

## Appendix 1 – Agreed river mouths and landward boundary of the coastal marine area

This appendix describes the location of the mouths of the rivers named in this appendix. The positions of the coastal marine area landward boundary (calculated on the basis of five times the width at the river mouth) are included for reference purposes. Both boundaries are agreed to be a line perpendicular to the flow of the river through the reference point. Where a grid reference is used, it is taken in the middle of the main river channel.

New Zealand Transverse Mercator (NZTM) co-ordinates for river mouth and CMA landward boundaries locations based on the above legal agreement, *Agreement for Definition of River Mouths and Landward Boundary of coastal marine area*

Name	River Mouth		CMA Landward Boundary	
	NZTM X	NZTM Y	NZTM X	NZTM Y
<b>Mōhakatino</b> River	1739866	5711520	1740712	5711024
Tongaporutu River	1738740	5702130	1739007	5701865
Mimi River	1724879	5686194	1725038	5686337
Urenui River	1720318	5683495	1720598	5682915
Onaero River	1718115	5683127	1718277	5682680
Waitara River	1706402	5683863	1706858	5683007
Waiongana Stream	1702499	5683091	1702607	5682752
Waiwhakaiho River	1695755	5678550	1696574	5678378
Te <b>Hēnuī</b> Stream	1694265	5677102	1694231	5677024
Huatoki Stream	1692790	5676490	1692793	5676468
<b>Oākura</b> River	1682659	5670537	1682891	5670372
<b>Kaūpokonui</b> Stream	1691074	5619683	1691126	5619928
<b>Tāngāhoe</b> River	1715332	5609933	1715426	5610216
Manawapou River	1715766	5609507	1715940	5609688
<b>Pātea</b> River	1727540	5596335	1727183	5598187
Whenuakura River	1729652	5595185	1730083	5595736
<b>Waitōtara</b> River	1744168	5587419	1745830	5588436

## Appendix II

### Coastal marine area boundary at river mouths

**AGREEMENT FOR DEFINITION OF RIVER MOUTHS AND  
LANDWARD BOUNDARY OF COASTAL MARINE AREA**

THIS AGREEMENT made this \_\_\_ day of \_\_\_\_\_ 1994 is made pursuant to Section 2 of the Resource Management Act 1991 BETWEEN DENIS WILLIAM ANSON MARSHALL, Minister of Conservation (called the 'Minister') of the first part AND the TARANAKI REGIONAL COUNCIL (called the 'Council') of the second part AND the NEW PLYMOUTH DISTRICT COUNCIL and the SOUTH TARANAKI DISTRICT COUNCIL (collectively called the 'Territorial Authorities') of the third part.

**WHEREAS:**

- a) the 'mouth' of a river, for the purpose of defining the landward boundary of the coastal marine area, means the mouth of the river as agreed and set between the Minister, the Taranaki Regional Council and the appropriate Territorial Authority in the period between consultation on, and notification of, the proposed regional coastal plan; and
- b) the landward boundary of the coastal marine area in the case where the line of mean high water springs crosses a river shall be whichever is the lesser of -
  - (i) one kilometre upstream from the mouth of the river; or
  - (ii) the point upstream that is calculated by multiplying the width of the river mouth by 5.

PURSUANT to Section 2 of the Act the Minister, the Taranaki Regional Council and each of the Territorial Authorities (in relation only to their respective district boundaries) AGREE AND SET the mouth of each river within the Taranaki region as follows:

- c) for any river listed in the schedule to this agreement, the mouth of the river shall be as described in the schedule;
- d) for all other rivers the mouth shall be along the line constituted by the continuation of the line of mean high water springs on each side of the river.

Signed by the DEPUTY DIRECTOR-GENERAL OF )  
CONSERVATION acting for and on behalf of the )  
MINISTER OF CONSERVATION pursuant to )  
Section 54 and Section 58 of the Conservation Act 1986 )

in the presence of:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The Common Seal of the  
TARANAKI REGIONAL COUNCIL  
affixed in the presence of:

Don L. Allen (Chairman)  
A. L. Bray (Corporate Services Manager)



SEALING WITH THE COMMON SEAL OF THE  
NEW PLYMOUTH DISTRICT COUNCIL AND  
SIGNED BY THE MAYOR AND PRINCIPAL  
ADMINISTRATIVE OFFICER OF THE NEW  
PLYMOUTH DISTRICT COUNCIL ON BEHALF OF  
AND BY DIRECTION OF THE SAID COUNCIL IN  
THE PRESENCE OF:

Mayor David Beckett  
Principal Administrative Officer



David Beckett  
Mayor

The Common Seal of the  
SOUTH TARANAKI DISTRICT COUNCIL  
affixed in the presence of:

A. H. Curtis  
Secretary  
Hawera



Raymond  
Secretary

# Schedule

This schedule describes the location of the mouths of the rivers named in this schedule. The positions of the coastal marine area landward boundary (calculated on the basis of five times the width at the river mouth) are included for reference purposes. Both boundaries are agreed to be a line perpendicular to the flow of the river through the reference point. Where a grid reference is used it is taken in the middle of the main river channel.

## 1. **Mohakatino River**

- River mouth grid reference R18: 508-729 on Infomap 260, Ohura.
- Coastal marine area boundary 10 metres downstream of the culvert at the confluence of the Mohakatino River and an unnamed tributary at or about grid reference R18: 508-727.

## 2. **Tongaporutu River**

- River mouth grid reference Q18: 489-639 on Infomap 260, Tongaporutu, being the upriver side of the southern landfall of the State Highway 3 road bridge.
- Coastal marine area boundary 400 metres upstream of the river mouth.

## 3. **Mimi River**

- River mouth the line of the Oaonui-Huntly gas pipeline crossing, said pipeline as identified on SO 11075 registered in the Taranaki Land District.
- Coastal marine area boundary 250 metres upstream of the river mouth.

## 4. **Urenui River**

- River mouth grid reference Q19: 304-450 on Infomap 260, Waitara.
- Coastal marine area boundary 5 metres downstream of the downstream side of the footbridge as identified at or about grid reference Q19: 308-446.

## 5. **Onaero River**

- River mouth grid reference Q19: 285-444 on Infomap 260, Waitara.
- Coastal marine area boundary 10 metres downstream of the downstream side of the State Highway 3 bridge.

## 6. **Waitara River**

- River mouth grid reference 2616620E 6245270N on Streetfinder New Plymouth Infomap 271-21.
- Coastal marine area boundary a point on the line formed by joining the middle lines of High Street West and High Street East, Waitara, at or about grid reference 2617000E 6244780N.

## 7. **Waiongana Stream**

- River mouth at the observed mouth (Waiongana Stream bar), grid reference Q19: 125-448 on Infomap 260, Waitara. (Note the river no longer enters the sea at the position shown on that map.)

- Coastal marine area boundary a point on an extension of the line dividing blocks B3 and B4 of the Waiongana Block, Cadastral Map (NZMS 261) Q19/1.1.

#### **8. Waiwhakaiho River**

- River mouth grid reference 2606500E 6240180N on Streetfinder New Plymouth Infomap 271-21.
- Coastal marine area boundary a point at or about grid reference 2602600E 6240165N, being approximately between the southwesternmost corner of the rifle range and the most downstream point of the Lake Rotomanu stopbank.

#### **9. Te Henui Stream**

- River mouth grid reference 2604370E 6238865N on Streetfinder New Plymouth Infomap 271-21.
- Coastal marine area boundary a point 5 metres downstream of the downstream side of the East End Reserve footbridge.

#### **10. Huatoki Stream**

- River mouth grid reference 2602890SE 6238240N on Streetfinder New Plymouth Infomap 271-21.
- Coastal marine area boundary a point immediately downstream of the downstream side of the footbridge, at or about grid reference 2602890E 6238200N.

#### **11. Oakura River**

- River mouth grid reference P19: 929-321 Infomap 260, New Plymouth.
- Coastal marine area boundary 20 metres downstream of the downstream side of the State Highway 45 bridge.

#### **12. Kaupokonui Stream**

- River mouth grid reference P21: 012-816 Infomap 260, Manaia.
- Coastal marine area boundary 5 metres downstream of the footbridge located at or about grid reference P21: 012-817.

#### **13. Tangahoe River**

- River mouth grid reference Q21: 254-719 Infomap 260, Hawera.
- Coastal marine area boundary 10 metres downstream of the Kapuni gas pipeline crossing.

#### **14. Manawapou River**

- River mouth grid reference Q21: 260-712 Infomap 260, Hawera.
- Coastal marine area boundary 10 metres downstream of the Kapuni gas pipeline crossing.

**15. Patea River**

- River mouth grid reference Q22: 372-595 Infomap 260, Patea.
- Coastal marine area boundary 10 metres downstream of the downstream side of the State Highway 3 road bridge.

**16. Whenuakura River**

- River mouth grid reference Q22: 397-573 Infomap 260, Patea.
- Coastal marine area boundary the extension of the boundary line of Pt 8 DP 4749 and Lot 2 DP 4749 both in Blk V Wairoa SD, on NZMS 261 Q22 Patea edition 1 1975.

**17. Waitotara River**

- River mouth grid reference R22: 557-499 Infomap 260, Wanganui.
- Coastal marine area boundary a point that is 10 metres downstream of the Waitotara-Patea Kapuni gas pipeline crossing, said pipeline as identified on DP 60965 registered in the Wellington Land District.





# Appendix 2 – Statutory acknowledgements

## Overview

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

The purposes of statutory acknowledgements are—

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

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

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

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

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

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

## Appendix 2A: Ngāti Ruanui statutory acknowledgements

### Attachment to the Coastal Plan for Taranaki

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

### Statutory acknowledgements

The statutory acknowledgements are:

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

The locations of the above areas are shown in the map below.

### Statutory acknowledgement for Otoki Gorge Scenic Reserve

#### Statutory area

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

#### Preamble

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

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

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

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

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

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

#### Purposes of statutory acknowledgement

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

- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court to have regard to this statutory acknowledgement in relation to the Otoki Gorge scenic reserve, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and

- (c) to enable the governance entity and any member of Ngāti Ruanui to cite this statutory acknowledgement as evidence of the association of Ngāti Ruanui with the Otoki Gorge scenic reserve, as provided for in section 95; and
- (d) to provide a statement by Ngāti Ruanui of the association of Ngāti Ruanui with the Otoki Gorge Scenic Reserve for inclusion in a deed of recognition.

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Te Moananui A Kupe O Ngāti Ruanui

### **Statutory area**

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

### **Preamble**

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

### **Cultural, spiritual, historical, and traditional association of Ngāti Ruanui with Te Moananui A Kupe O Ngāti Ruanui**

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

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

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

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

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

### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Tāngāhoe River

### **Statutory area**

The area to which this statutory acknowledgement applies is the area known as the Tāngāhoe River, as shown on the map below.

### **Preamble**

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

### **Cultural, spiritual, historical, and traditional association of Ngāti Ruanui with the Tāngāhoe River**

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

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

Tangahoe:                    the steering oars of Turi Ariki

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

piharau, kokopu, tunaheke, patiki, and shellfish, were abundant in the waters and on the reefs at the mouth of the river.

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

- (1) Except as expressly provided in sections 89 to 92 and 95,—
  - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and
  - (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngāti Ruanui with the Tāngāhoe River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Tāngāhoe River.

- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, the Tāngāhoe River.
- (4) Clause (1)(b) does not limit clause (1)(a).

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Whenuakura River

#### **Statutory area**

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

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Ruanui with the Whenuakura River**

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

Whenuakura: the land belonging to the people of high rank

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

The valley through which the river flowed provided multiple bird life, animals, clothing, building, gardening, and warfare implements, as well as places where social activities,

fishing, and waka racing could take place. Sporting activities took place within and outside the surrounding forests. There were also places that Tohunga, Rangatira, and other whanau/hapu/iwi representatives used for burial, washing, baptising, and special activities. It was a place where people would go to find peace within themselves.

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

- (1) Except as expressly provided in sections 89 to 92 and 95,—
  - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, any person exercising a power or performing a function or duty under any statute, regulation, or bylaw; and
  - (b) no person, in considering a matter or making a decision or recommendation under any statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngāti Ruanui with the Whenuakura River described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Whenuakura River.

- (2) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.
- (3) Except as expressly provided in subpart 5 of Part 5, this statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or any rights relating to, the Whenuakura River.
- (4) Clause (1)(b) does not limit clause (1)(a).

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Pātea River

#### **Statutory area**

The area to which this statutory acknowledgement applies is the area known as the Pātea River (excluding Lake Rotorangi), as shown on Figure 1.

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Ruanui with the Pātea River**

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

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

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

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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



Location of statutory acknowledgements for Ngāti Ruanui



## Appendix 2B: Ngāti Tama statutory acknowledgements

### Attachment to the Coastal Plan for Taranaki

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

### Statutory acknowledgements

The statutory acknowledgements are:

- Statutory Acknowledgement for part of Mimi-Pukearuhe coast marginal strip (Schedule 3 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for part of Mount Messenger conservation area in Ngāti Tama area of interest (Schedule 4 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Moki conservation area (Schedule 5 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Tongaporutu conservation area (Schedule 6 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mōhakatino swamp conservation area (Schedule 7 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Pou Tehia historic reserve (Schedule 8 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mōhakatino River (Schedule 9 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Tongaporutu River (Schedule 10 Ngāti Tama Claims Settlement Act 2003)

- Statutory Acknowledgement for Mōhakatino River (No 1) marginal strip (Schedule 11 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mōhakatino River (No 2) marginal strip (Schedule 12 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for Mōhakatino coastal marginal strip (Schedule 13 Ngāti Tama Claims Settlement Act 2003)
- Statutory Acknowledgement for coastal marine area adjoining the Ngāti Tama area of interest (Schedule 14 Ngāti Tama Claims Settlement Act 2003).

The locations of the above areas are shown in the map below below.

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

#### Statutory area

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

#### Preamble

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

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

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

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

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

A very important feature of the area is the presence of high papa rock cliffs. A unique fishing method was developed by Ngāti Tama, using the ledges hewn out by nature at the

bottom of these cliffs. Mako (shark), tamure, and arara (trevalli) were caught off these ledges in abundance.

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

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

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

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

#### **No limitation on the Crown**

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

## **Statutory acknowledgement for part of Mount Messenger conservation area in Ngāti Tama area of interest**

#### **Statutory area**

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the part of the Mount Messenger conservation area in the Ngāti Tama area of interest, the general location of which is indicated on Figure 2.

#### **Preamble**

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

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

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

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

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

- (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
- (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the part of the Mount Messenger conservation area in the Ngāti Tama area of interest; and

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

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

#### **No limitation on the Crown**

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

## **Statutory acknowledgement for Moki conservation area**

#### **Statutory area**

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

#### **Preamble**

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

### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Moki conservation area**

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

### **Purposes of statutory acknowledgement**

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

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

### **Limitations on effect of statutory acknowledgement**

1. Except as expressly provided in subpart 4 of Part 5,—
  - (a) this statutory acknowledgement does not—
    - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;
    - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
    - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Moki conservation area; and
  - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater

or lesser weight to the association of Ngāti Tama with the Moki conservation area described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Moki conservation area.

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

### **No limitation on the Crown**

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

## **Statutory acknowledgement for Tongaporutu conservation area**

### **Statutory area**

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Tongaporutu conservation area, the general location of which is indicated on SO 14708.

### **Preamble**

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

### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Tongaporutu conservation area**

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

### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

### **Statutory acknowledgement for Mōhakatino swamp conservation area**

#### **Statutory area**

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

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Mōhakatino swamp conservation area**

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

#### **Purposes of statutory acknowledgement**

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

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust, as the case may be, to have regard to this statutory acknowledgement in relation to the Mōhakatino swamp conservation area, as provided for in sections 55 to 57; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and

- (c) to enable the governance entity and members of Ngāti Tama to cite this statutory acknowledgement as evidence of the association of Ngāti Tama with the Mōhakatino swamp conservation area, as provided for in section 60; and
- (d) to provide a statement by Ngāti Tama of the association of Ngāti Tama with the Mōhakatino swamp conservation area for inclusion in a deed of recognition.

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Pou Tehia historic reserve

### **Statutory area**

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

### **Preamble**

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

### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Pou Tehia historic reserve**

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

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

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

### **Purposes of statutory acknowledgement**

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

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

- (d) to provide a statement by Ngāti Tama of the association of Ngāti Tama with the Pou Tehia historic reserve for inclusion in a deed of recognition.

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

## **Statutory acknowledgement for Mōhakatino River**

#### **Statutory area**

The area to which this statutory acknowledgement applies is the area referred to in the deed of settlement as the Mōhakatino River, the general location of which is indicated on the map below.

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Mōhakatino River**

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

- (d) to provide a statement by Ngāti Tama of the association of Ngāti Tama with the Mōhakatino River for inclusion in a deed of recognition.

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

### **Statutory acknowledgement for Tongaporutu River**

#### **Statutory area**

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

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Tongaporutu River**

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

1. Except as expressly provided in subpart 4 of Part 5,—
  - (a) this statutory acknowledgement does not—



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

#### **No limitation on the Crown**

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

## **Statutory acknowledgement for Mōhakatino River (No 1) marginal strip**

#### **Statutory area**

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

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Mōhakatino River (No 1) marginal strip**

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

1. Except as expressly provided in subpart 4 of Part 5,—
  - (a) this statutory acknowledgement does not—
    - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
    - (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
    - (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Mōhakatino River (No 1) marginal strip; and

- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngāti Tama with the Mōhakatino River (No 1) marginal strip described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mōhakatino River (No 1) marginal strip.

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

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Mōhakatino River (No 2) marginal strip

#### **Statutory area**

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

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Mōhakatino River (No 2) marginal strip**

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Limitations on effect of statutory acknowledgement**

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

#### **No limitation on the Crown**

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

## Statutory acknowledgement for Mōhakatino coastal marginal strip

### Statutory area

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

### Preamble

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

### Cultural, spiritual, historical, and traditional association of Ngāti Tama with the Mōhakatino coastal marginal strip

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

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

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

### Purposes of statutory acknowledgement

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

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

### Limitations on effect of statutory acknowledgement

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

### No limitation on the Crown

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

## Statutory acknowledgement for coastal marine area adjoining the Ngāti Tama area of interest

### Statutory area

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

### **Preamble**

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

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Limitations on effect of statutory acknowledgement**

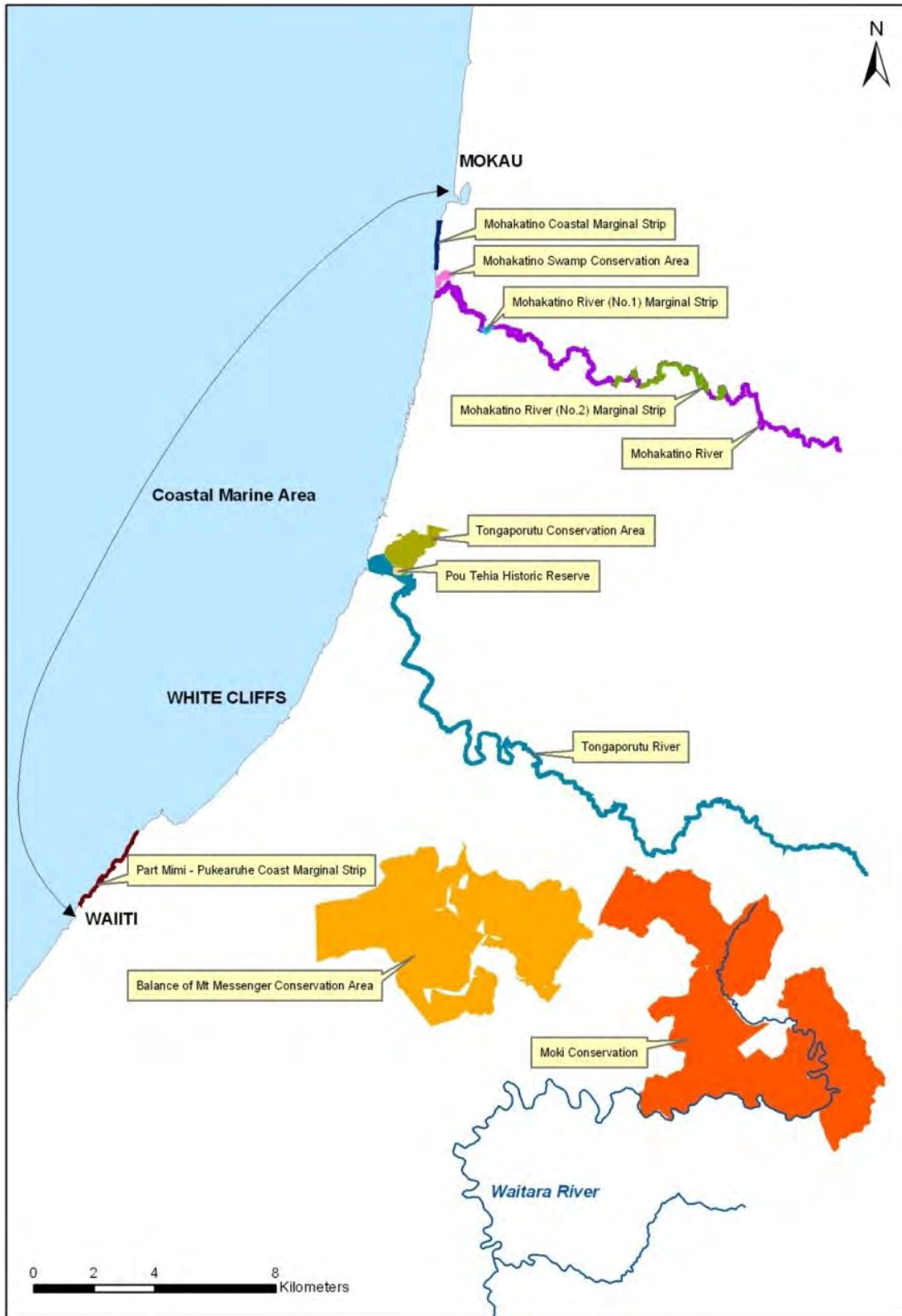
1. Except as expressly provided in subpart 4 of Part 5,—
  - (a) this statutory acknowledgement does not—
    - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:

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

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

### **No limitation on the Crown**

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



Location of statutory acknowledgements for Ngati Tama

## Appendix 2C: Ngaa Rauru Kiitahi statutory acknowledgements

### Attachment to the Coastal Plan for Taranaki

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

### Statutory acknowledgements

The statutory acknowledgements are:

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

The locations of the above areas are shown in the map below.

### Statutory acknowledgement for Nukumarū Recreation Reserve

#### Statutory area

The area to which this statutory acknowledgement applies is the area known as Nukumarū Recreation Reserve, the general location of which is indicated on Figure 3.

#### Preamble

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

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

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

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

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

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

#### Purposes of statutory acknowledgement

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

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

#### **Exercise of powers, duties, and functions not affected**

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

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

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## Statutory acknowledgement for Coastal Marine Area adjoining Ngāa Rauru Kīitahi area of interest

#### **Statutory area**

The area to which this statutory acknowledgement applies is the area known as the Coastal Marine Area adjoining the Ngāa Rauru Kīitahi area of interest, the general location of which is indicated on the map below.

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngāa Rauru Kīitahi with the Coastal Marine Area adjoining the Ngāa Rauru Kīitahi area of interest**

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

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

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

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

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers, duties, and functions not affected**

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

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

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Hawkens Lagoon Conservation Area**

#### **Statutory area**

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



### **Preamble**

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

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers, duties, and functions not affected**

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

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

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Lake Beds Conservation Area**

### **Statutory area**

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

### **Preamble**

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

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

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers, duties, and functions not affected**

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

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

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Pātea River**

### **Statutory area**

The area to which this statutory acknowledgement applies the area known as Pātea River, the general location of which is indicated and described on the map below.

### **Preamble**

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

### **Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiitahi with the Pātea River**

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

There are many Pā and kaainga situated along Te Awanui o Taikahu. The Mangaehu Pā is situated near, and nourished by, Te Awanui o Taikahu. Between Te Awanui o Taikahu and the Whenuakura River (Te Aareio Rauru) are Maipu Pā and Hawaiki Pā. Along the Pātea

River are Owio, Kaiwaka, Arakirikiri, Ngapapa-tara-iwi, Tutumahoe Pā and kaainga. Further along Te Awanui o Taikehu sits Parikaranga,

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers, duties, and functions not affected**

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

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

statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of the Pātea River.

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Whenuakura River**

#### **Statutory area**

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

#### **Preamble**

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

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

The Whenuakura River is the life force that sustained all Ngaa Rauru Kiiitahi whaanau and hapu that resided along and within its area, and is known by Ngaa Rauru Kiiitahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Ngaa Rauru Kiiitahi as Paamatangi. One of the oldest known Ngaa Rauru Kiiitahi boundaries was recited as “Mai

Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi". Ngāti Hine Waiata is the main Ngaa Rauru Kīitahi hapu of Paamatangi.

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers, duties, and functions not affected**

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

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

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## Statutory acknowledgement for Waitōtara River

#### **Statutory area**

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

#### **Preamble**

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

#### **Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kīitahi with the Waitōtara River**

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

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers, duties, and functions not affected**

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

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

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

#### **Rights not affected**

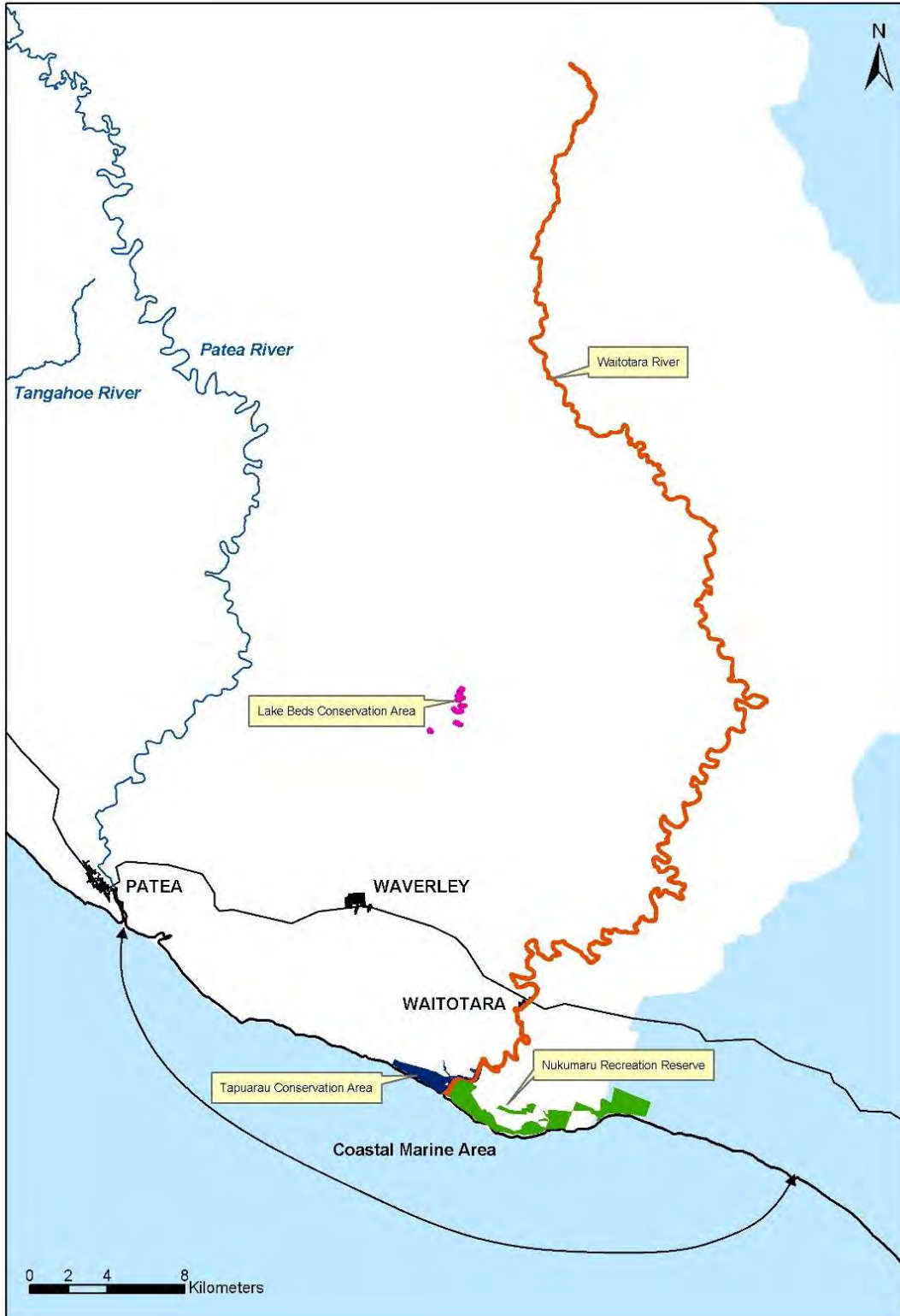
Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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



Location of statutory acknowledgements for Ngaa Rauru Kiitahi

## Appendix 2D: Ngāti Mutunga statutory acknowledgements

### Attachment to the Coastal Plan for Taranaki

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

### Statutory acknowledgements

The statutory acknowledgements are:

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

- Statutory Acknowledgement for Onaero River
- Statutory Acknowledgement for Urenui River
- Statutory Acknowledgement for Waitara River within the area of interest
- Statutory Acknowledgement for Mimi River within the area of interest.

The locations of the above areas are shown in the map below.

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

#### Statutory area

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

#### Preamble

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

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

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

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

Pukekarito in prior times was the home of Tarapounamu the ancestor of Ngai Tarapounamu. Later Taihuru occupied this pā. Taihuru was a great warrior. His fame reaching his mother's people (Taranaki Tūturu) they sent a war party against him to nip his powers in the bud. He was attached at Pukekarito while he was making his paepae tuatara (toilet). Several messengers were dispatched to his house to alarm him but he coolly went

on decking his hair with plumes and a whale bone comb. Having completed his paepae tuatara, he took up his taiaha and came forth. His appearance was greeted by his mother's kin who by this time had almost secured the entrance of the pā, with a yell "Aha! Ka put ate mokomoko nei, te keakea a Tukemata". (Aha! Now the lizard comes forth, the offspring of Tukemata). Taihuru replied by making an attack on the enemy, slaying two men at each blow of his taiaha, so that before long his kinsmen took flight. Taihuru fought in many other battles, and was in the end mortally wounded in a campaign against Taranaki Tūturu.

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

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

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

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

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

#### **Purposes of statutory acknowledgement**

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

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Part of Mimi-Pukearuhe Coast Marginal Strip as provided for in sections 50 to 52; and
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and

- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Part of Mimi-Pukearuhe Coast Marginal Strip as provided for in section 55.

Exercise of powers and performance of functions and duties not affected.

Under section 59 –

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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



## Statutory acknowledgement for Waitoetoe Beach Recreation Reserve

### Statutory area

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

### Preamble

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

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

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

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

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

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

### Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

### Rights not affected

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## Statutory acknowledgement for Mimi Scenic Reserve

### **Statutory area**

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

### **Preamble**

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

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

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

### **Purposes of statutory acknowledgement**

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

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

- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mimi Scenic Reserve as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## Statutory acknowledgement for Mimi Gorge Scientific Reserve

### Statutory area

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

### Preamble

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

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

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

### Purposes of statutory acknowledgement

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

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

### Exercise of powers and performance of functions and duties not affected

Under section 59 –

- (1) Except as expressly provided in this subpart,--

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

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

### Rights not affected

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

### Limitation of rights

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

### Crown not precluded from granting other statutory acknowledgement

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

## Statutory acknowledgement for Mataro Scenic Reserve

### Statutory area

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

### Preamble

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

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

### **Statutory area**

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

### **Preamble**

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

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

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

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

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

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

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

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

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

#### **Purposes of statutory acknowledgement**

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

- (a) to require consent authorities, the Environment Court, or the Historic Places Trust to have regard to the statutory acknowledgements in relation to Mt Messenger

Conservation Area within the area of interest as provided for in sections 50 to 52; and

- (b) to require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 54; and
- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Mt Messenger Conservation Area within the area of interest as provided for in section 55.

#### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Taramoukou Conservation Area**

### **Statutory area**

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

### **Preamble**

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

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

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

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

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

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Taramoukou Conservation Area and surrounding area, its history, the traditional trails of

the tūpuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Taramoukou Conservation Area. Proper and sustainable resource management has always been at the heart of the relationship with Ngāti Mutunga with the Taramoukou Conservation Area. The sustainable management of the resources of the area remains important to Ngāti Mutunga today.

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Onaero River Scenic Reserve**

### **Statutory area**

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

### **Preamble**

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Onaero Coast Marginal Strip**

### **Statutory area**

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

### **Preamble**

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Onaero River Marginal Strip**

### **Statutory area**

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



### **Preamble**

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

regulation, or bylaw if this statutory acknowledgement did not exist in respect of Onaero River Marginal Strip.

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Urenui River Marginal Strip**

### **Statutory area**

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

### **Preamble**

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Coastal Marine Area adjoining the area of interest**

### **Statutory area**

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

### **Preamble**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Purposes of statutory acknowledgement**

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

statutory acknowledgement did not exist in respect of Coastal Marine Area adjoining the area of interest.

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Tangitu Conservation Area and Miro Scenic Reserve**

#### **Statutory area**

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

#### **Preamble**

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

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

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Tangitu Conservation Area and Miro Scenic Reserve. For Ngāti

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

- (1) Except as expressly provided in this subpart,--
  - (a) this statutory acknowledgement does not affect, and is not to be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:
  - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw may give greater

or lesser weight to the association of Ngāti Mutunga with Tangitu Conservation Area and Miro Scenic Reserve within the area of interest (as described in the relevant statutory acknowledgement) than that person would give under the relevant statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Tangitu Conservation Area and Miro Scenic Reserve.

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Onaero River**

#### **Statutory area**

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

#### **Preamble**

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

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

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

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

Puketapu and Pukemiro pā are situated at the mouth of the river. Other pā along the banks of the Onaero River include Pukemapou, Moerangi, Te Ngaio, Tikorangi, Kaitangata and Ruahine which are all located upstream. Pukemapou was the home of Uenuku's two grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.

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

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

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

All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga whanui to the Onaero River.

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

#### **Rights not affected**

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

#### **Limitation of rights**

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

#### **Crown not precluded from granting other statutory acknowledgement**

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

## Statutory acknowledgement for Urenui River

#### **Statutory area**

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

#### **Preamble**

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

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

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

The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. Upon landing Manaia named the river after his son Tu-Urenui as an acknowledgement of his mana in the area. Upon his arrival the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai o Kura. Kura

was the ancestor of the Ngāti Kura hapū who in prior times occupied this area. This name is depicted in the Ngāti Mutunga pepeha:

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

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

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

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

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

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Urenui River, the relationship of the people with the river and their dependence on it, and tikanga for the proper and sustainable utilization of resources. All of these values remain important to Ngāti Mutunga today.

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

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

#### **Purposes of statutory acknowledgement**

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

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

#### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

#### **Rights not affected**

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

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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

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

### **Statutory area**

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

### **Preamble**

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

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

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

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

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

### **Limitation of rights**

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



### **Crown not precluded from granting other statutory acknowledgement**

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

## **Statutory acknowledgement for Mimi River within the area of interest**

### **Statutory area**

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

### **Preamble**

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

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

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

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

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

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

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

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

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

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

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

All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga whanau to the Mimi River.

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

### **Purposes of statutory acknowledgement**

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

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

### **Exercise of powers and performance of functions and duties not affected**

Under section 59 –

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

### **Rights not affected**

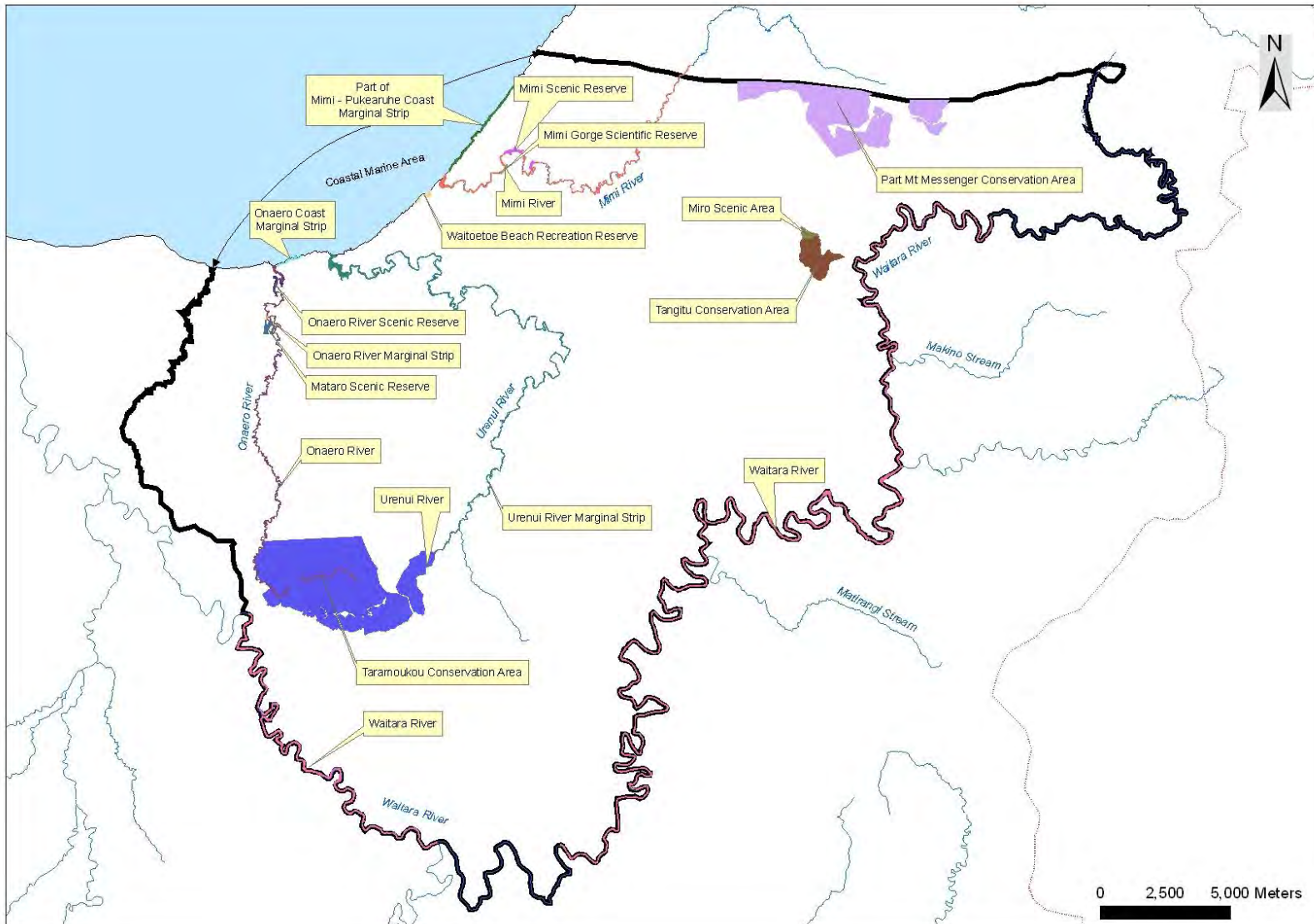
Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

### **Limitation of rights**

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

### **Crown not precluded from granting other statutory acknowledgement**

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



Location of statutory acknowledgements for Ngāti Mutunga

## Appendix 2E: Taranaki statutory acknowledgements

### 1. Attachment to the Coastal Plan for Taranaki

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

### 2. Statutory acknowledgements

The statutory acknowledgements are:

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

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

#### Coastal marine area

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

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

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

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

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

Prior to the proclamation and enforcement of the confiscation of lands within the Taranaki Iwi rohe (area of interest), Taranaki Iwi hapū occupied, cultivated, fished, harvested and gathered mātaitai in the Coastal Marine Area. The entire shoreline from Paritūtū to the Rāwa o Turi was critical to daily life such as fishing, food gathering, cultivations and ceremonies. The sea and coastal reefs provided a staple food source with fertile volcanic soils providing excellent growing conditions for large community cultivations. Food preparation and harvesting was ultimately dependant on the lunar calendar that controlled tides and other environmental conditions, but the best times for gathering and harvesting are known by Taranaki Iwi as Ngā Tai o Mākiri (the tides of Mākiri). These generally occur in March and September.

The small boulder reefs are possibly one of the most unique features of the Taranaki Iwi coastline providing special habitat for all matters of marine life. Resources found along the extent of the coastline of Ngā Tai a Kupe provide Taranaki Iwi with a constant supply of food. The reefs provide pāua (abalone), kina (sea urchin), kōura (crayfish), kūkū (mussels), pūpū (mollusc), ngākihi (limpets), pāpaka (crab), toretore (sea anemone) and many other

reef species, while tāmure (snapper), kahawai, pātiki (flounder), mako (shark) and other fish are also caught along the coastline in nets and on fishing lines.

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

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

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

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

The Coastal Marine Area was also the main highway for many Taranaki Iwi uri (descendants) when travelling between communities, as most of the coastal lands were free of the thick bush found a little higher towards the mountain. Coastal boundary stones and mouri kōhatu are another unique cultural feature within the Taranaki Iwi rohe and they form a highly distinctive group, not commonly found elsewhere in the country. Many of these were invariably carved with petroglyphs in spiral form and were often located in accessible areas, within pā earthworks and open country. However, most of them were

nestled in the reef on the seashore alongside tauranga waka, tauranga ika, pūkāwa, pūaha (river mouths) and below or adjacent to well-known pā sites.

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

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

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

## Appendix A

From Paritutu to the Ōākura River		
Name of site	Classification	Iwi interests
Paritūtū	He maunga (mountain)	Te Ātiawa
Motu-o-Tamatea	He mouere (island)	Te Ātiawa
Tokatapu	He mouere	Te Ātiawa
Koruanga	He mouere	Te Ātiawa
Waikaranga	He mouere	Te Ātiawa
Tokamapuna	He mouere	Te Ātiawa
Motumahanga	He mouere	Te Ātiawa
Moturoa	He mouere	Te Ātiawa
Mataora	He mouere	Te Ātiawa
Pararaki	He mouere	Te Ātiawa
Ōnukutaipari	He oneroa (long stretch of beach)	Te Ātiawa
Te Parapara	He urupā/ He onepū (burial ground/sandy dune)	
Waiorotoki (Waiorotoki)	He pūkāwa (reef)	
Papataniwha	He pūkāwa	

From Paritutu to the Oākura River		
Name of site	Classification	Iwi interests
Ōmata	He pūkāwa / He kāinga (reef/ village)	
Tokatapu	He pūkāwa	
Kapowairua	He pūkāwa	
Te Papahineroa	He pūkāwa	
Omuna	<b>He pā</b> (fortified village)	
Haurangi	He kāinga	
Ōtete	He pā	
Huataua	He kāinga	
Rangiuru	He kāinga	
Paerewa	He kāinga	
Ngātokatūrua	He pūkāwa	
Te Arawaire	He pūkāwa	
Wāhitere	He pūkāwa	
Tarakatea	He pūkāwa	
Kāwhiaiti	He pā / He kāinga	
Te Awahahae	<b>He pā</b>	
Tauwhare	He pūkāwa	
Kereata	He pūkāwa	
Ko Hinetaupea	He pūkāwa	
Kekeorangi	He pā	
Waikukakuka	He tauranga waka (boat channel)	
<b>Ōmuna</b>	<b>He pā</b>	
Tokataratara	He pūkāwa	
Te Kahakaha	He kāinga	
Oruarire	He pūkāwa	

From the Oākura River to Hangatahua River		
Name of site	Classification	Iwi interests
Okorotua	He kāinga/ He pā	
Te Ruatahi	He oneroa	
Te Patunga	He oneroa	
Te Ahu a Tama	He oneroa	

From the Oākura River to Hangatahua River		
Name of site	Classification	Iwi interests
Ahipaka	He kāinga	
Pukeariki	He kāinga	
Te Ruaatumanu	He pūkāwa	
Oau	He pā/ He kāinga	
<b>Hāhāwai</b>	He kāinga	
<b>Ōraukawa</b>	He pūkāwa	
Te Pangaterangi	He kāinga	
<b>Tūrakitōa</b>	He kāinga	
Hauranga	He pā	
<b>Ūpoko ngāruru</b>	He kāinga / He pūkāwa	
Te Wahanga	He pūkāwa	
Te Mutu	He pūkāwa	
Poatamakino	He pūkāwa	
Te Rapa	He pūkāwa	
<b>Kaipāpaka</b>	He pūkāwa	
Te Waiho	He pūkāwa	
Kohoki	He pūkāwa	
Tarare	He pūkāwa	
Puketahu	He pūkāwa	
Pirirata	He pūkāwa	
Rataua	He kāinga	
Moanatairi	He kāinga / <b>He māra</b> (village / garden)	
Pukehou	He kāinga / He māra	
Tataraimaka	<b>He pā/ tauranga waka</b>	
Haurapari	He kāinga	
Puketehe	He kāinga / He māra	
Kaiwekaweka	He pūkāwa	
Tukitukipapa	<b>He pā</b>	
Maitahi	<b>He kāinga / he tauranga waka / he pūkāwa</b>	
Takaipakea	He kāinga	
Waikoukou	He kāinga	
Te Raroa	He kāinga	
Tiroa	He kāinga	

From the Oākura River to Hangatahua River		
Name of site	Classification	Iwi interests
Huakiremu	He kāinga	
Piritakini	He kāinga	
Parawaha	He pa/ He kāinga / He urupā	
Kaihihi	He kāinga	
Puketarata	He kāinga	
Mounu Kahawai	He pā	
Totoaro	He huhu/ He repo (swamp/ marsh)	
Whareatea	He pā / He kāinga / He tauranga waka	

Hangatahua River to Kapoiaia River		
Name of site	Classification	Iwi interests
Whakapohau	He onepū	
<b>Ngātokamaomao</b>	He tauranga waka	
Mokotunu	He kāinga / He tauranga waka / He urupā / He pūkāwa	
Taihua	He kāinga / He tauranga waka / He urupā / He pūkāwa	
Kaihamu	He kāinga	
Wareware	He kāinga	
Tuiraho	He kāinga / He tauranga waka / He urupā / He pūkāwa	
Warea Redoubt/Bradys Grave	He urupā	
Warea	He kāinga	
Tarakihi	He kāinga / He tauranga waka	
Te Whanganui	He kāinga	
Te Opuopu	He tauranga waka / He tauranga ika / He tokatūmoana	
Te Putatuapō	He kāinga / He pūkāwa	
Waikauri	He Tauranga ika	
Ihutangi	He kāinga / He pūkāwa	
Okawa	He kāinga / He pūkāwa	
Ikaroa	He kāinga / He pūkāwa	
Te Mapua / Te Awaatuteangi	He tauranga waka / He Tauranga ika	

Kapoiaia River to Moutoti River		
Name of site	Classification	Iwi interests
Mataurukuhia	He kāinga / He pūkāwa	
Te Awa Akuaku	He tauranga waka	
Ko Manu	He tokatūmoana (rock of significance)	
Tipoka	He kāinga / He tauranga waka / He māra	
Tokaroa	He tauranga waka / He pūkāwa	
Waitaha	He kāinga / He pūkāwa	
Wairua (Wairuungangana)	He kāinga / He pūkāwa	
<b>Ōtūkorewa</b>	He kāinga	
Kaimaora	He pūkāwa	
Otamaariki	He pūkāwa	
Aratetarai	He kāinga	
Opoe	He pūkāwa	
Urupiki	He pūkāwa	
Tokapiko	He whanga / He pūkāwa	
Owhae	He pūkāwa	
Pukerimu	He kāinga	
Papanui	He pūkāwa	
Okopiri (Okopere)	He kāinga	
Kapukapu	He pūkāwa	
Okahu	He pūkāwa	
Kairoa	He urupā	
Matawhero	He whanga/ He pūkāwa (bay / reef)	
Orapa	He pūkāwa	
Taupata	He pūkāwa	
Patarakini	He pūkāwa	
Opokere	He pūkāwa	
Oraukawa	He kāinga / He tauranga waka / He pūkāwa	
<b>Ōtūwhenua</b>	He kāinga	
Te Kuta	He pūkāwa	
Awawaroa	He pūkāwa	
<b>Tangihāpu</b>	He pūkāwa	
Te Karangī	He pūkāwa	

Kapoaiaia River to Moutoti River		
Name of site	Classification	Iwi interests
Paparoa	He urupā	
Moutoti River to Rāwa O Turi River		
Name of site	Classification	Iwi interests
Moutoti	He tauranga waka	
Pukawa	He pūkāwa	
Waitakiato	He kāinga / He tauranga waka	
Ōtūparaharore	He pūkāwa	
Pukeariki	He kāinga	
Kaiaho	He rua taniwha ( <i>taniwha lairi</i> )	
Ngāmotu	He pūkāwa	
Te Tuahu	He urupā	
Waiwiri	He tauranga waka / He pūkāwa	
Arawhata	He tauranga waka / He pūkāwa	
Otahi (Te Namu)	He tauranga waka / He pūkāwa	
Taura harakeke	He tauranga waka	
Te Namu Iti	He pā / He kāinga	
Te Namu	He pā / He urupā	
Te Moua	He kāinga	
Tūkapo	He kāinga	
Taumatakahawai	He pūkāwa / He pā	
Tukutukumanu	He kāinga	
Matakaha	He pā / He kāinga	
Pukekohatu	He pā / He kāinga / He pūkāwa	
Mangahume	He pūkāwa	
Waiteika	He pūkāwa	
Hingaimotu	He kāinga	
Mātaikahawai	He pā / He kāinga	
Kororanui	He roto ( <i>lake</i> )	Ngāruahine
Oruapea	He kāinga	Ngāruahine
Pūhara te rangi	He pā	Ngāruahine
Watino	He kāinga	Ngāruahine
Papaka (Papakakatiro)	He pā / He kāinga	Ngāruahine
Ōtūmatua	He pā / He kāinga / He pūkāwa	Ngāruahine

Kapoaiaia River to Moutoti River		
Name of site	Classification	Iwi interests
Puketapu	He pūkāwa	Ngāruahine
Mangamaire	He pā / He kāinga	Ngāruahine
Kawatapu	He kāinga / He pā	Ngāruahine
Mataawa (Mataaho)	He pā	Ngāruahine
Te Pou o Matirawhāti	He tokatūmoana	Ngāruahine

## WATERWAYS

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



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

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

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

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

Relatively high rainfall up on the mountain quickly drains through these river systems, contributing to high water flows and the swift clearance of excessive sedimentation. This has resulted in, clean, clear water accessible to generations of Taranaki Iwi. The river courses, waterfalls and pools were also ceremonial sites used for baptism and other forms of consecration including tohi (child dedication ceremony), pure (tapu removal ceremony) and hahunga (exhumation ceremony). The practice of hahunga involved the scraping and cleansing of bones after being laid on a whata (stage), or suspended from trees to allow for the decomposition of the flesh from the body. The bones were then painted with kōkōwai (red ochre) wrapped and interred in caves, some of these were on the banks of rivers on the plains while others were high up on the mountain. The natural resources along the edges of the rivers and large swamp systems commonly provided materials for everyday community life, waka (boats), housing, construction, medicine, food and clothing. Large

deposits of kōkōwai were also abundant in the river beds higher up on the mountain. Te Ahititi was a famous Kōkōwai deposit located along the banks of the Hangatāhua River with other known sites on the Kaitake range and Waiwhakaiho River valley above Karakatonga Pā. These sites were fiercely guarded by Taranaki Iwi.

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

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

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

## Appendix B

### Taranaki Iwi waterways

Waterway	Main tributaries	Iwi interests
Herekawe Stream and its tributaries	Mangaherurangi Stream	Te Ātiawa
<b>Te Hēnui Stream</b> ( <i>Headwaters and Upper Reaches</i> )	Pukekohatuna Stream	Te Ātiawa
Huatoki Stream ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
Mangorei Stream ( <i>Headwaters and Upper Reaches</i> )	Taruawakanga Stream Korito Stream Mangakarewarewa Stream	Te Ātiawa
Mangamahoe Stream ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
Waiwhakaiho River ( <i>Headwaters and Upper Reaches</i> )	<b>Mangakōtukutuku Stream</b> Mangawarawara Stream Kokowai Stream Karakatonga Stream	Te Ātiawa
Waiongana River ( <i>Headwaters and Upper Reaches</i> )	Waionganaiti Stream	Te Ātiawa
<b>Ngātoro Stream</b> ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
<b>Ngātoronui Stream</b> ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
Piakau Stream ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
Little Maketawa Stream ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
Maketawa Stream ( <i>Headwaters and Upper reaches</i> )		Te Ātiawa
<b>Mangamāwhete Stream</b> ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa
Waipuku Stream ( <i>Headwaters and Upper Reaches</i> )		Te Ātiawa

Waterway	Main tributaries	Iwi interests
Waireka Stream and its tributaries	Wairere Stream Pirongia Stream	Te Ātiawa
<b>Ōkurukuru Stream and its tributaries</b>	Paopaohaoanui Stream <b>Ngākara Stream</b>	
Tapuae Stream and its tributaries	<b>Ōraukawa Stream</b>	
<b>Ōākura River and its tributaries</b>	Momona Stream Kiri Stream	
Wairau Stream and its tributaries		
Waimoku Stream and its tributaries		
<b>Ōtūpoto Stream and its tributaries</b>		
Whenuariki Stream and its tributaries		
Timaru Stream and its tributaries		
Pitoone Stream and its tributaries		
Waiaua Stream		
Hurumangu Stream and its tributaries		
Katikara Stream and its tributaries		
Maitahi Stream and its tributaries	Moakura Stream	
Waikoukou Stream and its tributaries	Mangakino Stream	
Kaihihi Stream and its tributaries	Waihi Stream Horomanga Stream	
Hangatahua (Stoney) River and its tributaries	Waikirikiri Stream	
Werekino Stream and its tributaries	Waitetarata Stream Otaipane Stream Waitapuae Stream	
Matanehunehu Stream and its tributaries		
Waiorongomai Stream and its tributaries		
<b>Pūremunui Stream</b>		
Waiweranui Stream and its tributaries		
Te Ikaparua (Warea) River and its tributaries	Whanganui Stream Mangaone Stream Waitekaure Stream Te Mahau Stream Oneroa Stream	
Kapoaiaia Stream and its tributaries	Wairere Stream Waiohau Stream	

Waterway	Main tributaries	Iwi interests
Otahi Stream and its tributaries	Moukoro Stream	
Waitotoroa Stream and its tributaries	Waiare(Waiari) Stream Pehu Stream	
Waitaha Stream and its tributaries		
Pungaereere Stream and its tributaries	Rautini Stream	
Okahu Stream and its tributaries		
Manganui Stream		
<b>Ōtūwhenua Stream</b>		
<b>Tangihāpū Stream</b>		
Moutoti Stream and its tributaries	Maungahoki Stream Waitakiato Stream	
<b>Ōaoiti Stream and its tributaries</b>		
<b>Ōaonui Stream and its tributaries</b>	Maunganui Stream Teikiwanui Stream Ngapirau Stream	
Arawhata Stream		
Ōkaweu Stream and its tributaries	Mouhanga Stream Waikārewarewa Stream Waiāniwaniwa Stream	
Heimama Stream and its tributaries	Mangamutu Stream	
Otahi Stream and its tributaries		
Hihiwera Stream and its tributaries		
Waiāua River and its tributaries	Otaki Stream Waipapa Stream	
Mangahume Stream and its tributaries		
Waiteika Stream and its tributaries	Ngārika Stream Te Waka Stream	
Taungātara Stream and its tributaries	Rāhuitoetoe Stream	Ngāruahine
Pūnehu Stream and its tributaries	Mangatawa Stream	Ngāruahine
Ōuri Stream and its tributaries	Waipaepaeiti Stream	Ngāruahine
Oeo Stream and its tributaries	Mangatoromiro Stream Waihi Stream	Ngāruahine
Wahamoko Stream and its tributaries	Waimate Stream	Ngāruahine
Rāwa o Turi Stream and its tributaries		Ngāruahine

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

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

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

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

On 29 May 1906, 50 acres of this grant was taken for scenic purposes under the Public Works Act 1905 and the Scenery Preservation Act 1903. On 2 April 1909, the Native Land Court ruled the Public Trustee pay six Māori owners £345 compensation.

## Appendix 2F: Ngāruahine statutory acknowledgements

### Attachment to the Coastal Plan for Taranaki

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

### Statutory acknowledgements

The statutory acknowledgements are:

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

- Awatuna Stream and its tributaries (as shown on deed plan OTS-023-18);
- Inaha Stream and its tributaries (as shown on deed plan OTS-023-35);
- Kahouri Stream and its tributaries (as shown on deed plan OTS-023-36);
- Kapuni Stream and its tributaries (as shown on deed plan OTS-023-37);
- Kapuni Stream-Ohawe Marginal Strip (as shown on deed plan OTS-023-06);
- Kaupokonui-a-Turi (being Kaupokonui Recreation Reserve) (as shown on deed plan OTS-023-08);
- Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07);
- Kaupokonui Stream and its tributaries (as shown on deed plan OTS-023-19);
- Kaupokonui Stream Marginal Strip (as shown on deed plan OTS-023-12);
- Konini Stream and its tributaries (as shown on deed plan OTS-023-38);
- Manganui River and its tributaries (as shown on deed plan OTS-023-20);
- Mangarangi Stream and its tributaries (as shown on deed plan OTS-023-39);
- Mangatawa Stream and its tributaries (as shown on deed plan OTS-023-21);
- Mangatoki Stream and its tributaries (as shown on deed plan OTS-023-40);
- Mangatoromiro Stream and its tributaries (as shown on deed plan OTS-023-41);
- Mangawhero Stream and its tributaries (as shown on deed plan OTS-023-22);
- Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13);
- Motumate Stream and its tributaries (as shown on deed plan OTS-023-42);
- Ngāruahine Coastal Marine Area (as shown on deed plan OTS-023-56);
- Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09);
- Oeo Stream and its tributaries (as shown on deed plan OTS-023-23);
- Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10);
- Omiti Stream and its tributaries (as shown on deed plan OTS-023-24);
- Opuhi Stream and its tributaries (as shown on deed plan OTS-023-43);
- Otakeho Stream and its tributaries (as shown on deed plan OTS-023-25);
- Ouri Stream and its tributaries (as shown on deed plan OTS-023-26);
- Ouri Stream Marginal Strip (as shown on deed plan OTS-023-14);
- Paetahi Stream and its tributaries (as shown on deed plan OTS-023-27);
- Pātea River and its tributaries (as shown on deed plan OTS-023-28);
- Piakau Stream and its tributaries (as shown on deed plan OTS-023-44);
- Punehu Stream and its tributaries (as shown on deed plan OTS-023-29);
- Raoa Stream and its tributaries (being Rawa Stream and its tributaries) (as shown on deed plan OTS-023-30);
- Taikatu Stream and its tributaries (as shown on deed plan OTS-023-31);
- Taungatara Stream and its tributaries (as shown on deed plan OTS-023-32);
- Tawhiti Stream and its tributaries (as shown on deed plan OTS-023-45);
- Te Popo Stream and its tributaries (as shown on deed plan OTS-023-46);

- Tuikonga Stream and its tributaries (as shown on deed plan OTS-023–47);
- Wahamoko Stream and its tributaries (as shown on deed plan OTS-023–48);
- Waihi Stream (Hawera) and its tributaries (as shown on deed plan OTS-023–49);
- Waihi Stream (Oeo) and its tributaries (as shown on deed plan OTS-023–50);
- Waikaretu Stream and its tributaries (as shown on deed plan OTS-023–51);
- Waimate Stream and its tributaries (as shown on deed plan OTS-023–52);
- Waingongoro River and its tributaries (as shown on deed plan OTS-023–33);
- Waingongoro River No 1 Marginal Strip (as shown on deed plan OTS-023–15);
- Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023–16);
- Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023–11);
- Waingongoro Stream Marginal Strip (as shown on deed plan OTS-023–17);
- Waiokura Stream and its tributaries (as shown on deed plan OTS-023–53);
- Waipaepaeiti Stream and its tributaries (as shown on deed plan OTS-023–54);
- Waipaepaenui Stream and its tributaries (as shown on deed plan OTS-023–34); and
- Waipuku Stream and its tributaries (as shown on deed plan OTS-023–55).

## STATEMENTS OF ASSOCIATION

### Kanihi-Umutahi

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

*"E tu e tu ki tai e tu e tu ki uta*

*mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao  
Tawhitipamamao*

*tai noa ki te ngutu awa o Waingongoro ki Wairere*

*piki ake ki te tihi o Maunga Taranaki*

*huri noa ki te Tonga haere tonu ki te awa o Waingongoro"*

Likewise the hapū describe their whanaungatanga takiwa as:

*"E tu e tu ki tai e tu e tu ki uta*

*mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao  
Tawhitipamamao*

*tai noa ki te ngutu awa o Waihi ki Inaha*

*piki ake ki te tihi o Maunga Taranaki*

*huri noa ki te Tonga haere tonu ki te awa o Waihi"*

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

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

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

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

*Ko Te Rangatapu te Takutaimoana*

*Ko Te Rangatapu me Te Kawau nga Tauranga Waka*

*Ko Waingongoro te Awa*

*Ko Umutahi me Te Rua O Te Moko nga Whenua*

*Ko Kanihi te tangata*

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

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

### **Mahinga kai**

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

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

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

Matauranga associated with the collection of resources from these awa and ngahere was central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are all essential

for maintaining customary traditions - the ritual and tapu associated with gathering and utilising resources.

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

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

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

### **Okahu-Inuawai**

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

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

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

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

*Ko Te Rangatapu te Takutaimoana*

*Ko Te Rangatapu me Te Kawau nga Tauranga Waka*

*Ko Waingongoro te Awa*

*Ko Okahu me Inuawai nga Whenua*

*Ko Okahu te tangata*

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

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

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

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

### **Mahinga kai**

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

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

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

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

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

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

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

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

#### **Ngāti Manuhiakai**

The takiwa of the Ngāti Manuhiakai extends from the tip of Maunga Taranaki into Te Moana O Tangaroa taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the

boundary extends from the western banks of the Waingongoro River to the eastern banks of the Raoa Stream.

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

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

*Ko Aotea te Waka*

*Taranaki te Maunga*

*Te Rere O Kapuni me Inaha nga Awa*

*Te Aroha O Titokowaru Ki Toona Marae*

*Ngāti Manuhiakai te hapū*

*Ngaruahine-Rangi te Iwi*

*Inaha te Tauranga-waka.*

*Aotea is our waka*

*Taranaki our mountain*

*Te Rere O Kapuni and Inaha our Rivers*

*Te Aroha O Titokowaru Ki Toona our marae*

*Ngāti Manuhiakai our sub-tribe*

*Ngaruahine-Rangi our Tribe*

*Inaha our Tauranga-waka.*

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



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

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### **Mahinga kai**

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

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

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

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

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

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

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

Kapuni Stream (boundary with Ngāti Tu)

Inaha Stream (boundary with Umutahi Inuawai).

### **Ngāti Tu**

Ngateko on the Kapuni Stream was one of the original landing places of the Wakaringaringa waka captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement there with the Kapuni stream acting as a marker between for the boundary between the takiwa of Ngāti Manuhiakai and Ngāti Tu hapū.

Ngāti Tu also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and traversed via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Kaupokonui River and Maraekura.

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

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

the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

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

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

### **Mahinga kai**

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

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

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

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

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are

essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

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

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

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

### **Ngāti Haua**

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

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

The Raoa takes its name from an incident which involved Turi during his travels throughout the motu. After catching and cooking some tuna from the river, Turi being extremely hungry, devoured the tuna so quickly that a number of tuna bones became lodged in his throat. His wife, Rongorongo, asked the gods to save her husband. Turi, angry for this happening lay a curse upon the creek, proclaiming that no tuna should henceforth live in

the river. He subsequently named it Raoa, to choke. Centuries later, a tupuna koro, Te Hui removed the curse and tuna once again returned to the river.

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

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

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

### **Mahinga kai**

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

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

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

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

lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

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

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

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

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

### **Ngāti Tamaahuroa-Titahi**

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

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

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

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

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

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

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

### **Mahinga kai**

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

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management

practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

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

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

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

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

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

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

## Statements of association for marginal strip sites

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

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

		have great spiritual importance, they are, "the blood and veins, each with a story to tell." The wai that flows through these areas symbolises the link between the past and the present. Each has its own mauri and wairua <b>which connect these two hapū with the river</b> environs and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.
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Waingongoro River No1 Marginal Strip (as shown on deed plan OTS-023-15)		
Site Type		<b>Ngāruahine association (history, significance)</b>
Location		According to tribal history, the people <b>of these two hapū are the descendants</b> of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiuaumu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.  They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.  During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.
Description of Site	Marginal Strip	
<b>Ngāruahine Tupuna</b> association		
<b>Ngāruahine hapū</b> association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<i>Tuturu "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro" Whanaungatanga "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa,</i>	

Waingongoro River No1 Marginal Strip (as shown on deed plan OTS-023-15)		
Site Type		Ngāruahine association (history, significance)
	<p><i>Hawaikipamamao</i>  <i>Tawhitipamamao</i>  <i>tai noa ki te ngutu awa o Waihi ki</i>  <i>Inaha</i>  <i>piki ake ki te tihi o Maunga</i>  <i>Taranaki</i>  <i>huri noa ki te Tonga haere tonu ki</i>  <i>te awa o Waihi"</i></p>	

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

Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16)		
Site Type		Ngāruahine association (history, significance)
	<p><i>piki ake ki te tihi o Maunga</i>  <i>Taranaki</i>  <i>huri noa ki te Tonga haere tonu ki</i>  <i>te awa o Waingongoro"</i>  <i>Whanaungatanga</i>  <i>"E tu e tu ki tai e tu e tu ki uta</i>  <i>mai Tangaroa ki Hawaikinui</i>  <i>Tawhitinui, Hawaikiroa</i>  <i>Tawhitiroa, Hawaikipamamao</i>  <i>Tawhitipamamao</i>  <i>tai noa ki te ngutu awa o Waihi ki</i>  <i>Inaha</i>  <i>piki ake ki te tihi o Maunga</i>  <i>Taranaki</i>  <i>huri noa ki te Tonga haere tonu ki</i>  <i>te awa o Waihi"</i></p>	<p>people, travelled south along the coast naming many places as they went including the Waingongoro River.</p>

Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11)		
Site Type		Ngāruahine association (history, significance)
Location		<p>According to tribal history, the people <b>of these two hapū are the</b> descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Ranguamutu waka, captained by Tamatea-Rokai. The tangata</p>
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		

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

Ouri Stream Marginal Strip (as shown on deed plan OTS-23-14)		
Site Type		<b>Ngāruahine association (history, significance)</b>
Location		Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.
Description of Site	Marginal Strip	
<b>Ngāruahine Tupuna association</b>		
<b>Ngāruahine hapū association</b>	Ngāti Tu	
Pepeha, waiata or whakatauki		

Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09)		
Site Type		<b>Ngāruahine association (history, significance)</b>
Location		The river environs shared between all <b>three hapū were abundant with fish</b> species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.
Description of Site	Marginal Strip	
<b>Ngāruahine Tupuna association</b>		
<b>Ngāruahine hapū association</b>	Ngāti Tamaahuroa me Titahi Ngāti Haua Ngāti Tu	
Pepeha, waiata or whakatauki		

		<p>A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.</p> <p>Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources and remains as significant and important today as it was to their tupuna.</p>
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Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07)		
Site Type		<b>Ngāruahine association (history, significance)</b>
Location		<p>Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.</p> <p>Kaupokonui is a coastal waahi where Ngāti Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.</p>
Description of Site	Marginal Strip	
<b>Ngāruahine Tupuna</b> association		
<b>Ngāruahine hapū</b> association	Ngāti Tu	
Pepeha, waiata or whakatauki		

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



Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10)		
Site Type		<b>Ngāruahine association (history, significance)</b>
	huri noa ki te Tonga haere tonu ki te awa o Waihi"	

## Appendix 2G: Te Atiawa statutory acknowledgements

### Attachment to the Coastal Plan for Taranaki

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **Huatoki Stream marginal strip (as shown on deed plan OTS-043-33)**

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

The Huatoki River, and surrounding environment were important for their resources. Along and near its banks were solid stands of timber, flax and raupo. Aside from providing a

source of water, the river was plentiful in fish, whitebait, and lamprey. The banks were used as a walkway to other papakāinga and as a highway to the coast. Several papakāinga were located along the river including Te Kawau, Pukaka, Mawhera, Maripu and Okoare.

Nohoanga were also located in key resource gathering areas and were used by hapu members in the summer months to gather resources and escape the heat.

Disputes/competition for these resources caused several battles between Te Atiawa hapu. Two such battles are remembered today in Korero tawhito. The first was a dispute over piharau fishing rights between Te Rangī Apiti Rua of Puke Ariki, and of Manu Kino of Waimanu. The other occurred when the rangatira. Koronerea, ambushed and attacked a taua who were hunting on the banks of the Huatoki. The battle was named Pakirikiri because the bodies resembled pakirikiri, the rock eyed cod.

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

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

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

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

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

Katere is located in Fitzroy, New Plymouth and is in the rohe of Ngāti Tawhirikura Hapū.

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

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

Mahoetahi is located at the junction of the highway north and Mountain Road, Bell Block and is in the rohe of Puketapu hapū. Historically it was a pa site located on a small hill surrounded on three sides by a flax and raupo swamp. The approach to the pā was by a

ridge from a plain on the north east side. It closely identified with another nearby pa called Nga Puke Turua.

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

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

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

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

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

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

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

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

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

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

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

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

#### **Ngangana Pa (being Manukorihi Recreation Reserve)**

(as shown on deed plan OTS-043-14)

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

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

#### **Papamoa (being Meeting of the Waters Scenic Reserve)**

(as shown on deed plan OTS-043-15)

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

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

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

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

This site is in the rohe of Otaraua Hapu. Puketakauere is an ancient pa site with a history characterised by both peaceful occupation and warfare. It was the site of one of the first battles of the first Taranaki War. At this time, the site included a ring ditch pa with an escape route through the nearby swamp, and an identical paa, Onukukaitara, which had

covered passages and rifle pits. Due to the victory of Te Atiawa fighters over a large British military force at Puketakauere, the site, serves as a constant reminder for Te Atiawa of the courage and strength of Otaraua and Te Atiawa tupuna. The British built a Blockhouse on Onukukaitara once it had been abandoned by Te Atiawa. The site and the Battle of Puketakauere has an important place in the history of the Taranaki Wars and the New Zealand Wars, and continues to have significant educational, historical and symbolic value for Te Atiawa.

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

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

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

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

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

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

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

*"How vain your valour, how vain your charge against Morere's walls*

*Lost on that rocky coast of death are all my crews*

*Tanui, Tokomaru, Kurahaupo, Aotea*

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

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

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

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

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

*"How vain your valour, how vain your charge against Morere's walls*

*Lost on that rocky coast of death are all my crews*

*Tanui, Tokomaru, Kurahaupo, Aotea*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This site is at the mouth of the Waiwhakaiho River on the edges of the great pa, Rewa Rewa. The site is located in the rohe of Ngāti Tawhirikura and Ngāti Te Whiti. The river mouth, the wetlands and associated water bodies were important because of its resources such as raupo (for thatching) water, ferns (for food and blankets) berries, birds, fish, flax (for clothing) and kaimoana reefs. Fish and whitebait, were caught from particular purpose built sites called whakaparu and these remain and continue to be used today. The sand dunes were used as gardens for food crops such as kumara and plants such as pingau, which was used to colour clothing flax. The sand dunes were also used as a temporary urupa because the heat of the sand assists the breaking down of the flesh. Often the ko iwi/bones were removed and interred elsewhere. Rewa Rewa was located on a hill above the river mouth and was an ancient pa which over the generations housed a large population.

The Waiwhakaiho River supported many papakāinga from its river mouth to its source on Taranaki, such as Rewa Rewa, Waiwhakaiho, Raiomiti, Te Ngaere, Pukemapo, Te Renega,

Pukeotepua and Papamoa. The river was used as a means of transport to nearby papakāinga to trade food and taonga and to maintain whanaungatanga. The river is the boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha, waiata and Korero tawhito.

## Rivers and tributaries

#### **Herekawe Stream and tributaries (as shown on deed plan OTS-043-32)**

The Herekawe is located to the south of New Plymouth and springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Herekawe is located with the rohe of the Ngāti Te Whiti Hapu.

The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of the Hapu and the many papkāinga nearby such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Ruataka, Papawhero.

Two events of more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe is used as one of the boundary indicators between Te Atiawa and Taranaki for their respective 2004 Fisheries Settlements. In 2008 the Herekawe was decided as one of the boundary markers for the Tapuae Marine Reserve after Te Atiawa refused to give up its customary rights to collect kaimoana from the nearby reefs.

#### **Te Atiawa acknowledges the Taranaki Iwi interest in the Herekawe.**

Huatoki Stream and tributaries (as shown on deed plan OTS-043-33)

The Huatoki runs through the centre of New Plymouth. The Huatoki springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Huatoki is within the rohe of the Ngāti Te Whiti Hapu.

The name Huatoki was coined because of the abundance of the titoki tree, which grew, and still grows, along its banks. A product from the titoki tree, oil, was valued for its cosmetic qualities.

The Huatoki was also important for its running freshwater source and mahinga kai, flax, raupo and timber. The food resources along with the kaimoana from nearby reefs provided ample sustenance for and sustained the papakāinga along the banks of the Huatoki, papakāinga such as Puke Ariki, Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Most of the papakāinga existed peacefully with the others and shared nohonga (places to stay)

along the banks of the Huatoki, especially in the summer months, to gather and store resources.

The abundance of resources, however, did not prevent the odd dispute. One such dispute remembered today in Korero tawhito was between Te Rangi Apiti Rua of Puke Ariki and of Manu Kino of Waimanu over the latter's piharau fishing rights. This resulted in Te Rangi Apiti Rua's attacking Waimanu in revenge and the people of Waimanu being rescued by Potaka of Nga Puke Turua.

Another battle occurred when Koronerea, ambushed and defeated a taua from a neighbouring iwi who were advancing up the Huatoki. This battle was named pakirikiri because the bodies of the slain resembled pakirikiri, the rock eyed cod.

The banks were a walkway to other papakāinga whilst the river was used as a highway to the coast and inland. Several known tauranga waka sites remain today.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town which was named Red Coat Lane.

The Huatoki retains its historic, cultural and traditional value to Te Atiawa who continue to exercise kaitiakitanga over the river and its conservation and aesthetic values.

#### **Kowhangamoku Stream and tributaries (as shown on deed plan OTS-043-34)**

The Kowhangamoku is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapu.

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

#### **Manganui River and tributaries (as shown on deed plan OTS-043-35)**

The Manganui springs from Taranaki Maunga and flows into the Waitara. It is in the rohe of Pukerangiora and Otaraua Hapu.

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

#### **MaNgāti Stream and tributaries (as shown on deed plan OTS-043-36)**

The MaNgāti is located at Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapu.

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

#### **Manu Stream and tributaries (as shown on deed plan OTS-043-37)**

The Manu is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapu.

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

#### **Motukari Stream and tributaries (as shown on deed plan OTS-043-38)**

The Motukari is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapu.

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

#### **Onaero River and tributaries (as shown on deed plan OTS-043-22)**

Part of the Onaero flows through the rohe of Ngāti Rahiri Hapu.

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

#### **Parahaki Stream and tributaries (as shown on deed plan OTS-043-39)**

The Parahaki is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapu.

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

#### **Tapuae Stream and tributaries (as shown on deed plan OTS-043-40)**

Part of the Tapuae flows through the rohe of Ngāti Te Whiti Hapu.

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

#### **Te Henui Stream and tributaries (as shown on deed plan OTS-043-41)**

The Te Henui is located in east New Plymouth. It springs from the land and runs to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Te Henui is in the rohe of Ngāti Te Whiti Hapu. Te Henui means "the huge mistake" and refers to an incident which is no longer remembered.

The Te Henui was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakāinga and communities along its banks, such as Purakau, Autere and Kerau. Autere was also a fishing village from which Hapu would launch their waka and sail to offshore fishing grounds. Fish and kaimoana were collected from the river and the nearby reef, Arakaitai, and these provided staple as well as gourmet foods. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health. Kaimoana and gourmet foods were important to uphold customs such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapu had nothing.

Further up river were the papakāinga of Pukewarangi, Puketarata and Parihamore. These papakāinga were located close to each other and shared resources and strategies in times of conflict with other Hapu or Iwi. Pukewarangi and Parihamore were settlements as well as defensive strongholds whilst Puketarata was a settlement which stored food reserves.

#### **Waiau Stream and tributaries (as shown on deed plan OTS-043-42)**

The Waiau is located north of Waitara and springs from the land and flows to the Tasman Sea. It is in the rohe of Ngāti Rahiri.

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

Apart from its other important aspects the Waiau is important as a boundary marker between Te Atiawa and Ngāti Mutunga. The Te Atiawa northern coastal boundary point, Te Rau O Te Huia, is on the banks of the Waiau.

#### **Waihi Stream and tributaries (as shown on deed plan OTS-043-43)**

The Waihi is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapu.

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

#### **Waihowaka Stream and tributaries as shown on deed plan OTS-043-44)**

The Waihowaka is located in Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapu.

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

#### **Waiongana Stream and tributaries (as shown on deed plan OTS-043-45)**

The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe Puketapu Hapu.

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

#### **Waipapa Stream and tributaries (as shown on deed plan OTS-043-45)**

The Waipapa is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapu.



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

#### **Waipu Stream and tributaries (as shown on deed plan OTS-043-46)**

The Waipu Lagoons are located on the coast and are within the rohe of Puketapu Hapu.

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

#### **Waitaha Stream and tributaries (as shown on deed plan OTS-043-48)**

The Waitaha is located in Bell Block and springs from the land and flows to the Tasman Sea. It is in the rohe of Puketapu Hapu.

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

#### **Waitara River and tributaries (as shown on deed plan OTS-043-49)**

The Waitara River is one of the major rivers in the Te Atiawa rohe and takes its name from the legend of Te Whaitara-nui-a-Wharematangi-i-te-kimi-i-tana-matua-i-a-Ngarue. The Waitara flows through the rohe of the Hapu of Manukorihi, Otaraua, Pukerangiora and Ngāti Rahiri.

The Waitara River, unlike other substantial rivers within Taranaki, does not flow directly from Maunga Taranaki but springs from the Manganui River which flows off the mountain and converges with the Waitara River.

The Waitara river mouth was one of the first areas to be settled in Aotearoa and life was sustained here by the abundant resources provided by the reefs and wetlands. There were many kāinga and tauranga waka at the mouth of the Waitara and the kāinga later became seasonal fishing villages as Te Atiawa spread along and inhabited the entire length of the Waitara River. One of the streams, Mangahinau, was the mooring site for the largest Te Atiawa war waka, Eanganui.

There were many papakāinga along the banks of the Waitara, such as Ngangana, Kuikui, Te Whanga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene. The Waitara River provided an abundance of fish, inanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kokopu, weka, pukeko, ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for inanga and native fish. The Hapu fished from purpose built platforms and this technique continues today to describe customary fishing locations on the river. Each whakaparu was named and these names remain and continue to be used by Te Atiawa today. The mara / gardens along the river included Te Rore, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The ururpaa include Te Rohutu, Manaaiti, Pukehou, Teremutu and Ngangana. The natural defences and height provided by the cliffs provided control of the Waitara River. Aorangi along with Pukekohe and Manukorihi, formed a triangle of strongly defended paa in the valley. In its upper reaches, its cliffs provided defence for Pukerangora Pa and in one battle many Pukerangiora people jumped from the cliffs into the Waitara River.

The river continues to be, an important resource for mahinga kai. Contemporary uses of the site include cultural harvesting (fish, whitebait) and the site is valued because of its biodiversity and conservation values.

Te Atiawa has a physical, historical and spiritual relationship with the Waitara River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waitara River which has a spiritual force and personality of its own.

The Waitara River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

#### **Waiwhakaiho River and tributaries (as shown on deed plan OTS-043-50)**

The Waiwhakaiho River is located in the suburb of Fitzroy, New Plymouth and flows from Taranaki Maunga to the Tasman Sea. It is one of the largest rivers in the Te Atiawa rohe and has several tributaries including the Mangaone and Mangorei. At its mouth today there is a man made waterway, Lake Rotomanu which was created in the 1960s to provide a habitat and refuge for wildlife and is also used for recreational purposes.

The Waiwhakaiho River is the ancient boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha and korero tawhito. In former times the

Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngāti Tawhirikura and Ngāti Te Whiti.

The Waiwhakaiho River was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakāinga and communities along its banks, papakāinga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa.

The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupo, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these remain and continue to be used today.

There were several papakāinga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient paa which, over the generations, housed a large population. Other papakāinga along the river were Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Puke O Te Pua and Papamoa. The river was also used as a means of transport to nearby papakāinga to trade food and taonga and to maintain whanaungatanga.

The Waiwhakaiho River remains an important river today. Te Atiawa has a physical, historical and spiritual relationship with the Waiwhakaiho River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waiwhakaiho River which has a spiritual force and personality of its own.

The Waiwhakaiho River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

**From Herekawe Stream to Onaero River (referred to in clause 5.11.1(rr) of the deed as Te Atiawa Coastal Marine Area (as shown on deed plan OTS-043-51))**

This statement describes the Te Atiawa association and values in relation to its coastal marine area.

The Te Atiawa rohe commences from Te Rau O Te Huia, along the coast westward to the Herekawe, inland to Tahuna Tutawa, thence to Whakangeregere, continuing to Taramoukou, thence turning northwards to Te Rau O Te Huia.

The coastal marine area was part of the natural world which encompassed the expanses of Ranginui, the immensity of Papatuanuku, and the vastness of Tangaroa. It was an important part of the tribal rohe and included land, outlets, streams, rivers, lagoons, reefs, beaches

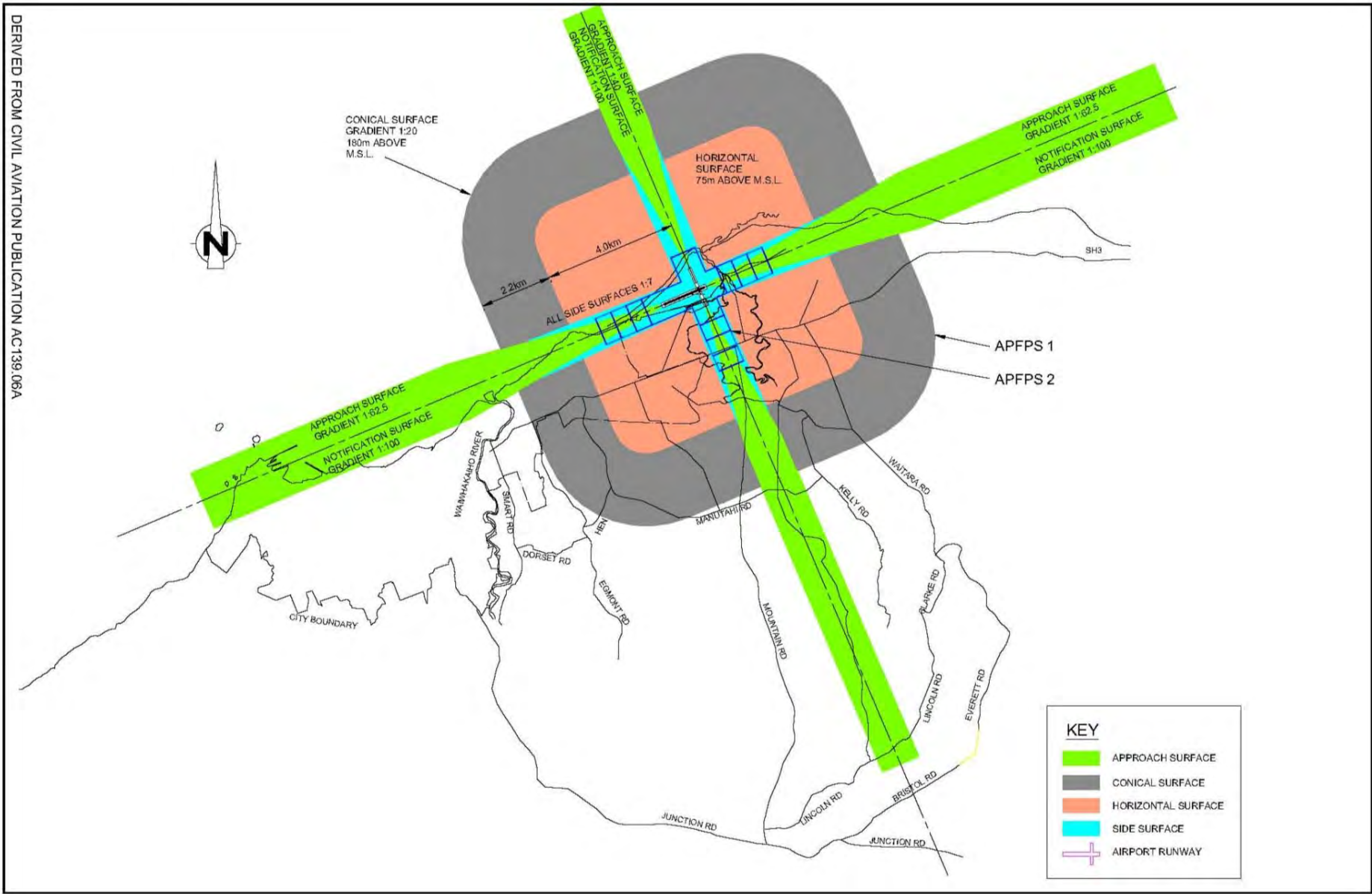
and sand hills. Just as hapu exercised mana over the whenua, so it exercised mana over the moana.

The Te Atiawa social, cultural and spiritual relationship with the coastal marine area was very important and is one of long-standing which began with the first Te Atiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Nga Motu and the Waitara River, were on the coast. The papakāinga was the centre of social, cultural, economic and spiritual wellbeing. Papapakāinga such as Puke Ariki, Purakau, Rewa Rewa and MaNgāti were located on the coast close to the valued resources of water, mahinga kai and kaimoana. The resources sustained and nourished the lwi and were important to ensure survival and to maintain the spiritual, cultural and economic prosperity of Te Atiawa. The spiritual relationship was embodied in the ideologies, kawa, karakia and tikanga such as rahui. Every reef and lagoon was named and these names remain and the resources are harvested and customary rights continue to be exercised. Examples of the reefs are Papamoa, Tarawhata, Kawaroa, Arakaitai and Mangati. The sites also include urupa and tauranga waka, such as Autere. Te Atiawa has and continues to exercise, its kaitiakitanga on the coastline from the Herekawe to Te Rau O Te Huia.

The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata pepeha, traditions and histories and continues to underpin the mana and mauri of the Te Atiawa hapu. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to th

## Appendix 3 – New Plymouth airport flight path protection surfaces

The flight path protection surfaces are given effect through Policy 6.



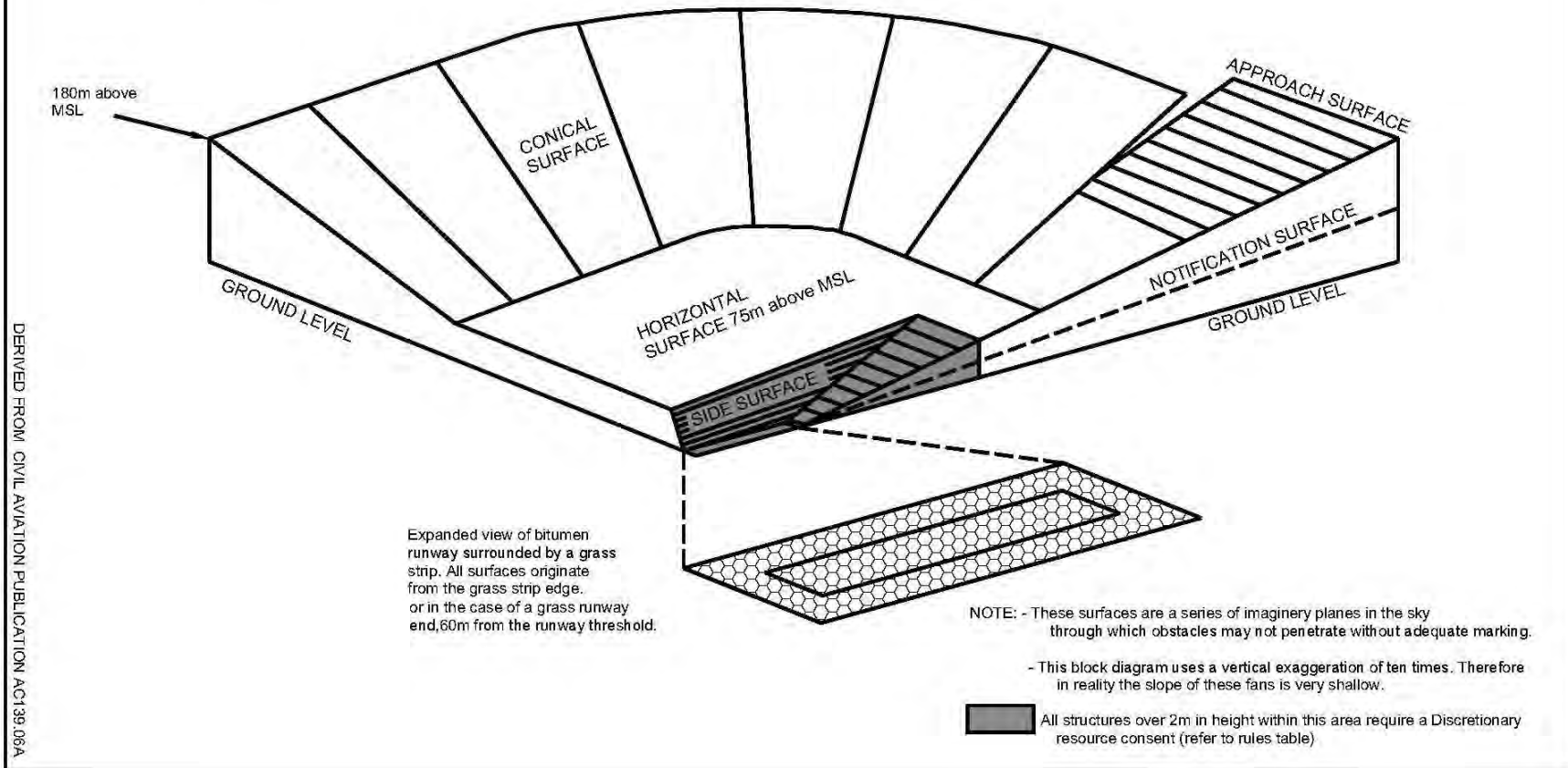
**SIDE SURFACE:** These provide a clear area either side of the runway strip in the event of a missed or misaligned approach to land. (Should not be penetrated)

**CONICAL SURFACE:** Protects aircraft manoeuvring in the aerodrome circuit area. (Should not be penetrated)

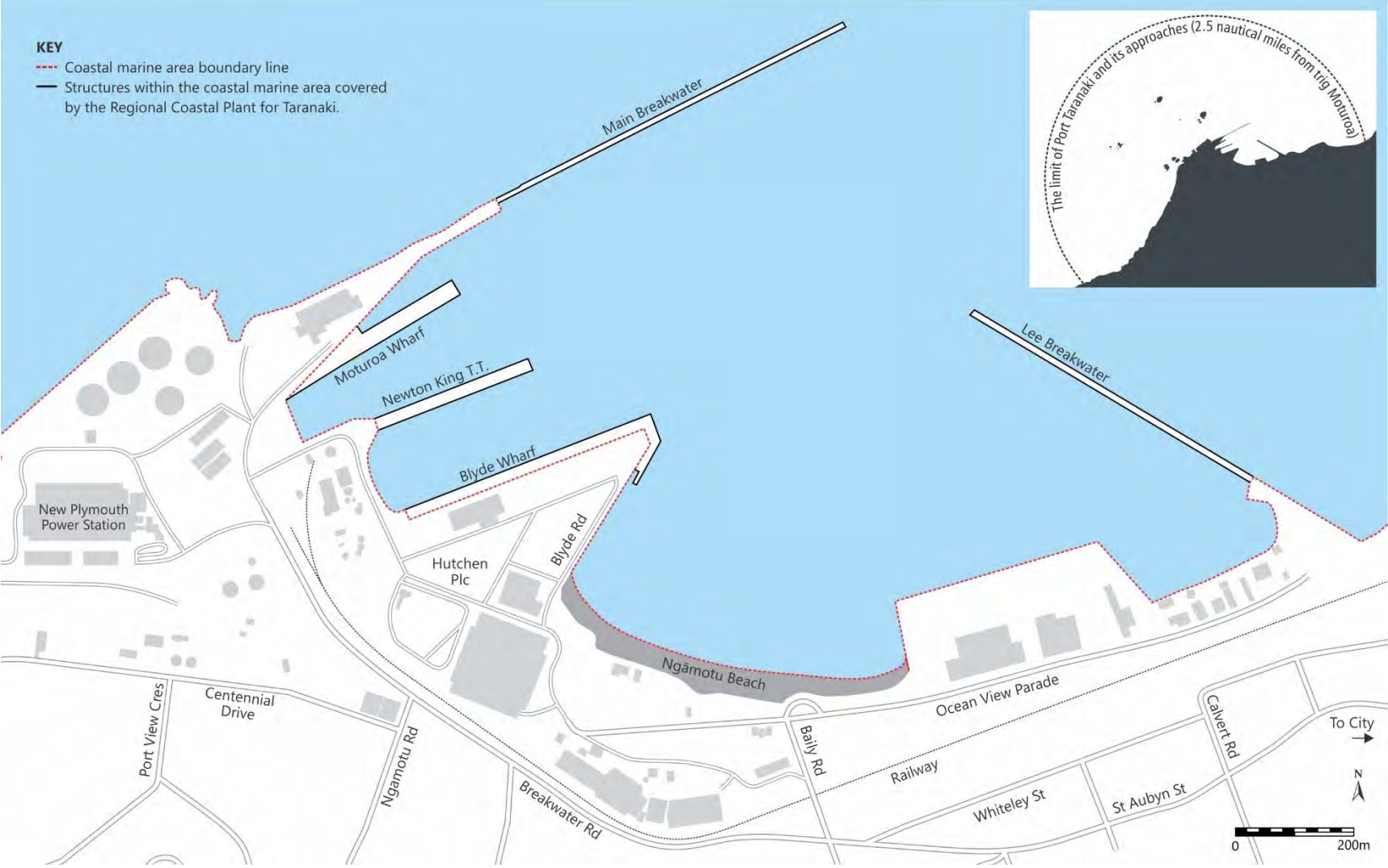
**HORIZONTAL SURFACE:** Protects aircraft manoeuvring in the aerodrome circuit area. (Should not be penetrated)

**NOTIFICATION SURFACE :** A surface which requires objects penetrating it to be notified to the director of Civil Aviation who may require it to be marked or lit. Applies to all approaches to the runway. This is a requirement of Civil Aviation Rule Pt77, Civil Aviation Act 1990.

**APPROACH SURFACE:** There are two fans, one for approach and another for take-off. The gradients are generally not the same for take-off and approach. For simplicity only one generalised fan is shown here. (Note that the worst or critical case is the one protected in this District Plan.) These fans provide a clear take-off and approach path, particularly in the event of an engine failure on take-off when the rate of climb is limited and may not be penetrated.



# Appendix 4 – Port Taranaki and its approaches



## Appendix 5 – Resource Management (Marine Pollution) Regulations 1998

Reprint  
as at 8 September 2017



**Resource Management (Marine Pollution) Regulations  
1998**  
(SR 1998/208)

Michael Hardie Boys, Governor-General

**Order in Council**

At Wellington this 20th day of July 1998

Present:

His Excellency the Governor-General in Council

Pursuant to section 360(1)(a) and (ha) to (hh) of the Resource Management Act 1991, His Excellency the Governor-General, acting by and with the advice and consent of the Executive Council, makes the following regulations.

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**Note**

Changes authorised by subpart 2 of Part 2 of the Legislation Act 2012 have been made in this official reprint.  
Note 4 at the end of this reprint provides a list of the amendments incorporated.

**These regulations are administered by the Ministry for the Environment.**



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## Regulations

### 1 Title and commencement

- (1) These regulations may be cited as the Resource Management (Marine Pollution) Regulations 1998.
- (2) These regulations come into force on 20 August 1998.

### 2 Interpretation

In these regulations, unless the context otherwise requires,—

**Act** means the Resource Management Act 1991

**animal carcass** means the body of any animal that is carried on board as cargo and that dies or is euthanised during the voyage

**cargo residue**—

- (a) means the remnants of any cargo that are not covered by any annex to MARPOL other than Annex V and that remain on the deck or in holds following loading or unloading, including loading and unloading excess or spillage, whether in wet or dry conditions or entrained in wash water; but
- (b) does not include cargo dust that remains on the deck after sweeping or dust on the external surfaces of the ship

**carrying in bulk** means the carriage of a noxious liquid substance in the cargo spaces of a ship without any form of intermediate containment or packaging

**clean ballast water** means ballast water and contaminants carried in a tank used to carry a noxious liquid substance or oil,—

- (a) where the tank has been thoroughly cleaned since last used to carry a noxious liquid substance, and the residue from that cleaning discharged with the tank being emptied; or
- (b) where the tank has been thoroughly cleaned since last used to carry oil and the ballast water and contaminants, when discharged, would not contain oil exceeding 15 parts per million

**cooking oil** means any type of edible oil or animal fat used or intended to be used for the preparation or cooking of food, but does not include the food that is prepared using such oil or fat

**domestic waste** means any type of waste that is not covered by any annex to MARPOL other than Annex V and that is generated in the accommodation spaces on board the ship, but does not include grey water

**en route**, in relation to a ship, means that the ship is underway at sea on a course that, as far as practicable for navigational purposes, will cause any discharge from the ship to be spread over as great an area as is reasonable and practicable

**fishing gear** means any physical device or any part of any physical device or combination of items that may be placed on or in the water or on the seabed with the intended purpose of capturing, or controlling for subsequent capture or harvesting, marine or freshwater organisms

**food waste** means any spoiled or unspoiled food substance, and includes any fruit, vegetable, dairy product, poultry, meat product, and food scraps generated on board a ship or an offshore installation

**garbage**, in relation to a ship or an offshore installation, means—

- (a) all kinds of food waste, domestic waste, operational waste, plastic, cargo residue, incinerator ash, cooking oil, fishing gear, and any animal carcass generated during the normal operation of the ship or offshore installation and liable to be disposed of continuously or periodically; but
- (b) does not include—
  - (i) any substance that is defined or listed in any Annex to MARPOL other than Annex V; or
  - (ii) fresh fish or parts of fresh fish generated as a result of fishing activity undertaken during a voyage, or as a result of aquaculture activity that involves the transport of fish (including shellfish) for placement in an aquaculture facility and the transport of harvested fish (including shellfish) from such facilities to shore for processing

**Grade A treated sewage** means sewage discharged from a treatment system included in Schedule 5 or Schedule 6 that is maintained and operated in good working order and in accordance with any instructions of the system's manufacturer

**Grade B treated sewage** means sewage discharged from a treatment system included in Schedule 7 that is maintained and operated in good working order and in accordance with any instructions of the system's manufacturer

**incinerator ash** means ash and clinkers resulting from a shipboard incinerator used for the incineration of garbage

**MARPOL** means the International Convention for the Prevention of Pollution from Ships, 1973, as modified by the Protocol of 1978

**noxious liquid substance** means any substance specified in Schedule 1; and includes any mixtures of those substances

**oil** means petroleum in any form, including crude oil, fuel oil, sludge, oil refuse, and refined petroleum products (other than petrochemicals which are noxious liquid substances); and includes the substances specified in Schedule 2

**oil spill** has the same meaning as in section 281 of the Maritime Transport Act 1994

**operational waste**—

- (a) means any solid waste (including slurry) that is not covered in any annex to MARPOL other than Annex V and that is collected on board during normal maintenance or operations of a ship or an offshore installation or is used for cargo stowage and handling; and
- (b) includes any cleaning agent or additive contained in cargo-hold and external wash water; but
- (c) does not include grey water, bilge water, or other similar discharges essential to the operation of a ship or an offshore installation

**plastic** means solid material that contains as an essential ingredient 1 or more high molecular mass polymers and that is formed (shaped) during either manufacture of the polymer or the fabrication into a finished product by heat or pressure, or both, and includes synthetic rope, synthetic fishing net, plastic garbage bags, and incinerator ash from the incineration of plastic

**platform drainage** means the drainage water from the machinery space on an offshore installation, and—

- (a) includes all water and contaminants from generators, fuel tanks, and pumps; but
- (b) does not include any water or contaminant from processing, production, or displacement associated with exploration, drilling, or production activities which are undertaken by the offshore installation

**segregated ballast water** means ballast water and contaminants in a ship's tank where that tank is completely separated from cargo oil and fuel oil systems and is permanently allocated to the carriage of ballast water or cargoes other than oil or noxious liquid substances

**sewage** means, in relation to a ship or offshore installation,—

- (a) drainage and other wastes from any form of toilet, urinal, or toilet scupper:
- (b) drainage from washbasins, washtubs, and scuppers located in any dispensary, sick bay, or other medical premises:
- (c) drainage from spaces containing living animals:
- (d) waste waters mixed with the drainage and wastes specified in paragraphs (a), (b), or (c).

Regulation 2 **animal carcass**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **cargo residue**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **cooking oil**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **domestic waste**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **en route**: replaced, on 28 August 2014, by regulation 4(1) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **fishing gear**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **food waste**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **garbage**: replaced, on 28 August 2014, by regulation 4(2) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **Grade A treated sewage**: inserted, on 1 July 2002, by regulation 3(1) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Regulation 2 **Grade B treated sewage**: inserted, on 1 July 2002, by regulation 3(1) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Regulation 2 **incinerator ash**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **MARPOL**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **operational waste**: inserted, on 28 August 2014, by regulation 4(4) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **plastic**: replaced, on 28 August 2014, by regulation 4(3) of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

Regulation 2 **treated sewage**: revoked, on 1 July 2002, by regulation 3(2) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

## Part 1

### Definition prescribed for Act

#### 3 Definition of harmful substances

The following substances are harmful substances for the purposes of the definition of the term **harmful substances** in section 2(1) of the Act:

- (a) petroleum in any form, including crude oil, fuel oil, sludge, oil refuse, and refined petroleum products (other than petrochemicals which are noxious liquid substances); and includes the substances specified in Schedule 2:
- (b) any substance specified in Schedule 1 and any mixture of those substances if carried in bulk in a ship:
- (c) drainage and other wastes from any form of toilet, urinal, or toilet scupper on a ship or offshore installation:
- (d) drainage from washbasins, washtubs, and scuppers located in the dispensary, sick bay, or other medical premises of a ship or offshore installation:
- (e) drainage from spaces on a ship or offshore installation containing living animals:
- (f) waste water from a ship or offshore installation mixed with the drainage and waste specified in paragraphs (c), (d), or (e):
- (g) all kinds of food waste, domestic waste, operational waste, plastic, cargo residue, incinerator ash, cooking oil, fishing gear, and any animal carcass

generated during the normal operation of a ship or an offshore installation and liable to be disposed of continuously or periodically, except—

- (i) any substance that is defined or listed in any Annex to MARPOL other than Annex V; and
- (ii) fresh fish or parts of fresh fish generated as a result of fishing activity undertaken during a voyage, or as a result of aquaculture activity that involves the transport of fish (including shellfish) for placement in an aquaculture facility and the transport of harvested fish (including shellfish) from such facilities to shore for processing.

Regulation 3(g): replaced, on 28 August 2014, by regulation 5 of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

## **Part 2**

### **Dumping and incineration**

#### **4 Dumping of waste or other matter**

- (1) The dumping of waste or other matter, other than the waste or other matter specified in subclauses (2) and (3), in the coastal marine area from any ship, aircraft, or offshore installation is deemed to be a prohibited activity in any regional coastal plan or proposed regional coastal plan.
- (2) In the coastal marine area the dumping of the following waste or other matter from any ship, aircraft, or offshore installation is deemed to be a discretionary activity in any regional coastal plan or proposed regional coastal plan:
  - (a) dredge material:
  - (b) sewage sludge:
  - (c) fish processing waste from an onshore facility:
  - (d) ships and platforms or other man-made structures at sea:
  - (e) inert, inorganic geological material:
  - (f) organic materials of natural origin:
  - (g) bulky items consisting mainly of iron, steel, and concrete.
- (3) This clause does not apply to—
  - (a) the dumping or storage of waste or other matter arising directly from, or related to, the exploration, exploitation, and associated offshore processing of, seabed mineral resources; or
  - (b) a discharge made in accordance with section 15B of the Act or Part 3 of these regulations.

Regulation 4(2): amended, on 1 July 2002, by regulation 4 of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

**5 Assessment criteria**

- (1) Every application under section 88 of the Act for a coastal permit to dump any waste or other matter specified in regulation 4(2) must include the information specified in Part 1 of Schedule 3.
- (2) The consent authority must, when considering an application under section 88 of the Act for a coastal permit for any waste or other matter specified in regulation 4(2), have regard to the matters set out in Parts 1 and 2 of Schedule 3 in addition to any other requirement of sections 104 and 138A of the Act.

**6 Incineration of waste in marine incineration facility**

- (1) The incineration of waste or other matter in any marine incineration facility in the coastal marine area is deemed to be a prohibited activity in any regional coastal plan or proposed regional coastal plan.
- (2) This clause does not apply to a discharge made in accordance with section 15B or Part 3 of these regulations.

**7 Record keeping**

- (1) Every holder of a coastal permit to carry out an activity that would otherwise contravene section 15A of the Act must keep records describing—
  - (a) the types and sources of the waste or other matter dumped;
  - (b) the location of dump sites;
  - (c) the method of dumping;
  - (d) the quantity (in cubic metres) of the waste or other matter dumped.
- (2) The records for the preceding calendar year must be provided to the Director of Maritime New Zealand before 1 February in each year.

Regulation 7(2): amended, on 1 July 2005, by section 11(4) of the Maritime Transport Amendment Act 2004 (2004 No 98).

### **Part 3 Control of discharges**

**8 Discharge of substances for purpose of avoiding, remedying, or mitigating oil spill**

- (1) Any person may, in the coastal marine area, discharge from a ship or offshore installation any substance for the purpose of avoiding, remedying, or mitigating the adverse effects of an oil spill.
- (2) This regulation does not authorise the discharge of any substance in contravention of Part 23 of the Maritime Transport Act 1994 or any marine protection rules made under Part 27 of that Act.

## **9 Discharge of oil**

- (1) Any person may, in the coastal marine area, discharge oil, or mixtures containing oil, from any ship if—
  - (a) the oil is not derived from the cargo of the ship; and
  - (b) the ship is proceeding en route; and
  - (c) the oil content of the discharge before dilution with any other substance does not exceed 15 parts per million.
- (2) Any person may, in the coastal marine area, discharge oil, or mixtures containing oil, from an offshore installation, if—
  - (a) the oil content of the discharge before dilution with any other substance does not exceed 15 parts per million; and
  - (b) the discharge is platform drainage.

## **10 Discharge of noxious liquid substances**

Any person may, in the coastal marine area, discharge from any ship carrying in bulk a noxious liquid substance, any noxious liquid substance if that noxious liquid substance is part of a discharge of clean ballast water or segregated ballast water.

## **11 Discharge of sewage in coastal marine area**

- (1) Before 1 July 2000, any person may discharge sewage in the coastal marine area from a ship or offshore installation, unless that discharge is within 500 metres (0.27 nautical miles) of a marine farm.
- (2) On or after 1 July 2000, no person may discharge sewage in the coastal marine area from a ship or offshore installation unless that discharge occurs—
  - (a) more than 500 metres (0.27 nautical miles) seaward from mean high water springs; and
  - (b) more than 500 metres (0.27 nautical miles) from a marine farm; and
  - (c) in water depths greater than 5 metres; and
  - (d) more than 200 metres (0.108 nautical miles) from a marine reserve, except the marine reserve constituted by the Marine Reserve (Kermadec Islands) Order 1990; and
  - (e) more than 500 metres (0.27 nautical miles) from an area that the Minister of Fisheries has declared by notice in the *Gazette* to be a mataitai reserve under regulations made under section 186 of the Fisheries Act 1996.
- (3) A rule may only be included in a regional coastal plan or a proposed regional coastal plan relating to the discharges under this regulation if—
  - (a) the rule increases the distances seaward or increases the depth specified in subclause (2) for any harbours, estuaries, embayments, or other parts



of a region, or increases the distances from a marine farm, marine reserve, or mataitai reserve specified in subclause (2), for all or any part of the year; and

- (b) the rule takes effect on or after 1 July 2000.

Regulation 11(2)(c): amended, on 1 July 2002, by regulation 5(1) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Regulation 11(2)(d): added, on 1 July 2002, by regulation 5(1) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Regulation 11(2)(e): added, on 1 July 2002, by regulation 5(1) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Regulation 11(3)(a): amended, 1 July 2002, by regulation 5(2) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

## 12 Discharge of Grade A treated sewage in coastal marine area

- (1) Any person may discharge Grade A treated sewage in the coastal marine area from a ship or offshore installation, but must not discharge it within 100 metres of a marine farm.
- (2) Despite subclause (1), a rule may be included in a regional coastal plan or a proposed regional coastal plan if the rule—
  - (a) relates to discharges of Grade A treated sewage in the internal waters of Fiordland (as defined in section 4 of the Territorial Sea, Contiguous Zone, and Exclusive Economic Zone Act 1977); and
  - (b) restricts where those discharges may take place, being a distance of at least 100 metres from a marine farm; and
  - (c) does not relate to vessels operated by the New Zealand Defence Force.
- (3) For the purposes of subclause (2), **Fiordland** means the coastal marine area between Awarua Point and Sandhill Point.

Regulation 12: substituted, on 1 July 2002, by regulation 6 of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

## 12A Discharge of Grade B treated sewage in coastal marine area

- (1) Any person may discharge Grade B treated sewage in the coastal marine area from a ship or offshore installation, but must not discharge it—
  - (a) within 500 metres (0.27 nautical miles) of a marine farm; or
  - (b) within 500 metres (0.27 nautical miles) of an area that the Minister of Fisheries has declared by notice in the *Gazette* to be a mataitai reserve under regulations made under section 186 of the Fisheries Act 1996.
- (2) A rule may only be included in a regional coastal plan or a proposed regional coastal plan relating to discharges under this regulation if the rule does either or both of the following:

- (a) specifies the distances from mean high-water springs or the depth where those discharges may take place for all or any part of the year, being distances of at least 500 metres (0.27 nautical miles) from—
  - (i) a marine farm; or
  - (ii) a mataitai reserve:
- (b) increases the distance from a marine farm or a mataitai reserve where those discharges may take place for all or any part of the year, being at a distance of more than 500 metres (0.27 nautical miles).

Regulation 12A: inserted, on 1 July 2002, by regulation 6 of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

### **13 Discharge of garbage prohibited**

Except as provided in regulation 13A, the discharge of garbage in the coastal marine area from any ship or offshore installation is prohibited.

Regulation 13: replaced, on 28 August 2014, by regulation 6 of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

#### **13A Exceptions to prohibition on discharge of garbage**

- (1) The prohibition in regulation 13 on the discharge of garbage from a ship in the coastal marine area does not apply to a discharge that is—
  - (a) necessary for the purpose of securing the safety of a ship and those on board or saving life at sea; or
  - (b) an accidental loss of garbage resulting from damage to a ship or its equipment, if all reasonable precautions have been taken before and after the occurrence of the damage to prevent or minimise the accidental loss; or
  - (c) an accidental loss of fishing gear from a ship, if all reasonable precautions have been taken to prevent such loss; or
  - (d) a discharge of fishing gear from a ship for the protection of the marine environment or for the safety of that ship or its crew; or
  - (e) food waste, if the discharge occurs—
    - (i) while the ship is en route; and
    - (ii) at least 500 metres (3 nautical miles) seaward of the inner limits of the territorial sea; and
    - (iii) at least 500 metres (0.27 nautical miles) from any offshore installation; and
    - (iv) after the food waste has been ground or reduced to a particle size no greater than 25 millimetres; or
  - (f) cleaning agents or additives contained in cargo-hold, deck, and external surfaces wash water, if those substances are not harmful to the marine

environment, taking into account guidelines developed by the International Maritime Organization.

- (2) The prohibition in regulation 13 on the discharge of garbage from an offshore installation in the coastal marine area does not apply to a discharge that is—
- (a) necessary for the purpose of securing the safety of an offshore installation and those on board or saving life at sea; or
  - (b) an accidental loss of garbage resulting from damage to an offshore installation or its equipment, if all reasonable precautions have been taken before and after the occurrence of the damage to prevent or minimise the accidental loss.

Regulation 13A: inserted, on 28 August 2014, by regulation 7 of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

#### **14 Discharge of ballast water**

- (1) Any person may discharge in the coastal marine area, from a ship or offshore installation, clean ballast water or segregated ballast water.
- (2) This regulation does not authorise the discharge of clean ballast water or segregated ballast water in contravention of the Biosecurity Act 1993, regulations made under that Act, or import health standards made under section 20 of that Act or in contravention of section 246B of the Maritime Transport Act 1994 or rules made under that Act.

Regulation 14(2): amended, on 8 September 2017, by section 88 of the Biosecurity Law Reform Act 2012 (2012 No 73).

#### **15 Discharges made as part of normal operations of ship or offshore installation**

Any person may discharge, in the coastal marine area, a contaminant that is incidental to, or derived from, or generated during, the operations listed in Schedule 4 as the normal operations of a ship or offshore installation, except a contaminant that is garbage and for which no exception is provided in regulation 13A.

Regulation 15: amended, on 28 August 2014, by regulation 8 of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

#### **16 Regional rules or resource consents for discharges**

No rule may be included in any regional coastal plan, or proposed regional coastal plan, nor any resource consent granted relating to a discharge to which regulations 9, 10, 12, 13, 14, and 15 apply.

## Schedule 1

### Noxious liquid substances

rr 2, 3(b)

Schedule 1: substituted, on 23 June 2011, by regulation 4 of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).

- 1 Any substance that—
  - (a) is listed in the first column of a table referred to in clause 2; and
  - (b) is given a pollution category of X, Y, or Z in the relevant column of the table.
- 2 The tables are as follows:
  - (a) the tables of substances in Chapters 17 and 18 of the International Code for the Construction and Equipment of Ships Carrying Dangerous Chemicals in Bulk in the form of those chapters set out in the Annex of the International Maritime Organization resolution MEPC.225(64) adopted on 5 October 2012 (*see*, for example, Annex 12 of the Report of the Marine Environment Protection Committee on its Sixty-fourth Session dated 11 October 2012);
  - (b) the tables of substances in Annexes 1 to 4 of the International Maritime Organization circular dated 17 December 2013 about provisional categorization of liquid substances (MEPC.2/Circ.19).

Schedule 1 item 2: replaced, on 28 August 2014, by regulation 9 of the Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248).

## Schedule 2

### Substances classified as oil

r 2

#### **Ashphalt solutions**

Blending Stocks

Roofers Flux

Straight run residue

#### **Gasoline blending stocks**

Alkylates - fuel

Reformats

Polymer - fuel

#### **Gasoline**

Casinghead (natural)

Automotive

Aviation

Straight Run

Fuel oil no. 1 (kerosene)

Fuel oil no. 1 - D

Fuel oil no. 2

Fuel oil no. 2 - D

**Jet fuels**

JP - 1 (kerosene)

JP - 3

JP - 4

JP - 5 (kerosene, heavy)

Turbo fuel

Kerosene

Mineral spirit

**Oils**

Clarified

Crude oil

Mixtures containing crude oil

Diesel oil

Fuel oil no. 4

Fuel oil no. 5

Fuel oil no. 6

Residual fuel oil

Road oil

Transformer oil

Aromatic oil (excluding vegetable oil)

Lubricating oil and blending stocks

Mineral oil

Motor oil

Penetrating oil

Spindle oil

Turbine oil

**Distillates**

Straight run

Flashed feed stocks

**Gas oil**

Cracked

**Naptha**

Solvent

Petroleum

Heartcut distillate oil

**Schedule 3**  
**Assessment of waste or other matter**

r 5

**Part 1**

**Additional matters to be included in application under section 88**

- 1 The application must include a detailed description and characterisation of the waste to enable a proper assessment to be made of its potential impacts on human health and the environment. The description must include any material capable of creating floating debris or otherwise contributing to an adverse effect on the environment.
- 2 The characterisation of the wastes and their constituents must include—
  - (a) the origin, total amount, form, and average composition:
  - (b) the properties: physical, chemical, biochemical, and biological:
  - (c) the toxicity:
  - (d) the persistence: physical, chemical, and biological:
  - (e) the accumulation and biotransformation in biological materials or sediments.
- 3 The application must include information about—
  - (a) the types, amounts, and relative hazard of wastes generated; and
  - (b) the details of the production process and the sources of wastes within that process; and
  - (c) the feasibility of the following waste reduction or prevention techniques:
    - (i) product reformulation:
    - (ii) clean production technologies:
    - (iii) process modification:
    - (iv) input substitution:
    - (v) on-site, closed-loop recycling.

- 4 For dredged material and sewage sludge, the application must identify the sources of contamination and waste prevention strategies that may be used to control that contamination.
- 5 Applications to dump waste or other matter must include information about the consideration that has been given to the following hierarchy of waste management options:
  - (a) re-use:
  - (b) off-site recycling:
  - (c) destruction of hazardous constituents:
  - (d) treatment to reduce or remove the hazardous constituents:
  - (e) disposal on land, into air, and in water.
- 6 The application must include the following information about the proposed dump site:
  - (a) the physical, chemical, and biological characteristics of the water column and the seabed:
  - (b) identification of values and other uses of the sea in the area under consideration:
  - (c) an assessment of the constituent fluxes associated with dumping in relation to existing fluxes of substances in the marine environment:
  - (d) the economic and operational feasibility.
- 7 The application must include an assessment of the potential effects of sea or land disposal options.
- 8 The application for dumping must integrate information on waste characteristics, conditions at the proposed dump site(s), fluxes, and proposed disposal techniques. The application must specify the potential effects on the environment and define the nature, temporal, and spatial scales and duration of expected effects and state any assumptions.

## Part 2

### **Additional matters to be considered by the consent authority**

- 9 Consideration of an application must have regard to the avoidance, remedying, or mitigation of environmental disturbance and detriment. Consideration of an application must also have regard to the imposing of conditions specifying—
  - (a) the types and sources of materials to be dumped:
  - (b) the location of the dump site(s):
  - (c) the method of dumping:
  - (d) monitoring and reporting requirements.

- 10 Consideration of an application must have regard to the imposition of monitoring programmes as a condition of a resource consent.

#### **Schedule 4**

### **Normal operations of ship or offshore installation**

r 15

- 1 Ship propulsion.
- 2 Heat exchange systems, including engine cooling systems, air conditioning, refrigeration, and condensers.
- 3 Stormwater drainage from systems and scuppers, except from those areas used for the storage of any harmful substance.
- 4 The use of washing facilities in the accommodation areas producing greywater from showers, handbasins, baths, galleys, dishwashers, and laundries but does not include use of any dispensary, sick bay, or other medical premises.
- 5 The cleaning of the ship or offshore installation, except for the exterior of the hull below the load line or parts of the ship used for carrying cargo.
- 6 The incineration of waste or other matter generated from a ship or offshore installation.
- 7 Firefighting.
- 8 The operation of a weapon system on any ship of the New Zealand Defence Force.

#### **Schedule 5**

### **Grade A sewage treatment systems**

r 2

Schedule 5: substituted, on 23 June 2011, by regulation 5 of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).

Any treatment system described in the first 5 columns of the table of treatment systems in Annex 5 of the International Maritime Organization circular dated 31 August 2005 about pollution prevention equipment required by MARPOL 73/78 (MEPC.5/Circ.9).

#### **Schedule 6**

### **Grade A sewage treatment systems**

r 2

Schedule 6: added, on 1 July 2002, by regulation 7(b) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Schedule 6 heading: amended, on 23 June 2011, by regulation 6(1) of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).



- 1 Any system that, when tested under International Maritime Organisation Resolution MEPC.2(VI), meets, or exceeds, the following standards:
- (a) a faecal coliform standard where the geometric mean of the faecal coliform count does not exceed 250 faecal coliforms per 100 millilitres of water; and
  - (b) a suspended solids standard where the geometric mean of the total suspended solids content, when suspended solids are analysed by gravimetric methods, does not exceed—
    - (i) 50 milligrams per litre of water when analysed on shore; or
    - (ii) 100 milligrams per litre of water more than the suspended solids content of the ambient water used for flushing when analysed on board a ship; and
  - (c) a biochemical oxygen demand count where the geometric mean of 5-day biochemical oxygen demand of the samples of sewage does not exceed 50 milligrams per litre of water.
- 2 Any system that meets or exceeds the standards in section 4 of the following guidelines, when tested under section 5 of the guidelines: the Revised Guidelines on Implementation of Effluent Standards and Performance Tests for Sewage Treatment Plants set out in the Annex of the International Maritime Organization resolution MEPC.159(55) adopted on 13 October 2006 (*see*, for example, Annex 26 of the report of the Marine Environment Protection Committee on its fifty-fifth session dated 16 October 2006 (MEPC 55/23)).

Schedule 6 clause 2: added, on 23 June 2011, by regulation 6(2) of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).

## Schedule 7

### Grade B sewage treatment systems

r 2

Schedule 7: added, on 1 July 2002, by regulation 7(c) of the Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99).

Schedule 7 heading: amended, on 23 June 2011, by regulation 7(1) of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).

(Approved in accordance with the United States of America Environmental Protection Agency Federal Water Pollution Control Act, 33 U.S.C. 1322, Part 159—Marine Sanitation Devices as Type 1)

Manufacturing countries	Manufactured by	Type and model	Approximate designed hydraulic loading (m <sup>3</sup> /day)
United States	Galley Maid Marine Products, Inc	Delta Marine Head	2.2
	PO Box 10417 Riviera Beach Florida 33404	Central Waste Treatment System	1.5

<b>Manufacturing countries</b>	<b>Manufactured by</b>	<b>Type and model</b>	<b>Approximate designed hydraulic loading (m<sup>3</sup>/day)</b>
	Raritan Engineering Company, Inc 530 Orange Street PO Box 1157 Millville New Jersey 08332	Lectra/San MC EST12 EST24 EST32	2.7
		Purasan PST PST12v PST24v PST32v	2.2
	Sealand Technology, Inc Fourth Street PO Box 38 Big Prairie Ohio 4461	Saanx One	2.2

Schedule 7: amended, on 23 June 2011, by regulation 7(2)(a) of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).

Schedule 7: amended, on 23 June 2011, by regulation 7(2)(b) of the Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149).

Marie Shroff,  
Clerk of the Executive Council.

Issued under the authority of the Legislation Act 2012.  
Date of notification in *Gazette*: 23 July 1998.

## Reprints notes

### 1 *General*

This is a reprint of the Resource Management (Marine Pollution) Regulations 1998 that incorporates all the amendments to those regulations as at the date of the last amendment to them.

### 2 *Legal status*

Reprints are presumed to correctly state, as at the date of the reprint, the law enacted by the principal enactment and by any amendments to that enactment. Section 18 of the Legislation Act 2012 provides that this reprint, published in electronic form, has the status of an official version under section 17 of that Act. A printed version of the reprint produced directly from this official electronic version also has official status.

### 3 *Editorial and format changes*

Editorial and format changes to reprints are made using the powers under sections 24 to 26 of the Legislation Act 2012. See also <http://www.pco.parliament.govt.nz/editorial-conventions/>.

### 4 *Amendments incorporated in this reprint*

Resource Management (Marine Pollution) Amendment Regulations 2014 (LI 2014/248)  
Biosecurity Law Reform Act 2012 (2012 No 73): section 88  
Resource Management (Marine Pollution) Amendment Regulations 2011 (SR 2011/149)  
Maritime Transport Amendment Act 2004 (2004 No 98): section 11(4)  
Resource Management (Marine Pollution) Amendment Regulations 2002 (SR 2002/99)

# Appendix 6 – New Plymouth District Council port noise control boundaries

