks of the Waitara, such as Ngangana, Kuikui, Te Whanga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene. The Waitara River provided an abundance of fish, inanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kokopu, weka, pukeko, ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for inanga and native fish. The Hapu fished from purpose built platforms and this technique continues today to describe customary fishing locations on the river. Each whakaparu was named and these names remain and continue to be used by Te Atiawa today. The mara / gardens along the river included Te Rore, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The ururpaa include Te Rohutu, Manaaiti, Pukehou, Teremutu and Ngangana. The natural defences and height provided by the cliffs provided control of the Waitara River. Aorangi along with Pukekohe and Manukorihi, formed a triangle of strongly defended paa in the valley. In its upper reaches, its cliffs provided defence for Pukerangiora Pa and in one battle many Pukerangiora people jumped from the cliffs into the Waitara River.

The river continues to be, an important resource for mahinga kai. Contemporary uses of the site include cultural harvesting (fish, whitebait) and the site is valued because of its biodiversity and conservation values.

Te Atiawa has a physical, historical and spiritual relationship with the Waitara River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waitara River which has a spiritual force and personality of its own.

The Waitara River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

Waiwhakaiho River and tributaries (as shown on deed plan OTS-043-50)

The Waiwhakaiho River is located in the suburb of Fitzroy, New Plymouth and flows from Taranaki Maunga to the Tasman Sea. It is one of the largest rivers in the Te Atiawa rohe and has several tributaries including the Mangaone and Mangorei. At its mouth today there is a man made waterway, Lake Rotomanu which was created in the 1960s to provide a habitat and refuge for wildlife and is also used for recreational purposes.

The Waiwhakaiho River is the ancient boundary marker between Ngati Te Whiti and Ngati Tawhirikura and is embodied in pepeha and korero tawhito. In former times the Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngati Tawhirikura and Ngati Te Whiti.

The Waiwhakaiho River was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakainga and communities along its banks, papakainga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa.

The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupo, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these remain and continue to be used today.

There were several papakainga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient paa which, over the generations, housed a large population. Other papakainga along the river were Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Puke O Te Pua and Papamoa. The river was also used as a means of transport to nearby papakainga to trade food and taonga and to maintain whanaungatanga. The Waiwhakaiho River remains an important river today. Te Atiawa has a physical, historical and spiritual relationship with the Waiwhakaiho River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waiwhakaiho River which has a spiritual force and personality of its own.

The Waiwhakaiho River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

From Herekawe Stream to Onaero River (referred to in clause 5.11.1(rr) of the deed as Te Atiawa Coastal Marine Area (as shown on deed plan OTS-043-51)

This statement describes the Te Atiawa association and values in relation to its coastal marine area.

The Te Atiawa rohe commences from Te Rau O Te Huia, along the coast westward to the Herekawe, inland to Tahuna Tutawa, thence to Whakangeregere, continuing to Taramoukou, thence turning northwards to Te Rau O Te Huia.

The coastal marine area was part of the natural world which encompassed the expanses of Ranginui, the immensity of Papatuanuku, and the vastness of Tangaroa. It was an important part of the tribal rohe and included land, outlets, streams, rivers, lagoons, reefs, beaches and sand hills. Just as hapu exercised mana over the whenua, so it exercised mana over the moana.

The Te Atiawa social, cultural and spiritual relationship with the coastal marine area was very important and is one of long-standing which began with the first Te Atiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Nga Motu and the Waitara River, were on the coast. The papakainga was the centre of social, cultural, economic and spiritual wellbeing. Papakainga such as Puke Ariki, Purakau, Rewa Rewa and Mangati were located on the coast close to the valued resources of water, mahinga kai and kaimoana. The resources sustained and nourished the lwi and were important to ensure survival and to maintain the spiritual, cultural and economic prosperity of Te Atiawa. The spiritual relationship was embodied in the ideologies, kawa, karakia and tikanga such as rahui. Every reef and lagoon was named and these names remain and the resources are harvested and customary rights continue to be exercised. Examples of the reefs are Papamoa, Tarawhata, Kawarua, Arakaitai and Mangati. The sites also include urupa and tauranga waka, such as Autere. Te Atiawa has and continues to exercise, its kaitiakitanga on the coastline from the Herekawe to Te Rau O Te Huia.

The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata pepeha, traditions and histories and continues to underpin the mana and mauri of the Te Atiawa hapu. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to the present. The statement above illustrates the strong and ongoing Te Atiawa connection and association with the coastal marine area from the Herekawe to Te Rau O Te Huia.