

STATUTORY ACKNOWLEDGEMENTS

PREPARED BY THE HAWKE'S BAY REGIONAL COUNCIL

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TABLE OF CONTENTS

TABLE OF CONTENTS	2
TABLE OF FIGURES	2
1. SUMMARY	3
2. NGAI TĀMANUHIRI	5
3. NGĀTI MANAWA	8
4. NGĀTI WHARE	12
5. RONGOWHAKATA	20
6. NGĀTI PĀHAUWERA	29
7. MAUNGAHARURU-TANGITU	32
8. NGĀTI HINEURU	60
9. HERETAUNGA TAMATEA HAPŪ	78
10. IWI AND HAPŪ OF TE ROHE O TE WAIROA	117
11. NGĀTI TŪWHARETOA	142
12. AHURIRI HAPŪ	145

TABLE OF FIGURES

FIGURE 1: NGAI TĀMANUHIRI AREA OF INTEREST	7
FIGURE 2: NGĀTI MANAWA AREA OF INTEREST	11
FIGURE 3: NGĀTI WHARE AREA OF INTEREST	19
FIGURE 4: RONGOWHAKATA AREA OF INTEREST	28
FIGURE 5:NGĀTI PĀHAUWERA STATUTORY ACKNOWLEDGEMENT	31
FIGURE 6: MAUNGAHARURU-TANGITU AREA OF INTEREST	54
FIGURE 7: NGĀTI HINEURU AREA OF INTEREST	77
FIGURE 8: HERETAUNGA TAMATEA HAPŪ AREA OF INTEREST	86
FIGURE 9: THE IWI AND HAPU OF TE ROHE O TE WAIROA AREA OF INTEREST	122
FIGURE 10: NGĀTI TŪWHARETOA AREA OF INTEREST	144
FIGURE 11: AHURIRI HAPŪ AREA OF INTEREST	146

1. SUMMARY

The attached Statutory Acknowledgements section does not form part of the **Hawke's Bay Regional Resource Management Plan**; it is attached for information purposes only.

Part 1

1. INTRODUCTION

- 1.1. Statutory acknowledgements have arisen from a number of Treaty of Waitangi Settlements around the country as part of cultural redress for Maori.
- 1.2. Statutory acknowledgements relate to specific areas of importance (known as statutory areas) to a claimant group¹ and affects processes under the Resource Management Act, including applications for resource consents and local authority responsibilities.
- 1.3. This document contains the statutory acknowledgements that wholly or in part cover statutory areas within **Hawke's Bay**.

2. WHAT ARE STATUTORY ACKNOWLEDGEMENTS?

- 2.1. A statutory acknowledgement is a formal recognition made by the Crown of a claimant groups particular cultural, spiritual, historical and traditional association with a specific area (statutory area) owned by the Crown.
- 2.2. Statutory acknowledgements may apply to land, rivers, lakes, wetlands, landscape features or a particular part of the coastal marine area. Where the statutory acknowledgment relates to a river, lake, wetland or coastal area, the acknowledgement only applies to that part of the bed in Crown ownership.

3. WHAT IS THE PURPOSE OF STATUTORY ACKNOWLEDGEMENTS?

- 3.1. The purpose of statutory acknowledgements is to ensure:
 - that a particular claimant group's association with a certain significant area(s) in Hawke's Bay is identified, and that the relevant claimant group is informed when a proposal may affect one of these areas.
 - consent authorities have regard to statutory acknowledgements when identifying affected parties in relation to resource consent applications.

4. WHAT ARE HBRC'S OBLIGATIONS FROM STATUTORY ACKNOWLEDGEMENTS?

- 4.1. The main obligations arising for the Hawke's Bay Regional Council from statutory acknowledgements are summarised below:

Having regard to statutory acknowledgements

- 4.2. When assessing resource consent applications for an activity that is located within, adjacent to, or impacting directly on a statutory area, the consent authority must have regard to² the statutory acknowledgement when forming an opinion as to whether relevant iwi is adversely affected by a resource consent application.
- 4.3. Decision making in relation to statutory acknowledgements is still subject to the provision of Part II of the RMA (i.e. **the RMA's purpose and principles**).

Providing resource consent applications to relevant iwi

- 4.4. A consent authority must forward summaries of resource consent applications, to relevant iwi, where activities will affect the area to which the statutory acknowledgement applies.
- 4.5. The summary of the application must be provided as soon as reasonably practicable after the application has been received, and before the consent authority decides whether or not to notify the application.

Recording statutory acknowledgement in statutory plans

- 4.6. **Information recording statutory acknowledgements must be attached to the Hawke's Bay Regional Resource Management Plan and the Regional Coastal Environment Plan.**
- 4.7. The attachment of information to plans is for information purposes only. **The statutory acknowledgement's have not been formally adopted by the Regional Council, and does not form part of the Hawke's Bay Regional Resource Management Plan.**

5. USE OF STATUTORY ACKNOWLEDGEMENTS IN SUBMISSIONS

- 5.1. Claimant groups will be able to cite statutory acknowledgements in submissions to a consent authority, as evidence of their particular association with statutory areas. In this context, the statutory acknowledgement does not of itself provide the association for the purpose of consent proceedings but may be taken into account by decision makers.

Part 2

1. STATUTORY ACKNOWLEDGEMENTS WITHIN THE HAWKE'S BAY REGION

- 1.1. As at 2 February 2022, Treaty of Waitangi settlement legislation, containing statutory acknowledgments, has been enacted for the following iwi within the **Hawke's Bay region**.
 - Ngai Tāmanuhiri
 - Ngati Manawa

¹ Claimant groups are usually iwi or large hapū (tribes and sub-tribes) that have a longstanding historical and cultural association with a particular area. Some very specific claims may result in agreements with smaller groups.

² The phrase 'have regard to' does not guarantee that iwi will be considered an affected party in terms of the relevant sections of the RMA. Consent authorities retain discretion to make their own decision, after having regard to the statutory acknowledgement.

- Ngati Whare
- **Ngati Pāhauwera**
- Rongowhakaata
- Maungaharuru-**Tangitū Trust**
- **Ngāti Hineuru**
- Heretaunga Tamatea hapu
- **Iwi and Hapū of Te Rohe o Te Wairoa**
- Ahuriri Hapū.

1.2. The following table sets out the statutory acknowledgments for each iwi.

Iwi	Post Settlement Entity	Royal Assent	Statutory Acknowledgments
Ngai Tāmanuhiri	Trustees of the Tāmanuhiri Tutu Poroporo Trust	March 2011	2
Ngati Manawa	The Trustees of Te Rūnanga o Ngāti Manawa	April 2012	10
Ngati Whare	The trustees of Te Rūnanga o Ngāti Whare	April 2012	4
Ngāti Pāhauwera	Ngāti Pāhauwera	June 2012	1
Rongowhakaata Ngā Uri o Te Kooti Rikirangi.	Rongowhakaata Settlement Trust Ngā Uri o Te Kooti Rikirangi Settlement Trust	July 2012	7
Maungaharuru-Tangitū Hapu	Maungaharuru-Tangitū Trust	April 2014	30
Ngāti Hineuru	Te Kōpere o Te Iwi o Hineuru Trust	April 2016	17
Heretaunga Tamatea hapu	Heretaunga Tamatea Settlement Trust	June 2018	27
Te Rohe o Te Wairoa	Iwi and Hapū of Te Rohe o Te Wairoa	Spetember 2018	19
Ahuriri Hapū	Mana Ahuriri Trust	December 2021	13

- 1.3. Information on each statutory acknowledgment, including maps showing the locations of the statutory acknowledgments for each iwi group are presented below.
- 1.4. The features to which the individual statutory acknowledgements apply and the area of interest to each claimant group are available to view online through the Regional Council's GIS Mapping application at: <https://www.hbrc.govt.nz/services/maps-and-gis/> (keyword #mapsandgis)

2. NGAI TĀMANUHIRI

1. STATUTORY REQUIREMENTS

- 1.1. In accordance with Section 33 of the Ngai Tāmanuhiri Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby attached to the Hawke's Bay Regional Resource Management Plan. This information includes the relevant provisions from the schedules to the Ngai Tāmanuhiri Claims Settlement Act 2012 in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 28 – 32 OF THE NGAI TĀMANUHIRI CLAIMS SETTLEMENT ACT 2012

28 Statutory acknowledgement by the Crown

- (1) The Crown acknowledges the statements of association.
- (2) In this section, and for the purposes of sections 29 to 37, statements of association means the statements—
 - (a) made by Ngai Tāmanuhiri of their particular cultural, spiritual, historical, and traditional association with each statutory area; and
 - (b) that are in the form set out in Part 1 of the documents schedule at the settlement date.

29 Purposes of statutory acknowledgement

- (1) The only purposes of the statutory acknowledgement are to—
 - (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 30 to 32; and
 - (b) require relevant consent authorities to provide summaries of resource consent applications or, as the case requires, copies of notices of applications, to the trustees in accordance with section 34; and
 - (c) enable the trustees and any member of Ngai Tāmanuhiri to cite the statutory acknowledgement as evidence of the association of Ngai Tāmanuhiri with the relevant statutory areas, as provided for in section 35.
- (2) This section does not limit sections 38 to 40.

Section 29(1)(a): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

30 Relevant consent authorities to have regard to statutory acknowledgement

- (1) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.
- (2) Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

31 Environment Court to have regard to statutory acknowledgement

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

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

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

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

3. STATUTORY AREAS

- 3.1. The areas to which this statutory acknowledgement applies are:

Statutory Area	OTS Reference	Location
Part Waipaoa River (including Karaua Stream)	OTS-005-006	Gisborne District
Ngai Tāmanuhiri Coastal Marine Area	OTS-005-005	Gisborne District

4. STATEMENTS OF ASSOCIATION

- 4.1. Ngai Tāmanuhiri's statements of association are set out below. These are statements of Ngai Tāmanuhiri's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. WAIPAOPA RIVER (INCLUDING KARAUA STREAM) (AS SHOWN ON DEED PLAN OTS-005-006)

- 5.1. The Waipaoa River is culturally and spiritually significant to Ngai Tāmanuhiri as it forms part of the history relating to the arrival of Paoa, the Captain of the Horouta Waka. Its creation is encapsulated in the Haka Taparahi, Haramai a Paoa, which was written and first performed by Ngai Tāmanuhiri in 1863 -

*...Ki Kai Kama Kama,
Ka mia mai tona mimi,
Rere ana Motu,
Rere ana Waipaoa
Ko Kopututea, te putanga
Kiwahoki te moana*

*...at Kai Kama Kama
Paoa answered the call of nature
hence the Motu River
and the Waipaoa River
Kopututea is the outlet of Waipaoa
to the Pacific ocean ...”*

5.2. The Haka Taparahi identifies that in the time of Paoa, the Waipaoa River mouth was at Kopututea, which is the northern coastal boundary of Ngai Tāmanuhiri rohe. The River mouth has changed its position many times over the years; at one time the River outlet was near Te Kuri a Paoa. These changes in course have impacted on Ngai Tāmanuhiri in a number of ways. However, Ngai Tāmanuhiri maintain that the land block known as Kopututea has not moved. Therefore based on the time of the writing of the Haka Taparahi, the mouth of the Waipaoa outlet in the 1860's was at Kopututea, which still exists today.

5.3. The Karaua stream is one of the many waterways that flow from the Waipaoa River. It is a northern inland boundary marker for Ngai Tāmanuhiri. Karaua served as a spiritual protector. It possessed innate qualities that would disempower or kill Tohunga who tried to cross it and enter Ngai Tāmanuhiri rohe. It is said that Te Kooti knew of Karaua's protective qualities and never crossed it for fear of losing his spiritual capabilities.

6. **NGAI TĀMANUHIRI COASTAL MARINE AREA (AS SHOWN ON DEED PLAN OTS-005-005)**

6.1. Ngai Tāmanuhiri is a coastal iwi that has a strong association to the Moana. Ngai Tāmanuhiri considers it has continued to exercise mana whenua, mana moana and Kaitiakitanga over the coastal marine area in its rohe. The iwi coastal boundaries begin at Kopututea and extend to Paritu. The Hauraki stream, adjacent to Paritu, cascades from the height of the cliff face into the moana. This stream is the southern boundary marker for Ngai Tāmanuhiri.

6.2. There are numerous Pa sites and urupa dotted along the coastline which is evidence of Ngai Tāmanuhiri's ongoing relationship with the moana. In some places like Rangihaua and Umukehe the middens, terraces or kumara pits are still visually apparent.

Offshore Kaimoana

6.3. Ngai Tāmanuhiri has 21 taunga ika which carry names of Ngai Tāmanuhiri ancestors or are named after events significant to Ngai Tāmanuhiri. Today, the people of Ngai Tāmanuhiri still maintain their customary fishing practices by using the historic coastal land markers to identify taunga ika.

6.4. The taunga ika are places where particular kaimoana, like koura, kina or fish are found.

Inshore Kaimoana

6.5. In past times, unique delicacies existed like the special paua with fluorescent pink qualities. Ngai Tāmanuhiri Tipuna used the shell of this paua to make kahawai lures, jewellery and to adorn carvings. Titi were also abundant as were flounder, a variety of bubu and pipi. Karengo remains available today and some still practice the traditional harvesting methods to ensure regeneration.

6.6. Ngai Tāmanuhiri is carefully managing a restoration project that may assist in the return, or increase of, these delicacies. The iwi is an ongoing advocate for the preservation and protection of the coastal environmental.

Kaitieki

6.7. Ngai Tāmanuhiri has various Kaitieki that protect the moana. These include the Moremore (Bob tail shark), Mango (white pointer), Mangopare (hammerhead shark), Whiore (tail-less shark), Wheke (octopus) and Whai (Stingray). There are different areas along the coast which have different Kaitieki specific to them.

Currents and tides

6.8. Ngai Tāmanuhiri tangata hi ika are adept in the currents and tides that flow within their mana moana. Knowledge of these tides provides measures of safety and has assisted in rescue and recovery.

6.9. Ngai Tāmanuhiri has a cultural duty to protect its interest in the long term sustainability of the Turanga coastal marine area for future generations. Ngai Tāmanuhiri seeks to increase its capacity to enable:

- (a) Land access to traditional fishing spots and kaimoana areas.
- (b) Protection, rejuvenation and ownership of kaimoana.
- (c) Retention of traditional methods of harvesting and preserving kaimoana.
- (d) Retention of traditional knowledge of tangata hi ika.
- (e) Establishment of nohonga.
- (f) Minimise environmental issues and participate in the conservation of the coastal marine area.



Figure 1: Ngai Tāmanuhiri Area of Interest

3. NGĀTI MANAWA

1. STATUTORY ACKNOWLEDGEMENT

1.1. In accordance with Section 46 of the Ngāti Manawa Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby **attached to the Hawke's Bay Regional Resource Management Plan**. This information includes the relevant provisions from the schedules to the Ngāti Manawa Claims Settlement Act 2012 in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 43 – 45 OF THE NGĀTI MANAWA CLAIMS SETTLEMENT ACT 2012

43 Relevant consent authorities to have regard to statutory acknowledgement

(1) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, if the trustees of Te Rūnanga o Ngāti Manawa are affected persons in relation to an activity within, adjacent to, or directly affecting the statutory area for which an application for a resource consent has been made.

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

44 Environment Court to have regard to statutory acknowledgement

(1) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the Resource Management Act 1991, if the trustees of Te Rūnanga o Ngāti Manawa are persons who have an interest in proceedings that is greater than the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.

(2) Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

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

(1) If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—

(a) Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and

(b) the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.

(2) In this section, archaeological site has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

Section 45: replaced, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

3. STATUTORY AREAS

3.1. The areas to which these statutory acknowledgement applies area:

Statutory Area	OTS Reference	Location
Tawhaitari	As shown on OTS-076-031.	Gisborne District
Moerangi	As shown on OTS-076-030.	Wairoa District
Te Kōhua (wāhi tapu and urupā)	As shown on OTS-076-022.	Gisborne District
Pukehinau (pā)	As shown on OTS-076-021.	Gisborne District
Otairi	As shown on OTS-076-032.	Gisborne District
Rangitaiki River within the Ngāti Manawa Area of Interest	As shown on OTS-076-025.	Gisborne District
Whirinaki River within the Ngāti Manawa Area of Interest	As shown on OTS-076-026.	Gisborne District
Wheao River within the Ngāti Manawa Area of Interest	As shown on OTS-076-028.	Gisborne District
Horomanga River within the Ngāti Manawa Area of Interest	As shown on OTS-076-027.	Gisborne District

4. STATEMENTS OF ASSOCIATION

4.1. Ngāti Manawa statements of association are set out below. These are statements of Ngāti Manawa's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. TAWHAITARI

5.1. Tawhaitari is a traditional mahinga kai for kereru. It is a place where Ngāti Manawa went to catch kereru and where the feeding and water troughs and bird snares were placed in trees to attract and trap the kereru. The pigeon troughs were still in place in the late 1960's and early 1970's. Where these troughs are today is uncertain.

5.2. Ngāti Manawa has a long history of the use of this tribal venue for the purpose of catching kereru. It was a place that many generations of our people from the times of our ancestors were able to catch plentiful supplies. The habits of the kereru, the food that they fed on that made them fat, the seasons when it was best to harvest them or best to leave them and the times when they would seek water and come to roost in the trees were part of the knowledge handed down. Rituals prior to harvest and preparation for cooking and storing were part of the traditional knowledge Ngati Manawa calls their Ngati Manawatanga - the Ngati Manawa way of being and doing things.

5.3. Tawhaitari is known today as Scotty's ridge and is above the Tahai flats.

6. MOERANGI

- 6.1. Moerangi is **one of Ngati Manawa's three sacred maunga. It is depicted in the ancestral meeting house at Rangitahi Marae** - Apa Hapai Taketake.
7. TE KOHUA
- 7.1. Te Kohua, meaning 'oven' is an important wahi tapu, there is an urupa located at this site. The urupa is significant to Ngati Manawa because it contains the remains of our ancestors. We have a responsibility to look after the last resting place of our ancestors and to hope to have the area in our ownership so that we can look after the site, their graves and their remains.
- 7.2. In turn, those of us who remain on earth are the link between our ancestors from the past to our descendents into the future.
- 7.3. Ngati Manawa are concerned that the site has been desecrated. Archaeological remains, including an oven, have been removed from this site. Te Kohua requires protection from pigs and deer. Because of the cultural and spiritual significance of Te Kohua.
8. PUKEHINAU
- 8.1. Pukehinou is a historical Ngati Manawa pa site. Pukehinou was the first pa to be established by Ngati Manawa. The pa was settled by the Ngati Manawa ancestor Tangiharuru in the seventeenth century. Tangiharuru was of Tainui and Te Arawa descent. He lived in numerous locations before embarking on the conquest of the Marangaranga with his uncle, Wharepakau.
- 8.2. **Pukehinou is a culturally significant site in Ngati Manawa's history. Pukehinou was the site of Tangiharuru's death. Long after Ngati Manawa had settled in the region, a remnant of Te Marangaranga staged a revenge attack on Pukehinou. During this battle, Tangiharuru was killed by Rangiahua of Te Marangaranga. Rangiahua's father, Haena, had been killed by Tangiharuru at Tahau. A waiata was composed to commemorate the event.**
9. OTAIRI
- 9.1. Otairi has special significance for Ngati Manawa especially those under the mana of Ngati Marakoko and Ngati Mahanga, ancient hapu of Ngati Manawa. Otairi was shared with Ngati Whare and some of Ngati Patuheuheu due to strategic marriages with Ngati Whare. Ngati Manawa, Ngati Whare and Ngati Patuheuheu are closely related and strategic marriages reinforced and maintained that closeness.
- 9.2. Through these marriages, according to Heta Tamati of Ngati Whare and Ngati Manawa, who gave evidence about Otairi block before the Maori Land Court, Ngati Manawa consider that they became entitled to a share of Otairi through ahikaroa and overtime through birth right.
- 9.3. The occupation of Otairi by the iwi was about practical solutions at times when food was scarce, upholding mana whenua and security were issues that required numbers. The block was also special to Ngati Manawa as a mahinga kai; Ngati Manawa and others used Otairi for their cultivations and bird, poultry and rat hunting. Due to the shallow underground waterways no tupapakuwere ever buried here. They were taken out to Puhipuhi, an urupa outside of Otairi.
- 9.4. On the most prominent point of Otairi, there stood the famous tree called Pato. Pato was used as an alarm to warn the whole of the Otairi, Maraetahia, Te Whaiti Nui a Toi and the Whirinaki people of advancing war parties. This warning gave them time to reach their defensive positions and prepare for battle. Pato was an old tree from the time of the Marangaranga iwi (pre-Ngati Manawa occupation) and was used as an alarm until the late 1860s. At this time Gilbert Mair chopped this tree down as his Maori troops refused to touch it or go near it due to the wairua and mana of such a tree.
10. RANGITAIKI RIVER
- | | |
|-------------------------------------|--|
| <i>Tawhiuau te maunga</i> | <i>Tawhiuau is the mountain</i> |
| <i>Rangitaiki te awa</i> | <i>Rangitaiki is the river</i> |
| <i>Rangipo te wehenga o te tuna</i> | <i>Rangipo is the farewell point to the tuna</i> |
| <i>Ngati Manawa te iwi</i> | <i>Ngati Manawa is the iwi</i> |
| <i>Tangiharuru te tangata</i> | <i>Tangiharuru is the ancestor</i> |
- 10.1. Traditional history tells the story of how Tangiharuru conquered the Marangaranga who occupied the Rangitaiki River valley. Through this conquest, Ngati Manawa occupied and exercised tino rangatiratanga over the Kuhawaea and Kaingaroa plains and the Rangitaiki River valley from the Wheao River to the Aniwaniwa Falls. **In this way Ngati Manawa's mana over these lands was established.**
- 10.2. The Rangitaiki is the tupuna awa of Ngati Manawa. It is the tuakana of all of the rivers and tributaries in our rohe. As a tupuna, the river is a whole entity that works in harmony to provide food and water and more significantly, a habitat for native fish. The tuna is a significant food source for Ngati Manawa. **It is also a resource that represented Ngati Manawa's mana as the abundance and quality of the tuna was renowned.**
- 10.3. Ngati Manawa recognised four different types of tuna and used a number of methods to catch them. The tuna were frequently large and very fat. Ngati Manawa cook tuna in flax leaves as a counter to the fat in the tuna.
- 10.4. The river is the lifeblood of the people. This is evidenced by a large number of mahinga kai along and adjacent to its river banks and the existence of a number of puna which different families cared for and were sustained by. The waters of the puna eventually join the waters of the Rangitaiki so in a sense the water and the people are physically, spiritually and culturally inseparable. The intergenerational association of Ngati Manawa with the river serves the purpose of maintaining the continuity of consciousness between all things, all generations and the continued transmission of traditional knowledge.
- 10.5. In earlier times, the river was used for transport from the coast. The Aniwaniwa Falls was the only area where canoes had to be transported along tracks around them. The river at that time had a strong current and required skilled and strong paddlers.
- 10.6. The mauri of the river is contained in a rock in the river called Tokakawau.
- 10.7. Stories and traditional history relate to a number of taniwha in particular places in the river. These taniwha were characterised by certain qualities - either mischievous, playful, friendly or hostile. Some were credited with shifting hinaki within the river or out of the river entirely. The taniwha often assumed eel-like forms.
11. WHIRINAKI RIVER
- 11.1. The Whirinaki River flows in to the Rangitaiki River.
- 11.2. It has a more gentle current and is known by the people **as the 'kind' river. The Whirinaki River was another river that was a source of food. As with the Rangitaiki River, whanau groups and hapu groups had special resource uses and occupied and cared for special places such as pa tuna, mahinga tuna, tauranga ika and fishing stands.**

- 11.3. To protect these rights and to enable others to recognise them, pou were placed in the river and sometimes a garment belonging to a specific person was attached to it. This indicated that the area was set aside for the personal use of the person whose garment was attached to the pou rahui. Pou raahui were imposed to protect a resource, an area and in particular as a mark of respect if there were a drowning. The time required for a body to be recovered and for any parts of the body to pass through any creature that ate any of it ranged from three to nine days.
- 11.4. There are many mahinga kai and pa along or adjacent to the Whirinaki River. As a people with close kinship ties to Ngati Whare, we often lived together on a number of pa in our rohe. These pa had nearby sources of water.
12. WHEAO RIVER
- 12.1. The Wheao River was a pristine, primary area for fishing tuna and latterly, trout. The waters are clear, sweet and accessible in many areas for animals to drink from and where Ngati Manawa frequently fished.
- 12.2. The Wheao runs through a river valley that has high hills that are forested and accessible by humans by canoe or hiking. The landscapes demonstrate a clean green image with forested valley walls, forested hill tops and the silvery shimmer of the water of the river snaking along the valley floor. It was a food store for tuna. Ngati Manawa had relied on the rivers for generations for the provision of tuna. Since the development and operation of the Wheao Dam the food store, especially the tuna, has been dramatically depleted. Now it is a food store for trout, deer and pigs.
- 12.3. Today, the Wheao River receives water from its tuakana, Rangitaiki, through a diversion at Te Arawhata o te paringa. The purpose of this is to feed the Wheao hydro dam. Each river has its own mauri and a status of tuakana / teina. The diversion of the tuakana river (Rangitaiki) into the teina river (Wheao) goes against Ngati Manawa tikanga.
13. HOROMANGA RIVER
- 13.1. Ngati Manawa considers the Horomanga Wash to be a special taonga and has particular importance to us for a number of reasons. For example, Kaimokopuna, the Ngati Manawa fortified pa, was situated on the banks of the Horomanga River. The Horomanga/this pa was immortalised in Te Arawa "**kaioraora**", which was composed to commemorate the killing of their ancestor, Tionga.
- 13.2. It was here at Kaimokopuna that Te Wharekauri Tahana, the last fully tattooed warrior and cannibal of Ngati Manawa, lived.
- 13.3. In addition, the Horomanga is renowned for its aruhe, or fern root, that tastes like coconut and banana. The Horomanga was also traditionally used as a pathway into the Kuhawaea Plains and in to the Urewera. This meant that there were particular sites along the waterway where travellers could meet, talk, camp out and collect food and firewood. Sharing news and discussing issues of the day helped to dissipate the time on cold nights around the cooking fires.
- 13.4. Our interest in the Horomanga and the related areas is due to the cultural and historical association of the waterway, the people who lived there and the mahinga kai - **our people's food baskets**.
- 13.5. The Horomanga River is also an ancestral boundary to the east of Tawhiuau maunga. As a natural feature, the boundary has existed over many generations and is thus part of our cultural memory as an identifier of lands Ngati Manawa have traditionally held mana over.

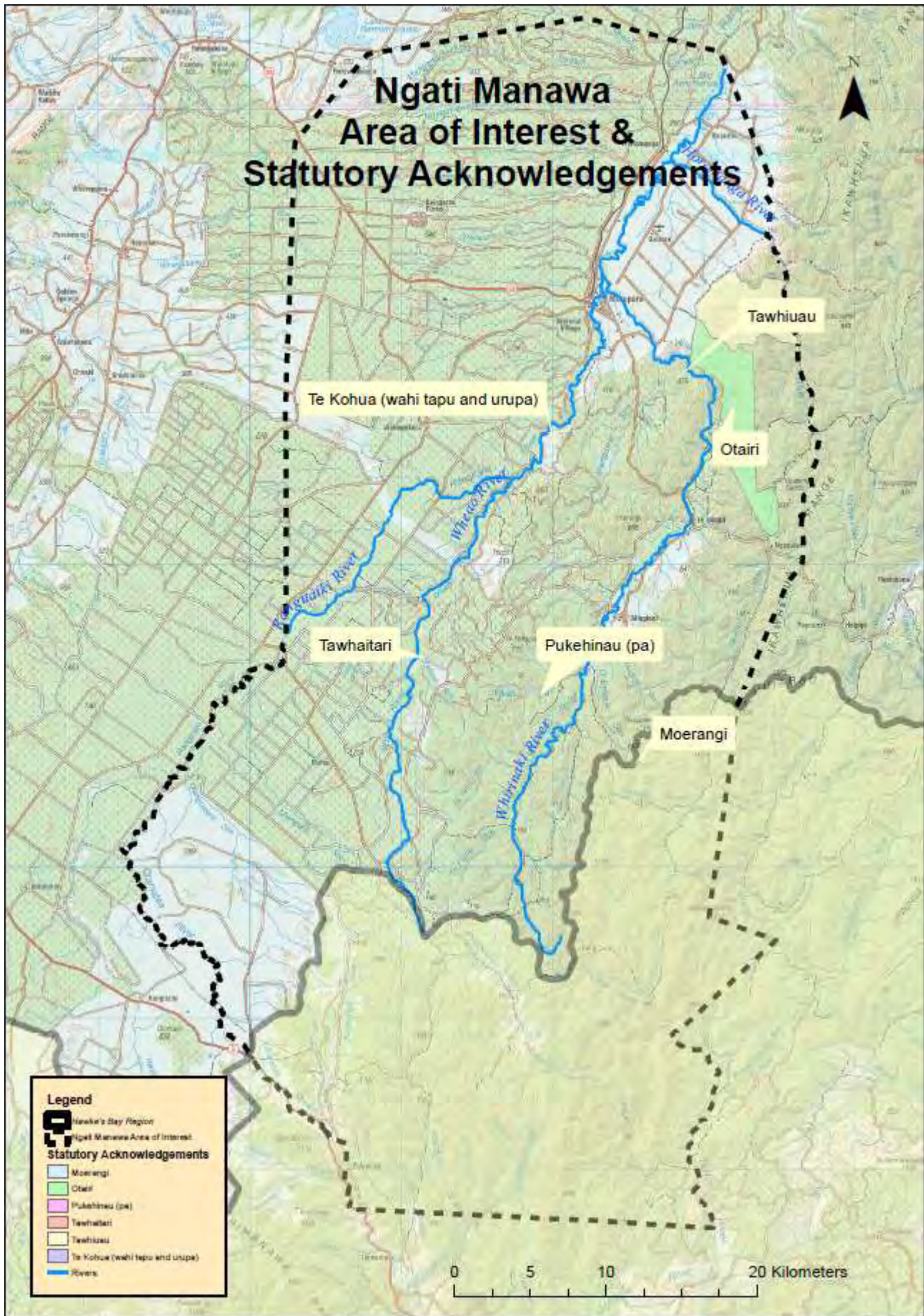


Figure 2: Ngāti Manawa Area of Interest

4. NGĀTI WHARE

1. STATUTORY ACKNOWLEDGEMENT

1.1. In accordance with Section 54 of the Ngāti Whare Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby attached to the Hawke's Bay Regional Resource Management Plan. This information includes the relevant provisions from the schedules to the Ngāti Whare Claims Settlement Act 2012 in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 50 – 53 OF THE NGĀTI WHARE CLAIMS SETTLEMENT ACT 2012

50 Purposes of statutory acknowledgement

(1) The only purposes of the statutory acknowledgements are to—

- (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 51 to 53; and
 - (b) require relevant consent authorities to forward summaries of resource consent applications to the trustees of Te Rūnanga o Ngāti Whare, as provided for in section 55; and
 - (c) enable the trustees of Te Rūnanga o Ngāti Whare and any member of Ngāti Whare to cite the statutory acknowledgement as evidence of the association of Ngāti Whare with the relevant statutory areas, as provided for in section 56.
- (2) This section does not limit sections 59 to 61.

Section 50(1)(a): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

51 Relevant consent authorities to have regard to statutory acknowledgement

(1) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, if the trustees of Te Rūnanga o Ngāti Whare are affected persons in relation to an activity within, adjacent to, or directly affecting the statutory area for which an application for a resource consent has been made.

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

52 Environment Court to have regard to statutory acknowledgement

(1) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the Resource Management Act 1991, if the trustees of Te Rūnanga o Ngāti Whare are persons who have an interest in proceedings that is greater than the interest the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.

(2) Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

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

(1) If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—

- (a) Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and
- (b) the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.

(2) In this section, archaeological site has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

Section 53: replaced, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

3. STATUTORY AREAS

3.1. The areas to which these statutory acknowledgement applies are:

Statutory Area	OTS Reference	Location
Whirinaki River and its tributaries	As shown on OTS-095-010	Taupo District
Specified areas of Te Urewera National Park	As shown on OTS-095-022	Taupo District & Wairoa District
Whirinaki Te Pua-a-Tāne Conservation Park	As shown on OTS-095-009	Taupo District & Wairoa District

4. STATEMENTS OF ASSOCIATION

4.1. Ngāti Whare statements of association are set out below. These are statements of Ngāti Whares's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. WHIRINAKI RIVER AND TRIBUTARIES

*Ko Tuwatawata te maunga
Ko Whirinaki te awa
Ko Wharepakau te tangata
Ko Ngati Whare te iwi*

5.1. The Whirinaki River, known traditionally as Whirinaki-a-Tane, originates within and flows through the Whirinaki Conservation Park.

- 5.2. The rohe of Ngati Whare includes the Whirinaki River and its tributaries. The principal tributaries of the Whirinaki River include the Taumutumutu, Waikakaiti, Waikakanui, Mangamate (upper), Te Waiatiu, Moerangi, Poitangata, Waikinaki o Wharepakau, Tunakapakapa, Minginui, Mangamate (middle), Lower Okahu, Hukitawa, Tutaengaro, Takahia, Waikotikoti, Upper Okahu, Kopikopiko, Tuwhare, Mangakino, Otaiharuru, Haungaroa and Mangawiri Streams.
- 5.3. The traditions of Ngati Whare illustrate the cultural, historical and spiritual association of Ngati Whare to the Whirinaki River, which is sacred to Ngati Whare. To Ngati Whare, the Whirinaki River is a single indivisible entity that includes its waters, banks, bed (and all minerals under it) and its streams, waterways, tributaries, fisheries, vegetation, floodplains, wetlands, springs, water column, airspace and substratum as well as its metaphysical being with its own mauri.
- 5.4. Over many generations, Ngati Whare have developed tikanga which embody their respect for the Whirinaki River and all life and resources within it. The Whirinaki River has customarily had an important role in sustaining the people of Ngati Whare physically and spiritually.
- 5.5. Ngati Whare oral tradition is recorded in the following korero:

Ka huri ki te awa tapu o Ngati Whare, ko Whirinaki. Koinei a Whirinaki-a-Tane na te mea i timata mai i te Wao-nui-a-Tane. Na, i whanau mai ko nga puna wai me nga puna korere, a, ko nga awaawa koinei nga tamariki me nga mokopuna a Whirinaki. Ka mene katoa nga awa ki Te Whaiti-nui-a-Toi, ki te riu. Koinei nga roimata, e tangi ana a Tuwatawata a Moerangi ki wa raua tamariki kai tenei taha o te awa e noho ana, a Tikorangi, a Maungataniwha a Mapouriki, he tane katoa. Ka moemoe ratau i nga maunga wahine i te awa o Okahu ka puta ko Otamapotiki, ko Pokapoka, ko Tapiri, ko Tiritiri, ko Kopuatoto heke atu ki te awa o Mangawiri puta atu ki Te Putakotare. Koinei nga pou rahui o Te Whaiti-nui-a-Toi. He roimata katoa hoki nga awa nei e tangi ana ki wa raua tamariki.

Turn to the sacred river of Ngati Whare, Whirinaki. This river is known as Whirinaki-a-Tane because it originates from the Great Forest of Tane. It gave birth to the various streams and tributaries, and these streams are the children and grandchildren of Whirinaki. All of the streams congregate at The Grand Canyon of Toi, in the valley. These represent the tears of Tuwatawata and Moerangi who weep for their children who are living on this side of river, namely, Tikorangi, Maungataniwha and Mapouriki, they are all males. They married the female mountains up the Okahu river and begat Otamapotiki, Pokapoka, Tapiri, Kopuatoto descending down to the Mangawiri river and out to Putakotare. These are sacred landmarks of Te Whaiti-nui-a-Toi. These rivers represent the tears of Tuwatawata and Moerangi who weep for their children.

"The Whirinaki River flows through Te Whaiti-nui-a-Toi Canyon within the Whirinaki Conservation Park. It is one of the most sacred sites of Ngati Whare. Te Whaiti-nui-a-Toi Canyon is the dwelling place of Hineruarangi, kaitiaki (guardian) of Ngati Whare. In Te Whaiti-nui-a-Toi Canyon there is cave that belongs to Hineruarangi called Te Ti Whakamarumarutanga o Hineruarangi or The Sheltering Palm of Hineruarangi."

- 5.6. In Ngati Whare tradition, Hineruarangi is a tipua, or a celestial being, and takes the appearance of a white kawau (cormorant, commonly known as a shag). When Ngati Whare see the white shag flying across the Whirinaki Valley, it is a sign that a Ngati Whare chief is about to pass away or that a disaster is about to befall the tribe.
- 5.7. The Ngati Whare oral tradition about Hineruarangi is recorded in the following waiata:

*Ko Hineruarangi tera,
Ko Te Whaiti Nui-a-Toi i noho ai te kawau tipua nei
He tohu mate, he tohu aroha ki nga kainga mokemoke o te ngahere
Ka taiawhio te rere ki te Tai hauauru,
Te rua koha e kanapanapa ana i te uma
E kawe ana I tana kotua ki te tonga o te ra.
Nga tohu mate o te tuai Kerekere
He tipua, he taniwha, he tipua, he taniwha
Aue, ko Hineruarangi e.*

- 5.8. The water, fisheries and other natural resources that the Whirinaki River and its tributaries sustain are of extreme cultural significance to Ngati Whare. They contain a number of important awaawa mahinga kai (water resource) sites where kokopu (native trout), koura (freshwater crayfish), tuna (eel), whio (blue mountain duck) and parera (native duck) were customarily caught.
- 5.9. In addition to Te Whaiti-nui-a-Toi Canyon, other sites of significance on the Whirinaki River and its tributaries include Te Takanga-a-Wharepakau, Te Wai-karakia-a-Wharepakau, and Te Ana-a-Wharepakau.
- 5.10. Te Wai-karakia a Wharepakau is a small pool on the Whirinaki River situated north-west of Minginui. **The name means "the water where Wharepakau recited his prayers". It is a place where Wharepakau recited sacred incantations here to invoke the atua.**
- 5.11. At a point along the Whirinaki River, northwest of Minginui there are cliffs known as Te Takanga a Wharepakau or Te Rerenga a Wharepakau. This is the point where Wharepakau fell from the cliffs into the river and died.
- 5.12. Te Ana-a-Wharepakau (the cave of Wharepakau) is a cave located at a confluence in the upper Whirinaki River. Wharepakau lived for a time at this cave after his conquest of Te Marangaranga.
6. WHIRINAKI CONSERVATION PARK
- 6.1. The Whirinaki Conservation Park is of enormous cultural and spiritual value to Ngati Whare, containing numerous waahi tapu and other sites of significance, as well as being the habitat of numerous species of trees, plants, birds and rongoa prized by Ngati Whare.
- 6.2. **Ngati Whare view the "Whirinaki" holistically in both the physical and spiritual realm as extending beyond the Whirinaki Conservation Park to the broader area of the Whirinaki Valley and Te Whaiti Nui-a-Toi that was previously covered in indigenous forest.**

6.3. Over many generations, Ngati Whare have developed tikanga which embody their respect for the Whirinaki Conservation Park and all life and resources within it. The Whirinaki Conservation Park has always had an important role in sustaining the people of Ngati Whare physically and spiritually.

6.4. The traditions of Ngati Whare illustrate the cultural, historical and spiritual association of Ngati Whare with the Whirinaki Conservation Park and its resources. These associations reinforce iwi identity, connection and continuity between generations and confirm the importance of the Whirinaki Conservation Park to Ngati Whare today.

6.5. The significance of the Whirinaki Conservation Park is reflected in the following Ngati Whare whakatauki:

<i>Hapainga mai i te kokako</i>	<i>Elevated by the Kokako</i>
<i>Koaka - Koako</i>	<i>that sings and chants</i>
<i>Whakangungua te huia</i>	<i>and enforces the Huia</i>
<i>Tui Tui Tuia</i>	<i>Binding, connecting</i>
<i>Tuia te manu</i>	<i>all the birds to</i>
<i>Ki Te Pua a Tane</i>	<i>the forest of Tane</i>
<i>Whirinaki Whirinaki</i>	<i>to Whirinaki</i>
<i>Hui e e</i>	<i>Gathered</i>
<i>Taiki ee</i>	<i>as One</i>

6.6. Ngati Whare view themselves as the kaitiaki of the Whirinaki Conservation Park with a distinct relationship to its whenua, ngahere, awa, rongoa and other taonga. The ngahere of the Whirinaki Conservation Park is synonymous with Ngati Whare and this is recorded in the Ngati Whare whakatauki:

Ko au ko te Whirinaki, ko te Whirinaki ko au

6.7. The Whirinaki Conservation Park was a traditional pataka kai for Ngati Whare and provided physical, cultural and spiritual sustenance to Ngati Whare. That relationship continues today with the residual ngahere that comprises the Whirinaki Conservation Park.

6.8. The Whirinaki Conservation Park is internationally significant for its mixed indigenous podocarp forests (totara, rimu, miro, matai and kahikatea) and species richness. The Whirinaki Conservation Park is unique within the Bay of Plenty as the only area of substantial, mainly contiguous conservation land not presently threatened by population growth.

6.9. **The Whirinaki Conservation Park is one of New Zealand's most significant natural treasures. The podocarp of the Whirinaki suffered through fifty years of logging.** Much of the forest that was clear-felled between 1930 and the late 1970s, although a significant area of both podocarp and other species remains today.

6.10. While no clear-felling of podocarp has taken place in the Whirinaki Conservation Park for over twenty years, the forest continues to suffer high levels of damage from introduced pests, such as possum and deer. Current environmental science strongly suspects that these pests are not only killing the native birdlife of the Whirinaki, but hindering the natural regeneration of the podocarp trees themselves. The podocarp is thus under threat and it is of fundamental importance to Ngati Whare that the Whirinaki survives as a podocarp forest through the twenty-first century and beyond.

6.11. The importance of the Whirinaki Conservation Park to Ngati Whare is demonstrated in a number of ways:

As a waahi tapu

Tane Mahuta

6.12. The Whirinaki Conservation Park is significant as a physical representation of Te Mana o Tane Mahuta, god of the forest and of man. The Whirinaki Conservation Park is Te Wao Nui-a-Tane, in the traditional sense of the word: a kainga for numerous species of trees, plants and animals.

Tuwatawata

6.13. Ngati Whare principal maunga, Tuwatawata, is located within the Whirinaki Conservation Park. The following Ngati Whare whakatauki relates to Tuwatawata and the Whirinaki Conservation Park in general:

Koia hoki mai ki urunga, ki te moenga, ki te paepae tapu a Tane, ki te maunga o Tuwatawata.

Therefore return to the west, to the centre, to the sacred forest of Tane, to the great mountain Tuwatawata.

6.14. In addition to Tuwatawata, there are also a number of other maunga within the Whirinaki Conservation Park which comprise important Ngati Whare pou rahui. These include Moerangi, Te Tapiri, Pokapoka, Otoi Tikorangi, Okurapoto, Kopuatoto, Titikorangi, Tiritiri, Otamapotiki and Taumutu. Ngati Whare oral tradition is recorded in the following korero:

Ka moe a Tuwatawata ia Moerangi ka puta ko Maungataniwha, ki te tonga, ko Mapouriki ki te tai rawhiti, ko Otoi, ko Tikorangi ki te tai hauauru, ko Titikorangi, ko Rangiahua, ko Tawhiuau. Koinei etahi o nga pou rahui o Te Whaiti-nui-a-Toi. He tane katoa. Ka moemoe ratau i nga maunga wahine i te awa o Okahu ka puta ko Otamapotiki, ko Pokapoka, ko Tapiri, ko Tiritiri, ko Kopuatoto.

Tuwatawata married Moerangi and begat Maungataniwha, to the south, Mapouriki to the east, Otoi, Tikorangi to the west, Titikorangi, Rangiahua and Tawhiuau. These are some of the sacred landmarks of Te Whaiti-nui-a-Toi. They (the mountains) are all male. They married the female mountains up the Okahu river and begat Otamapotiki, Pokapoka, Tapiri, Kopuatoto.

Whirinaki River and Te Whaiti-nui-a-Toi Canyon

6.15. The Whirinaki River, known traditionally as Whirinaki-a-Tane, originates within and flows through the Whirinaki Conservation Park. Ngati Whare oral

tradition is recorded in the following korero:

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“The Whirinaki River flows through Te Whaiti-nui-a-Toi Canyon within the Whirinaki Conservation Park. It is one of the most sacred sites of Ngati Whare. Te Whaiti-nui-a-Toi Canyon is the dwelling place of Hineruarangi, kaitiaki (guardian) of Ngati Whare. In Te Whaiti-nui-a-Toi Canyon there is cave that belongs to Hineruarangi called Te Ti Whakamarumarutanga o Hineruarangi or The Sheltering Palm of Hineruarangi.”

- 6.16. In Ngati Whare tradition, Hineruarangi is a tipua, or a celestial being, and takes the appearance of a white kawau (cormorant, commonly known as a shag). When Ngati Whare see the white shag flying across the Whirinaki Valley, it is a sign that a Ngati Whare chief is about to pass away or that a disaster is about to befall the tribe.
- 6.17. The Ngati Whare oral tradition about Hineruarangi is recorded in the following waiata

*Ko Hineruarangi tera,
Ko Te Whaiti Nui-a-Toi i noho ai te kawau tipua nei
He tohu mate, he tohu aroha ki nga kainga mokemoke o te ngahere
Ka taiawhio te rere ki te Tai hauauru,
Te rua koha e kanapanapa ana i te uma
E kawe ana I tana kotua ki te tonga o te ra.
Nga tohu mate o te tuai Kerekere
He tipua, he taniwha, he tipua, he taniwha
Aue, ko Hineruarangi e.*

Arohaki Lagoon

- 6.18. Arohaki Lagoon is a significant area for Ngati Whare within the Whirinaki Conservation Park. It is known as the place where all the water birds congregate. It is both a sanctuary and nesting place for these birds, and a carefully managed mahinga manu at certain times of the year. Arohaki **takes its name from a description of “the taking off of the birds, one by one, circling around”**. Ngati Whare consider the lagoon a Tohu, or sign/marker for the area, that the birdlife navigates from. The nearby hill Pukehina is another Ngati Whare hunting place, where the old Taupo track ran and where significant camp sites could be found. The fish in the lagoon also provided sustenance, with one of the breeds of kokopu being found there.

Mangawiri Basin

- 6.19. The Mangawiri Basin was an area of extremely dense and ancient totara which was tragically felled in the 1970s, an act that has been described by some as an environmental crime. The trees were so large and close together that the area looked like a cathedral, a place of majesty and beauty. The basin is the headwaters of the Mangawiri Stream, which flows north-east to the Whirinaki River, joining it just before the River enters the Kuhawaea plains.
- 6.20. The Mangawiri Basin is within the Whirinaki Conservation Park and is a site of great significance to Ngati Whare. While originally a rich source of food and resources, it is also a deeply spiritual area being the place most often frequented by the roaming Waewaekau, one of the spiritual guardians or kaitiaki of the wider Te Whaiti-nui-a-Toi area. **In ancient times when Ngati Whare’s ancestors walked all over the land they left the turehu (fairy folk) to look after the place.** The Waewaekau grew from these long associations and wherever its footprints went it took kaitiaki over the land and still form a part of Ngati Whare today. The Waewaekau are sometimes described as being half-man and half-beast.
- 6.21. Even today some Ngati Whare refuse to go to the Mangawiri because of the tapu nature of it, while other Ngati Whare have hunted there and seen or felt the presence of the Waewaekau. Typically those people who see the Waewaekau are related to them. Their presence can also serve as a Tohu, or sign, about impending death. The Waewaekau serve to protect the taonga of the area.
- 6.22. Korero pakiwaitara about the Waewaekau is remembered by Ngati Whare today:

He kupu wairua, kapea mai i te ao kohatu

Na nga Waewaekau tipuna i takina ki roto hae pupuri ake
 i te mauri tapu ki te hau kainga
 anei ra ko Te Whaiti Nui a Toi, whenua kite.
 Moe oki oki i koutou e hiki na ki te mate
 I te po o rangatira
 Aue ko aku kurupounamu
 Ngati Whare hunga korero
 Hunga taonga, hunga tangata ki te po.

Other Sites of Significance

- 6.23. There are numerous other sites of great significance to Ngati Whare within the Whirinak Conservation Park comprising waahi tapu, pa, kainga and mahinga kai. These sites include:

Pa: Okarea, Te Tapiri, Hapuawai, Mahunga Kuri, Oromaitake, Papouri Pa, Tuhoë- Ariki and Te Wairoa

Kainga: Kaikihikihi, Manganui, Maukora, Popotehe, Ie Pakarutanga, Te Rautaki and Te Waiariki

Waahi tapu: Te Wai-Karakia-a-Wharepakau, Te Ana-a-Wharepakau, Te Whare-o-te-Atua and Tupurupuru urupa.

Mahinga kai: Okurapoto, Otuawairua, Parori, Pukehou, Puketapu, I angitu, Te Akau, Te Raena/Te Raenga, Whakakirikiri, Hawera and Tiritiri.

As part of Ngati Whare's traditional rohe

- 6.24. **Ngati Whare's traditional rohe** encompasses the Whirinaki Conservation Park. The eponymous ancestor of Ngati Whare, Wharepakau, with the help of his nephew Tangiharuru conquered the Rangitaiki and Whirinaki districts approximately 16 generations ago.
- 6.25. Wharepakau and Tangiharuru began their migration to the area by travelling from Ahuahu to Wharepuhunga. From there, they moved to Oruamatua, to Otamarakau and then to Te Awa-Tarariki. It was here at Te Awa-Tarariki that they decided to go inland to the Rangitaiki Plains. They followed the Tarawera River from Putauaki mountain to the Rangitaiki River where they defeated Te Marangaranga. They then proceeded inland, following the Rangitaiki River to Tawhiuau mountain. It was here that Wharepakau and Tangiharuru parted company and Wharepakau proceeded further inland, following the Whirinaki River to Te Whaiti Nui-a-Toi. Their conquests throughout their migration resulted in Wharepakau and Tangiharuru occupying the lands between the Whirinaki Valley and the Kaingaroa Plains, including the lands comprising the Whirinaki Conservation Park. From that time, 16 generations ago, to the present day, Ngati Whare have maintained their associations with these lands.

As a pataka kai

- 6.26. Ngati Whare oral tradition records te takina nekeneke, the migration of whanau and hapu to certain parts of the forest in order to hunt and gather food resources:

Ko nga tangata o tera wa kare e tino roa i tetahi wahi ka ahua pau haere nga kai ka huri ki tetahi wahi atu. Koinei te takina nekeneke, ana, ko te whai haere i nga wahi kai. I timata mai ratau i Tuwatawata, i Minginui ka haramai ki Te Apu ki Rautahi ki Tauwharekopua. Kua nekeneke haere ki te kimi kainga i raro o Titokorangi, Wekanui me Rangiahua, i muri mai ka heke haere ratau ki Ngaputahi. I noho hapu ratau ka noho i te taha o nga awa nei ko Whirinaki, Mangamate me Otuwairua. Mutu ana wa ratau mahi ka whakarahuitia e ratau aua wahi kia kore e kohuruhia te kai kia kore e pau rano te kai. Ma te tohunga rano hai mahi i aua wahi kia kore hoki e tere pau nga kai.

The people of that time would not stay very long at a particular place and when the food resources were low at that place they would migrate to another area (where the food was more abundant). This is what I mean by how they moved around in groups in search of the food producing forests. They began at Tuwatawata and went on to Minginui and then continued towards Te Apu, Rautahi and Tauwharekopua. They then moved around (the area) looking for dwelling places below Titokorangi, Wekanui and Rangiahua. After this they descended towards Ngaputahi. They dwelled together in clans and occupied areas beside the rivers like Whirinaki, Mangamate and Otuwairua. When they had finished bird-hunting they placed prohibitions upon those hunting-grounds so that the food resources would not be abused and depleted. It was left for the high-priest to place prohibitions upon those areas so that the foodresources could be conserved.

- 6.27. Ngati Whare oral tradition also records that the blossoming of the forest was, for Ngati Whare, an indicator of the seasonal calendar:

Ka titiro ratau ki nga rakau, ki nga manu, hai tohu mo nga maramataka. He rereke te maramataka Maori ki te maramataka Pakeha, ko nga tohu ke ko te hua o nga rakau. Kai kona and nga tohu ko te haramai o nga manu o waho penei i te koekoea, te plplwharuroa. Ka tau mai raua ki konei e haruru ana nga waha, kua pai te mahi kaka, koira nga tohu kua momona te tuna. Ka wherowhero mai ana te rata he tohu tenei mo te hua o nga kai.

They observed the trees and the birds as signs of the seasonal calendars. The Maori seasonal calendar is different to the Pakeha calendar, there are signs like the blossoming of the trees. There were many other signs that they observed such as the arrival of migratory birds such as the long-tailed cuckoo and the shining cuckoo. When those two birds land here their voices may be heard loud and clear, and that is a sign that it is the season for hunting the brown parrot and that the eels are fat. When the rata tree blossoms this is also a sign that the food (of the forest) is ready.

Ko nga maramataka o Te Whaiti-nui-a-Toi, ko te nekeneke rarangi tahi, a, i mahi tenei nekeneke ia rima tau, whitu tau ranei ki Te Whaiti-nui-a-Toi. The seasonal calendars of Te Whaiti-nui-a-Toi, the rarangi tahi cycle, occurred every five to seven years at Te Whaiti-nui-a-Toi.

- 6.28. Ngati Whare have always acknowledged that with their use of the Whirinaki Conservation Park comes a responsibility to ensure the protection and maintenance of the resources. This is demonstrated in the following Ngati Whare whakatauki which is about the seasonal bird-hunting cycle they used to follow:

*He whenua pua, ko te puawai o te kai. He whenua puehu, ka kore tatau e kaha
ki te tiaki i wenei whenua, ana ka puefiu.*

*The land which is frequented by birds, this refers to the abundance of the food
resources. The land which turns to dust, if we are not careful in conserving our land,
the result will be that it will turn to dust.*

- 6.29. **The traditional practice of te takina nekeneke is an exercise of Ngati Whare's status and role as kaitiaki.**

7. TE UREWERA NATIONAL PARK

- 7.1. The following Statement of Association by Ngati Whare applies to specified and discrete areas of Te Urewera National Park on the eastern boundary and north-eastern areas of the Area of Interest, by recognition of the following areas, as identified in the maps, including:
- maunga and wahi tapu of significance located along the western margin of Te Urewera National Park where it abuts the eastern boundary of the Whirinaki Conservation Park and extending northwards along the Ikawhenua Range; and
 - the separate "island" of Te Urewera National Park land which straddles State Highway 38 west of Te Whaiti, adjacent to the Whirinaki Conservation Park and Waikotikoti Marae.**
- 7.2. **Ngati Whare's traditional rohe extends eastwards from the Whirinaki Conservation Park to and along the Tarapounamu Ridge, a long-standing boundary corridor between Ngati Whare and Ngai Tuhoe.** The traditions of Ngati Whare illustrate the cultural, historical and spiritual association of Ngati Whare to this area and it remains an area of significant importance to Ngati Whare.
- 7.3. This area of Te Urewera National Park comprises all or part of the following land blocks in which Ngati Whare has customary interests: Hikurangi-Horomanga, Tawhiuau, Tiritiri, Otairi, Maraetahia, Te Whaiti and Tarapounamu-Matawhero.
- 7.4. The Ngati Whare hapu with particular customary associations with this area are Ngai Te Au, Ngati Mahanga, Ngati Te Karaha, Ngati Whare ki Nga Potiki, Warahoe ki te Whaiti and Ngati Hamua ki te Whaiti.
- 7.5. **Ngati Whare's association with this area dates back to the conquest by Wharepakau and Tangiharuru of Te Marangaranga.** Following the conquest various Te Marangaranga pa were settled by Ngati Whare and additional pa and kainga were established in the area by Ngati Whare. These pa, over which Ngati Whare view themselves as kaitiaki, include Kokotahi, Otihi, Whareraureku, Oputara, Oirakau, Haere-a-muri, Te Rourou and Popotehe.
- 7.6. The area was abundant with mahinga kai and Ngati Whare exercised their tikanga of te takina nekeneke - their seasonal hunting practice - throughout the area. As well as permanent occupation sites, there are many waahi tapu and seasonal hunting and food gathering sites in this area.
- 7.7. Over many generations, Ngati Whare have developed tikanga which embody their respect for the forest and resources within this area, which has always had an important role in sustaining the people of Ngati Whare physically and spiritually.
- 7.8. Maunga of particular significance to Ngati Whare within this area include Paewhakatatarata, Tarapounamu, Whakaipu, Mapouriki, Maungataniwha, Pukerimu and Tawhiuau.
- 7.9. Awa of particular significance to Ngati Whare within this area include the Whirinaki River, the Horomanga River, the Okahu Stream, the Waikotikoti Stream and the Kopikopiko Stream.
- 7.10. **The nature of Ngati Whare's particular association with a number of the sites of significance in this area is as follows:**
- Te Rourou:* Te Rourou is where Wharepakau and Tangiharuru encountered and commenced their conquest of Te Marangaranga.
 - Te Ana Kai-Tangata a Wharepakau:* Te Ana Kai-Tangata a Wharepakau (the man eating cave of Wharepakau) is a cave near to Te Rourou. **It was at that cave that Wharepakau recited a hypnotic incantation which pacifies the anger within peoples' minds.**
 - Kahurangi:* Kahurangi is an urupa associated with Ngati Whare.
 - Kaitangikaka:* Kaitangikaka was a Ngati Whare seasonal occupation site associated with bird hunting, particularly kaka and kereru.
 - Oputara:* Oputara is a pa that was occupied by Ngati Whare after the sacking by Crown forces of Te Harema/Ahikereru in 1869.
 - Otaiharuru:* Otaiharuru is a Ngati Whare occupation site which contains a urupa.
 - Popotehe:* Popotehe was a kainga pumau or permanent occupation site of Ngati Whare.
 - Te Herenga-a-Te Karaha:* is the site where Karaha, descendant of Wharepakau and eponymous ancestor of the Ngati Te Karaha hapu of Ngati Whare, was killed.
 - Te Onepu:* Te Onepu was a kainga huihui or gathering place for Ngati Whare.
 - Paraparamu:* Paraparamu is a pa to which Ngati Whare moved after the second fall of Okarea. It is associated with Te Amo of Ngati Whare. It was at Paraparamu that Ngati Whare entered into a Peace Agreement after the expulsion of Ngati Pukeko in the 1830s.
 - Pukerimu:* Pukerimu is a bird hunting site where there were tutu, tawa and rimu trees that attracted the kaka.
 - Otairi kainga:* Otairi kainga is a seasonal kainga used by Ngati Whare for bird hunting. It is associated with the Ngai Te Au hapu of Ngati Whare.
 - Paewhakatatarata:* Paewhakatatarata is a mountain range of significance to Ngati Whare. The associated Ngati Whare hapu is Ngai Te Au and the awa is Mangamate. Te Au is the man and Hikaparatai is the ancestor.
 - Tarapounamu:* *Tarapounamu, which is a mountain range that separates Te Whaiti from Ruatahuna, was the home of Te Whatanui and Tamehana Pihopa of Ngati Whare. Ngati Whare oral tradition records that Rakautawhia, an ancestor of Ngati Whare, hunted kereru at Tarapounamu. Fastened to the end of his spear was a piece of pounamu or greenstone that acted as its spearhead. Rakautawhia lost the*

greenstone spearhead when it became lodged in a kereru while hunting. The kereru flew off and Rakautawhia followed it all the way to Mount Tarawera where he finally caught the bird again and retrieved his greenstone. It is from this episode that Tarapounamu (the greenstone spearhead) received its name.

- *Otairi: Otairi is a pou rahui and maunga of significance to Ngati Whare. The associated Ngati Whare hapu is Ngati Te Karaha, and the awa are Otaiharuru and Mangakino. Te Karaha is the man and Te Katau is the ancestor.*
- *Tawhiuau: Tawhiuau is a pou rahui and maunga of significance to Ngati Whare.*
- *Mapouriki: The Mapouriki is a pou rahui and maunga of significance to Ngati Whare. Mapouriki is a male child of Tuwatawata and Moerangi. This maunga is particularly sacred to the Ngati Whare hapu of Ngati Whare ki Nga Potiki. The associated awa is Okahu. Tamatea kai Taharua is the man and Iwi Koru (the son of Wharepakau) is the ancestor.*
- *Maungataniwha: Maungataniwha is a pou rahui and maunga of significance to Ngati Whare. Maungataniwha is a male child of Tuwatawata and Moerangi and he is their eldest child. It is from the area of Maungataniwha that Ngati Whare's awa tapu (sacred river) - Te Whirinaki a Tane begins. Maungataniwha's domain is the main pataka kai (food gathering place) for Ngati Whare.*
- *Te Whare Pou pou o te Marama: Te Whare Pou pou o te Marama is a high point on a maunga of the same name which rises to an elevation point of 684 metres above sea level. The pa site itself was a pa site of Te Marangaranga and was conquered by Ngati Whare during the time of Wharepakau. It is also a kainga of Ngati Whare.*

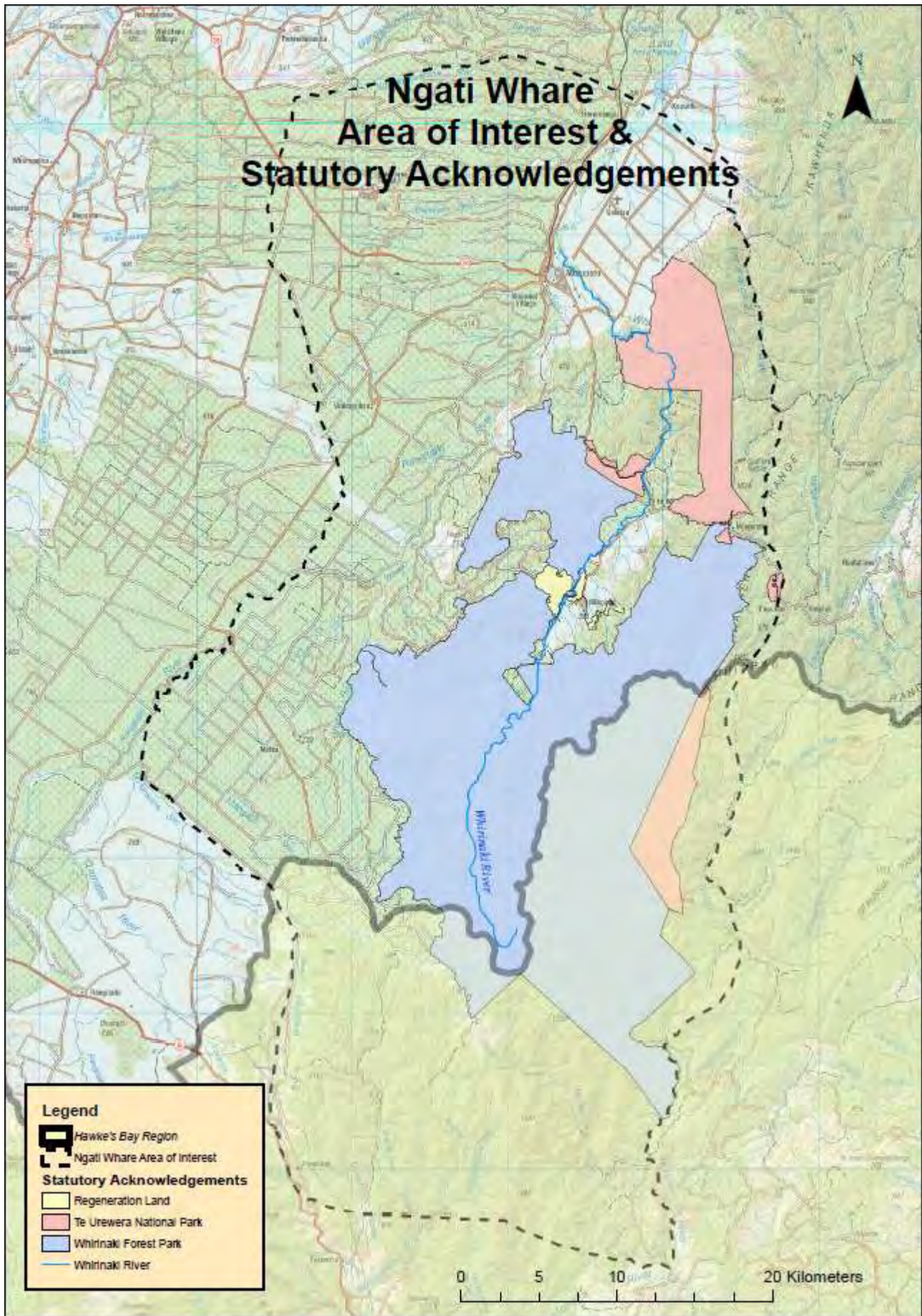


Figure 3: Ngāti Whare Area of Interest

5. RONGOWHAKATA

1. STATUTORY ACKNOWLEDGEMENT

1.1. In accordance with Section 36 of the Rongowhakaata Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby **attached to the Hawke's Bay Regional Resource Management Plan. This information includes the relevant** provisions from the schedules to the Rongowhakaata Claims Settlement Act 2012 in full, the description of the Statutory Areas and the statement of association as recorded in the statutory acknowledgements.

2. SECTIONS 32 – 35 OF THE RONGOWHAKAATA CLAIMS SETTLEMENT ACT 2012

32 Purposes of statutory acknowledgement

(1) *The only purposes of the statutory acknowledgement are to—*

- (a) *require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in [sections 33 to 35](#); and*
 - (b) *require relevant consent authorities to provide summaries of resource consent applications or, as the case requires, copies of notices of applications, to the trustees, in accordance with [section 37](#); and*
 - (c) *enable the trustees and any member of Rongowhakaata to cite the statutory acknowledgement as evidence of the association of Rongowhakaata with the relevant statutory area, as provided for in [section 38](#).*
- (2) *This section does not limit sections 40 to 42.*

33 Relevant consent authorities to have regard to statutory acknowledgement

(1) *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in respect of an application for a resource consent for an activity that is within or adjacent to, or that directly affects, a statutory area.*

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

34 Environment Court to have regard to statutory acknowledgement

(1) *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the [Resource Management Act 1991](#), whether the trustees are persons with an interest in proceedings greater than that of the general public in respect of proceedings relating to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*

(2) *Subsection (1) does not limit the obligations of the Environment Court under the [Resource Management Act 1991](#).*

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

(1) *If, on or after the effective date, an application is made under section 44, 56, or 61 of the [Heritage New Zealand Pouhere Taonga Act 2014](#) for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—*

- (d) *Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and*
- (e) *the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.*

(2) *In this section, archaeological site has the meaning given in section 6 of the [Heritage New Zealand Pouhere Taonga Act 2014](#).*

3. STATUTORY AREAS

3.1. The areas to which this statutory acknowledgement applies are:

Statutory areas	Location
Turanganui River within Rongowhakaata area of interest	Gisborne District
Taruheru River within Rongowhakaata area of interest	Gisborne District
Waipaoa River (including Karaua Stream) within Rongowhakaata area of interest	Gisborne District
Waimata River within Rongowhakaata area of interest	Gisborne District
Hangaroa River within Rongowhakaata area of interest	Headwaters in Hawke's Bay Region, majority Gisborne District
Te Arai River within Rongowhakaata area of interest	Gisborne District
Waikanae Creek within Rongowhakaata area of interest	Gisborne District
Rongowhakaata coastal marine area within Rongowhakaata area of interest	Gisborne District

4. STATEMENTS OF ASSOCIATION

4.1. Rongowhakaata statements of association are set out below. These are statements of Rongowhakaata particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. TURANGANUI RIVER (AS SHOWN ON DEED PLAN OTS-005-034).

5.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Turanganui River to them. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.

5.2. The mauri of Turanganui River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship

of Rongowhakaata whanui to the Turanganui River to this day.

- 5.3. The Turanganui River, though very short, was profoundly rich in kaimoana. Te Wai Wehe Rua, the river of two estuaries, was the original name given to the Turanganui River. These watery corridors provided Rongowhakaata a transport route along and into the fertile plains of Turanganui a Kiwa. It was the sacred waters from Te Wai Wehe Rua which were used to bless the whare Matatuahu, on the western side of the Turanganui River.
- 5.4. When the tipuna Maia arrived at Turanganui a Kiwa he landed his waka Te Ikaroa a Rauru on the Kaiti side at Tawa Raro, close to Tuamotu. He brought with him the precious hue seeds and was also known to be gifted with certain powers. While living at his Pa, Puhī Kaiti, Maia, an unfriendly character, frequently crossed the Turanganui River to visit his father in law, Matuatonga. A young girl, Taiao who descended from the waka Te Ikaroa a Rauru, was summoned by Maia, to bring her waka to convey him. Naturally cautious of this cantankerous man, Taiao hesitated but eventually complied with his demands. In a rage, Maia killed Taiao who was then changed into a large papa rock formation in the middle of the river. The people were saddened by the tragedy and the rock formation which resulted was given the name Te Toka a Taiao.

*'Mo Te Toka a Taiao, he wahine'
I a ia te mauri o nga tipuna
I a ia te mauri o te awa, a Wai Wehe e Rua
I a ia te mauri o te moana, a Te Moannui a Kiwa
Te Toka a Taioa mauri ora mai mo ake ake tonu.*

- 5.5. Te Toka a Taiao held the mauri for the kanae, mullet, attracting them to the Turanganui River, hence the name to the tributary opposite called Waikanae (waters of the Kanae, mullet). The Waikanae Stream and the numerous rock formations sit within the Turanganui River, such as Te Toka a Taiao, combined with the tidal flows to make a habitat for a variety of: tuna, inanga, kahawai, fish, kina, paua, koura, pipi, kanae, patiki and kutae flourishing abundantly in its reef like environment.
- 5.6. The tipuna wahine, Te Toka a Taiao, sat sentinel near the junction between the Turanganui and the Waikanae and she would receive the many waka as they berthed, also enabling a place from which to launch many waka.
- 5.7. It is believed that Te Toka a Taiao was the place where Maori and Pakeha first met when Captain Cook made landfall at Turanganui.

Taniwha

- 5.8. Pipitaiari is a Taniwha of special significance to Rongowhakaata who inhabited the Turanganui River. Her domain extended from the Turanganui to Te Arai River, encompassing **the waterways and moana of Turanganui a Kiwa. Pipitaiari's reputation was widely respected by the Hapu and Iwi of Te Tairāwhiti.** When desired, Pipitaiari would make herself known to people by taking the form of a whirlpool, which is depicted in the whare whakairo, Te Mana o Turanga at Whakato Marae.
- 5.9. Many generations of Rongowhakaata hapu have drawn sustenance from the Turanganui River. The hapu who occupied the land on the banks of the river are, Ngai Tawhiri and Ngai te Kete and Whanau a Iwi who shared these lands with their Turanga whanaunga.
- 5.10. **The Turanganui River was the gateway into the fertile inland plains and was an integral part of the new Tairāwhiti economy.** Ngai Tawhiri, Whanau a Iwi and Ngai te Kete and the other Rongowhakaata Hapu have exercised their custodial rights.
- 5.11. The Turanganui River is the repository of koiwi tangata Urua and wahi tapu are places holding the memories, traditions, victories and defeats of Rongowhakaata tipuna and are frequently protected in secret locations.
- 5.12. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Turanganui River. Mana defines the kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the Mauri or life force of Turanganui River. Whakapapa defines the genealogical relationship, while Tapu describes the sacredness of the relationship between Rongowhakaata and Turanganui River. These values remain important to the people of Rongowhakaata today.
- 5.13. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai, rongoa Maori and other taonga and ways in which to use the resources of the Turanganui River. Rongowhakaata understood the dependence people had on the area and Tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Rongowhakaata today

6. TARUHERU RIVER (AS SHOWN ON DEED PLAN OTS-005-035).

- 6.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual association of the iwi, hapu and whanau to the Taruheru River. These traditions link the world of the Atua to present day generations and reinforce Rongowhakaata tribal identity, all of which are continually expressed in whakapapa, waiata, korero and mahi toi.
- 6.2. The Taruheru is rich in historical and cultural association for Rongowhakaata. The whakapapa of Rongowhakaata hapu is drawn from the ancestors who arrived aboard the waka Horouta, Takitimu and Te Ikaroa a Rauru; the same ancestors placed mauri, imbued mana which gave life and meaning to the traditional name of the river and the surrounding lands.
- 6.3. Maia of Te Ikaroa a Rauru brought the much prized hue seeds to gardens at Huetangauru beside the Taruheru River, where they were successfully **planted. The pepeha Te Wai U o Hamo' refers to the preparation of the young precious hue for the nourishment of babies when** required. Maia gave instructions to his mother in law, Hamoterangi, to use hue milk in this way when his daughter Hine Turaha required sustenance.
- 6.4. The name Taruheru refers to the perfumed moss which grew in abundance along the left banks of these dark waters and in particular near Makaraka. **Known to the people of Rongowhakaata as "kekewai" the moss was unique** to this river and a much sought after commodity. In its fresh state, by its very use, kekewai would become imbued with tapu. The kekewai was sought after for use during menstruation, after giving birth, for cleansing young babies and for cleansing of the adult body.
- 6.5. Of significance to Rongowhakaata were the excavated koukou ariki (bathing ponds) from the waterways of the Taruheru near Makaraka. These were used for specific hapu ceremonial purposes. Te Puna o Hamo, which was located on the banks of the Taruheru close to Nga Wai Wehe Rua, was a spring famed for providing the fresh water needs of Rongowhakaata. Ngapukonohi, which was a pond on the riverbank, and Taumata o Te Rakato, at the headwaters of the Taruheru, were important ceremonial sites for Rongowhakaata.
- 6.6. Kahutia, of Ngai Tawhiri, and mokopuna of Te Kaapa and Te Maanga, built the whare Te Poho o Materoa close to the Taruheru River and its associated resources. Another whare, which drew on the resources of the river, was Kotaroa, which was named after Kotaroa of Rongowhakaata, who was the mother of Iwipuru. The Makaraka, Makeretu and Makakahi streams flowed into and nourished the Taruheru River. The hapu of Ngai

Tawhiri (Rongowhakaata) established kaenga and nohoanga along the banks of the Taruheru and placed numerous pa tuna (eel weir) in the river. The Taruheru was prosperous with a small tuna elver, which while small, were particularly succulent. During the right tides a shellfish referred to as whetiko, a delicacy to Ngai Tawhiri, would be washed up into the river. The banks of the Taruheru provided habitat for numerous weka and pukeko and fed rich deep fertile soils for the people of Rongowhakaata to grow staple crops such as taro.

- 6.7. The Taruheru River made it possible for the hapu of Rongowhakaata to grow, catch and snare an abundance of food types and enabled the gathering of material resources. Water from the river was used to irrigate crops and flax and raupo were planted along the river and around adjacent swamp areas. These gave materials for making clothes, for building and provided commodities for trade for the hapu of Rongowhakaata. The Taruheru was navigable to its upper reaches, enabling waka and later barges, to be used for transport and communication. Kaenga were built along the rivers so access via the waterways was vital. The Taruheru also allowed for ease of escape in times of threat or danger.
- 6.8. The Taruheru River provided Rongowhakaata hapu with an opportunity to engage in trading and the sharing of resources with other hapu and iwi before trading with Pakeha began when the first trading station was established at Turanganui in the 1830s. In those days sailing vessels were able to navigate from the sea through Nga Wai Wehe Rua and up the Taruheru to Makaraka, where the crops and other commodities produced by Rongowhakaata could be loaded for export. The iwi later invested in several trading vessels to transport harvested flax and crops of wheat and corn, **as well as meats and settlers' goods. The Taruheru River was an integral part of the trade highway of Rongowhakaata.**
- 6.9. The traditional customs of Rongowhakaata such as mana, whakapapa, tapu and mauri required a prudent exercise of wisdom. Rongowhakaata consider that mana determined the kaitiaki responsibilities of Rongowhakaata hapu whose primary purpose was to maintain balance and harmony all the while protecting the mauri or life force of the Taruheru River. Whakapapa is the genealogical relationship from tipuna who named the river and the surrounding lands, and tapu articulates the inviolability of the association between Rongowhakaata people and the Taruheru. These customs remain fundamental to the people of Rongowhakaata.
- 6.10. Rongowhakaata tipuna held considerable knowledge of the whakapapa, traditional trails, tauranga waka, and places for gathering kai, rongoa and other taonga associated with the Taruheru River. Their traditional practises guided the use of the bountiful resources provided by the Taruheru and the tikanga based relationship of the people with the river maintained the balance for the sustainable utilisation of resources. The Taruheru River plays a special role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual and physical lifestyle of the contemporary Rongowhakaata people. All of these values remain important to the people of Rongowhakaata today.
7. WAIPAPOA RIVER (INCLUDING KARAUJA STREAM) (AS SHOWN ON DEED PLAN OTS-005-036).
- 7.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waipaoa River and Karauja Stream. These traditions link between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, and korero and mahi toi.

Origins of the Rongowhakaata people

- 7.2. Around the early sixteenth century the chief Moeahu and his wife Koihu from Mahia, established and occupied Te Huia Pa, where the Whakaahu and Waikakariki streams meet and then flow into the Waipaoa River. It was at Te Huia Pa that Rongowhakaata fell in love with Turahiri. They begat only one child, Rongomairatahi, who became one of the significant ancestors of the Rongowhakaata tribe. They later moved to the mouth of the Waipaoa, and established the Pa Pewhairangi, where Rongowhakaata died and was buried. In the early nineteenth century a great flood broke through at **Pewhairangi and swept away Rongowhakaata's burial ground, despite the efforts of Raharuhi Rukupo and others to divert the raging torrent.** There were a number of tipuna and taniwha of special significance to Rongowhakaata that lived and traversed the Waipaoa River. Matakakaa is the taniwha of Rongowhakaata which was known to have inhabited the Poukokonga Lake and its two outlets into the Kopututea estuary and then connected to the Waipaoa River. Pipitaiari and Hinekorako are other taniwha with influence over the Waipaoa River.
- 7.3. The Waipaoa River from the Whakaahu tributary to the Awahou (mouth) has been occupied by the ancestors of Rongowhakaata for many generations. Numerous Rongowhakaata hapu had cultivations, kaenga and pa well established along its banks. These lands belonged to Ngati Maru and Ngati Kaipoho with several places of significance within the encompassing river bend at Matawhero, including Kairourou, Te Koru, Huiatua, Wainui, Te Upoko o te Ika and the Pa O Tomo and Taonga. Where the Waipaoa flowed into Manutuke the Tauranga (Taurangakoau) Pa and whare Kotukumanawaru stood close to the Pa Te Hue a Te Po (Te Hue a te Kamo). The Mara (gardens) were established beside the Waipaoa by Mauhikitia, the mokopuna of Taharakau and famed cultivator of taro and kumara at Matapaea nearby the Kaupapa Pa. The Tuaraki Pa stood on the Toi o te Kainga lands on the banks of the Waipaoa close to where the contemporary Te Pahou Marae stands today.
- 7.4. The Waipaoa River provided Rongowhakaata hapu with an opportunity to engage in trading and the sharing of resources with other hapu and iwi before trading with Pakeha began when the first trading station in the early nineteenth century. In those days sailing vessels were able to navigate from the mouth of Waipaoa River to the Rongowhakaata wharf at Orakaiaapu. Totara and Puriri was felled and transported by Rongowhakaata down to the Waipaoa River. The iwi invested in several trading vessels to transport harvested flax and crops of wheat and corn, as well as meats and **settlers' goods. The Waipaoa Rivers were an integral part of the trade highway of Rongowhakaata Hapu and Turanga Iwi.**
8. KARAUJA STREAM
- 8.1. From the time of Horouta waka, Hinehakirirangi and her party navigated a passage through Wherowhero Lagoon to the Karauja stream, passing Puketapu Maunga heading to Manawaru where the first kumara within Te Tairawhiti were successfully planted.

*Ko Hinehakirirangi ka u kei uta
Te Kowhai ka nga ora ka ringitia te kete
Ko Manawaru, Ko Arai te uru
(Po Po lament of Enoka Te Pakaru)*

- 8.2. It is said that Hinehakirirangi also gathered her hangi stones from the foot of Puketapu within the waters of the Karauja Stream.
- 8.3. The origins of the Karauja Stream traditionally were in the watersheds on the Waiwhakaata and Tauowhiro lands and at one time flowed past the Tapui Pa into the Te Arai River. This changed when the Te Arai River cut its course leaving the Karauja Stream later flowing past the maunga Puketapu then out to sea at Pakirikiri.
- 8.4. A number of settlements have been established by the hapu of Rongowhakaata along the Karauja Stream. Such settlements highlight the significant

use of resources exercised by the hapu while they occupied these areas. Rongomairatahi, the only son of Turahiri and Rongowhakaata, built his pa atop the maunga Puketapu above Karaua. Turourou, son of Rongomairatahi and a most outstanding leader amongst his contemporaries, maintained the Pa on Puketapu. The significance of Rongomairatahi is acknowledged in the whakatauki:

“Te Kotahi a Turahiri ripo an ate moana”

- 8.5. Te Pahou Pa was a Ngati Kaipoho kaenga reliant on food from the Karaua stream, which was the source of eel, morehana, inanga and provided direct access to the kaimoana from Turanganui a Kiwa.
- 8.6. The Karaua Stream was a trade way for not only hapu of Rongowhakaata, but also a crossing point for travellers from surrounding tribes. Two trading houses were maintained on the Karaua Stream, one each on the upper and lower reaches, and both were required to accommodate the movement of goods and resources.
- 8.7. Pakirikiri pa was situated at the convergence of the Waipaoa River and Karaua Stream. This was a significant pa and its importance made the Waipaoa and Karaua an important transport and communications hub in the Turanga region. The waters of the Karaua were used in the kou kou ariki of Pakirikiri, which were specially excavated ceremonial bathing ponds. Pakirikiri Pa became a refuge for the tribes of Turanga and wider Maori political movements. There were numerous hui with hundreds, sometimes thousands, in attendance hosted by Raharuhi Rukupo, with organised cultivations and resources from the sea, waterways and forests sustaining the manuhiri.
- 8.8. Major flooding of the Waipaoa in the late 1800's contributed to Rongowhakaata moving their main settlement away from Pakirikiri on the banks of the Karaua Stream. Rongowhakaata tipuna had considerable knowledge of wahi tapu, traditional trails, tauranga waka, places for gathering kai, rongoa and other taonga, and ways in which to use the resources of the Karaua Stream.
- 8.9. Both the Waipaoa River and Karaua Stream are of great cultural and historical importance to Rongowhakaata. The mauri of the Waipaoa and Karaua represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Waipaoa River and Karaua Stream.
- 8.10. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Waipaoa River and Karaua Stream. Mana defines the kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of the Waikanae Stream. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and the Waikanae Stream.
- 8.11. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails, tauranga waka, and places for gathering kai, rongoa maori and other taonga, as well as ways in which to use the resources of the Waipaoa River. From the relationship of Rongowhakaata with the river and its lands, and their reliance on them, emerged a tikanga for the sustainable utilisation of resources. All of these values remain important to the people of Rongowhakaata today.
9. WAIMATA RIVER (AS SHOWN ON DEED PLAN OTS-005-037).
- 9.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waimata River to Rongowhakaata. These traditions represent the links between the world of the gods and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.
- 9.2. The Waimata River is of great cultural and historical importance to Rongowhakaata. The mauri of Waimata River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Waimata River.
- 9.3. The meaning of Waimata relates to obsidian coloured waters, darkish in nature and colour. The Waimata flows from the ranges of the sacred maunga Motukeo to join at the junction of the Turanganui and Taruheru rivers known as Nga wai wehe rua or Waiweherua (dividing into two branches).
- 9.4. Rongowhakaata histories record that upon the slaying of Rukupo, descendant of Te Kaapa of Ngai Tawhiri and Whanau a Iwi, by raiders seeking the prized obsidian from Bay of Plenty. Those of Nga Waiweherua sought refuge and fled up the Waimata River to Motukeo. At the convergence of the Taruheru, Turanganui and Waimata Rivers are the lands named Whataupoko, which name references the suspended heads which were later removed to burial caves. At that time Konohi had major influence and leadership over Tairawhiti Tribes and had Rangaitiri whakapapa to all Turanga Tribes. **Konohi's act of naming Whataupoko symbolised the mana of his leadership.**
- 9.5. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri define the relationship of Rongowhakaata with the Waimata River. Mana defines the custodian or kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the Mauri or life force of Waimata River. Whakapapa defines the genealogical relationship, while Tapu describes the sacredness of the relationship between Rongowhakaata and Waimata River. These values remain important to the people of Rongowhakaata today.
- 9.6. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai, rongoa maori and other taonga, ways in which to use the resources of the Waimata river, the relationship with the people with the area 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 Rongowhakaata today.
10. HANGAROA RIVER (AS SHOWN ON DEED PLAN OTS-005-038).
- 10.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Hangaroa River to Rongowhakaata. These traditions represent the links between the worlds of the Atua to the present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, and korero and mahi toi.
- 10.2. The Hangaroa River is of great cultural and historical importance to Rongowhakaata. The mauri of Hangaroa River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Hangaroa River.
- 10.3. The Hangaroa River is symbolic of the convergence of Rongowhakaata with their Turanga and inland whanaunga, and the rangaitira Ruapani down to the descendants' nga hapu o Rongowhakaata. The river and its tributaries were rich in kaimoana, inanga, koura, eels and kakahi (fresh water mussels) which were harvested by using the elaborate pa tuna (eel weirs), where hinaki ownership and responsibility was apportioned to whanau

and then joined as one for the collective benefits of the hapu. Paihau swamp was also frequented by the hapu for eels.

- 10.4. In addition to its own bounty, the Hangaroa River provided access to the rich resources of Rongowhakaata land alongside the river at Tauwharetoi, Hangaroa Matawai, Patutahi, Paharakeke, Manuoha, Tuahu, Waihau and Tahora. The Hangaroa helped sustain the hapu Ngai Te Aweawe, Ngai Tawhiri, Ngai te Kete and Ruapani ki Rongowhakaata.
- 10.5. Rongowhakaata hapu upheld the position of Te Umotai as a significant marker on the river, and a place where substantial mahingakai were obtained to sustain surrounding kaenga. The water from the river and the streams which flowed into it assisted the sitting of snares for the abundant birds in this area.
- 10.6. Hapu named places in this area from Kaikoura to Pihere, and placed rahui on them, as recognition of their importance. Of significance to Rongowhakaata is Waerenga a Kuri beside the Waikoko Stream which flows into the Hangaroa River. Kuri was the son of Ngaherehere who was a significant ancestor of the Rongowhakaata people.
- 10.7. The streams which flow into the Hangaroa provide drainage for Parikanapa where Rongowhakaata obtained totara for whare and waka. A number of Pa and kaenga drew sustenance from their proximity to the Hangaroa River. The whare Hamokorau stood at Ruakaka beside the river to the nineteenth century when it was relocated to Orakaiapu Marae and later made available to William Williams as a Mission Station.
- 10.8. The Hangaroa River is the repository of many koiwi Tangata. Urua are the resting places of Rongowhakaata tipuna and as such are the focus of whanau traditions. Urua and wahi tapu are places holding the memories, traditions, victories and defeats of Rongowhakaata tipuna and were frequently protected in secret locations.
- 10.9. There were a number of wahi tapu sites of significance to Rongowhakaata hapu along the Hangaroa River including Te Ihooutu-Hata, Te Wai o Tua Watea, Korohake, and Ngutuhouhou.
11. TE ARAI RIVER (AS SHOWN ON DEED PLAN OTS-005-039).

*Ko Te Arai te awa
Ko Puketapu te maunga
Ko Rongowhakaata te Iwi*

- 11.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Te Arai (Te Uru) River to Rongowhakaata. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, and korero and mahi toi.
- 11.2. The Te Arai River is of great cultural and historical importance to Rongowhakaata. The mauri of Te Arai River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Te Arai River.
- 11.3. **The gifting of the name "Te Arai te Uru" relates** to the arrival of the Takitimu Waka from Hawaiki to Aotearoa. Te Arai Te Uru and Ruamano were the tipua (spiritual guardian) or unseen escorts which calmed and protected the waka when the elements were unfavourable. They ensured the safe passage of the Takitimu, with its precious taonga of Atua and Rangatira charged with the vessels of traditional knowledge for the new land.
- 11.4. Upon Takitimu berthing in Turanganui a Kiwa the sacred tipua (spiritual guardian) Te Arai Te Uru was released into the waters of the Te Arai River where it remains to this day.
- 11.5. Rongowhakaata traditions herald a host of taniwha who reside in the Te Arai. Hinekorako, the taniwha who dwells under the Te Reinga waterfall, extended her spiritual influence over the Te Arai River. Her particular affinity and connection with water is renowned amongst the tribes of Turanga and Te Reinga. The histories of Rongowhakaata provide that when one of her uri is in difficulty in water, they should call out to their kaitieki Hinekorako for assistance. Hinetataurangi is a taniwha of special significance, who in the past has maintained a powerful presence in the Te Arai River. Over time she has rendered powerful tohunga and warriors alike ineffectual and sadly taken the lives of careless river users.
- 11.6. The Te Arai River begins at the upper reaches of the Waingake and flows through the lands of Rongowhakaata until it meets the Waipaoa River at Manutuke.
- 11.7. There have been many changes to the passage of the Te Arai River over the generations. In the time of Paoa and the Horouta Waka, the Te Arai River flowed across the Manutuke flats southward to the Karaua Stream, passing the maunga Puketapu into the Wherowhero Lagoon and on to Oneroa.
- 11.8. Te Arai River has always been a rich source of resources for Rongowhakaata, as it meanders its way through and contributes to other ecosystems which have sustained Rongowhakaata Uri over the generations.
- 11.9. The Waingake, Kauwaewaka, Tikokanui, Ongaware, Ranginui and Waimata waterways and the wetland Whatatuna all flow into the Te Arai river and **have all contributed to the bountiful 'kapata kai' which nourished the many whanau and hapu of Rongowhakaata.**
- 11.10. Tuna, kanae, inanga, kuku, koura, tuna, pukeko, kereru, kokomako, kutae and continual supplies of fresh water were sourced from Te Arai. Numerous hapu pa- tuna (eel weirs) provided for specific pa and their respective Whanau for many generations, until recent times. The river was also navigable from the open sea by waka through Waipaoa and Kopututea rivers, thus giving access to the other sources of kaimoana from the Awapuni Moana to kaenga all along the river.
- 11.11. Te Arai River and its banks have been occupied by the ancestors of **Rongowhakaata iwi from time immemorial. The river's eroding of the silt soil and its meandering characteristics created sharp bends with high, near vertical, banks along its lower course.** These places have provided ideal locations for the many fortified pa **and cultivations where surrounding kaenga would seek protection when threatened. An extension of this concept is "mirror pa"** - the strategic placement of pa on opposite sides of the awa, providing gateways of escape, defence and protection mechanisms for highly valued resources and control of hapu alliances.
- 11.12. The numerous pa situated on the banks of the river included the Ngati Kaipoho, Te Pahou Pa known as Waiwhakata, the ancient Pa Tapui with the nearby mirror Pa of Te Raeotekahawai and Te Raeotokoraka at Hahaenga, Tiwhaoteranga at Te Poho, Te Ao Maori Pa of Te Waaka Perohuka was on the Hurimoana block close to the present Whakato and Manutuke Marae. Orakaiapu and Umukapua were built by Te Whaiti with nearby mirror Pa being Te Kohu and Manukaimatangi, alongside the Ruataniwha and Tapatahi Pa.
- 11.13. The contemporary Rongowhakaata and Ruapani Marae, Te Ohako Pa, is situated on the northern side of the Te Arai River within the bounty of

Pipiwahakoa and was named for the bed of freshwater mussels found in the river just below the Marae. Te Ohako was the resting place of those Ruapani Whanaunga travelling between Waikaremoana and Turanganui. The resources of the Te Arai valley and river helped carving to flourish among the gifted and prolific carvers of Rongowhakaata, **which grew into the well renowned 'Manutuke – Turanga Carving School' examples being the treasured Taonga, Te Hau ki Turanga carved at Orakaiaapu and the waka Te Toka a Tapiri adorned at Te Angaparera by Te Waaka Perohuka on the banks of the Te Arai river.**

- 11.14. Some of the waters of Te Arai were diverted into ceremonial pools at Tapatahi for cleansing the koiwi. The whanau of Ngai Tawhiri who undertook this tapu mahi became known as Ngai Te Kete.
 - 11.15. The Te Arai River provided Rongowhakaata hapu with an opportunity to engage in trading and the sharing of resources with other hapu and iwi before **trading with Pakeha began. From the 1830s the river hosted the hapu owned 'te Mira' the Mill and wharf which was used to transport goods traded with Europeans.**
 - 11.16. Rongowhakaata consider that the values of mana, whakapapa, tapu, and mauri define their relationship with the Te Arai River. Mana defines the custodian or kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of Te Arai River. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and Te Arai River. These values remain important to the people of Rongowhakaata today.
 - 11.17. Rongowhakaata tipuna had considerable knowledge of wahi tapu, the places for gathering kai, rongoa, and taonga, and of ways in which to use the resources of the Te Arai River. From the relationship of people with the river and their reliance on it emerged a tikanga for the proper use and sustainable utilisation of its resources. The river plays a unique role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual and physical life of the Rongowhakaata people. All of these values remain important to the people of Rongowhakaata today.
12. WAIKANAĒ CREEK (AS SHOWN ON DEED PLAN OTS-005-045).
- 12.1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waikanae Stream to Rongowhakaata. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.
 - 12.2. The whakapapa of Rongowhakaata hapu is drawn from the ancestors who arrived aboard the waka Horouta, Takitimu and Te Ikaroa a Rauru. The same ancestors placed mauri and imbued mana which gave life and meaning to the traditional name of the river and the surrounding lands.
 - 12.3. The naming of Waikanae is derived from Wai - the fresh water springs which attracted the treasured delicacy of Rongowhakaata, the fish mullet - Kanae. From the mouth of the Waikanae Stream to the headwaters at Te Kuri a Tuatai at various locations there are puna (fresh water springs) fostering the Kanae and hapu Ngai Tawhiri, Ngai te Kete, Ngati Ruawairau and others of Rongowhakaata.
 - 12.4. **Another association with Waikanae Awa (Stream) is the korero of 'Rongokako** - the great strider. Paoa was very upset with Rongokako, the official messenger, who had not reported that the Horouta had arrived at Turanganui, instead he had gone off on his own journey. On his return Rongokako left the imprint of one foot near where the Waikanae Stream joins the Turanganui River, where Paoa had waited for him. The rangatira Ruapani, who embodied the whakapapa of Horouta, Takitimu and Paikea, had brought peace and prosperity to the people of Turanganui through his leadership. The treasured puna (fresh water spring) at the mouth of the Waikanae was given the name Te Wai o Hiharore, after the grandmother of Ruapani. A revered place of resource for Rongowhakaata, as it is the mauri for kaimoana such as kanae (mullet).
 - 12.5. The headwaters of the Waikanae Stream begin at the meandering swamps which verge the Matawhero lands behind Te Kuri a Tuatai marae. The naming of Te Kuri a Tuatai marae, located on the banks of Waikanae Stream, is said to refer to the many pa tuna (eel weirs) around the marae, or alternatively, the sound of the seals which resembled the barking of dogs.
 - 12.6. Rongowhakaata hapu have drawn sustenance from the stream at a number of pa, kaenga and nohoanga along its banks. Water from the stream facilitated cultivation of mara, taro kumara and hue at the mara (gardens) Whenuakura and Te Pa Makaroro.
 - 12.7. The Waikanae was valued by Rongowhakaata as a source of food to sustain hapu and manuhiri. When the season arrived the waters swarmed with the kanae and inanga. Pa tuna (eel weirs) were a constant feature of the Waikanae waterways over many generations. Ngai Tawhiri whanau recall the abundance of flounder, eel, herrings and kingfish in the Waikanae Stream. There were also a number of wahi tapu sites of significance to Rongowhakaata along the Waikanae Stream, particularly urupa Heipipi Pa. The mauri of Waikanae Stream is of critical importance to Rongowhakaata. All forms of life have mauri and are inter-related. One of the essential roles of Rongowhakaata is to be mindful of and to care for the mauri of the Waikanae Stream. Whakapapa defines the genealogical relationship of Rongowhakaata to the Waikanae Stream. The inter-relatedness of tapu and noa describes the sacred nature of the relationship of Rongowhakaata to the Waikanae Stream.
 - 12.8. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Waikanae Stream. Mana defines the kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of the Waikanae Stream. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and the Waikanae Stream.
 - 12.9. Rongowhakaata maintain a considerable knowledge of the whakapapa, traditional trails, tauranga waka, places for gathering kai, rongoa Maori and other taonga, and ways in which to use the resources of the Waikanae Stream. From their relationship with the waterway and their reliance on it emerged a tikanga for the sustainable utilisation of resources. The river plays a unique role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual, and physical life of the iwi. All of these values remain important to the people of Rongowhakaata today.
13. RONGOWHAKAATA COASTAL MARINE AREA (AS SHOWN ON DEED PLAN OTS-005-050).
- 13.1. The traditions of Rongowhakaata iwi confirm the cultural, historical and spiritual importance of the Moana Turanganui a Kiwa, which extends from Te Kuri a Paoa mai i Te Toka Ahuru. These traditions represent the links between the world of the Atua and present generations. The histories of Rongowhakaata reinforce this tribal identity and the connection to the moana of Turanganui a Kiwa, and are continually expressed in Whakapapa, Waiata, Korero and Mahi Toi.
 - 13.2. The historic Whakapapa traditions of Rongowhakaata iwi demonstrate the depth of relationship of Rongowhakaata to the Moana o Turanganui a Kiwa. Rongowhakaata Tipuna had considerable knowledge of places for gathering kai, places for healing, places for gathering rongoa, and other uses of the resources of their Moana. This knowledge was aligned with proper Rongowhakaata Tikanga and Kawa in the sustainable management

of the resources.

- 13.3. The whakapapa of Rongowhakaata hapu is drawn from the ancestors who arrived aboard the waka Horouta, Takitimu and Te Ikaroa a Rauru; the same ancestors placed mauri, imbued mana which gave life and meaning to the traditional name of the river and the surrounding lands.
- 13.4. Over the generations interwoven whakapapa, marriages and alliances have enabled Rongowhakaata to gather kaimoana from the coastal reefs to the north and south of their established mana moana: from Turanganui river to Te Kowhai at Te Wherowhero. As Kaitieki Rongowhakaata Hapu; Ngati Kaipoho, Ngati Maru, Ngai Tawhiri and others fiercely protected the taonga of Tangaroa as the following histories recount.
- 13.5. At the foot of Te Kuri a Paoa, Te Ratu, son of Te Ikawhaingata of Ngati Kaipoho while fishing with his whanaunga Poumatara, requested his bounty of fish, to which Poumatara replied:
- 13.6. Te Ratu **retaliated and took the life of Poumatara and appropriated his people's fishing rights over the sea along Oneroa Beach from Muriwai to the Turanganui River** at that time.
- 13.7. Te Wherowhero Lagoon features in the earliest histories of traditional accounts and was a place and resource well known to the earliest tipuna. It is said that Hinehikirangi of the Horouta waka named the lagoon and the surrounding areas. Ngati Kaipoho benefited from the abundance of kaimoana, along the swampy edges of the lagoon. The Te Wherowhero Lagoon provided raupo, harakeke, kouka and kakaho from the swamps which were used as building materials for whare and for clothing. Paru, the precious mordant was carefully nurtured in selected and protected areas within Te Wherowhero to be used in the dying process of korowai, kakahu, piupiu and whariki.
- 13.8. Within the bounds of Te Wherowhero is Te Kowhai named by Hinehikirangi Te Kowhai kanga ora - beauty of the blooming Te Kowhai. Te Kowhai has always been an important fishing kaenga of Rongowhakaata, and many ancestors have occupied the lands, which were prized for their proximity to coastal fishing grounds. Rongomairatahi (the only son of Turahiri and Rongowhakaata), established a sophisticated series of markers to identify and protect his fishing grounds. Maunga, islands, the currents, coastal troughs and reefs were aligned at various points as references, and this knowledge helped sustain the numerous kaenga and pa and facilitate the guardianship of their precious resources. His grandson Kaipoho maintained his fishing base at Te Kowhai.
- 13.9. Pakirikiri takes its name from the sounds made by the moving shingle in the waterways and is located at the northern end of Te Wherowhero Lagoon. Rongowhakaata occupied a significant pa at Pakirikiri which was established by Raharuhi Rukupo because of its proximity to the sea. The gathering of kai moana was all performed according to the Maramataka Maori. Sustaining the many manuhiri who gathered at Pakirikiri was dependent on the abundance of the resources of the adjacent moana.
- 13.10. The place known as Te Oneroa comprises the sandy shores that stretch from Muriwai to Turanganui and named by Hinehikirangi. The Oneroa beach has sustained many generations of Rongowhakaata. A respected Rongowhakaata Kaumatua has described the kaimoana gathered from Te Oneroa, particularly the range of pipi, a much cherished delicacy:

"Kuarere was the white pipi, matatoki the brown pipi shaped like an axe head and kurekure, another white pipi which came to shore on certain easterly winds to the delight of whanau who knowingly read the signs and gathered the bounty with their families for other families."

- 13.11. Rongowhakaata the tipuna established Pewhairangi pa at the outlet of the Kopututea/Waipaoa Awa where its occupants had close proximity to gather resources from the sea. The ancestor Rongowhakaata was buried here.
- 13.12. The mouth of the Waipaoa River is where Ngati Maru, the great fisher hapu of Rongowhakaata, exercised their rights and obligations over the Waipaoa River and the adjacent moana, leading to this pepeha:

*Ngati Maru, tini whetu ki te rangi, ko Ngati Maru ki te whenua,
He tini kahawai ki te moana, ko Ngati Maru ki uta*

- 13.13. The presence of Ngati Maru on the sea of Rongowhakaata was unquestionable up to the 18th century. This changed over one incident, when Ngati Maru were fishing in their waka, Umu o Tapuhere and Umu o Maui. Trouble developed when they moved on to the fishing grounds of their neighbours, Ngati Kaipoho. An argument ensued between the chiefs Tarake (Ngati Maru) and Te Hukaipu (Ngati Kaipoho). This escalated into fighting that led to Ngati Maru being driven to flee Turanganui a Kiwa in waka. They took refuge for a time north of Turanga and eventually they were able to return, their influence had waned.
- 13.14. Kopututea Awa is the name for the tidal reach or salt water estuary of the Waipaoa River. Kopututea originally flowed into the Awapuni Lagoon and out to sea at Ohikarongo. Early in the 19th century a big flood broke through, and the Kopututea bypassed Awapuni Lagoon. In the time of the ancestor Tarake of Ngati Maru, a new mouth was cut for the Kopututea River, and called Te Awahou. Te Awahou was central to the Ngati Hinewhanga, Ngati Pouwhakaika, and Ngai Timata, all hapu of Ngati Maru who established kainga, where they made waka and fished in the sea. The Ngati Maru canoe, Te Umu o Tapuhere, was made from a log taken out of the Kopututea River and drawn to land at Te Awahou for preparation and carving. In the time of Ruawairau in the early 16th century, a large house was built on Kopututea called Te Arai Te Uru at a place called Te Kiri o Tamatekuku. Ruawairau's descendants became Ngati Rua, with strong connections to the moana of Rongowhakaata.
- 13.15. Paokahu was formed on the coast from the build up of sediment deposited by the waters of the Kopututea and Waipaoa Rivers. The principal hapu of Paokahu were Ngati Ruawairau, Ngai Tawhiri, Ngai te Ika and Ngati Maru, all of whom strongly protected their fishing rights. Hinekitahawai was a guarded netting place and the recognised boundary of the rangatira Rongoteuruora. The mouth of Paokahu was an ideal location for fishing, and **the long pa 'Paokahu' was named** in respect of principal ancestors. These were Te Ruaaranui in honour of his brother Te Kahurangi, Kahunoke a descendant of Ruapani, and lastly the legendary Kahungunu.
- 13.16. **Awapuni Moana, the name Awapuni is derived from 'the continuing outlet being blocked** up with sand, at one time was a large coastal lagoon and is an important tribal site and resource base for all Rongowhakaata hapu. Awapuni Moana was subject to tidal flows, with fish having an open passage to and from the sea, while the lands provided a ready supply of flax and raupo for building materials and immediate access to the moana. Similarly, the surrounding environment was a perfect habitat for birds, rats and eel, and a bountiful supply of other kaimoana. Specially built pa tuna - eel weirs were made and strategically placed in the Awapuni, and were rigorously guarded and defended by the hapu of Rongowhakaata.
- 13.17. Rongowhakaata valued the Awapuni due to the large and valuable fishing resource the land gave access to. In addition to this, was a bountiful supply

of driftwood for fires and stocks of totara logs, which had been buried in the land by natural processes provided an endless supply of building and carving materials. In later years this became a tradeable commodity for Rongowhakaata.

- 13.18. There are many wahi tapu of significance to Rongowhakaata in the area. Te Urimaitai is an ancient burial ground that many Rangatira gave specific instruction as being the place where they were to rest, including Te Apaapa o Te Rangi, Tuhura and the many descendants of Timata.
- 13.19. The Kaiti area was famous for its crayfish, caught from the reefs below the maunga Titirangi, or further north all along the coast. Nearby reefs and tidal flats harboured quantities of shellfish, and paua were plentiful off Onepoto (now Kaiti Beach). Rongowhakaata often walked along the beach side to gather kaimoana, to which was known affectionately by hapu as 'the Maori gate'. Such behaviour exhibited the understanding of, and respect for, the territorial and customary rights between hapu.

“There were regular exchanges between whanau living in Kaiti and Rongowhakaata. Elders would come from Kaiti to Te Kuri a Tuatai for Church, after karakia there would be a big hakari, be it koura, paua, kina and bubu’s from Kaiti.”

- 13.20. Wharekorero is a significant wahi tapu to Rongowhakaata, named after Uenuku Whakarongo’s remains were placed in the kohurau - caves in the cliffs above the moana at Wainui. Alongside the mauri and other sacred taonga of the Horouta and Takitimu waka is the absolute sacred resting place of Ariki, Tamatea Pokai Whenua, Ruapani, Kahungunu and Ranganui.
- 13.21. Te Toka Ahuru sustained many hapu of Rongowhakaata as the rich fishing reef only attainable by waka. Te Toka Ahuru ('the rock of the feather') is named from the legend of Ruakapanga whose feathers were plucked from the wings of the bird of Ruakapanga by Pourangahua.

Tikanga

- 13.22. Generations of trading and exchange between whanaunga tribes living on the sea coast and those living inland maintained the whakapapa and manaakitanga obligations amongst the people. Kaimoana was gathered, processed and prepared for transportation. This was often dried hapuka, shark, snapper and moki. Rongowhakaata Kaumatua recounted how in the early 20th century whanau and hapu lived from the sea, river and lagoons to sustain themselves and relatives, sharing their own waka when needed.
- 13.23. When tohora (whales) were beached on the shores of Rongowhakaata, the hapu saw this as a tohu or blessing. Resources from the tohora would sustain the hapu for long periods, and also provide a prized commodity for trade and exchange. The tohora was thus very seriously guarded by the relevant kaitieki. Te Apaapa o te Rangi killed Te Mataki over the control of a whale driven ashore within the area of Ngati Maru.
- 13.24. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails, tauranga waka, and places for gathering kai, rongoa Maori and other taonga. This knowledge included ways of using the resources of the whenua me te moana o Turanganui a Kiwa and the overall relationship of the people with the area and their dependence on it. Of utmost importance, was the development and maintenance of tikanga for the proper and sustainable utilisation of resources. All forms of life have Mauri and all are related. The mauri of the Moana, Turanganui a Kiwa, resides in the life force of its waters. Rongowhakaata consider that one of their essential roles is to protect the Mauri of the Moana. Whakapapa defines the genealogical relationship of Rongowhakaata to the Moana, and tapu describes the sacred nature of the relationship between Rongowhakaata and the Moana. All these values remain important to the people of Rongowhakaata today.



Figure 4: Rongowhakaata Area of Interest

6. NGĀTI PĀHAUWERA

1. STATUTORY ACKNOWLEDGEMENT
- 1.1. In accordance with Section 72 of the Ngāti Pāhauwera Treaty Claim Settlement Act 2012, information regarding statutory acknowledgements is hereby attached to the Hawke's Bay Regional Resource Management Plan. This information includes the relevant provisions from the schedules to the Ngāti Pāhauwera Treaty Claim Settlement Act 2012 in full, the description of the Statutory Areas and the statement of association as recorded in the statutory acknowledgements.
2. STATUTORY AREA
- 2.1. The area to which this statutory acknowledgement applies is part of the area known Earthquake Slip Marginal Strip, which is located in northern Hawke's Bay, as shown on the maps contained in Paragraph 8 below.
3. PREAMBLE
- 3.1. Under Section 67 of the Ngāti Pāhauwera Treaty Claim Settlement Act 2012, the Crown acknowledges Ngāti Pāhauwera's statement of cultural, spiritual, historical and cultural association with the relevant part of the Earthquake Slip Marginal Strip.
4. STATEMENT OF ASSOCIATION
- 4.1. Tiwhanui (Earthquake Slip) is an important area as a mahinga kai (food gathering area) for whānau or community events such as hakari at the marae, which enables Ngāti Pāhauwera to continue their cultural practices related to mahinga kai.
- 4.2. Tiwhanui is part of the region along this coast which is known as Taihinu (Bountiful tide), and has long been recognised as an important mahinga kai area. A whakataūaki by tīpuna Tūkapuarangi expresses the bountiful nature of this area:

Whānatu! Hoki mai ki te Waikari
Ki te riu ki te tai
Pātoto i te ata Pātoto i te po
Go! But return to the valley to the sound of fish coming in both day and night
- 4.3. Tiwhanui has been a recognisable feature of this region at least since the time that commercial whaling began in the Hawke's Bay, as whalers including Ngāti Pāhauwera, camped in this area during whaling expeditions. Matangi moemoea, the high point behind the slip, was used by whalers as a lookout point.
- 4.4. Ngāti Pāhauwera have always gathered kai in this area including pāua, kina, kōura (crayfish), karengo, pipi, mussels and, up the Waikari River, flounder, mullet, whitebait, herrings, smelts and kēwai freshwater crayfish. The particular mahinga kai sites are to the south of Tiwhanui, where there are bays for diving, and sites which are obviously suited to camping with available freshwater sources. Ngāti Pāhauwera ancestors traversed the whole of Tiwhanui to reach these sites, utilising caves along the stretch of coast, and there are pa sites to the south of Tiwhanui. They walked along the coast from the mouth of the Mohaka River, fording the Waikari River at high tide to reach the mahinga kai. With the arrival of horses, they would take a number of horses and send the horses back home alone with kai for whānau at home to prepare and dry as appropriate.
- 4.5. Tiwhanui was also a shelter from the tide, as the rest of the coast in this area is cliffs, and the slip provided the only place of safety at high tide. The distance from home and the tide meant that most expeditions were for a few nights, and Ngāti Pāhauwera ancestors could camp on the slip area as there was also freshwater sources here.
- 4.6. Ngāti Pāhauwera continue to use Tiwhanui as their ancestors did, using motorbikes instead of horses in some cases. Ngāti Pāhauwera continue to stay overnight to shelter from the tide, and to make the most of the time spent travelling from home. As it is not possible to launch a boat from the mouth of the Mohaka River, Tiwhanui is the only place where Ngāti Pāhauwera can gather some of the kai which is important to them.
5. PURPOSES OF STATUTORY ACKNOWLEDGEMENT
- 5.1. Pursuant to Section 68 of the Ngāti Pāhauwera Treaty Claim Settlement Act 2012, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are:
 - (a) to require the relevant consent authorities, the Environment Court and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in Sections 69 to 71;
 - (b) to require the relevant consent authorities to forward summaries of resource consent applications, or copies of notices of resource consent applications, to the trustees of the Ngāti Pāhauwera Development Trust, as provided for in Section 73;
 - (c) to enable the trustees of the Ngāti Pāhauwera Development Trust and any member of Ngāti Pāhauwera to cite the statutory acknowledgement as evidence of the association of Ngāti Pāhauwera with the relevant part of the Earthquake Slip Marginal Strip, as provided for in Section 74.
6. LIMITATIONS OF EFFECTS OF STATUTORY ACKNOWLEDGEMENT
- 6.1. Except as expressly provided in Subpart 6 of Part 2:
 - (a) this statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under legislation or a bylaw: and
 - (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of Ngāti Pāhauwera with the relevant part of the Earthquake Slip Marginal Strip (as described in the statement of association) than that person would give under the relevant legislation or bylaw if no statutory acknowledgement existed in respect of the relevant part of the Earthquake Slip Marginal Strip.
- 6.2. Except as expressly provided in Subpart 6 of Part 2, the statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

6.3. Except as expressly provided in Subpart 6 of Part 2, the statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the relevant part of the Earthquake Slip Marginal Strip.

7. RELEVANT SECTIONS OF THE **Ngāti Pāhauwera Treaty Claim Settlement Act 2012**

67 *Statutory acknowledgement by the Crown*

The Crown acknowledges the statement of association.

68 *Purposes of statutory acknowledgement*

(1) *The only purposes of the statutory acknowledgement are to—*

- (a) *require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 69 to 71; and*
 - (b) *require relevant consent authorities to forward summaries of resource consent applications, or copies of notices of resource consent applications, to the trustees of the Ngāti Pāhauwera Development Trust, as provided for in section 73; and*
 - (c) ***enable the trustees of the Ngāti Pāhauwera Development Trust and any member of Ngāti Pāhauwera to cite the statutory acknowledgement as evidence of the association of Ngāti Pāhauwera with the relevant part of the Earthquake Slip Marginal Strip, as provided for in section 74.***
- (2) *This section does not limit sections 76 to 78.*

69 *Relevant consent authorities to have regard to statutory acknowledgement*

(1) *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement in deciding, under section 95E of the Resource Management Act 1991, whether the trustees of the Ngāti Pāhauwera Development Trust are affected persons in relation to an activity within, adjacent to, or directly affecting the relevant part of the Earthquake Slip Marginal Strip and for which an application for a resource consent has been made.*

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

70 *Environment Court to have regard to statutory acknowledgement*

(1) *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement for the relevant part of the Earthquake Slip Marginal Strip in deciding, under section 274 of the Resource Management Act 1991, whether the trustees of the Ngāti Pāhauwera Development Trust are persons who have an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the relevant part of the Earthquake Slip Marginal Strip.*

(2) *Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

71 *Historic Places Trust and Environment Court to have regard to statutory acknowledgement*

(1) *This section applies if, on and after the effective date, an application is made under section 11 or 12 of the Historic Places Act 1993 for an authority to destroy, damage, or modify an archaeological site within the relevant part of the Earthquake Slip Marginal Strip.*

(2) *The Historic Places Trust must have regard to the statutory acknowledgement in exercising its powers under section 14 of the Historic Places Act 1993 in relation to the application made under subsection (1), including in determining whether the trustees of the Ngāti Pāhauwera Development Trust are persons directly affected by an extension of time.*

(3) *The Environment Court must have regard to the statutory acknowledgement in determining under section 20 of the Historic Places Act 1993 any appeal from a decision of the Historic Places Trust in relation to the application made under subsection (1), including in determining whether the trustees of the Ngāti Pāhauwera Development Trust are persons directly affected by the decision.*

(4) *In this section, archaeological site has the same meaning as in section 2 of the Historic Places Act 1993.*



Figure 5: Ngāti Pāhauwera Statutory Acknowledgement

7. MAUNGAHARURU-TANGITU

1. STATUTORY REQUIREMENT

- 1.1. In accordance with Section 43 of the Maungaharuru-Tangitū Hapū Claims Settlement Act 2014, information regarding statutory acknowledgements is hereby attached to the **Hawke's Bay Regional Resource Management Plan**. This information includes the relevant provisions from the schedules to the Maungaharuru-Tangitū Hapū Claims Settlement Act 2014 in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 38 – 42 AND 44-45 OF THE MAUNGAHARURU-TANGITŪ HAPŪ CLAIMS SETTLEMENT ACT 2014

38 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

39 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are to—

- (a) *require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with [sections 40 to 42](#); and*
- (b) *require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees in accordance with [sections 43 and 44](#); and*
- (c) *enable the trustees and any member of the Maungaharuru-Tangitū Hapū to cite the statutory acknowledgement as evidence of the association of the Maungaharuru-Tangitū Hapū with a statutory area, in accordance with [section 45](#).*

Section 39(a): amended, on 20 May 2014, by [section 107](#) of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

40 Relevant consent authorities to have regard to statutory acknowledgement

- (1) *This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- (2) *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*

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

41 Environment Court to have regard to statutory acknowledgement

- (1) *This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- (2) *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under [section 274](#) of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
- (3) *Subsection (2) does not limit the obligations of the Environment Court under the [Resource Management Act 1991](#).*

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

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

Section 42: replaced, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

44 Provision of summary or notice to trustees

- (1) *Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
- (a) *if the application is received by the consent authority, a summary of the application; or*
- (b) *if notice of the application is served on the consent authority under [section 145\(10\)](#) of the Resource Management Act 1991, a copy of the notice.*
- (2) *A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under [section 95B](#) of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
- (3) *The summary must be provided—*
- (a) *as soon as is reasonably practicable after the relevant consent authority receives the application; but*
- (b) *before the relevant consent authority decides under [section 95](#) of the Resource Management Act 1991 whether to notify the application.*
- (4) *A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.*

- (5) The trustees may, by written notice to a relevant consent authority,—
- (a) **waive the right to be provided with a summary or copy of a notice under this section; and**
- (b) state the scope of that waiver and the period it applies for.
- (6) This section does not affect the obligation of a relevant consent authority to decide,—
- (a) under [section 95](#) of the Resource Management Act 1991, whether to notify an application;
- (b) under [section 95E](#) of that Act, whether the trustees are affected persons in relation to an activity.

45 Use of statutory acknowledgement

- (1) The trustees and any member of the Maungaharuru-Tangitū Hapū may, as evidence of the association of the Maungaharuru-Tangitū Hapū with a statutory area, cite the statutory acknowledgement that relates to that area in submissions and proceedings concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—
- (a) the relevant consent authorities; or
- (b) the Environment Court; or
- (c) Heritage New Zealand Pouhere Taonga; or
- (d) the Environmental Protection Authority or a board of inquiry under [Part 6AA](#) of the Resource Management Act 1991.
- (2) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
- (a) the bodies referred to in subsection (1); or
- (b) parties to proceedings before those bodies; or
- (c) any other person who is entitled to participate in those proceedings.
- (3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
- (4) To avoid doubt,—
- (a) neither the trustees nor members of the Maungaharuru-Tangitū Hapū are precluded from stating that the Maungaharuru-Tangitū Hapū have an association with a statutory area that is not described in the statutory acknowledgement; and
- (b) the content and existence of the statutory acknowledgement do not limit any statement made.

Section 45(1)(c): replaced, on 20 May 2014, by [section 107](#) of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

3. STATUTORY AREAS

3.1. The areas to which this statutory acknowledgement applies are (alphabetically):

Statement Of Association ID	Area/Feature	Deed of Settlement Map Reference	RRMP Map Reference
20, 29	Anaura Stream and its tributaries	As shown on OTS-201-32	Map E
24, 24	Aropaoanui River and its tributaries	As shown on OTS-201-33	Map E
7	Balance of the Opouahi Scenic Reserve	As shown on OTS-201-31	Map A
18	Balance of the Tutira Domain Recreation Reserve	As shown on OTS-201-30	Map B
8	Bellbird Bush Scenic Reserve	As shown on OTS-201-47	Map A
9	Boundary Stream Scenic Reserve	As shown on OTS-201-46	Map A
11, 16	Earthquake Slip Marginal Strip	As shown on OTS-201-20	Map D
5	Esk Kiwi Sanctuary Area	As shown on OTS-201-22	Map B
20, 21	Esk River and its tributaries	As shown on OTS-201-34	Map E
10	Hapū Coastal Marine Area	As shown on OTS-201-40	Map C
20, 26	Mahiaruhe Stream and its tributaries	As shown on OTS-201-35	Map E
14	Mangapukahu Scenic Reserve	As shown on OTS-201-25	Map B
11, 15	Moeangiangi Marginal Strip	As shown on OTS-201-21	Map D
20, 27	Moeangiangi River and its tributaries	As shown on OTS-201-39	Map E
20, 22	Pākuratahi Stream and its tributaries	As shown on OTS-201-45	Map E
4	Peaks of Maungaharuru Range	As shown on OTS-201-29	Map A
10	Rocks and Reefs	As shown on OTS-201-41	Map C
20, 25	Sandy Creek and its tributaries	As shown on OTS-201-43	Map E
19	Tangoio Falls Scenic Reserve	As shown on OTS-201-23	Map B
11	Tangoio Marginal Strip	As shown on OTS-201-49	Map B
17	Te Kuta Recreation Reserve	As shown on OTS-201-26	Map D
20, 23	Te Ngarue Stream and its tributaries	As shown on OTS-201-36	Map E
20, 28	Waikari River and its tributaries	As shown on OTS-201-37	Map E

6	Waikoau Conservation Area	As shown on OTS-201-28	Map A
20, 24	Waikoau River and its tributaries	As shown on OTS-201-38	Map E
11	Waipatiki Beach Marginal Strip	As shown on OTS-201-50	Map D
13	Waipatiki Scenic Reserve	As shown on OTS-201-27	Map D
20, 30	Waitaha Stream and its tributaries	As shown on OTS-201-44	Map E
11, 12	Whakaari Landing Place Reserve	As shown on OTS-201-48	Map B
19	White Pine Bush Scenic Reserve	As shown on OTS-201-24	Map B

4. STATEMENTS OF ASSOCIATION

4.1. Maungaharuru-Tangitū's statements of association are set out below. These are statements of Maungaharuru-Tangitū's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. PEAKS OF MAUNGAHARURU RANGE (AS SHOWN ON OTS-201-29 & HBRC MAP A)

5.1. For the Hapū, the peaks of Maungaharuru (the Maungaharuru Range) and environs are integral to the distinct identity and mana of the Hapū. They are some of the most sacred and important physical landmarks within the takiwā (traditional area) of the Hapū.

Spiritual importance

5.2. Maungaharuru is the iconic, most sacred and spiritual maunga (mountain) of the Hapū. Maungaharuru has a mauri (life force) of its own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects the Hapū with Maungaharuru. Mauri is therefore the basis of the spiritual relationship of the Hapū with Maungaharuru.

5.3. The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians), including the ngahere (forest) upon Maungaharuru. Tāne-nui-a-rangi is the spiritual guardian of the ngahere and all that lives within the ngahere. Tāne-nui-a-rangi is the son of Papa-tū-ā-nuku (Earth Mother) and Rangi-nui (Sky Father), from whom all living things descend, including the Hapū. Descendants of Tāne-nui-a-rangi include the manu (birds) and trees (rākau) within the ngahere. Therefore, both the descendants of Tāne-nui-a-rangi and the descendants of the Hapū are connected by whakapapa (genealogy). Tāne-nui-a-rangi was central to the lives of Hapū tīpuna (ancestors) and remains significant to the Hapū whānau (families) living today.

5.4. Hapū kaumātua (elders) and kaikōrero (speakers) acknowledge the "tihi tapu o Maungaharuru" - "the sacred peaks of the maunga". The paramount status of Maungaharuru is recognised by the Hapū in their mihi (greetings), whaikōrero (formal speeches), whakairo (carvings), kōwhaiwhai (painted panels) and tukutuku (woven panels) on their marae, whakatauākī (tribal proverbs), kōrero tuku iho (Hapū history) and waiata (songs).

Cultural importance - Whakatauākī

*Ka tuwhera a Maungaharuru, ka kati a Tangitū,
Ka tuwhera a Tangitū, ka kati a Maungaharuru.
When the season of Maungaharuru opens, the season of Tangitū closes,
When the season of Tangitū opens, the season of Maungaharuru closes.*

5.5. According to kōrero tuku iho, this whakatauākī:

- describes the takiwā of the Hapū – from Maungaharuru in the west, to Tangitū (the sea) in the east; and
- it proclaims ahi-kā-roa (long occupation) of the Hapū and the inherited right as tāngata whenua to exercise mana whenua and mana moana.

5.6. The relationship the Hapū have with Maungaharuru is culturally significant and provides whānau with a strong sense of place and belonging to the takiwā. It is still customary practice for Hapū members to recite this whakatauākī to identify where they come from and the relationship that connects them to the natural world.

5.7. Hapū kaumātua also emphasise the connectedness of Maungaharuru with Tangitū. The waters flowing from the maunga feed the rivers, lakes, wetlands and sea - the realm of Tangaroa-i-te-Rupetu (the spiritual guardian of the sea and other water bodies and all that lives within them).

5.8. The whakatauākī also describes the mahinga kai (places for gathering food) of the Hapū. The ngahere on Maungaharuru was the source of food for the Hapū in the winter. Tangitū was, and remains, the source of food in the summer. While the Hapū collected food on a seasonal basis, they were blessed in that they did not need to leave their takiwā in search of food. Hence another Hapū whakatauākī "ko tō rātau pā kai ngā rekereke", "their fortified villages were in their heels".

5.9. In the past, Maungaharuru was bountiful. From the domain of Tāne-nui-a-rangi, the Hapū sourced their kai (food). They gathered aruhe (fern root), pikopiko (young fern shoots), the raurau (leaves) of the tī kōuka (cabbage tree), berries and huhu (edible grubs) and caught manu. Rongoā (medicinal plants), bark, fern fronds and timber for building materials, flowers for pigments, leaves and seeds for oils, paru (special mud) for dyes and other resources were also gathered.

5.10. Maungaharuru was also integral to the economy of the Hapū – kai and resources gathered from the maunga were often traded with their neighbours.

5.11. This whakatauākī also implies that the manuhiri (visitors) of the Hapū will be served kai from Maungaharuru and Tangitū. The ability to offer the range and quality of kai the Hapū had from their takiwā enhanced their mana.

5.12. In addition, the gathering of kai and resources has the reciprocal obligation of the Hapū to act as kaitiaki (guardians). The Hapū had tohu (signs) and tikanga (customs) which dictated the appropriate time and practices for gathering food and resources from Maungaharuru. Mātauranga (knowledge) associated with the collection of resources was central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga, karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions -the ritual and tapu (sacredness) associated with gathering and utilising resources.

Kōrero tuku iho – historical importance.

- 5.13. Others sometimes refer to different parts of the maunga using different names, namely from south to north: Te Waka, Tītī-a-Okura (this is the name known to the Hapū, Titiokura is the official name), Maungaharuru and Te Heru-a-Tureia. However, when the Hapū speak of Maungaharuru, they are referring to the maunga in its entirety.
- 5.14. The Hapū have a rich history relating to Maungaharuru. To this day, the North Island of New Zealand is known as Te Ika-a-Māui (Māui's fish). Hapū tradition tells that when Māui-tikitiki-a-Taranga pulled up the fish, the waka (canoe) that Māui and his whānau were on became stranded on top of the mighty fish. At the time, Māui warned his Uncle, Ngārangikataka, and others not to touch or cut up the fish. But they did not listen. They began to cut up the fish, creating the peaks and valleys that are seen today. Māui was angry, and turned his Uncle and the waka to stone. Others tried to escape to the sea, towards Tangoio, but they too were turned to stone. Today they are in the form of Panepaoa, a small hill located just south of the Pākūratahi (formerly Pakuratahi) Stream and nearby Ngāmoerangi, located on the Tangitū coastline. Te Waka-o-Ngārangikataka (Ngārangikataka's canoe) can also be seen, high on the ridgeline of Maungaharuru.
- 5.15. Oral tradition recounts the migration of the waka Tākitimu southwards, and a tohunga (high priest) of the waka, Tūpai, who cast the staff Papauma high into the air. Papauma took flight and landed on the maunga at the summit of Tītī-a-Okura, at a place called Tauwhare Papauma.
- 5.16. Papauma embodied the mauri of birdlife. The maunga rumbled and roared on receiving this most sacred of taonga (treasures), and the maunga was proliferated with birdlife. Hence the name, Maungaharuru (the mountain that rumbled and roared). It is also said that the mountain roared every morning and evening as the many birds took flight and returned again to the maunga.
- 5.17. Significant pā (fortified villages) are located on Maungaharuru and attest to the occupation of the Hapū over the generations. Towards the southern part of the maunga, pā were occupied by Ngāi Taura and Ngāti Marangatūhetaua (Ngāti Tū), on the central part of the maunga, Ngāti Kurumōkihi, and towards the northern part of the maunga, Ngāi Tahu.
- 5.18. Ngāti Tū occupied Te Pōhue pā at the head of Lake Te Pōhue, and the nearby kāinga (villages) of Kaitahi and Whāngai Takapu.
- 5.19. Several pā relate to Ngāi Taura and its eponymous ancestor, Taura and his wife, Mateawha. Pirinoa pā is situated at the tauihu (prow) of Te Waka-o-Ngārangikataka. Taurua-o-Ngarengare pā is located at the south end of Te Waka part of the Maungaharuru range and is named after one of their sons. Tauwhare Papauma, referred to earlier, became a pā of Taura.
- 5.20. The story of Mateawha also relates to an important wāhi tapu (sacred place) on the maunga. Mateawha was one of the Tūrehu people – she was not human and her people abided by certain rules. One day Taura and Mateawha had visitors, and sadly, Taura forgot himself. He told his wife to carry out work that caused her to violate the rules of her people. The effect was to 'whakanoa te tapu i runga i a ia' - 'to nullify the sacredness of Mateawha'. The implication was that Mateawha was unable to return to her own Tūrehu people and became alienated from them. She was so distraught at the situation, that she took her own life by throwing herself off the cliff face. She hit the side of the rock and fell down into what is known today as Hell's Hole. The stain of her blood was left and since that time, whenever that stain congeals, the Hapū recognise it as an aituā – a bad omen. The site is referred to as Te Pari-o-Mateawha – Mateawha's cliff.
- 5.21. Maungaharuru, and in particular its ridges towards the southern end of the range, are known as "te mauri o te māra o Taura" – "the garden over which the life force of Taura still remains". The maunga was a source of sustenance for Taura and his descendants over many generations.
- 5.22. Tītī-a-Okura is the pass where tītī (muttonbirds) flew over Maungaharuru. Te Mapu and his son Te Okura caught tītī there using a net attached between two poles held high by them in front of a fire. Hence the name, Tītī-a-Okura – the mutton birds of Okura. Another feature is Te Waka-a-Te-O – The canoe of Te O. This rock is located on Tītī-a-Okura and commemorates Te Okura, also known as "Te O".
- 5.23. Several significant wāhi tapu are positioned on Maungaharuru. Ahu-o-te-Atua (formerly named Ahuateatua) - the sacred mound of the Gods, is situated at the north eastern end of Maungaharuru. Oral tradition describes Ahu-o-te-Atua as an altar where tohunga gathered to carry out their spiritual ceremonies. A tarn (mountain lake), one of two located on the eastern side of Te Waka-o-Ngārangikataka, is known to have unusual colouration due to the paitini (toxic) nature of the water.
- 5.24. Tarapōnui-a-Kawhea (as it is known to the Hapū, the official name is Taraponui) – the high peak of Kawhea enveloped with cloud, is the northern most and highest peak on Maungaharuru and is therefore very sacred. The name is ancient and dates from the excursions of Kurupoto and his son Kawhea into the area. Tarapōnui-a-Kawhea was once the regular track for the Hapū from Tūtira to Te Haroto through Waitara.
- 5.25. Oral tradition provides that Tāne-nui-a-rangi and his ngahere provided a korowai (cloak) for Papatū-ā-nuku (his mother). Accordingly, prior to the clearing of native forests and pastoralism, Maungaharuru was home to a wide range of animal and plant species which were, and remain, of great significance to the Hapū. Today, there is a significantly reduced area of native forest.
- 5.26. The remnant and regenerating areas of native forest on Maungaharuru include tawa, tītoki, rewarewa (New Zealand honeysuckle), kāmahī, kānuka (white tea-tree), tawhairaunui (red beech) and tawhairauriki (black beech) and mānuka (tea tree). The nationally significant ngutu-kākā (kakabeak) is also found on Maungaharuru.
- 5.27. The ngahere provided the ideal habitat for a large number of manu including tītī (muttonbird), kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon) and tūī (parson bird). Many of these taonga were harvested for a range of uses, including kai, rongoā, clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting.
- 5.28. The Hapū have cultural, spiritual, traditional and historic associations with Maungaharuru and its environs, its waters, associated land and 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 whānau as it was to their tīpuna. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the peaks of Maungaharuru.
6. ESK KIWI SANCTUARY AREA (AS SHOWN ON OTS-201-22 & HBRC MAP B)
- 6.1. The Esk Kiwi Sanctuary Area (the Reserve), is located near Te Pōhue at the south eastern end of the Maungaharuru Range (Maungaharuru). The importance of the Reserve is due to its location within the traditional area of Ngāti Marangatūhetaua (Ngāti Tū) and Ngāi Taura and near their pā (fortified villages), kāinga (villages), wāhi tapu (sacred places), mahinga kai (places for gathering food) and other significant sites. The following statement of association is relevant to the Reserve.
- Peaks of Maungaharuru Range.
- 6.2. Te Pōhue was a large pā, located at the head of Te Pōhue Lake and in the shadow of the maunga (mountain). The summit of the pā, formerly encircled by large tōtara fortifications, had commanding views of the surrounding countryside. From there, Ngāti Tū could survey the surrounding

lands including the Reserve. Also nearby were the Ngāti Tū kāinga, Kaitahi and Whāngai Takapu. The significance of this area is also demonstrated by the placement of pou (posts) which were named after key tīpuna including Tūkapua, after the eponymous ancestor Tūkapua I for Ngāti Tū and Kaitahi, a key tīpuna for Ngāi Taurira.

- 6.3. **Te Pōhue area, including the Reserve, has always been part of the arterial route from the coast to the interior, in traditional times with the proliferation of walking tracks, as well as in recent times with the old Taupo Coach Road and today with State Highway 5. In the past, the key walking tracks through this area saw the seasonal passage of the Hapū in the summer to Tangitū and in the winter to Maungaharuru. For this reason, this area has constantly been a significant, strategic location, and the Hapū defended their interests in this land over many generations.**
- 6.4. The Reserve is important as it is one of the few areas of remnant and regenerating native forest. It is home to stands of large kānuka (white tea-tree), māhoe (whiteywood), mamaku (black tree fern), and rewarewa (New Zealand honeysuckle), an important rongoā (medicinal plant). Many manu (birds) are found there including kiwi, ruru (morepork), tīwaiwaka (fantail), kererū (native pigeon), mātātā (fernbird), riroriro (grey warbler), kōtare (kingfisher), korimako (bellbird), miromiro (tomtit), pihipihi (silvewereye) and tūt (parson bird). The Hapū caught manu for various reasons, including for kai (food) and preserving for trade or gifting with neighbouring iwi. Their feathers were used by the Hapū for decorating clothing and personal adornment.
- 6.5. **The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.**
7. WAIKOAU CONSERVATION AREA (AS SHOWN ON OTS-201-28 & HBRC MAP A)
- 7.1. The Waikoau Conservation Area (the Reserve) and environs are integral to the distinct identity and mana of Ngāti Kurumōkihi. The importance of the Reserve derives from its position along the eastern slopes of Maungaharuru (the Maungaharuru Range) within the Ahu-o-te-Atua (formerly named Ahuateatua) and Tarapōnui-a-Kawhea (as it is known to the Hapū, the official name is Tarapōnui) areas of Maungaharuru, and its proximity to Lake Opouahi. The Waikoau River flows through the Reserve. Accordingly, the following statements of association are relevant to the Reserve.
 - Peaks of Maungaharuru Range;
 - Balance of the Opouahi Scenic Reserve; and
 - Waikoau and Aropoanui Rivers and their tributaries.

Kōrero tuku iho – historical importance

- 7.2. **In addition to Ngāti Kurumōkihi, Waikoau is also associated with Whakairo, the great grandson of Taurira and Mateawha. He appears from time to time at the edges of the bush in the Waikoau area as a fully tattooed warrior. During his lifetime, he occupied Te Onepu pā on the Waikoau River and was known to have traversed a wide area covering Tīfī-a-Okura, Ohurakura, Pūrahoitangihia and Tūtira.**
- 7.3. In Waikoau, plentiful flora and fauna were available for harvesting. These taonga (treasures) were harvested for a range of uses, including kai, rongoā (medicinal plants), clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting. Today, the Reserve consists of mainly scrub and low forest of mānuka (tea tree) and kānuka (white teatree) with some tītoki and tawa.
- 7.4. **The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.**
8. BALANCE OF THE OPOUahi SCENIC RESERVE (AS SHOWN ON OTS-201-31 & HBRC MAP A)
- 8.1. For Ngāti Kurumōkihi, the balance of the Opouahi Scenic Reserve (the Reserve) and environs are integral to the distinct identity and mana of the Hapū. The importance of the Reserve derives from its position along the eastern slopes of Maungaharuru (the Maungaharuru Range) and the location of Lake Opouahi within the Reserve. Accordingly the following statement of association is relevant to the Reserve.
 - Peaks of Maungaharuru Range.

Spiritual importance

- 8.2. **Lake Opouahi is regarded as a particularly spiritual place of Ngāti Kurumōkihi. The tuna (eels) were renowned as being unique to Lake Opouahi. Oral traditions tell of tuna known as the kēhua tuna (ghost eels). The tuna would often challenge whānau (families) in defiance of being harvested. They were famed as the kaitiaki (guardian) of Ngāti Kurumōkihi and the area. Also in this area appeared a tipua (a supernatural being) in a form similar to a white pig. This tipua was revered as a tohu (sign) and would appear at a time of misfortune, either after the event, or as a warning. Patupaiarehe (fairies) are also known to dwell in the area.**

Kōrero tuku iho – historical importance

- 8.3. **Nearby the Reserve and at the foot of Maungaharuru are several pā (fortified villages) that are associated with Ngāti Kurumōkihi and are still identifiable today. They are Kokopuru and Matarangi. Kokopuru pā was built on the hill of the same name. Kokopuru pā was heavily fortified and surrounded by extensive cultivations, wāhi tapu (sacred places), midden, ovens and cave shelters. According to a source who visited the pā in 1882, the main defensive structures were, at that time, almost intact, with heavy palisades of upright tōtara poles and boughs stood in a circular formation around the hill.**
- 8.4. **Close by is Matarangi pā, on a peak near Lake Opouahi. The pā was formerly surrounded by cultivations where kūmara (sweet potatoes) and taewa (potatoes) were grown and the water supply came from two lakelets – Ngā Ipu-o-Te-Amohia. Another prominent feature was a carved meeting house which was unfortunately destroyed during a skirmish with a warparty. Over the generations, a number of Ngāti Kurumōkihi chiefs, including Waiatara, based themselves at Kokopuru and Matarangi.**
- 8.5. In the vicinity of Lake Opouahi are a number of caves that are also known to have been occupied from time to time, and some are the ancestral resting place for tīpuna (ancestors).

- 8.6. The Reserve is one of the few areas of remnant and regenerating native ngahere (forest) on Maungaharuru. It is located at an altitude of 500 to 700 metres above sea level.
- 8.7. In this area, plentiful flora and fauna were available for harvesting. In particular, rongoā (medicinal plants) were abundant, including red matipo, māwe, parapara, harakeke (flax), mānuka (tea tree), kāmahi, tawa, rewarewa (New Zealand honeysuckle) and tātarāmoa (bramble / bush lawyer).
- 8.8. The ngahere provided the ideal habitat for a large number of native birds including kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon) and tūtī (parson bird). Many of these birds were harvested for kai (food) and their feathers used for decorating garments and personal adornments.
- 8.9. Lake Opouahi and its associated waterways were also significant sources of kai for the Hapū. The lake and waterways supplied uniquely tasting tuna, kākahi (freshwater mussels), kōura (freshwater crayfish) and kōkopu (freshwater fish), as well as the daily water supply for the Hapū, as Lake Opouahi is a deep, spring-fed lake.
- 8.10. The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.
9. BELLBIRD BUSH SCENIC RESERVE (AS SHOWN ON OTS-201-47 & HBRC MAP A)
- 9.1. For Ngāti Kurumōkihi, the Bellbird Bush Scenic Reserve (the Reserve) and environs are integral to the distinct identity and mana of the Hapū. The importance of the Reserve derives from its position high along the eastern slopes of Maungaharuru (the Maungaharuru Range) within the Ahu-o-te-Atua (formerly named Ahuateatua) and Tarapōnui-a-Kawhea (as it is known to the Hapū; the official name is Taraponui) areas of Maungaharuru, and its proximity to Lake Opouahi. It is also bisected by the Waikoau River. Accordingly, the following statements of association are relevant to the Reserve:
- Peaks of Maungaharuru Range;
 - Balance of the Opouahi Scenic Reserve; and
 - Waikoau and Aropaoanui Rivers and their tributaries.
- 9.2. The Reserve is one of the few areas of remnant and regenerating native ngahere (forest) on Maungaharuru. It is located in moderate to steep terrain at an altitude of 700 metres above sea level. Consequently, it consists of diverse ngahere of tawhairaunui (red beech), kāmahi, mānuka (tea tree) and kāmuka (white tea-tree). Other tree species include tawhairauriki (black beech), rewarewa (New Zealand honeysuckle), māhoe (whiteywood), horoeka (lancewood) and maire. The ngahere provided the ideal habitat for a large number of native birds including huia (before it became extinct), kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon), koekoeā (long-tailed cuckoo), korimako (bellbird) and tūtī (parson bird). Many of these taonga (treasures) were harvested for a range of uses, including kai (food), rongoā (medicinal plants), clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting.
- 9.3. The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.
10. BOUNDARY STREAM SCENIC RESERVE (AS SHOWN ON OTS-201-46 & HBRC MAP A)
- 10.1. For Ngāti Kurumōkihi, the Boundary Stream Scenic Reserve (the Reserve) and environs are integral to the distinct identity and mana of the Hapū. The importance of the Reserve derives from its position high along the eastern slopes of the Maungaharuru Range (Maungaharuru) within the Ahu-o-te-Atua (formerly named Ahuateatua) and Tarapōnui-a-Kawhea (as it is known to the Hapū, the official name is Taraponui) areas of Maungaharuru, and its proximity to Lake Opouahi. The Waikoau River and Boundary Stream flow within the Reserve, and Shine Falls is located in the eastern part of the Reserve. Accordingly, the following statements of association are relevant to the Reserve:
- Peaks of Maungaharuru Range;
 - Balance of the Opouahi Scenic Reserve; and
 - Waikoau and Aropaoanui Rivers and their tributaries.
- 10.2. The Reserve is one of the few areas of remnant and regenerating native ngahere (forest) on Maungaharuru. It is located in moderate to steep terrain at varying altitudes of 300 to 980 metres above sea level. Consequently, the ngahere has a range of vegetation. It has a heavy forest cover of tawa, tītōki and rewarewa. Other tree species include tawhairauriki (black beech), kāpuka, pāpāuma, kāmahi, kāmuka (white tea-tree), tawhairaunui (red beech), kōwhai, mamaku (black tree fern), ponga (silver tree fern), maire, kahikatea (white pine), rimu (red pine), mataī (black pine) and tōtara. The rare and nationally significant ngutu-kākā (kākā beak) has also been found in the reserve in recent times. The ngahere provided the ideal habitat for a large number of native birds including huia (before it became extinct), kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon), koekoeā (long-tailed cuckoo) and tūtī (parson bird). Many of these taonga (treasures) were harvested for a range of uses, including kai (food), rongoā (medicinal plants), clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting.
- 10.3. The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.
11. ROCKS AND REEFS AND HAPŪ COASTAL MARINE AREA (AS SHOWN ON, RESPECTIVELY, OTS-201-41 AND OTS-201-40, & HBRC MAP C)
- 11.1. For the Hapū, the rocks and reefs along the coastline (Rocks and Reefs) and the Hapū Coastal Marine Area and environs are integral to the distinct

identity and mana of the Hapū and are significant because they are located within Tangitū (the sea).

Spiritual importance

- 11.2. Tangitū is vital to the Hapū. Tangitū has a mauri (life force) of its own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects the Hapū with Tangitū. Mauri is therefore the basis of the spiritual relationship of the Hapū with Tangitū.
- 11.3. The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians), including those within Tangitū. Tangitū is within the domain of Tangaroa-i-te-Rupetu (Tangaroa), the spiritual guardian of the moana (sea) and waterbodies, and all within them. Tangaroa is the son of Papa-tū-ā-nuku (Earth Mother) and Rangi-nui (Sky Father), from whom all living things descend, including the Hapū. Descendants of Tangaroa include the whales, waves, ocean currents and fish life within the moana. Therefore, both the descendants of Tangaroa and the descendants of the Hapū are connected by whakapapa (genealogy). Tangaroa was central to the lives of the Hapū tīpuna (ancestors) and remains significant to the Hapū whānau (families) living today.
- 11.4. Hapū kaumātua and kaikōrero acknowledge the importance of Tangitū. Tangitū provides cultural, spiritual and physical sustenance, and as such, shapes the identity of the Hapū. The principal status of Tangitū is recognised by the Hapū in their mihi (greetings), whaikōrero (formal speeches), whakairo (carvings), kōwhaiwhai (painted panels) and tukutuku (woven panels) on their marae, whakataūākī (tribal proverbs), kōrero tuku iho (Hapū history) and waiata (songs).

Cultural importance - **Whakataūākī**

*Ka tuwhera a Maungaharuru, ka kati a Tangitū,
Ka tuwhera a Tangitū, ka kati a Maungaharuru.
When the season of Maungaharuru opens, the season of Tangitū closes,
When the season of Tangitū opens, the season of Maungaharuru closes.*

- 11.5. According to kōrero tuku iho, this whakataūākī:
 - describes the takiwā (traditional area) of the Hapū – from Maungaharuru (the Maungaharuru range) in the west, to Tangitū (the sea) in the east; and,
 - proclaims ahi-kā-roa (long occupation) of the Hapū and the inherited right as tāngata whenua to exercise mana whenua and mana moana.
- 11.6. The relationship the Hapū have with Tangitū is culturally significant and provides whānau with a strong sense of place and belonging to the takiwā. It is still customary practice for Hapū members to recite this whakataūākī to identify where they come from and the relationship that connects them to the natural world.
- 11.7. Hapū kaumātua also emphasise the connectedness of Maungaharuru with Tangitū. The waters flowing from the maunga (mountain) feed the streams, rivers, aquifers, lakes, wetlands and sea - the realm of Tangaroa.
- 11.8. The whakataūākī also describes the mahinga kai (places for gathering food) of the Hapū. The ngahere (forest) on Maungaharuru was the source of food for the Hapū in the winter. Tangitū was, and remains, the source of food in the summer. While the Hapū collected food on a seasonal basis, they were blessed in that they did not need to leave their takiwā in search of food. Hence another Hapū whakataūākī:

“ko tō rātau pā kai ngā rekereke”, “their fortified villages were in their heels”.
- 11.9. The Rocks and Reefs and Hapū Coastal Marine Area were traditionally a vital food source for the Hapū, and in the past, kaimoana (seafoods) were in plentiful supply. From the domain of Tangaroa the Hapū sourced their kai (food). They caught ika (fish), tuna (eels), īnanga and ngaore (forms of whitebait) and kōura (crayfish) and gathered kuku (mussels), kina (sea urchin) and pāua (abalone). Rongoā (medicinal plants) such as kaiō (sea tulip) and sea water were also collected for medicinal purposes. Other resources that were gathered included tāwhaowhao (driftwood), pungapunga (pumice) and rimurimu (bull kelp) for storing tītī (muttonbirds).
- 11.10. Tangitū was also integral to the economy of the Hapū – kai and resources gathered from Tangitū were often traded with their neighbours.
- 11.11. This whakataūākī also implies that the manuhiri (visitors) of the Hapū will be served kai from Maungaharuru and Tangitū. The ability to offer the range and quality of kai the Hapū had from their takiwā enhanced their mana.
- 11.12. In addition, the gathering of kai and resources has the reciprocal obligation of the Hapū to act as kaitiaki (guardians). The Hapū had tohu (signs) and tikanga (customs) which dictated the appropriate time and practices for gathering food and resources from Tangitū. Mātauranga (knowledge) associated with the collection of resources was central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga, karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources.

Kōrero tuku iho – historical importance

- 11.13. Tīpuna recounted that Tangitū is named after a strong-willed young woman from the takiwā. Tangitū was an excellent diver and collector of kaimoana who could stay submerged for long periods of time. Against advice, Tangitū went diving into a hole from which she never returned. Tangitū manifested herself as a whale and is an important kaitiaki for the Hapū. According to tradition, if tikanga or kawa were not properly observed when gathering kaimoana or other resources, Tangitū the kaitiaki would appear. The Hapū believe that, as a kaitiaki, Tangitū has the power to protect her people, particularly in the event of natural disasters. She has been known to use her tail to unblock the mouth of Te Ngarue (formerly Te Ngaru) Stream and Pākuratahi (formerly Pakuratahi) Stream, or lie across the mouth as protection in the event of high seas.
- 11.14. There are other kaitiaki who live in Tangitū, including Uwha, at Arapawanui, who takes the form of an eel or octopus, and Moremore, the son of Pania (of the reef), who swims the coastline in the form of a mako (shark).
- 11.15. Also associated with Tangitū is the story of Ruawharo. Ruawharo was a tohunga (high priest) aboard the waka (canoe) Tākitimu on its migration to Aotearoa. He gathered sands from Hawaiki and took them aboard the waka. The sands held the mauri of fishlife. Ruawharo and his wife Hine-Wairakaia had three sons: Matiu, Makaro and Moko-tu-a-raro. To extend the mauri of fishlife, Ruawharo placed his children along the coast at Waikokopu in Te Māhia and between Rangatira and Te Ngaruroro. Significantly for the Hapū, Makaro was placed at Arapawanui to instil the mauri of fishlife along the coastline.

- 11.16. Along the coast and nearby were significant mahinga kai and places associated with such activities, as follows.
- The mouths of the Waikari, Moeangiāngi, Aropaoanui (known to the Hapū as Arapawanui), Waipātiki (formerly Waipatiki) River, Te Ngarue (formerly Te Ngaru) Stream and Pākuratahi (formerly Pakuratahi) Stream.
 - Tiwhanui is identified by the Hapū as the highest place along the cliffs on the Coast. It was used by the Hapū as a lookout for whales and schools of fish on fishing expeditions.
 - Punakērua and Te Areare beaches.
 - The Rocks and Reefs that were renowned for kaimoana are:
 - Omoko: located out to sea from the mouth of the Waikari River, which was particularly good for hāpuku (grouper) and well-known as a spawning and nursery area for tāmure (snapper) and other fish.
 - Whakapao, Urukarakā, Te Ngaio-iti, Te Ngaio-Nui and Whakatapatu: lying in an area slightly north of the mouth of the Moeangiāngi River and south to the Waipapa Stream. These were all known as excellent places for catching hāpuku and for collecting kaiō (sea tulip), a type of sea plant good for medicinal purposes and eating. Whakatapatu was also a good place for catching moki and tarakihi.
 - Hinepare and Makaro: located near the mouth of the Arapawanui River.
 - Kōtuku and Te Ahiaruhe: located out to sea from the Arapawanui River. The former being known for hāpuku and the latter for tāmure.
 - Tarahau: located out to sea opposite the mouth of the Waipātiki Stream. This place was renowned for tāmure, tarakihi and moki.
 - Rautoetoe and Te Una: located out to sea opposite the mouth of Te Ngarue River. The former was known for tarakihi and the latter for moki.
 - Panepaoo: renowned for moki and a diving hole for crayfish.
 - Kiore: a rock shaped like a rat, near Te Areare beach. A good place to collect kaimoana.
 - Tamatea: a rock located at Tangoio and used as an indicator of whether it was low tide.
- 11.17. In earlier times, Hapū whānau made seasonal journeys to Tangitū to collect kai, rongoā and other natural materials. Whānau and individuals had different tasks. Some would go fishing, while others would collect shellfish, or collect plant materials from the coastline and associated lowland forests. Natural resources thrived, and as noted above, kōrero tuku iho identify particular rocks and reefs as being renowned for providing bountiful kaimoana from which to gather a variety of fish species. Tangitū teemed with fish including tarakihi, tāmure, herrings, hāpuku (grouper), blue moki, and mangō (sharks), as well as tohorā (whales). The coastal rocks and reefs provided pāua (abalone), kina (sea urchin), kuku (mussels), pūpū (type of mollusc), kaiō and kōura (crayfish). From the mouths of rivers and streams, pātiki (flounder), tuna, īnanga and ngaore (forms of whitebait) and kōkopu (fresh water fish) were harvested. Land based resources were also gathered for various uses. The swamp harakeke (flax) was utilised as a rongoā for its various healing properties including blood cleansing.
- 11.18. Tangitū is a taonga to the Hapū. It is a whole and indivisible entity. The domain of Tangaroa includes the moana, coastal waters, beds, rocks, reefs and beaches, and springs, streams, rivers, swamps, estuaries, wetlands, flood plains, aquifers, aquatic life, vegetation, coastal forests, airspace and substratum as well as its metaphysical elements.
- 11.19. The Hapū have cultural, spiritual, traditional and historic associations with the Rocks and Reefs and Hapū Coastal Marine Area, its waters and associated land and 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 whānau as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Tangitū including its Rocks and Reefs, the Hapū Coastal Marine Area and associated resources.
12. COAST (AS SHOWN ON OTS-201-48, OTS-201-49, OTS-201-50, OTS-201-20 AND OTS-201-21, HBRC MAPS B, C, D & E)
- 12.1. The Coast comprising the Whakaari Landing Place Reserve, Tangoio Marginal Strip, Waipatiki Beach Marginal Strip, Earthquake Slip Marginal Strip and the Moeangiāngi Marginal Strip (together, the Coast) is significant to the Hapū because of its relationship with, and proximity to, Tangitū (the sea) and other lands near the Coast. The Coast is transected by various awa (rivers) that are also important to the Hapū. Accordingly, the following statements of association are relevant to the Coast:
- Rocks and Reefs and the Hapū Coastal Marine Area;
 - Whakaari Landing Place Reserve;
 - Waipatiki Scenic Reserve;
 - Mangapukahu Scenic Reserve;
 - Moeangiāngi Marginal Strip;
 - Earthquake Slip Marginal Strip;
 - Te Kuta Recreation Reserve;
 - Pākuratahi Stream and its tributaries;
 - Te Ngarue Stream and its tributaries;
 - Waikoau and Aropaoanui Rivers and their tributaries;
 - Moeangiāngi River and its tributaries;
 - Waikari River and its tributaries;
 - Anaura Stream and its tributaries; and
 - Waitaha Stream and its tributaries.
- 12.2. The Coast was an area of significant occupation by the Hapū and contains many kāinga (village) and pā (fortified village) sites. Ngāti Whakaari is a

section of Ngāti Marangatūhetāua (Ngāti Tū) and occupied the Petane area. Ngāti Tū occupied the coast northwards from Keteketerāu (the outlet to Te Whanganui-ā-Orotu (the former Napier Inner Harbour)) to the Otumatai block. In particular, Ngāi Te Aonui and Ngāti Rangitohumare occupied Arapawanui and Ngāi Te Aonui occupied Moeangiāngi. Both Ngāi Te Aonui and Ngāti Rangitohumare intermarried with Ngāti Tū, and later became known as Ngāti Tū. Ngāti Kurumōkihi also occupied Tangoio, Waipātiki, Arapawanui and Moeangiāngi. The coast comprising the Otumatai and Te Kuta blocks northwards to the Waitaha Stream was occupied by Ngāi Tahu. Ngāi Te Ruruku also came to occupy areas of the Coast in particular Tangoio, Waipātiki and Arapawanui.

- 12.3. As Tangitū was a highly prized resource of the Hapū, it was jealously guarded. During the time of Marangatūhetāua and Tataramoa, friction broke out with another hapū, who invaded the fishing grounds at Tangitū and seized the waka (canoes) of Ngāti Tū and Ngāi Te Aonui (later known as Ngāti Kurumōkihi) and drove the local people away. Marangatūhetāua sought the help of Te Ruruku, a Wairoa chief. Te Ruruku helped Ngāti Tū and Ngāi Te Aonui to repel the invaders and in return he was gifted land at Waipātiki. Te Ruruku settled in the area and his descendants through Hemi Puna and Taraipene Tuaitu maintained ahi-kā-roa (long occupation) and are known today as Ngāi Te Ruruku (ki Tangoio).
- 12.4. All along the Coast and nearby are places that the Hapū occupied or are significant to the Hapū –nohoanga (camping sites), kāinga (villages) and pā (fortified villages), urupā (burial grounds) and other wāhi tapu (sacred places), including the following.
- Ngāmoerangi pā near Tangoio beach.
 - Whakaari pā on the Tangoio headland.
 - Te Wharangi pā at Waipātiki.
 - Te Puku-o-te-Wheke pā, camp sites and wāhi tapu at Arapawanui.
 - Kāinga, pā, nohoanga, urupā and other wāhi tapu along the cliffs between Arapawanui, Moeangiāngi and Te Kuta.
 - Kāinga and urupā at the Waikari River.
- 12.5. The Hapū have cultural, spiritual, traditional and historic associations with the Coast, associated waters and flora and fauna. Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all their natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Coast and associated resources.
13. WHAKAARI LANDING PLACE RESERVE (AS SHOWN ON DEED PLAN OTS-201-48 & HBRC MAP B)
- 13.1. For the Hapū, the Whakaari Landing Place Reserve (the Reserve) and environs are integral to the distinct identity and mana of Ngāti Marangatūhetāua (Ngāti Tū), including Ngāti Whakaari and Ngāi Te Ruruku (ki Tangoio). The importance of the Reserve derives from its location on the coast on a prominent headland near Tangoio. Also, Whakaari, an iconic and significant pā (fortified village) of the Hapū, is located within its boundaries. Accordingly, the following statements of association are relevant to the Reserve:
- Rocks and Reefs and the Hapū Coastal Marine Area;
 - Pākuratahi Stream and its tributaries; and
 - Te Ngarue Stream and its tributaries.
- 13.2. Part of Whakaari is known to locals as “Flat Rock” due to the extension of a large, flat rock from the Whakaari peninsula into the sea.

Spiritual importance

- 13.3. The Reserve is important because of its relationship with, and proximity to, Tangitū (the sea). Tangitū is vital to the Hapū and mauri (life force) is the basis of the spiritual relationship.

Kōrero tuku iho – historical importance

- 13.4. Whakaari is believed to have been named after the tīpuna (ancestor) of the same name. Whakaari is a descendant of the Ngāti Tū chief Kohipiipi. One day, while out in a waka (canoe), he was concerned about the increasingly stormy weather and decided to return to shore. Others in the waka did not want to return, so he swam ashore. He arrived at the headland, and so it was named after him. Whakaari’s descendants are known as ‘Ngāti Whakaari’ and are a section of Ngāti Tū. Ngāti Whakaari is associated with Petane.
- 13.5. Whakaari was a strategically important pā, especially in the time of the eponymous ancestors, Marangatūhetāua (for Ngāti Tū), Tataramoa (for Ngāti Kurumōkihi formerly known as Ngāi Te Aonui) and Te Ruruku (for Ngāi Te Ruruku (ki Tangoio)). Whakaari was used as a look out. It overlooked and protected the landing sites for waka on the bays below and stood as a bastion on the northern and eastern flanks. The southern and western flanks were protected from invasion overland by Ngāmoerangi pā. Ngāmoerangi also prevented the waka taua (enemy war canoes) that came across the bay from landing. Situated in the middle and just behind these pā was the formidable pā, Te Rae-o-Tangoio in the Tangoio valley.
- 13.6. Marangatūhetāua sought support from Te Ruruku, a chief from Wairoa, to defend the takiwā (traditional area) from another hapū that had been raiding the fishing grounds of Ngāti Tū and Ngāti Kurumōkihi at Tangoio and Tūtira. Marangatūhetāua needed to offer incentives to Te Ruruku to persuade him to settle among them. It was eventually agreed that Te Ruruku would occupy Ngāmoerangi pā, which was the gateway to the fishing grounds at Tangitū. Marangatūhetāua put his warriors at Te Ruruku’s disposal. He also left several of his children at the pā with Te Ruruku as a sign of good faith. Marangatūhetāua and his son Ngapoerau went to live at Te Rae-o-Tangoio, and their descendants have lived there ever since. Te Ruruku, and the warriors, became the guardians of Whakaari and Ngāmoerangi. With the help of Te Ruruku, Marangatūhetāua and Tataramoa were able to repulse the enemy forays into the takiwā and then go on to the offensive.
- 13.7. Whakaari is also mentioned in the stories about Taraia I, the Kahungunu chief, and his migration south. After a battle at Arapawanui, it is said that Taraia I and his party moved on to stay for a while at Whakaari.
- 13.8. Whakaari was also used from time to time as a place of refuge. In the era of the musket, invasion by surrounding iwi caused many Ngāti Kahungunu hapū to flee to Kai Uku and Nukutaurua at Te Māhia. Whakaari provided protection to Ngāti Tū and Ngāti Kurumōkihi who remained in the takiwā during this time.
- 13.9. Around 1840, a whaling station was established at Whakaari. Whaling was an occupation that resulted in a considerable amount of cultural exchange. Some Hapū tīpuna (ancestors) became whalers and others married Pākehā whalers and many whānau are descended from whalers. There were two whaling stations within the takiwā, Whakaari was the most famous and there was another one at Moeangiāngi. Whakaari is a significant

archaeological and historic site; one of three outstanding whaling station sites in Hawke's Bay in terms of the quality of the archaeological evidence.

- 13.10. From the original tipuna, the occupation of Whakaari by the Hapū has survived the migration of Kahungunu and also, the later invasion of Kahungunu by surrounding iwi. It is one of only a few pā sites of the Hapū, and their only coastal pā, that is not in private ownership and remains available to the Hapū today.
- 13.11. Whakaari is still significant to the Hapū, not only because it carries the name of a founding tipuna, but also because of its rich history and its spiritual and cultural importance. It is commemorated in a waiata tangi by Kowhio.

*He rangi tatarī tonu, te rangi ākuanei, te ope haereroa e
Mō taku koro e, ka ngaro noa tu rā, ki Whakaari rā ia
Ki te toka kahekahe, nāhau e tamaiti, i whāiti tū māna e..i
Pēnei tonu ai, tā te roimatahanga, he kai maringi kino e..i
Mō te aroha ee, ka ngaro mai kei roto, kei te hinapōuri e..i
Tērā te whetū, taukamo ana mai, nā runga ana mai e..i
O ngā hiwi nui e, ki te whara ngira ia, e tete noa mai ra e
Hohoro mai ko ia, tāhau haramai, he kino te koropuku
Te moe a te kekeno, ki te moana rā ia, ko wai ahau kakaitea rā ..i
Taringa whakarongo, ki te hori ki waho rā,
Kaia mai rō mai rō, koe e..i
Ngahere tonu tana, whakatānguru i taua ngahuru nei e..i*

*Today is a time to endure, a time to await the Cortège that journeys to bring forth my Koro at the Inlet nestled at the foot of Whakaari, the Panting Rock;
the Bluff that initiates breathless exertions echoing up from steep and difficult pathways.
There at the Cove below the assembly will gather to await, he, the progeny of our Ancestors.
It is so; a deep and yearning affection, abides in aching memories welling a surging rush to brim and cascade into a deep weep, the weep of the inconsolable.
Grief so renders me desolate and lost, to drift in that deep chasm of sorrow.
Yonder the Day Star winks and glistens above the great hills and over a solitary sail appearing on the horizon of an undulating sea.
The figurehead of an approaching Prow appears from the distant ocean haze. A doleful ache arises in me.
It is he, borne upon his approaching Bier, distant and solitary, yonder, as a lonely Seal asleep, upon a heaving sighing sea.
I, transfixed to gaze at the Waka Taua consuming the distance, swiftly approaching and gliding in to its moorings and to the awaiting assembly.
Harken to the sounds emanating from out there!
Listen, to the departing rush of his restless Spirit gone by, drifting to and thro in search of the pathway to the Ancestors.
On towards the moaning, murmuring clamour of a tormented forest agitated by the Southerlies howling gusts and on to the resting place of peace.*

Cultural importance

- 13.12. Whakaari was traditionally an important mahinga kai (place for gathering food) for the Hapū, with numerous significant rocks and reefs nearby. In the past, kaimoana (seafood) was in plentiful supply. At Whakaari the Hapū would gather kaimoana such as pāua (abalone), kina (sea urchin), kuku (mussels), kōura (crayfish) and pūpū (type of mollusc). In the early twentieth century, it was the Hapū women who would go to the beach at Whakaari to gather kaimoana, which they would take home by horseback.
- 13.13. Tikanga (customs) would be maintained throughout this mahi (work). For example, kaimoana would not be eaten on the beach and not till the next day. The whakatauaiki (tribal proverb) below would be adhered to:

"haere ki rō wai, haere ki te moana, karakia" – "when entering the water, or entering the sea, say a prayer".

- 13.14. Whakaari is still a mahinga kai today, although the kai is no longer abundant.
- 13.15. Whakaari is a sheltered haven on a rough coast. It was used as a landing place for waka and in later times, for boats. Nearby (immediately south of some present day cottages), is a site commemorating the place where Marangatūhetaua and Te Ruruku beached their waka.
- 13.16. Whakaari was the starting point for a trail inland, an important place for the Hapū travelling by sea, and it was where they left for their fishing grounds up and down the coast.
14. WAIPATI KI SCENIC RESERVE (AS SHOWN ON OTS-201-27 & HBRC MAP D)
- 14.1. Waipatiki Scenic Reserve (the Reserve) and environs are of great spiritual, cultural and historical significance to Ngāti Marangatūhetaua (Ngāti Tū), Ngāti Kurumōihi (formerly known as Ngāi Tatarā) and Ngāi Te Ruruku. The importance of the Reserve derives from its location on the Waipātiki (formerly known as Waipātiki) Stream, and proximity to the coast and Tangitū (sea). Accordingly, the following statements of association are relevant to the Reserve.
- Rocks and Reefs and Hapū Coastal Marine Area; and
 - Coast.

Kōrero tuku iho – historical importance

- 14.2. The Reserve is located at the head of the Waipātiki valley. The Reserve and its environs was an area of significant occupation by the Hapū and contains nohoanga (camping sites), kāinga (villages) and pā (fortified villages), urupā (burial grounds) and other wāhi tapu (sacred places).
- 14.3. The key pā, located on the coast on the northern side of the river mouth is Te Wharangi. During the time of the Ngāti Marangatūhetaua (Ngāti Tū) chief, Marangatūhetaua and Ngāi Tatarā chief, Tatarāmoa, their fishing grounds at Tūtira and Tangoio were being plundered by another hapū. To help protect their fishing grounds, Marangatūhetaua made an alliance with Te Ruruku, a chief from Wairoa. In exchange for helping to repel the

invaders, tribal archives record, “ko Waipātiki nā Marangatū i tuku ki a Te Ruruku” – Marangatūhetaua gifted land at Waipātiki to Te Ruruku. Included within this gift was Te Wharangi pā. This was considered a prized gift as the area was renowned as an excellent source of kaimoana (seafood), manu (birds) and other kai (food).

Cultural importance

- 14.4. Today, the Reserve is one of a few areas of native ngahere (forest) remaining in the Waipātiki valley. It comprises mostly kānuka (white tea-tree), hangehange, kawakawa (pepper tree), tītoki, tawa, karaka, rewarewa (New Zealand honeysuckle) and large stands of nikau. Although not as plentiful as earlier times, kererū (native pigeon) and tūi (parson bird) still remain.
- 14.5. The seasonal passage of the Hapū to collect kai is evidenced by the trails from Maungharuru to Tangitū. And within the Reserve is the remnant of an old trail used by the Hapū.
- 14.6. Tarahau, a fishing reef located out to sea opposite the mouth of the awa (river), was renowned for tāmure (snapper), tarakihi and moki, and the coastline from Waipātiki north to Arapawanui was excellent for pāua (abalone). Up until the mid-twentieth century kina (sea urchin), pāua, kuku (mussels) and kōura (crayfish) were still plentiful at Waipātiki and collected regularly by the Hapū.
- 14.7. Kai was also sourced from the awa. The Hapū caught tuna (eels), īnanga and ngaore (forms of whitebait), and as the name suggests, Waipātiki was prolific with pātiki (flounder).
- 14.8. Prior to the 1931 Napier Earthquake, Waipātiki was an estuarine valley. The earthquake uplifted the whole valley so that the previously wide flats and large estuary were replaced by the deeper stream pattern of today. The awa was and continues to be a taonga (treasure) to the Hapū. Traditionally, the awa provided a wealth of resources to sustain the Hapū. The life forms, which are an integral part of the awa, cannot be separated from them. The relationship the Hapū have with this taonga relates to the entire catchment. The health of the awa reflects the health of the Hapū.
- 14.9. Pā harakeke (flax bushes) supplied tīpuna (ancestors) with raw products for rongoā (medicinal plants), weaving materials and trading. Harakeke were located in the wetland areas and associated lowland forests and provided an important habitat for nesting birds and fish species. Although freshwater fish and tuna have been severely depleted, they are still an important resource for whānau (families) today.
- 14.10. Traditionally, kāinga in the river valley were surrounded by an abundant source of timber. The river flats were heavily forested with tōtara, along with lush dense stands of other native timbers. The fruits of the trees were a source of food. A vast range of edible products were harvested from the ngahere. Hapū members knowledgeable in rongoā would gather kawakawa leaves (pepper tree), kōwhai bark, harakeke (flax), frond stems of mamaku (black tree fern), karaka berries, and ngaio. These taonga were used for a variety of ailments, were highly valued by tīpuna and remain culturally significant to the Hapū today. However, the availability of rongoā species has diminished considerably over the past century.
- 14.11. In pre-European times, ngā manu (birds) associated with the awa were plentiful. Kererū (native pigeon), tūi (parson bird), weka (woodhen), kākā (native parrot) and kiwi were found in the ngahere that hugged the river valley; pākura (pūkeko or purple swamp hen) and native ducks were harvested in the wetland areas. Ngā manu were not only important as a source of food, the feathers were also used for cloaks, decorating garments and personal adornment.
- 14.12. In addition to the resources of Tangitū, the awa and ngahere, the alluvial soils near the mouth of the awa were easy for the Hapū to cultivate.
- 14.13. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (custom) to restore, protect and manage all their natural and historic resources and sites. This relationship is as important to present day whānau as it was to their tīpuna. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Reserve and associated resources.
15. MANGAPUKAHU SCENIC RESERVE (AS SHOWN ON OTS-201-25 AND HBRC MAP B)
 - 15.1. The Mangapukahu Scenic Reserve (the Reserve) and environs are of immense spiritual, historical and cultural significance to the Hapū who maintained ahi-kā-roa (long occupation) in this area. The Hapū are Ngāti Marangatūhetaua (Ngāti Tū), including Ngāti Rangitohumare and Ngāi Te Aonui, Ngāti Kurumōkihi and Ngāi Te Ruruku. Ngāti Rangitohumare and Ngāi Te Aonui intermarried with Ngāti Tū and became known as Ngāti Tū.
 - 15.2. The importance of the Reserve is in part due to its location. It lies on the steep, northern side of the Arapawanui Valley and borders the Aropaoanui River (this is the official name; the name known to the Hapū is Arapawanui). Accordingly, the following statements of association are relevant to the Reserve:
 - Rocks and Reefs and Hapū Coastal Marine Area;
 - Coast; and
 - Waikoau and Aropaoanui Rivers and their tributaries.

Spiritual importance

- 15.3. Located within the Reserve are urupā (burial grounds). And known to the Hapū are taipō (supernatural beings) that inhabit nearby areas.

Kōrero tuku iho – historical importance

- 15.4. “Arapawanui” has been explained by kaumātua as “ara” meaning pathway, “pawa” to describe the “V” shape of the high canyon walls descending down to the narrow pathway of the awa (river) far below, and “nui” referring to the depth, and sheerness, of the canyon. Hence “Arapawanui” – the way of the big canyon.
- 15.5. The official name of the awa is Aropaoanui. A similar name known to the Hapū is “Arapaoanui” and refers to a site within the Arapawanui valley, and relates to an incident that occurred just prior to the migration of Taraia I. It was there that a chief from another district had committed the corpses of slain enemies to the hāngī (earth oven). The paoa (kidneys) of the enemy began to quiver and twitch. Thinking this was some form of witchcraft, the chief responded by attacking the offending organs with a stick, hence the name for that site of “Arapaoanui” - thoroughly bashed kidneys.
- 15.6. Arapawanui features in many kōrero (stories) of the Hapū including kōrero relating to the voyage of the waka (canoe), Tākitimu. It is said that Ruawharo, a tohunga (high priest) on the waka, placed his son, Makaro, who had been turned to stone near the rivermouth of the Arapawanui River. The toka (stone) held the mauri (life force) of fish life, and where ever it was placed, the area would become prolific and bountiful with fish. Arapawanui has long been renowned as an area that was abundant with kaimoana (seafood).
- 15.7. Arapawanui is also highlighted in the kōrero several generations later, relating to the arrival of the Wairoa chief, Te Ruruku. The Ngāti Tū tīpuna (ancestor) Marangatūhetaua sought the help of Te Ruruku to defend the fishing grounds at Tūtira and Tangoio, which were being plundered by

another hapū. On their journey to Tangoio they slept the night at Arapawanui. The next morning they climbed to the summit of Te Karaka, a high hill overlooking the awa. There they were afforded a panoramic view of the surrounding area. Te Ruruku watched in awe as dense clouds of birdlife rose above the forests to black out the horizon of the sea and the rays of the rising sun. Impressed, Te Ruruku asked who had rangatiratanga (authority) over the region. Marangatūhetaua replied that his occupation began from Arapawanui to Maungaharuru, then to Te Waka from there to Hukanui and on to Puketitiri. On hearing this information Te Ruruku's interest in the expedition increased and discussions began about what help he could provide to Marangatūhetaua.

- 15.8. Arapawanui has always been one of the principal and largest coastal kāinga (villages) of the Hapū and continued as such well into the nineteenth century. Located within, and in the vicinity of, the Reserve are numerous sites of significance which attest to the occupation of the area by the Hapū. These sites include urupā and other wāhi tapu (sacred places), kāinga (villages), pā (fortified villages) and mahinga kai (food gathering places). The northern ridges in the valley, including the Reserve, formed one of two trails used by the Hapū for their seasonal travel between the coast and inland to Tūtira and Maungaharuru (Maungaharuru Range) (the other main trail being from Tangoio). The trail was high on the ridge to ensure the Hapū could see if the way was safe from any awaiting war party. Along these trails are located sites including Te Hoe, Te Korokoro-o-Marama, Te Karaka and Parepohatu. As noted earlier, Te Karaka was a high point in the area. It is commemorated in a waiata (song) composed by a tipuna (ancestor), Kowhio. The waiata is about a girl named Hariata who was in love with Te-Iwi-Whati, and how, when looking down from Te Karaka, she could almost see his dwelling.

Ākuanei au ka piki ki Te Karaka rā ia	I will climb with the dawn to the top of Te Karaka
A marama au te titiro ki Manga-hinahina rā	So that I may get a clear view of Manga-hinahina
Kei raro iho nā ko taku atua e aroha nei au	Just below lies my beloved one.
Taku hinganga iho ki raro rā ko turi te tokorua	Whilst I slept alone, my tucked-up knees only were my bedfellow
Te roa noa hoki o te pō tuarua e lwi	During the long night, twice, lwi, I have dreamed of thee, I awoke, I felt for thee; thou wast gone!
Oho rawa ake nei ki te ao, hopu kau kāhore, ei	

- 15.9. Downstream from the Reserve is the largest terraced pā within the valley, known to the Hapū as Te Puku-o-te-Wheke - literally, the stomach of the octopus (it is also known by others as Arapawanui pā). It is located on the coast on the northern side of the awa. It was an ancient pā occupied by the Hapū, and in later times was associated mostly with Ngāi Te Ruruku, Ngāti Rangitohumare and Ngāi Te Aonui. Te Puku-o-te-Wheke was often visited by allies, being a convenient tauranga waka (anchorage) site. Tamatea (the captain of the waka Tākitimu) and his son Kahungunu, are known to have stopped there for food supplies, and the pā remained a port of call for travellers voyaging up and down the coast. It is recorded that at one time a fleet of up to 50 waka anchored at Arapawanui on their way to a tangihanga (funeral) for a dignitary. Within the valley are other kāinga and pā sites, although many have been destroyed or damaged through land use. The remains of two other pā are visible a little further up the awa on the south side. One of these is known as Rangipō.

Cultural importance

- 15.10. Arapawanui has long been famous as a mahinga kai (a place for gathering food), and in the past was renowned for its kaimoana, fine fern roots and kiore (rats). The awa and its mouth provided an abundant food basket with fish, kina (sea urchin), pāua (abalone) and kuku (mussels). In earlier times, tuna (eels) would also make their journey from Tūtira along the awa and out to sea to spawn. One tipuna recounted of 'te rere o ngā tuna' - 'the migration of the eels', that you could smell them before you could see them, there were so many tuna in the awa. Sadly, due to issues at Lake Tūtira and elsewhere, it appears the migration of the eels is no longer possible and there are far fewer tuna in the awa today.
- 15.11. Arapawanui is also the home of Uwha, a Hapū kaitiaki (guardian) which reveals itself as a wheke or tuna. Uwha continues to guard the river and coastline to this day.
- 15.12. Prior to the 1931 Napier Earthquake, the awa was very deep and was used as a means of transport for waka. In later times, the awa was used for commercial purposes to transport bales of wool from the interior to the coastline. The alluvial soils near the river mouth were easy to cultivate, and cultivations covered the valley. In more recent times maize, kūmara (sweet potatoes), taewa (potatoes), watermelon, kamokamo (squash), tomato, sweetcorn and pumpkin were grown in the fertile, black soil.
- 15.13. While hunting manu (birds) was common, Hapū kaumātua speak in later times of also hunting the plentiful ducks, rabbits, hares and pheasants at Arapawanui.
- 15.14. Substantial forest resources were within the valley. Tōtara was collected from areas including the Reserve and used to construct waka, and later, whaling boats.
- 15.15. Today there is little left of the indigenous forest. The Reserve consists of remnant forest and regenerating bush, including mānuka (tea tree), tawa, fītoki, rewarewa (New Zealand honeysuckle), kahikatea (white pine) and mataī (black pine). The forest used to provide the ideal habitat for a large number of native manu. These taonga (treasures) were harvested for a range of uses, including kai (food), rongoā (medicinal plants), clothing (including feathers for decorating garments and personal adornment), building materials and trade and gifting.
- 15.16. Arapawanui continues to be a popular summer camping and fishing destination for many Hapū whānau (families). Some members of the Hapū still maintain landholdings there today. Arapawanui was, and is, considered by the Hapū to be an area of immense spiritual, historical and cultural importance. This is signified by the dense settlement of the Hapū there and their willingness to defend this prized area. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all their natural and historic resources and sites. This relationship is as important to present day whānau as it was to their tipuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Arapawanui and the Reserve, and their associated resources.
16. MOEANGIANGI MARGINAL STRIP (AS SHOWN ON OTS-201-21 & HBRC MAP D)
- 16.1. The Moeangiangi Marginal Strip (the Reserve) and environs are integral to the distinct identity and mana of the Hapū of this area, namely Ngāi Te Aonui, and Ngāti Kurumōkahi. Ngāi Te Aonui intermarried with Ngāti Marangatūhetaua (Ngāti Tū), and later became known as Ngāti Tū.
- 16.2. The importance of the Reserve is due to its location on the coast and proximity to Tangitū. In addition, the Reserve straddles Moeangiangi, which has been one of the principal coastal kāinga (villages) of the Hapū. Accordingly, the following statements of association are relevant to the Reserve.

- Rocks and Reefs and Hapū Coastal Marine Area;
 - Coast; and
 - Moeangiāngi River and its tributaries.
- 16.3. All along the Reserve and nearby are places that the Hapū occupied or are significant to the Hapū – nohoanga (camping sites), kāinga and pā (fortified villages), urupā (burial grounds) and other wāhi tapu (sacred sites). A key area of occupation for the Hapū was Moeangiāngi (together with the surrounding area it is also known in more recent times as Ridgemount). There are several pā located both to the north and south of the Moeangiāngi River mouth, each with commanding views over the land and sea. It is known that when Tatarāmoa moved to Moeangiāngi from Tangoio, he occupied the pā to the south of the Moeangiāngi River mouth. Tatarāmoa is the eponymous ancestor for Ngāi Tatarā (later known as Ngāi Kurumōkihi).
- 16.4. Hapū kaumātua have commented that there are many urupā in the area of the Reserve, along the ridgetops and near the Moeangiāngi awa (river) and that kōiwi (human bones) were frequently found or uncovered through later land use or erosion.
- 16.5. The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna and have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Reserve, and associated resources.
17. EARTHQUAKE SLIP MARGINAL STRIP (AS SHOWN ON OTS-201-20 & HBRC MAP D)
- 17.1. The Earthquake Slip Marginal Strip (the Reserve) and environs are integral to the distinct identity and mana of the Hapū associated with that area.
- 17.2. In the northern part of the Reserve, within the former Te Kuta and Otumatai blocks, the Hapū associated with this area is Ngāi Tahu. In the southern part of the Reserve, within the former Moeangiāngi block, the Hapū associated with this area are Ngāi Te Aonui, and Ngāti Kurumōkihi. Ngāi Te Aonui intermarried with Ngāti Marangatūhetāua (Ngāti Tū), and later became known as Ngāti Tū.
- 17.3. The importance of the Reserve is due to its location on the coast and proximity to Tangitū (the sea). In addition, the Reserve is within the former Te Kuta block, borders the Waikari River and is near Waikare, which has been one of the principal coastal kāinga (villages) of the Hapū. Accordingly, the following statements of association are relevant to the Reserve.
- Rocks and Reefs and Hapū Coastal Marine Area;
 - Coast;
 - Te Kuta Recreation Reserve;
 - Waikari River and its tributaries;
 - Anaura Stream and its tributaries; and
 - Waitaha Stream and its tributaries.
- 17.4. The Reserve and its environs was an area of significant occupation by the Hapū and contains many nohoanga (camping sites), kāinga and pā (fortified villages). The coast south of the Waikari River comprising the former Te Kuta and Otumatai blocks, was occupied by Ngāi Tahu. Ngāti Tū, including Ngāi Te Aonui, and Ngāti Kurumōkihi occupied the remainder of the Reserve, from the coast southwards of the Otumatai block and including the former Moeangiāngi block.
- 17.5. The Reserve forms part of an ancient coastal trail, used by the Hapū to travel between Arapawanui to the Te Kuta River mouth - Te Puta-o-Hinetonga. Tiwhanui is identified by the Hapū as the highest point along the cliffs within the Reserve. It was used by the Hapū as a nohoanga and lookout for schools of fish and whales on fishing expeditions.
- 17.6. The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna and have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Reserve, and associated resources.
18. TE KUTA RECREATION RESERVE (AS SHOWN ON OTS-201-26 & HBRC MAP D)
- 18.1. Te Kuta Recreation Reserve (the Reserve) and environs are integral to the distinct identity and mana of Ngāi Tahu. The importance of the Reserve derives from its location on the Waikari River and proximity to Waikare, which has been one of the principal coastal kāinga (villages) of the Hapū, the coast and Tangitū (the sea). Accordingly, the following statements of association apply to the Reserve:
- Rocks and Reefs and Hapū Coastal Marine Area;
 - Coast;
 - Earthquake Slip Marginal Strip; and
 - Waikari River and its tributaries.
- 18.2. The Reserve and its environs was an area of significant occupation by Ngāi Tahu and contains nohoanga (camping sites), kāinga and pā (fortified villages), urupā (burial grounds) and other wāhi tapu (sacred places). Along the Reserve and nearby were also significant mahinga kai (food gathering places) and places associated with such activities, including the mouth of the Waikari River, Te Puta-o-Hinetonga and Tangitū. Tuna (eels) are a taonga species that have been central to the lives of the Hapū for many, many generations. Several pā tuna (eel weirs) are named on the Waikari River including Tutaekaraka.
- 18.3. The Reserve is located on an ancient walking track which later became the Waikare Road. However, it was also the awa (river) which provided the Hapū with a highway to and from the hinterlands to gather resources. Waka (canoes) were used to negotiate the waterways.
- 18.4. The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna and have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The

continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Reserve, and associated resources.

19. BALANCE OF THE TUTIRA DOMAIN RECREATION RESERVE (AS SHOWN ON OTS-201-30 & HBRC MAP B)

19.1. The Balance of the Tutira Domain Recreation Reserve (the Reserve) comprises most of the margins of the Lakes Tūtira, Waikōpiro and Orakai. The Reserve and environs are of great cultural, spiritual and historic significance to Ngāti Marangatūhetaua (Ngāti Tū) and Ngāti Kurumōkihi (formerly known as Ngāi Tataara). The following statements of association are relevant to the Reserve.

- Sandy Creek and its tributaries; and
- Mahiaruhe Stream and its tributaries.
- Sandy Creek is the official name; it is known to the Hapū as Papakiri Stream. Part of the
- Mahiaruhe Stream is also known to the Hapū as Tūtira Stream.

Spiritual importance

19.2. The Tūtira area, including Lakes Tūtira, Waikōpiro and Orakai, is a renowned taonga (treasure) of Ngāti Kurumōkihi. The lakes have a mauri (life force) of their own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects Ngāti Kurumōkihi with the lakes. Mauri is therefore the basis of the spiritual relationship of Ngāi Kurumōkihi with this area.

19.3. Lake Tūtira was also regarded by the Hapū as being a particularly spiritual area. The Hapū have a whakatauaākī (tribal proverb) about the lake being:

“ko te waiū o ō tātau tīpuna” – “the milk of our ancestors”.

19.4. This whakatauaākī is not just a reference to the abundance of kai (food) that could be sourced from the lake. It also referred to the lake providing spiritual sustenance. Accordingly, the physical and spiritual well-being of the Hapū is closely linked to the well-being of Lake Tūtira.

Cultural importance

19.5. Orakai and Waikōpiro are regarded as the “eyes of Tūtira”. The Tūtira area, lakes, waterways and adjoining lands formed the central hub of a series of wellknown and used tracks linking the Hapū with Tangitū (the sea in the east) and Maungaharuru (the Maungaharuru Range in the western interior). The Hapū were mobile, and their seasonal gathering gave rise to the Hapū whakatauaākī:

“Ko tō rātau pā kai ngā rekereke” – “their fortified villages were in their heels”.

19.6. Various natural resources at Tūtira were celebrated by the Hapū. There was an abundance of bird life. Harakeke (flax) from Tūtira was renowned for its strength and was traded with whalers. It was very good for weaving whāriki (mats) and korowai (cloaks). The lake bed was paved with kākahi (freshwater mussels) and the flavour of the tuna (eels) was unsurpassed.

19.7. Tūtira was famous for its tuna. The lakes, the adjoining wetlands and the surrounding awa (rivers) were heaving with tuna. Tuna were speared in the lakes, or caught in where tuna (eel houses) or pā tuna (tuna weirs) built along the edges of the awa. More recent traditions recount how the whānau (families) of Tangoio would travel to Tūtira in February – March after the second big rain to trap and spear tuna. This is the time of ‘te rere o ngā tuna’ - ‘the migration of the eels’. Whānau would prepare the pā tuna along the outlet to Lake Tūtira waiting for the tuna to begin their journey to spawn out at sea. Once caught, the tuna would be prepared and the tuna pāwhara (dried eels) would be shared amongst the wider Tangoio community. Today, the tuna at Tūtira are a small fraction of the numbers that used to populate the lakes, wetlands and awa. They are also known to be an aging population as there are few, if any, juveniles present in the lakes or awa.

19.8. Some rongoā (medicinal plants), were only found in or around Lake Tūtira. For example, particular harakeke (flax) was used in pre and post birthing of children, and cleansing the blood. It was, and remains, critical that rongoā is harvested from ‘clean’ areas or water. The site for harvesting must be free of contamination. Rongoā cultural knowledge and treatment are still practised today, however the harvesting of rongoā from Tūtira is now non-existent because the rongoā that was there is nearly depleted and the lakes and their awa are polluted.

19.9. The Hapū also carried out ceremonies and rituals at designated places at Tūtira, such as tohi (baptisms). However, such ceremonies have not been performed for several generations, again, due to the state of the lakes and awa.

19.10. In the northern edge of Lake Tūtira, lies the log Te Rewa-a-Hinetu. As its name Rewa (the floater) implies, it is endowed with the power of moving from spot to spot. Its approach to Tautenga, a rock, was a particularly bad omen, and would signal a death in the Hapū.

19.11. Te Rewa-a-Hinetu is a branch of a rākau (tree) named Mukakai, which has travelled from the South Island up the coast to Otaki; another branch rests in Lake Wairarapa, another at Tikokino, and another at Te Putere. The presence of any portion of this eminent tree is said to be indicative of abundance. With its disappearance the food supply of the Hapū is said to dwindle and diminish.

19.12. Where Tūtira was a place of abundance, it is now resource poor. Ngāti Kurumōkihi, as kaitiaki (guardian) has the responsibility to take care of places, natural resources and other taonga within its takiwā (traditional area). Central to these responsibilities is the maintenance of customary practices and the sustainable use of natural resources. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation and maintenance of resources, for present and future generations and the restoration and enhancement of damaged ecosystems. Decisions about how to look after taonga species and places within the takiwā are based on mātauranga (knowledge). Mātauranga associated with the collection of resources was central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga (customs), karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources.

Kōrero tuku iho - historical importance

19.13. The Tūtira area and the Reserve, are densely populated with sites of significance to Ngāti Kurumōkihi. Major areas of occupation within or nearby the Reserve include the pā of Te Rewa-o- Hinetu, Oporae and Tauranga-kōau which are still identifiable today.

19.14. Te Rewa-o-Hinetu pā, is located on the south eastern part of Lake Tūtira and between Lakes Tūtira and Waikōpiro. Te Rewa-o-Hinetu pā was a large and fortified spur which almost completely separated Lakes Tūtira and Waikōpiro. It had natural defences including three sides that were either impenetrable marsh, or water, and its fourth approach being guarded by a maioro (trench and bank). Nearby, remnants of reed-thatched huts, sunken waka, middens, and waka traffic on the adjacent shore remain today. Within the vicinity of Te Rewa-o-Hinetu is a significant wāhi tapu, as Tataramoa, the eponymous ancestor for Ngāi Tataara (later known as Ngāti Kurumōkihi) is believed to be buried there.

- 19.15. Oporae pā is a small peninsula on the eastern shores of Lake Tūtira. It too benefited from the natural defence of water on three sides and a maioro on its fourth side.
- 19.16. Tauranga-kōau is the island off the east shore of Lake Tūtira and was the site of another pā. Tauranga-kōau featured in a prominent attack upon Ngāi Tataara and its chief of that time, Tiwaewae. Although Tiwaewae was killed by the warparty, Ngāi Tataara boldly held the pā. The siege endured until the tohunga (high priest) of the Hapū went to Te Ahu – the altar of Tunui-a-teika, to invoke their tribal deity. Their deity appeared “like a comet” and travelled southwards towards the tihī tapu (the sacred peak) of Te Puku (located at the southern end of Waikōpiro), to guide the escape of Ngāi Tataara. There were not enough waka (canoes) so it was decided that the men and boys would escape on the waka, leaving the women and girls in the pā. The men and boys passed through the narrows of Ohinepaka (at that time the opening between Lakes Tūtira and Waikōpiro), and they landed on the east edge of Waikōpiro, where they sank their waka. Tauranga-kōau pā was besieged by the attackers on mōkihi (rafts), and because of this event Ngāi Tataara become known as Ngāti Kurumōkihi (those attacked by rafts). The women and girls were taken ashore as prisoners at a nearby site called Te Papa-o-Waiatara. Following this incident, Ngāti Kurumōkihi mounted numerous attacks to avenge the death of Tiwaewae.
- 19.17. As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakatauaūki, “Tūtira upoko pipi” – “Tūtira, the place where heads became soft”, commemorating the success of Ngāti Kurumōkihi in defending Tūtira, their prized taonga. Tribal archives record that, other than the death of Tiwaewae, no other rangatira (chiefs) were ever taken and every raiding party was beaten.
- 19.18. Ngāti Kurumōkihi, and Ngāti Tū before them, have maintained ahi-kā-roa (long occupation) at Tūtira. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Reserve, and associated resources.
20. TANGOIO FALLS SCENIC RESERVE & WHITE PINE BUSH SCENIC RESERVE (AS SHOWN ON, RESPECTIVELY, OTS-201-23 AND OTS-201-24 & HBRC MAP B)
- 20.1. The Tangoio Falls Scenic Reserve and the White Pine Bush Scenic Reserve (together, the Reserves) are of great spiritual, historical and cultural importance to the Hapū of Ngāti Marangatūhetāua (Ngāti Tū), Ngāti Kurumōkihi and Ngāi Te Ruruku. The importance of the Reserves derives from their location in the Tangoio valley, close to Tangoio, one of the principal settlements of the Hapū. The following statement of association is relevant to the Reserves:
- Te Ngarue Stream and its tributaries.

Spiritual importance

- 20.2. The Reserves and their environs contain many natural resources. All natural resources have a mauri (life force). This mauri binds the spiritual world with the physical world and it is this mauri that connects the Hapū with all natural resources. Mauri is therefore the basis of the spiritual relationship of the Hapū with all natural resources.
- 20.3. The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians). Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the moana (sea) and other water bodies and all that lives within them and Tāne-nui-a-rangi of the ngahere (forest) and all that lives within the ngahere. They are sons of Papa-tū-ā-nuku (Earth Mother) and Rangi-nui (Sky Father), from whom all living things descend, including the Hapū. Therefore, ngā atua kaitiaki and the descendants of the Hapū are connected by whakapapa (genealogy). These guardians were central to the lives of Hapū tīpuna (ancestors) and remain culturally significant to the Hapū whānau (families) living today.

Kōrero tuku iho – historical importance

- 20.4. Tangoio has always been an important area of occupation since the first tīpuna settled in the valley. The earliest pā (fortified village) dates from the time of Toi Kairakau (alias Toi Te Huatahi – Toi the Explorer). Toi was a famous navigator and seafarer who established his southernmost pā at the head of the Tangoio valley, above the confluence of Te Ngarue Stream and Te Kareara Stream, aptly called the Pā-o-Toi. This pā is located across the road from the Tangoio Falls Scenic Reserve. Ngāti Tū are direct descendants of Toi.
- 20.5. Located within the Tangoio Falls Scenic Reserve is a pā referred to as Rauwirikokomuka pā. Another pā within the valley is Pukenui, located high on the Kaiwaka escarpment at the head of Te Ngarue Stream. Pukenui was built by Kohipipi, a Ngāti Tū chief who occupied it for some time, before rebuilding and occupying the Pā-o-Toi.
- 20.6. Te Rae-o-Tangoio – the forehead of Tangoio, is located near the coast on a promontory, that jutted into what was formerly known as the Tangoio Lagoon (before the 1931 Napier earthquake). It is transected by State Highway 2. Te Rae o Tangoio is an ancient pā site originally established by Tangoio, a chief of the early Toi people. The pā was originally named Te Rae-o-Turei – the head of the turtle, but was renamed Te Rae-o-Tangoio by Tangoio as he lay mortally wounded nearby. Te Rae-o-Tangoio was later occupied by Tātaramoa, the eponymous ancestor of Ngāi Tataara (later known as Ngāti Kurumōkihi), and his wife Porangi, Kohipipi’s daughter. Marangatūhetāua also occupied Te Rae-o-Tangoio from time to time, and his son Ngapoerau continued in occupation, as do his descendants today.
- 20.7. In addition to the pā named above, there are many other sites of significance in the Tangoio valley which attest to the ahi-kā-roa (long occupation) of the Hapū, including wāhi tapu (sacred places), numerous urupā (burial grounds), both ancient and contemporary, mahinga kai (food gathering places) and ancient trails from the coast to Tūtira.
- 20.8. Tangoio remained a principal settlement of the Hapū up until the 1960’s when many whānau were forced to disperse due to a series of devastating floods. Even so, some whānau continue to live in the valley today.
- 20.9. Over many generations there have been a succession of whareniui (meeting houses) at various locations in the Tangoio valley. The earlier whareniui was also a whare maire (a place of higher learning and excellence). It was a place where members of the Hapū were educated and had a sound understanding of their tribal history and traditions. The current whareniui, Punanga-te-Wao, stands on Tangoio Marae alongside Tangitū, the wharekai (dining room), and Maungaharuru, a utility building.

Cultural importance

- 20.10. The Tangoio valley, including the Reserves, was a pātaka (storehouse) for the Hapū who lived there. The ngahere (forests) in the valley were a source of kai (food). In pre-European times there was an abundance of manu (birds). Kererū (native pigeon) in particular, was reported to have been still plentiful at White Pine Bush in the twentieth century. Kaumātua tell of catching kererū in the winter by building a waka (bird snare) and mixing some sweet water in it. Also harvested were tūi (parson bird), weka (woodhen), kākā (native parrot) and kiwi in the ngahere, and pākura (pūkeko or purple swamp hen) and native ducks, such as the pārerā (grey duck), were harvested in the wetland areas. Ngā manu were not only important as a source of food, their feathers were used for cloaks, decorating garments and personal adornment.

- 20.11. Plants were also gathered for kai. Up to the early twentieth century, White Pine Bush was regarded as particularly good for pikopiko (young fern shoots), poroporo and wild gooseberries, as well as miro (brown pine), kiekie and tuwharo berries. The Hapū also gathered kōrau (a type of vegetable), makomako (wineberry) and tawa berries, and karaka nuts.
- 20.12. In addition to being a source of kai, the ngahere was regarded as the “local pharmacy”. Hapū members knowledgeable in rongoā (medicinal plants) would gather kawakawa leaves (pepper tree), kōwhai bark, harakeke (flax), runa (dock leaves), kopakopa leaves (Chatham Island forgetme-not), koromiko, mānuka (tea-tree), tutu tree, bluegum tree, ongaonga (native stinging nettle), parapara, pipipiri (burr / biddy-bid), frond stems of mamaku (black tree fern), karaka berries and ngaio. These taonga (treasures) were used for a variety of ailments, were highly valued by tīpuna and remain culturally significant to the Hapū today. However, the availability of rongoā species has diminished considerably over the past century such that Tātārāmoa (bramble / bush lawyer) no longer grows in the valley and the once prolific kawakawa is difficult to find.
- 20.13. Mātauranga (knowledge) associated with the collection of resources from ngā awa (rivers) and ngahere was central to the lives of the Hapū tīpuna and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga (customs) and kawa (rules) and karakia (prayers) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources. An example is harvesting of different species according to the seasons or tohu (signs) - according to Hapū kaumātua, the appearance of ripe miro berries was a sign it was time to catch kererū. Another example is the harvesting of rongoā. Extra care was taken with removing leaves and branches to ensure that they would grow back and would remain in plentiful supply.
- 20.14. Today the Tangoio Falls Scenic Reserve comprises regenerating native forest including tītoki, rewarewa (New Zealand honeysuckle), māhoe (whiteywood), putaputawētā (marbleleaf), houhere (lacebark), nīkau (native plum) and kiekie. There are also areas of mānuka (tea tree) and scattered kahikatea (white pine). Manu include the kererū, tūi (parson bird) and korimako (bellbird).
- 20.15. The White Pine Bush Scenic Reserve comprises mature native forest including kahikatea, mataī (black pine), tītoki, rewarewa (New Zealand honeysuckle), tawa and nīkau, along with kawakawa (pepper tree), porokaiwhiri (pigeonwood) and māhoe (whiteywood). Manu include the kererū, tūi, korimako and ruru (morepork).
- 20.16. In earlier times, the awa and ngahere were abundant with taonga resources for the Hapū. All of these taonga were harvested for a range of uses, including kai, rongoā, clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting. Today, the Reserves are the last bastion of ngahere within the Tangoio valley. And the taonga resources within the ngahere and the awa, are far more scarce than in earlier times (and in the case of Tātārāmoa, non-existent).
- 20.17. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki (guardians) is entwined with the Tangoio Valley, including the Reserves and associated resources. Protecting and revitalising taonga species, and the customary practices relating to those taonga species, particularly rongoā, within the Reserves is paramount for present day whānau, as it was for past generations. Guardianship of the area is integral to the cultural well being of the Hapū as kaitiaki.

21. RIVERS AND THEIR TRIBUTARIES (AS SHOWN ON HBRC MAP E)

- 21.1. The following values, resources, cultural and spiritual associations are common to all awa (rivers and streams) with which the Hapū have a customary connection.

Spiritual importance

- 21.2. Ngā awa carry the lifeblood of Papa-tū-ā-nuku (Earth Mother) and the tears of Rangi-nui (Sky Father). The wai (water) flowing through these awa symbolises the spiritual link between the past and present. Each awa has a mauri (life force) and wairua (spirit) of its own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects the Hapū with ngā awa. Mauri is therefore the basis of the spiritual relationship of the Hapū with ngā awa.
- 21.3. For the Hapū, ngā awa are a source of wai (water) which is an essential element of life. Wai is considered to transcend life itself, as it sustains the physical and spiritual survival of all things. Therefore the health of an awa reflects the health of the Hapū of the takiwā (traditional area).
- 21.4. Ngā awa support many life forms. They are an integral part of ngā awa and cannot be separated from them.
- 21.5. Ngā awa are taonga (treasures) to the Hapū. Traditionally, ngā awa provided a wealth of resources to sustain the Hapū. The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians). Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the moana (sea) and other water bodies and all that lives within them and Tāne-nui-a-rangi is the spiritual guardian of the ngahere (forest) and all life forms within the ngahere. These guardians were central to the lives of Hapū tīpuna (ancestors) and remain culturally significant to the Hapū whānau (families) living in the present day.
- 21.6. The domain of Tangaroa stretches from the source of ngā awa at the tīhi tapu (sacred peaks) of Maungaharuru (Maungaharuru Range), to the moana. Each awa is an indivisible and whole entity, from its source to, and including, the moana, or other water body that it flows into. Therefore, the relationship the Hapū have with these taonga relates to the entire catchment. In addition, the Hapū view te Taiao (the environment) and all things within it, including ngā awa, as intrinsically linked. Accordingly, ngā awa, adjoining waterbodies and lands, and the flora and fauna that inhabit such areas, are all intrinsically linked and therefore important when considering the association of the Hapū with ngā awa.

Ngā ara (pathways)

- 21.7. Ngā awa provided the Hapū with highways to and from the hinterlands to gather resources. These resources formed the basis for both economic and social relationships. Waka (canoes) were used to negotiate the waterways.

Tuna (eels)

- 21.8. Tuna are taonga species that have been central to the lives of the Hapū for many, many generations. The places where tīpuna (ancestors) harvested tuna were important tribal areas. Gathering and processing tuna was a customary practice that strengthened cultural wellbeing and whānau (kinship). Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons.

Rongoā (medicinal plants)

- 21.9. Rongoā were also harvested from and around ngā awa. Rongoā cultural knowledge and treatment are still practised today, however the harvesting of rongoā from many awa is difficult because the rongoā has become scarce or the awa polluted. It was, and remains, critical that rongoā is harvested from ‘clean’ areas or water, free of contamination.

Pā harakeke (flax bushes)

- 21.10. Pā harakeke supplied tīpuna with raw products for rongoā, weaving materials and trading. Among other things, harakeke was used extensively by the Hapū to make kete (baskets) for carrying food such as ika (fish) harvested from ngā awa. Harakeke are located on the banks of ngā awa and in the wetland and estuarine areas fed by ngā awa. They also provided an important habitat and breeding ground for the nesting birds and fish species that lived on and in ngā awa.

Ika (fish)

- 21.11. The Hapū harvested a large number of tuna and other freshwater fish species including kōkopu (cockabully), tīnanga and ngaore (forms of whitebait), pātiki (flounder) and kohitihiti (shrimps). Although the numbers of freshwater fish have dwindled, they are still an important resource for whānau today.

Ngahere (forest)

- 21.12. Traditionally, kāinga (villages) in the river valleys were surrounded by an abundant source of timber. The river flats were heavily forested with tōtara, along with lush, dense stands of other native timbers. Tōtara was particularly important to the Hapū, as they used it to build their waka which were used to navigate ngā awa and the moana. The fruits of the trees were a source of food. A vast range of edible products were harvested from the ngahere including frond stems of mamaku (black tree fern), karaka berries, ngaio, and kawakawa (pepper tree).

Manu (birds)

- 21.13. In pre-European times, ngā manu associated with ngā awa were plentiful. Pākura (pūkeko or purple swamp hen) and native ducks including the whio (blue duck) and pāpera (grey duck) were harvested in ngā awa and the wetland areas. Kererū (native pigeon), tūi (parson bird), weka (woodhen), kākā (native parrot) and kiwi were found in the ngahere that hugged ngā awa. Ngā manu were not only important as a source of food, the feathers were used for cloaks, decorating garments and personal adornment.

Mātauranga (knowledge)

- 21.14. Mātauranga associated with the collection of resources from ngā awa was central to the lives of the Hapū tīpuna and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga (customs), karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources. Examples include the harvesting of different species according to the seasons or tohu (signs). Mātauranga Māori is intertwined with ngā awa and the many resources associated with them.

Kaitiakitanga (guardianship)

- 21.15. The relationship the Hapū have maintained with ngā awa is reflected in their history of resource protection and use. The Hapū as kaitiaki (guardians) have the responsibility to take care of ngā awa within their takiwā. Central to these responsibilities is the maintenance of customary practices and the sustainable use of natural resources. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation and maintenance of resources, for present and future generations and the restoration and enhancement of damaged ecosystems. Decisions about how to look after taonga species and places within the takiwā are based on mātauranga Māori and implemented through tikanga practised by the Hapū as tāngata whenua for many generations.

- 21.16. The cultural identity of the Hapū is therefore intertwined with ngā awa and the maintenance of associated customs and traditions is paramount to Hapū wellbeing.

22. ESK RIVER AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-34 & HBRC MAP E)

- 22.1. The Esk River is the official name of the awa (river). The name known to the Hapū is Te Wai-o-Hingānga. It is an extensive awa with its origins in the vicinity of Tarapōnui (this is the official name, it is known to the Hapū as Tarapōnui-a-Kawheā) high on Maungaharuru (the Maungaharuru Range). It flows south-east and exits at the entrance to the Esk valley at Tangitū (the sea). The importance of Te Wai-o-Hingānga to the Hapū lies in its status as one of the southern boundary markers of the takiwā (traditional area) of the Hapū and as a significant mahinga kai (food gathering place). The following statements of association relate to the awa.

- Peaks of Maungaharuru Range; and
- Rocks and Reefs and Hapū Coastal Marine Area.

- 22.2. Hapū kaumātua (elders) and kaikōrero (speakers) acknowledge the importance of Te Wai-o-Hingānga. The important status of the awa is recognised by the Hapū in their whaikōrero (formal speeches) on their marae and in waiata (songs).

Kōrero tuku iho - historical importance

- 22.3. Prior to the 1931 Napier earthquake, Te Wai-o-Hingānga flowed towards Te Whanganui-ā-Orotu, the large Napier inner harbour. It had two exits. In those days, there was a large lagoon near the present river mouth. Part of the awa flowed into the sea from the lagoon. Another branch, called the Petane Stream, flowed southwards across the present day Petane Domain and into Te Whanganui-ā-Orotu near Te-lho-o-te-Rei (also known as Quarantine Island). Following the earthquake and the uplifting of land, the Petane Stream was reduced to a trickle, and no longer exists today.

- 22.4. Alongside, and nearby Te Wai-o-Hingānga are kāinga (villages), pā (fortified villages) and wāhi tapu (sacred sites) attesting to the occupation of the Hapū, particularly Ngāi Te Ruruku. Te Wai-o-Hingānga provided a wealth of kai (food) to sustain the Hapū living at the pā at Nukurangi, Kapemaihi and Heipihi.

- 22.5. Nukurangi pā was located at the current mouth of Te Wai-o-Hingānga on the north side of the lagoon. Nearby is an urupā (burial ground) named Ararata – Mt Ararat, which is associated with Ngāi Te Ruruku.

- 22.6. Kapemaihi is another kāinga located south of the current river mouth, and was occupied by Ngāi Te Ruruku. It is known to have still been occupied in the 1840's when William Colenso visited and found that one of Te Ruruku's sons, Te Kariwhenua, was living there. In 1849 the pā shifted to Petane on the north side of the awa.

- 22.7. Further inland from Kapemaihi is the famous Heipihi pā. It is an ancient pā located on the Petane hills and was originally built by Te Koaupari, a Ngāti Marangātūhetāua (Ngāti Tū) ancestor. It was later inhabited by Tunuiarangi, the rangatira (chief) of Ngāti Whatumamoa, tohunga (high priest) and Ngāi Taurira and Ngāti Tū ancestor. Tunui was descended from Tangaroa-i-te-Rupetu, the spiritual guardian of the sea and other water bodies and all that lives within them. As a result, Tunui possessed supernatural powers.

Cultural importance

- 22.8. Prior to the earthquake, the Petane Stream was an excellent mahinga kai. It was a source of kākahi (fresh water mussels) and tuna (eels), with the tidal flats being an excellent place to spear tuna. Īnanga (whitebait) was particularly abundant. Kōura (fresh water crayfish) and kohitihi (shrimps) were also collected. Kahawai and herrings made their way up the awa and were fished.
- 22.9. Hapū kaumātua have commented that Te Wai-o-Hingānga, in particular its river mouth, was the source of similar kai as the Petane Stream as well as pātiki (flounder) which were prolific. They also noted the tohu (signs) that were used to harvest kai. For example, the time to net Īnanga or ngaore (forms of whitebait) or kohitihi, is when you see the whiro (willow) tree leaves appearing. Traditionally, Te Wai-o-Hingānga was an abundant food basket, with diverse ecosystems and species associated with those habitats.
23. **PĀKURATAHI STREAM AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-45 & HBRC MAP E)**
- 23.1. The Pākuratahi (formerly Pakuratahi) Stream flows from the hills in the north east along the Pākuratahi valley and exits at the coast at Tangoio Beach. It shares the same mouth as Te Ngarue (formerly Te Ngaru) Stream. Accordingly, the following statements of association are relevant to the awa (stream).
- Te Ngarue Stream and its tributaries; and
 - Rocks and Reefs and Hapū Coastal Marine Area.
- 23.2. The importance of the Pākuratahi Stream to Ngāti Marangātūhetaua (Ngāti Tū) and Ngāi Te Ruruku lies in its proximity to important kāinga (villages), pā (fortified villages), wāhi tapu (sacred places), Tangitū (the sea) including its rocks and reefs, and as a mahinga kai (food gathering place).

Kōrero tuku iho - historical significance

- 23.3. According to Hapū tipuna (elders), the name Pākuratahi derives from “pākura” which is another name for the pūkeko (purple swamp hen). Pākuratahi Stream provided a wealth of kai (food) to sustain the Hapū living at the pā of Te Rae-o-Tangoio (in the Tangoio valley) and Ngāmoerangi, and the kāinga, Te Rua-a-Tunuku.
- 23.4. On the south side of the mouth of the awa at Tangoio Beach is Ngāmoerangi pā, a coastal pā which has largely been swept away by the sea. In the same location and still visible today is Panepaoa, a small hill. Ngāmoerangi and Panepaoa feature in the story of Māui-tikitiki-a-Taranga fishing up Te Ika a Māui (the North Island of New Zealand). That story is described in the statement of association about the “Peaks of the Maungaharuru Range”.
- 23.5. Ngāmoerangi is known as a coastal pā, reef and beach. The pā was occupied by Ngāti Tū and is highlighted in the kōrero about the arrival of Te Ruruku to this area. At that time, another hapū had been raiding the fishing grounds of Ngāti Tū and Ngāi Tatarā (which later became known as Ngāi Kurumōkihi) at Tangoio and Tūtira. These issues led Marangātūhetaua, a chief of Ngāti Tū, to seek support from Te Ruruku, a chief from Wairoa. Marangātūhetaua needed to offer incentives to Te Ruruku to persuade him to settle among them. It was eventually agreed that Te Ruruku would occupy Ngāmoerangi pā which was the gateway to the fishing grounds at Tangitū (the coast). Marangātūhetaua put his warriors at Te Ruruku’s disposal. He also left his children Te Kauae and Hopu at the pā with Te Ruruku as a sign of good faith. Marangātūhetaua and his son Ngapoerau went to live at Te Rae-o-Tangoio, and their descendants have lived there ever since. It was from Ngāmoerangi, that Ngāi Te Ruruku, Ngāti Tū and Ngāi Tatarā would prevent waka taua (enemy war canoes) that came across the bay from landing. This pā also afforded protection to their southern and western flanks from invasion overland.
- 23.6. Another notable pā and kāinga near the awa is Te Rua-a-Tunuku. This is located above the entrance, and on the north side, of the Pākuratahi valley (and present day turnoff from State Highway 2). Te Ruruku and his people built and occupied this pā to keep guard over the surrounding area. An urupā (burial ground) associated with Ngāi Te Ruruku was also located nearby.

Cultural importance

- 23.7. Prior to the 1931 Napier earthquake, the Pākuratahi Stream and valley formed part of the Tangoio Lagoon. It was a very big lagoon and started in the Pākuratahi valley stretching all the way north to Te Rae-o-Tangoio in the Tangoio valley. It was full of tuna (eels), and the Hapū would often catch them by digging channels about 2 feet wide and 1 foot deep so the bigger tuna would be able to swim down them. When there were enough tuna in the channel, it was shut off. They would then wait for the water to seep away leaving the tuna high and dry. Nets were also set to catch ika (fish) in the lagoon.
- 23.8. Following the 1931 Napier earthquake, the lagoon was reclaimed and later became market gardens. The surrounding coastal flat land which had been swamp, became pastoral land. However the awa and particularly its mouth, were still popular for spearing pātiki (flounder) and catching herrings well into the 1950s and later.
- 23.9. The awa is also significant in that it flows onto important fishing reefs for the Hapū including, Ngāmoerangi, Rautoetoe and Te Una opposite Tangoio Beach, as well as Panepaoa, a reef of the same name as the hill mentioned earlier, which is said to have become more prominent following the 1931 Napier earthquake.
24. **TE NGARUE STREAM AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-36 & HBRC MAP E)**
- 24.1. Te Ngarue (formerly known as Te Ngaru) Stream and its tributaries including the Rauwirikokomuka and Kareara Streams flow from the steep hills north of Tangoio through the Tangoio valley and exit on the coast at Tangoio Beach. Accordingly, the following statements of association are also relevant to these awa (streams).
- Tangoio Falls Scenic Reserve and White Pine Bush Scenic Reserve;
 - Pākuratahi Stream and its tributaries; and
 - Rocks and Reefs and Hapū Coastal Marine Area.
- 24.2. Te Ngarue Stream is of great importance to the Hapū because its flows alongside Tangoio, the principal settlement of the Hapū, and their present day marae.
- 24.3. Te Ngarue Stream was significant to the Hapū as a key mahinga kai (place for gathering food). Historically, the awa provided a wealth of kai (food) to sustain the Hapū and was particularly abundant with tuna (eels) and Īnanga (whitebait).
- 24.4. Prior to the 1931 Napier earthquake, Te Ngarue Stream and Tangoio valley formed part of the Tangoio Lagoon. It was a very big lagoon and started in the Pākuratahi valley stretching all the way north to Te Rae-o-Tangoio in the Tangoio valley. Following the 1931 Napier earthquake, the lagoon

was reclaimed and later became market gardens. The surrounding coastal flat land which had been swamp, became pastoral land.

- 24.5. Oral tradition describes an historical event which illustrates the richness of Te Ngarue as a resource for tuna. Marangatūhetaua, a chief of Ngāti Marangatūhetaua (Ngāi Tū), sought the help of Te Ruruku, a chief from Wairoa, to help defend the fishing grounds at Tūtira and Tangoio, which were being plundered by another hapū. Marangatūhetaua boasted how bountiful the kai was at Tangoio. When Te Ruruku and Marangatūhetaua arrived at Te Rae-o-Tangoio, Marangatūhetaua saw that the mouth of Te Ngarue Stream was blocked. He ordered his sons to open up the channel from the mouth of Te Ngarue Stream to the sea. As the current began to flow swiftly to the sea, the tuna began their run, but up blind channels that had already been prepared. Te Ruruku watched as the people squatted over the channels and with legs astride began pulling out the tuna beneath them, swiftly killing them. The tuna were entering the channels faster than they could be emptied. As Te Ruruku watched this ritual, he saw why Marangatūhetaua had boasted of the bounty of the area. Following this event, Te Ruruku agreed to act as a fighting chief for Ngāti Tū and Ngāti Kurumōkihi and to help them repel the invaders. In exchange, Te Ruruku was gifted land and settled amongst them.
- 24.6. Hapū kaumātua (elders) recall digging channels for tuna in the Tangoio Lagoon in the early twentieth century in much the same way as Marangatūhetaua and his people had done several hundred years before.
- 24.7. In addition to tuna, the Hapū harvested a large number of freshwater fish species including kōkopu (cockabully), īnanga and ngaore (forms of whitebait), pātiki (flounder) and kōura (freshwater crayfish). Although, freshwater fish and tuna have been severely depleted, they are still an important resource for whānau (families) today.
- 24.8. In Te Ngarue Stream lives a kaitiaki (guardian) of the same name, which takes the form of a tuna. It is highly regarded by the Hapū and is carved on the front of Punanga-Te-Wao, the whare tīpuna (meeting house) at Tangoio Marae.
- 24.9. One of the tributaries of Te Ngarue Stream is Te Rangiatāhaua Stream. It was used by the women of the Hapū as a place to give birth. This was due to the fact that the waters were always warm. This tributary was named after the mother of Kupa, one of the last known chiefs of Ngāti Kurumōkihi. His pou (post) which was partially burnt is now housed at the Napier museum. Unfortunately, due to pollution of the awa, it is no longer used for birthing.
25. WAIKOAU AND AROPAOANUI RIVERS AND THEIR TRIBUTARIES (AS SHOWN ON, RESPECTIVELY, OTS-201-38 AND OTS-201-33 & HBRC MAP E)
- 25.1. The Waikoau River originates at the tihi tapu (sacred peaks) of the central area of Maungaharuru and flows eastwards through the Waikoau Conservation Area. The awa (river) then flows through the Tūtira area and is joined by the Mahiaruhe Stream from Lake Tūtira. It continues east entering into the Arapawanui valley where it is known as the Arapawanui River (by the Hapū; its official name is Arapaoanui River). It flows alongside the Mangapukahu Scenic Reserve and then exits into Tangitū (the sea). Accordingly, the following statements of association are relevant to the awa.
- Peaks of Maungaharuru Range;
 - Waikoau Conservation Area;
 - Balance of the Tutira Domain Recreation Reserve;
 - Mangapukahu Scenic Reserve; and
 - Rocks and Reefs and Hapū Coastal Marine Area.
- 25.2. The Waikoau/Arapawanui River is one of the most significant awa in the taikiwā (traditional area of the Hapū). It links two of the most culturally and historically important areas of the Hapū, Tūtira and Arapawanui.
- 25.3. The awa also features in many kōrero (stories) of the Hapū, including a kōrero relating to the defeat of a chief from another district. That chief came to Arapawanui from another district after escaping an attack from Taraia I of Ngāti Kahungunu. Taraia I's party attacked and defeated a group who were thought to be involved in the desecration of the body of his brother, Tupurupuru. Only the chief escaped.
- 25.4. Taraia I's party divided into two groups. The first party was led by Taraia I himself and included his wife Hinepare and her brothers. They travelled south by waka (canoe). In the other party, which travelled overland, were Rakaihikuroa (Taraia I's father) and Tikorua (his first cousin) and his two sons Rangitirohia I and Tangiahi. Their mother, Pania, was the daughter of Tūkapua I of Ngāti Marangatūhetaua.
- 25.5. The chief and his people were at the pā, Te Puku-o-te-Wheke. Taraia I's party paddled to the mouth of the Arapawanui River. When they landed the two groups charged at each other. At one point, Taraia I's party began to flee towards the sea. However Hinepare, who had been standing on a big rock out to sea overlooking the fight, jeered at her brothers for running away. She broke a calabash onto the rock, the sound of which was mistaken by her brothers for a skull crushed by a weapon. When her brothers and Taraia I heard her they rallied their people and returned to the fight. This time, the chief and his people fled in confusion up the awa. Further up the awa, they were set upon by Tangiahi's party which had come down the coast overland. The name of this battle was Wai-kōau, the waters of the shag.
- 25.6. A rock named Hinepare, is located at the mouth of the Arapawanui River.
26. SANDY CREEK AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-43 & HBRC MAP E)
- 26.1. The inlet to Lake Tūtira is Sandy Creek (this is the official name; the name known to the Hapū is Papakiri Stream). This awa (stream) is integral to the distinct identity and mana of Ngāti Marangatūhetaua and Ngāti Kurumōkihi (formerly known as Ngāi Tatara). Its importance is due to its connection with Lake Tūtira and its reputation as an outstanding mahinga kai (place for gathering food). Accordingly, the following statements of association are relevant to this awa.
- Balance of the Tutira Domain Recreation Reserve; and
 - Mahiaruhe Stream and its tributaries.
- 26.2. It is said that in ancient times there was a very large wetland area comprising several hundred acres at the northern end of Lake Tūtira. Also, that the Papakiri Stream never flowed directly into the lake. Instead, its waters worked their way through the wetland, and then into the Mahiaruhe Stream, the outlet flowing from the lake. At the turn of the twentieth century, the wetland remained, although much smaller in size, and comprised acres of harakeke (flax) and raupō (bulrush).
- 26.3. At Tūtira, the Hapū distinguished at least three types of tuna. Tātārākau – the common kind found in the lake, riko – also from the lake, rarely caught, larger and bronze in colour, and pakarara – the tuna from Tūtira Stream. When the Hapū produced tuna pāwhara (dried eels), the pakarara would

keep for four or five days, and the tātārākau and riko several weeks.

27. MAHIARUHE STREAM AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-35 & HBRC MAP E)

27.1. **The Mahiaruhe Stream is the outlet from Lake Tūtira. This awa (stream) is integral to the distinct identity and mana of Ngāti Marangatūhetaua and Ngāti Kurumōkihi (formerly known as Ngāi Tataara). Its importance is due to its connection with Lake Tūtira and its reputation as an outstanding mahinga kai (place for gathering food). Accordingly, the following statements of association are relevant to this awa.**

- Balance of the Tutira Domain Recreation Reserve; and
- Sandy Creek and its tributaries.

27.2. **At the north-western extremity of Lake Tūtira, flowed the outlet, Mahiaruhe Stream. It was described as deep and slow-flowing. The first part of the awa was known by the Hapū as Tūtira Stream. It flowed for approximately a kilometre and reached an ancient ford known as Maheawha (which is more or less where the Napier-Wairoa Road crosses the awa today). From that point the outlet is known as the Maheawha Stream, and flows for a few kilometres to join up with the Waikoau River.**

27.3. **The Tūtira and Maheawha Streams were regarded as exceptional mahinga kai for tuna (eels). Along the Tūtira Stream alone were 16 named pā tuna (eel weirs). It is believed that there were immense numbers of tuna that never visited the lake, instead communing with the stream by means of holes in the banks of the awa. Tipuna (ancestors) confirmed this belief by the fact that although the pā tuna traversed the entire width of the Tūtira Stream, catches were as heavy in the downstream pā tuna as the upstream pā tuna.**

27.4. **At Maheawha (the ford), and elsewhere, there were also whare tuna (eel houses). Their sizes varied according to the locality and depth of the awa, but were described as approximately 5 metres long, ½ metre high and just over a metre wide and made of manuka and harakeke. They had several observation holes on the top, large enough to admit a hand and were weighted down with stones. The upstream end of the whare tuna was open to allow the awa to flow inside and it was loosely filled with waterweed. The whare tuna were a permanent trap that required no watching, baiting or lifting.**

27.5. **At Tūtira, the Hapū distinguished at least three types of tuna. Tātārākau – the common kind found in the lake, riko – also from the lake, rarely caught, larger and bronze in colour, and pakarara – the tuna from Tūtira Stream. When the Hapū produced tuna pāwhara (dried eels), the pakarara would keep for four or five days, and the tātārākau and riko several weeks.**

28. MOEANGIANGI RIVER AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-39 & HBRC MAP E)

28.1. **The Moeangiangi River flows south east from the Tūtira area into the Moeangiangi valley and exits on the coast at Tangitū (the sea). Accordingly, the following statements of association also relate to this awa (river).**

- Balance of the Tutira Domain Recreation Reserve;
- Moeangiangi Marginal Strip; and
- Rocks and Reefs and Hapū Coastal Marine Area.

28.2. **The Moeangiangi River is of great importance to the Hapū because of its proximity to Moeangiangi, one of the principal settlements of the Hapū. Ngāti Kurumōkihi and Ngāi Te Aonui lived at Moeangiangi. Ngāi Te Aonui intermarried with Ngāti Marangatūhetaua (Ngāti Tū), and later became known as Ngāti Tū.**

28.3. **Along the Moeangiangi River and its tributaries are places the Hapū occupied or are significant to the Hapū - kāinga (villages) and pā (fortified villages), tirohanga (lookouts), urupā (burial grounds) and other wāhi tapu (sacred sites). On the northern side of the awa (river) were two pā, one adjacent to a tributary. A further pā with an excellent lookout was located next to a southern tributary. Another pā was located between a tributary and the coast. A significant pā was located at Moeangiangi to the south of the river mouth and was occupied at one time by Tataramoa (the eponymous ancestor of Ngāi Tataara which later became known as Ngāti Kurumōkihi) and his people. Tataramoa remained associated with Moeangiangi and inland areas around Tūtira. Those living at Lake Tūtira also had strong associations with Moeangiangi.**

28.4. **The awa was a significant mahinga kai (food gathering area) for the Hapū living in the nearby pā and kāinga and the alluvial soils near the river mouth were easy to cultivate. The awa flowed onto nearby reefs which provided an abundance of kaimoana (seafood) for the Hapū.**

28.5. **In the mid-19th century, Moeangiangi remained one of the principal kāinga and at that time there was a whaling station that was later covered by a landslide.**

29. WAIKARI RIVER AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-37 & HBRC MAP E)

29.1. **The Waikari River flows south-east from its origin at Maungaharuru out to Tangitū (the sea). Accordingly, the following statements of association relate to this awa (river).**

- Peaks of Maungaharuru Range; and
- Rocks and Reefs and Hapū Coastal Marine Area.

29.2. **This awa lies within the takiwā (traditional area) of the Hapū, Ngāi Tahu, which held ahi-kā-roa along this awa and its tributaries. The eponymous ancestor for Ngāi Tahu is Tahumatua II. Tahu's descendant, Te Keu-o-te-Rangi fathered four children: Toenga, Tukapuarangi, Te Whiunga and Hinekaraka.**

29.3. **The four children were placed by their father on different parts of the Waikari River and its tributaries, both north and south. It is said that Toenga and Tukapuarangi occupied the southern side of the Waikari River, with Toenga occupying the Heru-a-Tureia block stretching south from the Waikari River up onto Maungaharuru. Hinekaraka and Te Whiunga are said to have occupied the northern side of the Waikari River, with Te Whiunga occupying the Anaura valley. Regardless, their territories were not exclusive and each had access to the other's mahinga kai (food gathering areas).**

29.4. **The descendants of these four children were known as Ngāi Tahu and those who maintained their occupation were the tāngata whenua. Various branches of Ngāi Tahu were later known by other names and represented smaller family groups such as Ngāti Hikapii, Ngāti Hineiro, Ngāti Moe, Ngāti Peke, Ngāti Rangitakuao, Ngāti Tataku and Ngāi Te Maaha.**

29.5. **Tipuna (ancestors) have identified the kāinga (villages) and pā (fortified villages) of Ngāi Tahu in the lower Waikari River area, and as far north as the Waitaha Stream, including Kumarawainui, Tutaekaraka, Hurihanga, Takapuwahia, Tokatea, Pukepiripiri, Puketiaata, Tauwhare and Kaiwaka.**

They have also identified kāinga and pā in the upper Waikari River and its tributaries including Te Nakunaku, Waipopopo, Tawhitikoko, Patokai and Tiekenui.

- 29.6. The mouth of the Waikari River is known as Te Puta–o-Hinetonga, after Hinetonga, the mother of Te Keu-o-te-Rangi. The river mouth, the Waikari River and its tributaries have long been recognised as important mahinga kai. They provide the habitat for many taonga (treasured) fish species including īnanga (whitebait), mullet, tuna (eels), pātiki (flounder), kahawai and herring. The Waikari River also flows onto Omoko, a fishing reef located at the mouth of the river, which was a site renown for kaimoana (seafood), in particular hāpuku (grouper). The following Hapū whakatauākī (tribal proverb) refers to the sound of the sea lapping up against the river mouth during the day and night, bringing a bounty of kaimoana with each incoming and outgoing tide. This whakatauākī is still recited today in whaikōrero (formal speeches) on Tangoio Marae.

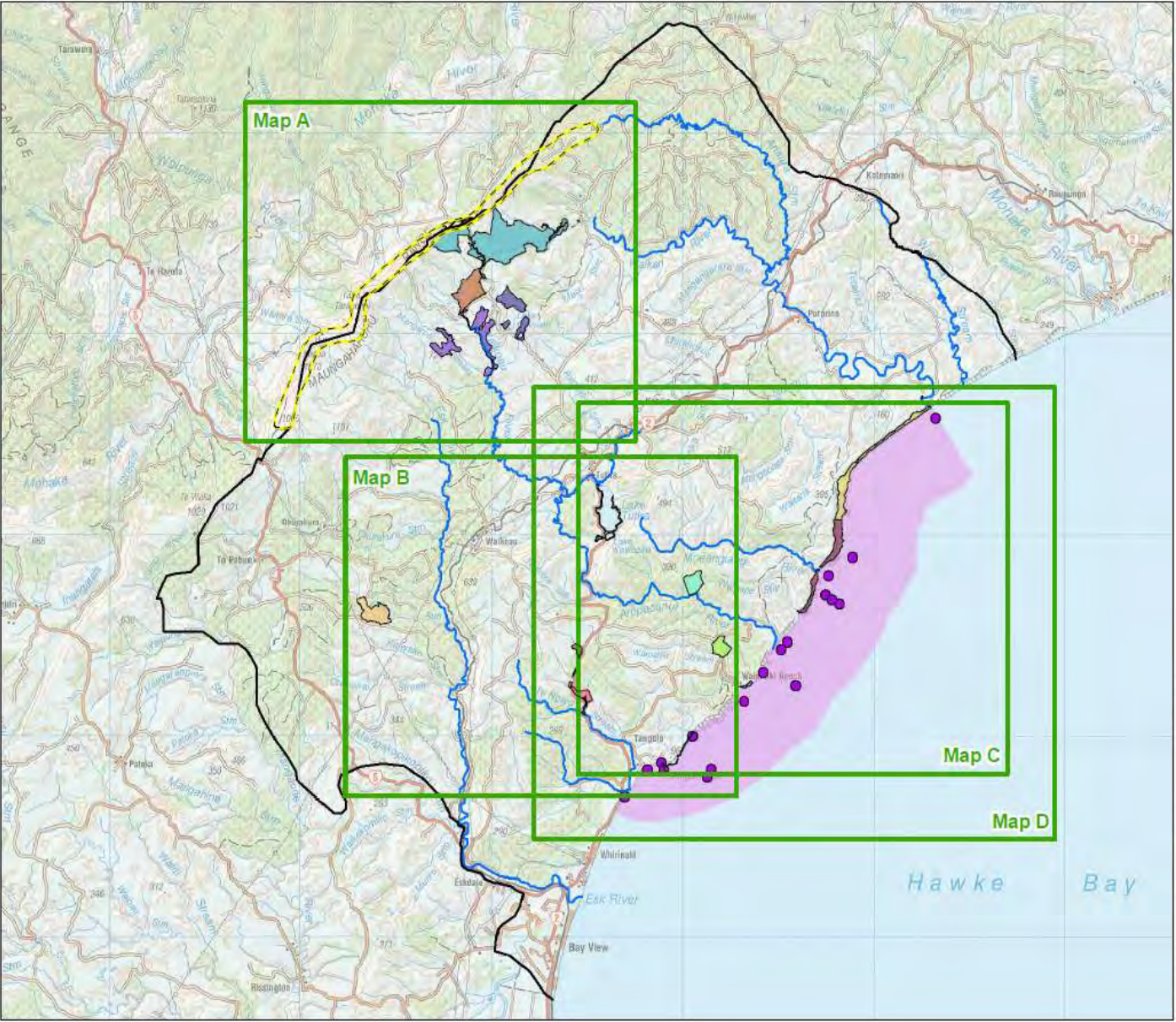
“Pātōtō ki te ata, pātōtō ki te pō” – “the sound of the tide in the morning and at night”

- 29.7. The Hapū have cultural, spiritual, traditional and historic associations with ngā awa, their waters, associated land and flora and fauna and have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources. This relationship is as important to present day whānau (families) as it was to their tīpuna.
30. ANAURA STREAM AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-32 & HBRC MAP E)
- 30.1. The Anaura Stream flows south-east from its origin at Maungaharuru, into the Waikari River and out to Tangitū (the sea). Accordingly, the following statements of association relate to this awa (stream).
- Peaks of Maungaharuru Range;
 - Waikari River and its tributaries; and
 - Rocks and Reefs and Hapū Coastal Marine Area.
- 30.2. This awa lies within the takiwā (traditional area) of the Hapū, Ngāi Tahu, which held ahi-kā-roa along this awa and its tributaries. The eponymous ancestor for Ngāi Tahu is Tahumatua II. Tahu’s descendant, Te Keu-o-te-Rangi fathered four children: Toenga, Tukapuarangi, Te Whiunga and Hinekaraka.
- 30.3. The four children were placed by their father on different parts of the Anaura Stream, the Waikari River and their tributaries, both north and south. It is said that Toenga and Tukapuarangi occupied the southern side of the Waikari River, with Toenga occupying the Heru-a-Tureia block stretching south from the Waikari River up onto Maungaharuru. Hinekaraka and Te Whiunga are said to have occupied the northern side of the Waikari River, with Te Whiunga occupying the Anaura valley. Regardless, their territories were not exclusive and each had access to the other’s mahinga kai (food gathering areas).
- 30.4. The descendants of these four children were known as Ngāi Tahu and those who maintained their occupation were the tāngata whenua. Various branches of Ngāi Tahu were later known by other names and represented smaller family groups such as Ngāti Hikapii, Ngāti Hineiro, Ngāti Moe, Ngāti Peke, Ngāti Rangitakua, Ngāti Tataku and Ngāi Te Maaha.
- 30.5. Tīpuna (ancestors) have identified the kāinga (villages) and pā (fortified villages) of Ngāi Tahu in the lower Waikari River area, and as far north as the Waitaha Stream, including Kumarawainui, Tutaekaraka, Hurihanga, Takapuwahia, Tokatea, Pukepiripiri, Puketaiata, Tauwhare and Kaiwaka. They have also identified kāinga and pā in the upper Waikari River and its tributaries including Te Nakunaku, Waipopopo, Tawhitikoko, Patokai and Tiekenui.
- 30.6. The mouth of the Waikari River is known as Te Puta–o-Hinetonga, after Hinetonga, the mother of Te Keu-o-te-Rangi. The river mouth, the Waikari River and its tributaries have long been recognised as important mahinga kai. They provide the habitat for many taonga (treasured) fish species including īnanga (whitebait), mullet, tuna (eels), pātiki (flounder), kahawai and herring. The Waikari River also flows onto Omoko, a fishing reef located at the mouth of the river, which was a site renown for kaimoana (seafood), in particular hāpuku (grouper). The following Hapū whakatauākī (tribal proverb) refers to the sound of the sea lapping up against the river mouth during the day and night, bringing a bounty of kaimoana with each incoming and outgoing tide. This whakatauākī is still recited today in whaikōrero (formal speeches) on Tangoio Marae.

“Pātōtō ki te ata, pātōtō ki te pō” – “the sound of the tide in the morning and at night”

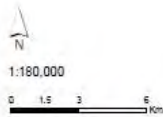
- 30.7. The Hapū have cultural, spiritual, traditional and historic associations with ngā awa, their waters, associated land and flora and fauna and have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources. This relationship is as important to present day whānau (families) as it was to their tīpuna.
31. WAITAHA STREAM AND ITS TRIBUTARIES (AS SHOWN ON OTS-201-44 & HBRC MAP E)
- 31.1. The Waitaha Stream flows south-east from its origin at Maungaharuru out to Tangitū (the sea). Accordingly, the following statements of association relate to this awa (stream).
- Peaks of Maungaharuru Range; and
 - Rocks and Reefs and Hapū Coastal Marine Area.
- 31.2. This awa lies within the takiwā (traditional area) of the Hapū, Ngāi Tahu, which held ahi-kā-roa along this awa and its tributaries. The eponymous ancestor for Ngāi Tahu is Tahumatua II. Tahu’s descendant, Te Keu-o-te-Rangi fathered four children: Toenga, Tukapuarangi, Te Whiunga and Hinekaraka.
- 31.3. The four children were placed by their father on different parts of the Waikari River and its tributaries, both north and south. It is said that Toenga and Tukapuarangi occupied the southern side of the Waikari River, with Toenga occupying the Heru-a-Tureia block stretching south from the Waikari River up onto Maungaharuru. Hinekaraka and Te Whiunga are said to have occupied the northern side of the Waikari River, with Te Whiunga occupying the Anaura valley. Regardless, their territories were not exclusive and each had access to the other’s mahinga kai (food gathering areas).
- 31.4. The descendants of these four children were known as Ngāi Tahu and those who maintained their occupation were the tāngata whenua. Various branches of Ngāi Tahu were later known by other names and represented smaller family groups such as Ngāti Hikapii, Ngāti Hineiro, Ngāti Moe, Ngāti Peke, Ngāti Rangitakua, Ngāti Tataku and Ngāi Te Maaha.

- 31.5. **Tīpuna (ancestors) have identified the kāinga (villages) and pā (fortified villages) of Ngāi Tahu in the lower Waikari River area, and as far north as the Waitaha Stream, including Kumarawainui, Tutaekaraka, Hurihanga, Takapuwahia, Tokatea, Pukepiripiri, Puketaiata, Tauwhare and Kaiwaka. They have also identified kāinga and pā in the upper Waikari River and its tributaries including Te Nakunaku, Waipopopo, Tawhitikoko, Patokai and Tiekenui.**
- 31.6. The mouth of the Waikari River is known as Te Puta–o–Hinetonga, after Hinetonga, the mother of Te Keu-o-te-Rangi. **The river mouth and ngā awa have long been recognised as important mahinga kai. They provide the habitat for many taonga (treasured) fish species including inanga (whitebait), mullet, tuna (eels), pātiki (flounder), kahawai and herring.**
- 31.7. **The Hapū have cultural, spiritual, traditional and historic associations with the awa, its waters, associated land and flora and fauna and have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources. This relationship is as important to present day whānau (families) as it was to their tīpuna.**
32. PURPOSES OF STATUTORY ACKNOWLEDGEMENT
- 32.1. Pursuant to Section 39 of the Maungaharuru-Tangitū Hapū Claims Settlement Act 2014, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are:
- (a) to require the relevant consent authorities, the Environment Court and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in Sections 38 to 45;
 - (b) to require the relevant consent authorities to forward summaries of resource consent applications, or copies of notices of resource consent applications, to the trustees of the Maungaharuru-Tangitū Trust, as provided for in Section 44;
 - (c) to enable the trustees of the Maungaharuru-Tangitū Trust and any member of Maungaharuru-Tangitū to cite the statutory acknowledgement as evidence of the association of Maungaharuru-Tangitū with the listed Statutory acknowledgements, as provided for in Section 45.
33. LIMITATIONS OF EFFECTS OF STATUTORY ACKNOWLEDGEMENT
- 33.1. Except as expressly provided in Subpart 4 of Part 2
- (a) this statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under legislation or a bylaw; and
 - (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of Maungaharuru-Tangitū with the listed Statutory acknowledgements (as described in the statement of association) than that person would give under the relevant legislation or bylaw if no statutory acknowledgement existed in respect of the listed Statutory acknowledgements.
- 33.2. Except as expressly provided in Subpart 4 of Part 2, the statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.
- 33.3. Except as expressly provided in Subpart 4 of Part 2, the statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the relevant part of the listed Statutory acknowledgements.



**Maungaharuru-Tangitu Hapu:
Overview Map**

- Legend**
- Map
 - Area of Interest
 - - - River (not associated to either Map A)



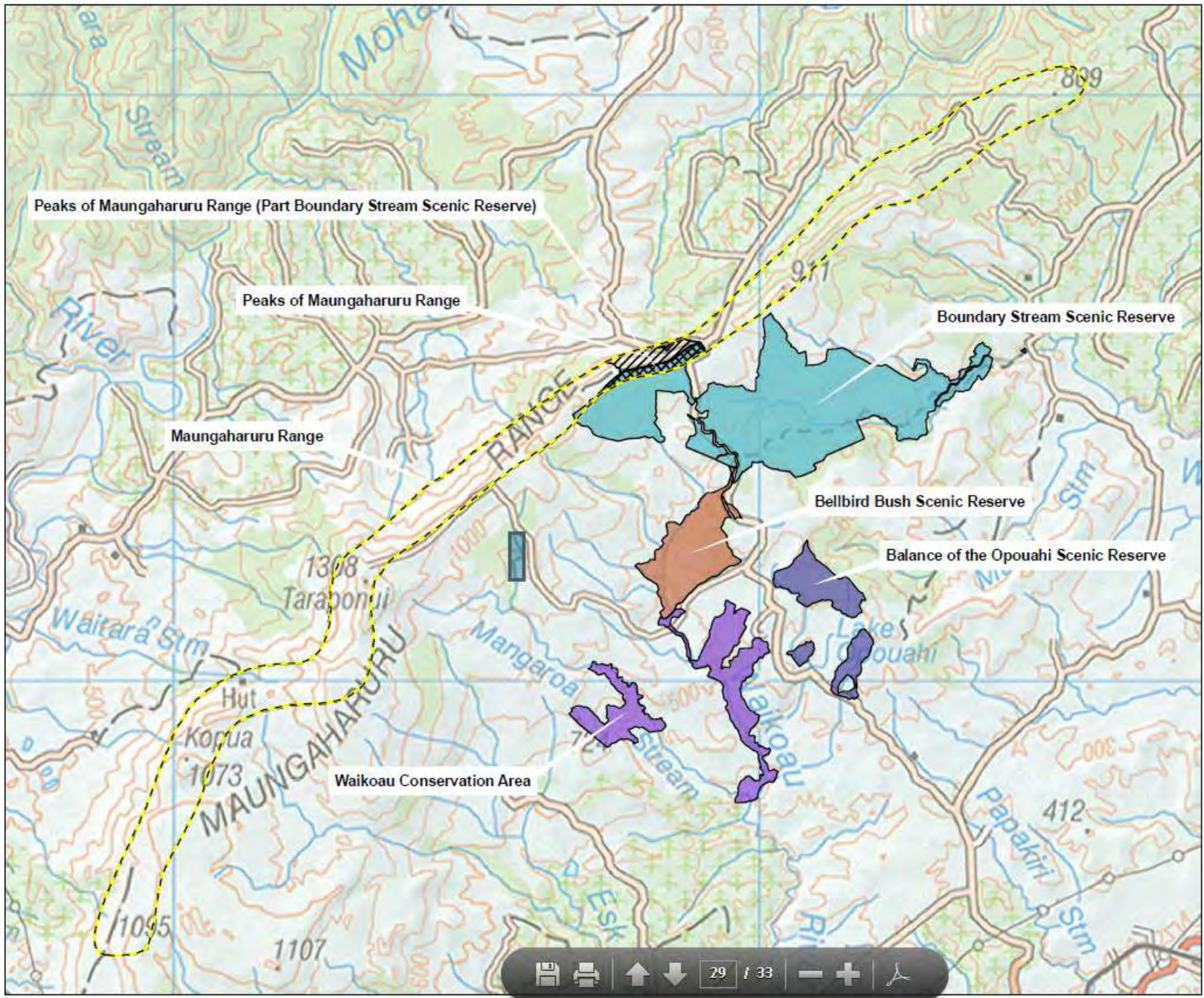
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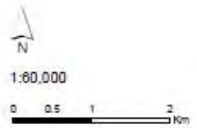
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Figure 6: Maungaharuru-Tangitu Area of Interest



**Maungaharuru-Tangitu Hapu:
Map A**

- Legend**
- Balance of the Opouahi Scenic Reserve (7)
 - Balance of the Tutira Recreation Reserve (18)
 - Bellbird Bush Scenic Reserve (8)
 - Boundary Stream Scenic Reserve (9)
 - Earthquake Slip Marginal Strip (11, 16)
 - Oak River Sanctuary Area (5)
 - Maungaharuru Scenic Reserve (14)
 - Muewangangi Marginal Strip (11, 16)
 - Maungaharuru Range (4)
 - Peaks of Maungaharuru Range (4)
 - Peaks of Maungaharuru Range (Part Boundary Stream Scenic Reserve) (4)
 - Tangitu Falls Scenic Reserve (19)
 - Tangitu Marginal Strip (11)
 - Te Kaha Recreation Reserve (17)
 - Waikoa Conservation Area (2)
 - Waipahi Beach Marginal Strip (11)
 - Waipahi Scenic Reserve (13)
 - Whakani Landing Place Reserve (11, 12)
 - White Pine Bush Scenic Reserve (19)



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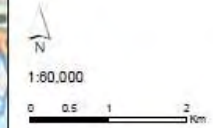
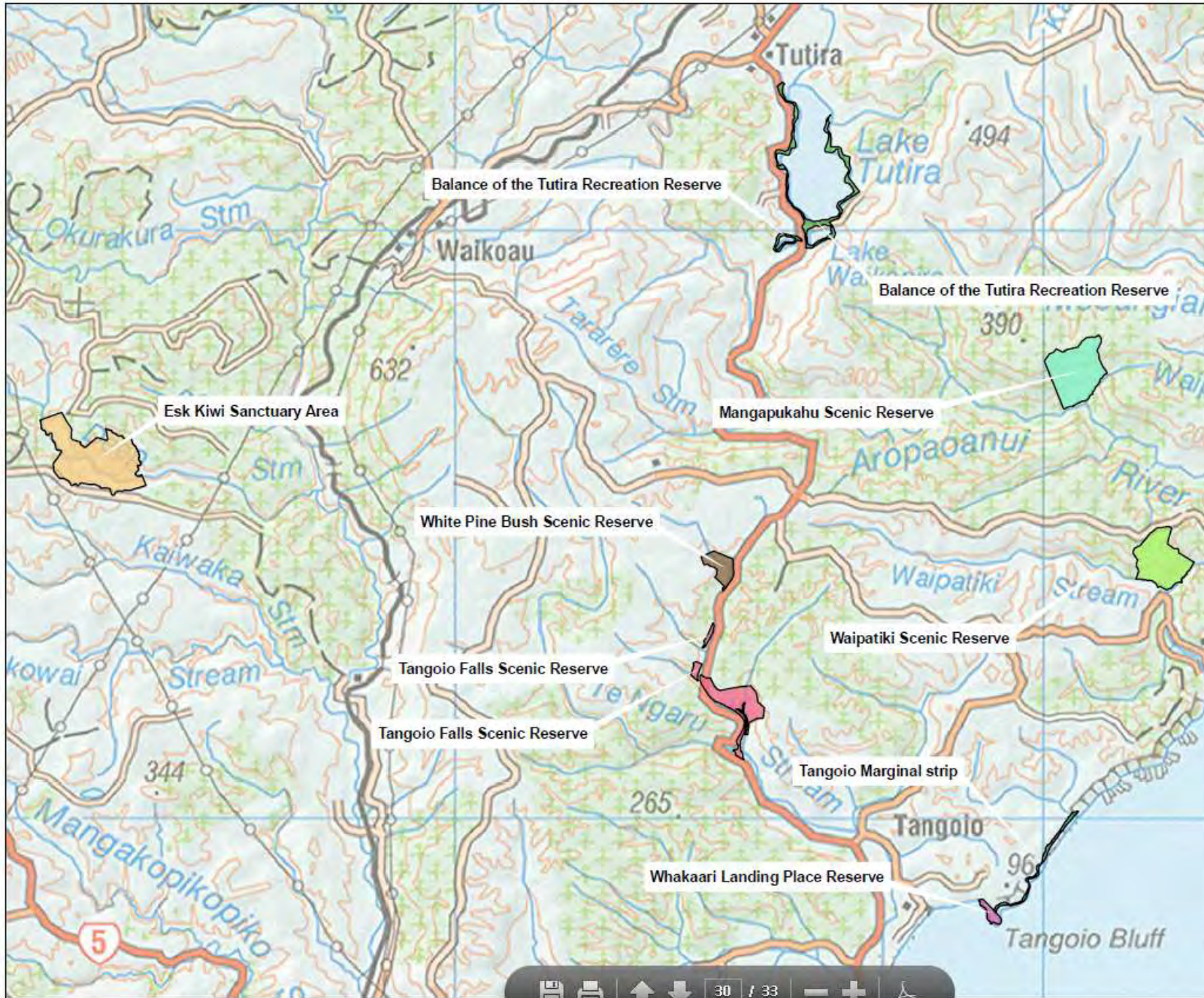
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Maungaharuru-Tangitu Hapu: Map B

- Legend**
- Balance of the Opouahi Scenic Reserve (7)
 - Balance of the Tutira Recreation Reserve (18)
 - Delbert Bush Scenic Reserve (8)
 - Boundary Stream Scenic Reserve (9)
 - Earthquake Slip Marginal Strip (11, 18)
 - Esk Kiwi Sanctuary Area (5)
 - Mangapukahu Scenic Reserve (14)
 - Mangapukahu Marginal Strip (11, 18)
 - Maungaharuru Range (4)
 - Peaks of Maungaharuru Range (4)
 - Tangoio Falls Scenic Reserve (10)
 - Tangoio Marginal strip (11)
 - Waikato Recreation Reserve (17)
 - Waikato Conservation Area (6)
 - Waipatiki Beach Marginal Strip (11)
 - Waipatiki Scenic Reserve (13)
 - Whakaari Landing Place Reserve (11, 12)
 - White Pine Bush Scenic Reserve (19)



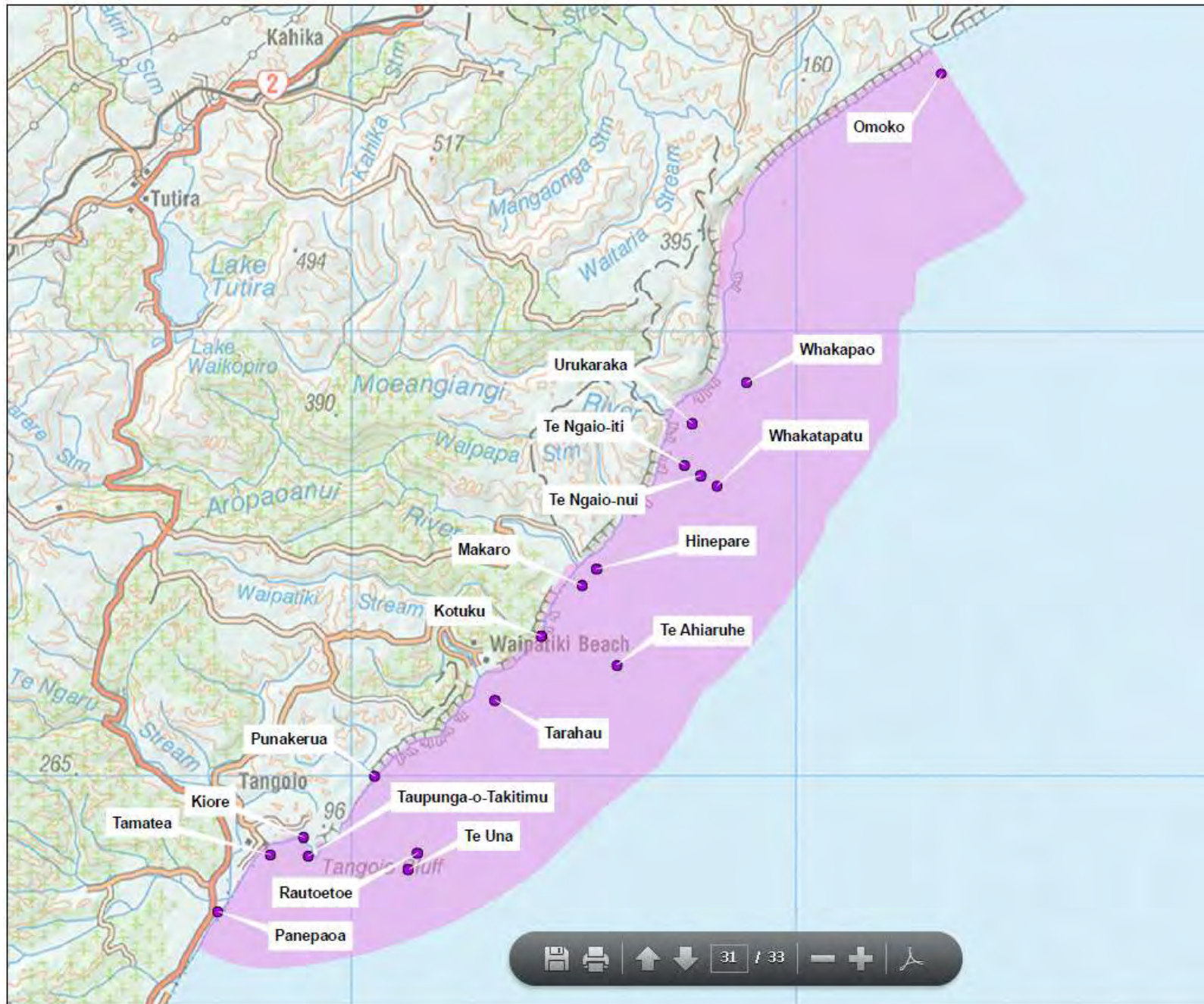
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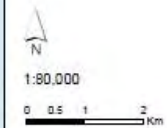
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Map navigation controls including a scale indicator showing 30 / 33, and zoom in (+) and zoom out (-) buttons.



**Maungaharuru-Tangitu Hapu:
Map C**

Legend
 ● Hapu (10)
 ■ Hapu Area (10)



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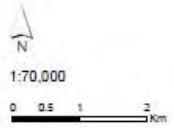
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**Maungaharuru-Tangitu Hapu:
Map D**

- Legend**
- Balance of the Opotahi Scenic Reserve (2)
 - Balance of the Tutira Recreation Reserve (18)
 - Bellbird Bush Scenic Reserve (10)
 - Boundary Stream Scenic Reserve (3)
 - Earthquake Slip Marginal Strip (11, 16)
 - Lake Kōwhiri Scenic Reserve (2)
 - Mangapukahu Scenic Reserve (14)
 - Moeangi Marginal Strip (11, 12)
 - Maungaharuru Range (4)
 - Peaks of Maungaharuru Range (4)
 - Peaks of Maungaharuru Range (Part Boundary Stream Scenic Reserve) (4)
 - Tangoio Falls Scenic Reserve (19)
 - Tangoio Marginal Strip (11)
 - Te Kūta Recreation Reserve (17)
 - Waikōwhiri Conservation Area (5)
 - Waipatiki Beach Marginal Strip (11)
 - Waipatiki Scenic Reserve (13)
 - Whakaari Landing Place Reserve (11, 12)
 - White Pine Bush Scenic Reserve (19)



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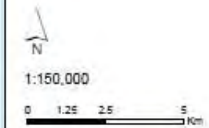
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**Maungaharuru-Tangitu Hapu:
Map E**

Legend
 Area of Interest
 Rivers (and associated tributaries)



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8. NGĀTI HINEURU

1. STATUTORY REQUIREMENTS
- 1.1. In accordance with Section 39 of the Hineuru Claims Settlement Act 2016 information regarding statutory acknowledgements is hereby attached to **the Hawke's Bay Regional Resource Management Plan**. This information includes the relevant provisions from the schedules to the Hineuru Claims Settlement Act 2016 in full, the description of the Statutory Areas and the statement of association as recorded in the statutory acknowledgements.
2. SECTIONS 34 – 41 OF THE HINEURU CLAIMS SETTLEMENT ACT 2016
 - 34 *Statutory acknowledgement by the Crown*

The Crown acknowledges the statements of association for the statutory areas.
 - 35 *Purposes of statutory acknowledgement*

The only purposes of the statutory acknowledgement are—

 - (a) *to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 36 to 38; and*
 - (b) *to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 39 and 40; and*
 - (c) *to enable the trustees and any member of Hineuru to cite the statutory acknowledgement as evidence of the association of Hineuru with a statutory area, in accordance with section 41.*
 - 36 *Relevant consent authorities to have regard to statutory acknowledgement*
 - (1) *This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
 - (2) *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
 - (3) *Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*
 - 37 *Environment Court to have regard to statutory acknowledgement*
 - (1) *This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
 - (2) *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
 - (3) *Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*
 - 38 *Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement*
 - (1) *This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.*
 - (2) *On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.*
 - (3) *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—*
 - (a) *in determining whether the trustees are persons directly affected by the decision; and*
 - (b) *in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.*
 - (4) *In this section, archaeological site has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.*
 - 39 *Recording statutory acknowledgement on statutory plans*
 - (1) *On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.*
 - (2) *The information attached to a statutory plan must include—*
 - (a) *a copy of sections 34 to 38, 40, and 41; and*
 - (b) *descriptions of the statutory areas wholly or partly covered by the plan; and*
 - (c) *the statement of association for each statutory area.*
 - (3) *The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—*
 - (a) *part of the **statutory plan**; or*
 - (b) *subject to the provisions of Schedule 1 of the Resource Management Act 1991.*
 - 40 *Provision of summary or notice to trustees*
 - (1) *Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
 - (a) *if the application is received by the consent authority, a summary of the application; or*
 - (b) *if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a*

- copy of the notice.
- (2) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.
 - (3) The summary must be provided—
 - (a) as soon as is reasonably practicable after the relevant consent authority receives the application; but
 - (b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
 - (4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.
 - (5) The trustees may, by written notice to a relevant consent authority,—
 - (a) **waive the right to be provided with a summary or copy of a notice under this section; and**
 - (b) state the scope of that waiver and the period it applies for.
 - (6) This section does not affect the obligation of a relevant consent authority to decide,—
 - (a) under section 95 of the Resource Management Act 1991, whether to notify an application;
 - (b) under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

41 Use of statutory acknowledgement

- (1) The trustees and any member of Hineuru may, as evidence of the association of Hineuru with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—
 - (a) the relevant consent authorities; or
 - (b) the Environment Court; or
 - (c) Heritage New Zealand Pouhere Taonga; or
 - (d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
- (2) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - (a) the bodies referred to in subsection (1); or
 - (b) parties to proceedings before those bodies; or
 - (c) any other person who is entitled to participate in those proceedings.
- (3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
- (4) To avoid doubt,—
 - (a) neither the trustees nor members of Hineuru are precluded from stating that Hineuru has an association with a statutory area **that is not described in the statutory acknowledgement; and**
 - (b) the content and existence of the statutory acknowledgement do not limit any statement made.

3. STATUTORY AREAS

3.1. The areas to which this statutory acknowledgement applies are

Statement Of Association ID	Area/Feature	Deed of Settlement Map Reference
5	Heruiwi Block Conservation Area	As shown on OTS-205-18
6	Kaimanawa Forest Park (within Hineuru area of interest)	As shown on OTS-205-23
7	Kokomoka Forest	As shown on OTS-205-15
8	Mohaka River and its tributaries (within Hineuru area of interest)	As shown on OTS-205-24
9	Opoto Scenic Reserve	As shown on OTS-205-12
10	Rangitaiki Conservation Area	As shown on OTS-205-13
11	Rangitaiki River and its tributaries (within Hineuru area of interest)	As shown on OTS-205-27
12	Ripia River and its tributaries	As shown on OTS-205-25
13	Stoney Creek Conservation Area	As shown on OTS-205-21
14	Tarawera Conservation Area	As shown on OTS-205-17
15	Te Hoe River and its tributaries	As shown on OTS-205-28
16	Te Kohu Ecological Area	As shown on OTS-205-22
17	Turangakumu Scenic Reserve	As shown on OTS-205-19
18	Urutomo Conservation Area	As shown on OTS-205-20
19	Waipunga Forest	As shown on OTS-205-14
20	Waipunga River and its tributaries	As shown on OTS-205-26
21	Whirinaki Te Pua-a-Tāne Conservation Park (within Hineuru area of interest)	As shown on OTS-205-16

4. STATEMENTS OF ASSOCIATION

- 4.1. **Ngāti Hineuru's statements of association are set out below. These are statements of Ngāti Hineuru's's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).**
5. HERUIWI BLOCK CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-205-18)
- 5.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 5.2. The Heruiwi Block is integral to the distinct identity and mana of Hineuru. The importance of the Heruiwi Block is derived from its being the location of many historical settlements and sites of significance, and its role as a physical and symbolic place of connection to the people and lands to the North of our rohe.
- 5.3. Our ancestor Apa Hapaitaketake originally conquered the land now known as the Heruiwi Block, and it has been permanently occupied by the iwi since the time of our ancestress Hineuru, who left her sons behind on Heruiwi to settle the land. Her oldest son, the chief Rangihuritini established himself on Heruiwi 4B, where he was eventually buried. Her second son, Tokowaru, occupied Heruiwi 4A.
- 5.4. Hineuru chose the name Heruiwi to commemorate a bird-snaring miro tree, which looked like her comb. The first husband of Hineuru, Kiripakeke was buried in the Heruiwi 1 block. Kirapakeke was a direct descendant of Whakamouhara, the first ancestor of Apa to live on this block. Ancient sites such as kainga, bird troughs, whare and wahi tapu are located in great numbers throughout the Heruiwi 4A and 4B blocks.
- 5.5. The Hineuru occupation of Heruiwi was disturbed in 1869 due to the ongoing hostilities between Te Kooti and the Crown; during this time the fighting was brought directly into the Heruiwi district. Numerous sources cite the fact that Te Kooti took the Hineuru people of Heruiwi as prisoners and they were forced to travel with him to Taupo. Following this incident a number of factors meant that Hineuru ceased to occupy their traditional lands at Heruiwi. Those who had not been taken by Te Kooti began to face pressure from the Crown to leave because they were suspected of having Hauhau connections and generally being disloyal. **Additionally, "the constant military activity on the eastern side of Te Urewera after 1869, meant that remaining Hineuru people at Heruiwi judged it unsafe to stay in the area and they left the area for Tarawera".**
- 5.6. Our peoples forced resettlement from the Heruiwi Block, was a blow to the mana and identity of Hineuru. Hineuru whakapapa defines us as kaitiaki of this land, and our ability to assert our rights and responsibilities was forcibly severed.
- 5.7. The Heruiwi Block has always been utilised as a mahinga kai and an important hub of walkways and tracks which led to the lands to the north of our rohe. Our whanaunga connections to the people that reside in the north are very important to Hineuru, and they give mana to us as a people. The Heruiwi Block is therefore important not only as a means of physical connection to our whanaunga, it also serves as a symbolic representation of that connection.

Mahinga kai

- 5.8. The rivers and streams within the Heruiwi Block were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 5.9. Up until the early-mid twentieth century, the Heruiwi Block area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 5.10. The ngahere within the Heruiwi Block were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 5.11. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
- 5.12. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 5.13. Hineuru have cultural, spiritual, traditional and historic associations with the Heruiwi block and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Heruiwi Block and associated lands and resources.
6. KAIMANAWA STATE FOREST PARK (WITHIN HINEURU AREA OF INTEREST) (AS SHOWN ON DEED PLAN OTS-205-23)
- 6.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 6.2. The Kaimanawa State Forest Park is integral to the distinct identity and mana of Hineuru. The importance of the land within the Kaimanawa State Forest Park is derived from its role as a physical and symbolic place of connection to the people and lands to the south of our rohe.

- 6.3. The Kaimanawa State Forest Park has never been a site of concentrated Hineuru settlement. Rather, it has been utilised as a mahinga kai and an important hub of walkways and tracks which led to the lands to the north of our rohe. Our whanaunga connections to the people that reside in the south are very important to Hineuru, and they give mana to us as a people. The Kaimanawa State Forest Park is therefore important not only as a means of physical connection to our whanaunga, it also serves as a symbolic representation of that connection.
- 6.4. Historical and cultural sites within the park include traditional tracks and some burial caves; as stated settlement was not common in the area due to inaccessibility.

Mahinga kai

- 6.5. The rivers and streams within the Kaimanawa State Forest Park were abundant with fish species resources, including tuna, trout and the freshwater koura. **Hangi stones were also an important resource which were gathered. The portion of the park within Hineuru's rohe is drained** by the Kaipō and Oamaru Rivers which are tributaries of the Mohaka River.
 - 6.6. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
 - 6.7. Up until the early-mid twentieth century, the Kaimanawa State Forest Park was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there. The ngahere within the Kaimanawa State Forest Park were very dense, and they varied in kind from the more richly populated lower altitudinal forest to the very sparsely populated alpine forest. In the lower altitudes the matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
 - 6.8. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
 - 6.9. Hineuru have cultural, spiritual, traditional and historic associations with the Forest and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Kaimanawa State Forest Park and associated lands and resources.
7. KOKOMOKA FOREST (AS SHOWN ON DEED PLAN OTS-205-15)
- 7.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
 - 7.2. The Kokomoka Forest, is integral to the distinct identity and mana of Hineuru. The importance of the land within the Kokomoka Forest which is located in the former Runanga 1 block, is derived from its role as a physical and symbolic place of connection to the people and lands to the north of our rohe.
 - 7.3. In more recent times, the Kokomoka Forest has not been a site of concentrated settlement. Rather, it has been utilised as a mahinga kai and an important hub of walkways and tracks which led to the lands to the north of our rohe. Our whanaunga connections to the people that reside in the north are very important to Hineuru, and they give mana to us as a people. The Kokomoka Forest is therefore important not only as a means of physical connection to our whanaunga, it also serves as a symbolic representation of that connection.

Mahinga kai

- 7.4. The rivers and streams within the Kokomoka Forest were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 7.5. Up until the early-mid twentieth century, the Kokomoka Forest area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 7.6. The ngahere within the Kokomoka Forest were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 7.7. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of Hineuru tipuna and remain culturally significant to the whanau living in the present day.
- 7.8. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 7.9. Hineuru have cultural, spiritual, traditional and historic associations with the Forest and its environs, its waters, associated land and flora and fauna.

Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Kokomoka Forest and associated lands and resources.

8. MOHAKA RIVER AND ITS TRIBUTARIES WITHIN HINEURU AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-205-24)

- 8.1. The awa that are located within the Hineuru rohe have great spiritual importance, they are important in their own right, and in their connections to one another. Just as every element of the natural world has its own mauri, each awa in the Hineuru rohe has its own mauri and wairua which is unique to that awa. The wai that flows through the awa symbolises the link between the past and the present and acts as a force of connection: nga awa are the ribs of our tipuna, which flow from the Maunga carrying the lifeblood of Papatuanuku and the tears of Ranginui. The wai in nga awa therefore create a unifying connection for the iwi with the awa, the spiritual world, and the Maunga itself. Our awa are a significant taonga, they are life-giving and provide both physical and spiritual sustenance.
- 8.2. The tangible linkages between the awa provided Hineuru with a system of nga ara, or pathways throughout the rohe, and allowing iwi access the inland. River travel was important to Hineuru for both economic and social reasons.
- 8.3. The Mohaka River is a site of great historical significance to Hineuru. It originates in the Kaweka mountains, and flows north through the Te Waka and Titiokura Ranges, before flowing out into Hawke's Bay. It has three major tributaries: the Taharua, the Waipunga and the Te Hoe Rivers.
- 8.4. The significance of the Mohaka River is expressed in the Hineuru waiata:

*Te Awahohonu
Te awa i Mohaka
Te awa hohonu
Te aha mate aroha
Ka kauria e*

- 8.5. **There were many sites of significance located along and adjacent to the Mohaka River including Orangikapua, a kainga and wāhi tapu, Ariara** which was a defensive pa, and Church crossing.
- 8.6. Other sites of importance include: Wharaurangi pa; the Miroiti kainga; Kopuatoto pa; Pangawahine pa; Moana Whakato pa; Otutemaro mahinga kai abundant with peach trees, pikopiko, kauka and fern roots; Opuneki kainga; the Mangaio kainga and fern root patch; Ngaumukorau fighting pa; Okokore, a mahinga kai; and Puharau, a lake located near the river, from which eels were caught.

Mahinga kai

- 8.7. The Mohaka River and its tributaries have, since that time when the earliest Hineuru ancestors began to establish themselves in the region, been of great significance as the source of countless resources. As a mahinga kai, the river was plentiful with fish species. Hangi stones were also an important resource which were gathered and used to heat dwellings as well as to cook food.
- 8.8. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga. During particular seasons, Hineuru migrated to the Whakatarere kainga where we settled temporarily and constructed weirs around the horseshoe shape of the Mohaka River located there. Large hinaki were attached to the weirs, and tuna were caught as they migrated along the Mohaka River to the sea. The eels were cleaned, then smoked or pawhara on long rocks beside the pa. Some of these tuna would be taken to Tangoio, Aropaoanui or Petane for the extended whanau; the rest would be divided amongst the Hineuru people to be used in the harsh winter months.
- 8.9. The resources alongside the river, including harakeke and much birdlife were also a crucial element of iwi sustenance systems. Harakeke supplied material for rongoa, weaving, other construction such as clothing, mats, kits and ropes, and trading; toitoi supplied material for thatching and dried moss was used as bedding. They also provided a habitat for many forms of life. Pheasants, quail and native ducks were caught along the river and were not only an important food source but provided the iwi with feathers which were used for many purposes.
- 8.10. Hineuru kaumatua describe the wealth of resources provided by the Mohaka River, referring in particular to three types of volcanic stone. The first, Taupanga, was a speckled greyish rock used predominantly for hangi. The second, Opunga, was a "whitish rock used for hangi and adzes". Kowhatu Makauri was a blue stone used to make adzes and patu, as well as being used for hangi stones.
- 8.11. The river provided the people with drinking water, the importance of which should not be underestimated. It was a source of wairua, and the river was felt to have healing properties. For example, it was thought to aid with the healing of women after they had given birth. Rivers also provided spiritual cleansing, and the waters were used for the washing of Tupapaku and were also an important part of the process of ta moko. Every river had its own taniwha, and identity and potential use, and it was up to the individual or community to utilise it as appropriate to the particular circumstances. Springs were used particular for more utilitarian washing purposes.
- 8.12. The ngahere that surrounded the river were very dense. The toitoi, matai, kouka, kahikatea, kohukohu, koromiko, and kotukutuku dominated the ngahere which were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Our Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Animal and bird hinu was used to preserve kai. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. Kereru were a very highly prized delicacy which were consumed with great ritual. They were served by the women and the men would always eat first, kereru were never to be eaten with a knife. This was a ritual passed down through the generations.
- 8.13. The forests were not only an important source of kai, they were also the source of traditional rongoa. For example, the kouka, manuku, toitoi and kanuka were used for vapour baths and chest infections, horopito for treating skin disease, the ferns were used to treat fever and inflammation. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi fern for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 8.14. Matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions associated with gathering and utilising resources. Our tūpuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, ways in which to use the resources of the 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 Hineuru today.

- 8.15. The iwi have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land and flora and fauna. The iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the rivers in our rohe and associated lands, and associated resources.

9. OPOTO SCENIC RESERVE (AS SHOWN ON DEED PLAN OTS-205-12)

- 9.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 9.2. The Opo Scenic Reserve is located between the Waipunga and Rangitaiki Valleys. It is an area of significance, and a taonga due to its bountiful resources and strategic location, and is integral to the distinct identity and mana of Hineuru. The former Opo land block was positioned at the juncture of the Runanga 1, Pohokura 3, Tarawera and Tatarakina blocks; blocks which were very important to Hineuru. Our whakapapa connects us to Apa Hapaitaketake, who conquered these lands.
- 9.3. As well as being the site of a number of pa and kainga, the Opo Scenic Reserve was also the location of a site known by multiple names: Ngangare, **Nanakia or more recently, 'the nunneries'**. **This was a site of refuge for women and children that was utilised during times when hostility and conflict threatened other permanent settlements.**
- 9.4. The Waipunga River, which flows alongside the Opo Scenic Reserve, created the valley which forms a key part of the Tarawera corridor. Tupapaku were often buried along the river, within the Opo Scenic Reserve land. Some koiwi were re-interred in a cave on this land as recently as the early twentieth century.

Mahinga Kai

- 9.5. The rivers and streams within the Opo Scenic Reserve were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 9.6. Up until the early-mid twentieth century, the Opo Scenic Reserve area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 9.7. The ngahere within the Opo Scenic Reserve were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 9.8. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
- 9.9. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 9.10. Hineuru have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to Hineuru tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Opo Scenic Reserve and associated lands and resources.

10. RANGITAIKI CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-205-13)

- 10.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 10.2. For Hineuru, the Rangitaiki Conservation Area and its environs are integral to the distinct identity and mana of the iwi. The importance of the Rangitaiki Conservation Area derives predominantly from its use as a mahinga kai, rather than as an area of ongoing, permanent settlement.
- 10.3. The Rangitaiki Conservation Area is located within the boundaries of the former Runanga 2 block. It was an area rich in natural resources, although due to its volcanic origin, not to the same degree as the nearby settlement areas such as Tarawera, Te Haroto and Pohokura. For this reason the Runanga block was utilised in a more seasonal, temporal way. One period of concentrated settlement however, occurred following **Te Kooti's passage through the Central North Island and Hawke's Bay interior**. According to tribal history, Hineuru lived at Runanga after they were forced from their Heruwi lands by Te Kooti, before resettling at Tarawera.
- 10.4. Omeruiti is an important Maunga located to the north of the Rangitaiki Conservation Area, and along with Te Ngakau o Hinekuku and the Rangitaiki River, is one of the significant landmarks in the region.

The loss of the land

- 10.5. **The Runanga blocks were surveyed by the Crown in 1872. According to the traditions of Hineuru, Hineuru's interests in Runanga 2 were ignored by the Native Land Court.** From the outset Hineuru objected to the survey of the blocks and the Runanga case being heard by the Court but were essentially forced to participate. Because of their recent involvement with Te Kooti and the battle of Omarunui, Hineuru were still widely scattered at the time and found it difficult to attend and therefore unable to assert interests in the Native Land Court.
- 10.6. **Within Runanga 2 is one of the seven Armed Constabulary redoubts constructed along what was to be the Taupō – Napier Road.** The Armed Constabulary was formed to recruit men for the purpose of putting down rebellion, quelling disturbances, preserving the peace, preventing robberies and other felonies. **The Crown clearly saw the strategic advantage of Hineuru's rohe which straddled the Tarawera corridor,** and by 1869, the Government had established redoubts which housed several hundred Armed Constabulary between 1870 and 1885.
- 10.7. The loss of the land and militarisation of the Runanga block in the 1870s, which included what is now the Rangitaiki Conservation Area, was a blow to the mana and identity of Hineuru. Hineuru whakapapa defines us as kaitiaki of this land, and our ability to assert our rights and responsibilities was forcibly severed.

Mahinga kai

- 10.8. The land within the Runanga blocks was covered in rough tussock and bracken, with light pumice and volcanic ash soil. Because it was so difficult to cultivate, only very hardy settlers lived on this land. Hunting was common however, and many would travel to Runanga from their permanent settlements to hunt horses, pigs, many bird species and occasionally deer, which were plentiful. There were some swamp and wetland areas located within the Conservation area and the resources of the wetlands, including harakeke and birdlife were also a crucial element of iwi sustenance systems. Harekeke supplied material for rongoa, weaving, other construction such as clothing, mats, kits and ropes, and trading; raupo supplied material for thatching and dried moss was used as bedding; they also provided a habitat for many forms of life. The whio (native duck) was caught in the wetlands and were not only an important food source but provided the iwi with feathers which were used for many purposes.
 - 10.9. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
 - 10.10. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
 - 10.11. Hineuru have cultural, spiritual, traditional and historic associations with the Conservation Area and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to Hineuru tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Rangitaiki Conservation Area.
11. RANGITAIKI RIVER AND ITS TRIBUTARIES WITHIN HINEURU AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-205-27)
- 11.1. The awa that are located within the Hineuru rohe have great spiritual importance, they are important in their own right, and in their connections to one another. Just as every element of the natural world has its own mauri, each awa in the Hineuru rohe has its own mauri and wairua which is unique to that awa. The wai that flows through the awa symbolises the link between the past and the present and acts as a force of connection: nga awa are the ribs of our tipuna, which flow from the Maunga carrying the lifeblood of Papatuanuku and the tears of Ranginui. The wai in nga awa therefore create a unifying connection for the iwi with the awa, the spiritual world, and the Maunga itself. Our awa are a significant taonga, they are life-giving and provide both physical and spiritual sustenance.
 - 11.2. The tangible linkages between the awa provided the iwi with a system of nga ara, or pathways throughout the rohe, and allowing iwi access the inland. River travel was important to Hineuru for both economic and social reasons.
 - 11.3. In the north-eastern outskirts of the Hineuru rohe, the Rangitaiki River acted as the boundary between the Kaingaroa blocks to the west and the Heruiwi 1, Pukahunui and Runanga 1 blocks to the east. In this northern area, the significance of the river was both as a boundary and a landmark; it was not heavily utilised. However further south, the river, originating in the Ahimanawa Range in the heart of Hineuru lands, marked the boundary between the Runanga 1 and 2 blocks. In these lands, the river served as an important mahinga kai and resource.
 - 11.4. The Rangitaiki Conservation Area lies within the former Runanga 2 block; the Runanga lands were a part of the core Hineuru rohe, being the location of numerous sites of significance including wahi tapu, kainga and mahinga kai. The lands adjoining the Rangitaki associated wetlands were of particular cultural and historical significance.
 - 11.5. The land which was known as the Runanga 2 block was an area rich in natural resources, although due to its volcanic geography, not to the same degree as the nearby settlement areas such as Tarawera, Te Haroto and Pohokura. For this reason the Runanga block was utilised in a more seasonal, temporal way. The richest part of the block was the southern portion which bordered the Rangitaiki River and the Tarawera block. This land was in Hineuru ownership for many generations; it was the site of numerous sites of significance including wahi tapu, kainga and mahinga kai.

Mahinga kai

- 11.6. The Rangitikei River and tributaries were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which were gathered and used to heat dwellings as well as to cook food.
- 11.7. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 11.8. The river provided the people with drinking water, the importance of which should not be underestimated. It was a source of wairua, and the river was felt to have healing properties. For example, it was thought to aid with the healing of women after they had given birth. Rivers also provided spiritual cleansing, and the waters were used for the washing of Tupapaku and were also an important part of the process of ta moko. Every river had its own taniwha, and identity and potential use, and it was up to the individual or community to utilise it as appropriate to the particular circumstances. Springs were used particular for more utilitarian washing purposes.

- 11.9. Matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions associated with gathering and utilising resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, ways in which to use the resources of the 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 Hineuru today.
- 11.10. Hineuru have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the rivers in our rohe and associated lands, and associated resources.
12. RIPIA RIVER AND ITS TRIBUTARIES (AS SHOWN ON DEED PLAN OTS-205-25)
- 12.1. The awa that are located within the Hineuru rohe have great spiritual importance, they are important in their own right, and in their connections to one another. Just as every element of the natural world has its own mauri, each awa in the Hineuru rohe has its own mauri and wairua which is unique to that awa. The wai that flows through the awa symbolises the link between the past and the present and acts as a force of connection: nga awa are the ribs of our tipuna, which flow from the Maunga carrying the lifeblood of Papatuanuku and the tears of Ranginui. The wai in nga awa therefore create a unifying connection for the iwi with the awa, the spiritual world, and the Maunga itself. Our awa are a significant taonga, they are life-giving and provide both physical and spiritual sustenance.
- 12.2. The tangible linkages between the awa provided the iwi with a system of nga ara, or pathways throughout the rohe, and allowing iwi access the inland. River travel was important to iwi for both economic and social reasons.
- 12.3. The Ripia River is of great significance to Hineuru. The river is a major tributary of the Mohaka River, and flows south-east from the Ahimanawa Range into the Mohaka River. It acts as a boundary between the Te Matai block and the Tarawera block, which are both of importance to Hineuru.
- 12.4. The Ripia River was utilised as a mahinga kai, rather than being a focal point of settlement. Orangikapua, however, was a kainga and wahi tapu, located on the Mohaka River very near to its junction with the Ripia River. According to traditional sources there were people killed here, and it was the site of a large cemetery.

Mahinga kai

- 12.5. The Ripia River and tributaries were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which were gathered and used to heat dwellings as well as to cook food.
- 12.6. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 12.7. The Tunamaro River, a tributary of the Ripia River was an important river for spiritual reasons. It was home to the longest and finest eels in the area, and the forests surrounding that river were also the habitat of many kiwi.
- 12.8. The resources alongside the river including harakeke and much birdlife were also a crucial element of iwi sustenance systems. Harekeke supplied material for rongoa, weaving, other construction such as clothing, mats, kits and ropes, and trading; toitoi supplied material for thatching and dried moss was used as bedding; they also provided a habitat for many forms of life. Pakura (pukeko) and native ducks were caught along the river and were not only an important food source but provided the iwi with feathers which were used for many purposes.
- 12.9. The river provided the people with drinking water, the importance of which should not be underestimated. It was a source of wairua, and the river was felt to have healing properties. For example, it was thought to aid with the healing of women after they had given birth. Rivers also provided spiritual cleansing, and the waters were used for the washing of tupapaku and were also an important part of the process of ta moko. Every river had its own taniwha, and identity and potential use, and it was up to the individual or community to utilise it as appropriate to the particular circumstances. Springs were used particular for more utilitarian washing purposes.
- 12.10. The ngahere that surrounded the river were very dense. The toitoi, matai, kouka, kahikatea, kohukohu, koromiko, and kotukutuku dominated the ngahere which were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Animal and bird hinu was used to preserve kai. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. Kereru were very highly prized delicacies which were consumed with great ritual. They were served by the women and the men would always eat first, kereru were never to be eaten with a knife. This was a ritual passed down through the generations.
- 12.11. The forests were not only an important source of kai, they were also the source of traditional rongoa. For example, the kouka, manuka, toitoi and kanuka were used for vapour baths and chest infections, horopito for treating skin disease; the ferns were used to treat fever and inflammation. For much of the year, the Hineuru rohe was an extremely cold place to reside: the ngahere provided toitoi fern for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 12.12. Matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions associated with gathering and utilising resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, ways in which to use the resources of the 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 Hineuru today.
- 12.13. Hineuru have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the rivers in our rohe and associated lands, and associated resources.
13. STONEY CREEK CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-205-21)
- 13.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa

Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.

- 13.2. The Stoney Creek Conservation Area is integral to the distinct identity and mana of Hineuru. The importance of the Stoney Creek Conservation Area, which is located within the former Tarawera block, **is derived from the fact that it is located in the very heart of Hineuru's rohe. The iwi has a long-standing association with the area through rights of ahi kaa and ancestry, and within the Tarawera block are countless sites of historical, cultural and spiritual significance.**
- 13.3. Our ancestor Apa Hapaitaketake originally conquered the land now known as the Tarawera Conservation Area, and it has been permanently occupied **by the iwi since the time of our ancestress Hineuru. The marriage of Hineuru's son Rangihurituni, to Te Amionga, who descended from Kurapoto, was a significant moment in the history of the iwi as it united the two key ancestral lines. According to traditional history Rangihurituni, Te Amionga and their family settled at Pohoi a Te Mumuhu in the Tarawera block.**

Tarawera Kainga Zone

- 13.4. Located within the Tarawera block was a large zone of Hineuru settlements located along the Waipunga River and where the Tarawera township exists today. Hineuru established and maintained firm control of the Tarawera corridor and the region during until the 1860s. One source from the **1840s records interaction with the Hineuru at Tarawera, and describes Te Rangihiroa as, "the Principal Chief of the district including Tarawera."** The major settlements located here were Oruakaha, Matawhero, Ohinekonehu and Pawhakataka.
- 13.5. Because of its proximity, the people who resided within the Tarawera Kainga zone would have undoubtedly utilised the land now known as the Stoney Creek Conservation Area as a mahinga kai.

Loss of the land

- 13.6. In **1867 the Crown proclaimed a large confiscation district that included much of the takiwā of Hineuru. In 1870 the Crown agreed it would retain approximately 43,000 acres, including the 2,000-acre Tarawera Township block. Tarawera was within the heartland of Hineuru's rohe and was the "Tarawera corridor" between Taupo and Hawkes Bay.**
- 13.7. The Crown did transfer the remainder of the land in the confiscation district within the Hineuru rohe, including the Tarawera block of approximately 76,700 acres, to individual Māori, **but Hineuru received only a minority interest in the Tarawera title, the majority going to individuals of other groups.**
- 13.8. **Within the Tarawera block is one of the seven Armed Constabulary redoubts constructed along the 'Tarawera corridor' and what was to be the Taupo – Napier Road. The Armed Constabulary was formed to recruit men for the purpose of putting down rebellion, quelling disturbances, preserving the peace, preventing robberies and other felonies. The Crown clearly saw the strategic advantage of Hineuru's rohe which straddled the Tarawera corridor, and by 1869, the Government had established redoubts which housed several hundred Armed Constabulary between 1870 and 1885.**
- 13.9. The loss of the land and the militarisation of the Tarawera block, which included what is now the Stoney Creek Conservation Area, was a blow to the mana and identity of Hineuru. Hineuru whakapapa defines us as kaitiaki of this land, and our ability to assert our rights and responsibilities was forcibly severed.

Mahinga kai

- 13.10. The rivers and streams within the Stoney Creek Conservation Area were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 13.11. Up until the early-mid twentieth century, the Stoney Creek Conservation Area area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 13.12. The ngahere within the Stoney Creek Conservation Area were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 13.13. In the 1930s the cutting rights to the ngahere in the Stoney Creek Conservation Area were sold and the Tarawera Mill established. The mill was an important source of employment for Hineuru, but it was highly unstable and insecure employment. The mill closed down in 1964 and the livelihoods of many people were affected by the closing of the mills at Te Haroto, Tarawera and Pohokura. This was an extremely difficult time for Hineuru, socially, economically and culturally as our people were forced to leave their traditional homes and seek employment elsewhere.
- 13.14. The milling of the Stoney Creek Conservation Area also had a devastating effect on the native ngahere and ecosystem. Hineuru whakapapa defines us as kaitiaki of this land, and our connection to the land was irreparably damaged.
- 13.15. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
- 13.16. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 13.17. Hineuru have cultural, spiritual, traditional and historic associations with the Conservation area and its environs, its waters, associated land and flora and fauna. The iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Stoney Creek

Conservation Area and associated lands and resources.

14. TARAWERA CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-205-17)

- 14.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 14.2. The Tarawera Conservation Area is integral to the distinct identity and mana of Hineuru. The importance of the Tarawera Conservation Area, which is located within the former Tarawera block, is derived **from the fact that it is located in the very heart of Hineuru's rohe. The iwi has a long-standing association with the area through rights of ahi kaa and ancestry, and within the Tarawera block are countless sites of historical, cultural and spiritual significance.**
- 14.3. Our ancestor Apa Hapaitaketake originally conquered the land now known as the Tarawera Conservation Area, and it has been permanently occupied **by the iwi since the time of our ancestress Hineuru. The marriage of Hineuru's son Rangihurituni, to Te Amionga was a significant moment in the history of the iwi as it united the two key ancestral lines. According to traditional history Rangihuritini, Te Amionga and their family settled at Pohoi a Te Mumuhu in the Tarawera block.**

Tarawera Kainga Zone

- 14.4. Located within the Tarawera block was a large zone of Hineuru settlements located along the Waipunga River and where the Tarawera township exists today. Hineuru established and maintained firm control of the Tarawera corridor and the region until the 1860s. One source from the 1840s **records interaction with the Hineuru at Tarawera, and describes Te Rangihiroa as, "the Principal chief of the district including Tarawera."**
- 14.5. Because of its proximity, the people who resided within the Tarawera Kainga zone would have undoubtedly utilised the land now known as the Tarawera Conservation Area as a mahinga kai.

Loss of the land

- 14.6. **In 1867 the Crown proclaimed a large confiscation district that included much of the takiwā of Hineuru. In 1870 the Crown agreed it would retain approximately 43,000 acres, including the 2,000-acre Tarawera Township block. Tarawera was within the heartland of Hineuru's rohe and was the "Tarawera corridor" between Taupo and Hawkes Bay.**
- 14.7. The Crown did transfer the remainder of the land in the confiscation district within the Hineuru rohe, including the Tarawera block of approximately **76,700 acres, to individual Māori, but Hineuru received only a minority interest in the Tarawera title, the majority going to individuals of other groups.**
- 14.8. Within the Tarawera block is one of the seven Armed Constabulary redoubts constructed along the 'Tarawera corridor' and what was to be the Taupo – Napier Road. The Armed Constabulary was formed to recruit men for the purpose of putting down rebellion, quelling disturbances, preserving the **peace, preventing robberies and other felonies. The Crown clearly saw the strategic advantage of Hineuru's rohe which straddled the Tarawera corridor, and by 1869, the Government had established redoubts which housed several hundred Armed Constabulary between 1870 and 1885.**
- 14.9. The loss of the land and the militarisation of the Tarawera block, which included what is now the Tarawera Conservation area, was a blow to the mana and identity of Hineuru. Hineuru whakapapa defines us as kaitiaki of this land, and our ability to assert our rights and responsibilities was forcibly severed.

Mahinga kai

- 14.10. The rivers and streams within the Tarawera Conservation Area were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 14.11. Up until the early-mid twentieth century, the Tarawera Conservation Area area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 14.12. The ngahere within the Tarawera Conservation Area were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 14.13. In the 1930s the cutting rights to the ngahere in the Tarawera Conservation Area were sold and the Tarawera Mill established. The mill was an important source of employment for Hineuru, but it was highly unstable and insecure employment. The mill closed down in 1964 and the livelihoods of many people were affected by the closing of the mills at Te Haroto, Tarawera and Pohokura. This was an extremely difficult time for Hineuru, socially, economically and culturally as our people were forced to leave their traditional homes and seek employment elsewhere.
- 14.14. The milling of the Tarawera Conservation Area also had a devastating effect on the native ngahere and ecosystem. Hineuru whakapapa defines us as kaitiaki of this land, and our connection to the land was irreparably damaged.
- 14.15. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of Hineuru tipuna and remain culturally significant to the whanau living in the present day.
- 14.16. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 14.17. Hineuru have cultural, spiritual, traditional and historic associations with the Conservation Area and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This

relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Tarawera Conservation Area and associated lands and resources.

15. TE HOE RIVER AND ITS TRIBUTARIES (AS SHOWN ON DEED PLAN OTS-205-28)

- 15.1. The awa that are located within the Hineuru rohe have great spiritual importance, they are important in their own right, and in their connections to one another. Just as every element of the natural world has its own mauri, each awa in the Hineuru rohe has its own mauri and wairua which is unique to that awa. The wai that flows through the awa symbolises the link between the past and the present and acts as a force of connection: nga awa are the ribs of our tipuna, which flow from the Maunga carrying the lifeblood of Papatuanuku and the tears of Ranginui. The wai in nga awa therefore create a unifying connection for the iwi with the awa, the spiritual world, and the Maunga itself. Our awa are a significant taonga, they are life-giving and provide both physical and spiritual sustenance.
- 15.2. The tangible linkages between the awa provided the iwi with a system of nga ara, or pathways throughout the rohe, and allowing iwi access the inland. River travel was important to Hineuru for both economic and social reasons.
- 15.3. The Hautapu River flows into the Te Hoe River, which is located in the far eastern reaches of the Hineuru rohe. Both rivers act as a natural boundary to other iwi and hapu. The Te Hoe flows along the eastern boundary of Heruwi 4, Pohokura 1 and Tatarakina.
- 15.4. The significance of Te Hoe stems from its importance as a traditional boundary marker, and a mahinga kai resource. Where it meets the Mohaka River, there is a concentration of sites of significance.
- 15.5. **Located in this area was, Pahiakai; a site known as one of 'Te Kooti's lookouts'. According to** traditional history Pahiakai was an important wahi tapu site. There were caves within the hill in which many dead were interred.
- 15.6. Ngatapa was an important Hineuru pa located on the junction of the Te Hoe and Hautapu Rivers. It was settled permanently by the descendants of Whakaekenga, the grandson of Hineuru and Kiripakeke. According to traditional sources, Ngatapa was also the site of cultivations and wahi tapu site where dead are buried. Kaumatua recall that, during the 1950s, there were still extensive cultivations. Potato, kumara, corn, maize, pumpkin, marrow, logan berries, gooseberries, strawberries, cabbages, leeks and turnips were all grown at Ngatapa.
- 15.7. Hineuru whakapapa defines our connection to this land, and our responsibility as kaitiaki: that is why the sites located along the Te Hoe river are important to Hineuru.
- 15.8. Urupa were located to the south at the confluence of the Te Hoe and Mohaka Rivers. This was significant to Hineuru, as a wahi tapu.

Mahinga kai

- 15.9. The Te Hoe River and tributaries were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which were gathered and used to heat dwellings as well as to cook food.
 - 15.10. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga. The river provided the people with drinking water, the importance of which should not be underestimated. It was a source of wairua, and the river was felt to have healing properties. For example, it was thought to aid with the healing of women after they had given birth. Rivers also provided spiritual cleansing, and the waters were used for the washing of tupapaku and were also an important part of the process of ta moko. Every river had its own taniwha, and identity and potential use, and it was up to the individual or community to utilise it as appropriate to the particular circumstances. Springs were used particular for more utilitarian washing purposes.
 - 15.11. The ngahere that surrounded the river were very dense. The toitoi, matai, kouka, kahikatea, kohukohu, koromiko, and kotukutuku dominated the ngahere which were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Animal and bird hinu was used to preserve kai. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. Kereru were very highly prized delicacies which were consumed with great ritual. They were served by the women and the men would always eat first, kereru were never to be eaten with a knife. This was a ritual passed down through the generations.
 - 15.12. The forests were not only an important source of kai, they were also the source of traditional rongoa. For example, the kouka, manuku, toitoi and kanuka were used for vapour baths and chest infections, horopito for treating skin disease, the ferns were used to treat fever and inflammation. For much of the year, the Hineuru rohe was an extremely cold place to reside: the ngahere provided toitoi fern for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
 - 15.13. Maturanga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Maturanga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions associated with gathering and utilising resources. Our tūpuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, ways in which to use the resources of the 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 Hineuru today.
 - 15.14. The iwi have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land and flora and fauna. The iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the rivers in our rohe and associated lands, and associated resources.
- #### 16. TE KOHU ECOLOGICAL AREA (AS SHOWN ON DEED PLAN OTS-205-22)
- 16.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
 - 16.2. The Te Kohu Ecological Area is integral to the distinct identity and mana of Hineuru. The importance of the land within the Te Kohu Ecological Area

is derived from its role as a physical and symbolic place of connection to the people and lands to the North of our rohe.

- 16.3. The Te Kohu Ecological Area has never been a site of concentrated Hineuru settlement. Rather, it has been utilised as a mahinga kai and an important hub of walkways and tracks which led to the lands to the north of our rohe. Our whanaunga connections to the people that reside in the north are very important to Hineuru, and they give mana to us as a people. The Te Kohu Ecological Area is therefore important not only as a means of physical connection to our whanaunga, it also serves as a symbolic representation of that connection.

Mahinga kai

- 16.4. The rivers and streams within the Te Kohu Ecological Area were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 16.5. Up until the early-mid twentieth century, the Te Kohu Ecological Area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 16.6. The ngahere within the Te Kohu Ecological Area were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 16.7. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
- 16.8. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 16.9. Hineuru have cultural, spiritual, traditional and historic associations with the Forest and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Te Kohu Ecological Area and associated lands and resources.
17. TURANGAKUMU SCENIC RESERVE (AS SHOWN ON DEED PLAN OTS-205-19)
- 17.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 17.2. The Turangakumu Scenic Reserve is integral to the distinct identity and mana of Hineuru. The importance of the Turangakumu Scenic Reserve, **which is located within the former Tarawera block, is derived from the fact that it is located in the very heart of Hineuru's rohe.** The iwi has a long-standing association with the area through rights of ahi kaa and ancestry, and within the Tarawera block are countless sites of historical, cultural and spiritual significance.
- 17.3. Our ancestor Apa Hapaitaketake originally conquered the land now known as the Tarawera Conservation Area, and it has been permanently occupied **by the iwi since the time of our ancestress Hineuru. The marriage of Hineuru's son Rangihurituni, to Te Amionga, who descended** from Kurapoto, was a significant moment in the history of the iwi as it united the two key ancestral lines. According to traditional history Rangihurituni, Te Amionga and their family settled at Pohoi a Te Mumuhu in the Tarawera block.
- 17.4. The Turangakumu Scenic Reserve contained a number of settlements: Tupurupuru Pa, Okokiri kainga, Rakaura kainga, and another site of significance, Otangihia. Okokiri was a settlement occupied by Petera Te Rangihiroa, Hineuru chief and father of Aniheta Kingita.
- 17.5. Waiparati was another large pa and kainga located very near the Scenic reserve; Waiparati and the surrounding area was the focus of a plundering raid and by Colonel Whitmore and his forces following the battle of Omarunui in 1866. After the battle of Omarunui and another Crown attack near **Pētane Crown forces captured and imprisoned Hineuru people many of whom were transported** to the Chatham Islands and held there in harsh conditions.
- 17.6. The Turangakumu Scenic Reserve was located between the Tarawera kainga zone, an extended area of numerous settlements, and Te Haroto. Hineuru established and maintained firm control of the Tarawera corridor and the region during until the 1860s. One source from the 1840s records **interaction with the Hineuru at Tarawera, and describes Te Rangihiroa as, "the Principal Chief of the district including Tarawera."**
- 17.7. Because of its proximity, the people who resided within the Tarawera Kainga zone and at Te Haroto would have undoubtedly utilised the land now known as the Tarawera Conservation Area as a mahinga kai.

Loss of the land

- 17.8. **In 1867 the Crown proclaimed a large confiscation district that included much of the takiwā of Hineuru. In 1870 the Crown agreed it would retain approximately 43,000 acres, including the 2,000-acre Tarawera Township block. Tarawera was within the heartland of Hineuru's rohe and was the "Tarawera corridor" between Taupo and Hawkes Bay.**
- 17.9. The Crown did transfer the remainder of the land in the confiscation district within the Hineuru rohe, including the Tarawera block of approximately 76,700 acres, to individual Māori, but Hineuru received only a minority interest in the Tarawera title, the majority going to individuals of other groups.

- 17.10. Within the Tarawera block is one of the seven Armed Constabulary redoubts constructed along what was to be the Taupo – Napier Road. The Armed Constabulary was formed to recruit men for the purpose of putting down rebellion, quelling disturbances, preserving the peace, preventing robberies and other felonies. **The Crown clearly saw the strategic advantage of Hineuru's rohe which straddled the Tarawera corridor, and by 1869, the Government had established redoubts which housed several hundred Armed Constabulary between 1870 and 1885.**
- 17.11. The loss of the land and the militarisation of the Tarawera block, which included what is now the Turangakumu Scenic Reserve, was a blow to the mana and identity of Hineuru. Hineuru whakapapa defines us as kaitiaki of this land, and our ability to assert our rights and responsibilities was forcibly severed.

Mahinga kai

- 17.12. The rivers and streams within the Turangakumu Scenic Reserve were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which were gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 17.13. Up until the early-mid twentieth century, the Turangakumu Scenic Reserve area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 17.14. The ngahere within the Turangakumu Scenic Reserve were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 17.15. In the 1930s the cutting rights to the ngahere in the Turangakumu Scenic Reserve were sold and the Tarawera Mill established. The mill was an important source of employment for Hineuru, but it was highly unstable and insecure employment. The mill closed down in 1964 and the livelihoods of many people were affected by the closing of the mills at Te Haroto, Tarawera and Pohokura. This was an extremely difficult time for Hineuru, socially, economically and culturally as our people were forced to leave their traditional homes and seek employment elsewhere.
- 17.16. The milling of the Turangakumu Scenic Reserve also had a devastating effect on the native ngahere and ecosystem. Hineuru whakapapa defines us as kaitiaki of this land, and our connection to the land was irreparably damaged.
- 17.17. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of Hineuru tipuna and remain culturally significant to the whanau living in the present day.
- 17.18. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 17.19. Hineuru have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Turangakumu Scenic Reserve and associated lands and resources.
18. URUTOMO CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-2005-20)
- 18.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 18.2. The Urutomo Conservation Area is integral to the distinct identity and mana of Hineuru. The importance of the Urutomo Conservation Area, which is **located within the former Tarawera block, is derived from the fact that it is located in the very heart of Hineuru's rohe.** Hineuru has a long-standing association with the area through rights of ahi kaa and ancestry, and within the Tarawera block are countless sites of historical, cultural and spiritual significance.
- 18.3. Our ancestor Apa Hapaitaketake originally conquered the land now known as the Tarawera Conservation Area, and it has been permanently occupied by the iwi since the time of our ancestress **Hineuru. The marriage of Hineuru's son Rangihurituni, to Te Amionga, who descended from Kurapoto,** was a significant moment in the history of the iwi as it united the two key ancestral lines. According to traditional history Rangihurituni, Te Amionga and their family settled at Pohoi a Te Mumuhu in the Tarawera block.
- 18.4. The Urutomo Conservation Area contained a number of settlements: Te Moho, Ruawehea pa and kainga, and Urutomo pa.
- 18.5. The Urutomo Conservation Area was located near Te Haroto and numerous other smaller settlements. Hineuru established and maintained firm control of the Tarawera corridor and the region during until the 1860s. One source from the 1840s records interaction with the Hineuru at Tarawera, **and describes Te Rangihiroa as, "the Principal chief of the district including Tarawera."**
- 18.6. Because of its proximity, the people who resided at Te Haroto would have undoubtedly utilised the land now known as the Urutomo Conservation Area as a mahinga kai. An important cultivation area named Huritama, was located on the land now known as the Urutomo Conservation Area.

Mahinga kai

- 18.7. The rivers and streams within the Urutomo Conservation Area were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which were gathered. The gathering and processing of tuna trout and koura was a customary

practice that strengthened cultural systems and whanaunga.

- 18.8. Up until the early-mid twentieth century, the Urutomo Conservation Area area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 18.9. The ngahere within the Urutomo Conservation Area were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 18.10. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of Hineuru tipuna and remain culturally significant to Hineuru living in the present day.
- 18.11. In the 1930s the cutting rights to the ngahere in the Urutomo Conservation Area were sold and the Tarawera Mill established. The mill was an important source of employment for Hineuru, but it was highly unstable and insecure employment. The mill closed down in 1964 and the livelihoods of many people were affected by the closing of the mills at Te Haroto, Tarawera and Pohokura. This was an extremely difficult time for Hineuru, socially, economically and culturally as our people were forced to leave their traditional homes and seek employment elsewhere.
- 18.12. The milling of the Urutomo Conservation Area also had a devastating effect on the native ngahere and ecosystem. Hineuru whakapapa defines us as kaitiaki of this land, and our connection to the land was irreparably damaged.
- 18.13. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 18.14. Hineuru have cultural, spiritual, traditional and historic associations with the Conservation Area and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Urutomo Conservation Area and associated lands and resources, such as those located within the former Tarawera block.
19. WAIPUNGA FOREST (AS SHOWN ON DEED PLAN OTS-205-14)
 - 19.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
 - 19.2. The Waipunga Forest (Park), which takes its name from the Waipunga River, is integral to the distinct identity and mana of Hineuru. The importance of the land within the Waipunga Forest (Park), which is located in the former Pohokura block, is derived from its role as a physical and symbolic place of connection to the people and lands to the North of our rohe.
 - 19.3. **Hineuru's interests in the Waipunga Forest (Park) arise from the original conquest of our ancestor, Apa Hapaitaketake, followed by the ongoing occupation of Hineuru. Ancient Hineuru ancestress Raumatiroa occupied land within the Waipunga Forest (Park), and her rights were solidified by her marriage to her first husband Paeahi, who also had rights to the land; a rock located on Pohokura No. 9 is named Paepae a Paeahi after him. Generations later Te Whetuki, Raumatiroa's descendant, married Hinerawaho, and gifted her brother, a descendant of Tureia the land now known as the Waipunga Forest (Park).**
 - 19.4. In more recent times, the Waipunga Forest (Park) has not been a site of concentrated settlement. Rather, it has been utilised as a mahinga kai and an important hub of walkways and tracks which led to the lands to the north of our rohe. Our whanaunga connections to the people that reside in the north are very important to Hineuru, and they give mana to us as a people. The Waipunga Forest (Park) is therefore important not only as a means of physical connection to our whanaunga, it also serves as a symbolic representation of that connection.

Mahinga kai

- 19.5. The rivers and streams within the Waipunga Forest (Park) were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 19.6. Up until the early-mid twentieth century, the Waipunga Forest (Park) area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.
- 19.7. The ngahere within the Waipunga Forest (Park) were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes. The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 19.8. In 1938 the cutting rights to the ngahere in the Waipunga Forest (Park) were sold and the Pohokura Mill established. The mill was an important source of employment for Hineuru, but it was highly unstable and insecure employment. The Pohokura Mill closed down in 1964 and the livelihoods of many people were affected by the closing of the mills at Te Haroto, Tarawera and Pohokura. This was an extremely difficult time for Hineuru, socially,

economically and culturally as our people were forced to leave their traditional homes and seek employment elsewhere.

- 19.9. The milling of the Waipunga Forest (Park) also had a devastating effect on the native ngahere and ecosystem. Hineuru whakapapa defines us as kaitiaki of this land, and our connection to the land was irreparably damaged.
- 19.10. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of iwi tipuna and remain culturally significant to the whanau living in the present day.
- 19.11. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.
- 19.12. Hineuru have cultural, spiritual, traditional and historic associations with the Forest and its environs, its waters, associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to Hineuru tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Waipunga Forest (Park) and associated resources.
20. WAIPUNGA RIVER AND ITS TRIBUTARIES (AS SHOWN ON DEED PLAN OTS-205-26)
- 20.1. The awa that are located within the Hineuru rohe have great spiritual importance, they are important in their own right, and in their connections to one another. Just as every element of the natural world has its own mauri, each awa in the Hineuru rohe has its own mauri and wairua which is unique to that awa. The wai that flows through the awa symbolises the link between the past and the present and acts as a force of connection: nga awa are the ribs of our tipuna, which flow from the Maunga carrying the lifeblood of Papatuanuku and the tears of Ranginui. The wai in nga awa therefore create a unifying connection for the iwi with the awa, the spiritual world, and the Maunga itself. Our awa are a significant taonga, they are life-giving and provide both physical and spiritual sustenance.
- 20.2. The tangible linkages between the awa provided the iwi with a system of nga ara, or pathways throughout the rohe, and allowing iwi access the inland. River travel was important to iwi for both economic and social reasons.
- 20.3. **The Waipunga River and Valley, including its tributaries and waterfalls, is one of Hineuru's most important taonga and is associated with many important mahinga kai, kainga and pa.**
- 20.4. The Waipunga River acted as a boundary between the Tarawera and Tatarakina blocks, and the settlement of Tarawera was located on the river itself. Hineuru have a long-standing association with the blocks and the settlement through rights of ahi kaa and ancestry.
- 20.5. The land along the Waipunga River was part of the area originally conquered by our ancestor Apa Hapaitaketake, and it has been permanently **occupied by Hineuru iwi since the time of our ancestress Hineuru. The marriage of Hineuru's son Rangihurituni**, to Te Amionga was a significant moment in the history of the iwi as it united the two key ancestral lines. According to traditional history Rangihurituni, Te Amionga and their family settled at Pohoi a Te Mumuhu in the Tarawera block. Hineuru whakapapa defines our connection to this land, and our responsibility as kaitiaki; and makes this land of great importance to our iwi.
- 20.6. **The Waipunga River created the valley which forms a key part of the Tarawera 'corridor', and countless Hineuru settlements and historical sites are located along the river.**
- 20.7. Lake Puharau, a lake with a plentiful eel population, was located near the northern mouth of the Waipunga River. A kainga and cultivation area of the same name were also located there. The Waipunga Falls were further south, in the Pohokura block. The Waipunga Falls were a landmark and taonga of great beauty, which features three parallel columns of water. The Waipunga hot springs were further south as well, near the Tarawera township, and were used for bathing, rongoa and cooking.
- 20.8. Many settlements were located at the upper reaches of the Waipunga River within the Tarawera block, but there were also many other important sites downstream. In totality, there are literally hundreds of sites of significance along this extensive river.
- 20.9. Some of the recorded sites located along the river are: Te Ahimotumotu pa; Kopitanui/Kopitonui kainga and wahi tapu; Whananganga pa; Piripirau fighting pa; Whakanae kainga; Hikawera pa; Hopemutu pa; Ohinekonehu pa and wahi tapu; Matawhero pa; Parua pa; Taranaki pa; Taupounamu kainga; Waiariki kainga and hot spring; Tukiatea kainga; Paraumu kainga; Waipuhupuhi fighting pa; Manguawhio/ Manguahio pa; Porimeke pa; and Papakopuru kainga.

Mahinga kai

- 20.10. The Waipunga River and tributaries were abundant with fish species resources, including tuna, trout and the freshwater koura. Hangi stones were also an important resource which were gathered and used to heat dwellings as well as to cook food.
- 20.11. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 20.12. The resources alongside the river including harakeke and much birdlife were also a crucial element of iwi sustenance systems. Harekeke supplied material for rongoa, weaving, other construction such as clothing, mats, kits and ropes, and trading; toitoi supplied material for thatching and dried moss was used as bedding; they also provided a habitat for many forms of life. Pakura (pukeko) and native ducks were caught along the river and were not only an important food source but provided the iwi with feathers which were used for many purposes.
- 20.13. The river provided the people with drinking water, the importance of which should not be underestimated. It was a source of wairua, and the river was felt to have healing properties. For example, it was thought to aid with the healing of women after they had given birth. Rivers also provided spiritual cleansing, and the waters were used for the washing of tupapaku and were also an important part of the process of ta moko. Every river had its own taniwha, and identity and potential use, and it was up to the individual or community to utilise it as appropriate to the particular circumstances. Springs were used particular for more utilitarian washing purposes.
- 20.14. The ngahere that surrounded the river were very dense. The toitoi, matai, kouka, kahikatea, kohukohu, koromiko, and kotukutuku dominated the ngahere which were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and

used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Animal and bird hinu was used to preserve kai. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. Kereru were very highly prized delicacies which were consumed with great ritual. They were served by the women and the men would always eat first, kereru were never to be eaten with a knife. This was a ritual passed down through the generations.

- 20.15. The forests were not only an important source of kai, they were also the source of traditional rongoa. For example, the kouka, manuku, toitoi and kanuka were used for vapour baths and chest infections, horopito for treating skin disease; the ferns were used to treat fever and inflammation. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi fern for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 20.16. Matauranga associated with the collection of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions associated with gathering and utilising resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, ways in which to use the resources of the 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 Hineuru today.
- 20.17. Hineuru have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land and flora and fauna. Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the rivers in our rohe and associated lands, and associated resources.
21. **WHIRINAKI TE PUA-Ā-TĀNE CONSERVATION PARK (WHIRINAKI CONSERVATION PARK) (WITHIN HINEURU AREA OF INTEREST) (AS SHOWN ON DEED PLAN OTS-205-16)**
- 21.1. Whakapapa genealogy connects us as Hineuru people to the earth, the sky and all that lies in between. Our Hineuru whakapapa through Apa Hapaitaketake connects us to this land area in particular, and to those ancestors who occupied this area. While whakapapa determines our biological descent, it is also a primary structuring framework that not only articulates our rights to this area, but our obligations as tangata whenua, people of the land, to ensure this area is protected and maintained sustainably in accordance with our customary practices and principles.
- 21.2. **The Whirinaki Te Pua-ā-Tāne is integral to the distinct identity and mana of Hineuru. The importance of the Whirinaki Te Pua-ā-Tāne which is located within the former Heruhiwi blocks, is derived from its being the location of many historical settlements and sites of significance, and its role as a physical and symbolic place of connection to the people and lands to the north of our rohe.**
- 21.3. Our ancestor Apa Hapaitaketake originally conquered the land now known as the Whirinaki Te Pua-ā-Tāne and it has been permanently occupied by the iwi since the time of our ancestress Hineuru, who left her sons behind on Heruhiwi to settle the land. Her oldest son, the chief Rangihurutini established himself on Heruhiwi 4B, where he was eventually buried. Her second son, Tokowaru, occupied Heruhiwi 4A.
- 21.4. Hineuru chose the name Heruhiwi to commemorate a bird-snaring miro tree, which looked like her comb. The first husband of Hineuru, Kirapakeke was buried in the Heruhiwi 1 block. Kirapakeke was a direct descendant of Whakamouhara, the first ancestor of Apa to live on this block. Ancient sites such as kainga, bird troughs, whare and wahi tapu are located in great numbers throughout the Heruhiwi 4A and 4B blocks.
- 21.5. The Hineuru occupation of Heruhiwi was disturbed in 1869 due to the ongoing hostilities between Te Kooti and the Crown. During this time the fighting was brought directly into the Heruhiwi district. Numerous sources cite the fact that Te Kooti took the Hineuru people of Heruhiwi as prisoners and they were forced to travel with him to Taupo. Following this incident a number of factors meant that Hineuru ceased to occupy their traditional lands at Heruhiwi. Those who had not been taken by Te Kooti began to face pressure from the Crown to leave because they were suspected of having Hauhau connections and generally being disloyal. Additionally, **“the constant military activity on the eastern side of Te Urewera after 1869, meant that remaining Hineuru people at Heruhiwi judged it unsafe to stay in the area and they left the area for Tarawera”.**
- 21.6. Our peoples forced resettlement from this land now known as the Whirinaki Te Pua-ā-Tāne, **was a blow to the mana and identity of Hineuru.** Hineuru whakapapa defines us as kaitiaki of this land, and our ability to assert our rights and responsibilities was forcibly severed.
- 21.7. **The Whirinaki Te Pua-ā-Tāne has always been utilised as a mahinga kai and an important hub of walkways** and tracks which led to the lands to the north of our rohe. Our whanaunga connections to the people that reside in the north are very important to Hineuru, and they give mana to us as a people. **The Whirinaki Te Pua-ā-Tāne is therefore important not only as a means of physical connection to our whanaunga, it also serves as a symbolic representation of that connection.**

Mahinga kai

- 21.8. The rivers and streams within the Whirinaki Te Pua-ā-Tāne **were abundant with fish species resources, including tuna, trout and the freshwater koura.** Hangi stones were also an important resource which was gathered. The gathering and processing of tuna, trout and koura was a customary practice that strengthened cultural systems and whanaunga.
- 21.9. Up until the early-mid twentieth century, the Whirinaki Te Pua-ā-Tāne **area was a plentiful and commonly used hunting area and horses, pigs and occasionally deer were caught there.**
- 21.10. The ngahere within the Whirinaki Te Pua-ā-Tāne **were very dense. The matai, kouka, kanuka, flax, kahikatea, rimu, kowhai, miro, tutu bush and manuka dominated the ngahere, and were used for various purposes.** The ngahere were prolific with birdlife and berries, both of which were an important food source. The feathers from all birds were also collected and used for many purposes. Hineuru people would observe the feeding patterns of the birdlife and learn from them what plant was safe to consume. Kiore were hunted in the ngahere and were still relatively common in the mid-twentieth century. The forests were not only an important source of kai, they were also the source of traditional rongoa. For much of the year, the Hineuru rohe was an extremely cold place to reside; the ngahere provided toitoi or bracken for bedding; both the toitoi and the bark of the totara tree were used as insulation; and kanuka and manuka were burnt along with hangi stones to heat residences.
- 21.11. Hineuru regard all natural resources as being gifts from nga atua kaitiaki. Tangaroa-i-te-Rupetu (Tangaroa) is the spiritual guardian of the water bodies and all that lives within them and Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within. These guardians were central to the lives of Hineuru tipuna and remain culturally significant to Hineuru living in the present day.
- 21.12. The rights and responsibilities to this land, which was bestowed on us through our whakapapa, meant that matauranga associated with the collection

of resources from nga awa and ngahere was central to the lives of Hineuru tipuna. Matauranga and associated tikanga and kawa and karakia are all essential for maintaining customary traditions regarding the gathering and utilisation of resources. Our tipuna had considerable knowledge of whakapapa, traditional tracks, places for gathering kai and other taonga, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Hineuru today.

- 21.13. **Hineuru have cultural, spiritual, traditional and historic associations with Whirinaki te Puā-ā-Tāne and its environs, its waters, associated land and flora and fauna.** Hineuru iwi have a responsibility as kaitiaki to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to Hineuru people today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems. The continued recognition of the iwi, our identity, traditions and status as kaitiaki is entwined with the Whirinaki Te Pua-ā-Tāne and associated lands and resources.

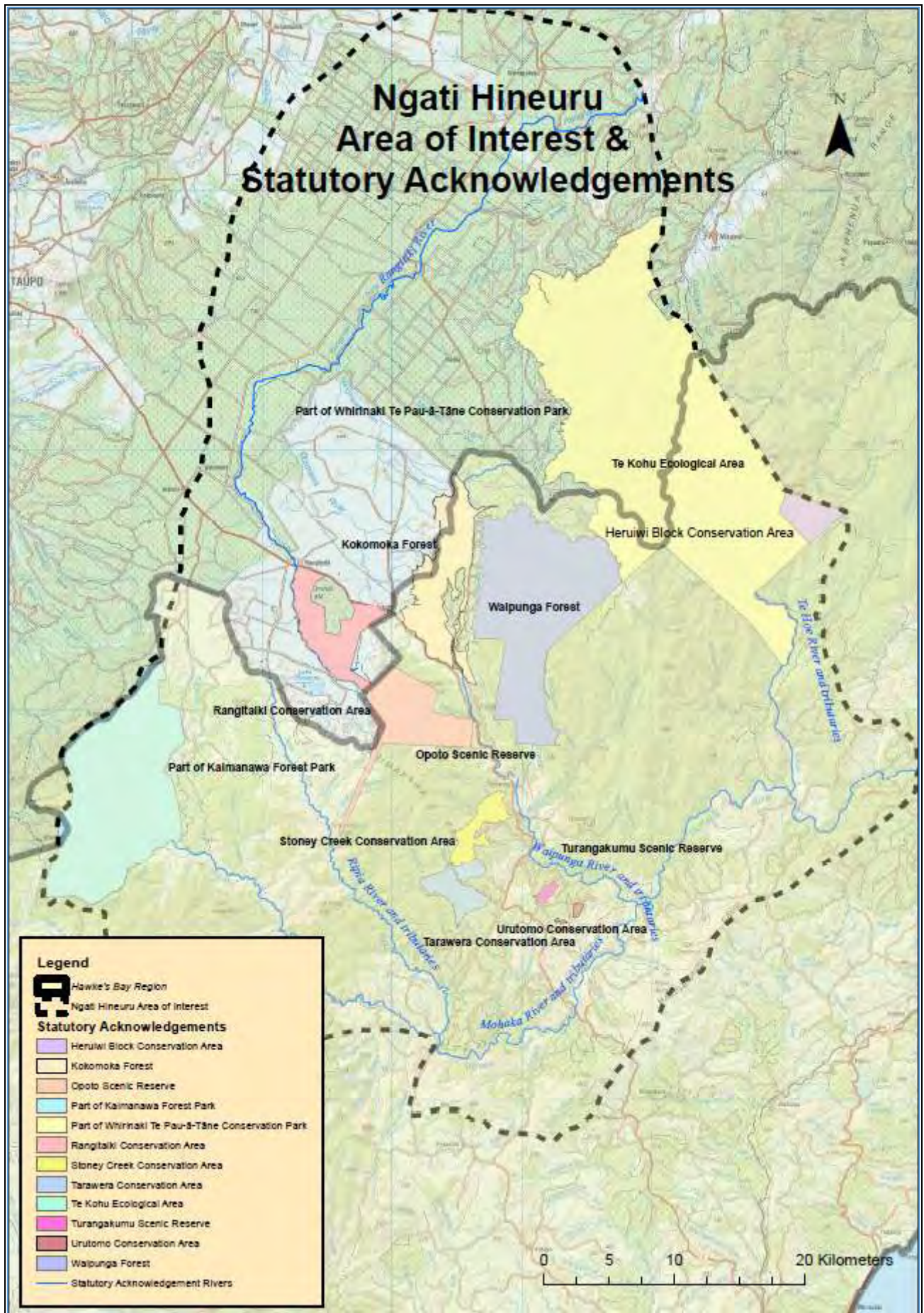


Figure 7: Ngāti Hineuru Area of Interest

9. HERETAUNGA TAMATEA HAPŪ

1. STATUTORY REQUIREMENTS

- 1.1. In accordance with Section 27 of the Heretaunga Tamatea Claims Settlement Act 2018, information regarding statutory acknowledgements is hereby **attached to the Hawke's Bay Regional Resource Management Plan. This information includes the relevant** provisions from the schedules to the Heretaunga Tamatea Claims Settlement Act 2018 in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 22 – 29 OF THE HERETAUNGA TAMATEA CLAIMS SETTLEMENT ACT 2018

22 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

23 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are -

- (a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 24 to 26; and*
- (b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 27 and 28; and*
- (c) to enable the trustees and any member of Heretaunga Tamatea to cite the statutory acknowledgement as evidence of the association of Heretaunga Tamatea with a statutory area, in accordance with section 29.*

24 Relevant consent authorities to have regard to statutory acknowledgement

- (1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
 - (2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
 - (3) Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

25 Environment Court to have regard to statutory acknowledgement

- (1) This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
 - (2) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
 - (3) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

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

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

27 Recording statutory acknowledgement on statutory plans

- (1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.*
 - (2) The information attached to a statutory plan must include –*
 - (a) a copy of sections 22 to 26, 28 and 29; and*
 - (b) descriptions of the statutory areas wholly or partly covered by the plan; and*
 - (c) the statement of association for each statutory area.*
 - (3) The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—*
 - (a) part of the statutory plan; or*
 - (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991*

28 Provision of summary or notice to trustees

- (1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
 - (a) if the application is received by the consent authority, a summary of the application; or*
 - (b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a*

- copy of the notice.
- (2) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under Section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.
 - (3) The summary must be provided—
 - (a) as soon as is reasonably practicable after the relevant consent authority receives the application; but
 - (b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
 - (4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.
 - (5) The trustees may, by written notice to a relevant consent authority, -
 - (a) waive the right to be **provided with a summary or copy of a notice under this section; and**
 - (b) state the scope of that waiver and the period it applies for.
 - (6) This section does not affect the obligation of a relevant consent authority to decide, -
 - (a) under [section 95](#) of the Resource Management Act 1991, whether to notify an application;
 - (b) under [section 95E](#) of that Act, whether the trustees are affected persons in relation to an activity.

29 Use of statutory acknowledgement

- (1) The trustees and any member of Heretaunga Tamatea may, as evidence of the association of Heretaunga Tamatea with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before -
 - (a) the relevant consent authorities; or
 - (b) the Environment Court; or
 - (c) Heritage New Zealand Pouhere Taonga; or
 - (d) the Environmental Protection Authority or a board of inquiry under [Part 6AA](#) of the Resource Management Act 1991.
- (2) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - (a) the bodies referred to in subsection (1); or
 - (b) parties to proceedings before those bodies; or
 - (c) any other person who is entitled to participate in those proceedings.
- (3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
- (4) To avoid doubt,—
 - (a) neither the trustees nor members of Heretaunga Tamatea are precluded from stating that Heretaunga Tamatea has an **association with a statutory area that is not described in the statutory acknowledgement; and**
 - (b) the content and existence of the statutory acknowledgement do not limit any statement made.

3. STATUTORY AREAS

3.1. The Areas to which these statutory acknowledgements applies are:

Statement Of Association ID	Area/Feature	Deed Of Settlement Map Reference
11	Māharakeke Stream (with recorded name Maharakeke Stream) and its tributaries	As shown on OTS-110-26
10	Mākāretu River (with recorded name Makaretu River) and its tributaries within the Heretaunga Tamatea area of interest	As shown on OTS-110-27
21	Maraetōtara River (with recorded name Maraetotara River) and its tributaries	As shown on OTS-110-28
23	Pōrangahau / Tāurekaitai River (with recorded name Porangahau River) and its tributaries within the Heretaunga Tamatea area of interest	As shown on OTS-110-32
12	Tukipō River (with recorded name Tukipo River) and its tributaries	As shown on OTS-110-29
9	Tukituki River and its tributaries within the Heretaunga Tamatea area of interest	As shown on OTS-110-30
15	Waipawa River and its tributaries within the Heretaunga Tamatea area of interest	As shown on OTS-110-31

3.2. The Areas subject to both statutory acknowledgement and deed of recognition are:

ID	Area/Feature	Deed Of Settlement Map Reference
7	Clive River and its tributaries	As shown on OTS-110-06
26	Elsthorpe Scenic Reserve	As shown on OTS-110-07
25	Hiranui Scenic Reserve	As shown on OTS-110-08
16	Inglis Bush Scenic Reserve	As shown on OTS-110-09
14	Kāhika Conservation Area	As shown on OTS-110-10
8	Karamū Stream (with official name Karamu Stream) and its tributaries	As shown on OTS-110-11
20	Maraetōtara Gorge Scenic Reserve (with official name Maraetotara Gorge Scenic Reserve)	As shown on OTS-110-14
20	Maraetōtara Scenic Reserve (with official name Maraetotara Scenic Reserve)	As shown on OTS-110-13
24	Mātai Moana Scenic Reserve (with official name Matai Moana Scenic Reserve)	As shown on OTS-110-15
29	McLeans Bush Scenic Reserve	As shown on OTS-110-16
19	Mohi Bush Scenic Reserve	As shown on OTS-110-17
17	Monckton Scenic Reserve	As shown on OTS-110-18
6	Ngaruroro River and its tributaries within the Heretaunga Tamatea area of interest	As shown on OTS-110-19

22	Parkers Bush Scenic Reserve	As shown on OTS-110-20
27	Part of Kāweka State Forest Park (with official name Kaweka State Forest Park)	As shown on OTS-110-12
28	Part of Ruahine Forest Park	As shown on OTS-110-22
28	Ruahine Forest (East) Conservation Area	As shown on OTS-110-21
18	Springhill Scenic Reserve	As shown on OTS-110-23
13	Te Aute Conservation Area	As shown on OTS-110-24
5	Tūtaekurī River (with official name Tutaekuri River) and its tributaries within the Heretaunga Tamatea area of interest	As shown on OTS-110-25

4. STATEMENTS OF ASSOCIATION:

4.1. Heretaunga Tamatea statements of association are set out below. These are statements of Heretaunga Tamatea's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. TŪTAEKURĪ RIVER AND ITS TRIBUTARIES WITHIN HERETAUNGA TAMATEA AREA OF INTEREST (AS SHOWN ON OTS-110-25)

5.1. Tūtaekurī River and its tributaries within Heretaunga Tamatea area of interest Prior to the 1931 Napier earthquake, the Tūtaekurī River flowed into the southern end of Te Whanganui a Orotu (Napier inner harbour). The river mouth area provided a rich source of shellfish varieties including tuangi, pipi, pupu and kuku. In times of flooding the river formed another course which ran down the Korokipo lowlands and along the southern side of the Rahuroa hills. The Tūtaekurī river takes its name from an incident that occurred when Hikawera, a son of Te Whatuiapiti, came to the aid of a starving party of travellers. He ordered 70 dogs be prepared to feed the hungry wanderers. The place where this occurred became known as Te Umukurī. The offal was thrown into the river hence the name Tūtaekurī. Hikawera had a pā at Waiohiki on the Tūtaekurī.

5.2. The Tūtaekurī River provided a major access-way into the interior toward the Ruahine Range. Over the years, a string of pā were built alongside the banks of the Tūtaekurī River, including:

- Tahunamoa – located on the south side of the Tūtaekurī River around Waiohiki. This pā was built by Taraia and the famous whare, Te Raroakiaki, was found here;
- Takutaioterangi - where Te Whatuiapiti won an important victory; and
- Ōueroa – a pā established by Te Rangitaumaha, son of Taraia, which was located on directly above Te Umukurī. Te Huhuti was raised here and this was where she left on her famous journey to Te Roto-a-Tara on her quest to gain Te Whatuiapiti as her husband.

5.3. The inhabitants of the river side pā drew resources from the river and the associated wetland areas. These resources included inanga, ngaore, and kākahi and food such as kōareare and pungapunga from raupō plants.

6. NGARURORO RIVER AND ITS TRIBUTARIES WITHIN HERETAUNGA TAMATEA AREA OF INTEREST (AS SHOWN ON OTS-110-19)

6.1. The full name of this river is Ngaruroromokotuararokirangatira. In one account, the river takes its name from an incident in which a dog belonging to the ancient deity Māhu startled some small fish known as upokororo. As the shoal of fish dashed away they caused ngaru or ripples in the water.

6.2. The Ngaruroro River has always been a significant waterway for the people of Heretaunga Tamatea. It was utilised extensively by river side, and surrounding, pā for the many different food sources that it provided and sustained. These included fish types such as: kahawai, kanae (at the river mouth) inanga, ngāore, pātiki, and tuna. It also included other mahinga kai, such as karinga aruhe, wai tahere, rākau tutu, hīnaki and rauwiri. The river also helped sustain adjacent lands, through its tributaries and connection to wetland areas and lakes, particularly in the area around Omahu and Rūnanga that provided rich sources of tuna and kākahi.

6.3. The Ngaruroro has been utilised as a natural highway from the coast to the mountains. From the time of the tipuna Tamatea-pōkai-whenua, who travelled up the Ngaruroro River when he journeyed from Te Whanganui a Orotu to Mōkai Pātea, right down to the present day. Many of the placenames that exist along the river and adjacent lands were named during Tamatea's journey. At Ōhiti, Tamatea's dog rushed across the river ahead of him. It is said that Tamatea kept a pet koura in the spring nearby while staying at Ōhiti.

6.4. Centuries later, it is recorded that when Taraia and his people came into Heretaunga, he landed at the mouth of the River which was joined with the mouth of the Tukituki River. He named that area Te Ipu o Taraia.

6.5. Two kainga named Te Awapuni and Pokonao were located at the river mouth. Te Moananui and Karaitiana Takamoana lived at these pā. Karauria married Haromi at Te Awapuni. Ngāi Te Upokoiri settled for a time at these kāinga after returning to the region. Pukerau, the kāinga of Noa Huke, was situated along the northern bank. Travelling from the coast, the first bend in the Ngaruroro is known as Tukia. Here Whangatōroa is located on the north bank. Two well-known places along the banks of the Ngaruroro are Kohupātiki and Tanenuiarangi. Tanenuiarangi was the central gathering place of chiefs around the time of Pākeha contact. Further upriver were Hautapu and Hautu and a river crossing known as Te Arawhata-a-Tikumu.

6.6. Upriver on the north bank of the Ngaruroro the ancient pā of Pākowhai was settled by Karaitiana Takamoana. The Repudiation Movement housed its printing press there for their newspaper, *Te Wananga* which was published from 1874 to 1878.

6.7. Riverside sites of occupation were also clustered around the Waitio district. At Matatanumia fern root was collected from the hills while upokororo were caught in the Waitio stream which falls into the Ngaruroro. A kūmara plantation was located on the river flats at Ngapukeahineiringa. It was here that Taraia II defeated another iwi. Eels were caught at a weir called Harurunui where the Waitio Stream runs into the Ngaruroro River. Upstream is found Himoko. Further still is the Ngāi Te Upokoiri pā Ōhiti. Nearby, at the original site of Omahu, was a kainga called Taunoko. Another kainga, Torohanga, was found between the river and the southern end of Lake Rūnanga. On the south bank of the Ngaruroro downstream from Omahu was Opunua, a Ngāti Hinemanu stronghold.

6.8. Upriver, sited in the triangular spit between the Ngaruroro and the Maraekākaho rivers, was an ancient pā named Te Taumata-o-he which subsequently became a stronghold of Ngāi Te Upokoiri. Renata Kawepo was born at this pā.

6.9. A pou once stood at Whanawhana where the Ngaruroro River runs through the Otamauri block. Erected by Renata Kawepo, the pou represented an important political demarcation between hapū which remains significant.

6.10. The Ngaruroro extends westwards to its headwaters in the Kāweka and Kaimanawa Ranges. Travellers since the time of Tamatea-pōkai-whenua have utilised the river as a major highway using the crossing at Kuripapango to make their way into Mōkai Pātea and beyond.

7. CLIVE RIVER AND ITS TRIBUTARIES (AS SHOWN ON OTS-110-06)
- 7.1. The waterway now known as the Clive River was originally the lower reaches and mouth of the Ngaruroro River. Flood control works of the 1960s changed the route of the Ngaruroro River and its lower reaches were cut off and formed into a separate waterway fed by the waters of the Karamu Stream. In 1975 this cut-off stretch of the Ngaruroro River was officially re-named the Clive River.
- 7.2. The Clive River runs through important areas including Waikahu and Te Puninga to the north and Hikutoto and Rotopounamu to the south. Te Tahatu-o-te-rangi was the key tipuna in these areas.
- 7.3. **The descendant hapū in this area was Ngāti Hōri. Just inland at Puninga and Rotopounamu, Ngāti Hinemoa (through the tipuna Whawhati) and Ngāi Tukuoterangi also had interests.**
- 7.4. This short stretch of waterway flows through an area of intense occupation. The Clive River empties into an estuary which is also now the new mouth **for the diverted Ngaruroro and Tūtaekuri Rivers. At this estuary the tipuna Taraia made his preparations for a battle he was to have with another iwi.**
- 7.5. **Also located on the estuary was the pā Tamarua.**
- 7.6. **Two pā located upriver along the riverbanks were Karetahaumoa and Tanenuiarangi. In subsequent years, as the pā fell into disuse, a kainga named Kainganuiarangi rose on the same location. The river, including the swamp area located on the northern bank of the Clive River known as Rotopounamu, was an important mahinga kai. Following discussions with local tangata whenua, four riverside mahinga kai sites have been listed as wāhi tapu in the Hawkes Bay District Council's District Plan.**
- 7.7. Further upriver the Clive River flows through the long-occupied village of Whakatū. **The battle of Pakiaka took place in 1857 nearby. Another riverside pā situated here is Te Ngaue.**
- 7.8. **A small pā named Whakawhitinga is located where the Karamu Stream flows into the Clive River. A string of pā occupied at various times stretch along the lower reaches of the Karamu Stream. These pā include Ruahāpia, Piringaitiwaikato, Taunoke and Herepu. These pā all drew on the resources of the river for sustenance.**
8. KARAMU STREAM AND ITS TRIBUTARIES (AS SHOWN ON OTS-110-11)
- 8.1. The Karamu Stream is one of four main water-bodies in **Te Matau a Māui-Tikitiki-a-Taranga, Hawkes Bay. Other water-bodies include the Ngaruroro River, the Tūtaekuri River and the Tukituki River. Moremore, son of Pania is the kaitiaki of these rivers. The Karamu Stream has long been an important freshwater fishery for hapū in Heretaunga. The name Karamu encapsulates a sacred corpus of oral traditions that describe the deeds of tūpuna, imbuing the land with character, shape and mana in order to protect it, and kaitiakitanga to maintain and develop it. The long history of Māori occupation and travel on and around the stream has enabled hapū to accumulate extensive knowledge of its natural resources and to develop sustainable management practices around the use of fisheries, forests, and kai in and around the Karamu Stream.**
- 8.2. **The Karamu Stream was once the main channel of the old Ngaruroro River bed, also known as Ngā-ngaru-o-ngā-ūpokororo-mai-i-Mokotuararo-ki-Rangatira. After a major flood in 1867 the main river moved to its current course leaving behind a smaller flow which Karaitiana Takamoana and Henare Tomoana renamed Karamu in reference to the karamu trees which grew in abundance in the area. Other changes to the stream have occurred as a result of drainage mitigation works and flood control.**
- 8.3. **The Karamu Stream and its tributaries now drain the Poukawa Basin, the Kōhinerākau, Kaokaoroa and Raukawa Ranges and a large part of the Heretaunga Plains. Its current course begins in Poukawa, also known as Te Wai-nui-a-Tara, and travels through to Maungawharau, Havelock North, and then into the Karamu area, where it passes Ruahāpia, joins the Clive River at Pākōwhai and then out to Waipūreku, Clive. At some points along its length the Karamu Stream has different names. From Hawke's Bay to Pākōwhai it is now known as the Clive River. From Pākōwhai to Awanui it is known as the Karamu Stream. From Awanui to Longlands and around Flaxmere it is known as Te Awa-o-te-Atua. From Te Awa-o-te-Atua to Poukawa, also known as Te Wainui-a-Tara, it again takes the name Karamu Stream.**
9. TUKITUKI RIVER AND ITS TRIBUTARIES (AS SHOWN ON AS SHOWN ON OTS-110-30)
- 9.1. A narrative exists on the way in which the Tukituki River came into existence. A large lake was located in what is now the Ruataniwha Plains. Two taniwha lived in this lake. On one occasion a boy fell into the lake and the two taniwha fought over their prey. The resulting destruction on the landscape created breaks in the hills through which the lake drained away. One of the channels was the Tukituki River.
- 9.2. **After the arrival of the Ngāti Kahungunu tipuna to Heretaunga, the Tukituki River was established as the first boundary between Taraia, who took the land to the west of this river, and Te Aomataraahi who took the land to east and south of the river. The Tukituki is a significant waterway for the hapū of Heretaunga Tamatea. It was used extensively for mahinga kai, and for transporting people and goods.**
- 9.3. All along the Tukituki River are signs of occupation and sites that record key events in tribal history. On the lower section of river, there are a number of sites that relate to the actions of the ancient tipuna, Māhu. On the north bank is a white rock, Papaotihī. It is said the rock was once a man who was fishing in the river, but he was turned to stone by Māhu. A little further on is another rock, Tauhou, where Māhu turned another man to stone. Down river near Te Kauhanga pā is another spot touched by Māhu. Here he put a curse on the paepae and people died.
- 9.4. **The river mouth was renowned for the abundance of fish species that were taken there. These included; kahawai, pātiki, kanae, kātaha, kōkopu, inanga and tuna. Near the river mouth is Whakamarino where a battle took place at which another iwi was defeated by Tamaiawhitia. The kāinga of Haumoana is also located here. Another pā is Te Kauhanga which was occupied first by Taraia I and then Te Whatuiapiti. Further up the river there is a large cliff, Pariwaiehu. Here Te Waka's pā was located, later taken by Hawea.**
- 9.5. **In the lower reaches of the Tukituki, to the east of Havelock North, the pā Te Korokoro sits on a western bank. From here the river runs below Parikārangaranga, Te Mata-o-Rongokako, and the smaller peak of Te Hau. Below both these peaks there are pits, terraces and other indications that people once lived here. From the river a track led to the summit of the range.**
- 9.6. **Further upstream above Kaiwaka on the river's eastern bank looms Kahurānaki maunga, a site of special significance to all hapū of Heretaunga Tamatea. It is said that as he lay dying Te Hāpuku asked to be placed at Kaiwaka so that Kahurānaki would be the last thing he saw. This is also the place at which Rongokako, the father of Tamatea-pokai-whenua, is said to have lived.**
- 9.7. **Some distance upstream an old pā called Ngawhakatātara was located on an island while opposite was a kāinga and pā named Kurīwaharoa. Other more recently built pā on the Tukituki include Pātangata and Tāmumu.**

10. **MĀKĀRETU RIVER (AS SHOWN ON OTS-110-27)**

- 10.1. This river takes its name from a type of scented grass that grew along its banks. From its source in the Ruahine Range to a point on the river known as Rākautihia, the hapū associated with this section of the Mākāretu River are Ngāi Te Rangitotohu and Ngāti Mārau. These hapū had mahinga kai along the banks and sourced food such as aruhe, tuna, koura, ngaore and birds from the river area. There are several wāhi tapu in the form of urupā in different locations on the higher banks above the river.
- 10.2. On the northern bank of the upper section river was Horoure pā. There were a number of crossing points in this section of this river. The most well-known tracks were Te Tāwai which took travellers to Te Kūhā o Hinekura o the northern side of the river, and Te Takanga-o-Tauterangi which ran from the southern bank to Rākautihia on the northern side of the river.
- 10.3. Also in the upper section of the river was a flax swamp named Te Harakeke-a-Te Hinekai where flax was collected.
- 10.4. From Rākautihia heading east to Karitaki and on to Tūpokoruru the hapū associated with the river include, Ngāi Tahu ki Takapau, Ngāi Te Kikiri o Te Rangi and Ngāi Toroiwaho.
- 10.5. From Tūpokoruru to Te Whare o Hinetaia, near where the Mākāretu joins with Māharakeke Stream and the Tukipō River, the hapū associated with this section include Ngāi Tahu ki Takapau and Ngāi Toroiwaho. Both the middle and lower sections of the river had the kareitū grass growing along the banks as well as hinau trees which were the source of berries.

11. **MĀHARAKEKE STREAM (AS SHOWN ON OTS-110-26)**

- 11.1. The hapū associated with this stream include Ngāi Tahu ki Takapau and Ngāi Toroiwaho. The Pā o Te Rangitahia was located on the banks above the middle section of this river. The cultivations for this pā were named Hinerangi and were located along the banks of the river. Inanga were caught at Tūrangawhāia while tuna were caught in hīnaki at Taumatawhāia, on the eastern bank of the river.
- 11.2. Whītau flax was the main type of harakeke found along the banks of this river, giving rise to its name. It was collected and used by the people of the hapū mentioned above. There were other mahinga kai at Te Mori o Hawea, where kūmara were planted, and at Ngutumara where kākā were taken.

12. **TUKIPŌ RIVER (AS SHOWN ON OTS-110-29)**

- 12.1. Earliest associations with the Tukipō River area were in the time Hikarerepari, the great-grandfather of Te Rangitotohu and Te Whatuiapiti who first arrived in this area after he returned from Wairarapa. Te Whatuiapiti built a fortified pā which was named Pōhatunui-a-Toru pā. This pā was located in the upper reaches of the Tukipō River, in the area between Tukipō and the Mangatewai stream. This pā was his base from which he made his early encounters with the people of Heretaunga.
- 12.2. In later generations some of the hapū associated with Manawakawa - a great grandson of Te Whatuiapiti - lived in the lower reaches of the Tukipō River.

13. **TE AUTE CONSERVATION AREA (AS SHOWN ON OTS-110-24)**

- 13.1. The Te Aute Conservation Area is riverbed land that lies along the western bank of the Tukituki River. Key tīpuna for this area are Tapuhara and his wife Te Whangaoterangi as well as Te Manawaakawa. Hapū of Ngāi Te Whatuiāpiti also have ancestral links to this area.
- 13.2. The Te Aute Conservation Area includes the Papanui Stream which was formerly the outlet that linked Te Roto-a-Tara wetlands area with the Tukituki River. The Papanui Stream was a rich source for tuna. The area was known for its bush food resources. The bush standing in the vicinity of the Te Aute Conservation Area was known as Purapurahikitia.

14. **KAHIKA CONSERVATION AREA (AS SHOWN ON OTS-110-10)**

- 14.1. The Kahika Conservation Area is primarily located in the riverbed of the Tukituki River. The tīpuna and hapū associated with the Kahika Conservation Area were Te Rehunga and his Ngāti Mihiroa descendants. Other tīpuna associated with this area included Ketekai and Te Whareupoko and their descendants.

15. **WAIPAWA RIVER AND ITS TRIBUTARIES (AS SHOWN ON OTS-110-31)**

- 15.1. The headwaters of the Waipawa River rise in the Ruahine Range from where the waterway runs in a south-easterly direction over the Ruataniwha Plains and through to the river mouth where it empties into the Tukituki River just southeast of the town of Waipawa.
- 15.2. A narrative exists on the way in which the Waipawa River came into existence. A large lake was located in what is now the Ruataniwha Plains. Two taniwha lived in this lake. On one occasion a boy fell into the lake and the two taniwha fought over their prey. The resulting destruction on the landscape created breaks in the hills through which the lake drained away. One of the channels through which the lake drained was the Waipawa River.
- 15.3. The Waipawa River and adjacent lands were associated with the tīpuna Te Whatuiapiti. The river was also a significant boundary.
- 15.4. The Waipawa River was significant for its resources and the inland access it provided. Close to its mouth, and just to the southeast of the town of Waipawa, a number of archaeological sites have been recorded along Pourērere Road. These indicate the presence of pā and kāinga. Upriver, in the vicinity of the current town of Waipawa, the river flowed through the Tārewa Forest.
- 15.5. Other riverside pā are located upriver towards the mountains. This shows the strategic significance of the Waipawa River. The pā include Te Pari-o-Koro pā and Tukipoho pā, which belonged to Te Rangitetaiho and his son-law Te Rangitotohu. Near the headwaters of the Waipawa River was Motu-o-Puku pā which belonged to the descendants of Te Rangitekahutia and the descendants of Te Upokoiri who married into the hapū of Te Rangitekahutia. The main rangatira associated with the pā were Te Kīpatu and his son Tuawāhia from the Ngāti Mārau hapū.
- 15.6. The Waipawa River provides an access way into the Ruahine Range through which the hapū of Heretaunga Tamatea would cross into Mōkai Pātea. The River also provided access to resources in the Ruahine Range. Te Waineo was a camping place near Taumata-a-Meikura where hunters of Ngāti Hinemanu would stay. In the near vicinity of this camp there were several mahinga kai sites along the river. Tahunaatara was a hill where tītī were caught. Omaru and Te Iringa-te-rakau-otane-koeka were places renowned for catching kiwi and huia.

16. **INGLIS BUSH SCENIC RESERVE (AS SHOWN ON OTS-110-09)**

- 16.1. Inglis Bush Scenic Reserve is located along the southern bank of the Tukituki River as it flows out over the Ruataniwha Plains. It is in close proximity to the Monckton Scenic Reserve.

- 16.2. This reserve is a remnant of the forest that covered the foothills of the Ruahine Range and spread onto the western parts of the Ruataniwha Plains. These foothills were used as a travel corridor by Ngāti Mārau, Ngāti Te Rangitotohu, Ngāti Pouwharekura, Ngāti Kūhā, Ngāti Honomōkai, Ngāi Te Upokoiri and Ngāi Te Ao, who travelled regularly from north to south and vice versa. Pā and mahinga kai such as pua tāhere, wai tāhere, ara kiore were located here. The hapū also gathered food such as hīnau, miro and other fruit and berries.
- 16.3. The bush area was a pua tāhere for the hapū of Ngāi Tūrāhui and Ngāti Pouwharekura.
17. MONCKTON SCENIC RESERVE (AS SHOWN ON OTS-110-18)
- 17.1. Monckton Scenic Reserve is located to the immediate north of the kainga Takapau and Rākautātahi. It is a remnant of the forest that covered the foothills of the Ruahine Range and spread onto the western parts of the Ruataniwha Plains. Hapū associated with this reserve include Ngāi Te Kīkiri o te Rangī, Ngāi Tahu ki Takapau and Ngāi Toroiwaho, Ngāti Mārau o Kahungunu and Ngāi Te Rangitotohu.
- 17.2. The foothills were used as a travel corridor by the associated hapū, as well as Ngāti Pouwharekura, Ngāti Kūhā, Ngāti Honomōkai, Ngāi Te Upokoiri and Ngāi Te Ao, who travelled regularly from north to south and vice versa. Pā and mahinga kai such as pua tāhere, wai tāhere, ara kiore were located here. The hapū also gathered food such as hīnau, miro and other fruit and berries.
18. SPRINGHILL SCENIC RESERVE (AS SHOWN ON OTS-110-23)
- 18.1. Springhill Scenic Reserve sits on the Ruataniwha Plains in close proximity to the Waipawa River. It is associated with the narrative of the fighting of the two taniwha after whom the plains are named. The reserve was part of a larger forest that covered the western end of the Ruataniwha Plains. The hapū of Ngāti Pouwharekura, Ngāi Te Rangitekahutia, Ngāi Te Ao and Ngāti Mārau were amongst those hapū who visited this area to gather birds and other foods such as berries and mamaku.

MARAETŌTARA

19. MOHI BUSH SCENIC RESERVE (AS SHOWN ON OTS-110-17)
- 19.1. Mohi Bush Scenic Reserve, located in the Waimārama block, is a remnant of the Waipoapoa forest which previously covered much of the area. The people of Ngāti Kurukuru, descending from the tipuna Hikatoa, and Ngāi Tamaterā from the tipuna Te Rangitupuanuku drew sustenance from the forest for generations, and therefore retain a strong connection to this remaining part. The Mohi Bush Scenic Reserve also has deep cultural significance due to the location of several important pā in and around it, including Te Rakaukareatea and Maungawharau, the latter of which contained the whareni Te Paewhenua where a great school of learning was run by Taewha, tohunga of the waka Takitimu, about twenty-one generations ago. More recently, in the time of the tipuna Manuhiri, a large battle was fought at Maungawharau, where over a hundred people were killed.
- 19.2. The name of the reserve probably refers to Mohi Atahikoia, who was of Ngāti Whakaiti descended from the tipuna Tamaariki, and who lived and resided among Ngāti Kurukuru and Ngāi Tamaterā after his tipuna Putanoa and Te Aomatarahi moved to the area from Wairoa seven generations before.
20. **MARAETŌTARA GORGE SCENIC RESERVE AND THE MARAETŌTARA SCENIC RESERVE** (AS SHOWN ON OTS-110-13 & OTS-110-14)
- 20.1. These two reserves are located within the boundaries of the Waimārama block and very close to the Okaihau block. The hapū and tipuna associated with these lands were Ngāti Kurukuru through the tipuna Hikatoa and Ngāi Tamaterā through the tipuna Te Rangitupuanuku.
- 20.2. The Maraetōtara Gorge Scenic Reserve, which runs along a section of the Maraetōtara River has a track that is narrow and steep as you descend to the watercourse. Although the track is unmarked it is well formed arriving at a natural limestone arch over the river.
- 20.3. The Maraetōtara Gorge Scenic Reserve provided a number of mahinga kai sites for the local people. Just to the immediate southeast, a cluster of pā (located just north of the current-day Okaihau Road) were situated to protect access to the surrounding mahinga kai sites. These pā, located in close proximity to each other, were named Kohitane, Whakamamaokiri and Okaihau. The areas they protected in the vicinity of Maraetōtara Gorge include an eeling place named Te Awanga and a tīti hunting site named Te Ahititi.
- 20.4. The Maraetōtara Scenic Reserve lies south of the Maraetōtara Gorge Scenic Reserve close to the nearby Mohi Bush Scenic Reserve. Together they together provide a great example of the original Waipoapoa forest system which covered an extensive area inland from Waimārama coast. Local Maori legend has it that pre-European fire was one factor in the forest's demise although recent research also suggests a long history of storm damage. In more recent times timber milling has been a final act in the conversion to pasture.
- 20.5. The hapū and tipuna associated with these lands were Ngāti Kurukuru through the tipuna Hikatoa and Ngāi Tamaterā through the tipuna Te Rangitupuanuku.
21. **MARAETŌTARA RIVER AND ITS TRIBUTARIES** (AS SHOWN ON OTS-110-28)
- 21.1. The Maraetōtara River rises on Mt Kahurānaki and flows northwards to enter the sea at the Te Awanga settlement. This system is one of the significant river systems of the Heretaunga Tamatea rohe draining an area east of the major Tukituki River system and, along with the Waimārama River catchment (including the Waingōngoro and Pouhōkio streams) drains a large area with a warm climate, a low elevation and heavy pastoral use in the present day.
- 21.2. In days of old this river system ran through the rohe of significant hapū including Waimārama, Ngāti Kurukuru, Te Awanga and Ngāti Hāwea. It ran through the old original Waipoapoa forest which covered an extensive area inland from Waimārama coast.
- 21.3. There are a set of waterfalls on the river system on which, in 1922, the Havelock North Borough Council built a dam to create a head for a hydro-electric power station. An old turbine house and a surge tower remain. Further south, the river is has the Maraetōtara Gorge Scenic Reserve on its course and its runs slightly west of the Mohi Bush and Maraetōtara Scenic Reserves.
- 21.4. The river system has a significant number of mahinga kai and associated defensive pa sites. One of the most significant of these is the Aratipi Pā on the riverbank that was the site a major battle in the 1820's.
22. PARKER'S BUSH SCENIC RESERVE (AS SHOWN ON OTS-110-20)
- 22.1. Parker's Bush Scenic Reserve is located very close to the Mohi Bush Scenic Reserve. The Parker's Bush Scenic Reserve, as the name suggests, is covered with a stand of bush. The original name for the bush in this vicinity was Waipoapoa. It was part of a great birding reserve of the Hikatoa people and their descendants.

PŌRANGAHAU

23. PŌRANGAHAU RIVER (AS SHOWN ON OTS-110-32)

- 23.1. The Pōrangahau River is known locally to Māori as the Tāurekaitai River and it is always referred to as such. *'Ko Awapūtahi te maunga, Ko Tāurekaitai te awa, ko Ngāti Kere te hapū'*. It was renamed the Pōrangahau River, presumably by the District Council, from the confluence of what is marked on maps as the Tāurekaitai and Mangaorapa Streams. From here it flows in a loop just to the south of Pōrangahau village and then northeast where it reaches the sea.
- 23.2. The cultural associations of this area extend back to the arrival of the famed chief, Porangahau, after whom the township and river are named and this association passes on to his great grandson, Te Aomatarahi, and to his great grandson, Te Angiangi. The river has always been a marker for land division. For instance, Te Angiangi gifted coastal land from the Pōrangahau River southwards to Te Whatuiapiti in return for a feast that the latter had held for him and later, in the 1850s local hapū people sold land north of the river to the Crown. The land in this area is associated with Te Whatuiāpiti's descendant hapū Ngāti Kere and Ngāti Hinetewai. Ngāti Manuhiri retain their land on the northern side of the river.
- 23.3. A number of significant sites lie alongside the Pōrangahau River. The mouth of the Pōrangahau is a significant area for food gathering. Protecting these resources was a pā named Pipitawai on a small spit of land running between the river and the coast called Puketauhinu. Between the river mouth and the current village of Pōrangahau a further four riverside pā were once located. These were called Te Makahue, Te Manga, Oreorewaia and Kahotai. Past the village, on the southern bank of the river, rises Opiango, a peak sacred to Ngāti Pihere on which a pā was located.

24. MĀTAI MOANA SCENIC RESERVE (AS SHOWN ON OTS-110-15)

- 24.1. Mātai Moana Scenic Reserve is located to the northeast of Wallingford. The Huatokitoki Stream and several of its tributaries flow through the reserve. The land around Huatokitoki, including the reserve, was part of that gifted to cement a peace arrangement between Ngāti Kere and Ngāi Te Ao.
- 24.2. The hapū associated with this area include Ngāti Kere, Ngāti Manuhiri and Ngāti Te Ruatōtara.

25. HIRANUI SCENIC RESERVE (AS SHOWN ON OTS-110-08)

- 25.1. The Hiranui Scenic Reserve is located at the end of Hiranui Rd which turns off on the main road to Pōrangahau just outside of Wanstead. It is a high peak whose small streams drain in to the Huatokitoki complex of streams to the immediate south. The hapū associated with this area include Ngāti Kere, Ngāti Manuhiri and Ngāti Te Ruatōtara.

26. ELSTHORPE SCENIC RESERVE (AS SHOWN ON OTS-110-07)

- 26.1. The Elsthorpe Scenic Reserve consists of several stands of bush that about the small settlement of Elsthorpe to the west and the south. These stands of bush were part of a larger area of bush known as Te Tapu a Hinemahanga. The reference to tapu in this name refers to the bush being a food source of Hinemahanga. The name along with the whakataukī, *"Ko te pua a Hinemahanga"*, relate to a narrative dating back 27 generations. Hinemahanga was skilled at catching birds through her ability to mimic calls and set snares. On one occasion, her husband Patea travelled all the way to the Ruahine Range to catch birds but did not enjoy the same level of success as his wife. On his return home he found Hinemahanga's whare full of cooked and preserved birds. In his jealousy, he killed Hinemahanga and fled.
- 26.2. Ngāi Tamaterā and Ngāti Oatua have strong associations the Elsthorpe Scenic Reserve.

FOREST RESERVES/AREAS

27. KAWEKA STATE FOREST PARK (AS SHOWN ON OTS-110-12)

- 27.1. In pre-European times there were settlements on the eastern Kaweka foothills, particularly near the head of the Tūtaekurī River that provided an excellent transport route from Heretaunga into Mōkai Pātea and beyond. The Kaweka State Forest Park was a good source of food. The Mangatutu and Mangatainoka Hot Springs were utilised in pre-European times.
- 27.2. The tīpuna of Ngāi Te Upokoiri have a strong association with the forest park. Rangitouuru collected food from Tīmahanga in addition to his lands at Heretaunga. His son, Te Mumuhuoterangi, lived on the Tīmahanga block after he married Hinenui of another iwi. Te Mumu's son, Te Uamairangi, was particularly associated with the Kaweka State Forest Park, including an area of land on the Kaweka block named Raoraora. A kāinga once stood on this land which the occupants harvested fernroot and hunted kiore.
- 27.3. Te Uamairangi also had a pā at Kuripapango where there was a ford to cross the Ngaruroro River making it a central hub for travellers leaving Heretaunga. When the missionary William Colenso journeyed from Heretaunga to Mōkai Pātea in October 1851 he recorded that several tracks through the range from the east met at the Kuripapango Ford.

28. RUAHINE FOREST PARK (AS SHOWN ON OTS-110-21 & OTS-110-22)

- 28.1. The Ruahine Forest Park, which includes the Ruahine Range, is significant to many hapū of Heretaunga Tamatea.
- 28.2. The connection of Heretaunga Tamatea hapū to the Ruahine Range dates back to a journey made by Tamatea-pōkai-whenua, the father of Kahungunu, from Tūranga into Mōkai Pātea. Several accounts record that Kahungunu accompanied his father for part of the journey. Tamatea-pōkaiwhenua travelled down the east coast to Ahuriri before striking inland and travelling up the Ngaruroro River before entering the Ruahine Range. Tamatea named several places along the route of his journey. At one point he saw a tawai tree on the summit of a peak which was thereafter named Rākautonga. Continuing on, the party travelled up the Tāruarau River. The Ikawetea River was also named by Tamatea. This was the place where seagulls appeared after Tamatea and Kahungunu undid the string which tied the basket of fish they were eating. At the place where the Ikawetea River flows into the Tāruarau River there is a large rock where it is said that Kahungunu sat and watched for upokororo. This place thereafter was named Te Upokororo-o-Kahungunu. Some accounts record that it was at Te Upokororo o Kahungunu that Tamatea's mōkai named Pohokura escaped. Other accounts suggest Tamatea released Pohokura at this place. Pohokura has continued to inhabit the range and is a kaitiaki for Tamatea's descendants - particularly for those hapū that inhabited the lower forest and foothills.
- 28.3. A number of tracks were utilised by the people of Heretaunga Tamatea in times of peace and war to cross from one side of the Ruahine Range to the other. One was known as Te Atua-o-Mahuru. From the western side it ran from Te Awarua and came out on the eastern side at the headwaters of the Mākaroro Stream and followed the stream down to the Ruataniwha Plains.
- 28.4. On the eastern side of the range significant sites include Pōhatuhāhā, a tūāhu (altar) located inland from Kererū. When Pōhatuhāhā is struck by lightning it indicates that someone of importance had died. On the western side of the range kainga such as Te Kōau were occupied by ancestral

peoples who collected such food as tīfī, weka, rats, pigeons and dug fern root.

- 28.5. Just beyond Te Kōau, a number of sites were associated with Ngāi Te Upokoiri. Pohokura was a permanent settlement situated to provide access to fern root and to food resources in nearby forests. A kāinga known as Te Hapuni was located in close proximity to the Ikawetea Stream and was associated with Te Wanikau. Between these two kāinga was a bird catching area called Okuraharakeke. Another area associated with hunting birds was known as Te Umukarore. Nearby was a plantation called Otuwahakahaumu which was established next to the Ikawetea Stream. Slightly to the north of these areas a stone known as Te Tokatamahoutu marked the junction of the Tāruarau and Ikawetea Streams.
- 28.6. On the boundaries of the Te Kōau block Ngāti Hinemanu had a kāinga called Tapaewae. They would travel to the Ruahine Forest Park on a seasonal basis when the maire and miro were in fruit to hunt pigeons. Slightly south of here was a cave called Te Anaroa which was used as a settlement when they were hunting rats. Within the forest park Ngāti Hinemanu collected fern root and caught tīfī in the hills called Tauwharepukoru. While on these expeditions they stayed in a kāinga known as Orurea located at the source of the Koau Stream.
- 28.7. There were several mahinga kai important to Ngāti Hinemanu in the Ruahine Forest Park. Te Umutaoroa was a kāinga used when Ngāti Hinemanu were birding. Kokopunui was a kāinga used by Ngāti Hinemanu when they went to fish in the nearby lagoon. To the south-east of Kokopunui there was another kāinga called Otukota used by Ngāti Hinemanu. Fern root was dug at this kāinga, which was situated on a track that led through the range. It was also known for rat-catching. Tīfī, weka and rats were caught at another kāinga east of the Mōkai Pātea Range named Puketaramea. Further south a forest known as Tahaarongotea was used by Ngāti Hinemanu.
- 28.8. Several sites in the Ruahine Forest Park were located among the headwaters of the Rangitikei River and used by Ngāti Hinemanu. Omaru and Te Iringa-te-rakau-o-tane-koeka, located near the source of the Kawhata River, were places renowned for catching kiwi and huia. Tīfī were caught at a hill called Tahunaatara. While hunting deep in the Ruahine Range for tīfī and rats Ngāti Hinemanu would camp at Te Waimeo. Taumata-a-Meikura was situated on the summit of a hill and served as a resting place for travellers crossing the Ruahine Range.
29. MCLEANS BUSH SCENIC RESERVE (AS SHOWN ON OTS-110-16)
- 29.1. The twenty-seven hectare McLeans Bush Scenic Reserve lies in the headwaters of a small tributary of the Whangaehu River, near the southern end of the Ngāti Kere rohe. The reserve contains one of the few examples of pre-European coastal forest remaining in Hawke's Bay. Although the area has subsequently been logged and browsed by livestock, it still contains important stands of tōtara and hīnau trees, in addition to other native species including rewarewa, kahikatea, matai, tītoki, māhoe and various native ferns. Native birds including pīwakawaka (fantail), korimako (bellbird), kereru (wood pigeon) and tui are also common within the reserve.
- 29.2. A community of related hapū including Ngāti Tamatea, Ngāti Hinetewai, Ngāti Kere, and Ngāti Manuhiri lived in and around the reserve for centuries, drawing upon its rich resources to provide them with food, medicine, and materials used for craft, the construction of whare and waka, and other cultural activities.



**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

**Heretaunga Tamatea
Area of Interest
OTS110-01**



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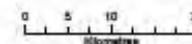
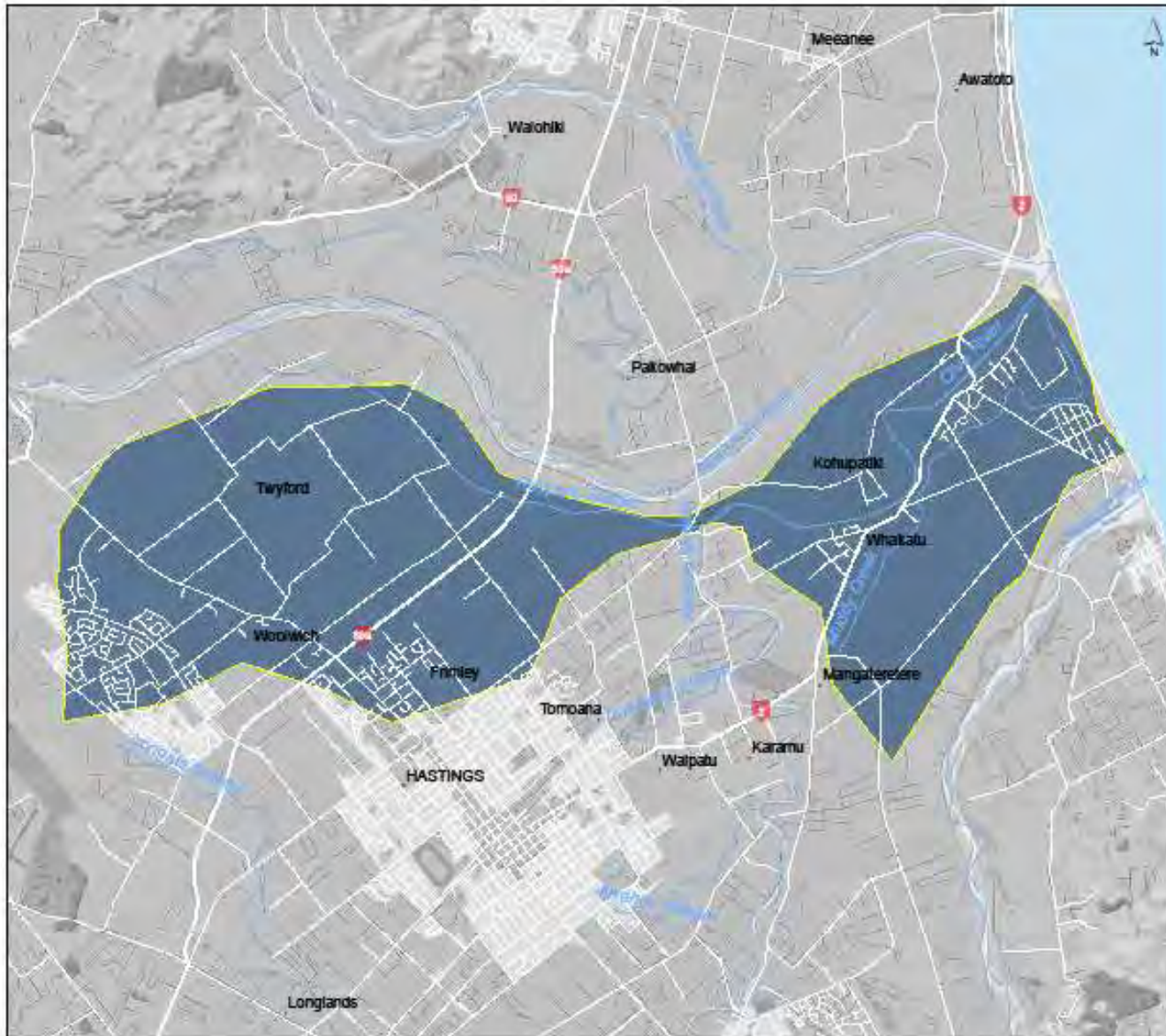


Figure 8: Heretaunga Tamatea Hapū Area of Interest



**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

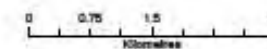
Clive River & Tributaries
OTS110-08



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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

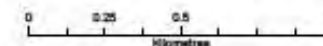
Hiranui Scenic Reserve
OTS 110-08



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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

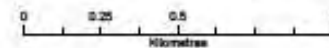
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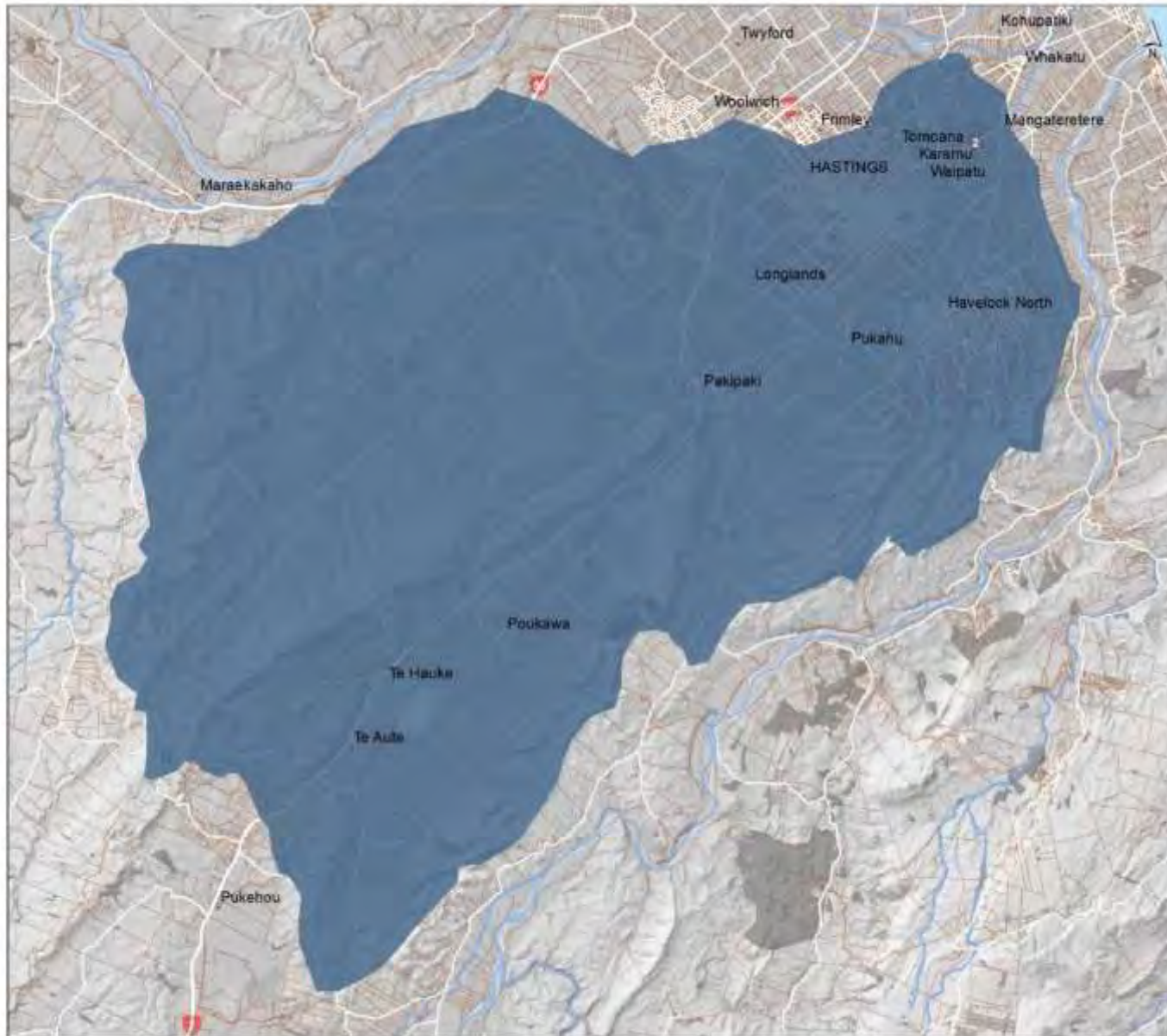


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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

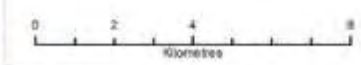
**Karamu Stream & Tributaries
OTS 110-11**



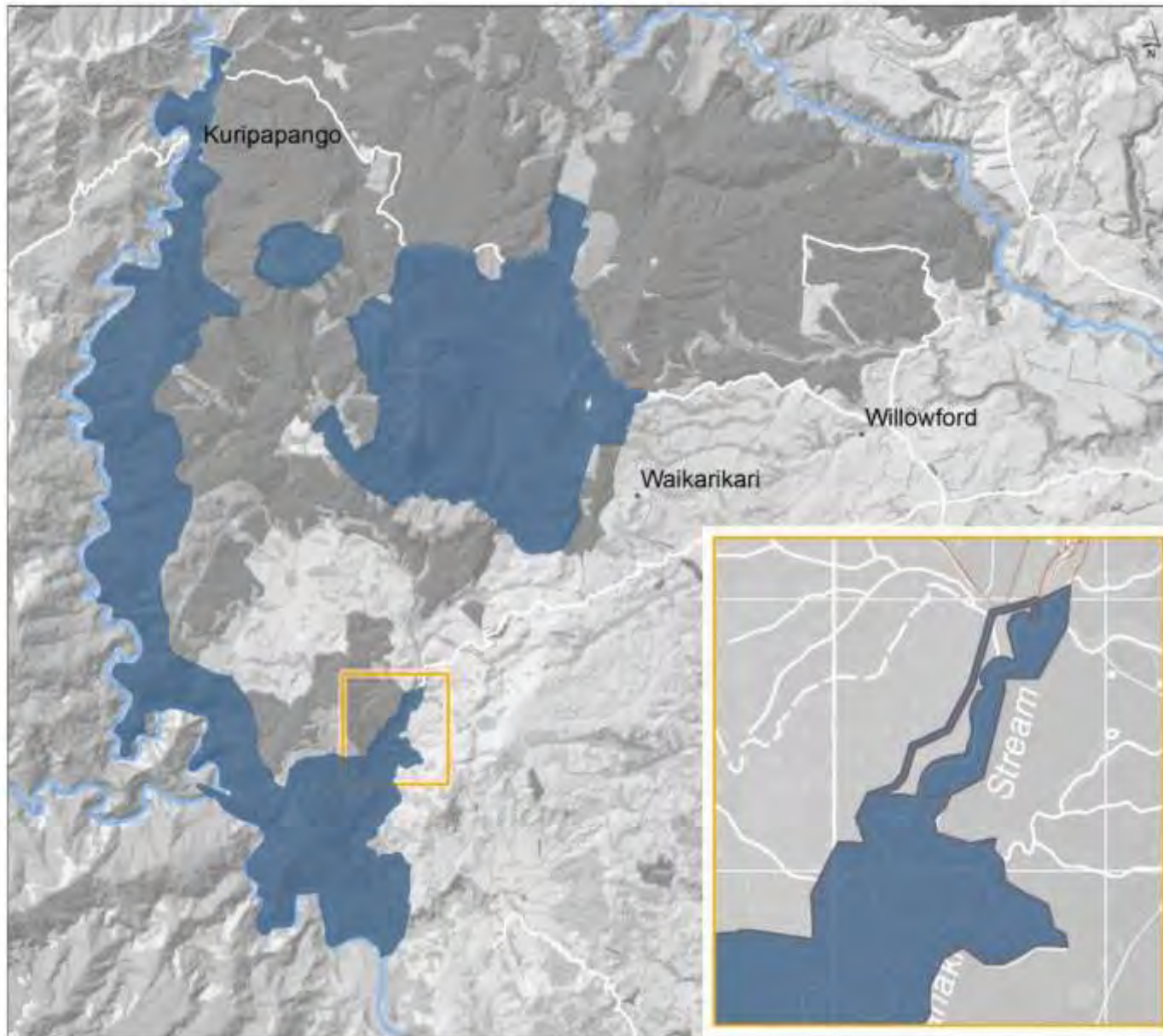
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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

Part of Kaweka State Forest
OTS 110-12

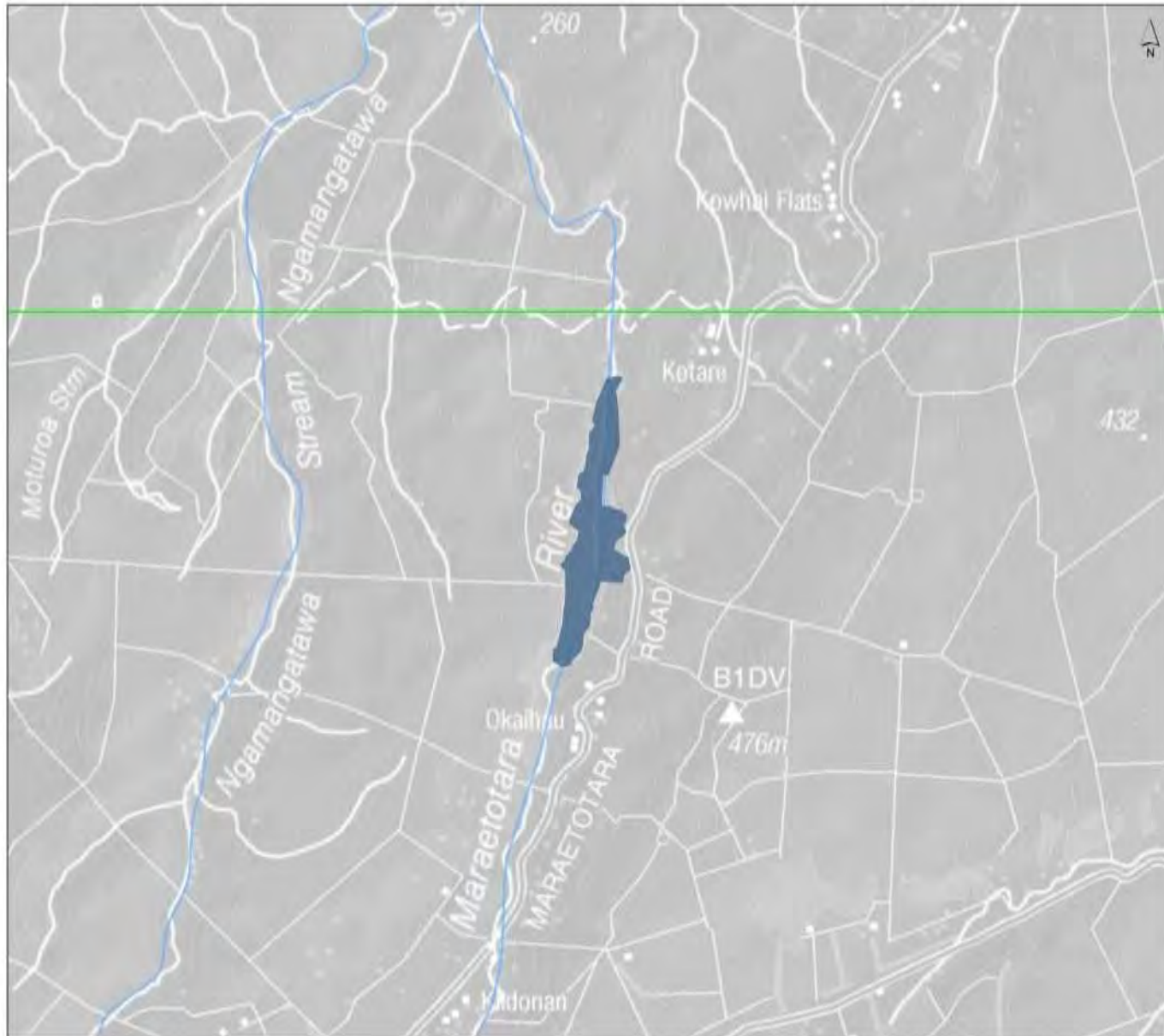


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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

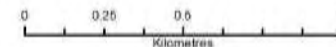
**Maraetotara Gorge Scenic Reserve
OTS110-14**

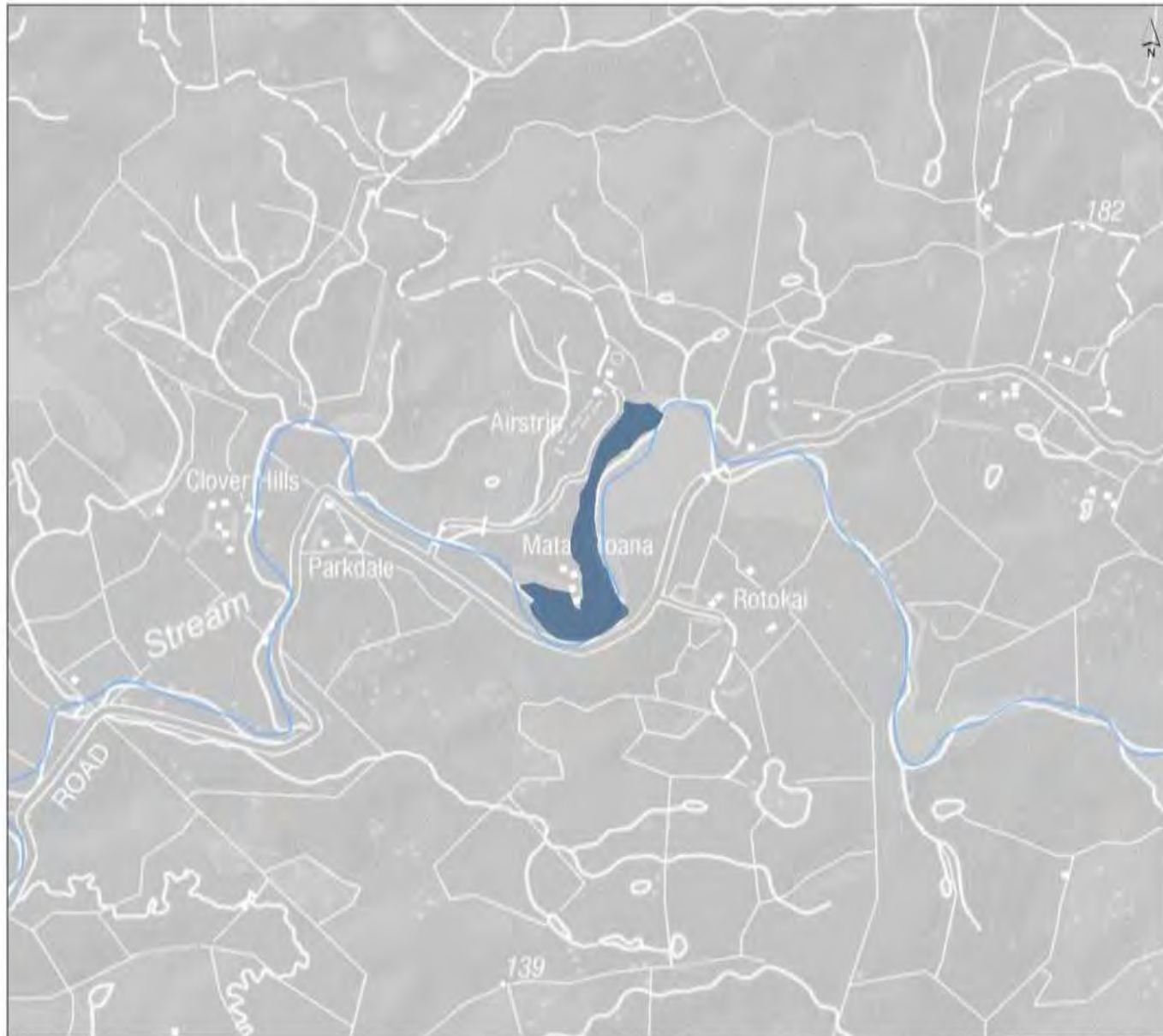


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Heretaunga - Tamatea**

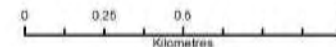
**Matal Moana Scenic Reserve
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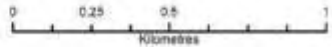
**McLeans Bush Scenic Reserve
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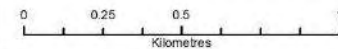
**Mohi Bush Scenic Reserve
OTS110-17**



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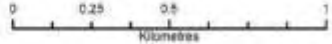
**Monckton Scenic Reserve
OTS110-18**



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Heretaunga - Tamatea**

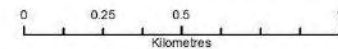
**Parkers Bush Scenic Reserve
OTS110-20**

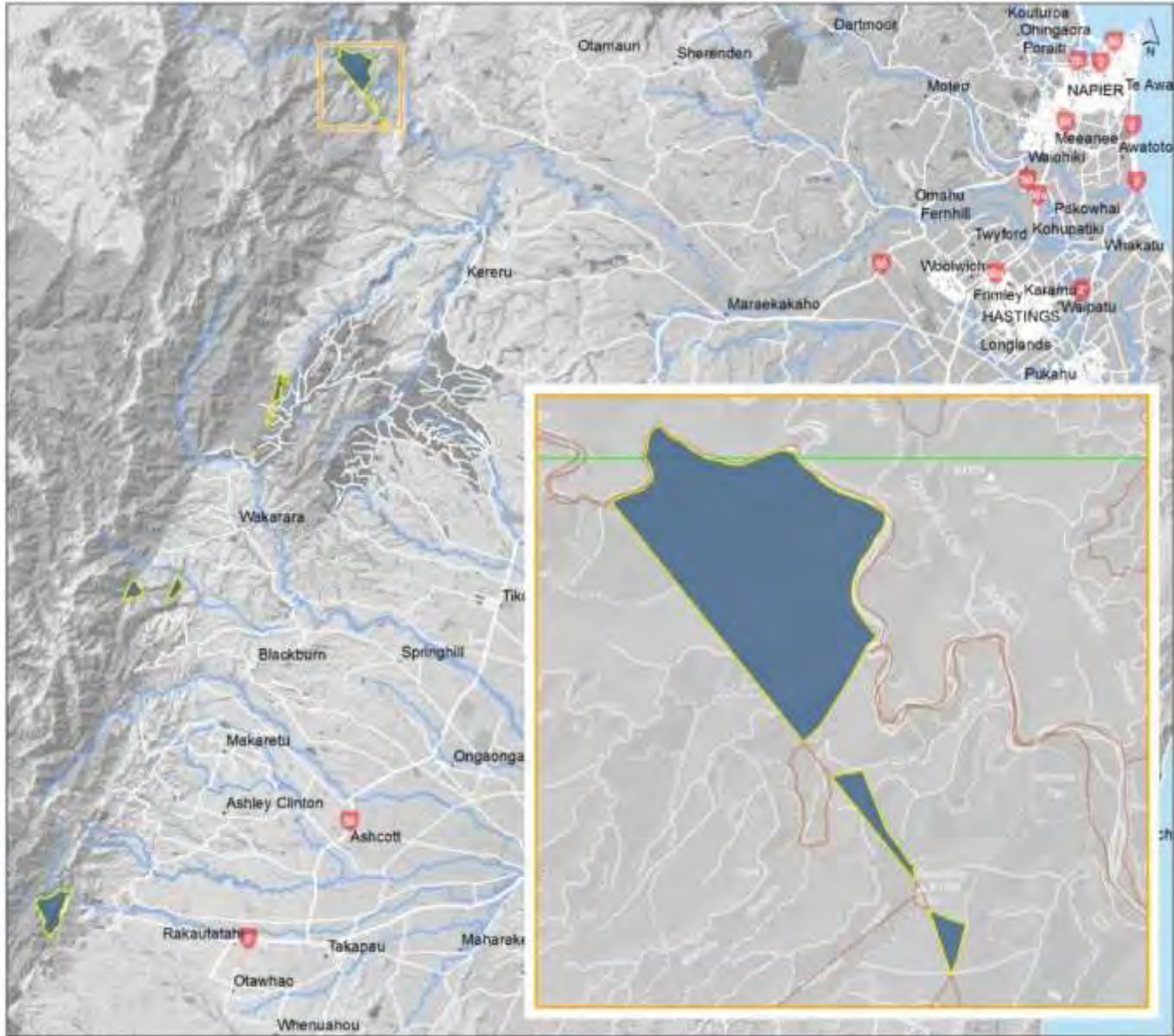


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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

Ruahine Forest (East)
Conservation Area
OTS110-21
Page 1 of 4

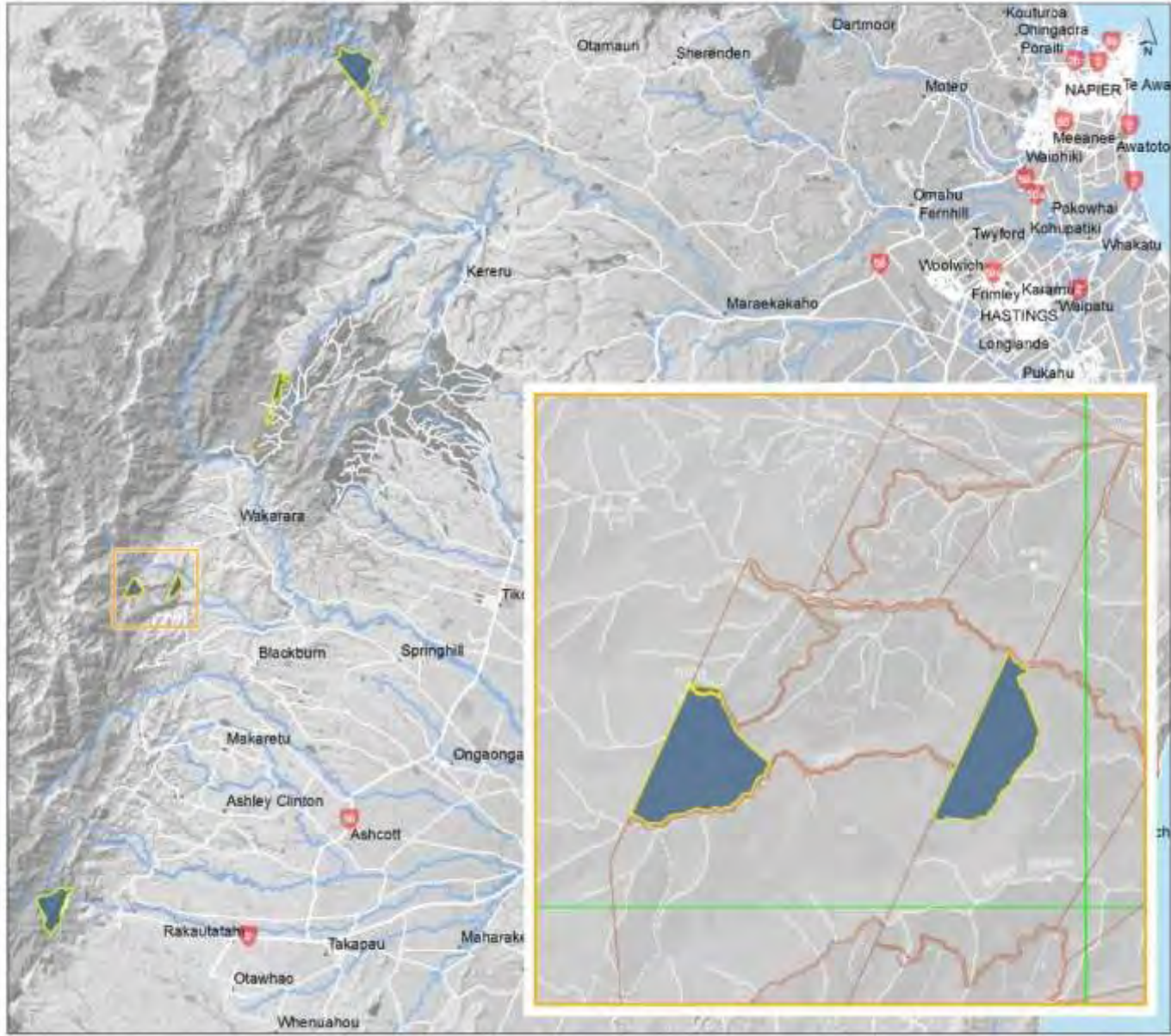


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Heretaunga - Tamatea**

Ruahine Forest (East)
Conservation Area
OTS110-21
Page 3 of 4

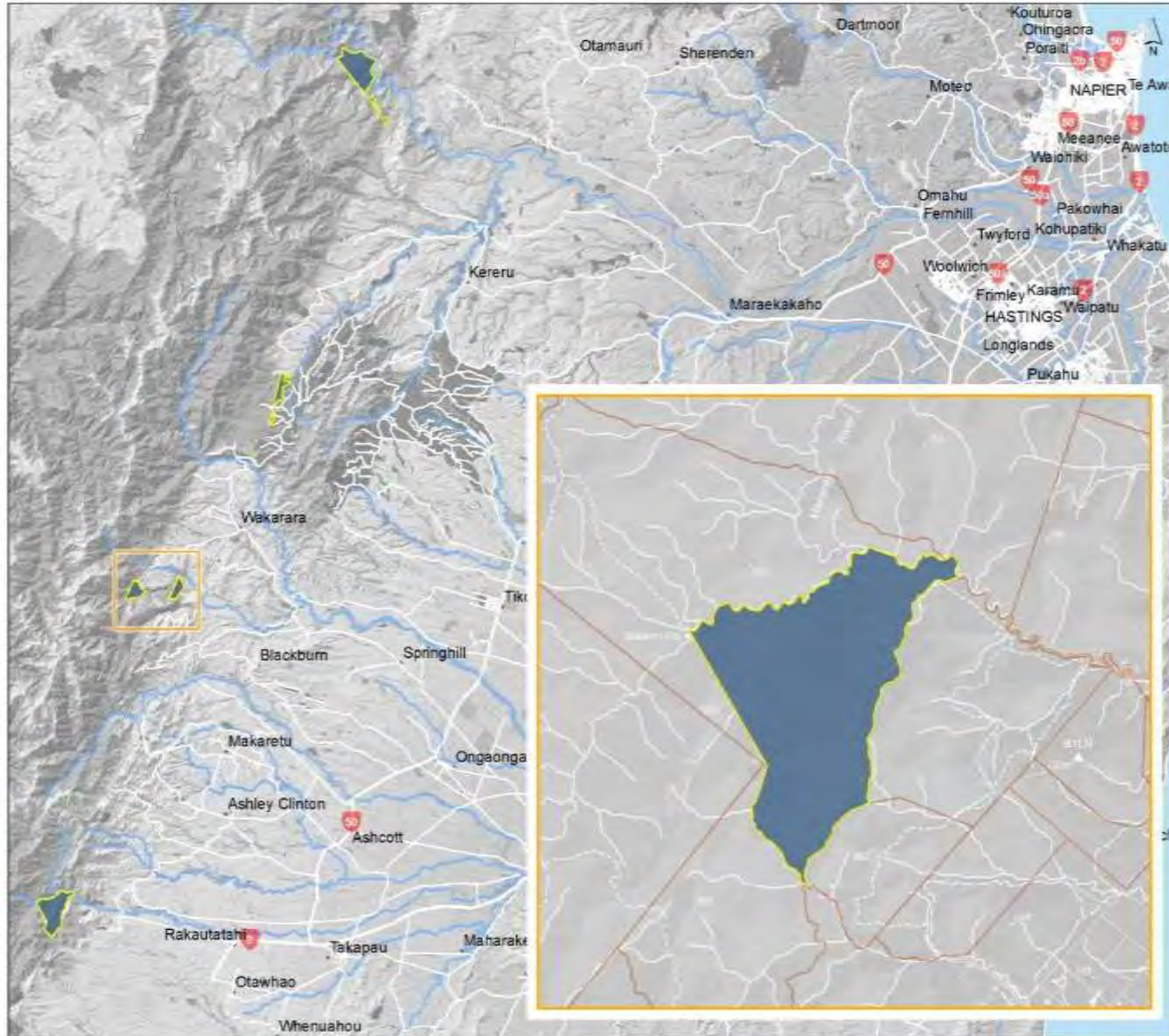


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Heretaunga - Tamatea**

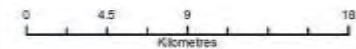
Ruahine Forest (East)
Conservation Area
OTS110-21
Page 4 of 4



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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

Part of Ruahine Forest Park
OTS110-22



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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

Springhill Scenic Reserve
OTS110-23

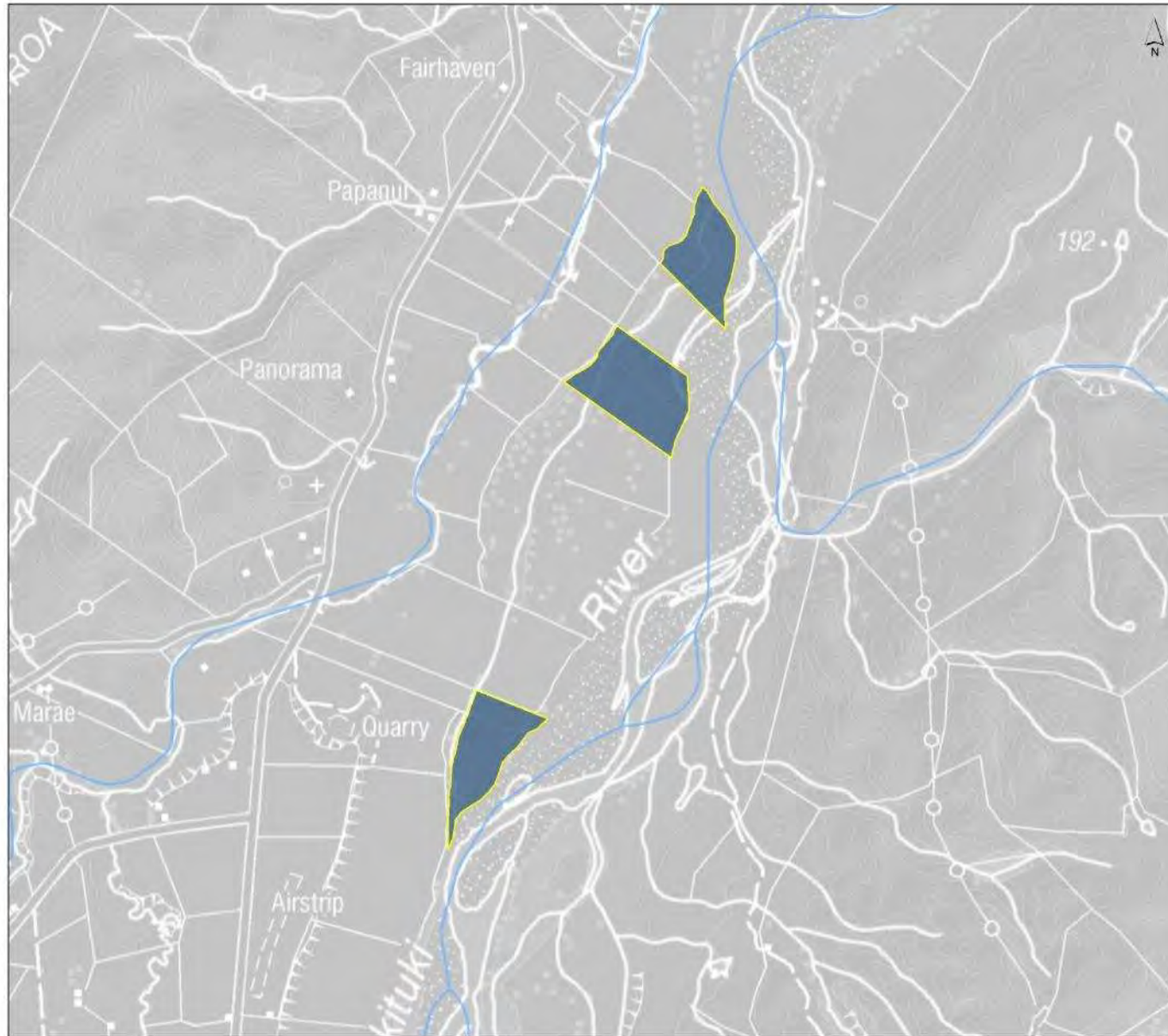


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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

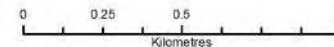
Te Aute Conservation Area
OTS110-24

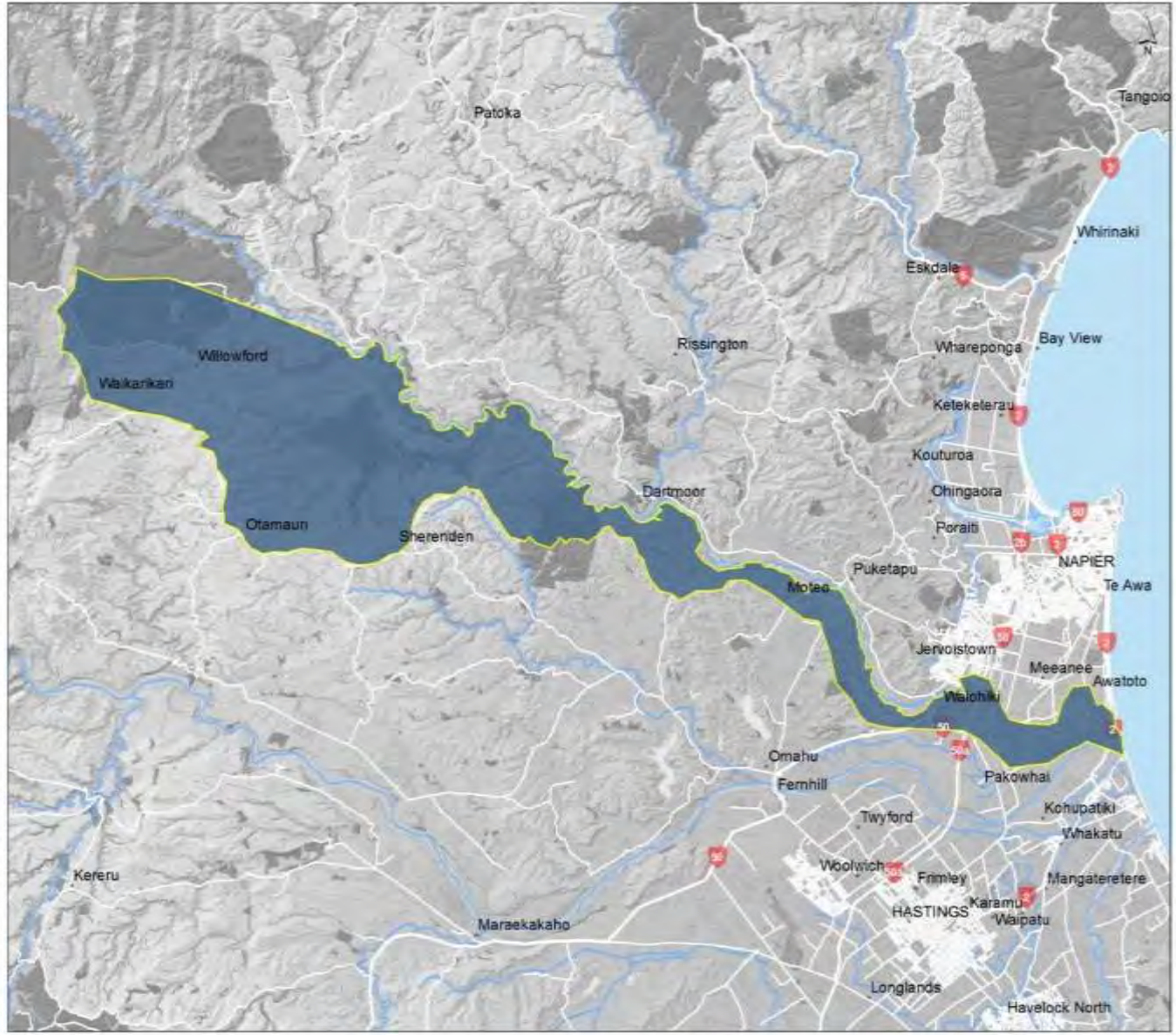


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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

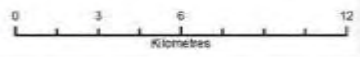
**Tutaekuri River & Tributaries
OTS110-25**



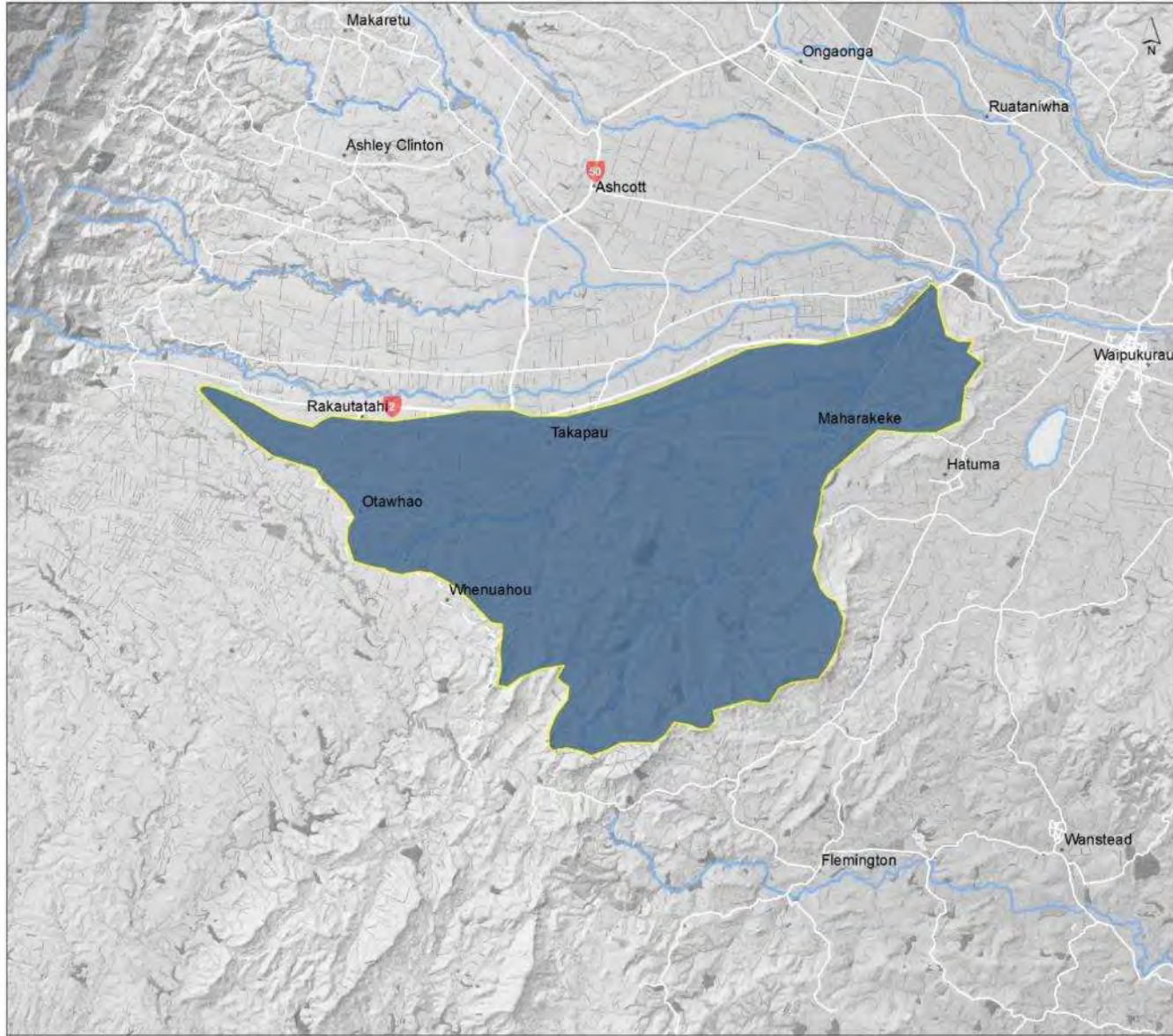
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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

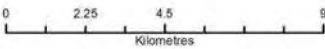
Maharakeke Stream
OTS110-26

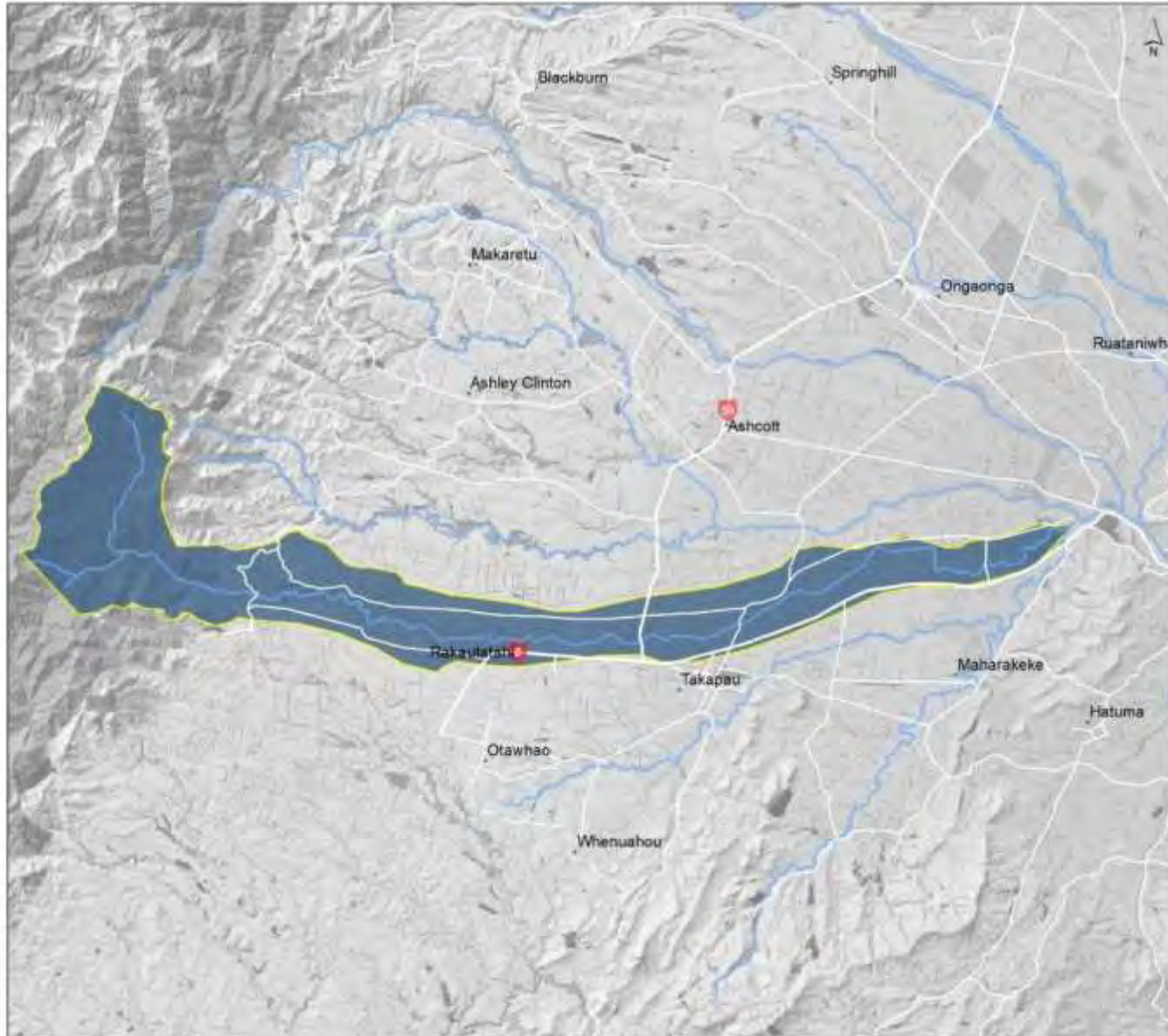


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**Iwi Settlement Deed Plans
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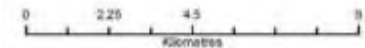
**Makaretu River & Tributaries
OTS110-27**

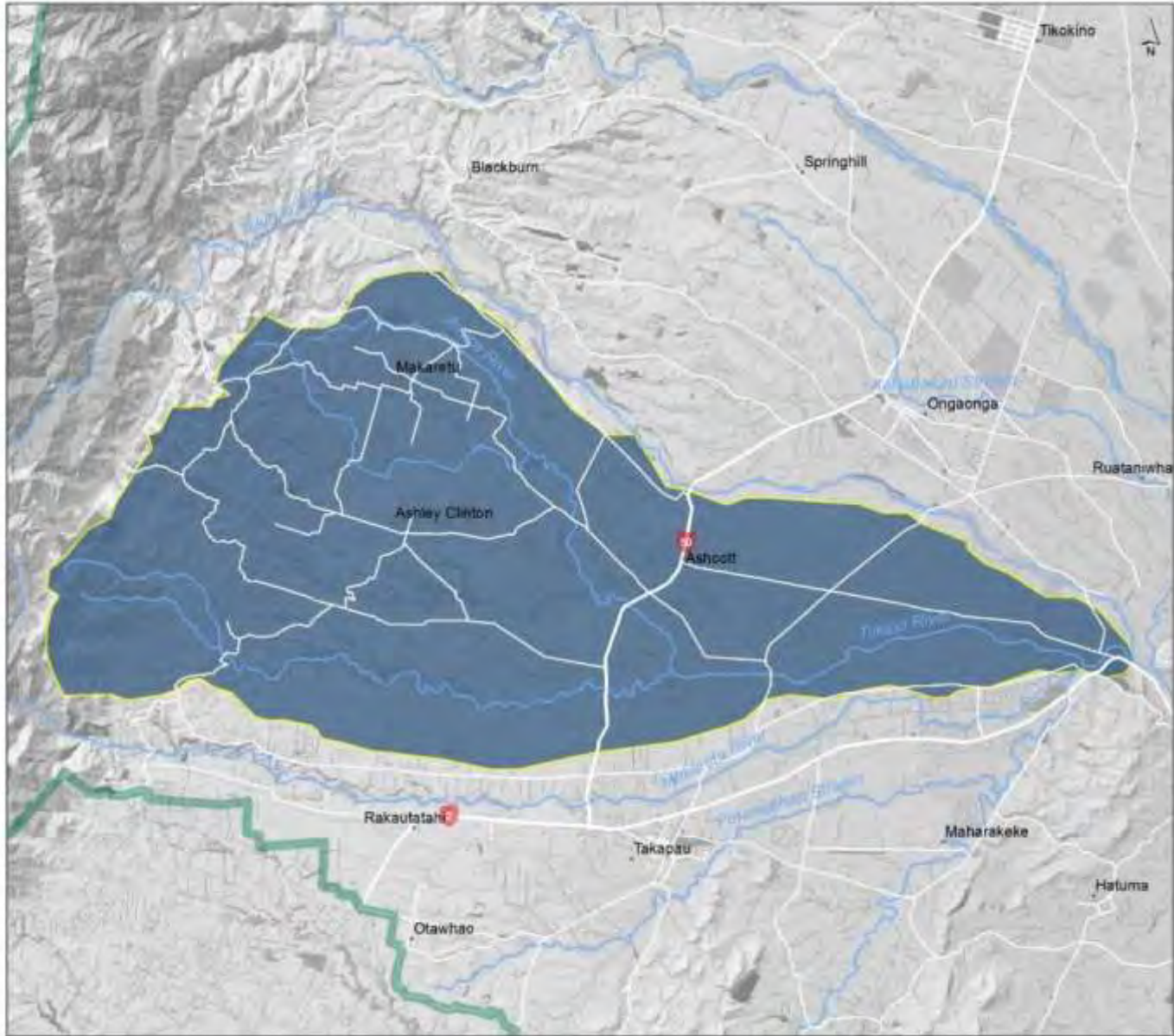


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**Iwi Settlement Deed Plans
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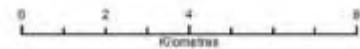
Tukipo River & Tributaries
OTS110-29



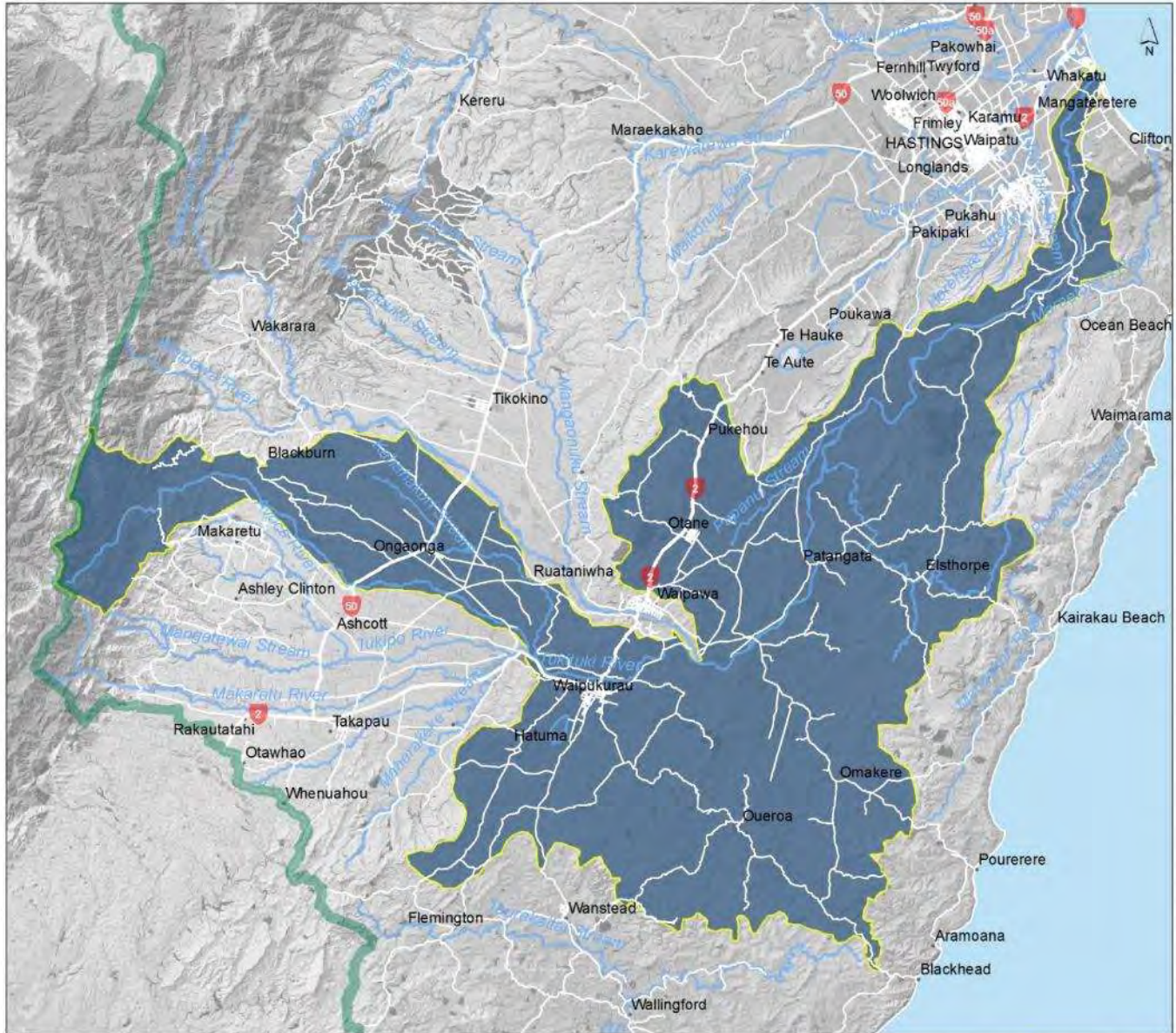
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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

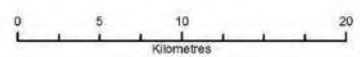
Tukituki River & Tributaries
OTS110-30



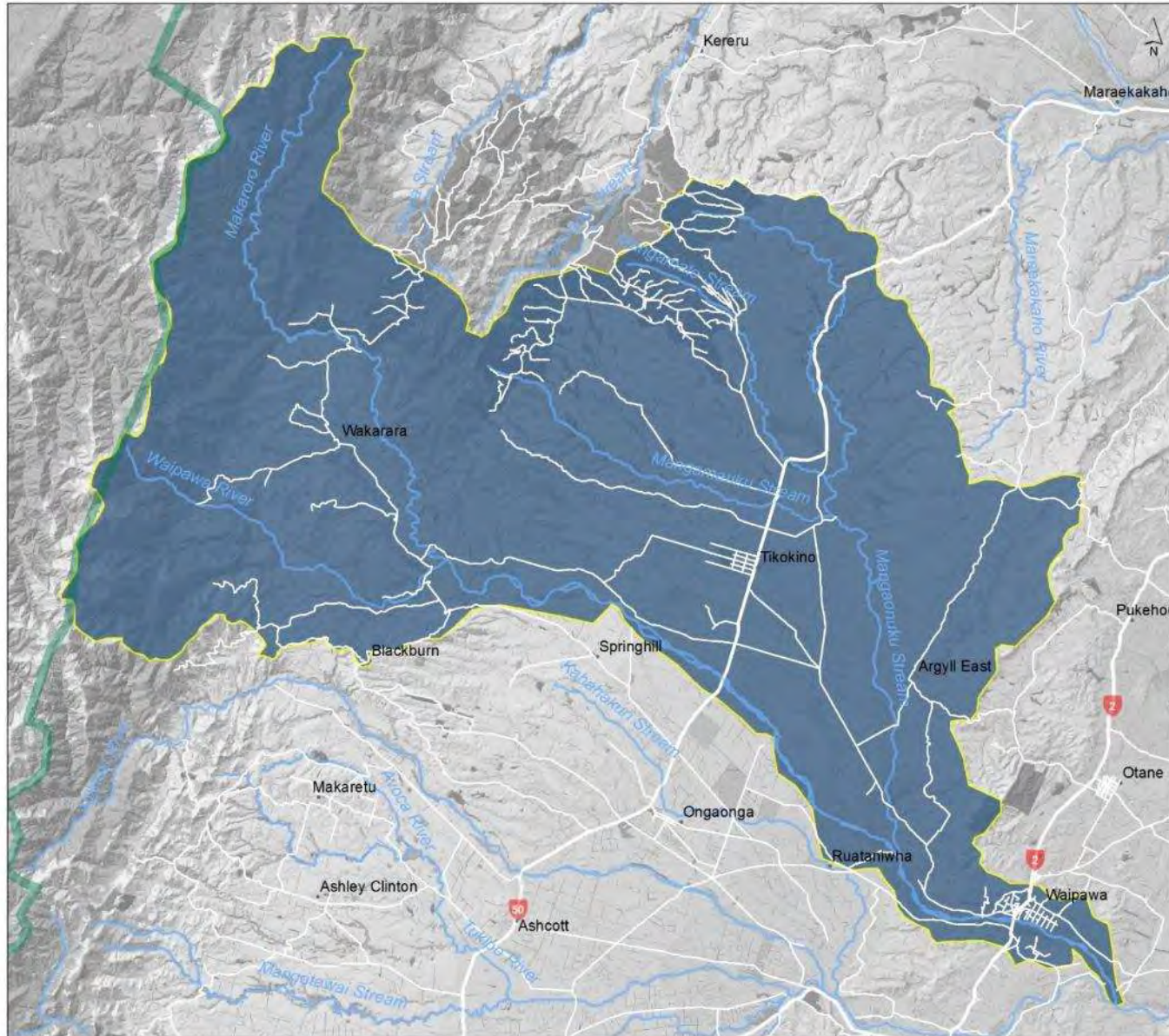
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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

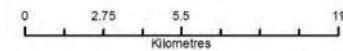
Waipawa River & Tributaries
OTS110-31

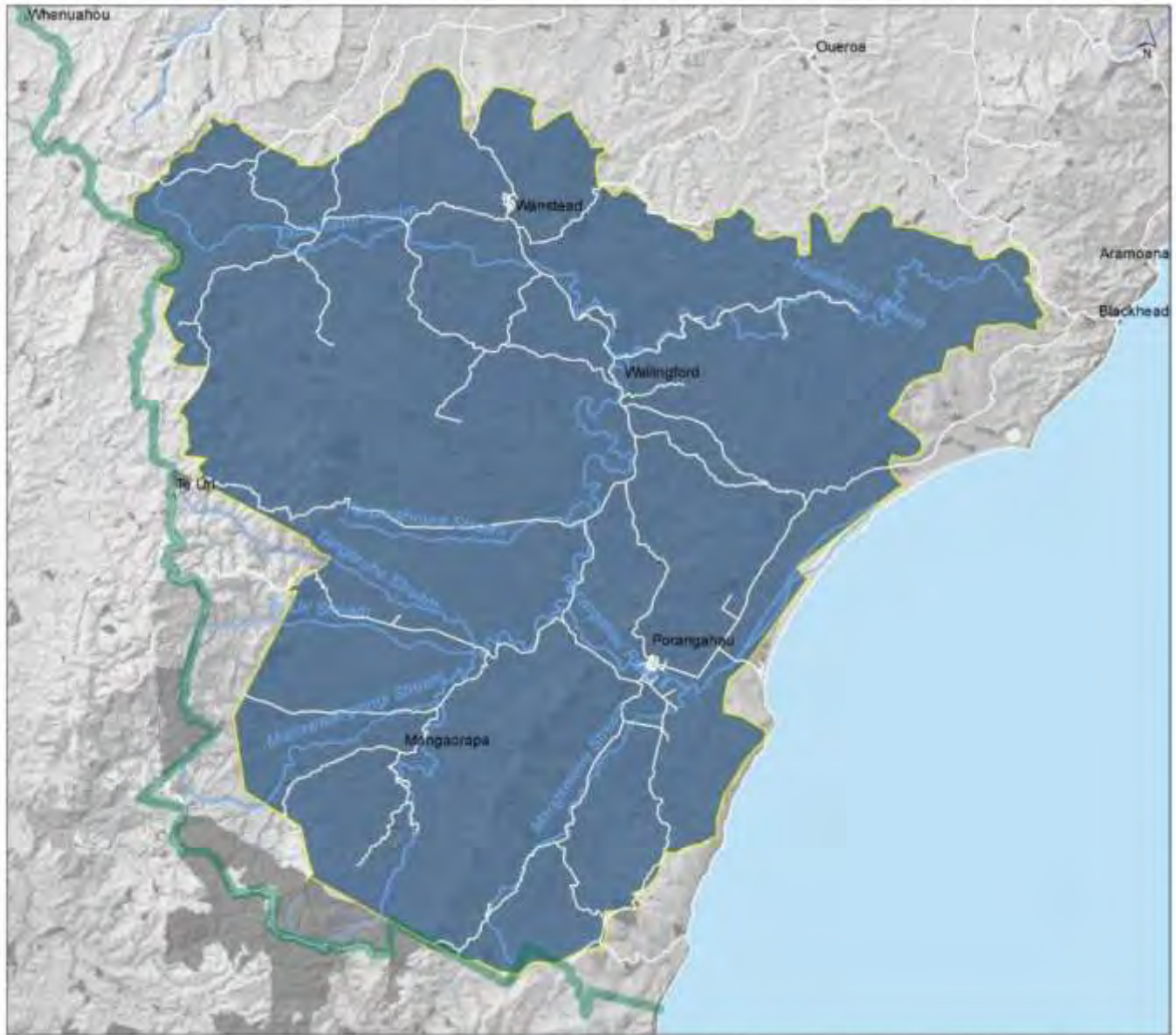


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**Iwi Settlement Deed Plans
Heretaunga - Tamatea**

**Porangahau & Taurekaitai River
& Tributaries
OTS110-32**



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1:220,000 @A4



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10. IWI AND HAPŪ OF TE ROHE O TE WAIROA

1. STATUTORY REQUIREMENTS

- 1.1. In accordance with Section 33 of the **Iwi and Hapū of Te Rohe o Te Wairoa Claims Settlement Act 2018**, information regarding statutory acknowledgements is hereby attached to the **Hawke's Bay Regional Resource Management Plan**. This information includes the relevant provisions from the schedules to the **Iwi and Hapū of Te Rohe o Te Wairoa Claims Settlement Act 2018** in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 28 – 35 OF THE **IWI AND HAPŪ OF TE ROHE O TE WAIROA CLAIMS SETTLEMENT ACT 2018**

28 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

29 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- (a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 30 to 32; and*
- (b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 33 and 34; and*
- (c) to enable the trustees and any member of the iwi and hapū of Te Rohe o Te Wairoa to cite the statutory acknowledgement as evidence of the association of the iwi and hapū of Te Rohe o Te Wairoa with a statutory area, in accordance with section 35.*

30 Relevant consent authorities to have regard to statutory acknowledgement

- (1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
 - (2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
 - (3) Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

31 Environment Court to have regard to statutory acknowledgement

- (1) This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
 - (2) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
 - (3) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

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

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

34 Provision of summary or notice to trustees

- (1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
 - (a) if the application is received by the consent authority, a summary of the application; or*
 - (b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
- (2) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
- (3) The summary must be provided—*
 - (a) as soon as is reasonably practicable after the relevant consent authority receives the application; but*
 - (b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.*
- (4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.*
- (5) The trustees may, by written notice to a relevant consent authority,—*

- (a) **waive the right to be provided with a summary or copy of a notice under this section; and**
- (b) **state the scope of that waiver and the period it applies for.**
- (6) **This section does not affect the obligation of a relevant consent authority to decide,—**
 - (a) **under section 95 of the Resource Management Act 1991, whether to notify an application:**
 - (b) **under section 95E of that Act, whether the trustees are affected persons in relation to an activity.**

35 Use of statutory acknowledgement

- (1) **The trustees and any member of the iwi and hapū of Te Rohe o Te Wairoa may, as evidence of the association of the iwi and hapū of Te Rohe o Te Wairoa with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—**
 - (a) **the relevant consent authorities; or**
 - (b) **the Environment Court; or**
 - (c) **Heritage New Zealand Pouhere Taonga; or**
 - (d) **the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.**
- (2) **The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—**
 - (a) **the bodies referred to in subsection (1); or**
 - (b) **parties to proceedings before those bodies; or**
 - (c) **any other person who is entitled to participate in those proceedings.**
- (3) **However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.**
- (4) **To avoid doubt,—**
 - (a) **neither the trustees nor members of the iwi and hapū of Te Rohe o Te Wairoa are precluded from stating that the iwi and hapū of Te Rohe o Te Wairoa has an association with a statutory area that is not described in the statutory acknowledgement; and**
 - (b) **the content and existence of the statutory acknowledgement do not limit any statement made.**

3. STATUTORY AREAS

3.1. The areas to which this statutory acknowledgement applies are:

ID	Area/Feature	Deed of Settlement OTS Map Reference
5	Kumi Pakarae Conservation Area	As shown on OTS-198-09
6	Mahia Peninsula Local Purpose (Esplanade) Reserve	As shown on OTS-198-10
9	Maungawhio Lagoon	As shown on OTS-198-13
10	Morere Recreation Reserve	As shown on OTS-198-25
11	Nuhaka River and its tributaries	As shown on OTS-198-14
12	Otoki Government Purpose (Wildlife Management) Reserve	As shown on OTS-198-15
14	Portland Island Marginal Strip	As shown on OTS-198-17
16	Te Reinga Scenic Reserve property B	As shown on OTS-198-19
21	Wairoa River and its tributaries	As shown on OTS-198-23
22	Whangawehi Stream and its tributaries	As shown on OTS-198-24

3.2. The areas to which both statutory acknowledgement and deed of recognition applies are:

ID	Area/Feature	Deed of Settlement OTS Map Reference
15	Hangaroa River and its tributaries	As shown on OTS-198-08
7	Mangaone Caves Historic Reserve	As shown on OTS-198-11
8	Mangapoike River and its tributaries	As shown on OTS-198-12
13	Panekirikiri Conservation Area	As shown on OTS-198-16
15	Ruakituri River and its tributaries	As shown on OTS-198-18
18	Waiatai Scenic Reserve	As shown on OTS-198-20
19	Waiiau River and its tributaries within the area of interest	As shown on OTS-198-21
20	Waikaretaheke River and its tributaries	As shown on OTS-198-22
17	Un-named marginal strip (Waitaniwha)	As shown on OTS-198-28

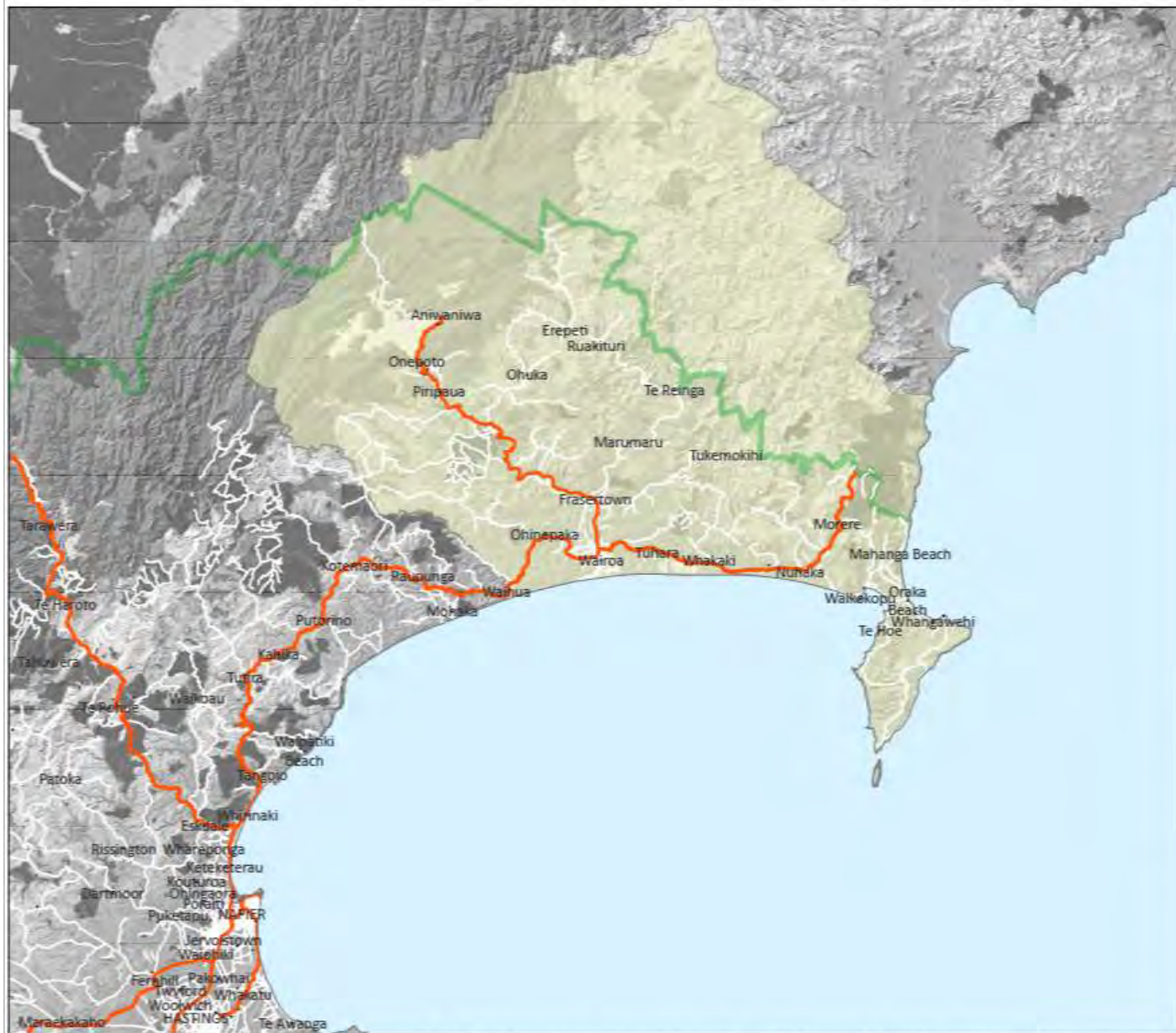
4. STATEMENTS OF ASSOCIATION

4.1. The **Iwi and Hapū of Te Rohe o Te Wairoa** statements of association are set out below. These are statements of **the settling group's** particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. HANGAROA RIVER AND ITS TRIBUTARIES
6. KUMI PAKARAE CONSERVATION AREA (AS SHOWN ON DEED PLAN QTS-198-09)
 - 6.1. Kumi Pakarae Conservation Area served as resource area for timber, rongoa, birds and other traditional kai from the forest. The bush clad hills sit above the Whakaki coastal area.
 - 6.2. Hapu associated with the area include Ngati Hau, Ngai Tanewhana, Ngati Kurupakiaka and Ngati Matawhaiti.
 - 6.3. Ancestors who occupied the area include Te Matuahariga and Te Kakari.
7. MAHIA PENINSULA LOCAL PURPOSE (ESPLANADE) RESERVE (AS SHOWN ON DEED PLAN QTS-198-10)
 - 7.1. Today the Mahia Peninsula Local Purpose (Esplanade) Reserve **is named 'Whakatakahe Head', but in the past it was known as Te Whakatahae'**. This site was a steep hbadland pa, which has now eroded away over time and it sits above the sandy beach landing of Te Hoe which was once a site of an important whaling station.
 - 7.2. Prominent points, such as Te Whakatahae were traditionally used by Maori at sea as either landmarks in locating fishing grounds or as a base for the preparation of preserving seafood supplies.
 - 7.3. The area is associated with the Rongomaiwahine iwi, with particular importance to the hapu of Ngai Tu, Ngai Te Rakato, Ngai Tama, and Ngai Tarewa.
8. MANGAONE CAVES HISTORIC RESERVE (AS SHOWN ON DEED PLAN QTS-198-11)
 - 8.1. Koiwi were placed in specific parts of these caves. There were also underground pathways that kept Ngati Rakaipaaka safe during tribal wars. Specific parts within the caves have healing waters utilised to heal the sick and for drinking and cooking purposes.
 - 8.2. The caves were known to be sites of significance for Maori tribal use as sanctuaries and for living in. These caves were a very significant life source for Ngati Rakaipaaka.
9. MANGAPOIKE RIVER AND ITS TRIBUTARIES (AS SHOWN ON DEED PLAN QTS-198-12)
 - 9.1. The Mangapoike River which means swarming stream flows from the Wharerata ranges into the upper Wairoa River near Marumuru, north of Frasertown.
 - 9.2. The first military encounter in the Te Kooti war occurred on the Mangapoike riverside.
 - 9.3. Traditionally there was a number of pa sites situated along the Mangapoike River.
10. MAUNGAWHIO LAGOON (AS SHOWN ON DEED PLAN QTS-198-13)
 - 10.1. When the Takitimu waka arrived at Mahia it entered the Maungawhio Lagoon where it became stuck. Ruawharo, the tohunga of Takitimu left the **waka, but assisted it to continue its journey with the saying 'Mahia nga mahi mai i Tawhiti', hence the name Mahia-mai-Tawhiti**.
 - 10.2. Ruawharo had a pa at Wahatoa which overlooked the sea entrance to Maungawhio Lagoon. Ruawharo was guardian of the gods of the earth and **ocean and he brought with him sands from Hawaiki which he planted to act as 'the mauri of the whales and fish of the sea around Mahia.'** At this time, Mahia was an island separated from the mainland by a small pass of water known as Te Ara Paikea, and whales, would swim through what is now the Maungawhio Lagoon and along the Mahia coastline. The whale, shaped hill at the end of the lagoon is also called Te Ara a Paikea which referred to the **'pathway of the whales'**.
 - 10.3. The name Maungawhio refers to the strong winds passing over the lagoon. When a strong southerly blew it pushed the water of the lagoon back, allowing the people to collect flounder and other fish that became exposed. The southerly winds blowing through the hills above the lagoon whistled and howled, hence the name Maungawhio - **'the whistling, howling hills'**.
 - 10.4. Its shallowness and configuration have made the lagoon the site of a variety of birdlife and it was once an invaluable mahinga kai.
 - 10.5. The lagoon is the outlet for the Kopuawhara River, which flows from Wharerata Ranges to the sea at Mahia.
11. MORERE RECREATION RESERVE (AS SHOWN ON DEED PLAN QTS-198-25)
 - 11.1. Morere Recreation Reserve lies in a valley north of Nuhaka. The area is most closely associated with Ngati Rakaipaaka and Ngai Te Rakato. Other hapu with associations to the reserve, are Ngati Tama, Ngai Tu, Ngai Tarewa, and Ngati Uaha.
 - 11.2. **'Morere' is the traditional Maori name for the springs, the meaning of which is 'the waters of life which come into this world from the other world'**.
12. NUHAKA RIVER AND ITS TRIBUTARIES (AS SHOWN ON DEED PLAN QTS-198-14)
 - 12.1. The Wharerata Ranges are the source of the Nuhaka River, which rises in the Pungia block. At Whiorau (near the Rakaipaaka Bridge) the river is joined by a tributary, the Tunanui Stream. Rangiahua Pa (above the Rakaipaaka Bridge) overlooked the Nuhaka River and Pa Harakeke and urupa were situated at the mouth of the river.
 - 12.2. **The river's mauri from its origins in the ranges to its destination on the coast flows through significant riverside sites that form the 'life blood of Rakaipaaka; he waiora, he wai Maori'**.
 - 12.3. Ko au te awa ko te awa ko au (we are the river and the river is us).
 - 12.4. The banks of the river include both tapu places to celebrate life (baptism), and commemorate death (urupa). For Ngati Rakaipaaka, the river, with its once plentiful mahinga kai sites formed a Kapata kai (food store) of tuna (eel), herring, mullet and whitebait (I nga ra o mua nga Tangata katoa, i hi ika, hi tuna, hopukia nga inanga). Located within the Nuhaka Valley is Papanui a traditional inanga site which is protected by a kaitiaki, in the form of a large white flounder, which will appear when kai should not be gathered from the fishing ground. Kuia warned nga wahine this would occur if they **gathered kai while in a tapu state (menstruating). This acted as a deterrent to protect the resource and an explanation for 'periods/times when the site was barren of inanga. Pa tuna to catch the maremoe tuna were formed on the banks of the Nuhaka traditionally before the June flood season as the tuna migrated downriver.**

13. OTOKI GOVERNMENT PURPOSE (WILDLIFE MANAGEMENT) RESERVE (AS SHOWN ON DEED PLAN OTS-198-15)
- 13.1. The wildlife reserve is a remnant of the vast wetland complex.
- 13.2. Native flora and fauna were abundant throughout the lakes, streams, wetlands and on the surrounding hills. Knowledge of the extent of the waters and historic sea-water inundations of the area are encoded in the legend of the seven whales of Ngai Tahu Matawhaiti, whale-shaped hills that trace a path from the Whakaki Lake into the Waiatai valley.
- 13.3. One of the most valued foods of Maori was the tuna and its abundance here was evident when the Whakaki block first came before the Native Land Court.
- 13.4. Kainga pa and important historical sites are abound in the area. Awa Wahi is the place where the Whakaki Lake was opened to delay pursuing enemies and allow the tangata whenua to escape to Moumoukai.
- 13.5. There are also many urupa; Akeake and Hine Te Pairu are two of the known pre-European burial grounds on the perimeters of the wetlands and lakes complex. The spiritual connections between the people and their lands and waters were forged many generations ago.
- 13.6. All of these sites attest to ahikaroan the long-burning fires of occupation. They are all around and amongst the takes; and wetlands that were so valued for the abundance of food, weaving and building materials that could be harvested there.
14. PANEKIRIKIRI CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-198-16)
- 14.1. This forested area was traditionally used by the iwi and hapu of Te Rohe o Te Wairoa for food gathering. The area sustained plants, birds and fresh water fish that were sources of food.
15. PORTLAND ISLAND MARGINAL STRIP (AS SHOWN ON DEED PLAN OTS-198-17)
- 15.1. The marginal strip is located on the southern point of Portland Island. Portland Island was named by Captain Cook on account of its very great resemblance to Portland in the English Channel, but was known to Maori as Te Houra, Te Koura, Waikawa, Horowaiakawa and Te Ahorei. The southern end of the island was known as Tara ki te Nau.
- 15.2. Ruawharo, from the waka Takitimu established a whare wananga, Ngaheru mai tawhiti, on the island, which became the 'origin of the mauri principle, **which controlled the whole of the East Coast.**'
- 15.3. The island has always been an important location both for Maori in the Mahia district, and featured prominently in the history of Rongomaiwahine. Portland Island was used as a base for seasonal fishing, and in times of war the island was considered a place of safe refuge for the people of the Mahia peninsula.
- 15.4. The island featured in the early history of the relationship between Maori in the Mahia area and the first Pakeha in the district. In 1769 while rounding **the island botanist Joseph Banks observed 'a vast quantity of people looking at us' and five canoes 'put off from the shore full of armed people.'** In the 1840s the island was used as a base for whaling expeditions and in 1847 the island was used as a whaling station with the permission of local chiefs.
16. RUAKITURI RIVER AND HANGAROA RIVER (AS SHOWN ON DEED PLAN OTS-198-18 AND DEED PLAN OTS-198-08)
- 16.1. The genesis of Ngai Kohatu can be traced to a korero about the formation of the Ruakituri and Hangaroa rivers. According to Ngai Kohatu tradition, Ruamano and Hinekorako were kin taniwha. Atop a hill one day Ruamano and Hinekorako heard the sound of the sea. Deciding to heed its call they began to race to the sea. Ruamano came via the Ruakituri River and Hinekorako via the Hangaroa.
- 16.2. **This story is the source of the old people's belief that has always associated Ruamano with, the Ruakituri River and Hinekorako with the Hangaroa River.** In their estimation, Ruakituri was a male river and Hangaroa a female.
- 16.3. At various times, different families would operate eel weirs at Tauwharetoi on the Ruakituri, River and at Pohaturoa on the Hangaroa River.
- 16.4. Te Reinga marae is situated at the confluence of the Ruakituri and Hangaroa Rivers. The joining of these two rivers below marks the beginning of the Wairoa River. Ngai Kohatu people have always lived here.
17. TE REINGA SCENIC RESERVE PROPERTY B (AS SHOWN ON DEED PLAN OTS-198-19)
- 17.1. The iwi and hapu of Te Rohe o Te Wairoa whakapapa to Te Reinga Scenic Reserve Property B through their two tipuna taniwha, Ruamano and Hinekorako.
- 17.2. Ngai Kohatu has the strongest link to Te Reinga Scenic Reserve Property B and is regarded by other hapu and iwi of the district as the custodians of the area.
18. UN-NAMED MARGINAL STRIP (WAITANIWHA) (AS SHOWN ON DEED PLAN OTS-198-28)
- 18.1. The iwi and hapu of Te Rohe o Te Wairoa oratory regarding this area tells the story of the ancestor Ruawharo planting his three children among this coast to extend and establish the breeding grounds of whales and different kinds offish.
- 18.2. This area is associated as traditionally being a place for collecting kai moana such as paua, karengo, pupu, crayfish and fish.
19. WAIATAI SCENIC RESERVE (AS SHOWN ON DEED PLAN OTS-198-20)
- 19.1. The small Waiatai Scenic Reserve near Whakaki contains the remnant of a traditional Maori garden, and is also the burial site for a local rangatira. The reserve is located on the southern slope of a low ridge and as well as the burial site it includes Maori pits.
- 19.2. The reserve includes a giant puka tree, and a wahi tapu near a grove of rewarewa trees.
20. WAI AU RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-198-21)
- 20.1. In the past the Wai au River was used by Maori as a transport route from Waikaremoana to Te Moananui a Kiwa. The Wai au river is strongly associated with Ngai Tamaterangi. It was a valuable source of water, food, transport and trade for them and they had settlements along the riverbank.
- 20.2. The Wai au River is of spiritual significance to Ngai Tamaterangi. The river adjoins a wahi tapu site which is significant as being the place where Tamaterangi collected hangi stones after his defeat at Opuku.

21. WAIKARETAHEKE RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-198-22)
 - 21.1. The river is of spiritual significance to the iwi and hapu of Te Rohe o Te Wairoa. The creation story for the river is linked with the taniwha, Haumapuhia, and the creation of the Lake Waikaremoana.
 - 21.2. Traditionally the Waikaretaheke River was an important source of eels, korokoro and whitebait. It was also used for transport and navigation by Ngati Kahungunu.
22. WAIROA RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-198-23)
 - 22.1. The Wairoa River is of spiritual significance to the iwi and hapu of Te Rohe o Te Wairoa. To them the river is regarded as tapu. It is bound by rituals and traditions, stems from gods and belongs to their ancestors. The water of the Wairoa River has been used for purification, ancient chants and prayers.
 - 22.2. The iwi and hapu of Te Rohe o Te Wairoa say that the Takitimu waka came up the Wairoa River and landed at Makeakea Stream. Te Reinga Falls, the starting point of the river, is associated Hinekoro and Ruamano, which were taniwha carried to Aotearoa on the Takitimu waka.
 - 22.3. It is also said that in a tributary to the Wairoa River, Waikotuturi Creek, the movements of a taniwha, a white flounder, were once used as a tohu to tipuna that something of significance was going to occur. The Wairoa River Mouth is associated with two taniwha engaged in an ongoing struggle, Tapuwae on the western side and Te Maaha on the eastern side.
 - 22.4. Traditionally the Wairoa River was used as a major avenue for trading and commerce by the iwi and hapu of Te Rohe o Te Wairoa. There was a number pa situated close to the river. The river was a source of food, including whitebait (Inanga), flounder (mohoa), mullet (kanae) and eel.
23. WHANGAWEHI STREAM AND ITS TRIBUTARIES (AS SHOWN ON DEED PLAN OTS-198-24)
 - 23.1. The catchment of the Whangawehi Stream lies in the high hills of the Mahia peninsula, and it runs out to the sea on the northern coastline in a small active harbour. The catchment of the stream includes important stands of native bush that are important source Mahinga Kai and traditional sources for Rongoa .
 - 23.2. The Whangawehi Stream has traditionally been an important source of resources and is a culturally significant place. This area is most closely associated with the iwi of Rongomaiwahine with particular importance to the hapu of Ngati Hikairo and Ngai Tu, with the kaitiaki of the river know as is Moremore.
 - 23.3. Also along Whangawehi is Whenua ki te Whenua - a bottomless pit where the placenta of most children born in the area was taken by the father of the new born. Hence the whakatauki 'whenua ki te whenua'.
 - 23.4. At the Coronation Reserve on the entrance to the Whangawehi Harbour, there is a rock font which was used by William Williams to baptise local Maori in 1842. The font is still in use and a hole in the nearby rock was used to store bibles and the rock walls were used as a blackboard for missionary teaching.



**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-01
The Iwi and Hapu of Te Rohe o
Te Wairoa Area of Interest

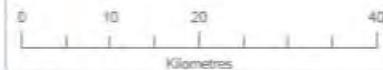
- Te Wairoa Area of Interest
- State Highways
- HB Regional Inland Boundary



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Scale: 1:750,000 @A4



Date: 1/05/2020 Document Name: Wairoa Iwi Settlement Mapping 2020 Document Path: M:\GIS\Stu_GIS\Strategic\Iwi Settlement Mapping\Wairoa Iwi Settlement Mapping\Wairoa Iwi Settlement Mapping 2020.aprx


Figure 9: The Iwi and Hapu of Te Rohe o Te Wairoa Area of Interest



**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-08
Hangaroa River

*Statutory Acknowledgement
& Deed of Recognition*

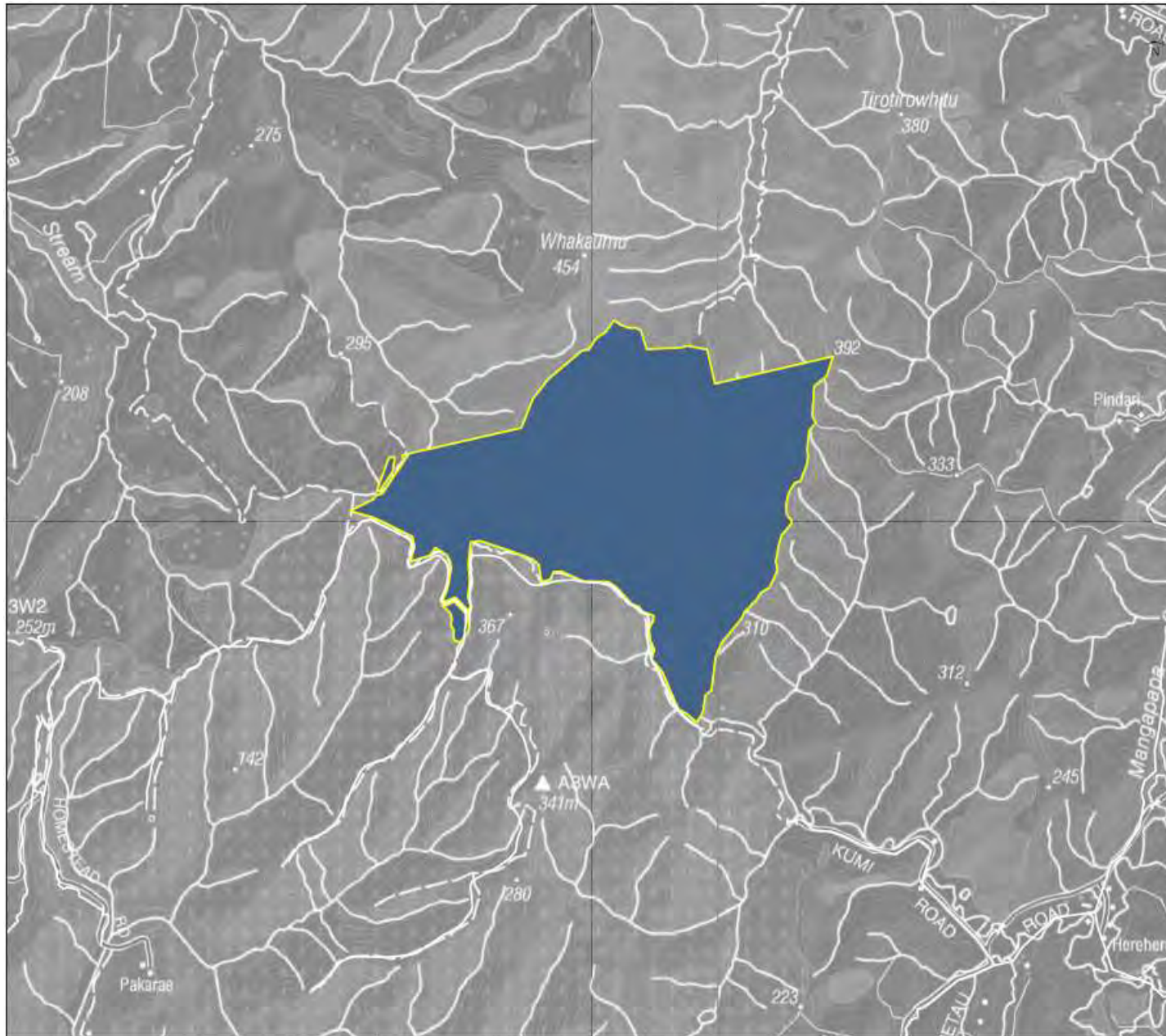
-  Hangaroa River
-  Te Wairoa Deed of Settlement
-  State Highways
-  HB Regional Inland Boundary



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Scale: 1:220000 @A4



**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-09

Kumi Pakarae Conservation Area

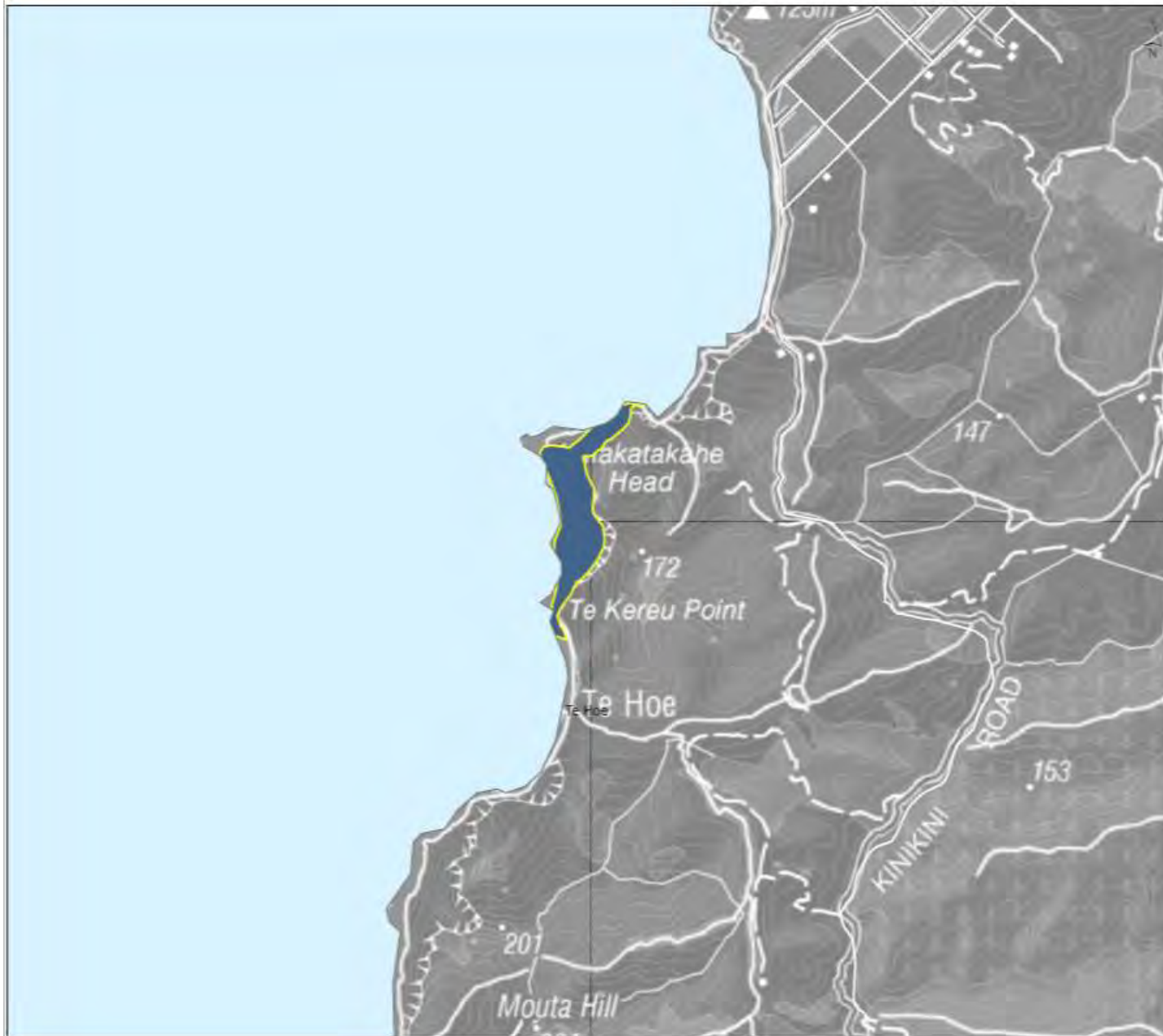
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Scale: @A4



**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-10
Mahia Peninsula Local Purpose
(Esplanade) Reserve

Statutory acknowledgement

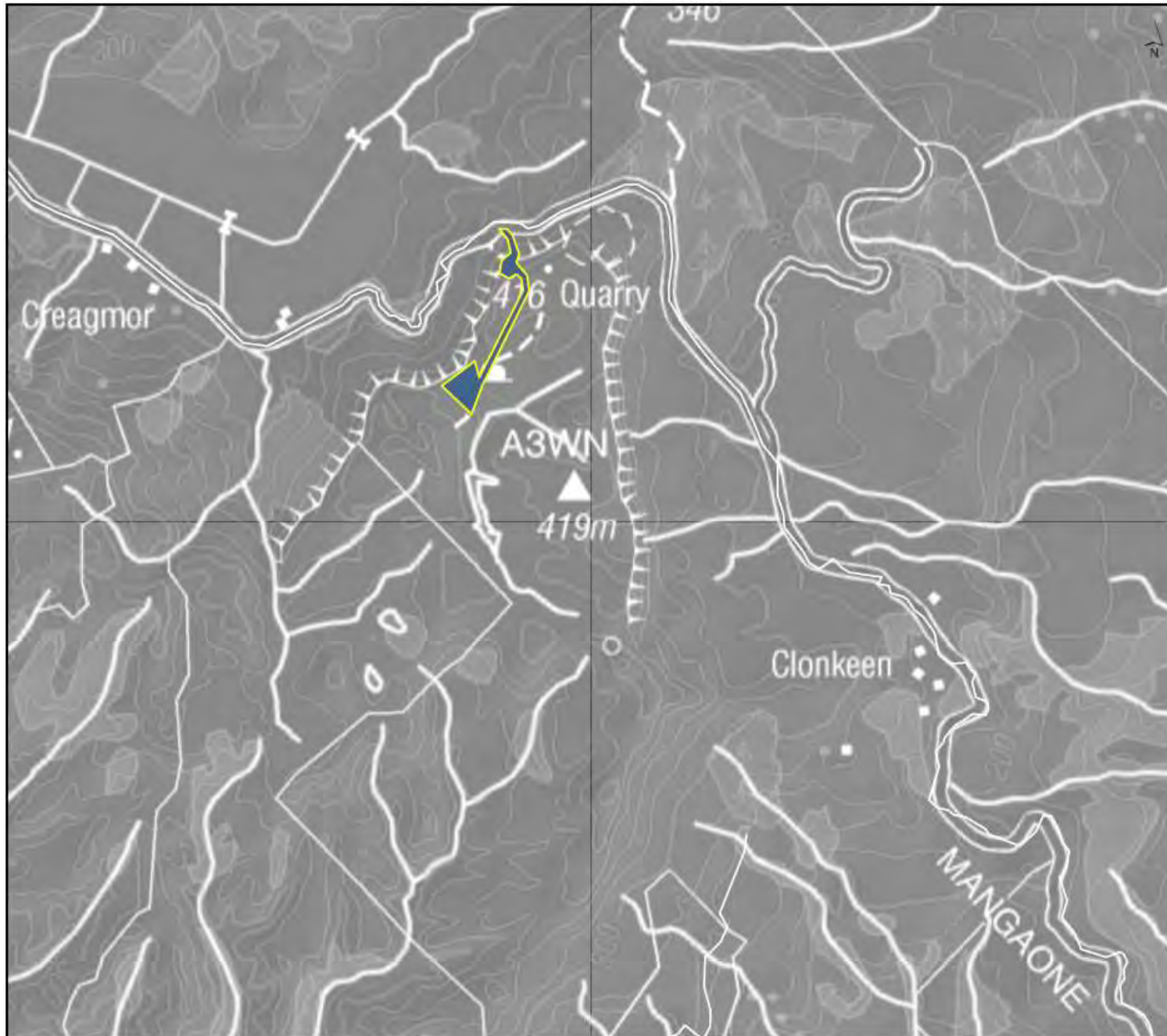


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Scale: 1:20,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-11
Mangaone Caves Historic Reserve

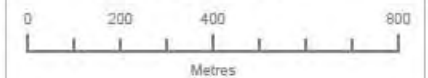
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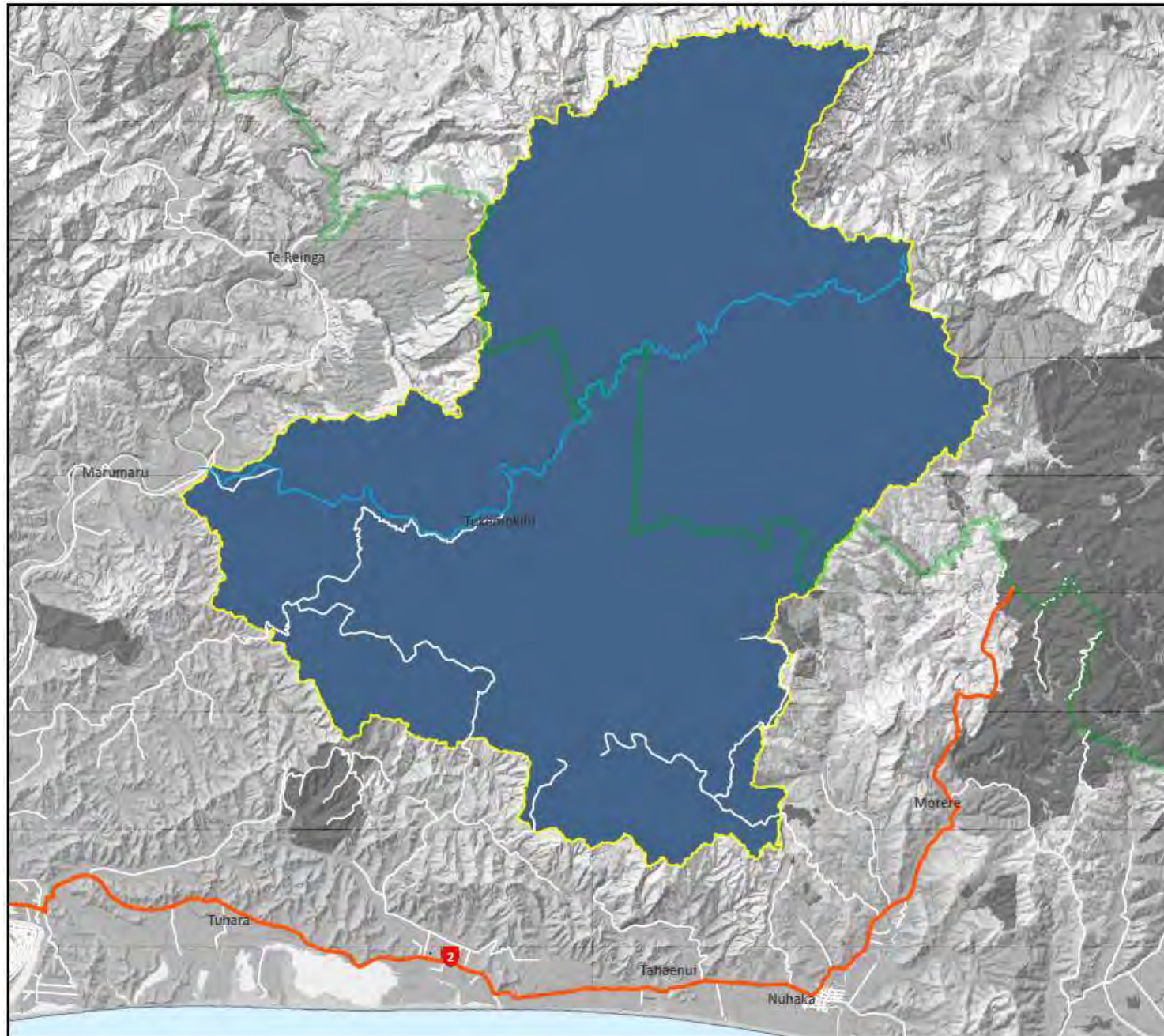


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**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-12
Mangapoike River & Tributaries

*Statutory acknowledgment &
Deed of Recognition*

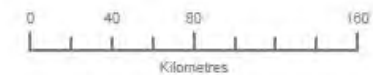
- Mangapoike River
- Te Wairoa Deed of Settlement
- State Highways
- HB Regional Inland Boundary



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Scale: 1:185,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-13
Maungawhio Lagoon

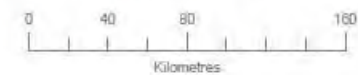
Statutory acknowledgement

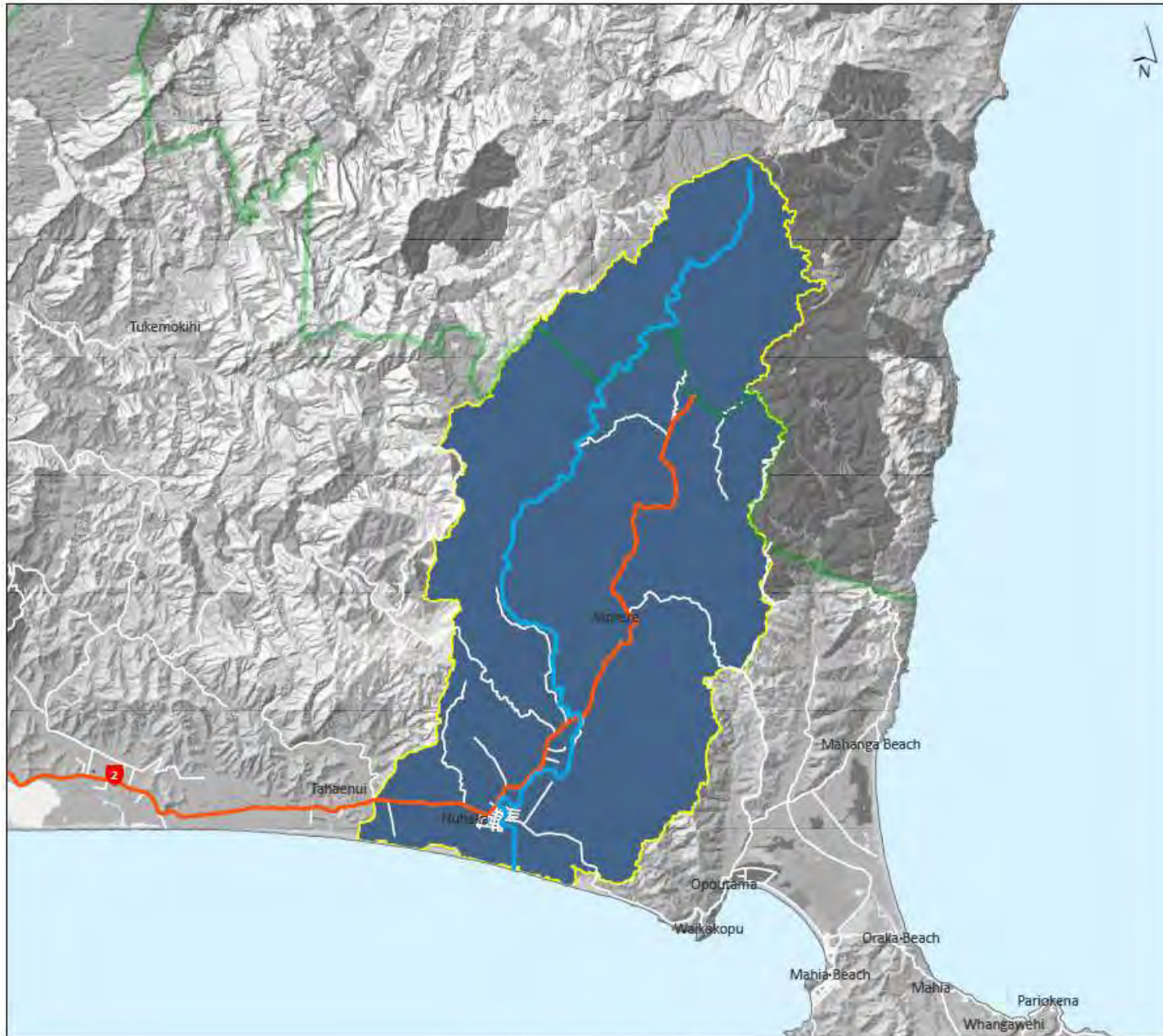


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Scale: 1:30,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-14
Nuhaka River & tributaries
Statutory acknowledgement

- Nuhaka River
- Te Wairoa Deed of Settlement
- State Highways
- HB Regional Inland Boundary



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Scale: 1:180,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-15
Otoki Government Purpose
(Wildlife Management) Reserve

Statutory acknowledgement

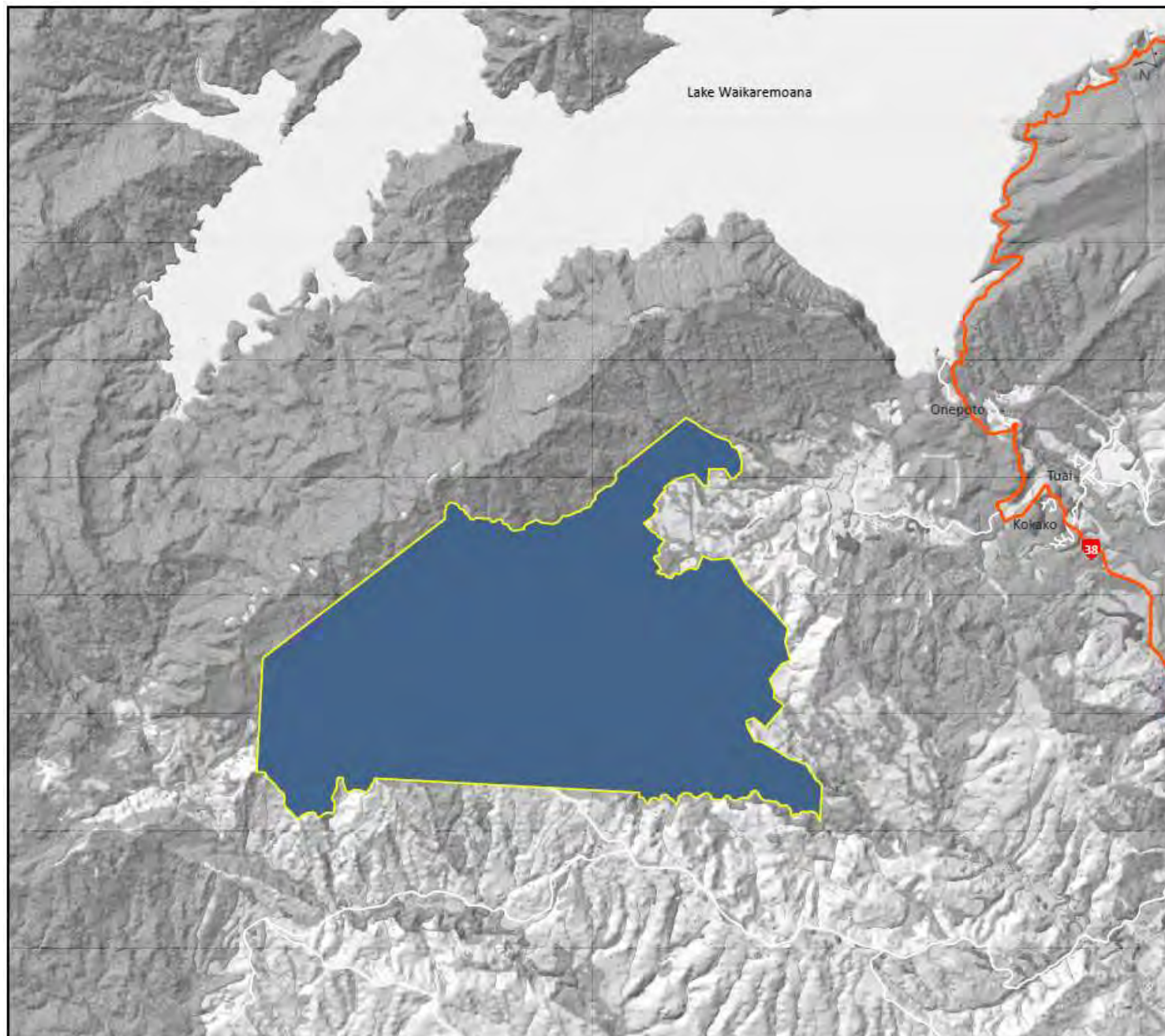


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Scale: 1:30,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-16
Panekirikiri Conservation Area

*Statutory Acknowledgement &
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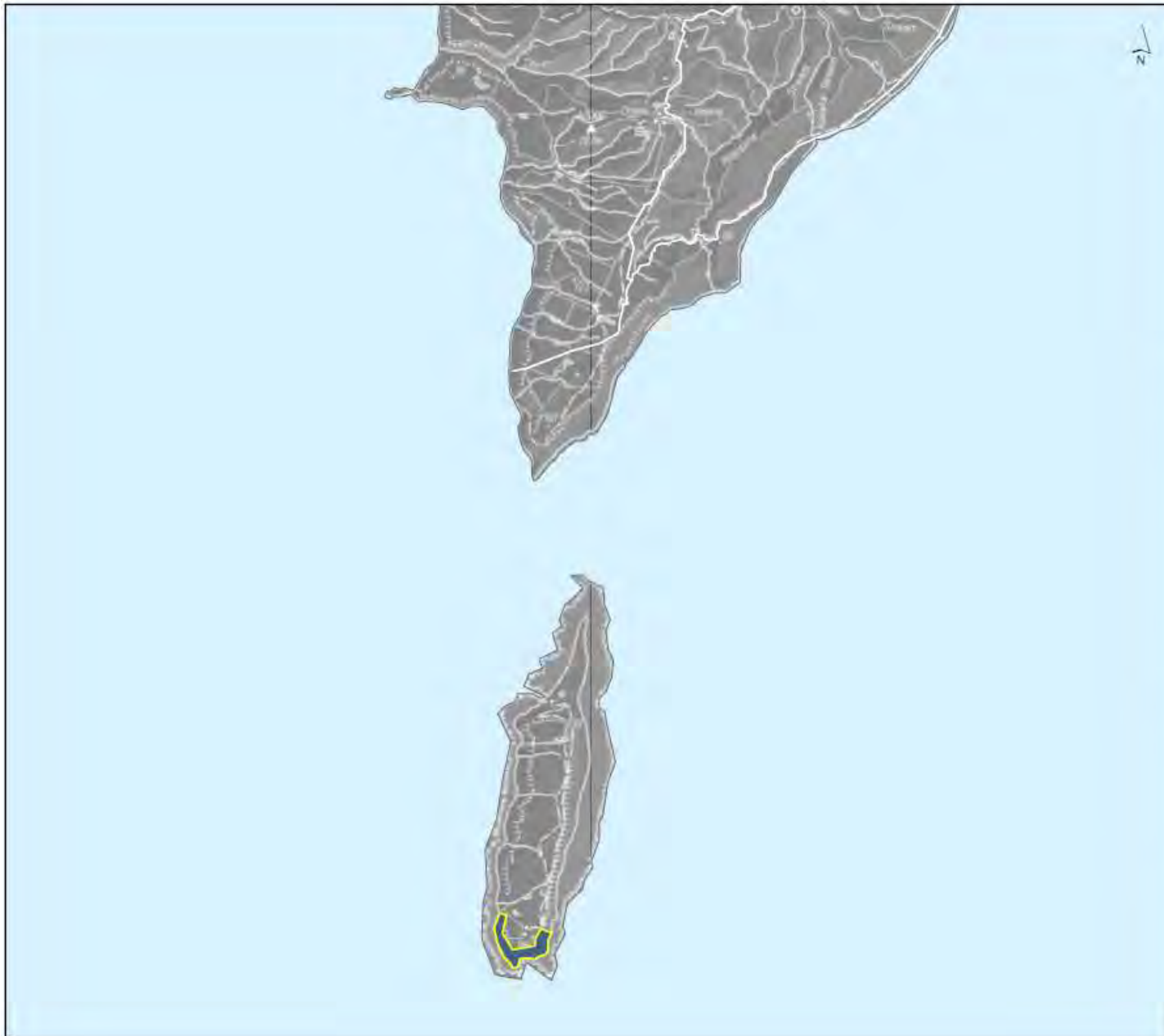


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Scale: 1:80,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-17
Portland Island Marginal Strip

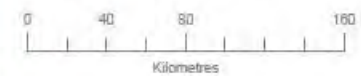
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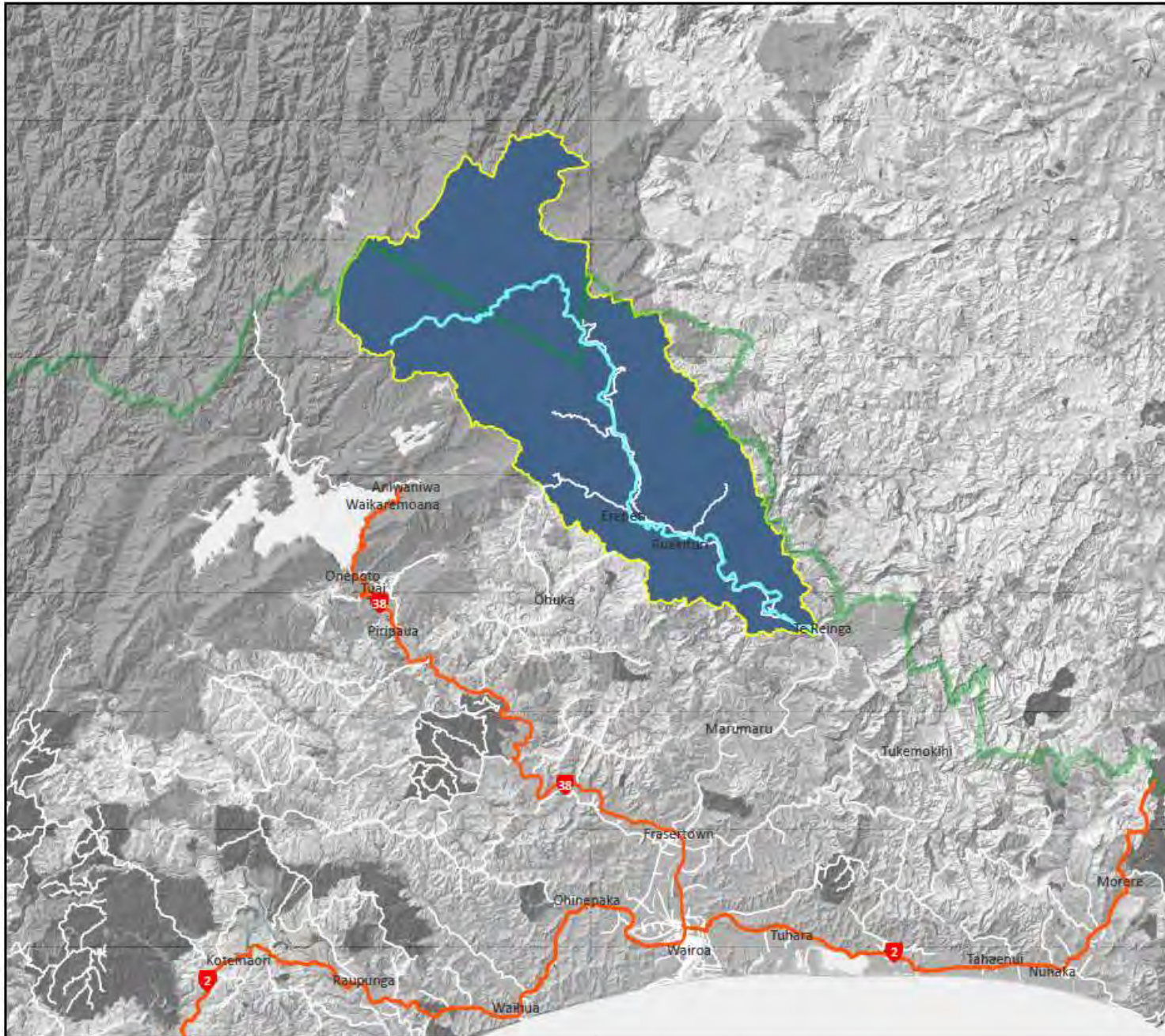


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Scale: 1:50,000 @A4









**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-18
Ruakituri River & tributaries

*Statutory Acknowledgement
& Deed of Recognition*

-  Ruakituri River
-  Te Wairoa Deed of Settlement
-  State Highways
-  HB Regional Inland Boundary



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Scale: 1:400,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-19
Te Reinga Scenic Reserve
Property B

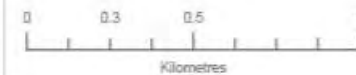
Statutory acknowledgement

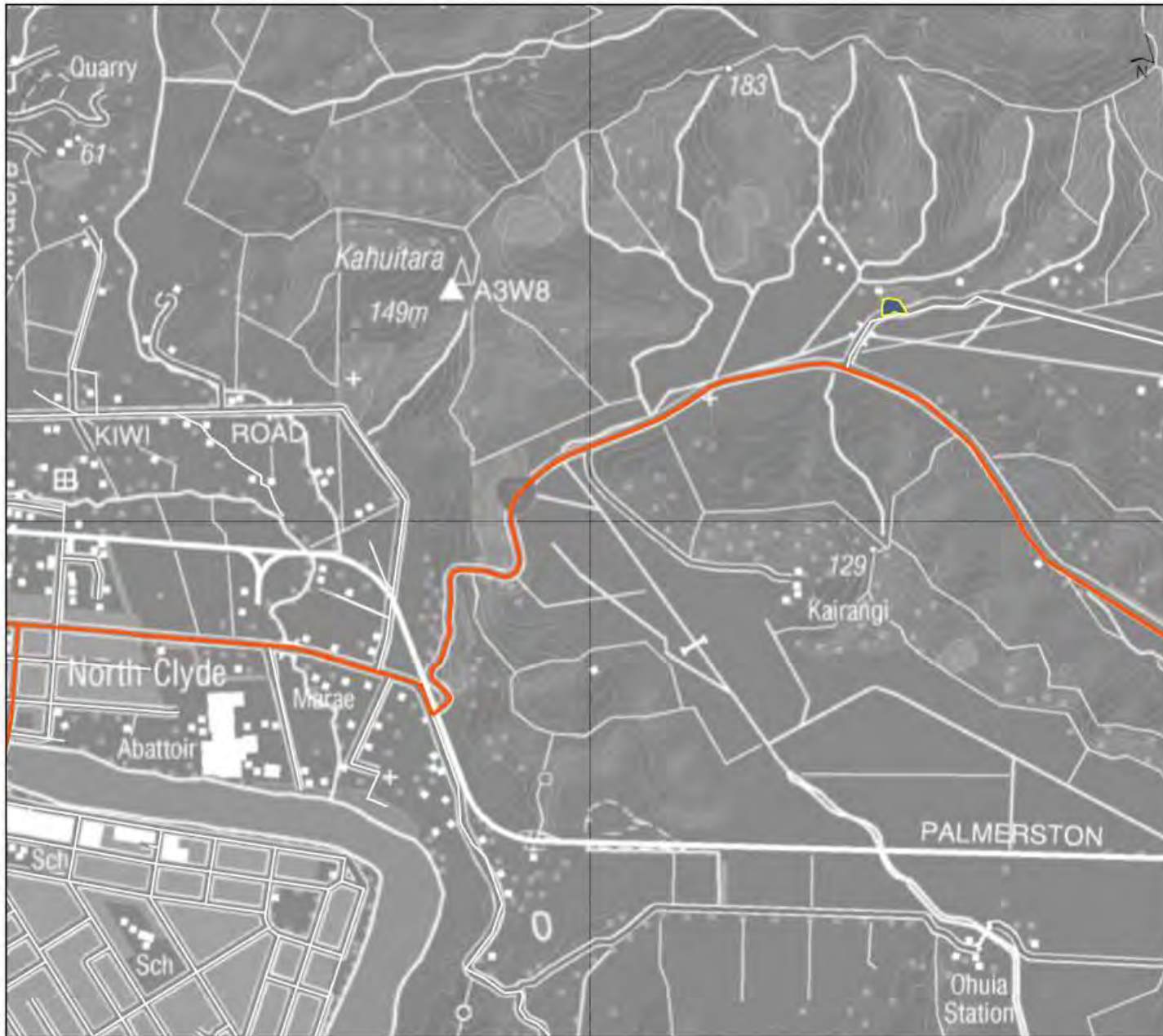


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**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-20
Waiaata Scenic Reserve

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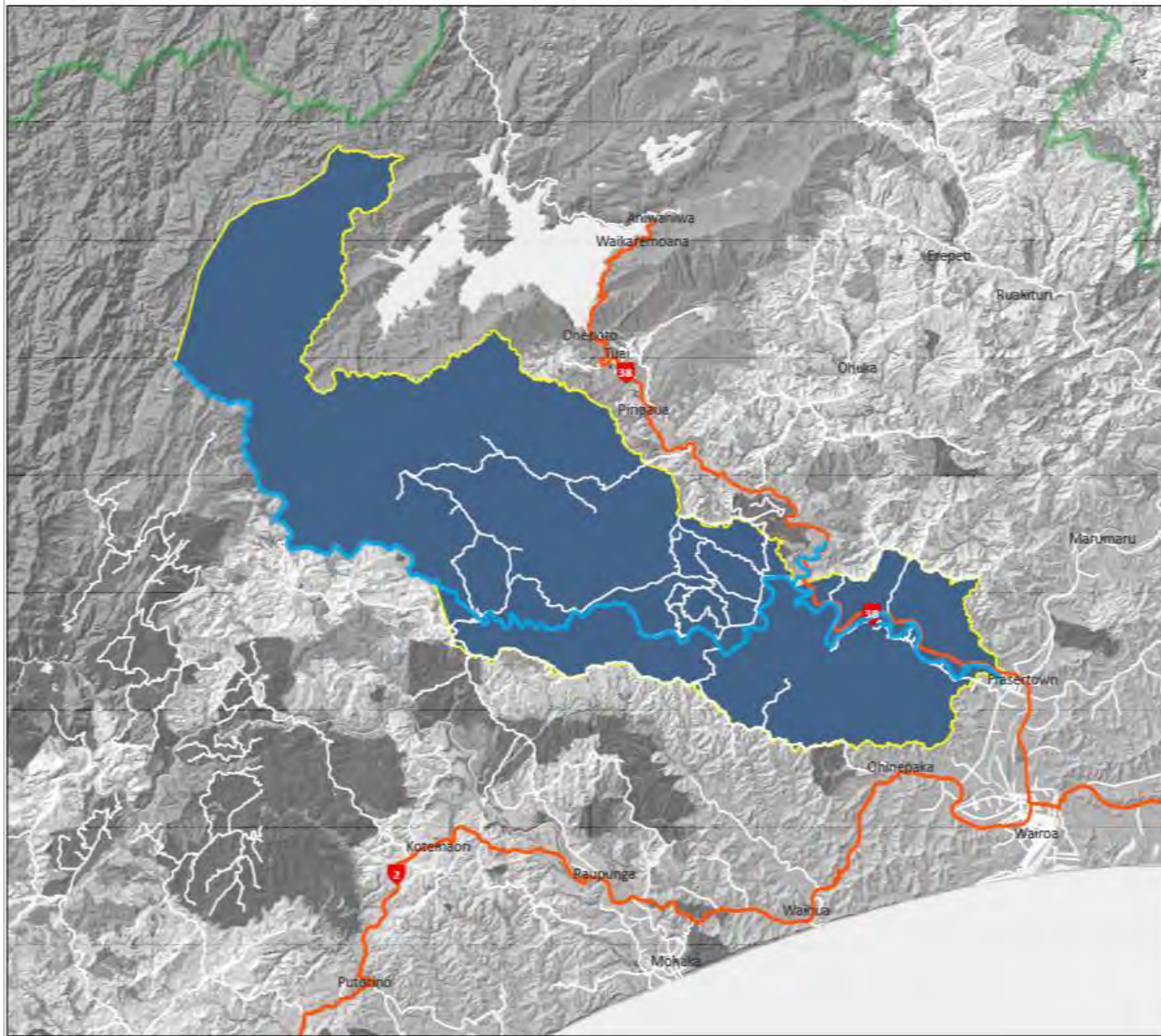


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Scale: 1:20,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-21
Waiau River & tribs

*Statutory acknowledgement
& Deed of Recognition*

- Waiau River
- Te Wairoa Deed of Settlement
- State Highways
- HB Regional Inland Boundary

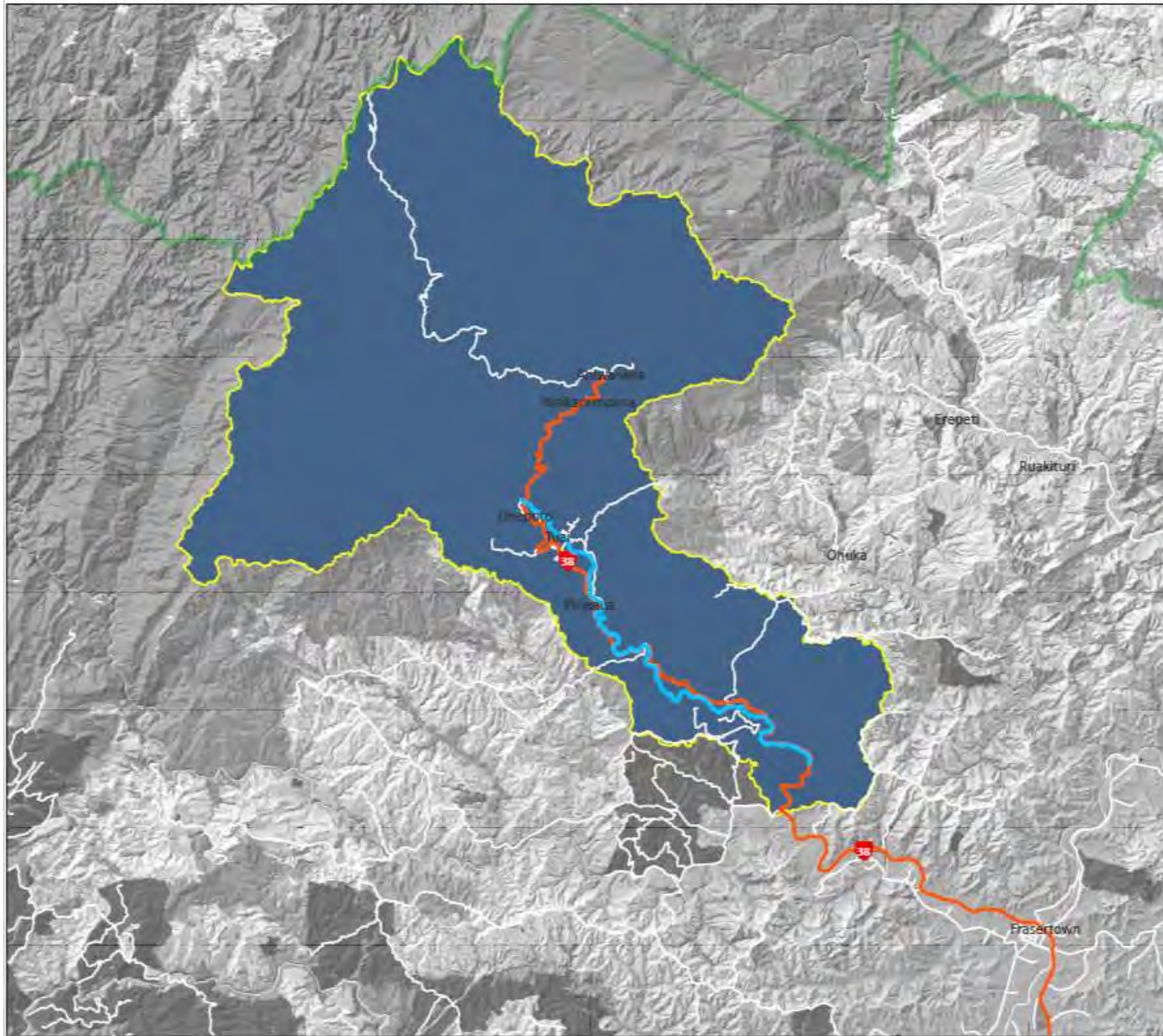


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Scale: 1:300,000 @A4





**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-22
Waikaretaheke River & tribs

*Statutory acknowledgement
& Deed of Recognition*

- Waikaretaheke River
- Te Wairoa Deed of Settlement
- State Highways
- HB Regional Inland Boundary

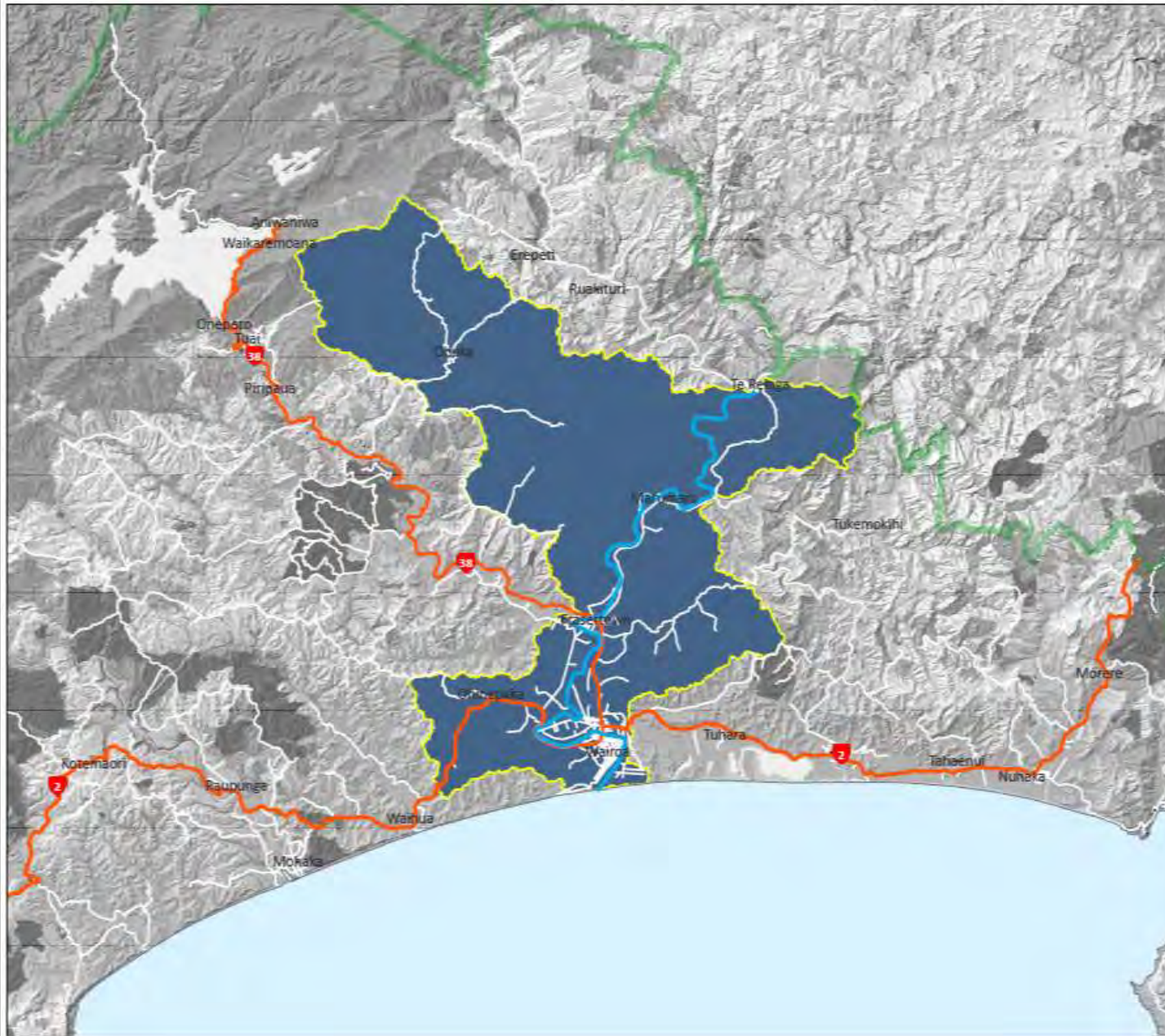


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**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-23
Wairoa River & tribs

Statutory acknowledgement

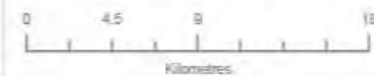
- Wairoa River
- Te Wairoa Deed of Settlement
- State Highways
- HB Regional Inland Boundary

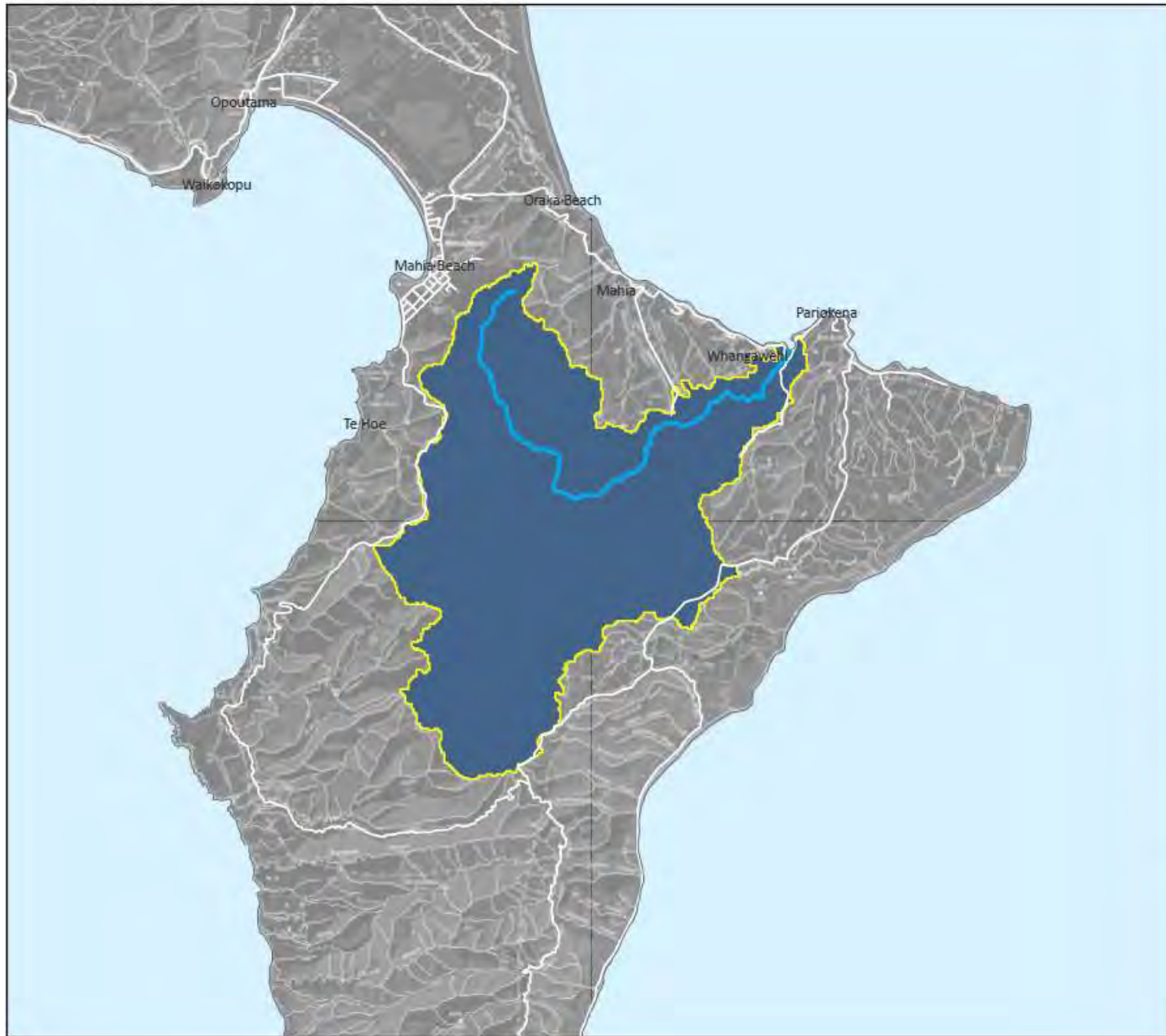


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**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-24
Whangawehi Stream & tribs

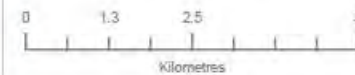
Statutory acknowledgement

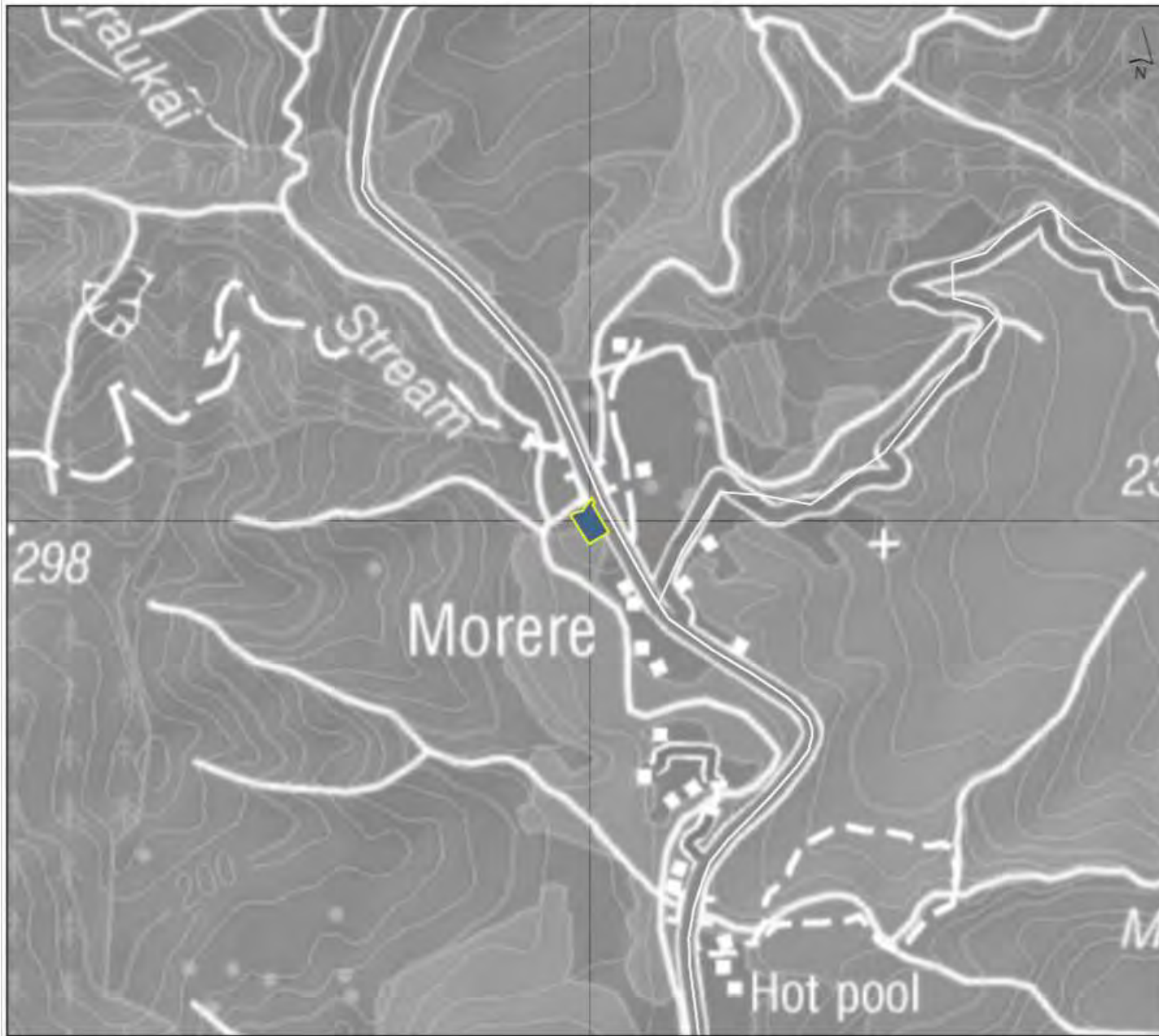


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**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-25
Morere Recreation Reserve

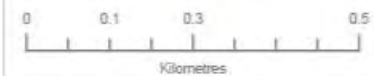
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**Iwi Settlement Deed Plans
Te Wairoa**

OTS 198-28
Un-named marginal strip
Waitaniwha

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Scale: 1:20,000 @A4



11. NGĀTI TŪWHARETOA

1. STATUTORY REQUIREMENTS
- 1.1. In accordance with section 34 of the Ngāti Tūwharetoa Claims Settlement Act 2018 information regarding statutory acknowledgements is hereby attached to the Hawke's Bay Regional Resource Management Plan. This information includes the relevant provisions from the schedules to the Ngāti Tūwharetoa Claims Settlement Act 2018 in full.
- 1.2. No Tūwharetoa Statutory Areas are wholly or partly covered by the Hawke's Bay Regional Resource Management Plan therefore a description of Statutory Areas and relevant statements of association as recorded in the statutory acknowledgements are not included according to section 34 of the Ngāti Tūwharetoa Claims Settlement Act 2018.
- 1.3. The description and relevant statement of association for the Rangitāiki River and its tributaries within the Ngāti Tūwharetoa area of interest has been included to assist Regional Council fulfill requirements under section 31 of the Ngāti Tūwharetoa Claims Settlement Act 2018.
2. SECTIONS 29 - 33, 35 AND 36 OF THE NGĀTI TŪWHARETOA CLAIMS SETTLEMENT ACT 2018

29 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

30 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- (a) *to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 31 to 33; and*
- (b) *to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 34 and 35; and*
- (c) *to enable the trustees and any member of Ngāti Tūwharetoa to cite the statutory acknowledgement as evidence of the association of Ngāti Tūwharetoa with a statutory area, in accordance with section 36.*

31 Relevant consent authorities to have regard to statutory acknowledgement

- (1) *This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- (2) *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
- (3) *Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

32 Environment Court to have regard to statutory acknowledgement

- (1) *This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- (2) *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
- (3) *Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

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

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

35 Provision of summary or notice to trustees

- (1) *Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
 - (a) *if the application is received by the consent authority, a summary of the application; or*
 - (b) *if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
- (2) *A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
- (3) *The summary must be provided—*

- (a) as soon as is reasonably practicable after the relevant consent authority receives the application; but
- (b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
- (4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.
- (5) The trustees may, by written notice to a relevant consent authority,—
 - (a) **waive the right to be provided with a summary or copy of a notice under this section; and**
 - (b) state the scope of that waiver and the period it applies for.
 - (c) This section does not affect the obligation of a relevant consent authority to decide,—
 - (d) under section 95 of the Resource Management Act 1991, whether to notify an application;
 - (e) under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

36 Use of statutory acknowledgement

- (1) **The trustees and any member of Ngāti Tūwharetoa may, as evidence of the association of Ngāti Tūwharetoa with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—**
 - (a) the relevant consent authorities; or
 - (b) the Environment Court; or
 - (c) Heritage New Zealand Pouhere Taonga; or
 - (d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
- (2) **The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—**
 - (a) the bodies referred to in subsection (1); or
 - (b) parties to proceedings before those bodies; or
 - (c) any other person who is entitled to participate in those proceedings.
- (3) *However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.*
- (4) *To avoid doubt,—*
 - (a) **neither the trustees nor members of Ngāti Tūwharetoa are precluded from stating that Ngāti Tūwharetoa has an association with a statutory area that is not described in the statutory acknowledgement; and**
 - (b) *the content and existence of the statutory acknowledgement do not limit any statement made.*

3. STATUTORY AREAS

- 3.1. The area to which this statutory acknowledgement applies are:

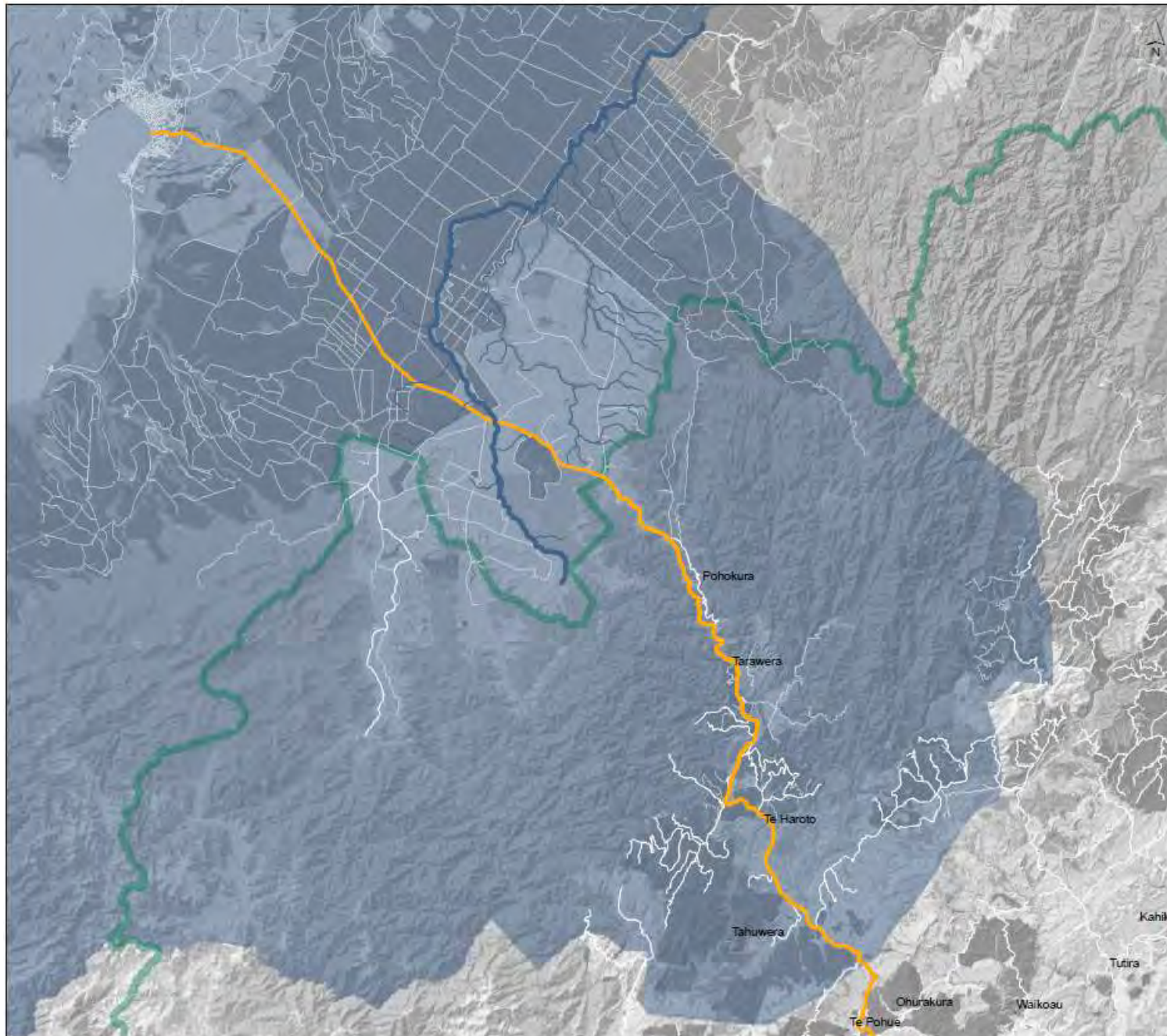
<i>Statutory Area</i>	<i>OTS Reference</i>
Rangitāiki River and its tributaries	OTS-575-42

4. STATEMENTS OF ASSOCIATION

- 4.1. Ngāti Tūwharetoa's statement of association is set out below. These are statements of Ngāti Tūwharetoa's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the area of interest).

5. **RANGITĀIKI RIVER AND ITS TRIBUTARIES** (AS SHOWN ON DEED PLAN OTS-575-42)

- 5.1. The area to which this statutory acknowledgement applies is the Rangitāiki River and its tributaries.
- 5.2. **The headwaters and upper reaches of the Rangitāiki River lie within the traditional rohe of Ngāti Tūwharetoa. The Rangitāiki River was the traditional north eastern boundary of Ngāti Tūwharetoa. It is of symbolic importance because its flow connected Ngāti Tūwharetoa with the homelands of our eponymous tupuna who was born at Kawerau.**
- 5.3. **When Ngātoroirangi arrived in Aotearoa, he travelled inland towards the central plateau. He entered Kaingaroa and travelled eastwards. He named places as he travelled including Waihū (where he heard water bubbling up) and Waimahunga (where he recited special sacred incantations). Finally, he stamped his foot hard on the ground and unearthed a secret water pool, which he named Te Puna Takahi o Ngātoroirangi.**
- 5.4. **Ngāti Tūwharetoa occupied a number of permanent and seasonal kāinga and fortified pā within the upper Rangitāiki catchment. They also maintained wāhi tapu, urupā, cultivations and mahinga kai within the upper Rangitāiki catchment. The higher ground along the riverbanks provided cultivation places. They also gathered many resources from the River. Raupō, which was plentiful, was gathered for the thatching of houses. Harakēkē was used for weaving and making ropes.**
- 5.5. **The source of the Rangitāiki River is Rotopouārua. Ngāti Tūwharetoa relied on the Rotopouārua wetlands as a source of tuna, fish, kīore, and many different varieties of birds including Titi. Tuna are not found in Taupō Moana, and so the upper reaches of the Rangitāiki River and its tributaries were highly valued mahinga kai for hapū living at eastern Taupō. Titi were also highly prized by Ngāti Tūwharetoa as a great delicacy. The locations of their hidden nests were closely guarded secrets. Waka were built for fishing and hunting at Rotopouārua and dogs were used to assist in the taking of Pārera (grey duck). One waka used on Rotopouārua was given to the renowned warrior and rangatira, Te Rangitāhou.**
- 5.6. **Motukurī was another area in the upper Rangitāiki catchment for gathering kai and other resources. At Motukurī, Ngāti Tūwharetoa would let dogs loose at night to catch kiwi and during the day to catch weka.**



**Iwi Settlement Deed Plans
Ngāti Tūwharetoa**

OTS 575-42
Rangitāiki River & tributaries

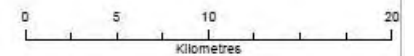
*Statutory Acknowledgment &
Area of Interest within or
adjacent to the Hawke's Bay
Region*



DATA SOURCE Cadastral information derived from the Land Information New Zealand Core Record System (CRS)
CROWN COPYRIGHT RESERVED
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DISCLAIMER The Hawke's Bay Regional Council cannot guarantee that the data shown on this map is 100% accurate.

RELIABILITY: Unconfined Aquifer is derived from mapping @ 1:50,000 scale and should not be relied upon for measurements larger than this.

1:380,000 @A4



12. AHURIRI HAPŪ

1. STATUTORY REQUIREMENTS

- 1.1. In accordance with section 35 of the Ahuriri Hapū Claims Settlement Act 2021 information regarding statutory acknowledgements is hereby attached to those relevant statutory plans under the Resource Management Act 1991 for the **Hawke's Bay region**. This information includes the relevant provisions from the schedules to the Ahuriri Hapū Claims Settlement Act 2021 in full, the description of the statutory areas and the statements of association as recorded in the statutory acknowledgements.

2. SECTIONS 33 – 37, 39 AND 40 OF THE AHURIRI HAPŪ CLAIMS SETTLEMENT ACT 2021

NOTE: for purposes of interpreting the following, '**effective date**' is 14 December 2021.

33 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

34 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- (a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 35 to 37; and*
- (b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 38 and 39; and (c) to enable the trustees and any member of Ahuriri Hapū to cite the statutory acknowledgement as evidence of the association of Ahuriri Hapū with a statutory area, in accordance with section 40.*

35 Relevant consent authorities to have regard to statutory acknowledgement

- (1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- (2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
- (3) Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

36 Environment Court to have regard to statutory acknowledgement

- (1) This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- (2) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
- (3) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

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

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

39 Provision of summary or notice to trustees

- (1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
 - (a) if the application is received by the consent authority, a summary of the application; or*
 - (b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
- (2) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B(4) of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
- (3) The summary must be provided—*
 - (a) as soon as is reasonably practicable after the relevant consent authority receives the application; but*
 - (b) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.*
- (4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.*
- (5) The trustees may, by written notice to a relevant consent authority,—*
 - (a) waive the right to be provided with a summary or copy of a notice under this section; and*
 - (b) state the scope of that waiver and the period it applies for.*
- (6) This section does not affect the obligation of a relevant consent authority to decide,—*
 - (a) under section 95 of the Resource Management Act 1991, whether to notify an application;*

(b) under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

40 Use of statutory acknowledgement

- (1) **The trustees and any member of Ahuriri Hapū may, as evidence of the association of Ahuriri Hapū with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—**
 - (a) the relevant consent authorities; or
 - (b) the Environment Court; or
 - (c) Heritage New Zealand Pouhere Taonga; or
 - (d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
- (2) **The content of a statement of association is not, because of the statutory acknowledgement, binding as fact on—**
 - (a) the bodies referred to in subsection (1); or
 - (b) parties to proceedings before those bodies; or
 - (c) any other person who is entitled to participate in those proceedings.
- (3) **However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.**
- (4) **To avoid doubt,—**
 - (a) **the trustees and members of Ahuriri Hapū are not precluded from stating that Ahuriri Hapū has an association with a statutory area that is not described in the statutory acknowledgement; and**
 - (b) **the content and existence of the statutory acknowledgement do not limit any statement made.**

3. STATUTORY AREAS

3.1. The areas to which this statutory acknowledgement applies are:

Statutory Area	OTS Deed Plan Reference
Esk River and its tributaries within the area of interest	OTS-206-18
Fern Bird Bush Nature Reserve	OTS-206-05
Hutchinson Scenic Reserve	OTS-206-06
Part of the Kaimanawa Forest Park	OTS-206-07
Part of the Kaweka Forest Conservation Area	OTS-206-08
Part of Kaweka State Forest Park	OTS-206-09
Kuripapango (DOC Field Base)	OTS-206-10
Mangoane River and its tributaries within the area of interest	OTS-206-12
Mohaka River and its tributaries within the area of interest	OTS-206-13
Ngaruroro River and its tributaries within the area of interest	OTS-206-14
Puketitiri (Puketitiri Field Centre)	OTS-206-17
Tutaekuri River and its tributaries within the area of interest	OTS-206-19
Ahuriri Hapū Coastal Marine Area	OTS-206-20

4. STATEMENTS OF ASSOCIATION

- 4.1. Ahuriri Hapū's statements of association are set out below. These are statements of Ahuriri Hapū's particular cultural, spiritual, historical, and traditional association with identified areas (to the extent that these areas are within the Ahuriri Hapū area of interest).
5. **ESK RIVER AND ITS TRIBUTARIES** within the area of interest (AS SHOWN ON DEED PLAN OTS-206-18)
 - 5.1. **Ahuriri Hapū refer to Esk River as Te Hukawai-o-Hinganga**, which is so named because in early times the river was narrow and deep and with the faster flow of water it produced a froth (hukawai) which often gathered along the riverbank or was seen floating by. The waterway is also known by the name Waiohinganga. Rising in the Esk valley, the river runs southwards until veering eastwards where it flows around the base of the Heipipi hills. Originally, the river flowed into the northern end of Te Whanganui-ā-Orotu. As a result of the 1931 earthquake, the river's lower course was altered and today it flows out to the sea at a point just to the north of Le Quesne Road.
 - 5.2. **Traditionally, Ngāti Tū are** associated with the Esk valley through which Te Hukawai-o-Hinganga runs.
 - 5.3. The area around the mouth of Te Hukawai-o-Hinganga was the focal point of settlement when Ngāti Matepū, Ngāi Te Ruruku and Ngāti Tū returned from Nukutaurua in the 1830s. **Initially the hapū occupied Kapemaihi pā at the northern end of the Te Whanganui-ā-Orotu.** By 1849, those occupying the pa had moved to Poraira (later named Pētane) just north of the present-day mouth of the river. **Living communally in the Pētane district brought close connections between Ngāi Te Ruruku, Ngāti Tū and Ngāti Matepū.**
 - 5.4. The lower reaches of Te Hukawai-o-Hinganga formed part of the northeastern boundary of the 1851 Ahuriri purchase block.
6. **FERN BIRD BUSH NATURE RESERVE** (AS SHOWN ON DEED PLAN OTS-206-05)
 - 6.1. **Whatumamoa, a descendant of Māhu Tapoanui and Te Orotu, was the eponymous ancestor of Ngāti Whatumamoa, one of the earliest tribal groups that settled the Ahuriri district.** Whatumamoa inherited interests from Māhu Tapoanui and Te Orotu in lands extending from Ahuriri through the Kaweka Ranges and onto Kaimanawa. Two lines of descent from Whatumamoa through Houruru and Tamahuroa maintained Whatumamoa interests east of the Ngaruroro River through the Kaweka Ranges and including the area now covered by Fern Bird Bush Nature Reserve.
 - 6.2. **From Houruru, descent extended down through Taiwiri down to Turauwha who was an important chief of Ngāti Māhu and Ngāti Whatumamoa.** Turauwha identified his boundaries as extending from the Mohaka River in the north, down the Makino and Omarukokere waterways to join the Ngaruroro River down to the coast. The Fern Bird Bush Nature Reserve is located within that boundary. During his lifetime Turauwha subdivided his land between his children. His daughter Rakaitekura was given land extending from Omāhu up to the Ngaruroro River. **Subsequently her daughter Hineiao inherited this land. Hineiao married Taraia I's son Rangitaumaha and although several of their children inherited Hineiao's land, it was Taraia II who became associated with the Kaweka lands.**
 - 6.3. From Whatumamoa's son Tamahuroa, descent extended down to Ruapirau, a near contemporary of Turauwha. Among Ruapirau's landholdings was the area later known as the Kohurau block within which Fern Bird Bush Nature Reserve is located today. At a battle named Whakatamarama,

- Ruapirau defended his lands from an external attack. According to this tradition, the place Kuripapango, which is near Fern Bird Bush Nature Reserve, was named after one of the enemy who was killed during this battle.
- 6.4. Ruapirau later gave an area named Raoraora, located to the north and east of Kuripapango, to his daughter Taporā. Ruapirau's other lands were given to his son Tutengara and his grandchildren including Rangipatahi.
- 6.5. At one time, there was a dispute between Taraia II and his Ngāti Ruapirau relations over eel fishing. Despite some fighting breaking out, peace was made and important marriages took place between the two groups. Tradition states that Ruapirau's mana descended to Tamataita, two of whose children married descendants of Turauwha. Ngāti Māhu are descended from the merging of these two lines.
7. HUTCHINSON SCENIC RESERVE (AS SHOWN ON DEED PLAN OTS-206-06)
- 7.1. Hutchinson Scenic Reserve is located on the site of Puketitiri Bush, which was a large stand of ancient forest. Hutchinson Scenic Reserve is a remnant of an outstanding area of indigenous bush within Puketitiri. This area is significant to Ahuriri Hapū as one of the last remaining areas of indigenous bush within our borders. This great forest once covered several hundred acres. It provided an abundance of resources for rongoa. Food gathered in the forest included kererū, huhu kouka and eels.
- 7.2. The continuing significance of Puketitiri was reflected in the fact that it was identified by Ahuriri Hapū as a key place to reserve during the Ahuriri purchase of 1851.
- 7.3. Turauwha and his Ngāti Whatumamoa people used the Puketitiri area to gather resources through until the time of the arrival of Taraia I. Subsequent to this, others who came with Taraia moved into the area. The Ngāti Tamawahine general Tāwhao and his brother Ruatekuri came to hold interests from Wharerangi through to Puketitiri extending through to Te Ranga Tāwhao, a pou marker situated on the Mohaka River. Tāwhao got kererū, tīti and eels from Puketitiri.
- 7.4. Extending from the south, Ngāti Hinepare also have interests in the lands between Wharerangi and Puketitiri. Ngāti Hinepare trace some of their lines of descent from Hikateko, Tāwhao and Ruatekuri, and became closely intertwined with Ngāti Māhu and Ngāi Tāwhao. The interests of Ngāti Hinepare extended over the Puketitiri district including Hukanui, Patoka and the eastern slopes of the Kaweka Ranges. Other hapū came to the Puketitiri area during times of inter-kin conflict, and Ngāti Hinepare maintained their association with Puketitiri and Kaweka through these times.
8. PART OF KAIMANAWA FOREST PARK (AS SHOWN ON DEED PLAN OTS-206-07)
- 8.1. Ahuriri Hapū have a long connection with the Kaimanawa Ranges extending back to the earliest tipuna. The explorer Te Orotu, a direct descendant of Māhu Tapoanui, has been identified as having inhabited the Kaimanawa area. The interests of Te Orotu's son Whatumamoa, the eponymous ancestor of one of the earliest tribal groups to settle the Ahuriri district, were said to have extended from Ahuriri across to Mōkai-Pātea through to the Kaimanawa area.
- 8.2. Kaimanawa is also associated with the narrative of the waka Tākitimu. The traditional name for one of the peaks in the centre of the Kaimanawa Ranges is Tauwehe Tōhunga. Tauwehe, a man of great mana, was the tōhunga who came on the Tākitimu waka.
- 8.3. Whatumamoa's descendants continued to be associated with lands extending through to the Kaimanawa area. Tamakomako and Takotukutuku, the son and grandson of Whatumamoa, are recorded as coming into conflict with Ngāti Hotu, a group who are recorded as being resident in northern Mōkai-Pātea. Descendants of Whatumamoa, through his other son Houruru, also fought over successive generations with Ngāti Hotu down to the time of Taiwiri and Taipopoia. In addition, descendants from Whatumamoa through a third child, Tamahuroa, maintained ancestral claims. According to Ngāti Māhu tradition, Ruapirau, a near-contemporary of Turauwha, lay down the northern boundary between Ngāti Whatumamoa and iwi/hapū groups from the inland Tarawera-Taupō region.
- 8.4. When travelling inland from the coast, the hapū of Ahuriri journeyed through Kaimanawa on well-established trails.
9. PART OF THE KAWEKA FOREST CONSERVATION AREA (AS SHOWN ON DEED PLAN OTS-206-08)
- 9.1. Whatumamoa, a descendant of Māhu Tapoanui and Te Orotu, was the eponymous ancestor of Ngāti Whatumamoa, one of the earliest tribal groups that settled the Ahuriri district. Whatumamoa inherited interests from Māhu Tapoanui and Te Orotu in lands extending from Ahuriri through the Kaweka Ranges and onto Kaimanawa. Two lines of descent from Whatumamoa through Houruru and Tamahuroa maintained Whatumamoa interests east of the Ngaruroro River through the Kaweka Ranges and including the area now covered by Kaweka Forest Conservation Area.
- 9.2. From Houruru, descent extended down through Taiwiri down to Turauwha who was an important chief of Ngāti Māhu and Ngāti Whatumamoa. Turauwha identified his boundaries as extending from the Mohaka River in the north, down the Makino and Omarukokere waterways to join the Ngaruroro River down to the coast. Lands within that boundary, located in the northwestern part of the Ahuriri block, are today included in the Kaweka Forest Conservation Area. During his lifetime Turauwha subdivided his land between his children. His daughter Rakaitekura was given land extending from Omāhu up to the Ngaruroro River. Subsequently her daughter Hineiao came to have interests in this land. Hineiao married Taraia I's son Rangitaumaha and although several of their children inherited Hineiao's land, it was Taraia II who became associated with the Kaweka lands.
- 9.3. From Whatumamoa's son Tamahuroa, descent extended down to Ruapirau, a near contemporary of Turauwha. It was said that Ruapirau's interests extended across the lands that now form Kaweka Forest Conservation Area. At a battle named Whakatamarama, Ruapirau defended his lands from an external attack. According to this tradition, the place Kuripapango, which is near Kaweka Forest Conservation Area, was named after one of the enemy who was killed during this battle.
- 9.4. Ruapirau later gave an area named Raoraora, located to the north and east of Kuripapango, to his daughter Taporā. Ruapirau's other lands were given to his son Tutengara and his grandchildren including Rangipatahi.
10. PART OF THE KAWEKA STATE FOREST PARK (AS SHOWN ON DEED PLAN OTS-206-09)
- 10.1. Whatumamoa, a descendant of Māhu Tapoanui and Te Orotu, was the eponymous ancestor of Ngāti Whatumamoa, one of the earliest tribal groups that settled the Ahuriri district. Whatumamoa inherited interests from Māhu Tapoanui and Te Orotu in lands extending from Ahuriri through the Kaweka Ranges and onto Kaimanawa. Two lines of descent from Whatumamoa through Houruru and Tamahuroa maintained Whatumamoa interests east of the Ngaruroro River through the Kaweka Ranges and within the area now covered by the Kaweka State Forest Park.
- 10.2. From Houruru, descent extended down through Taiwiri down to Turauwha who was an important chief of Ngāti Māhu and Ngāti Whatumamoa. Turauwha identified his boundaries as extending from the Mohaka River in the north, down the Makino and Omarukokere waterways to join the Ngaruroro River down to the coast. Lands within that boundary, located in the northwestern part of the Ahuriri block, are today included in the Kaweka State Forest Park. During his lifetime Turauwha subdivided his land between his children. His daughter Rakaitekura was given land extending from

- Omāhu up to the Ngaruroro River. Subsequently her daughter Hineiao inherited this land. Hineiao married Taraia I's son Rangitaumaha and although several of their children inherited Hineiao's land, it was Taraia II who became associated with the Kaweka lands.**
- 10.3. From Whatumamoa's son Tamahuroa, descent extended down to Ruapirau, a near contemporary of Turauwha. It was said that Ruapirau's interest extended across the lands that now form Kaweka State Forest Park. At a battle named Whakatamarama, Ruapirau defended his lands from an external attack. According to this tradition, the place Kuripapango, which is near Kaweka State Forest Park, was named after one of the enemy who was killed during this battle.
- 10.4. Ruapirau later gave an area named Raoraora, located to the north and east of Kuripapango, to his daughter Taporā. Ruapirau's other lands were given to his son Tutengara and his grandchildren including Rangipatahi.
- 10.5. **At one time, there was a dispute between Taraia II and his Ngāti Ruapirau relations over eel fishing. Despite some fighting breaking out, peace was made and important marriages took place between the two groups. Ruapirau's mana descended to Tamataita, two of whose children married descendants of Turauwha. Ngāti Māhu are descended from the merging of these two lines.**
11. KURIPAPANGO (DOC FIELD BASE) (AS SHOWN ON DEED PLAN OTS-206-10)
- 11.1. **Whatumamoa, a descendant of Māhu Tapoanui and Te Orotu, was the eponymous ancestor of Ngāti Whatumamoa, one of the earliest tribal groups that settled the Ahuriri district. Whatumamoa inherited interests from Māhu Tapoanui and Te Orotu in lands extending from Ahuriri through the Kaweka Ranges and onto Kaimanawa. Two lines of descent from Whatumamoa through Houruru and Tamahuroa maintained Whatumamoa interests east of the Ngaruroro River through the Kaweka Ranges.**
- 11.2. From Houruru, descent extended down through Taiwiri down to Turauwha who was an important chief of Ngāti Māhu and Ngāti Whatumamoa. Turauwha identified his boundaries as extending from the Mohaka River in the north, down the Makino and Omarukokere waterways to join the Ngaruroro River down to the coast. During his lifetime Turauwha subdivided his land between his children. His daughter Rakaitekura was given land extending from Omāhu up to the Ngaruroro River. Subsequently her daughter Hineiao came to hold this land. Hineiao married Taraia I's son Rangitaumaha and although several of their children inherited Hineiao's land, it was Taraia II who became associated with the Kaweka lands.
- 11.3. From Whatumamoa's son Tamahuroa, descent extended down to Ruapirau, a near contemporary of Turauwha. It was said that Ruapirau's interests extended across lands including Kuripapango. At a battle named Whakatamarama, Ruapirau defended his lands from an external attack. According to this tradition, the place Kuripapango was named after one of the enemy who was killed during this battle.
- 11.4. Ruapirau later gave an area named Raoraora, located around Kuripapango, to his daughter Taporā. Ruapirau's other lands were given to his son Tutengara and his grandchildren including Rangipatahi.
- 11.5. **At one time, there was a dispute between Taraia II and his Ngāti Ruapirau relations over eel fishing. Despite some fighting breaking out, peace was made and important marriages took place between the two groups. Ruapirau's mana descended to Tamataita, two of whose children married descendants of Turauwha. Ngāti Māhu are descended from the merging of these two lines.**
12. MANGAONE RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-206-12)
- 12.1. The tributary streams of the Mangaone River rise to the southeast of the Puketitiri Bush and south of Te Pōhue. From here, the Mangaone River flows directly south until it meets the Tutaekuri River.
- 12.2. Stretches of the Mangaone River were significant as a boundary between the interests of several of the Ahuriri Hapū.
- 12.3. **Ngāti Tū were associated with the fortified Motu-o-Rūrū pā located at the junction of the Mangaone River and Waikinakitangata Stream on a high promontory. The pā, associated with the chief Kohipipi, was of considerable importance to Ngāti Tū. Ngāti Tū interests are said to extend to the upper Mangaone catchment, from the summit of the Te Waka range, down through Rukumoana station to the old Glengarry station. The boundary with Ngāti Hinepare and Ngāti Māhu is the Mangaone River and the Waipuna Stream.**
- 12.4. **Ngāti Hinepare interests stretched between Wharerangi and Puketitiri. Ngāti Hinepare also had interests on both sides of the Mangaone River. Pā named Opu and Pawharawhara were located in this area. Pawharawhara was said to be sited beside the Mangarangiora Stream, a tributary of the Mangaone. A further pā, Te Korea, was beside the Mangahouhou Stream which also ran into the Mangaone. Ngāti Māhu are documented as occupying the lower Mangaone River on to Puketitiri.**
- 12.5. With the areas of interest of the two hapū being located so close together, over time the whakapapa and land interests of Ngāti Hinepare and Ngāti Māhu became closely intertwined.
13. MOHAKA RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-206-13)
- 13.1. The Mohaka River has long provided a route inland to the Kaimanawa district, an area occupied by Orotu, a descendant of Māhu Tapoanui, and subsequently by his son Whatumamoa. Whatumamoa was the eponymous ancestor of Ngāti Whatumamoa, one of the earliest tribal groups to settle the Ahuriri district. The Mohaka River was also used to provide access to the Rangitikei River and therefore to the west coast of the North Island. The upper Mohaka River contained renowned eeling grounds and Ahuriri Hapū established transient camps there during the eeling season.
- 13.2. The Mohaka River has been used as a significant boundary marker to define areas of interest. Turauwha, an important chief of Ngāti Māhu and Ngāti Whatumamoa, identified his boundaries as extending from the Ngaruroro River in the south northwards to the Mohaka River. Several generations later, it was Taraia II, Turauwha's descendant through Hineiao, who became associated with the Kaweka lands extending through to the Mohaka River.
- 13.3. The Mohaka River is also associated with the arrival of Taraia I's party into Ahuriri and Heretaunga. While Taraia took the coastal route south, a further party of Ngāti Kahungunu including Rakaihikuroa, Tikorua (his brother), Tangiahi (Tikorua's son) and probably Kahutapere II travelled south by an overland route via the Mohaka.
- 13.4. Subsequently, Kahutapere II married Hineterangi (a descendant of Koaupari). He therefore came to hold interests in the land between Te Whanganui-ā-Orotu and Mohaka and through to Tarawera. The descendants of Hineterangi and Kahutapere II were known as Ngāti Hineterangi and, later, Ngāti Matepū.
- 13.5. **Another of those who arrived with Taraia I also came to be associated with lands in the vicinity of the Mohaka River. Tāwhao, a Ngāti Tamawahine chief, accompanied Taraia. Subsequently, Tāwhao's interests extended from Te Whanganui-ā-Orotu west through Wharerangi to Puketitiri and up to and across the Mohaka River to Pakaututu where Te Turuki, a descendant of Tāwhao, later held interests. To show the extent of the land he claimed, Tāwhao erected a post at a place then named Te Ranga a Tāwhao.**

13.6. Passage 11 of the Moteatea Te Tangi a Rawiri Tareahi Mo Ahuriri refers:

Kau ana au I taku awa o Mohaka ki Ranġa a Tāwhao	I travel upstream of the Mohaka River to Ranġa a Tāwhao
E takoto mai ra I te take o te taupae ki Kaweka	Lying at the feet of the Kaweka Ranges
Haere tonu atu ki Maharakeke	And made my way to Maharakeke
Ki te tahatika o Ngaruroro ko	At the edge of the Ngaruroro River
Tumataita ko Ngāti Ruapirau	Is the pā of Tumataita of the Ngāti Ruapirau
Te tunga o Kohurau o Umukiwi e.	Where stands two more pou Kohurau and Umukiwi.

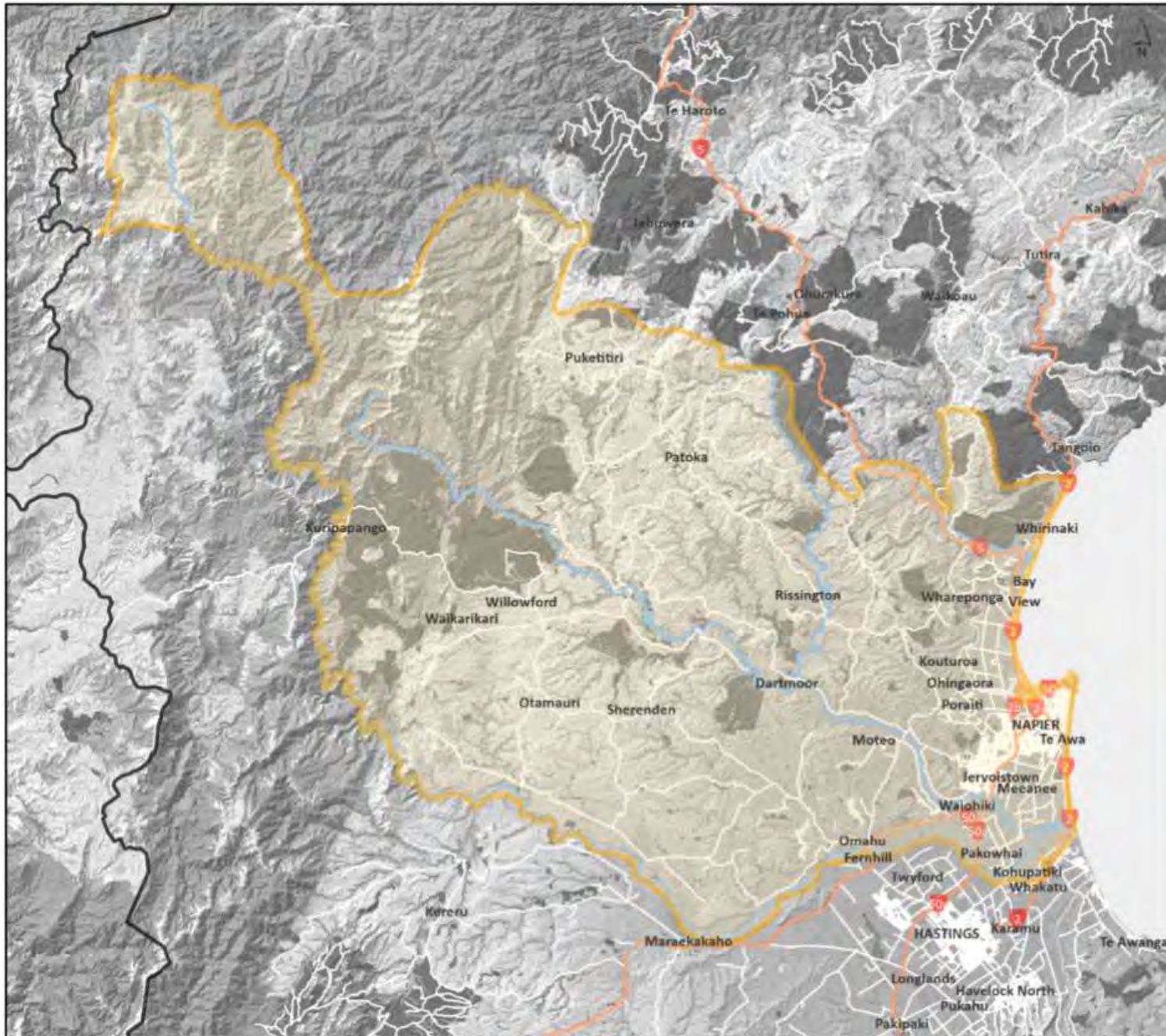
- 13.7. This place is on the southern side of the Mohaka River close to the junction with the Mangatutunui Stream. Further upriver are the Mangatutu hot springs. The interests of Ngāi Tāwhao are closely intertwined with those of other Ahuriri Hapū, including Ngāti Hinepare, Ngāti Māhu and Ngāti Matepū.
- 13.8. One of the tributaries of the Mohaka River is the Inangatahi stream which flows from Puketitiri bush northwards where it joins the Mohaka. This waterway was named after Tāwhao's travels in the Puketitiri area. On one such trip, Tāwhao had brought a supply of inanga to eat. The place where he stopped to eat the inanga was named Inangatahi.
- 13.9. Another tributary of the Mohaka is the Makahu River. From its origins in the Kaweka Ranges, the Makahu flows generally north until it reaches the Mohaka River in rough hill country. About half of the river's length is within Kaweka Forest Park.
- 13.10. The Mohaka River provided a significant northern boundary for the 1851 Ahuriri purchase.
14. NGARURORO RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-206-14)
- 14.1. The Ngaruroro River was named in ancient times. When the deity tipuna Māhu Tapaonui was travelling up the river, his dog disturbed a shoal of upokororo. Māhu named the river after the disturbed ripples caused as the fish darted away. This incident occurred at Whakamarumarū.
- 14.2. The Ngaruroro River provided a significant route to travel inland and reach the west coast or to travel north deeper into the interior. The famous traveller Tamatea Pōkai Whenua, journeying from Tūranga to Mōkai-Pātea with his son Kahungunu, made his way up the Ngaruroro River as far as Kuripapango where there was a crossing.
- 14.3. Centuries later, it is recorded that Taraia I landed at the mouth of the river as he and his people made their way into Heretaunga.
- 14.4. The Ngaruroro River has been a significant marker of land interests from ancient times. The significant Ngāti Māhu and Ngāti Whatumamoa chief Turauwha was associated with lands that stretched from the Ngaruroro River in the south northwards to the Mohaka River. His daughter Rakaitekura was given land extending from Omāhu up along the Ngaruroro River. Taraia II inherited these associations with these same lands.
15. PUKETITIRI (PUKETITIRI FIELD CENTRE) (AS SHOWN ON DEED PLAN OTS-206-17)
- 15.1. Puketitiri (Puketitiri Field Centre) is located on the site of Puketitiri Bush, which was a large stand of ancient forest. Hutchinson Scenic Reserve is a remnant of an outstanding area of indigenous bush within Puketitiri. This area is significant to Ahuriri Hapū as one of the last remaining areas of indigenous bush within our borders. This great forest once covered several hundred acres. It provided an abundance of resources for rongoa. Food gathered in the forest included kererū, huhu kouka and eels.
- 15.2. The continuing significance of Puketitiri was reflected in the fact that it was identified by Ahuriri Hapū as a key place to reserve during the Ahuriri purchase of 1851.
- 15.3. Turauwha and his Ngāti Whatumamoa people used the Puketitiri area to gather resources through until the time of the arrival of Taraia I. Subsequent to this, others who came with Taraia moved into the area. The Ngāti Tamawahine general Tāwhao and his brother Ruatekuri came to have interests from Wharerangi through to Puketitiri extending through to Te Ranga Tāwhao, a pou marker situated on the Mohaka River. Tāwhao got kererū, tītī and eels from Puketitiri.
- 15.4. Extending from the south, Ngāti Hinepare also have interests in the lands between Wharerangi and Puketitiri. Ngāti Hinepare trace some of their lines of descent from Hikateko, Tāwhao and Ruatekuri, and became closely intertwined with Ngāti Māhu and Ngāi Tāwhao. The interests of Ngāti Hinepare extended over the Puketitiri district including Hukanui, Patoka and the eastern slopes of the Kaweka Ranges. Other hapū came to the Puketitiri area during times of inter-kin conflict, and Ngāti Hinepare maintained their association with Puketitiri and Kaweka through these times.
16. TUTAEKURI RIVER AND ITS TRIBUTARIES WITHIN THE AREA OF INTEREST (AS SHOWN ON DEED PLAN OTS-206-19)
- 16.1. The Tutaekuri River flows out of the Kaweka Ranges in a south-easterly direction towards the coast. Originally, however, the river discharged into Te Whanganui-ā-Orotu. The course was subsequently changed by public works. Tutaekuri now flows out to sea through the lower course of the old Waitangi Stream.
- 16.2. Tutaekuri got its name from an incident occurring some 400 years ago. A party of Ngāti Kahungunu had trekked to obtain food on the coast at Porangahau but had been unsuccessful. They were starving when they reached the hills between Waiōhiki and Omāhu. Hikawera II, a key tipuna for Ngāti Paarau, was occupying the Queroa Pā. He ordered 70 dogs (kurī) to be killed to help feed the travellers. The dogs were cooked at Te Umukuri. The offal (tūtae) was thrown into the river, hence the name.
- 16.3. Over time, many kāinga were established along the course of the Tutaekuri River. Following the arrival of Taraia I into Heretaunga, the Ngāti Tamawahine chiefs Tāwhao and his brother Ruatekuri built pā at Te Mingi on the south side of the Tutaekuri River. Turauwha of Ngāti Whatumamoa also retired to his pā Tuhirangi and Mataotao above Moteo on the Tutaekuri River where he lived with Taraia's nephew Rangituehu.
- 16.4. Pakikokiko was a kāinga occupied by Ngāti Māhu in former times. It is located on the south side of the Tutaekuri River opposite the Apley Road turn-off. Karuio and Tutaeta lived there. Karuio was the first to live there. Te Hinu and Te Mu were the last to live there.
- 16.5. When Ngāti Hinepare returned from Puketitiri in the aftermath of inter-kin conflict, their chief Pakepake built a significant pā at Puketapu located on an isolated hill where the Turirau swamp empties into the Tutaekuri River.
- 16.6. After the return from Nukutaurua in the 1830s and 1840s, several Ahuriri Hapū concentrated their permanent kāinga along the Tutaekuri River. In

the late 1840s Ngāti Paarau were primarily living at Awatoto, between the coast and the point where the Tutaekuri River flowed into Te Whanganui-ā-Orotu. In addition, they also had a kāinga at Te Waitanoa and a stand of native timber further up the Tutaekuri River in the vicinity of Pakowhai. Their principal chief was Tāreha who was a direct descendant of Hikawera II. Tāreha eventually established a permanent residence at Pawhakarō, Waiōhiki by the mid-1850s. In the 1850s, Pāora Kaiwhata established a kāinga at Ōmarunui on the Tutaekuri River, and assumed leadership of Ngāti Māhu and a section of Ngāti Hinepare.

17. AHURIRI HAPŪ COASTAL MARINE AREA (AS SHOWN ON DEED PLAN OTS-206-20)


17.1. From Panepaoa to the mouth of the Ngaruroro River:

- 17.1.1. According to the traditions of Ahuriri Hapū, **Moremore is the kaitiaki for this area of the coast. Moremore and his mother Pania, a mokopuna of Tangaroa, lived several generations before the visit of Tamatea Pōkai Whenua and his son Kahungunu to these shores. Pania was of the sea people (Te Iwi Ponaturi). Today she is lying face down in the bay.**
- 17.1.2. Moremore often frequented the Ahuriri Heads, and was sighted on the morning of the 1931 earthquake. A characteristic of Moremore was his ability to appear in any guise. He was sometimes seen as a shark, on other occasions as a stingray and also as an octopus. Because of his descent from the sea taniwha Tangaroa he had command of the forces of the deep. In oral accounts he comes across as a guardian of the people occupying the shores of Te Whanganui-ā-Orotu who are his descendants.
- 17.1.3. **Tunui, the powerful tohunga chief of Heipipi Pā, was a great grandson of Moremore and also possessed a mystical affinity with the sea. He could summon forces denied to others. His authority over the taniwha Ruamano, riding it out to sea, demonstrates his mastery of the forces of the deep.**
- 17.1.4. **Descent through Moremore is the probable origin of the hapū name NGĀI TANGAROA. This hapū name was still being used in the late nineteenth century.**
- 17.1.5. **TE AITANGA A TANGAROA was another hapū name of the early history of our people. Raniera Te Ahiko, an authority on the Māori history of Heretaunga who lived in the nineteenth century, refers: "Whatumamoa are descended from TANGAROA O TE KORE."**
- 17.1.6. **Ngāti Whatumamoa were our ancestors who settled in Ahuriri generations before the coming of Kahungunu.**
- 17.1.7. **A glance at the whakapapa showing Moremore's descent from Tangaroa and the continuation down to Tāreha and other hapū of Ahuriri demonstrates the long association Moremore's descendants have had with Te Whanganui-ā-Orotu, and indeed the coastline from Panepaoa to the mouth of the Ngaruroro River.**
- 17.1.8. **For generations, our hapū have fished in the area outside the Ahuriri Heads from Westshore along in the direction of the wharves. Keteketerau, as the opening to Te Whanganui-ā-Orotu, was used by our people extensively and while hapū fished and gathered kaimoana in areas where their ancestral lands bordered Te Whanganui-ā-Orotu and the coast, there were communal zones where all the hapū of Ahuriri appear to have felt free to fish and mahi kai.**
- 17.1.9. **Ngāti Hineterangi (now known as Ngāti Matepū) were based at the northern end of Te Whanganui-ā-Orotu around Pētane. In the 1820s northern tribes with their pū (guns) attacked Ngāti Hineterangi at Te Iho o Te Rei, an island at the northern end of Te Whanganui-ā-Orotu. Large numbers of Ngāti Hineterangi were killed and the hapū was almost wiped out. Among the many rangatira killed was Te Aitua o Te Rangi, whose descendant was Wi Pomana. After the battle Ngāti Hineterangi assumed the name "Ngāti Matepū," which was derived from Mate i te Pū.**
- 17.1.10. **Peggy Nelson, a Kuia of Ngāti Hinepare, spoke of our people entering the water at Panepaoa with flax-type water wings and being taken by the swift current across the bay to the Iron Pot, just inside the Ahuriri Heads. Prior to her passing she asked to be taken to Panepaoa to relate this story.**



**Iwi Settlement Deed Plans
Ahuriri**

Ahuriri
Area Of Interest
OTS-206-01

 Area of Interest



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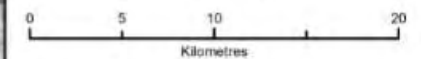


Figure 11: Ahuriri Hapū Area of Interest



**Iwi Settlement Deed Plans
Ahuriri**

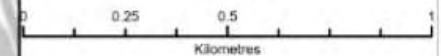
**Fern Bird Bush Nature Reserve
OTS-206-05**

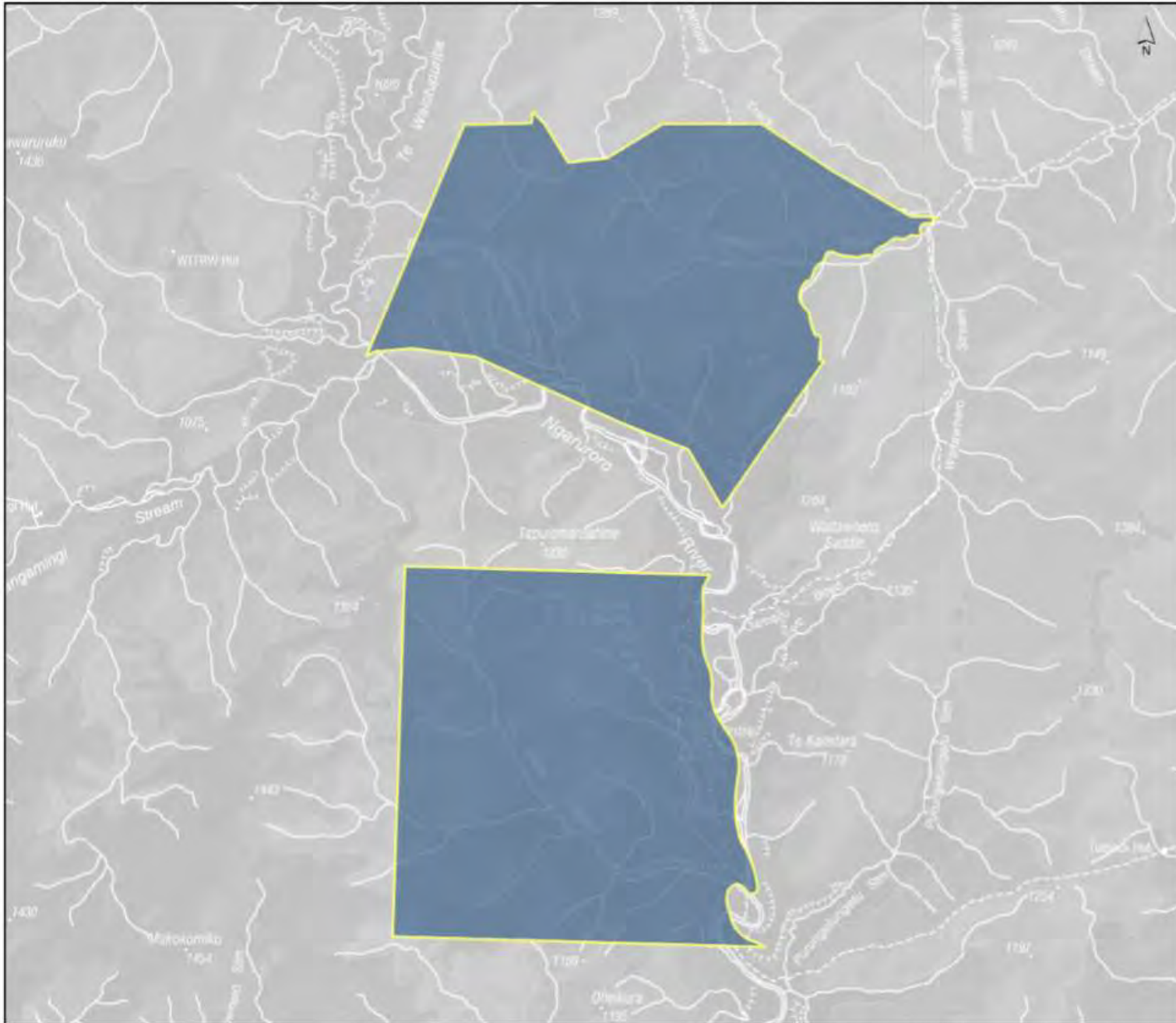
 **Statutory Area**



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**Iwi Settlement Deed Plans
Ahuriri**

Part of Kaimanawa Forest Park
OTS-206-07

 Statutory Area



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**Iwi Settlement Deed Plans
Ahuriri**

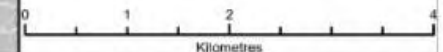
Part of Kaweka Forest
Conservation Area
OTS-206-08

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**Iwi Settlement Deed Plans
Ahuriri**

Part of Kaweka State Forest Park
OTS-206-09

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**Iwi Settlement Deed Plans
Ahuriri**

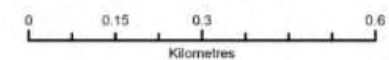
Kuripapango
Department of Conservation
Field Base
OTS-206-10

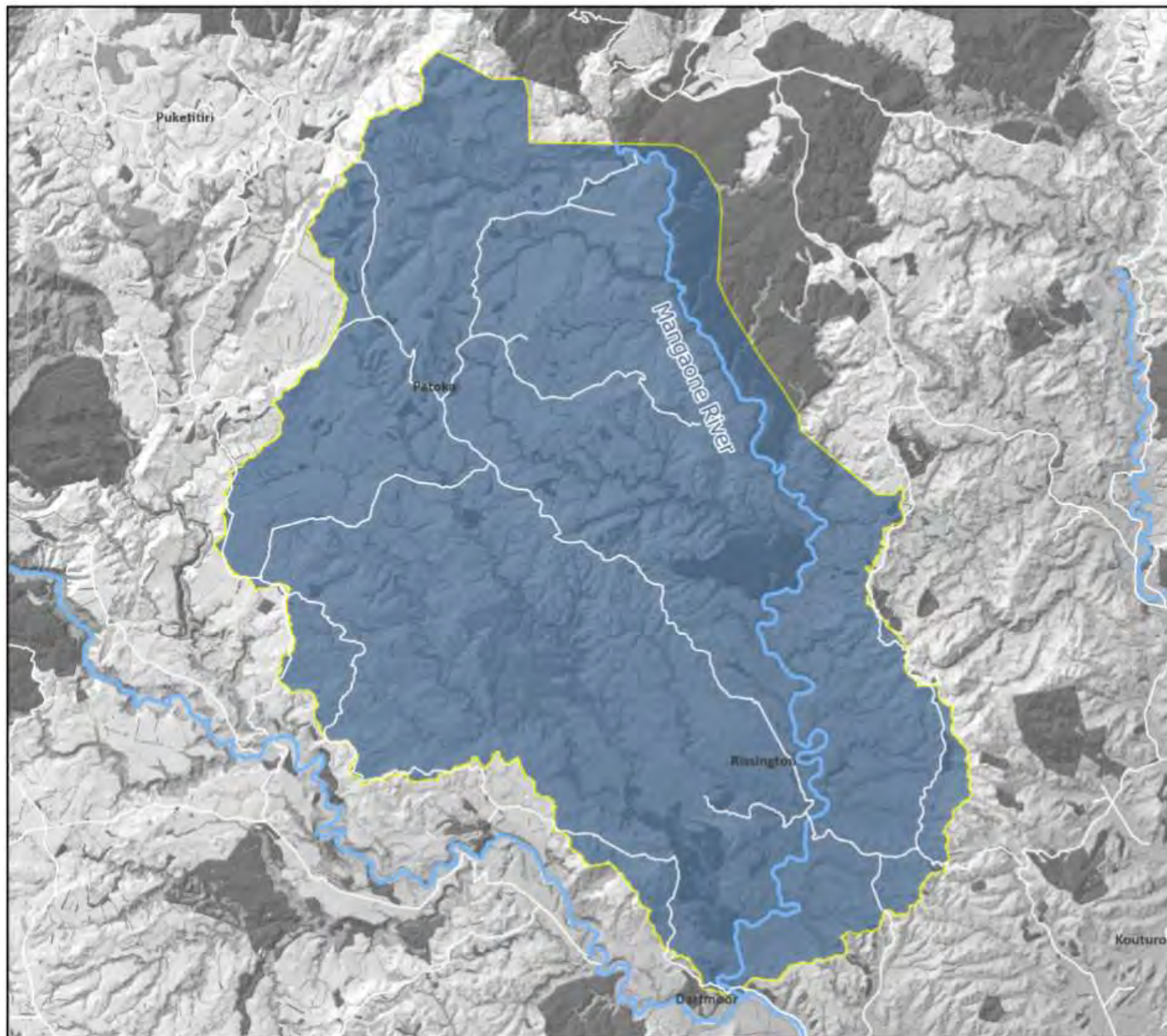
 Statutory Area



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**Iwi Settlement Deed Plans
Ahuriri**

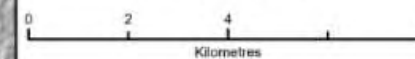
**Mangaone River and Tributaries
OTS-206-12**

 Tributaries within the Area of Interest



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**Iwi Settlement Deed Plans
Ahuriri**

Puketitiri Field Centre
OTS-206-17

 Statutory Area



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