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Schedule 1 – Coastal management areas

The coastal marine area has been divided into five Coastal management areas as follows.

| Coastal Management Area | Map Reference |
|--|---|
| a) Outstanding Value | |
| (i) Waihi Stream to Pariokariwa Point and Parininihi | Map Link Map – 1, 2, 3, 4, 5, 43 |
| (ii) Mimi Estuary | Map Link Map - 7 |
| (iii) Ngā Motu (Sugar Loaf Islands) and Tapuae | Map Link Map - 44 |
| (iv) Hangatahua (Stony) River | Map Link Map - 17 |
| (v) Oaonui (Sandy Bay) | Map Link Map - 23 |
| (vi) Kaūpokonui | Map Link Map - 28 |
| (vii) Kapuni Stream | Map Link Map - 29 |
| (viii) Whenuakura Estuary | Map Link Map - 36 |
| (ix) Waipipi Dunes | Map Link Map – 36, 37 |
| (x) Project Reef | Map Link Map - 42 |
| (xi) North and South Traps | Map Link Map - 41 |
| (xii) Waverley Beach | Map Link |

| | |
|--|--|
| | Map - 38 |
| (xiii) Waitōtara | Map Link Map - 38, 39 |
| b) Estuaries Unmodified | |
| (i) Urenui Estuary | Map Link Map - 8 |
| (ii) Onaero Estuary | Map Link Map - 8 |
| (iii) Waiongana Estuary | Map Link Map - 11 |
| (iv) Oākura Estuary | Map Link Map - 14 |
| (v) Waingongoro Estuary | Map Link Map - 30 |
| (vi) Tāngāhoe Estuary | Map Link Map - 32 |
| (vii) Manawapou Estuary | Map Link Map - 32 |
| c) Estuaries Modified | |
| (i) Waitara Estuary | Map Link Map - 10 |
| (ii) Waiwhakaiho Estuary | Map Link Map - 12 |
| (iii) Pātea Estuary | Map Link Map - 35 |
| d) Open Coast – the area of the CMA not covered by the other management areas | |
| e) Port | Map Link Map - 13 |

Schedule 2 – Coastal areas of outstanding value

This Schedule identifies eight areas of outstanding natural character and nine areas that are outstanding natural features or landscapes. A values table and map for each area is included below. Information included within this Schedule has been informed by the report *Regional landscape study of the Taranaki coastal environment* (2015) and subsequent consultation undertaken as part of the Coastal Plan review. The report contains further information on the Taranaki coastal environment as a whole and the details of the assessments carried out to determine which coastal areas were considered to have outstanding value.

| Areas of Outstanding Natural Character (ONC) | Map Reference |
|--|--|
| ONC 1 - Parinihi | Map Link Map - 43 |
| ONC 2 - Mimi Estuary | Map Link Map - 7 |
| ONC 3 - Ngā Motu (Sugar Loaf Islands) and Tapuae | Map Link Map - 44 |
| ONC 4 - Whenuakura Estuary | Map Link Map - 36 |
| ONC 5 - Waipipi Dunes | Map Link Map – 36, 37 |
| ONC 6 - Project Reef | Map Link Map - 42 |
| ONC 7 - North and South Traps | Map Link Map - 41 |
| ONC 8 - Waitōtara | Map Link Map – 38, 39 |

| Areas that are Outstanding Natural Features or Landscapes (ONFL) | Map Reference |
|--|---|
| ONFL 1 - Waihi Stream to Pariokariwa Point | Map Link Map - 1, 2, 3, 4, 5, 43 |
| ONFL 2- Ngā Motu (Sugar Loaf Islands) and Tapuae | Map Link |

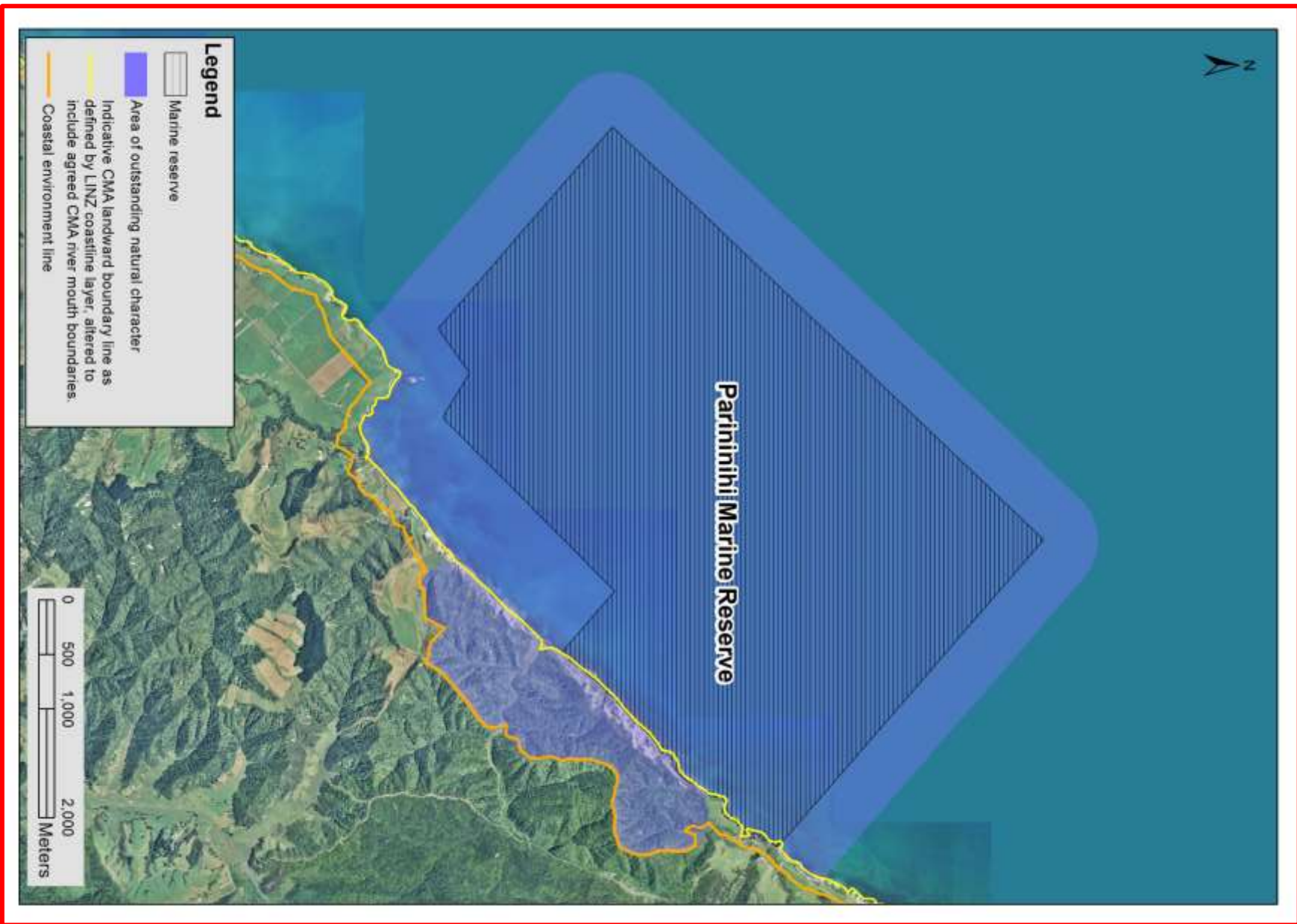
| | |
|-----------------------------------|--|
| | Map - 44 |
| ONFL 3 - Hangatahua (Stony) River | Map Link Map - 17 |
| ONFL 4 - Oaonui (Sandy Bay) | Map Link Map - 23 |
| ONFL 5 - Kaūpokonui | Map Link Map - 28 |
| ONFL 6 - Kapuni Stream | Map Link Map - 29 |
| ONFL 7 - North and South Traps | Map Link Map - 41 |
| ONFL 8 - Waverley Beach | Map Link Map - 38 |
| ONFL 9 - Waitōtara | Map Link Map – 38, 39 |

ONC 1 Parininihi

Parininihi includes intact coastal forest, spectacular coastal white cliffs, and a marine reserve which provide exceptional and unique biotic and abiotic values along an unmodified and wild section of coastline.

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|--|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> Unmodified and diverse habitats comprising coastal forest, Waipingau Stream and dune system, and offshore reefs The spectacular and prominent White Cliffs coastal cliffs are identified as a well defined landform of scenic value An extensive offshore reef system – unique for the generally sandy north Taranaki coastline | Very high |
| Biotic | <ul style="list-style-type: none"> The marine reserve contains internationally important sponge gardens, a high diversity of fish species and important habitat for crayfish and pāua Part of a larger indigenous forest feature, the coastal margins contain one of the best remaining examples of primary coastal hardwood and podocarp-hardwood forests on the west coast of the North Island The forest provides core habitat for many threatened species and contains a large number of regionally significant species Dune system at the mouth of Waipingau Stream supports the only natural population of pīngao (<i>Ficinia spiralis</i>) in the New Plymouth district | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> Human activity is minimal associated with low impact recreation use The experience maintains a high sense of wildness and remoteness encountered along a dynamic coastal edge | Very high |
| Overall Rating | | Outstanding |





Parinihihi.

ONC 2 Mimi Estuary

Mimi Estuary is relatively unmodified providing exceptional biophysical values and high scenic associations.

[Map Link](#) Map - 7

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|--|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> Diverse and rare range of habitat types including riverine estuary, small tidal bays, estuary margins, and sandy foreshore Unmodified natural processes including sand spit and dune processes and river mouth oscillation | Very high |
| Biotic | <ul style="list-style-type: none"> Small tidal bays contain a variety of specialised native flora. 'Regionally Distinctive' species include natural populations of saltmarsh ribbonwood (<i>Plagianthus divaricatus</i>), coastal tree daisy (<i>Olearia solandri</i>) and koromiko (<i>Veronica stricta</i> var. <i>macroura</i>) Provides important habitats for a diverse range of resident and migratory birds including the Threatened (Nationally Vulnerable) Northern New Zealand dotterel (<i>Charadrius obscurus aquilonius</i>), Caspian tern (<i>Hydroprogne caspia</i>) and red-billed gull (<i>Larus novaehollandiae scopulinus</i>) Margins of the south side of the estuary contain a well established variety of mainly native plants A small population of 'At Risk (Relict)' pingao (<i>Ficinia spiralis</i>) has established from planting on the foreshore beach area The estuary contains diverse and regionally distinctive native fish | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> Human activity is minimal associated with low impact recreation use The experience maintains a sense of remoteness and high scenic associations | High |
| Overall Rating | | Outstanding |

ONC 3 Ngā Motu (Sugar Loaf Islands) and Tapuae

Ngā Motu (Sugar Loaf Islands) and Tapuae express a relatively unmodified seascape that includes volcanic islands and subtidal formations which provide exceptional biophysical values and very high wild and scenic associations.

[Map Link](#) Map - 44

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|--|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> A diverse range of habitats including islands and stacks, and subtidal canyons, caves, large pinnacles, boulder fields, rock reefs and sand flats Sugar Loaf Islands have significant scientific and educational value | Very high |
| Biotic | <ul style="list-style-type: none"> The islands support a diverse range of indigenous plant species including 'Threatened (Nationally Endangered)' Cook's scurvy grass (<i>Lepidium oleraceum</i>) The islands contain a diverse range and significant number of nesting birds including the 'Threatened (Nationally Endangered)' reef heron (<i>Egretta sacra sacra</i>) The marine protected area and marine reserve contain a diverse range of fish species, encrusting sponges and bryozoans The marine protected area and marine reserve provide important habitat for crayfish and pāua Contains the largest fur seal breeding colony on the west coast of the North Island Marine mammals observed at times include common dolphins, pilot whales, orca, humpback whales and southern right whales | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> Within the marine protected area and marine reserve, human activity is minimal associated with low impact recreational use Expansive seascape with minimal apparent modification to retain wild scenic associations | Very high |
| Overall Rating | | Outstanding |

ONC 4 Whenuakura Estuary

Whenuakura expresses a relatively unmodified estuary which provide exceptional coastal habitat with significant areas of native vegetation and wildlife.

[Map Link](#) Map - 36

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|---|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> • Whenuakura Estuary is relatively unmodified with diverse habitats comprising extensive mudflats, tidal lagoons, an adjacent perched freshwater lagoon, a sand bar and an island forming intermittently • Perched freshwater lagoon and coastal swamp areas • Unmodified mudstone coastal cliffs | High |
| Biotic | <ul style="list-style-type: none"> • Predominantly indigenous flora including coastal swamp and wetland habitat • Several threatened, at risk or uncommon indigenous flora and fauna including the largest intact patches known in New Zealand of a mat forming button daisy, (<i>Leptinella dispersa subsp</i>) on wet mudstone cliffs • The Threatened (Nationally Endangered) Australasian bittern inhabits the wetland and coastal swamp areas and Nationally Vulnerable species such as caspian tern (<i>Sterna caspia</i>) and New Zealand dotterel utilise the coast and estuary • The migratory route of several bird species including the variable oystercatcher (<i>Haematopus unicolor</i>) and royal spoonbill (<i>Platalea regia</i>) | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> • Minimal modification throughout the estuary and margins which retains strong wild and scenic associations • Presence of birds amplifies perceived level of naturalness | Very high |
| Overall Rating | | Outstanding |

ONC 5 Waipipi Dunes

Waipipi Dunes express a relatively intact coastal dune system which includes significant areas of native vegetation and wildlife.

[Map Link](#) Map – 36, 37

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|--|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> The Waipipi Dunes consist of a highly dynamic complex of low (less than 4 m) dunes and small wet sand flats and depressions (swales) extending from the coast inland 200-300 m to taller (15 m) more stable relic foredunes Permanent wetland swales Identified as the only sizeable area in the Foxton Ecological Area with no artificially induced erosion caused by livestock or recreational vehicle tracks Some very low level grazing is evident on secondary dunes separated from primary dunes established along the coastal edge Most of the area remains dynamic and is continually being eroded by wind and wave action | Very high |
| Biotic | <ul style="list-style-type: none"> Predominantly indigenous dune vegetation with some areas of marram and exotic grass / scrub species established on secondary dunes Dunes contain significant population of pīngao (<i>Ficinia spiralis</i>). Sand spike sedge (<i>Eleocharis neozelandica</i>), sand gunnera (<i>Gunnera arenaria</i>) and sand daphne (<i>Pimelea villosa</i>) are also present (all identified as species At Risk and Declining) Includes Significant Natural Area and Regionally Significant Wetland recognising the importance of dune vegetation and habitat | High |
| Perceptual and experiential | <ul style="list-style-type: none"> Expansive series of unmodified dune landforms retain a strong sense of wildness and isolation along an intact coastal edge A sense of remoteness is amplified by difficult access which increases perceived naturalness | Very high |
| Overall Rating | | Outstanding |

ONC 6 Project Reef

The Project Reef is an unusually hard and shallow (23 m) structure for its distance offshore (11 km). The clear offshore waters and shallow depth enable the growth of important kelp beds. The reef provides complex habitat supporting a diverse range of marine invertebrates and fish. The unmodified seascape provides exceptional biophysical values with a high sense of wilderness.

[Map Link](#) Map – 42

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|--|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> High relief reef comprised of unusually hard cemented concretionary shelly sandstone surrounded by shell hash Shallow depth considering the distance offshore providing an excellent light climate less prone to influence from cliff erosion, river events and other land-based activities Unmodified and diverse marine habitats including cracks, crevices, caves and overhangs | Very high |
| Biotic | <ul style="list-style-type: none"> Unusually high diversity of encrusting sensitive benthic invertebrates including dense assemblages of sponges, hydroids and bryozoa, providing valuable biogenic habitat for other invertebrates and fish Important kelp (<i>Ecklonia radiata</i>) beds Abundant and diverse fish assemblages with evidence the reef provides an important nursery ground for blue cod Complex habitat supporting crayfish (<i>Jasus edwardsii</i>), eels, rays, carpet shark (<i>Cephaloscyllium isabella</i>) and many species of reef fish | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> Human activity is minimal associated with low impact recreation use The experience maintains a high sense of wildness and remoteness | Very high |
| Overall Rating | | Outstanding |

ONC 7 North and South Traps

The North and South Traps comprise a large reef system located approximately 6 km offshore from Pātea.

[Map Link](#) Map – 41

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------|---|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> Two large adjoining pinnacle reefs – unusual features on a shelf region dominated by sand | Very high |
| Biotic | <ul style="list-style-type: none"> Important kelp (<i>Ecklonia radiata</i>) beds Diverse range of fish and encrusting sponge species Valuable habitat for crayfish | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> Human activity is minimal associated with low impact recreational use The experience maintains a high sense of wilderness and remoteness | Very high |
| Overall Rating | | Outstanding |

ONC 8 Waitōtara

Waitōtara contains exceptional biophysical values along an unmodified coastal edge which retains very high wild and scenic associations.

[Map Link](#) Map – 38, 39

| Natural character attributes | Values and characteristics | Degree of natural character |
|------------------------------------|---|-----------------------------|
| Abiotic | <ul style="list-style-type: none"> Actively eroding broken foredune, and extensive series of undulating dunes with hollows and relic foredunes further inland parallel to the beach Contrasting limestone and sedimentary rock outcrops amongst foredune areas Pliocene section along bank of Waitōtara River together with fossilised totara stumps and ventifacts which have high scientific and educational interest | Very high |
| Biotic | <ul style="list-style-type: none"> The area contains a diverse range of habitat types including riverine, lacustrine and palustrine wetland systems The foredune is made up of spinifex (<i>Spinifex sericeus</i>) and the At Risk (Declining) pīngao (<i>Ficinia spiralis</i>) with scattered exotic marram (<i>Ammophila arenaria</i>) interspersed with outcrops containing iceplant and glasswort The wetlands and dune systems provide core habitat for Threatened and At Risk native plant and animal species including the Threatened (Nationally Critical) erect herb Sebaea (<i>Sebaea ovata</i>) The reserve also provides habitat for coastal and migratory birds and is occasionally visited by the Threatened (Nationally Critical) kotuku or white heron (<i>Ardea modesta</i>) | Very high |
| Perceptual and experiential | <ul style="list-style-type: none"> Human activity is minimal associated with low impact recreation use The experience maintains a high sense of wildness and remoteness retained along the coastal edge | Very high |
| Overall Rating | | Outstanding |

ONFL 1 Waihi Stream to Pariokariwa Point

Waihi Stream to Pariokariwa Point reveals an exceptional sequence of elevated marine terraces and striking coastal white cliffs with erosion along the soft sedimentary rock creating an impressive array of formations. The coastal management area extends out one nautical mile (1.85 km) covering offshore spawning grounds, and areas frequented by marine mammals.

[Map Link](#) Map – 1, 2, 3, 4, 5, 43

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|---|------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> Uplift and active erosional processes have carved an impressive sequence comprising a narrow marine terrace dissected by two estuaries, towering coastal cliffs, and a diverse range of coastal stacks, islands, caves and arches Several Geopreservation Sites which encompass the north Taranaki uplifted marine terraces (from Tongaporutu north), Mōhakatino Estuary and unusually squat sandspit and swamp, spectacular caves, arches and sea stacks carved out of the sedimentary cliffs at Mōhakatino and Tongaporutu, exposed sedimentary structures at Tongaporutu, the spectacular and prominent coastal White Cliffs, and the only reef and shore platform north of New Plymouth at Pariokariwa Point Mōhakatino, Tongaporutu and Parininihi are the few remaining areas in the region that support true coastal forest Offshore fish breeding grounds within open coastal waters Marine reserve contains significant scientific and ecological values including internationally important sponge gardens Mōhakatino and Tongaporutu estuaries contain important breeding areas for native fish. Tongaporutu Estuary contains abundant shellfish with high species diversity and excellent examples of saltmarsh communities The only mainland nesting site for grey-faced petrel (<i>Pterodroma macroptera gouldi</i>) in Taranaki at Rapanui Offshore stacks and cliff edges have breeding colonies of a number of seabirds At Risk (Declining) northern blue penguin (<i>Eudyptula minor iredalei</i>) recorded as nesting in the area A variety of threatened, at risk and regionally distinctive flora and fauna species present | Very high |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> The marine terrace and associated coastal stacks, arches and caves and coastal White Cliffs are highly legible of formative and continuing erosional processes and uplift | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> The narrow marine terrace, coastal stacks and the White Cliffs are striking features that remain strong in the memory The form of the narrow marine terrace is accentuated by pastoral cover and the steep hill country behind Highly natural and scenic values within Mōhakatino and Tongaporutu estuaries Small and sporadic coastal edge development remains subordinate to the landscape | |
| | Transient values | <ul style="list-style-type: none"> Presence of wildlife throughout different times of the day and year Climatic changes and changing moods, sounds and smells of the sea remain highly apparent | |

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|--|--------------------|
| Associative | | <ul style="list-style-type: none"> Lighting exemplifies the coastal White Cliffs and black volcanic sand at their base at different times of the day | Very high |
| | Shared and recognised values | <ul style="list-style-type: none"> The area is used for swimming, diving and fishing and has high scenic value The high scenic values of the landscape are the subject of many photographs and paintings The White Cliffs are iconic to the region Popular walking track along the terrace edge, White Cliffs and beach | |
| | Tangata whenua values | <ul style="list-style-type: none"> Ngāti i Tama is the most northern of the Taranaki iwi. They are the descendants of Whata, Rakeiora and Tamaariki of the Tokomaru waka which came ashore and landed at the Mōhakatino River This coastline contains a number of significant pā sites including Kawau, Katikatiaka and Pukearuhe. This coastline is dotted with pūkāwa (reefs) predominantly of papa or sandstone from where mātaītai (seafood) such as kuku/mussels and kōura/crayfish were harvested. Further out to sea were the rich fishing grounds where tāmure/snapper and kahawai were plentiful. Most of this area is now included in the Parininihi Marine Reserve | |
| | Historical associations | <ul style="list-style-type: none"> River baches at Tongaporutu SS Alexandra shipwreck in shallow waters offshore from Pukearuhe Recognised former pā sites at Tongaporutu, Kawau, Te Puia and Pukearuhe and redoubt at Pukearuhe Former sea stacks the 'Three Sisters' and Māori petroglyphs carved into cave walls were recognised as important natural geological formations and a cultural and historic site, respectively, at Tongaporutu | |
| Overall Rating | | | Outstanding |

ONFL 2 Ngā Motu (Sugar Loaf Islands) and Tapuae

Ngā Motu (Sugar Loaf Islands) and Tapuae form a distinctive seascape which has been formed by volcanic and erosional processes and contributes significant ecological, scientific, cultural and recreational values.

[Map Link](#) Map – 44

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|---|------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> The Sugar Loaf Islands are the oldest volcanic formations in Taranaki, and the type locality for taranakite (phosphate mineral deposit found on the islands) (recognised as a Geopreservation Site) The area contains a diverse range of subtidal landforms including spectacular canyons, caves, large pinnacles, and boulder fields Diverse range and significant number of nesting sea birds present on the islands The islands are important breeding and haul-out sites for kekeno/New Zealand fur seals, and the area represents the largest breeding site for this species on the west coast of the North Island Diverse range of fish species, encrusting sponges and bryozoans Threatened, At Risk and Regionally Distinctive species present | Very high |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> Paritūtū, the islands and subtidal landscape are highly expressive of their geological formation through volcanic and erosional processes | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> Limited coastal edge development and modification of the islands retains a very high level of naturalness and exposed coastal edge experience Striking contrast between the water and cone shaped Paritūtū and islands which protrude steeply out of it Paritūtū and the islands are striking features that remain strong in the memory | |
| | Transient values | <ul style="list-style-type: none"> Lighting and shadow exemplifies Paritūtū and the islands at different times of the day Presence of wildlife throughout different times of the day and year Climatic changes and the changing moods, sounds and smells of the sea remain highly apparent Two of the near-shore islands connect with the mainland at low tide | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> The area is popular for walking, swimming, diving, surfing, fishing and kayaking Paritūtū and the islands are iconic to the region The high scenic values of the landscape are the subject of many photographs and paintings | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> Paritūtū, Ngā Motu (area returned to Te Atiawa and Taranaki Iwi as part of Treaty settlement agreements with the Crown and local authorities | |

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|-------------------------|--|--------------------|
| | | <ul style="list-style-type: none"> Area of cultural, historical and spiritual importance to Taranaki and Te Atiawa Iwi. Ngāmotu was occupied at differing times by Taranaki and Te Atiawa Iwi. Sites of significance include Paritūtū, Motu-o-Tamatea, Mataora, Motumahanga, Moturoa, Whareumu, Pararaki, Waikaranga, Tokatapu, Tokamāpuna (Tokomāpuna), Koruanga (Motukūkū) and Onukutaipari. The wider area provided for a rich source of seafood and fish species such as tāmure/snapper, kōura/crayfish and kahawai. The islands were also occupied in seasonal times and evidence of occupation can also be found. The sandy beaches of Moturoa and Onukutaipari provided ease of launch for waka within a short distance to the fishing grounds and areas for setting nets and pots The traditions of Taranaki Iwi illustrate the ancestral, cultural, historical associations to this area. The Tapuae coastal marine area is of high importance as it contains a number of significant pā and kāinga, including tauranga waka and pūkāwa (reefs) | |
| | Historical associations | <ul style="list-style-type: none"> Remnants of small port developments on some of the islands Refuge and/or pā sites located on Paritūtū and the islands Petroglyphs (Māori rock art) in the area | |
| Overall Rating | | | Outstanding |

ONFL 3 Hangatahua (Stony) River

Hangatahua (Stony) River forms a striking boulder lined braided river which carries water from between Mount Taranaki and the Pouakai Range. It is referred to in Māori mythology and frequently represented in art and literature as the most sacred river of the Taranaki region.

[Map Link](#) Map – 17

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|---|--|--------------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> The only braided river within the Taranaki region and largest and most prominent river carrying water from Mount Taranaki to the sea The rounded boulders lining the river channel form a striking feature associated with the geology of the river A source of sphagnum moss wetlands in the headwaters supports clean water with strong biotic associations High native fish diversity and presence of threatened species | High |
| | Legibility or expressiveness | <ul style="list-style-type: none"> The formative processes associated with a braided river form and rounded boulders which roll down the river in high water is highly legible | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> Most of the river bed retains a high natural form with limited modification The margins of the river typically define an abrupt edge with a working rural landscape The configuration of a large boulder lined braided river and crystal clear water are striking features within the landscape which remain strong in the memory Limited discordant elements disrupt the distinctive pattern of boulders along the river bed channel | |
| Transient values | <ul style="list-style-type: none"> Hangatahua (Stony) River catchment is exposed to some of the heaviest rain in New Zealand with rocks rolling down the river in accelerated river flows frequently changing its course At other times the river is recognised for having waters so clear that it appears that it isn't there, however this has declined in more recent years due to natural erosion higher up the catchment in Egmont National Park | | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> The river is iconic to the region and identified in literature and art as being the most sacred river in Taranaki Popular for angling and swimming, tramping and walking along river margins, and surfing at Kumera Patch surf break which is off the mouth of the river | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> The river and the surrounding area have strong cultural and spiritual associations for Taranaki Iwi. The area contains significant pā and kāinga, including tauranga waka and pūkāwa (reefs) | |
| | Historical associations | <ul style="list-style-type: none"> The outstanding natural characteristics and features of the waters of the Hangatahua (Stony) River were formally recognised and protected through the first water conservation order in New Zealand (the Local Water Conservation (Stony (Hangatahua) River) Notice 1985). Numerous former pā and village sites are situated along the river banks | |
| Overall Rating | | | Outstanding |

ONFL 4 Oaonui (Sandy Bay)

Oaonui (Sandy Bay) forms the largest area of intact dunelands in the ring plain and supports a diverse range of dune habitat with very high associated recreation, community and cultural recognition.

[Map Link](#) Map – 23

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|---|--------------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> Oaonui (Sandy Bay) is largely unmodified and forms the only significant remaining area of coastal sand dunes within the volcanic ring plain (recognised as a Geopreservation Site) The main sand dune area has been retired from grazing and is vegetated with mixed native and exotic colonising species Some pīngao (<i>Ficinia spiralis</i>), which is identified as At Risk (Declining), is also present Important seabird and shorebird feeding, breeding and resting area The beach provides core habitat for a wide variety of threatened and rare flora and fauna species | High |
| | Sensory | <ul style="list-style-type: none"> The sand dune system is highly expressive of its geological formation revealing legible sand and wind patterns | |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> The sand dune system appears largely intact and uncompromised by modification (the Maui pipeline passes beneath part of the shoreline without disrupting the form of the overlying dunes) Vegetation established throughout the dunes appears functional and healthy and has been enhanced through an ongoing community restoration project As the only area of expansive sand dunes within the volcanic ring plain the sandy beach and adjoining dunes are a striking feature along the predominately rocky coastal edge Low level dune vegetation appears in harmony with the overlying sand | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> Changing sand patterns through moving sand Presence of wildlife including influx of migratory birds | |
| | Transient values | <ul style="list-style-type: none"> The beach is renowned for windsurfing and kite surfing. Popular surf casting spot and provides for a range of active and passive recreational experiences | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> The area contains a number of pā and kāinga including tauranga waka and pūkāwa (reefs) | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> Several pā and occupation sites occur in the vicinity as well as an urupā (burial ground) The shipwreck 'Northern Monarch' lies offshore | |
| | Historical associations | | |
| Overall Rating | | | Outstanding |

ONFL 5 Kaūpokonui

Kaūpokonui forms a distinctive coastal edge, which has been cut into south Taranaki’s rugged coastline through stream mouth oscillation and contributes important recreation and cultural values associated with lowered river terraces and accessible dunes.

[Map Link](#) Map – 28

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|---|---|--------------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> Steep enclosing terrace scarps which reach approximately 40 m above the coastal edge Significant scientific values including the remains of several species of moa and other extinct birds Presence of threatened, at risk and regionally distinctive flora species Ūnanga spawning site | High |
| | Sensory | <ul style="list-style-type: none"> The formative processes of stream mouth oscillation are clearly expressed and reveal down cutting resulting in a large break in the cliffs | Very high |
| Aesthetic and scenic values | <ul style="list-style-type: none"> Low impact recreation and camping facilities contained along the true left bank of the Kaūpokonui River The area of dunes retain a high level of naturalness and intact forms A vivid contrast between the flat terrace of the ring plain and the open and deep valley encompassing the terraces adjoining the Kaūpokonui Stream The camping ground and associated buildings remain low impact and ensure the coherence of natural values in the wider area are retained | | |
| Transient values | <ul style="list-style-type: none"> Changing patterns in the dune fields through moving sand Presence of wildlife throughout different times of the day and year | | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> The landscape is highly valued by locals and tourists for camping, swimming, fishing and surfing Kaūpokonui is commonly cited as the ‘jewel of South Taranaki’ in terms of amenity values | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> The area is significant to Ngā Ruahine Iwi in that the river was named by Turi the captain of the waka Aotea Utanganui. The flat lands adjacent were named by Turi (Maraekura) where an ancient ceremony was performed to enhance his mana. | |
| | Historical associations | <ul style="list-style-type: none"> Former pā site identified at mouth of the Otakeho Stream Midden site at Kaūpokonui/Otamare Māori Reservation Important moa hunting archaeological site with nine species of moa and 59 species of other birds being found in the area | |
| Overall Rating | | | Outstanding |

ONFL 6 Kapuni Stream

The mouth of the Kapuni Stream together with an eroding coastline have carved adjoining peninsula and island forms with very high historical and Māori importance.

[Map Link](#) Map – 29

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|---|--------------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> Steep river scarp terraces and a retreating coastline have carved an impressive configuration of a natural peninsula and flat topped island along the coastline Threatened, at risk and regionally distinctive flora and fauna species present | High |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> The remnant stream channel and associated island and peninsula are highly legible of the formative fluvial processes along steep cliffs formed along an eroding coastline | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> Whilst the area gains much of its significance from historic structures and events that occurred, the river escarpments and terraces have limited levels of modification and retain a strong sense of naturalness The steep natural peninsula and island forms striking and memorable features along the coastal edge The steep coastal scarps remain formidable along the coastal edge with no significant discordant elements in the vicinity of escarpment edges | |
| | Transient values | <ul style="list-style-type: none"> Lighting and shadow exemplifies the steep natural cut forms at different times of the day Opportunities to encounter a variety of wildlife through different times of the day and year | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> Widely recognised as a former pā site as a distinctive flat topped island marking the entrance to Kapuni Stream | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> This area contains significant pā and kāinga, including tauranga waka and pūkāwa. Waimate Orangi-tuapeka were fighting pā on the banks of the Kapuni Stream, where the last battle between the Taranaki tribes and the Waikato tribes was fought (1830). The outcome was an agreement of ever lasting peace between the Paramount Waikato Chief Potatau Te Wherowhero and the Taranaki chiefs. | |
| | Historical associations | <ul style="list-style-type: none"> The site of several pā, villages and archaeological sites along the island and lowered terraces adjoining the margins of the river Waimate is the site of the first clash between Māori and British troops in New Zealand | |
| Overall Rating | | | Outstanding |

ONFL 7 North and South Traps

The North and South Traps are two high-relief rocky reef systems that form a distinctive seascape and contribute significant ecological, cultural and recreational values.

[Map Link](#) Map – 41

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|--|--------------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> Two adjoining reef systems comprising tall underwater pinnacles – a rare feature for the sandy coast Biotic values, particularly kelp (<i>Ecklonia radiata</i>) beds, diverse fish and sponge communities and valuable habitat for crayfish Significant ecological values including kelp beds (<i>Ecklonia radiata</i>) and a diverse range of fish and sponge communities and species Important habitat for crayfish | Very high |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> Unique marine feature for this part of the coast | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> Strikingly colourful reef walls due to a diverse range of different encrusting organisms including seaweeds, sponges and anemones Seascape is largely unmodified by human intervention and comprises a naturally functioning and healthy ecosystem | |
| | Transient values | <ul style="list-style-type: none"> Presence of wildlife throughout different times of the day and year Climatic changes influence seawater clarity affecting the perception of aesthetic values | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> Popular recreational fishing and diving area Perceptual and experiential values including a high sense of wildness and remoteness; minimal human activity associated with low impact recreation use | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> This area was and still is known by the local iwi and hapū as a rich fishing ground. Source of kaimoana including crayfish | |
| | Historical associations | | |
| Overall Rating | | | Outstanding |

ONFL 8 Waverley Beach

Waverley Beach reveals an exceptional cross section through the elevated marine terraces, with erosion along the soft sedimentary rock creating an impressive array of rugged and varied coastal cliff forms.

[Map Link](#) Map – 38

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|---|--------------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> Part of the south Taranaki uplifted marine terraces, New Zealand's most complete sequence of uplifted marine terraces Varied eroded coastal edge with a diverse range of coastal stacks, caverns, ravines and blow holes carved into the cliffs by wave erosion (recognised as a Geopreservation Site) Fossilised totara tree stumps and logs in the intertidal area (recognised as a Geopreservation Site) Fossil shellbed located at the base of the cliffs, north of the settlement There are native herbfields on the cliff tops containing a diverse range of specialised coastal cliff species A thriving population of the Threatened (Nationally Vulnerable) minute succulent <i>Crassula manaiā</i> 'Threatened' and 'At Risk' species present | Very high |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> Coastal cliffs are highly expressive of soft uplifted marine terraces becoming eroded along an exposed coastal edge | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> No apparent coastal edge development and limited inland modification within the southern component of the landscape retains a very high level of naturalness and exposed coastal edge experience Varied cliff forms generate a highly memorable experience along the coastal edge Sand lined beaches along steep rugged coastal cliffs are void of discordant elements that could disrupt their rugged character | |
| | Transient values | <ul style="list-style-type: none"> Climatic changes and the changing moods, sounds and smells of the sea remain highly apparent | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> The area is used for swimming and fishing and has high scenic value The setting sun in the west has been the subject of many paintings and photographs taken from within the coastal cliffs | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> The area is of significance for mahinga kai to Māori and Ngā Rauru This area contains significant pā and kāinga including tauranga waka and mātaītai (kaimoana) reefs. | |
| | Historical associations | <ul style="list-style-type: none"> Archaeological finds recorded on NZAA database Former Waverley arch was recognised as an important natural geological formation in this area | |
| Overall Rating | | | Outstanding |

ONFL 9 Waitōtara

Waitōtara contains exceptional biophysical values along an unmodified coastal edge which retains very strong wild and scenic associations.

[Map Link](#) Map – 38, 39

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|------------------------------|---|------------|
| Biophysical | Natural science values | <ul style="list-style-type: none"> • Combined river mouth, low promontory of shell-limestone outcrops and a very dynamic dune system • Several Geopreservation Sites which encompass Wilkies Bluff Pliocene section (on the true left bank of the Waitōtara River), the prominent remains of a tōtara forest that has been drowned and preserved by rising sea-levels or local subsidence; the best example of an area abundant in ventifacts (hardened rocks shaped by wind-blown sand) in the country and one of the largest relatively unmodified dune systems in the Taranaki region • Two distinct vegetation types associated with the dunes and outcrops • One of the best examples of native pīngao-dominated dune fields in the region with the foredune near the Waitōtara River covered almost entirely in native spinafix • Seabird feeding, breeding and resting area • Various Threatened and At Risk species present | Very high |
| Sensory | Legibility or expressiveness | <ul style="list-style-type: none"> • The Waitōtara Estuary and surrounding dune system are highly expressive of their geological formation through erosional and depositional and inundation processes | Very high |
| | Aesthetic and scenic values | <ul style="list-style-type: none"> • No apparent coastal edge development and limited inland modification retains a very high level of naturalness and exposed coastal edge experience • Striking contrast between native plants on outcrops and dune areas • Wild coastal influences retain a highly memorable experience along the coastal edge • Whilst some recreational tracks are evident, the area predominately lacks any discordant elements | |
| | Transient values | <ul style="list-style-type: none"> • Climatic changes and the changing moods, sounds and smells of the sea remain highly apparent • Presence of wildlife throughout different times of the day and year • Changing dune forms and water drainage patterns through moving sand and changing hydrological conditions • Fossilised forest evident in estuary at low tide | |
| Associative | Shared and recognised values | <ul style="list-style-type: none"> • Considerable public interest and education value associated with Geopreservation Sites • Popular fishing area with whitebaiting along the Waitōtara River | Very high |
| | Tangata whenua values | <ul style="list-style-type: none"> • Evidence of historic coastal settlement with the area being of significance for mahinga kai/ food gathering • Area contains significant pā and kāinga, including tauranga waka and mātaītai (kaimoana) reefs. | |

| Landscape/feature attributes | | Values and characteristics | Assessment |
|------------------------------|-------------------------|---|--------------------|
| | Historical associations | <ul style="list-style-type: none"> The area provided a ferry punt landing for early European settlers and was the site of the original Waitōtara Hotel the 'Rising Sun', which used a cliff cave as the cellar | |
| Overall Rating | | | Outstanding |

Schedule 3 – Coastal water quality

This schedule identifies the areas within the coastal marine area where providing for consented discharges has led to localised degradation of water quality, resulting in restrictions to shellfish gathering and recreational bathing. Restrictions may also occur in other areas of the coast as a result of unauthorised discharges or natural degradation of water quality.

Table 1: Sites where use is restricted due to consented discharges leading to localised degradation of coastal water quality

| Location | Reason | Restriction |
|---|---|---|
| Waiwhakaiho River mouth to the Mangatī Stream mouth | Discharge of treated municipal wastewater from the New Plymouth wastewater treatment plant, through marine outfall structure 450 m offshore north of the Waiwhakaiho River mouth. | Permanent restriction on collection of shellfish |
| Waitara embayment | Discharge of screened untreated municipal wastewater via the Waitara Marine Outfall, 1250 m offshore of the Waitara river mouth, during high flow events at the Waitara Pump Station | Temporary restriction on collection of shellfish Temporary restriction on recreational bathing |
| Waihī Stream (Hāwera) to Tāngāhoe River | Discharge of treated municipal wastes generated in the Hawera and Eltham townships, including treated meat processing and dairy industry wastes, through a combined marine outfall, 1845 m offshore, near Hawera. | Temporary restriction on collection of shellfish |

Schedule 4 – Significant indigenous biodiversity

This schedule identifies indigenous species, ecosystems and habitats identified as being regionally significant for their coastal indigenous biodiversity values.

Schedule 4A includes a table identifying coastal indigenous flora and fauna species identified as threatened or at risk of extinction as defined by the New Zealand Threat Classification System and the International Union for Conservation of Nature and Natural Resources classification. Regionally Distinctive species are also included in this table. Naturally rare and uncommon ecosystem types found on the Taranaki coast are listed below the table.

Schedule 4B identifies sensitive marine benthic habitats found within or in the vicinity of the Taranaki CMA.

Schedule 4A – Significant species and ecosystems

Threatened, At Risk and Regionally Distinctive Species

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|------|--------------------------------|--|---|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| Bird | Antarctic prion | <i>Pachyptila desolata</i> | At Risk ((Naturally Uncommon)) | Least concern | | | | | ✓ |
| | Antipodean wandering albatross | <i>Diomedea antipodensis antipodensis</i> | Threatened (Nationally Critical) | Vulnerable | | | | | ✓ |
| | Australasian bittern | <i>Botaurus poiciloptilus</i> | Threatened (Nationally Critical) | Endangered | ✓ | CMA, Land | | ✓ | |
| | Banded dotterel | <i>Charadrius bicinctus bicinctus</i> | Threatened (Nationally Vulnerable) | | ✓ | CMA, Land | ✓ | ✓ | |
| | Banded rail | <i>Gallirallus philippensis assimilis</i> | At Risk (Declining) | | ✓ | CMA, Land | | | |
| | Black petrel | <i>Procellaria parkinsoni</i> | Threatened (Nationally Vulnerable) | Vulnerable | | | | | ✓ |
| | Black shag | <i>Phalacrocorax carbo novaehollandiae</i> | At Risk (Naturally Uncommon) | | | CMA, Land | | ✓ | |
| | Black-fronted tern | <i>Chlidonias albostratus</i> | Threatened (Nationally Endangered) | Endangered | ✓ | CMA, Land | ✓ | ✓ | ✓ |
| | Broad-billed prion | <i>Pachyptila vittata</i> | At Risk (Relict) | Least concern | | | | | ✓ |
| | Buller's shearwater | <i>Puffinus bulleri</i> | At Risk (Naturally Uncommon) | Vulnerable | | | | | ✓ |
| | Caspian tern | <i>Hydroprogne caspia</i> | Threatened (Nationally Vulnerable) | Least concern | ✓ | CMA, Land | ✓ | ✓ | ✓ |

¹ New Zealand Threat Classification System.

² International Union for Conservation of Nature and Natural Resources.

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|--|--------------------------------------|---|---|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| | Eastern bar-tailed godwit | <i>Limosa lapponica baueri</i> | At Risk (Declining) | | | CMA, Land | ✓ | ✓ | |
| | Fairy prion | <i>Pachyptila turtur</i> | At Risk (Relict) | Least concern | | | | | ✓ |
| | Far-eastern ew | <i>Numenius madagascariensis</i> | Non-resident Native (Migrant) | Vulnerable | | CMA, Land | ✓ | | |
| | Flesh-footed shearwater | <i>Puffinus carneipes</i> | Threatened (Nationally Vulnerable) | Least concern | | | | | ✓ |
| | Fluttering shearwater | <i>Puffinus gavia</i> | At Risk (Relict) | Least concern | | | | ✓ | ✓ |
| | Grey-faced petrel | <i>Pterodroma macroptera gouldi</i> | Not Threatened | | ✓ | | | ✓ | ✓ |
| | Grey-headed mollymawk | <i>Thalassarche chrysostoma</i> | Threatened (Nationally Vulnerable) | Endangered | | | | | ✓ |
| | Hutton's Shearwater | <i>Puffinus huttoni</i> | Threatened (Nationally Vulnerable) | Endangered | | | | | ✓ |
| | Lesser knot | <i>Calidris canutus rogersi</i> | Threatened (Nationally Vulnerable) | | | CMA, Land | ✓ | ✓ | |
| | Little black shag | <i>Phalacrocorax sulcirostris</i> | At Risk (Naturally Uncommon) | Least concern | | CMA, Land | | ✓ | |
| | New Zealand pipit | <i>Anthus novaeseelandiae novaeseelandiae</i> | At Risk (Declining) | | | CMA, Land | | ✓ | |
| | New Zealand white-faced storm petrel | <i>Pelagodroma marina maoriana</i> | At Risk (Relict) | | | | | | ✓ |
| | North Island fembird | <i>Bowdleria punctata vealeae</i> | At Risk (Declining) | | ✓ | Land | | | |
| | Northern blue penguin | <i>Eudyptula minor iredalei</i> | At Risk (Declining) | | | CMA, Land | ✓ | ✓ | ✓ |
| | Northern diving petrel | <i>Pelecanoides urinatrix urinatrix</i> | At Risk (Relict) | | | | | ✓ | ✓ |
| | Northern giant petrel | <i>Macronectes halli</i> | At Risk (Naturally Uncommon) | Least concern | | | | | ✓ |
| | Northern New Zealand dotterel | <i>Charadrius obscurus aquilonius</i> | At Risk (Recovering) | | ✓ | CMA, Land | ✓ | ✓ | |
| | Northern royal albatross | <i>Diomedea sanfordi</i> | At Risk (Naturally Uncommon) | Endangered | | | | | ✓ |
| | Pied shag | <i>Phalacrocorax varius varius</i> | Threatened (Nationally Vulnerable) | | | CMA, Land | ✓ | ✓ | |
| | Pied stilt | <i>Himantopus himantopus leucocephalus</i> | At Risk (Declining) | | | CMA, Land | ✓ | ✓ | |
| | Red-billed gull | <i>Larus novaehollandiae scopulinus</i> | Threatened (Nationally Vulnerable) | | | CMA, Land | ✓ | ✓ | ✓ |
| | Reef heron | <i>Egretta sacra sacra</i> | Threatened (Nationally Endangered) | | ✓ | CMA, Land | ✓ | ✓ | |
| | Royal spoonbill | <i>Platalea regia</i> | At Risk (Naturally Uncommon) | Least concern | ✓ | CMA, Land | ✓ | ✓ | |
| | Salvin's Albatross | <i>Thalassarche salvini</i> | Threatened, nationally critical | Vulnerable | | | | | ✓ |

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|--------------------|---|---|--|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| | Sooty shearwater | <i>Puffinus griseus</i> | At Risk (Declining) | Near threatened | | | | ✓ | ✓ |
| | Sooty tern | <i>Onychoprion fuscata serratus</i> | At Risk (Naturally Uncommon) | | | | ✓ | | ✓ |
| | South Island pied oystercatcher | <i>Haematopus finschi</i> | At Risk (Declining) | Near threatened | | CMA, Land | ✓ | ✓ | |
| | Spotless Crake | <i>Porzana tabuensis tabuensis</i> | At Risk (Declining) | | ✓ | CMA, Land | | | ✓ |
| | Variable oystercatcher | <i>Haematopus unicolor</i> | At Risk (Recovering) | Least concern | ✓ | CMA, Land | ✓ | ✓ | |
| | Westland Petrel | <i>Procellaria westlandica</i> | At Risk, Nationally uncommon | Vulnerable | | | | | ✓ |
| | White heron | <i>Ardea modesta</i> | Threatened (Nationally Critical) | | ✓ | CMA, Land | | | |
| | White-capped Albatross | <i>Thalassarche cauta steadi</i> | At Risk (Declining) | Near threatened | | | | | ✓ |
| | White-chinned Petrel | <i>Procellaria aequinoctialis</i> | At Risk (Declining) | Vulnerable | | | | | ✓ |
| | Wrybill | <i>Anarhynchus frontalis</i> | Threatened (Nationally Vulnerable) | Vulnerable | ✓ | CMA, Land | ✓ | ✓ | |
| Marine mammal | Bottlenose dolphin | <i>Tursiops truncatus</i> | Threatened (Nationally Endangered) | | | | | | ✓ |
| | Humpback whale | Megaptera novaeangliae | Migrant ⁽⁴³⁾ | | ✓ | | | | ✓ |
| | Hector's dolphin | Cephalorhynchus hectori hectori | Threatened (Nationally Endangered) ⁽⁴³⁾ | | ✓ | | | | ✓ |
| | Killer whale | <i>Orcinus orca Type A</i> | Threatened (Nationally Critical) | | | | | | ✓ |
| | Māui dolphin | <i>Cephalorhynchus hectori maui</i> | Threatened (Nationally Critical) | Endangered | ✓ | | | | ✓ |
| | New Zealand fur seal | <i>Arctocephalus forsteri</i> | Not Threatened | Least concern | ✓ | | | | ✓ |
| | Short-beaked common dolphin | Delphinus delphis | Not threatened ⁽⁴³⁾ | | ✓ | | | | ✓ |
| | Southern right whale | <i>Eubalaena australis</i> | Threatened (Nationally Endangered) | Least concern | | | | | ✓ |
| Pygmy blue whale | <i>Balaenoptera musculus brevicauda</i> | Non-resident Native (Migrant) | Critically endangered | ✓ | | | | ✓ | |
| Freshwater mollusc | Freshwater mussel | <i>Echyridella menziesii</i> | At Risk (Declining) | Least concern | ✓ | CMA | | ✓ | ✓ |

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|---------------------|------------------------------------|---|---|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| Marine Invertebrate | Cushion star | <i>Eurygonias hyalacanthus</i> | At Risk (Naturally Uncommon) | | | | | | ✓ |
| | Hydrozoan | <i>Nemertesia elongata</i> | At Risk (Naturally Uncommon) | | | | | | ✓ |
| | Spider crab | <i>Leptomithrax tuberculatus mortenseni</i> | At Risk (Naturally Uncommon) | | | | | | ✓ |
| | Stony coral | <i>Madrepora oculata</i> | Threatened (Nationally Vulnerable) | | | | | | ✓ |
| | Whelk | <i>Cominella quoyana griseicalx</i> | At Risk (Naturally Uncommon) | | | | | | ✓ |
| Inverte-brate | Katipo spider | <i>Latrodectus katipo</i> | At Risk (Declining) | | ✓ | Land | | ✓ | |
| | Moth | <i>Notoreas perornata</i> s.l., TK/NN populations | Threatened (Nationally Vulnerable) | | ✓ | | | ✓ | ✓ |
| Freshwater fish | Banded kōkopu | <i>Galaxias fasciatus</i> | Not Threatened | Least concern | ✓ | CMA | | ✓ | ✓ |
| | Bluegill bully | <i>Gobiomorphus hubbsi</i> | At Risk (Declining) | Vulnerable A4bc | ✓ | | | ✓ | ✓ |
| | Giant kōkopu | <i>Galaxias argenteus</i> | At Risk (Declining) | Vulnerable A4ac | ✓ | CMA | | ✓ | ✓ |
| | Īnanga | <i>Galaxias maculatus</i> | At Risk (Declining) | Least concern | | CMA | | ✓ | ✓ |
| | Koaro | <i>Galaxias brevipinnis</i> | At Risk (Declining) | Least concern | ✓ | CMA | | ✓ | ✓ |
| | Lamprey | <i>Geotria australis</i> | Threatened (Nationally Vulnerable) | Data Deficient | ✓ | CMA | | ✓ | ✓ |
| | Longfin eel | <i>Anguilla dieffenbachii</i> | At Risk (Declining) | | | CMA | | ✓ | ✓ |
| | Redfin bully | <i>Gobiomorphus huttoni</i> | At Risk (Declining) | Near threatened | | CMA | | ✓ | ✓ |
| | Shortjaw kōkopu | <i>Galaxias postvectis</i> | Threatened (Nationally Vulnerable) | Endangered | ✓ | CMA | | ✓ | ✓ |
| | Torrent fish | <i>Cheimarrichthys fosteri</i> | At Risk (Declining) | Vulnerable A2bc | | CMA | | ✓ | ✓ |
| Marine fish | Magpie perch | Cheilodactylus nigripes | Not assessed ⁽⁴³⁾ | | ✓ | | | | ✓ |
| | Twospot demoiselle | Chromis dispila | Not assessed ⁽⁴³⁾ | | ✓ | | | | ✓ |
| Reptile | Brown skink | <i>Oligosoma zelandicum</i> | At Risk (Declining) | Least concern | ✓ | | | ✓ | |
| | Common skink | <i>Oligosoma polychroma</i> | Not Threatened | | ✓ | | | ✓ | |
| | Goldstripe gecko | <i>Woodworthia chrysosiretica</i> | At Risk (Relict) | | ✓ | | | ✓ | |
| | Ornate skink | <i>Oligosoma ornatum</i> | At Risk (Declining) | | ✓ | | | ✓ | |

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|----------------|---------------------------|---|---|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| | Tamatea skink | <i>Oligosoma aff. infrapunctatum</i> "Southern North Island" | Threatened (Nationally Vulnerable) | | ✓ | | | ✓ | |
| Vascular Plant | Button daisy | <i>Leptinella dispersa</i> subsp. <i>rupestris</i> | Threatened (Nationally Critical) | | | | | ✓ | |
| | Coastal cress | <i>Lepidium flexicaule</i> | Threatened (Nationally Endangered) | | | | | ✓ | |
| | Coastal kowhai | <i>Sophora chathamica</i> | Not Threatened | | ✓ | | | ✓ | |
| | Coastal tree daisy | <i>Olearia solandri</i> | Not Threatened | | ✓ | | | ✓ | |
| | Coastal woodrush | <i>Luzula banksiana</i> var. <i>banksiana</i> | Not Threatened | | ✓ | | | ✓ | |
| | Cooks scury grass | <i>Lepidium oleraceum</i> | Threatened (Nationally Endangered) | | | | | ✓ | |
| | Coprosma hybrid | <i>Coprosma aff. acerosa</i> (AK 36799; Taranaki) | At Risk (Naturally Uncommon) | | ✓ | | | ✓ | |
| | Crassula mataikona | <i>Crassula mataikona</i> | At Risk (Naturally Uncommon) | | | | | ✓ | |
| | Creeping button daisy | <i>Leptinella dispersa</i> subsp. <i>dispersa</i> | At Risk (Naturally Uncommon) | | | | | ✓ | |
| | Dwarf buttercup | <i>Ranunculus recens</i> | Threatened (Nationally Vulnerable) | | ✓ | | | ✓ | |
| | Dwarf musk | <i>Mazus novaezeelandiae</i> subsp. <i>Impolitus</i> | Threatened (Nationally Vulnerable) | | | | | ✓ | |
| | Eelgrass | <i>Zostera muelleri</i> subsp. <i>novazelandica</i> | At Risk (Declining) | | | ✓ | ✓ | | ✓ |
| | Einadia | <i>Einadia allanii</i> | At Risk (Naturally Uncommon) | | | | | ✓ | |
| | Euchiton | <i>Euchiton polylepis</i> | At Risk (Naturally Uncommon) | | | | | ✓ | |
| | Flat leaved rush | <i>Juncus caespiticius</i> | Not Threatened | | ✓ | | | ✓ | |
| | Forget-me-not | <i>Myosotis pansa</i> var. <i>pansa</i> subsp. <i>Praeiceps</i> ^{53C} | Threatened (Nationally Endangered) | | | | | ✓ | |
| | Golden sand sedge | <i>Ficinia spiralis</i> | At Risk (Declining) | | | | | ✓ | |
| | Kauri sedge | <i>Schoenus tendo</i> | Not Threatened | | ✓ | | | ✓ | |
| | Koheriki | <i>Scandia rosifolia</i> | At Risk (Declining) | | | | | ✓ | |
| | Koromiko | <i>Hebe stricta</i> var. <i>macroura</i> | Not Threatened | | ✓ | | | ✓ | |
| Leafless rush | <i>Juncus pauciflorus</i> | Threatened (Nationally Vulnerable) | | | | | ✓ | | |

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|--|-----------------------|--|---|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| | Limosella 'Manutahi' | <i>Limosella (b) (CHR 55038; Manutahi)</i> | Threatened (Nationally Critical) | | | | | ✓ | |
| | Minute succulent | <i>Crassula manaia</i> | Threatened (Nationally Vulnerable) | | | | | ✓ | |
| | Myosotis | <i>Myosotis brevis</i> | Threatened (Nationally Vulnerable) | | | | | ✓ | |
| | New Zealand hazel | <i>Pomaderris apetala subsp. maritima</i> | Threatened (Nationally Critical) | | ✓ | | | ✓ | |
| | New Zealand mint | <i>Mentha cunninghamii</i> | At Risk (Declining) | | | | | ✓ | |
| | Ngaio | <i>Myoporum laetum</i> | Not Threatened | | ✓ | | | ✓ | |
| | NZ spinach | <i>Tetragonia tetragonoides</i> | At Risk (Naturally Uncommon) | | | | | ✓ | |
| | Otakeho wollyhead | <i>Craspedia 'Otakeho'</i> | Not listed (Not listed) | | ✓ | | | ✓ | |
| | Parahebe | <i>Parahebe lanceolata</i> | Not Threatened | | ✓ | | | ✓ | |
| | Paritūtū korokio | <i>Corokia cotoneaster</i> | Not Threatened | | ✓ | | | ✓ | |
| | Peperomia | <i>Peperomia urvilleana</i> | Not Threatened | | ✓ | | | ✓ | |
| | Pickly sow thistle | <i>Sonchus kirkii</i> | At Risk (Declining) | | | | | ✓ | |
| | Pigmy forget-me-not | <i>Myosotis pygmaea</i> | At Risk (Declining) | | | | | ✓ | |
| | Pinatoro | <i>Pimelea carnososa</i> | Not Threatened | | ✓ | | | ✓ | |
| | Round-leaved selliera | <i>Selliera rotundifolia</i> | At Risk (Declining) | | | | | ✓ | |
| | Saltmarsh ribbonwood | <i>Plagianthus divaricatus</i> | Not Threatened | | ✓ | ✓ | | ✓ | |
| | Sand coprosma | <i>Coprosma acerosa</i> | At Risk (Declining) | | | | | ✓ | |
| | Sand daphne | <i>Pimelea villosa</i> | At Risk (Declining) | | | | | ✓ | |
| | Sand gunnera | <i>Gunnera arenaria</i> | At Risk (Declining) | | | | | ✓ | |
| | Sand spike sedge | <i>Eleocharis neozelandica</i> | At Risk (Declining) | | | | | ✓ | |
| | Sand tussock | <i>Poa billardierei</i> | At Risk (Declining) | | | | | ✓ | |
| | Sea sedge | <i>Carex litorosa</i> | At Risk (Declining) | | | | | ✓ | |
| | Sebaea | <i>Sebaea ovata</i> | Threatened (Nationally Critical) | | | | | ✓ | |
| | Shore hard fern | <i>Blechnum blechnoides</i> | Not Threatened | | ✓ | | | ✓ | |
| | Shore koromiko | <i>Hebe elliptica</i> | Not Threatened | | ✓ | | | ✓ | |
| | Shore spurge | <i>Euphorbia glauca</i> | At Risk (Declining) | | | | | ✓ | |

| | Group | Scientific name | NZTCS ¹ category and (conservation status) | IUCN ² Classification | Regionally Distinctive | Found | | | |
|--------------------------------|-----------------------------|---|---|----------------------------------|------------------------|-----------------------|------------------|--------------------------------------|--------------|
| | | | | | | Estuary (CMA or Land) | Intertidal (CMA) | Coastal bioclimatic zone (above CMA) | Marine (CMA) |
| | Shore stonecrop | <i>Crassula peduncularis</i> | Threatened (Nationally Critical) | | | | | ✓ | |
| | Sneezeweed | <i>Centipeda minima subsp. minima</i> | Threatened (Nationally Endangered) | | | | | ✓ | |
| | Titirangi | <i>Hebe speciosa</i> | Threatened (Nationally Vulnerable) | | | | | ✓ | |
| | Turf carrot | <i>Chaerophyllum (a)</i> (CHR 364086; "minute flower") | At Risk (Naturally Uncommon) | | | | | ✓ | |
| | Tussock sedge | <i>Schoenus carsei</i> | Threatened (Nationally Endangered) | | | | | ✓ | |
| Marine algae and invertebrates | <u>Red golf ball sponge</u> | <u><i>Tethya bergquistae</i> (previously as <i>Tethya australis</i>)⁽⁴³⁾</u> | | | ✓ | | | | ✓ |
| | <u>Sponge</u> | <u><i>Polymastia pepo</i> (previously as <i>Polymastia crassa</i>)⁽⁴³⁾</u> | | | ✓ | | | | ✓ |
| | <u>Sponges</u> | <u><i>Ecionemia alata</i>, <i>Stelletta conulosa</i>, <i>Aptos globosum</i>, <i>Dactylia varia</i>⁽⁴³⁾</u> | | | ✓ | | | | ✓ |

Rare and uncommon ecosystem types found on the Taranaki coast

Coastal systems:

- Active sand dunes
- Coastal turfs
- Shingle beaches
- Coastal rock stacks
- Coastal cliffs of acid rocks

Vertebrate induced:

- Seabird burrowed soils

- Marine mammal rookeries and haul outs.

Coastal wetlands:

- Dune slacks
- Estuaries
- Lagoons
- Ephemeral wetlands

Detailed descriptions of these ecosystem types can be found at <http://www.landcareresearch.co.nz/publications/factsheets/rare-ecosystems>.

Schedule 4B – Sensitive marine benthic habitats

The information included within Table 2 has been taken from Cawthron, (August 2016), *Sensitive Habitats and Threatened Species in the Taranaki Coastal Marine Area (TCMA) – Database Investigation*. Information on the marine benthic habitats within the Taranaki CMA is still very limited with only a small area actually having been sampled. Consequently sensitive habits identified in the vicinity of the Taranaki CMA have also been listed as these may also occur within the Taranaki CMA.

Table 2: Sensitive marine benthic habitats found within or in the vicinity of the Taranaki Coastal Marine Area.

| Sensitive Marine Benthic Habitats | Present within the Taranaki coastal marine area | Present within 200 m of the Taranaki Coastal Marine Area |
|---|---|--|
| (Beds of) large bivalve molluscs | ✓ | |
| Brachiopods | ✓ | |
| Bryozoans (thickets) | ✓ | |
| Calcareous tube worm (thickets) | ✓ | |
| Macro-algal (beds) | ✓ | |
| Sponge (gardens) | ✓ | |
| Rhodolith (maerl beds) | ✓ | |
| Chaetopteridae worm (fields) | | ✓ |
| Sea pens (field) | | ✓ |
| Stony coral (thickets) | | ✓ |
| Xenophyophores (sessile protozoan beds) | | ✓ |

Schedule 4CC – Coastal taonga species⁽⁶¹⁾

This schedule identifies taonga species with special cultural, spiritual, historical and traditional associations located within the CMA and as identified in the deeds of settlement for iwi o Taranaki. Note this Schedule is still in development and is subject to confirmation with iwi and hapū through the pre-hearing and hearing processes.

| Māori name | Common name | Scientific name |
|---|------------------------------------|---|
| <u>Tuna</u> | <u>Long finned eel</u> | <u><i>Anquilla dieffenbachia</i></u> |
| <u>Tuna</u> | <u>Short finned eel</u> | <u><i>Anquilla australis</i></u> |
| | <u>Australian long finned eel</u> | <u><i>Anquilla rheinhartii</i></u> |
| <u>Piharau</u> | <u>Lamprey</u> | <u><i>Geotria australis</i></u> |
| <u>Pūpū</u> | <u>Cats eye</u> | <u><i>Turbo smaragdus/zediloma spp</i></u> |
| <u>Kākahi</u> | <u>Freshwater mussel</u> | <u><i>Hyridella menziesi</i></u> |
| <u>Kōtoretore, Kotore, humenga</u> | <u>Sea anemone</u> | <u><i>Actinia group</i></u> |
| <u>Karengo</u> | <u>Sea lettuce</u> | <u><i>Ulva lactuca</i></u> |
| <u>Waikōura, Kēwai</u> | <u>Freshwater crayfish</u> | <u><i>Paranephrops planifrons</i></u> |
| <u>Rori, roro</u> | <u>Sea cucumber</u> | <u><i>Stichopus mollis</i></u> |
| <u>Rori (which includes ngutungutukaka)</u> | <u>Shield Shell/Seasnail</u> | <u><i>Scutus breviculus</i></u> |
| <u>Kutai/Kuku</u> | <u>Seawater mussel</u> | <u><i>Perna canaliculus/mytilus edulis and mytilus edulis</i></u> |
| <u>Hihīwa</u> | <u>Paua yellowfoot</u> | <u><i>Haliotis australis</i></u> |
| <u>Paua</u> | <u>Paua - black foot (abalone)</u> | <u><i>Haliotis iris</i></u> |
| <u>Kutai/Kuku</u> | <u>Blue mussel</u> | <u><i>Perna canaliculus/mytilus edulis</i></u> |
| <u>Kutai/Kuku</u> | <u>Green lipped mussel</u> | <u><i>Perna canaliculus/mytilus edulis</i></u> |
| <u>Pipi/Kākahi</u> | <u>Pipi</u> | <u><i>Paphies australe</i></u> |
| <u>Titiko/Karehu</u> | <u>Mud snail</u> | <u><i>Amphibola crenata, Turbo smaragdus, Zedolim spp.</i></u> |
| <u>Kina</u> | <u>Sea urchin</u> | <u><i>Evechinus chloroticus</i></u> |
| <u>Kōura</u> | <u>Rock lobster/crayfish</u> | <u><i>Jasus edwardsii</i></u> |
| <u>Īnanga</u> | <u>Whitebait</u> | <u><i>Galaxiid</i></u> |
| <u>Hāpuka</u> | <u>Groper</u> | <u><i>Polypion oxygenios</i></u> |
| <u>Kaeo</u> | <u>Sea tulip</u> | <u><i>Pyura pachydermatum</i></u> |

| Māori name | Common name | Scientific name |
|---|-----------------------------------|---|
| Kahawai | Sea trout | Arripus pachydermatum |
| Kanae | Mullet | Mugil cephalus |
| Koeke | Common Shrimp | Palaemon affinis |
| Mararī | Butterfish | Odax pullus |
| Moki | Blue Moki | Latridopsis ciliaris |
| Paraki/Ngaore/Pōrohe | Common smelt | Retropinna retropinna |
| Pāra | Frostfish | Lepidopus caudatus |
| Pātiki mahoao | Black flounder | Rhombosolea retiaria |
| Pātiki rore | New Zealand Sole | Peltorhamphus novaezeelandiae |
| Pātiki tore | Lemon Sole | Pelotretis flavilatus |
| Pātiki totara | Yellow belly | Rhombosolea leporina |
| Pātiki | Sand flounder | Rhombosolea plebeia |
| Pātukituki / Rāwaru | Blue cod/Rock cod | Parapercis colias |
| Pioke, Tope, Mangō | School shark/rig | Galeorhinus galeus |
| Reperepe | Elephant fish | Callorhynchus millii |
| Wheke | Octopus | Octopus maorum |
| Koiro, ngoiro, totoke, hao, ngoio, ngoingoi, putu | Conger eel | Conger verreauxi |
| Kaunga | Hermit crab | Pagurus novaeseelandiae |
| Pāpaka parupatu | Mud crab | Helice sp |
| Pāpaka parupatu | Paddlecrab | Ovalipes catharus |
| Patangatanga, patangaroa, pekapeka | Starfish | Echinoderms |
| Purimu | Surfclam | Dosinia anus, Paphies donacina, Mactra discor, Mactra murchsoni, Spisula aequilateralis, Basina yatei, or Dosinia subrosa |
| Tuangi | Cockle | Austrovenus stutchburgi |
| Tuatua | Tuatua | Paphies subtrianqulata, Paphies donacina |
| Waharoa | Horse mussel | Atrina zealandica |
| Kaurauria, ngakihi, tio, repe | Rock oyster | Crassostrea glomerata |
| Kuakua, pure, tipa, tipai, kopa | Scallop | Pecten novaezeelandiae |

| Māori name | Common name | Scientific name |
|--|------------------------------------|--|
| <u>All species of marine mammals but specifically:</u> | | |
| <u>Aihe</u> | <u>Common dolphins</u> | <u><i>Delphinus delphis</i></u> |
| - | <u>Long-finned pilot whales</u> | <u><i>Globicephala melas</i></u> |
| <u>Parāoa</u> | <u>Sperm whales</u> | <u><i>Physeter macrocephalus</i></u> |
| <u>Tohorā</u> | <u>Baleen whales</u> | |
| - | <u>Short finned pilot whales</u> | <u><i>Globicephala macrorhynchus</i></u> |
| - | <u>Beaked whales</u> | <u>Family <i>Ziphiidae</i></u> |
| - | <u>Pygmy sperm whale</u> | <u><i>Kogia breviceps</i></u> |
| - | <u>Dwarf sperm whale</u> | <u><i>Kogia simus</i></u> |
| - | <u>Bottlenose dolphin</u> | <u><i>tursiops truncatus</i></u> |
| - | <u>Hector's dolphin</u> | <u><i>Cephalorhynchus hectori</i></u> |
| - | <u>Dusky dolphin</u> | <u><i>Lagenorhynchus obscurus</i></u> |
| - | <u>Risso's dolphin</u> | <u><i>Grampus griseus</i></u> |
| - | <u>Spotted dolphin</u> | <u><i>Stenella attenuata</i></u> |
| - | <u>Striped dolphin</u> | <u><i>Stinella coeruleoalba</i></u> |
| - | <u>Rough toothed dolphin</u> | <u><i>Steno bredanensis</i></u> |
| - | <u>Sothorn right whale dolphin</u> | <u><i>Lissodelphis peronii</i></u> |
| - | <u>Spectacled porpoise</u> | <u><i>Australophocoena dioptrica</i></u> |
| - | <u>Melon-headed whale</u> | <u><i>Peponocephala electra</i></u> |
| - | <u>Pygmy killer whale</u> | <u><i>Feresa attenuata</i></u> |
| - | <u>False killer whale</u> | <u><i>Pseudorca crassidens</i></u> |
| - | <u>Killer whale</u> | <u><i>Orcinus orca</i></u> |

Schedule 5 – Historic heritage

Schedule 5A – Archaeological sites of significance and historic areas

Sites identified in this schedule include those identified in *Archaeological Scoping Study December 2012*. Site locations are approximate only and are not intended to provide a definitive location or extent of a site.

| No. | Type | Name | Location | Category | Number | Built | Lost | Associated values | Map reference |
|-----|----------------|---------------|---|-------------------------------|---------------------------|----------|------|-------------------------------------|--------------------------------------|
| 1 | Ditch | Te Puia Pā | Midway between Mōhakatino and Tongaporutu | Site of significance to Māori | NZAA Q18/56 | Pre 1900 | | ditch associated with Te Puia Pā | Map Link Map - 2 |
| 2 | Midden | | Rapanui | Site of significance to Māori | NZAA Q18/75 | Pre 1900 | | midden | Map Link Map - 3 |
| 3 | Petroglyph | | Tongaporutu | Site of significance to Māori | NZAA Q18/58 | Pre 1900 | | cave/rock shelter with inscriptions | Map Link Map - 3 |
| 4 | Shipwreck | Alexandra | Puke Aruhe | B | NZHPT 9520 NZAA Q18/51 | 1863 | 1865 | shipwreck structure | Map Link Map - 5 |
| 5 | Shipwreck | Airedale | Waitara | B | NZAA Q19/63 | 1857 | 1871 | shipwreck structure | Map Link Map - 10 |
| 6 | Shipwreck | Paterson | Waitara | B | NZAA Q19/284 | 1854 | 1874 | shipwreck structure | Map Link Map - 10 |
| 7 | Training walls | | Waitara river | B | NZAA Q19/405 | 1880 | | training walls structure | Map Link Map - 10 |
| 8 | Pill box | | Waitara | B | NZAA Q19/403 | 1942 | | pill box structure | Map Link Map - 10 |
| 9 | Shipwreck | Rangatira | Bell Block | B | NZAA P19/164 | 1863 | 1880 | shipwreck structure | Map Link Map - 12 |
| 10 | Shipwreck | Wanaka | Bell Block | B | NZAA P19/249 | 1876 | 1891 | shipwreck structure | Map Link Map - 12 |
| 11 | Shipwreck | John Whiteley | Bell Block | B | NZAA P19/250 | 1850 | 1851 | shipwreck structure | Map Link Map - 12 |

| No. | Type | Name | Location | Category | Number | Built | Lost | Associated values | Map reference |
|-----|-------------------|----------------|-------------------|-------------------------------|----------------------------|----------|------|-------------------------|--------------------------------------|
| 12 | Anchors | Mooring | New Plymouth | B | NZAA P19/260 | pre 1900 | | anchor structures | Map Link Map - 13 |
| 13 | Shipwreck | Tasmanian Maid | New Plymouth | A | NZHPT 9521 NZAA P19/248 | 1856 | 1868 | shipwreck structure | Map Link Map - 13 |
| 14 | Shipwreck | unidentified | New Plymouth | B | NZAA P19/247 | pre 1900 | | shipwreck structure | Map Link Map - 12 |
| 15 | Salth water baths | | New Plymouth | B | | 1880's | | baths structures | Map Link Map - 13 |
| 16 | Petroglyph | | Wairere | Site of significance to Māori | NZAA P19/147 | pre 1900 | | stones with petroglyph | Map Link Map - 14 |
| 17 | Petroglyph | | Tapuae | Site of significance to Māori | NZAA P19/240 | pre 1900 | | stones with petroglyphs | Map Link Map -14 |
| 18 | Petroglyph | | Tapuae | Site of significance to Māori | NZAA P19/241 | pre 1900 | | stones with petroglyphs | Map Link Map -14 |
| 19 | Shipwreck | Gairloch | Ahu Ahu | B | NZAA P19/251 | 1884 | 1903 | shipwreck structure | Map Link Map - 15 |
| 20 | Petroglyph | | Bayly Road, Warea | Site of significance to Māori | NZAA P20/80 | Pre 1900 | | stones with petroglyphs | Map Link Map - 18 |
| 21 | Tauranga waka | | Bayly Road, Warea | Site of significance to Māori | NZAA P20/125 | pre 1900 | | tauranga waka structure | Map Link Map - 18 |
| 22 | Tauranga waka | | Tipoka | Site of significance to Māori | NZAA P20/95 | pre 1900 | | tauranga waka structure | Map Link Map - 20 |
| 23 | Shipwreck | Harriet | Cape Egmont | B | NZAA P20/124 | | 1834 | shipwreck structure | Map Link Map - 21 |
| 24 | Shipwreck | Lord Worsley | Opunake | B | NZAA P20/20 | | 1862 | shipwreck structure | Map Link Map - 24 |
| 25 | Tauranga waka | Te Namu | Opunake | Site of significance to Māori | NZAA P20/19 | pre 1900 | | tauranga waka structure | Map Link Map - 24 |
| 26 | Wharf | | Opunake | B | | 1927 | | wharf structure | Map Link |

| No. | Type | Name | Location | Category | Number | Built | Lost | Associated values | Map reference |
|-----|----------------|---------------|----------|-------------------------------|-------------|----------|------|----------------------------------|--------------------------------------|
| | | | | | | | | | Map - 24 |
| 27 | Mole | | Opunake | B | | 1924 | | mole structure | Map Link Map - 24 |
| 28 | Tauranga waka | Ohunuku | | Site of significance to Māori | NZHPT 9656 | pre 1900 | | tauranga waka structure | Map Link Map - 27 |
| 29 | Midden | Pukeawha | Hawera | Site of significance to Māori | NZAA Q21/18 | Pre 1900 | | midden associated with island pā | Map Link Map - 30 |
| 30 | Power Station | | Pātea | B | | 1901 | | power station structure | Map Link Map - 34 |
| 31 | Wharf | Railway wharf | Pātea | B | | 1883 | | wharf structure | Map Link Map - 35 |
| 32 | Wharf | Town wharf | Pātea | B | | 1881 | | wharf structure | Map Link Map - 35 |
| 33 | Training walls | | Pātea | B | | 1902 | | training walls structure | Map Link Map - 35 |
| 34 | Shipwreck | Waitangi | Pātea | B | NZAA Q22/78 | 1887 | 1923 | shipwreck structure | Map Link Map - 35 |
| 35 | Pill box | | | B | NZAA Q22/80 | 1942 | | pill box structure | Map Link Map - 35 |
| 36 | Burial site | | Pātea | Site of significance to Māori | NZAA Q22/23 | Pre 1900 | | burial site | Map Link Map - 35 |

Schedule 5B – Sites of significance to Māori and associated values

This schedule identifies known sites with special cultural, spiritual, historical and traditional associations located within the CMA. The Taranaki Regional Council is committed to working with iwi o Taranaki to identify all culturally significant sites that are located within the CMA. Site locations are approximate only and are not intended to provide a definitive location or extent of a site. [These include those sites that are identified as wāhi tapu and wāhi taonga by the iwi and hapū.](#) ⁽²⁸⁾

Ngāti Tama

Te Rangihiroa wrote of Ngāti Tama’s renown throughout the country for their fighting prowess. He recorded the words of an unnamed elder “*other tribes fought for fat lands, for birds and rat preserves, an aruhe rahui (fern root reserve) but Ngāti Tama fought for the sake of fighting, with a parcel of wet land as the cause*”.

Mimi – Pukearuhe Coastal Strip: This area is of high significance to Ngāti Tama and contains some significant pā sites, including Titoki, Whakarewa, Otumatua and Pukearuhe. Patiki (flounder), tamure (snapper), Mako (shark), and araara (trevally) were caught in this area. Koura, kutae, kina, pāua and other resources also contributed to a reliable and plentiful supply of fish in season from the area. Ngāti Tama developed a number of ways to preserving these supplies for later consumption using every part of the fish. This tradition has survived and continues to be used as a form of aroha koha at special hui.

Mōhakatino – Coastal Marine Strip: Along this beach between the Mōhakatino and Mokau rivers, Ngāti Tama engaged in a numerous battles with northern iwi. One such battle was “Nga-tai-pari-rua” in 1815 which, as the name indicates, was fought during two high tides. Because of such battles and the communities in the area there are a number of urupā (burial sites) in the vicinity. The mataitai (kaimoana) resources along this beach are of great value to the tribes associated with them and were often a cause for dispute.

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|-------------------|---|---|----------------------|------------------------------|--|
| | | TRC Number | Description | | |
| Mōhakatino River | The river is significant to Ngāti Tama as it is here where the Tokomaru waka landed. The river was abundant with tuna, īnanga, and mātaītai especially kutae (mussel) which was gathered at the mouth and the surrounding reefs. | A1 | Mōhakatino river | Mahinga kai | Map Link Map - 1 |
| Tongaporutu River | A significant river for Ngāti Tama with a number of pā sites along its river banks. This river was abundant with fish and mātaītai was gathered from the mouth and the surrounding reefs. | A2 | Tongaporutu river | Mahinga kai | Map Link Map – 3, 4 |
| Opourapa Island | Patiki (flounder), tamure (snapper), Mako (shark), and araara (trevally) were caught in this area. Kōura, kutae, kina, pāua and other resources also contributed to a reliable and plentiful supply of seasonal fish in the area. Ngāti Tama developed a number of ways to preserve these supplies for later consumption using every part of the fish. This tradition has survived and continues to be used as a form of aroha koha at special hui. | A3 | Opourapa island reef | Mahinga kai | Map Link Map - 5 |

Ngāti Mutunga

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga and the coast. For Ngāti Mutunga, these areas represent the links between Nga Atua, the tūpuna and present and future generations. This history and relationship reinforces tribal identity, connections between generations and confirms the importance of the coast to Ngāti Mutunga.

Food can be gathered all along the shoreline from the coastal Whakarewa Pā by the Papatiki Stream in the north, to the Waiau Stream in the south, depending on the tides, weather and season. The coastline provided Ngāti Mutunga tūpuna with most of the resources they needed to survive.

Reefs and sandy shallows off the coast provided kōura, pāua, kina, kūtae/kuku, tipa, pūpū, pāpaka, tuatua, oti, and many other species of kaimoana. Hāpuku moki, kanae, mako, pātiki and tāmure swam in great numbers between the many reefs which can be found stretching out into the waters of Nga Tai a Kupe and along the Ngāti Mutunga coastline. Ngāti Mutunga tūpuna knew and named the fishing grounds and reefs, including Pakihi, Maruehi, Onepoto, Waitoetoe, Waikiroa, Paparua, Kukuriki and Owei.

The high papa cliffs are an important feature of the coast. These cliffs are broken where the Mimitangiatua, Urenui, Onaero and Waiau rivers flow through to wai-ki-roa. Ngāti Mutunga used ledges hewn in the cliffs to fish for mako, Tāmure, kahawai and ara (trevally). These cliffs also provided plentiful supplies of seabirds including titi and karoro.

Ngāti Mutunga continue to exercise their customary rights on the coastline throughout the rohe, in particular food gathering, according to the tikanga and values of Ngāti Mutunga. Throughout the years Ngāti Mutunga has exercised custodianship over the coast and has imposed rahui when appropriate; for example, restricting the harvest of kutae, pipi, tuatua and other kaimoana. This kaitiaki duty to manage coastal resources

sustainably has always been at the heart of the relationship between Ngāti Mutunga and the coast.

There are many sites of cultural, historical and spiritual significance to Ngāti Mutunga along the coast. These include Pihanga (originally the home of Uenuku), Maruehi (the pā of Kahukura) and Kaweka (the birthplace of Mutunga), which are situated on cliffs near the mouth of the Urenui River. Oropapa and te Mutu-o-Tauranga are situated on the coast, north of the Urenui river. Pukekohe, Arapawanui, Omihi and Hurita are near the Mimitangiatua Estuary and Ruataki, Pukekarito, Whakarewa and Titoki are near 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 because they were sites used for this ritual. Many Ngāti Mutunga tūpuna also lie buried along the coast.

Ngāti Mutunga have many stories relating to the coastal environment. The whakatauaiki “ka kopa, me kopa, ki te ana o Rangitotohu”) remembers a taniwha, who protects the Taranaki coastline. If a person was to violate rahui or act disrespectfully when fishing or gathering kaimoana they would be snatched and drawn into his cave. Other taniwha are also known from the Ngāti Mutunga coast.

Along the beaches there are a number of tauranga waka. These have special significance for Ngāti Mutunga in their identification with the area as physical symbols of historical association. The presence and number of the tauranga waka also show the importance of the coastal area as a means of transport.

Note: In addition to the values shown in the following table the values of kaitiakitanga and mouri also apply to all sites. All values are addressed through the policies within this Plan and will be further considered through consenting processes.

| Area | Commentary | Sites of significance to Māori within the CMA | | | Values associated with sites | Map reference |
|---------------------|--|---|---------------------------------------|--|------------------------------|-------------------------------------|
| | | TRC Number | NZAA Number | Description | | |
| Coastal marine area | <p>Coastal area adjacent to the land from Titoki ridge (Whakarewa Pā site) to right bank of Waiiau Stream.</p> <p>The resources found along the coast of Nga Tai a Kupe have, since time immemorial, provided the people of Ngāti Mutunga with a constant supply of food resources.</p> <p>Ngāti Mutunga developed a number of different ways of preserving these resources for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Mutunga as a form of aroha koha at special hui.</p> <p>Ngāti Mutunga has and continues to exercise, its customary rights on the coastline from Titoko ridge/Whakarewa Pā in the north to Waiiau in the south. Ngāti Mutunga iwi and whānau have gathered and continue to gather food according to the values and tikanga of Ngāti Mutunga.</p> <p>There remain important kaitiaki links to the pātiki, kōura and tāmure breeding grounds, as well as other fish resources.</p> <p>Another one of the Kaitiaki responsibilities that Ngāti Mutunga traditionally fulfilled and has continued to the present day is to protect the mouri of the coast and rivers – this is highlighted in the following whakataukī –</p> <p><i>‘Ka takahia noatia te mouri o te moana’.</i></p> <p>Lest the sea’s potency be defiled needlessly.</p> <p>Ngāti Mutunga has exercised custodianship over the coastal marine area by imposing rahui when appropriate, restricting the taking of Kūtae, 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.</p> | B1 | Q18/4 | Whakarewa Pā | Wairuatanga Historic site | Map Link Map - 6 |
| | | B2 | Q18/8 | Ruataki Pā/garden | | Map Link Map - 6 |
| | | B3 | Q18/9 | Ruataki 2 Pā | | Map Link Map - 7 |
| | | B4 | Q19/31 | Pā | | Map Link Map - 7 |
| | | B5 | Q19/33 Q19/9 | Arapāwa Pā - 1 | | Map Link Map - 7 |
| | | B6 | | Arapāwa Pā - 2 | | Map Link Map - 7 |
| | | B7 | Q19/327 | Arapāwa Pā - 3 | | Map Link Map - 7 |
| | | B11 | Q19/3 | Whakaahu Pā | | Map Link Map - 7 |
| | | B12 | Q19/26 | pā | | Map Link Map - 7 |
| | | B13 | Q19/4 Q19/13 Q19/321 Q19/322 | Pukekohe Pā | | Map Link Map - 8 |
| | | B14 | Q19/312 Q19/315 | Pukekohe Pā/midden - 2 | | Map Link Map - 8 |
| | | B15 | Q19/23 | Te Mutu o Tauranga pā/midden/spring | | Map Link Map - 8 |

| | | | | | | |
|----------------------------|--|-----|---------|-----------------------------|---------------------------|---|
| | | B16 | Q19/5 | Oropapa Pā | | Map Link Map - 8 |
| | | B17 | Q19/6 | Maruehi Pā | | Map Link Map - 8 |
| | | B21 | | pā | | Map Link Map - 8 |
| | | B23 | | Wahapakapaka kāinga /garden | | Map Link Map - 9 |
| | | B26 | Q19/172 | Otamaringa Pā | | Map Link Map - 9 |
| | | B27 | Q19/135 | Motuwhare Pā | | Map Link Map - 9 |
| | | B24 | Q19/170 | midden | Historic site | Map Link Map - 9 |
| | | B25 | Q19/171 | midden | | Map Link Map - 9 |
| | | B30 | | Arapāwa Tauranga Waka | Wairuatanga Access | Map Link Map - 7 |
| | | B33 | | Whakaahu Tauranga Waka | | Map Link Map - 7 |
| | | B37 | | Otamaringa Tauranga Waka | | Map Link Map - 9 |
| | | B32 | Q19/309 | urupā | Wairuatanga Historic site | Silent File Contact the Council for more information |
| Mimitangiatua River (Mimi) | As with all the Ngāti Mutunga awa, the Mimi river has always been an integral part of the social, spiritual and physical lifestyle of Ngāti Mutunga. The full name of the Mimi River is Mimitangiatua. The river is 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 a Ngāti Mutunga pepeha: | B9 | Q19/2 | Arapāwanui Pā | Wairuatanga Historic site | Map Link Map - 7 |
| | | B8 | Q19/233 | Wairoa Kāinga | Historic site | Map Link Map - 7 |
| | | B31 | | Wairoa Tauranga Waka | Wairuatanga Access | Map Link Map - 7 |

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|--------------|---|-----|--------|----------------------|--|---|
| | <p><i>Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakarangaranga taniwha</i></p> <p>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. Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetaia. There were also a number of māra/taupā (cultivations) along the banks of the river.</p> <p>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 for safekeeping in times of war.</p> <p>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.</p> <p>As with the other awa of Ngāti Mutunga, the whole length of the river was used for food gathering.</p> <p>Mouri is a critical element of the spiritual relationship of Ngāti Mutunga whanau to the Mimi River. The Mimitangiatua is of the utmost importance because of its physical, spiritual and social significance in the past, present and future.</p> | B38 | | Mimitangiatua River | Mahinga kai Whitebaiting Fishing | Map Link Map - 7 |
| | | B32 | | Tauranga Ika | Wairuatanga Access | Silent File Contact Council for more information |
| Onaero River | <p>The Onaero River was important to Ngāti Uenuku (also known as Ngāti Tupawhenua). Kaitangata also has a strong association with the Onaero River.</p> <p>The Onaero River and its banks have been occupied by the tupuna of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. Ngāti Mutunga people have used the Onaero River to access wāhi tapu along its banks. Puketapu and Pukemiro pā are situated at the mouth of the river. Other pā along the banks of the Onaero River includes Pukemapou, Moerangi, Te Ngaio, Tikorangi, Kaitangata and Ruahine which are all located upstream. Pukemapou was the home of Uenuku's two</p> | B22 | Q19/83 | Puketapu/Pukemiro Pā | Wairuatanga Historic site | Map Link Map - 8 |
| | | B36 | | Onaero Tauranga Waka | Wairuatanga Access | Map Link Map - 8 |
| | | B39 | | Onaero River | Mahinga kai Fishing Whitebaiting | Map Link Map - 8 |

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|--------------|--|-----|--------|------------------------|--|-------------------------------------|
| | <p>grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.</p> <p>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, pātiki, kahawai and other fish. Inanga were caught along the banks of the river. Tuna and piharau were caught in the upper reaches of the river.</p> <p>The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today. As with the other important awa of Ngāti Mutunga 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 tohi - for instance for the baptism of babies.</p> | | | | | |
| Urenui River | <p>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.</p> <p>The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. As an acknowledgement of his mana in the area, Manaia named the area after his son. 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.</p> <p>This name is depicted in the Ngāti Mutunga pepeha: <i>Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakarangunga taniwha</i></p> <p>The Urenui River was referred to as “<i>he wai here Taniwha</i>” this figurative expression was used because of the large number of pā along the banks of the river, including Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiaimo, Ohaoko, Pā-oneone, Moeariki, Horopapa, Te Kawa, Pā-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru and Tutu-manuka. The riverbanks thus became the repository of many kōiwi.</p> <p>Ngāti Mutunga utilised the entire length of the Urenui River for food gathering. The mouth of the river provided a plentiful supply of pipi, Pūpū, pātiki, kahawai and other fish. Inanga were caught along the banks of the river. Tuna and piharau were caught in the upper reaches of the river. Pi-harau were caught using whakapāru, which was a technique developed by placing rarauhe in the rapids of the river in times of flood.</p> <p>The Urenui River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Mouri is a critical element of the spiritual relationship of Ngāti Mutunga to the Urenui River. Ngāti Mutunga also used the Urenui River for tohi - for instance for the baptism of babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.</p> | B19 | Q19/7 | Pohokura Pā | Wairuatanga Historic site | Map Link Map - 8 |
| | | B20 | Q19/71 | Kumara kai amo Pā | | Map Link Map - 8 |
| | | B18 | | kāinga | Historic site | Map Link Map - 8 |
| | | B34 | | Pohokura Tauranga Waka | Wairuatanga Access | Map Link Map - 8 |
| | | B35 | | Urenui Tauranga Waka | | Map Link Map - 8 |
| | | B40 | | Urenui River | Mahinga kai Fishing Whitebaiting | Map Link Map - 8 |

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|-------------------------|--|-----|--|------------------------|--------------------|--------------------------|
| Wai-iti/Papatiki Stream | <p>This is an area of high historic importance to Ngāti Mutunga and contains some significant pā sites including Ruataki, Pukekarito, and Whakarewa. Regular runanga were held in the area of Wai-iti.</p> <p>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.</p> | B28 | | Papatiki Tauranga Waka | Wairuatanga Access | Map Link |
| | | B29 | | Wai-iti Tauranga Waka | | Map Link |
| Waiiau stream | The importance of this stream is that it marks the southwestern boundary of the Ngāti Mutunga rohe with Te Atiawa. | | | | | |

Te Atiawa

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 southward 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 hapū exercised mana over the whenua, so it exercised mana over the moana.

The Te Atiawa's social, cultural and spiritual relationship with the coastal marine area was very important and long-standing. It 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 Ngā Motu and the Waitara River, were on the coast. The papakainga was the centre of social, cultural, economic and spiritual well-being. Papapakainga such as Puke Ariki, Purakau, Rewa Rewa and Mangatī were located on the coast close to the valued resources of water, mahinga kai and kaimoana. The resources sustained and nourished the iwi 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, as do the practices of harvesting resources and exercising customary rights. Examples of the reefs are Papamoa, Tarawhata, Kawaroa, Arakaitai and Mangatī. The sites also include urupā and tauranga waka, such as Autere. Te Atiawa has exercised, 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 mouri of the Te Atiawa hapū. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to the present. The statement above illustrates the strong and ongoing Te Atiawa connection and association with the coastal marine area from the Herekawe to Te Rau O Te Huia.

Note: In addition to the values shown in the following table the values of kaitiakitanga and mouri also apply to all sites. All values are addressed through the policies within this Plan and will be further considered through consenting processes.

| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
|-------------------------------|--|---|---|-----------------------|-------------------|------------------------------|--------------------------------------|
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Waitara River to Onaero River | <p>Waiau Stream and Tributaries</p> <p>The Waiau Stream is located north of Waitara. Its springs from the land and flows to the Tasman Sea. It is in the rohe of Ngāti Rahiri.</p> <p>The social, cultural, historical and spiritual importance of the Waiau 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. 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.</p> | C57 | | Waiau Stream | | Mahinga kai | Map Link Map - 9 |
| | | C63 | | Reef | Ngāti Hine whānau | Mahinga kai | Map Link Map - 9 |
| | | C64 | | Reef | Ngāti Hine whānau | | Map Link Map - 9 |
| | | C65 | | Reef | Ngāti Hine whānau | | Map Link Map - 9 |
| | | C66 | | Reef | Ngāti Hine whānau | | Map Link Map - 9 |
| | | C67 | | Reef | Ngāti Hine whānau | | Map Link Map - 10 |
| | | C68 | | Waipapa Tauranga Waka | Ngāti Hine whānau | Waituatunga Structure Access | Map Link Map - 10 |
| | | C58 | | Waitara River | | Mahinga kai | Map Link Map - 10 |
| | | | <p>Waitara River and Tributaries</p> <p>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.</p> <p>The Waitara flows through the rohe of the hapū 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.</p> <p>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.</p> <p>One of the streams, Mangahināu, was the mooring site for the largest Te Atiawa war waka, Eanganui. There were many papakainga along the banks of the Waitara, such as Ngangana, Kuikui, Te Whanga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene.</p> | | | | |

| | <p>The Waitara River provided an abundance of fish, īnanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kōkopu, weka, pukeko, ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for īnanga and native fish. The hapū fished from purpose built platforms and this technique to show customary fishing locations on the river continues today. 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 Rare, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The ururpā include Te Rohutu, Manaaiti, Pukehou, Teremutu and Ngangana.</p> <p>The natural defences and height provided by the cliffs allowed control of the Waitara River. Aorangi along with Pukekohe and Manukorihi, formed a triangle of strongly defended pā in the valley. In its upper reaches, its cliffs provided defence for Pukerangora Pā and in one battle many Pukerangiora people jumped from the cliffs into the Waitara River.</p> <p>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 mouri. 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.</p> <p>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.</p> <p>Waitara West Marginal Strip</p> <p>The site is located on the coast at the mouth of the Waitara River and is in the rohe of Puketapu and Otaraua Hapū. 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.</p> | | | | | | |
|-----------------------------------|---|---|-------------|------------------|------|------------------------------|------------------------------------|
| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Waiongana Stream to Waitara River | <p>Waiongana Stream and Tributaries</p> <p>The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe Puketapu Hapū. 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.</p> <p>Waiongana Stream Conservation Area</p> <p>The resources of the lower reaches of the Waiongana supported many papakainga, such as Nga Puke Turua, Mahoetahi, Te Morere and Manutahi. The river itself provided an</p> | C59 | | Waiongana Stream | | Mahinga kai | Map Link Map 11 |

| | <p>abundance of large tuna, kōura, īnanga and piharau. The banks of the river provided flax, manuka and raupo.</p> <p>The reefs at the mouth of the Waiongana provided pipi, pāua, kina, mussels, crab and seaweed. Hapū members would camp at the papakainga at the river mouth during the spring and summer specifically to gather kaimoana and larger ocean fish. The men would go out to fishing if the day and weather was right and only caught one species each day.</p> <p>Sometimes the fishing party met with disaster, as relayed in the following kōrero 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 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.</p> | | | | | | |
|------------------------------------|---|---|-------------|-------------------|------|------------------------------|--------------------------------------|
| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Waiwhakaiho River to Mangaī Stream | <p>Waiwhakaiho River and Tributaries</p> <p>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.</p> <p>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 kōrero tawhito. In former times the Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngāti Tawhirikura and Ngāti Te Whiti.</p> <p>The Waiwhakaiho River was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakainga and communities along its banks; papakainga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa. The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupo, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these continue to be used today.</p> <p>There were several papakainga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient pā which, over the generations, housed a large population. Other papakainga along the river were</p> | C60 | | Waiwhakaiho River | | Mahinga kai | Map Link Map - 12 |

Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Puke O Te Pua and Papamoa. The river was also used as a means of transport to nearby papakainga to trade food and taonga and to maintain whanaungatanga.

The Waiwhakaiho River remains an important river today. Te Atiawa has a physical, historical and spiritual relationship with the Waiwhakaiho River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waiwhakaiho River which has a spiritual force and personality of its own. The Waiwhakaiho River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

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.

Waiwhakaiho River Mouth (Crown Land Conservation Area)

This site is at the mouth of the Waiwhakaiho River on the edges of the great pā, 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 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 urupā because the heat of the sand assists the breaking down of the flesh. Often the koiwi/bones were removed and interred elsewhere.

Rewa Rewa was located on a hill above the river mouth and was an ancient pā which over the generations housed a large population. The Waiwhakaiho River supported many papakainga 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 papakainga 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 kōrero tawhito.

| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
|--------------------------------------|------------|---|-------------|-----------------|------|------------------------------|--------------------------------------|
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Te Hēnui Stream to Waiwhakaiho River | | C61 | | Te Hēnui Stream | | Mahinga kai | Map Link Map - 12 |

| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
|-----------------------------------|------------|---|-------------|----------------|------|------------------------------|--------------------------------------|
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Huatoki Stream to Te Hēnui Stream | | C62 | | Huatoki Stream | | Mahinga kai | Map Link Map - 13 |

| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
|----------|---|---|-------------|-----------------------|------|------------------------------|---|
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Ngā Motu | The Te Atiawa Deed of Settlement provides for the joint vesting of Ngā Motu / Sugar Loaf Islands in Te Kotahitanga o Te Atiawa Trust and Te Kahui o Taranaki Trust. It continues to be managed by the Department of Conservation as a conservation area under the Conservation Act 1987, and public access is maintained. | H1 | P19/12 | Moturoa Pā/Ururū | | Wairuatanga Historic Site | Map Link Map - 13 |
| | | H2 | P19/13 | Motumahanga Pā/Ururū | | | Map Link Map - 13 |
| | | H3 | P19/14 | Mataora Pā/Ururū | | | Map Link Map - 13 |
| | | H4 | P19/15 | Motuotamatea Pā/Ururū | | | Map Link Map - 13 |
| | | H6 | | Waikaranga Ururū | | | Silent File Contact Council for more information |
| | | H5 | P19/2 | Paritūtū Pā | | Historic Site | Map Link Map - 13 |

| Area | Commentary | Sites of significance to Māori within the CMA | | | | Values associated with sites | Map reference |
|-----------------|---|---|-------------|-----------------|------|------------------------------|--------------------------------------|
| | | TRC Number | NZAA Number | Description | Hapū | | |
| Herekawe Stream | <p>Herekawe Stream and Tributaries</p> <p>The Herekawe Stream is located to the south of New Plymouth. It 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 Hapū. The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of hapū and the many papkainga nearby such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Ruataka, and Papawhero. Two events of more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe was 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.</p> | C63 | | Herekawe Stream | | Mahinga kai | Map Link Map - 13 |

Taranaki

Taranaki Iwi exercise mana whenua and mana moana from Paritūtū 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), pūkawa (reefs) for the gathering of mātaimai (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 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 mātaimai in the coastal marine area. The entire shoreline from Paritūtū to the Rāwa o Turi was critical to daily life for 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 manner 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 bought 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 Hangatāhua 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 continue 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.

Table legend for values associated with sites of significance

The following is a list of potential activities, uses and values that may apply for sites of significance in the CMA and in the Taranaki Iwi rohe. The numbered lists of values relate directly to the numbers included with the 'Values associated with sites' column of the table below.

Waahi Tapu: This includes pā sites (settlement sites that have been formerly fortified for the purposes of defence), urupā/burial grounds, kāinga /coastal villages, marginal strips and homes, māra/site of cultivation or garden, mātaitai/seafood gathering sites, hī ika/fishing ground, onepū rua keri or kohatu/quarries, rua kūmara/pits, terraces, ruapara/midden (site used for the disposal of unwanted material – often shells), Hūhi or repo/swamps or wetlands, mouri kohatu/petroglyphs, oneroa/sandy beach, onepū/sandy area, awa/waterways streams and tributaries. Taonga based activities including the extraction harvest and use of: sand; peat; shingle; aggregate; rocks; stone; driftwood; salt and freshwater; kōkōwai/red ochre; saltwater; pīngao and harakeke, plant species.

Values to be protected: **(1) Cultural/wairuatanga/māra kai/rongoā/kaitiakitanga/mouri**

Waahi Tapu sites used for ceremonies – including burial, hahunga/exhumation, cremation, tohi/baptism or pure/healing and/or blessing rite, rāhui/ritual prohibition.

Values to be protected: **(2) Cultural/wairuatanga/rongoā/urupā/kaitiakitanga/mouri**

Pūkawa/Reefs and/fishing ledge – hī ika/ fishing grounds, access site

Values to be protected: **(3) Cultural/mahinga kai/ pūkāwa/kaitiakitanga/mouri**

Tauranga Waka/Boat Channel – Use of tauranga waka (landing, launching, anchoring, mooring vessels).

Values to be protected: **(4) Transportation/communication route/whanaungatanga/tauranga waka/mahinga kai/structure/kaitiakitanga/mouri**

Tauranga Ika - Use of tauranga ika for anchoring and mooring vessels for fishing purposes.

Values to be protected: **(5) Cultural/mahinga kai/structure/kaitiakitanga/mouri**

Onepū/Oneroa – site of the extraction of resources usually stone/sand to be used in cultivation or for hāngī including sand, peat, shingle aggregate rocks and stone.

Values to be protected: **(6) Cultural/mahinga kai/kaitiakitanga/mouri**

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference | | |
|-------------------------------|---|---|------------------------------|------------------------------|--------------------------------------|-----|--------------------------------------|
| | | TRC Number | Description | | | | |
| Ngā Motu / Sugar Loaf Islands | The Taranaki iwi Deed of Settlement provides for the joint vesting of Ngā Motu / Sugar Loaf Islands in Te Kahui o Taranaki Trust and Te Kotahitanga o Te Atiawa Trust. It continues to be managed by the Department of Conservation as a conservation area under the Conservation Act 1987 and public access is maintained. The Taranaki Iwi hapū of this area are Ngāti Tairi and Ngā Mahanga a Tairi. | H1 | Moturoa Pā/ Urupā | (1) (2) | Map Link Map - 13 | | |
| | | H2 | Motumahanga Pā/ Urupā | | Map Link Map - 13 | | |
| | | H3 | Mataora Pā/ Urupā | | Map Link Map - 13 | | |
| | | H4 | Motuotamatea Pā/ Urupā | | Map Link Map - 13 | | |
| | | | | H5 | Paritūtū Pā | (1) | Map Link Map - 13 |
| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference | | |
| | | TRC Number | Description | | | | |
| Paritūtū to Oākura River | <p>Coastal marine area</p> <p>Taranaki iwi exercise mana whenua and mana moana from Paritūtū in the north around the western coast of Taranaki maunga to Rāwa o Turi Stream in the south and then to the outer extent of the exclusive economic zone.</p> <p>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 mātaimai (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. 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 the tides and other environmental conditions. The reefs provide pāua, kina, kōura, kūku, pupu, ngākihi (limpets), pāpaka (crab), toretore (sea anemone) and many other species while tāmure, Kahawai, patiki, mako, and other fish are also caught along the coastline.</p> <p>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 to provide safe access to the offshore fishing grounds. Large kāinga were also built around these tauranga waka providing the iwi and hapū with the infrastructure for</p> | D1 | Te Parapara Waahi Tapu/Onepū | (1) (2) | Map Link Map - 13 | | |
| | | D140 | Waahi Tapu | | Map Link Map - 14 | | |
| | | D6 | Omuna Pā/ Waahi Tapu | | Map Link Map - 14 | | |
| | | D141 | Waahi Tapu | | Map Link Map - 14 | | |
| | | D142 | Waahi Tapu | | Map Link Map - 14 | | |
| | | | | D15 | Kekeorangi Pā | (1) | Map Link Map - 14 |
| | | | | D139 | Marae/papa kāinga | | Map Link Map - 14 |

| | | | | |
|---|-----|-----------------------|-----|--------------------------------------|
| <p>efficient fishing operations. Where possible, fishing nets were also set in the tauranga waka / tauranga ika to trap fish.</p> <p>The coastal area was also the main highway for many Taranaki Iwi uri (descendants) when travelling between communities as inland was covered in thick bush. Coastal boundary stones and mouri kōhatu are a unique cultural feature within the Taranaki Iwi rohe. Many of these were carved with petroglyphs in spiral form and were often located in accessible areas within pā earthworks and open country. However, most of them nestled in the reef on the seashore alongside tauranga waka, tauranga ika, pūkāwa, puaha (river mouths) and below or adjacent to well known pā sites.</p> <p>Tahu and Turi the twin kaitiaki mark the mouth of the Tapuae River and Te Pou o Tamaahua in Oiaikura. Te Toka o Rahotu at Puniho Pā was originally located on a little island on the south side of the Hangatahūa River mouth. Opu Opu is in the bay off Te Whanganui Reserve and Kaimaro, Tuha, Tokaroa, and Omahu in the reefs at Rahotu. Matirawhati is the stone boundary marker between Ngāti Haua (a Ngāruahine hapū) and Taranaki Iwi on the reef of the Rawa o Turi river mouth. These mouri kōhatu continue to be revered by Taranaki Iwi and hapū. Although access to many areas along the coast was discontinued as a consequence of confiscation, Taranaki Iwi have continued to exercise custodianship over those areas that were accessible. Proper and sustainable management of the coastal area has always been at the heart of the relationship between the iwi and the coastal area.</p> <p>Waterways</p> <p>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.</p> <p>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), tuna (eel), kōkopu (native trout), īnanga (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</p> | D17 | Ōmuna Pā | (3) | Map Link Map - 14 |
| | D2 | Papataniwha Pūkāwa | | Map Link Map - 14 |
| | D3 | Tokatapu Pūkāwa | | Map Link Map - 14 |
| | D4 | Kapowairua Pūkāwa | | Map Link Map - 14 |
| | D5 | Te Papahineroa Pūkāwa | | Map Link Map - 14 |
| | D7 | Ngātokatūrua Pūkāwa | | Map Link Map - 14 |
| | D8 | Te Arawaire Pūkāwa | | Map Link Map - 14 |
| | D9 | Wāhitere Pūkāwa | | Map Link Map - 14 |
| | D10 | Tarakatea Pūkāwa | | Map Link Map - 14 |
| | D12 | Tauwhare Pūkāwa | | Map Link Map - 14 |
| | D13 | Kereata Pūkāwa | | Map Link Map - 14 |
| | D14 | Kohinetaupea Pūkāwa | | Map Link Map - 14 |
| | D18 | Tokataratara Pūkāwa | | Map Link Map - 14 |
| | D19 | Oruarire Pūkāwa | | Map Link Map - 14 |

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|----------------------------------|---|--|--------------------------------|-------------------------------------|--------------------------------------|
| | <p>has become a challenge, many are still caught in the months of June, July and August by Taranaki Iwi families.</p> <p>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 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 Ahititī was a famous Kōkōwai deposit located along the banks of the Hangatāhua River with other known sites on the Kaitake Range and Waiwhakahiho River valley above Karakatonga Pā. These sites were fiercely guarded by Taranaki Iwi.</p> | D11 | Tapuae Stream and Pūkāwa | (3) | Map Link Map - 14 |
| | | D20 | Oākura River | | Map Link Map - 14 |
| | | D16 | Waikukakuka Tauranga Waka | (4) | Map Link Map - 14 |
| | | D132 | Sutton road site A | (1) | Map Link Map - 14 |
| | | D133 | Oākura coast property | | Map Link Map - 14 |
| Area | | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
| Oākura River to Hangatāhua River | <p>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 given names that confirmed the importance of the places they led to. Te Arakaipaka was a route that followed the Pitone, 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.</p> <p>Taniwha also protected many of the rivers and waterways along the Taranaki Iwi coast. Te Rongorangiatāiki was resident along the Oākura River along with the famed taniwha Tuiau of Matanehunehu, who was said to have caused a fishing tragedy at Mokotunu in the late 1800s. There was also Te Haiata, the taniwha who resided at Ngauhe, and Kaiaho on the Pungaereere and Ōāoiti streams. He would move from these two places from time to time to protect the people and the rivers. Taniwha are still revered by many Taranaki Iwi families and form the basis of tikanga (practices) for the sustainable harvesting and gathering of food which Taranaki Iwi continues today.</p> | TRC Number | Description | | |
| | | D21 | Te Ruatahi Oneroa | (6) | Map Link Map - 14 |
| | | D22 | Te Patunga Oneroa | | Map Link Map - 14 |
| | | D47 | Parawaha Pā/ Waahi Tapu/Kāinga | (1) (2) | Map Link Map - 16 |
| | | D23 | Pukeariki Pā/Kāinga | (1) | Map Link Map - 15 |
| | | D25 | Oau Pā/Kāinga | | Map Link Map - 15 |
| | | D27 | Hauranga Pā | | Map Link Map - 15 |
| | | D40 | Tataraimaka Pā | | Map Link Map - 15 |
| | | D24 | Te Ruaatumanu Pūkāwa | (3) | Map Link Map - 15 |

| | | | |
|---|-----|----------------------|--|
| <p>Cultural Redress Properties</p> <p>Mounukahawai was a large pā located on the mouth of the Kaihihi Stream and was occupied by Taranaki Iwi hapū, Ngā Mahanga. When Ngāpuhi, Waikato and Ngāti Toa raids swept down the Taranaki coast early in the 19th century, Mounukahawai was attacked. Although the pā was of great size, and had a large population, it was not situated in a strong position, being built on comparatively flat ground. During the attack, the invaders fired the dry raupō growing in Totoaro swamp around the pā, and under the cover of the smoke and consequent confusion stormed the place, ending in a great loss of life. Taratuha, one of the principal chiefs of Ngā Mahanga, was killed here. After the taking of the pā, the taua (war party) then moved on to attack Tapuinihau. Other pā in this area were also taken during this time.</p> <p>At the end of Hampton Road on the cliff overlooking the sea is Parawaha pā. Parawaha was a large community and was also the principal home of Porikapa Te Wariwari between 1840 and 1876. Porikapa also lived at a place called Tiroa, a little inland of the Kaihihi river mouth. Early on in his life he became a deacon of the Anglican Church and took the name of an early Christian martyr, Polycarp, so became known as Porikapa. Porikapa saw himself as a peacemaker between Māori and European. At the beginning of the land wars in Taranaki, he wrote and signed a proclamation with three other chiefs. They placed it on the gate of the Rev Henry Handley Brown's house making it tapu (sacred), so Māori wouldn't come on the property. This ensured the safety of Brown, his family and 35 others who were sheltering there during the Battle of Waireka.</p> <p>Porikapa died at his home on December 4, 1888, aged about 90. Rev H H ("Parson") Brown officiated at his tangi, which was attended by more than 500 people. He was buried in the uru pā at Parawaha. The urupā was fenced off until about 1928, when the lessee allowed stock in to graze</p> <p>By 1960, the headstone had been broken and the iron surrounds ruined. A new headstone was erected in 1965.</p> <p>During the conflict of the 1860's, there were many Ngā Mahanga villages and cultivations along the Okato coast. Kaihihi was the home of Wi Mutu and Horopāpera, Te Raroa was situated at Waikoukou, with Takaipakea and Tukitukipapa located at Maitahi. On 4 June 1863, this area was subject to an attack when 870 men led by the new British commander, Lieutenant-General Duncan Cameron and Colonel Warre easily overwhelmed a small force of Taranaki Iwi–Whanganui and Ngāti Ruanui from Porou pā above the Katikara River. Sir George Grey watched with interest from HMS Eclipse, which had carried out a preparatory bombardment on Tukitukipapa village, a kilometre south, prior to the battle. It was reported by Whanganui Māori who had returned home that 21 were killed at Tukitukipapa, including 12 boys playing along the beach.</p> <p>Where the cliffs and slips incline to sea level there are a number of mātaimai (seafood) reefs, awa waka (reef passages) and tauranga ika (fishing areas) associated with the earliest Taranaki Iwi people. Whareatea was</p> | D26 | Ōraukawa Pūkāwa | Map Link Map - 15 |
| | D29 | Ūpoko ngāruru Pūkāwa | Map Link Map - 15 |
| | D30 | Te Wahanga Pūkāwa | Map Link Map - 15 |
| | D31 | Te Mutu Pūkāwa | Map Link Map - 15 |
| | D32 | Poatamakino Pūkāwa | Map Link Map - 15 |
| | D33 | Te Rapa Pūkāwa | Map Link Map - 15 |
| | D34 | Kaipāpaka Pūkāwa | Map Link Map - 15 |
| | D35 | Te Waiho Pūkāwa | Map Link Map - 15 |
| | D36 | Kohoki Pūkāwa | Map Link Map - 15 |
| | D37 | Tarare Pūkāwa | Map Link Map - 15 |
| | D38 | Puketahu Pūkāwa | Map Link Map - 15 |
| | D39 | Pirirata Pūkāwa | Map Link Map - 15 |
| | D43 | Kaiwekaweke Pūkāwa | Map Link Map – 15, 16 |
| | D45 | Maitahi Pūkāwa | Map Link Map - 16 |

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| | <p>a well-known tauranga waka situated on the southern end of the Ōkato marginal strip with Kaihihi, Kaiwekaweke, Parawaha and Tataraimaka in the north. The entire coastal area was used for fishing and the gathering of seafood.</p> <p>The Cape Egmont marginal strip extends from the mouth of the Te Ikapārua River to road end of Tipoka Road. The traditions of Taranaki Iwi illustrate the ancestral, cultural, historical association to this area. The Cape Egmont marginal strip is of high importance to Taranaki Iwi and is located across a particular area of significant coastal Taranaki Iwi lands and waterways.</p> <p>The extended area also contains significant pā and kāinga, including tauranga waka (or awa waka/ channels through the reef) and pūkāwa (reefs) and extensive cultivation areas abutting the marginal strip boundaries. On the northern end of the coastal strip is Te Ikapārua River, the village of Warea and Tarakihi pā. Tarakihi Pā and Warea kāinga were extensively occupied during the 1840s and 1850s and became one of the most important settlements on the Taranaki coast. It was here that the German reformed missionary, Johann Riemenschneider lived amongst Ngāti Moeahu and established a mission station a little further inland. Warea was also the kāinga of Te Whiti during the time of Riemenschneider's occupation. In 1858 a census of Māori villages along the Taranaki coast recorded 126 people living at Warea. In 1860 however, the HMS Niger opened fire with guns and 24 pounder rockets in the village. People appeared in great numbers at one of the pā (Tarakihi) and fired at the ship with muskets in defiance. The captain claimed that shells and one rocket exploded within the stockades. Again in 1860, troops arrived at Warea and fired artillery rounds into the pā from the terrace edge on the northern side of the river. The pā was soon abandoned and the troops burnt the village, with the exception of the church. Tarakihi had massive fortifications with extensive gardens and was the home of Ngāti Moeahu.</p> <p>Te Ikapārua river mouth was also a popular fishing spot for kahawai and other fish species, Tarakihi, is also the tauranga waka (reef channel) on the Te Ikapārua river mouth. Tauranga ika (fish traps) were also made by hauling out large boulders and layering them up as walls to make long pools. The pools were then baited as fish came in to feed on the incoming tide. Nets were then placed at the entrance of the pool and used to capture the fish as they were chased out. Tauranga ika were utilised across the extent of the Cape Egmont marginal strip.</p> <p>A little further south is Te Whanganui Stream and Whanganui Native Reserve (1 acre). Whanganui Native Reserve was granted to Whatarau and Ruakere Moeahu in October 1882 as a fishing reserve for Ngāti Moeahu. The tauranga waka at the mouth of the stream is named Hopuhopu. Hopuhopu is an extensive channel and is tucked away in one of the better sheltered bays on the coast. A mouri kohatu was taken from this area to Ōtakou (Dunedin) in memory and honour of the political prisoners of Parihaka who died there during their incarceration.</p> | D46 | Waikoukou Pūkāwa | | Map Link Map - 16 |
| | | D28 | Timaru Stream | (3) | Map Link Map - 15 |
| | | D48 | Kaihihi Stream | | Map Link Map - 16 |
| | | D41 | Tataraimaka Tauranga Waka | (4) | Map Link Map - 15 |
| | | D42 | Tauranga Waka | | Map Link Map - 15 |
| | | D44 | Maitahi Tauranga Waka | | Map Link Map - 16 |
| | | D49 | Whareatea Tauranga Waka | | Map Link Map - 16 |
| | | D131 | Hauranga Pūkāwa | (3) | Map Link Map - 15 |
| | | D134 | Ōkato Coast property | (1) | Map Link Map - 15 |
| Area | | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
| Hangatāhua River to Kapoiaia River | | TRC Number | Description | (1) (2) | Map Link Map 17 |
| | | D52 | Mokotunu Kāinga/ Waahi Tapu | | Map Link Map 17 |
| | | D56 | Taihua Kāinga/ Waahi Tapu | | Map Link Map 18 |
| | | D59 | Warea Redoubt/Urupā | | Map Link Map 21 |
| | | D97 | Kairoa Urupā | | Map Link Map 21 |

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| <p>During the 1950's, the elders also allowed Pākehā to fish from the channel on the basis that fish be given to the marae and that no commercial fishing be done there. The Cape Egmont Boating Club now enjoy an almost exclusive use of the channel with significant modification carried out over the years.</p> <p>Further south along the Cape Egmont marginal strip are other small kāinga (villages) set out for the purposes of fishing and cultivations. These are very small reserves allocated to Taranaki Iwi during the Crown grant scheme but which were once extensively occupied by Taranaki Iwi. These reserves are:</p> <ul style="list-style-type: none"> • Putatuapō This reserve (6.2 acres) was extensively occupied and used for fishing and cultivations. Title to this land was issued under the West Coast Settlements Act in 1883 to Whatarau and Wharehoka. • Ihutangi A small fishing reserve (0.2 acres) granted to Tūteuruoho in 1882. • Okawa This is another small fishing reserve (1 acre) granted to Whatarau Ariki in 1882 • Ikaroa A small reserve (2.2 acres) granted to Hone Mutu in 1882 but was part of a larger area extensively occupied by successive Taranaki Iwi ancestors. Early histories recount that it was part of a larger place called Te Ruaatauroa and was the home of early Ngāti Haupoto ancestors Tongawhakaruru and Tamaraupango who built a house for their niece Rongotuhiata here. This house was called Taniwhapukoroa. <p>The tauranga waka, Te Mapua (also named Te Awa a Tuteangi) was also a critical part to this community and was in use when Kupe passed through these parts. It was continually used up until the 1940's when the elders would light the fires at night to guide their boats in from fishing expeditions to offshore grounds. Boat sheds stood at many of the tauranga waka landings complete with sleeping quarters for the crew and provided many families and local communities with fish. Cooking was done by the elders from the marae and provided an efficient operation for the tribe's trade and tribal economy. The large reef system opposite Te Ikaroa also provided large quantities of mātaitai (seafood). These reefs are regularly accessed by uri (descendants) of Taranaki Iwi today.</p> | D64 | Te Whanganui Kāinga | (1) | Map Link Map 18 | |
| | D66 | Te Putatuapō Kāinga | | Map Link Map 19 | |
| | D68 | Ihutangi Kāinga | | Map Link Map 19 | |
| | D70 | Ōkawa Kāinga | | Map Link Map 19 | |
| | D73 | Ikaroa Kāinga | | Map Link Map 19 | |
| | D74 | Mataurukuhia Kāinga | | Map Link Map 20 | |
| | D143 | Mataurukuhia Kāinga | | Map Link Map 20 | |
| | D78 | Tipoka Kāinga | | Map Link Map 20 | |
| | D80 | Wairua (Wairuangangana) Kāinga | | Map Link Map 20 | |
| | D85 | Tokaroa Kāinga | | Map Link Map 20, 21 | |
| | D86 | Waitaha Kāinga | | Map Link Map 21 | |
| | D105 | Oraukawa Kāinga | | Map Link Map 22 | |
| | D54 | Mokotunu Pūkāwa | | (3) | Map Link Map 17 |
| | D55 | Taihua Pūkāwa | | | Map Link Map 17 |

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|--|--|------|--------------------------------|--|--|
| | | D58 | Tuiraho Pūkāwa | | Map Link Map 18 |
| | | D65 | Te Putatuapō Pūkāwa | | Map Link Map 19 |
| | | D67 | Ihutangi Pūkāwa | | Map Link Map 19 |
| | | D71 | Okawa Pūkāwa | | Map Link Map 19 |
| | | D72 | Ikaroa Pūkāwa | | Map Link Map 19 |
| | | D75 | Mataurukuhia Pūkāwa | | Map Link Map 20 |
| | | D81 | Wairua (Wairuangangana) Pūkāwa | | Map Link Map 20 |
| | | D82 | Rakaraku Pūkāwa | | Map Link Map 20 |
| | | D138 | Tipoka Pūkāwa | | Map Link Map 20 |
| | | D84 | Tokaroa Pūkāwa | | Map Link Map 20, 21 |
| | | D87 | Waitaha Pūkāwa | | Map Link Map 21 |
| | | D88 | Kaimaora Pūkāwa | | Map Link Map 21 |
| | | D89 | Otamaariki Pūkāwa | | Map Link Map 21 |
| | | D90 | Opoe Pūkāwa | | Map Link Map 21 |

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|--|--|------|-------------------|--|--|
| | | D91 | Urupiki Pūkāwa | | Map Link Map 21 |
| | | D92 | Tokapiko Pūkāwa | | Map Link Map 21 |
| | | D93 | Owhae Pūkāwa | | Map Link Map 21 |
| | | D94 | Papanui Pūkāwa | | Map Link Map 21 |
| | | D95 | Kapukapu Pūkāwa | | Map Link Map 21 |
| | | D96 | Okahu Pūkāwa | | Map Link Map 21 |
| | | D98 | Matawhero Pūkāwa | | Map Link Map 21 |
| | | D99 | Orapa Pūkāwa | | Map Link Map 21 |
| | | D100 | Taupata Pūkāwa | | Map Link Map 21, 22 |
| | | D101 | Patarakini Pūkāwa | | Map Link Map 22 |
| | | D102 | Opokere Pūkāwa | | Map Link Map 22 |
| | | D104 | Oraukawa Pūkāwa | | Map Link Map 22 |
| | | D106 | Te Kuta Pūkāwa | | Map Link Map 22 |
| | | D107 | Awawaroa Pūkāwa | | Map Link Map 22 |

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|------|--|--------------------------|-----------------------------|-----|--------------------------|
| | | D108 | Tangihāpu Pūkāwa | | Map Link |
| | | | | | Map 22 |
| | | D109 | Te Karangi Pūkāwa | (3) | Map Link |
| | | | | | Map 22 |
| | | D51 | Hangatāhua River | | Map Link |
| | | | | | Map 17 |
| | | D60 | Teikaparua River | (4) | Map Link |
| | | | | | Map 18 |
| | | D50 | Ngātokamaomao Tauranga Waka | | Map Link |
| | | | | | Map 17 |
| | | D53 | Mokotunu Tauranga Waka | | Map Link |
| | | | | | Map 17 |
| | | D57 | Tuiraho Tauranga Waka | | Map Link |
| | | | | | Map 18 |
| D61 | Tarakihi Tauranga Waka | Map Link | | | |
| | | Map 18 | | | |
| D63 | Te Opuopu Tauranga Waka | Map Link | | | |
| | | Map 18 | | | |
| D69 | Te Mapua/Te Awaatuteangi Tauranga Waka | Map Link | | | |
| | | Map 19 | | | |
| D76 | Te Awa Akuaku Tauranga Waka | Map Link | | | |
| | | Map 20 | | | |
| D79 | Tipoka Tauranga Waka | Map Link | | | |
| | | Map 20 | | | |
| D83 | Tokaroa Tauranga Waka | Map Link | | | |
| | | Map 20 | | | |
| D103 | Oraukawa Tauranga Waka | Map Link | | | |
| | | Map 22 | | | |

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|----------------------------------|--|--|------------------------|---------|--|
| | | D62 | Te Opuopu Tauranga Ika | (5) | Map Link Map 18 |
| | | D77 | Ko Manu Mouri Kohatu | (1) | Map Link Map 20 |
| | | D135 | Cape Egmont Site B | (1) | Map Link Map 19 |
| | | D136 | Cape Egmont Site B | | Map Link Map 19 |
| | | D137 | Cape Egmont Site B | | Map Link Map 19, 20 |
| | | Sites of significance to Māori within the CMA | | | Values associated with sites |
| Area | | TRC Number | Description | | |
| Kapoaiaia River to Moutoti River | | D115 | Te Tuahu Urupā | (1) (2) | Map Link Map 23 |
| | | D124 | Pukekohatu Pā/Kāinga | (1) | Map Link Map 24 |
| | | D128 | Mātaikahawai Pā/Kāinga | | Map Link Map 25 |
| | | D110 | Moutoti Pūkāwa | (3) | Map Link Map 22 |
| | | D112 | Ōtūparaharore Pūkāwa | | Map Link Map 22 |
| | | D113 | Ngāmotu Pūkāwa | | Map Link Map 22 |
| | | D116 | Waiwiri Pūkāwa | | Map Link Map 23 |
| | | D118 | Arawhata Pūkāwa | | Map Link Map 23 |

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|--|--|------|--------------------------|-----|------------------------------------|
| | | D120 | Otahi Pūkāwa | | Map Link Map 24 |
| | | D122 | Taumatakahawai Pūkāwa | | Map Link Map 24 |
| | | D123 | Pūkāwa | | Map Link Map 24 |
| | | D125 | Mangahume Pūkāwa | | Map Link Map 24 |
| | | D126 | Pukekohatu Pūkāwa | | Map Link Map 24 |
| | | D127 | Waiteika Pūkāwa | | Map Link Map 25 |
| | | D114 | Oaonui Stream | (3) | Map Link Map 22 |
| | | D119 | Otahi Stream | | Map Link Map 24 |
| | | D111 | Waitakiato Tauranga Waka | (4) | Map Link Map 22 |
| | | D117 | Arawhata Tauranga Waka | | Map Link Map 23 |
| | | D121 | Otahi Tauranga Waka | | Map Link Map 24 |

Ngāruahine

The domain of Tangaroa extends from the source of these awa, “te piki ake o Maunga Taranaki” to the sea. As a result the relationship the various hapū have with these rivers relates to the entire catchment. The tangible linkages provide them with a system of pathways throughout their takiwa enabling hapū access inland. River travel was important to all hapū for both economic and social reasons.

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|-------------------|--|---|------------------------------|------------------------------|------------------------------------|
| | | TRC Number | Description | | |
| Taungatara Stream | This stream marks the northern boundary for Ngāruahine and the hapū Ngāti Tamaahuroa–Tītahi. The hapū are descendants of the people who landed at Oeo on the waka captained by Whiro in the fourteenth century and also of the waka Aotea captained by Turi as well as a common ancestry with Taranaki Iwi. This stream also had an abundance of fish species resources including tunaheke, piharau, kahawai, īnanga, pakotea, and kōkopu. | E1 | Taungatara Stream | Mahinga kai | Map Link Map 25 |
| Otumatua | | E2 | Otumatua Pā | Historic site | Map Link Map 26 |
| | | E3 | Otumatua Tauranga waka | Structure | Map Link Map 26 |
| Puketapu | Located at the end of Puketapu Road this area continues to be used by the local people to gather kaimoana, kōura etc and in past times was where fishing waka were launched. The tauranga waka is still evident today. | E4 | Puketapu Tauranga waka | Structure | Map Link Map 26 |
| Ōhunuku | Located on the west coast adjacent to Otakeho settlement in the South Taranaki District. This site features horticulture sites, a stream, a pathway, and an anchorage on the Ōhunuku foreshore and kōiwi tangata in the cliffs. The local people of Tawhitinui Marae, Ngāti Haua and Ngāti Manuhiakai hapū of Ngāruahine Iwi continue to use the area as a whare waka and tauranga waka today. | E5 | Ōhunuku Tauranga waka | Structure | Map Link Map 27 |
| <u>Ōhunuku</u> | | <u>E5A</u> | <u>Ōhunuku Tauranga waka</u> | <u>Makinga Kai</u> | <u>Map 27</u> ⁽⁶⁷⁾ |
| Ahikuku | | E6 | Ahikuku Tauranga waka | Structure | Map Link Map 28 |

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|-------------------|--|---|--------------------------------------|------------------------------|------------------------------------|
| | | TRC Number | Description | | |
| Kaūpokonui Stream | This stream was named by Turi, the captain of the Aotea waka, who also named the flat land adjacent Maraekura where a special ceremony representing the mana of Turi was performed. Hence, this awa has great cultural and spiritual importance for Ngāti Tu hapū. Like other awa within the rohe of Ngāruahine this stream was abundant with tunaheke, piharau, kahawai, īnanga, pakotea and kōkopu. | E7 | Kaūpokonui Stream | Mahinga kai | Map Link Map 28 |
| | | E8 | Otamare Pā | Historic site | Map Link Map 28 |
| | | E9 | Otamare Tauranga waka | Structure | Map Link Map 28 |
| Motumate | | E10 | Motumate Tauranga waka | Structure | Map Link Map 28 |
| Waiohata | | E11 | Waiohata Tauranga waka | Structure | Map Link Map 29 |
| Kapuni Stream | The stream marks the boundary between the takiwa of Ngāti Manuhiakai and Ngāti Tu hapū. The hapū have cultural, spiritual, traditional and historic associations with the river and associated land, flora and fauna. The river was abundant with tunaheke, piharau, kahawai, īnanga pakotea and kōkopu. | E12 | Kapuni Stream | Mahinga kai | Map Link Map 29 |
| | | E13 | Ōrangituapeka Pā/Waimate Pā | Historic site | Map Link Map 29 |
| | | E14 | Ōrangituapeka/ Waimate Tauranga waka | Structure | Map Link Map 29 |
| Inaha | | E15 | Inaha Pā | Structure | Map Link Map 29 |
| | | E16 | Inaha Tauranga waka | Structure | Map Link Map 29 |
| Waingongoro River | The river was named by Turi the commander of the Aotea Utanganui waka as he travelled south with his wife Rongorongo and his people. The Kanihi-Umutahi and Okahu-Inuawai hapū who have historically resided on the western and eastern banks of the Waingongoro River are descendants from the tangata whenua tribes that landed at Te Rangatapu on the Te Rangiamutu waka captained by Tamatea-Rokai and also from the Aotea Utanganui waka. This river also had an abundance of fish species resources including tunaheke, piharau, īnanga, pakotea and kōkopu. | E17 | Waingongoro river | Mahinga kai | Map Link Map 30 |
| | | E18 | Te Rangatapu Pā | Historic site | Map Link Map 30 |
| | | E19 | Te Rangatapu Tauranga waka | Structure | Map Link Map 30 |

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|------|------------|---|------------------------|------------------------------|------------------------------------|
| | | TRC Number | Description | | |
| | | E20 | Te Kawau Pā | Historic site | Map Link Map 30 |
| | | E21 | Te Kawau Tauranga waka | Structure | Map Link Map 30 |

Ngāti Ruanui

The resources found within Te Moananui a Kupe since time immemorial, provided the people of Ngāti Ruanui with a constant supply of food resources. The hidden reefs provided kōura, pāua, kina, pupu, papaka, pipi, tuatua, and many other reef inhabitants. Hapuka, moki, kanae, mako, and patiki swim feely 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, Waukena, Tangaahoe, Manawapou, Taumaha, Manutahi, Pipiri, Kaikura, Whitikau, Kenepuru, Te Pou a Turi, Rangitaawhi and Whenuakura denote the whereabouts of either a fishing ground or a 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 taniwha named Toi, kaitiaki of the fishing reefs and grounds who is renowned to this day for eating the eyes of his victims

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|------------------|---|---|------------------|------------------------------|------------------------------------|
| | | TRC Number | Description | | |
| Tāngāhoe River | <p>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 and because of the mild temperatures, promoted lush vegetation that was checked only by the occasional equinoctial weather patterns. Birds such as the manunui, kereru, pīngao, pukeko, tiwaiwaka, kahu, kakapo, kiwi, korimako, miromiro and the pipiwharau flourished in the berry filled trees, like the koromiko, kohia, hinau, pipiriri, mamaku, and Rewarewa at the side of the eel, and kōura filled creeks. Fish such as the piharau, kōkopu, tunaheke, patiki, and shellfish were abundant in the waters and on the reefs at the mouth of the river.</p> <p>A version of the origin of the name Tāngāhoe is because of an incident that occurred, whereby the steering oar was lost from a large deep sea fishing waka as it attempted to return to the tauranga waka and the comment made was made that “if there were two steering oars like that of the Aotea waka then its flight to its resting place would remain true”.</p> | F1 | Tāngāhoe River | Mahinga kai | Map Link Map 32 |
| Pātea River | <p>The full name of the river is “Pātea nui a Turi”. It was named by Turi on his arrival overland after leaving the Aotea Waka at Kawhia. Since the arrival the river has played an important part in the lifestyles of the Aotea people. Turi Ariki at Te Pou a Turi laid claim to the surrounding territory and the river which until then had been known as Te Awanui 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 river was traversed and spiritual kaitiaki sown in every location that was to become significant to the Aotea people along the total length of the river. These rituals continued to the source of the river (named Whakapou Karakia) on the mountain. It was at this locality upon the mountain that the final karakia of protection was done to unite all the kaitiaki as one in protection of the waters and resources pertaining to the river hence:</p> <ul style="list-style-type: none"> • Whaka: to do • Pou: pillar of strength • Karakia: invocation. | F2 | Pātea River | Mahinga kai | Map Link Map 35 |
| Whenuakura River | <p>The name of this river originated during the time that Turi Arikiniui, Kaihautu of the waka tipua Aotea and his wife Rongorongo Tapaairu, who lived with their families between the two rivers, Pātea nui a Turi and Whenuakura. Turi was the Ariki (Rangatira of the highest rank) of the Aotea waka.</p> <p>Like the Tāngāhoe River, this river provided the people of the Aotea waka and later the people of NgātiHine and NgātiTupito with all the resources of life they required to survive.</p> | F3 | Whenuakura River | Mahinga kai | Map Link Map 36 |

Ngaa Rauru Kiitahi

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 Ngaa Rauru Kiitahi.

Ngaa Rauru Kiitahi used the entire coastal area from Te Awanui o Taikehu (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. Ngaa Rauru Kiitahi exercised the values of Ngā Raurutanga in both harvesting and conserving kai moana.

Oral accounts have identified the following kaimoana as being available in the coastal area: shark, stingray, snapper, pupu (cats eye), kakahi (freshwater mussels), kotoretore (sea anemone), rori (sea cucumber), rori – includes ngutungutukaka (shield shell), kuku (seawater mussel, green lipped mussel), freshwater crayfish (waikoura), hāpuka, pātiki (flounder), sole, kanae (yellow eyed mullet), frost fish (para), whake (octopus), kingfish, Tuangi (NZ cockle), scallops, pipi and crab.

Tauranga waka (mooring) have kawaa (reef) and tauranga ika (fishing grounds) associated with it. Ngaa Rauru do not separate tauranga waka from all its taonga on land and out at sea.

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|------------------|--|---|------------------|------------------------------|------------------------------------|
| | | TRC Number | Description | | |
| Pātea River | <p>Ngaa Rauru Kiitahi knows the Pātea River as Te Awanui o Taikehu. The hapuu that have settled along Te Awanui o Taikehu include Rangitaawhi, Pukorokoro, Ngaati Hine, Kairakau, Ngaati Maika 1 and Manaia.</p> <p>Wai-o-Turi Marae 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 puna wai, hence the name of the marae, Wai-o-Turi.</p> <p>The entire length of Te Awanui o Taikehu was used for food gathering. Sources of food included kaakahi, kuku, tuna, kanae, piharau, whitebait, smelt, flounder, place, sole, kahawai, taamure, shark, and stingray.</p> | G1 | Pātea River | Mahinga kai | Map Link Map 35 |
| Whenuakura River | <p>The Whenuakura River is the life force that sustained all Ngaa Rauru Kiitahi whaanau and hapuu that resided along and within its area, and is known by Ngaa Rauru Kiitahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Ngaa Rauru Kiitahi as Paamatangi. One of the oldest known Ngaa Rauru Kiitahi boundaries was recited as “Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi”. Ngaati Hine Waiata is the main Ngaa Rauru Kiitahi hapu of Paamatangi.</p> <p>Ngaa Rauru Kiitahi hapuu used the entire length of Te Aarei o Rauru and Waipipi for food gathering. Sources of food included tuna, whitebait, smelt, flounder, and sole.</p> <p>Te Aarei o Rauru remains significant to Ngaa Rauru Kiitahi 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 Ngaati Hine Waiata over the generations.</p> | G2 | Whenuakura River | Mahinga kai | Map Link Map 36 |

| Area | Commentary | Sites of significance to Māori within the CMA | | Values associated with sites | Map reference |
|-------------------|---|---|---|------------------------------|------------------------------------|
| | | TRC Number | Description | | |
| Waipipi and Okahu | Waipipi and Okahu are tauranga waka and “Marae-ki-tai” (ocean restaurant) where hapuu gathered food from October through to March. The Waipipi and Okahu territory stretches seaward to the many kawaa like Rangitaawhi and tauranga ika like Oika and Te Poho-o-Maru (Northern and Southern Traps). Sources of food included kaakahi, pipi, kuku, tuna, kanae, piharau whitebait, smelt, sole, kina, paua kahawai, taamure, shark, and stingray. | G3 | Tauranga ika (fishing ground) including Oika and Te Poho-o-Maru (North and South Traps) | Mahinga kai | Map Link Map 41 |
| Waitootara River | <p>The Waitootara River is the life force that sustains Ngaa Rauru. Many Ngaa Rauru hapuu are located either along or near the Waitootara River. These include Ngaa Ariki (Waipapa Marae), Ngaati Pourua (Takirau Marae), Ngaati Hine Waiatarua (Parehungahunga Marae), and Ngaati Hou Tipua (Whare Tapapa, Kaipō Marae). Ngaati Hou Tipua is known by Ngaa Rauru Kiihahi as Te Puu-o-te-Wheke (head of the octopus), or the Ngaa Rauru Kiihahi headquarters.</p> <p>Ngaa Rauru Kiihahi used the entire length of the Waitotara River for food gathering. Sources of food included kaakahi (fresh water mussels), tuna, whitebait, smelt, kahawai, flounder, and sole. Historically, Ngaa Rauru Kiihahi also utilised the Waitootara River as a means of transport.</p> <p>The Waitootara River remains significant to Ngaa Rauru Kiihahi as a symbol of a past mahinga kai source from which the physical well-being of Ngaa Rauru Kiihahi was sustained, and the spiritual well-being nourished.</p> | G4 | Waitootara River | Mahinga kai | Map Link Map 39 |
| Waikaramihi | <p>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 Kiihahi traditionally camped at Waikaramihi from October to March each year. The main food gathering area was between the Waitootara river mouth and Tuaropaki.</p> <p>The sources of food include kaakahi (fresh water mussels), sea mussels, kina, pāua, papaka (crabs), karingo (seaweed), and very small octopus stranded in the small rock pools from the receding tides. While Ngaati Maika and Ngaati Ruaiti were the main hapuu that used Waikaramihi, all Ngaa Rauru Kiihahi hapuu traditionally gathered kai moana in accordance with the values of Ngaa Rauru.</p> <p>The Karewaonui canoe (over 100 years old) was until 1987 housed at Waikaramihi and was used by Ngaa Rauru Kiihahi (mainly Ngaati Maika and Ngaati Ruaiti) to catch stingray, shark, snapper, and hapuka about ten 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 deity of the sea, “Maru”, on its return to shore.</p> <p>The area is still significant to Ngaa Rauru Kiihahi as a mahinga kai source from which the physical well-being of Ngaa Rauru Kiihahi is sustained, and the spiritual well-being nourished.</p> | G5 | Tauranga ika (fishing ground) | Mahinga kai | Map Link Map 40 |

Schedule 6 - Coastal sites with significant amenity values

This schedule identifies those coastal sites that have significant amenity values. Amenity values refer to those natural or physical qualities and characteristics of an area that contribute to a people's appreciation of its pleasantness, aesthetic coherence, and cultural and recreational attributes. Amenity values may apply throughout the coastal marine area. However, the following sites have been identified as having 'regionally' significant amenity values.

Table 1 contains sites with significant amenity values **not identified within other schedules of this Plan**.

For completeness **Table 2** refers to sites with significant amenity values which **have been identified within other schedules of this Plan**.

Table 1: Sites with significant amenity values (not identified in other schedules)

| Site | Amenity values | Site | Amenity values | |
|---------------------|---|--|--------------------------|----------------------|
| Beaches | | Reefs (excluding those in Schedule 2) | | |
| Waiiti Beach | Bird watching, surf casting, walking, scenic/aesthetic | Mōhakatino | Fishing, mahinga kai | |
| Waitara Beach | Walking, swimming, surf casting, whitebaiting, | Tongaporutu | Fishing, mahinga kai | |
| Bell Block Beach | Walking, swimming | Pariokariwa Reef | Diving | |
| Fitzroy Beach | Walking, scenic/aesthetic, swimming, surf life saving | Opourapa Island | Diving | |
| East End Beach | Walking, swimming, surf life saving | Waiiti | Mahinga kai | |
| Ngāmotu Beach | Walking, swimming, windsurfing, paddle boarding, snorkelling, triathlons, volleyball, sailing | Paparoa | Mahinga kai | |
| Paritūtū/Back Beach | Walking, scenic/aesthetic, swimming, horse riding | Onaero | Mahinga kai | |
| Tapuae Beach | Walking, scenic/aesthetic | Waipai | Mahinga kai | |
| Oākura Beach | Walking, swimming, surf life saving | Turangi | Fishing, mahinga kai | |
| Ahuahu Road Beach | Swimming, surf casting, horse riding | Epiha | Fishing, mahinga kai | |
| Weld Road Beach | Swimming, surf casting, horse riding | Waitara | Titirangi | Fishing, mahinga kai |
| Timaru Road Beach | Walking, surf casting | | Te Puna, Taioma/ Airdale | Fishing, mahinga kai |
| Pitone Road Beach | Walking, surf casting, kyaking | | Orapa | Fishing, mahinga kai |
| Kaihihi Road Beach | Walking, surf casting | | Tauranga | Fishing, mahinga kai |

| Site | Amenity values | Site | Amenity values | |
|---|---|------------------------|-------------------------------------|--|
| Komene Road Beach | Bird watching, surf casting, walking, scenic/aesthetic | Tokataratara | Fishing, mahinga kai | |
| Rahutu | Bird watching, surf casting, swimming | | Otira | Fishing, mahinga kai |
| Middleton Bay | Walking, surf casting, swimming, | Waiongana | Fishing, mahinga kai, bird watching | |
| Opunake Beach | Walking, swimming, surf life saving, | Puketapu | Fishing, mahinga kai | |
| Kaupokanui Beach | Walking, swimming, surf casting | Mangatī | Fishing, mahinga kai | |
| Ohawe Beach | Walking, surf casting | New Plymouth | Waiwakaiho | Fishing, mahinga kai |
| Waverley Beach | Walking, surf casting, scenic/aesthetic | | Kawau | Fishing, mahinga kai |
| Waiinu Beach | Walking, surf casting, scenic/aesthetic, swimming | | Kaweroa | Snorkelling, mahinga kai, rock pooling |
| | | | Ngā Motu/ Sugar Loaf Islands | Mahinga kai, diving |
| | | | Ngāmotu Port | Snorkelling |
| Estuaries and Rivers (excluding those in Schedule 2) | | | | |
| Urenui | Whitebaiting, scenic/aesthetic, bird watching, swimming | Ahuahu (Bulters) | Fishing, mahinga Kai | |
| Onaero | Whitebaiting, scenic/aesthetic, swimming | Timaru/Weld Rd | Fishing, mahinga kai | |
| Waitara | Whitebaiting, swimming, surf casting | Fort St George | Fishing, mahinga kai | |
| Waiongana | Whitebaiting, bird watching | Komene Road | Fishing, mahinga kai, diving | |
| Waiwhakaiho | Whitebaiting, bird watching, surf casting | Puniho Road | Fishing, mahinga kai, diving | |
| Oākura | Whitebaiting, swimming, surf casting | Graveyards/Rocky Point | Fishing, mahinga kai, diving | |
| Timaru | Whitebaiting, swimming | Cape Road | Fishing, mahinga kai | |
| Tangahoe | Whitebaiting | Cape Egmont Road | Fishing, mahinga kai | |
| Manawapou | Waitbaiting | Bayly Road | Fishing, mahinga kai | |
| Pātea | Whitebaiting, surf casting | Mānihi Road | Fishing, mahinga kai | |
| | | Kina Road | Fishing, mahinga kai | |
| | | Oaonui | Fishing, mahinga kai | |
| | | Witiora | Fishing, mahinga kai | |
| | | Arawhata | Fishing, mahinga kai | |
| | | Opunake | Middleton Bay | Fishing, mahinga kai, diving |
| | | | Opunake Beach | Fishing, mahinga kai, diving |
| | | | Mangahume | Fishing, mahinga kai, diving |

| Site | Amenity values | Site | Amenity values |
|------|----------------|-------------|------------------------------|
| | | Puketapu | Fishing, mahinga kai |
| | | Tawhitinui | Fishing, mahinga kai |
| | | Four Mile | Fishing, mahinga kai, diving |
| | | Waihī | Fishing, mahinga kai |
| | | Pukeroa | Fishing, mahinga kai, diving |
| | | Pātea | Fishing, mahinga kai, diving |
| | | Waiinu Reef | Fishing, mahinga kai |

Table 2: Sites identified in other schedules.

| Site | Amenity values |
|---|---|
| Areas of outstanding coastal value Schedule 2 | As identified in Schedule 2 |
| Surf breaks identified in Schedule 7 | Wave riding recreation including: <ul style="list-style-type: none"> • Surfing - including short boarding, long boarding, knee boarding, body boarding, stand up paddle boarding, foiling and kite surfing • Wind surfing • Swimming - body surfing • Surf life saving • Scenic/aesthetic values |
| Sites of significant historic or cultural heritage Schedule 5 | Scenic, experiential |

Schedule 7 – Significant surf breaks and Significant Surfing Area

This schedule identifies nationally, regionally and locally significant surf breaks and the Significant Surfing Area. Site locations are approximate only and are not intended to provide a definitive location or extent of a site.

Schedule 7A – Nationally, regionally and locally significant surf breaks

Nationally significant surf breaks

| Name | Map reference |
|--------------------------------|--------------------------------------|
| Back of Stent (Backdoor Stent) | Map Link Map - 18 |
| Farmhouse Stent | Map Link Map - 18 |
| Stent Road | Map Link Map - 18 |
| Waiwhakaiho Reef | Map Link Map – 12 |


Regionally significant surf breaks

| Name | Map reference |
|-------------------------|--------------------------------------|
| Ahu Ahu Multiple Breaks | Map Link Map - 15 |
| Arawhata Road Point | Map Link Map - 23 |
| Arawhata Road Reef | Map Link Map – 23 |
| Arawhata Road Beach | Map Link Map - 23 |

| Name | Map reference |
|-------------------|--------------------------------------|
| Back Beach Breaks | Map Link Map - 13 |
| Bayly Road Breaks | Map Link Map - 19 |
| Bayly Road North | Map Link Map - 18 |
| Bell Block Reef | Map Link Map - 12 |
| Belt Road Left | Map Link Map – 13 |
| Belt Road Right | Map Link Map - 13 |
| Bird's Nest | Map Link Map - 17 |
| BJ's Left | Map Link Map - 18 |
| Boat Ramps | Map Link Map - 17 |
| Bog Works | Map Link Map - 12 |

| Name | Map reference |
|----------------------------|--------------------------------------|
| Boilers | Map Link Map – 10 |
| Boulters (Boulder Bay) | Map Link Map – 12 |
| Brazils | Map Link Map - 18 |
| Breakwater | Map Link Map - 13 |
| Butlers Reef | Map Link Map – 15 |
| Cemetery Point | Map Link Map - 24 |
| Crushers | Map Link Map - 19 |
| Dread Rock | Map Link Map – 11 |
| East Beach | Map Link Map – 10 |
| East End | Map Link Map – 12 |
| Far Toos (Kina Road North) | Map Link Map - 22 |
| Fin Whaka | Map Link Map - 19 |
| Fitzroy Beach | Map Link Map – 12 |
| Graveyards | Map Link Map - 17 |

| Name | Map reference |
|------------------------------|--------------------------------------|
| Greenmeadows | Map Link Map - 25 |
| Greenmeadows Beach | Map Link Map - 25 |
| Inside Fences | Map Link Map - 40 |
| Kaupokonui Beach | Map Link Map – 28 |
| Kina Point (Kina Road South) | Map Link Map - 23 |
| Kina Road | Map Link Map - 23 |
| Komene Road Beach | Map Link Map - 17 |
| Kumera Patch | Map Link Map - 17 |
| Lupins | Map Link Map – 17 |
| Mānihi Reef | Map Link Map – 22 |
| Mangahume Reef | Map Link Map - 25 |
| Oākura Beach | Map Link Map - 15 |
| Oākura Camp Ground | Map Link Map - 15 |
| Oākura River Mouth | Map Link Map - 14 |

| Name | Map reference |
|--|--------------------------------------|
| Oaonui Beach | Map Link Map - 23 |
| Oats | Map Link Map – 10 |
| Ohawe Beach | Map Link Map - 30 |
| Opunake Reef and Beach | Map Link Map - 24 |
| Pātea River Beach | Map Link Map - 35 |
| Pātea River North Side | Map Link Map - 35 |
| Pātea River South Side | Map Link Map - 35 |
| Pohutakawas | Map Link Map – 24 |
| Puketapu | Map Link Map - 26 |
| Punihos  | Map Link Map - 17 |
| Rahotu Multiple Beach Breaks | Map Link Map - 21 |
| Rifle Range | Map Link Map – 16 |
| Rocky Lefts | Map Link Map - 17 |
| Rocky Rights | Map Link Map - 17 |

| Name | Map reference |
|----------------------------|--------------------------------------|
| Secret Sandy's | Map Link Map - 12 |
| Secrets | Map Link Map – 11 |
| Sky Williams | Map Link Map - 24 |
| Sluggo's | Map Link Map - 17 |
| South Point | Map Link Map - 26 |
| Spot X | Map Link Map – 11 |
| Stepladders Left and Right | Map Link Map – 24 |
| Sundays | Map Link Map - 20 |
| Tai Road | Map Link Map – 23 |
| The Dump (Dumps) | Map Link Map - 24 |
| The Gap (at Fitzroy) | Map Link Map - 12 |
| The Groyne | Map Link Map – 12 |
| The Pipe | Map Link Map - 12 |
| The Point (Fences) | Map Link Map - 40 |

| Name | Map reference |
|----------------|--------------------------------------|
| The Wedge | Map Link Map – 13 |
| Trap Doors | Map Link Map – 17 |
| Waiongana Reef | Map Link Map - 11 |
| Waitara Bar | Map Link Map - 10 |

| Name | Map reference |
|-------------------------|--------------------------------------|
| Waiwhakaiho River Mouth | Map Link Map - 12 |
| Weld Road Breaks | Map Link Map - 15 |
| Wind Wand | Map Link Map - 13 |

Locally significant surf breaks

| Name |
|----------------------------|
| Antunovic's ^{DD} |
| Black Rocks ^{DD} |
| Cabins ^{DD} |
| Cliffs ^{DD} |
| Coast Road Bach |
| Cortez Bank ^{DD} |
| Crow's Nest |
| DDT's ^{DD} |
| Denby Road ^{DD} |
| Desperation Point |
| Epiha Road |
| Fort St George |
| Hammer Heads ^{DD} |
| Hole 9 |

| Name |
|--|
| House for Karen ^{DD} |
| Jeffery's |
| Kawaroa |
| Komene Left |
| Lawrie's Memorial ^{DD} |
| Leith Road |
| Long Reef ^{DD} |
| Middletons Bay |
| Montgomery Beach ^{DD} |
| Motunui (Oataroa Road) |
| Mussels |
| O T Dub ^{DD} |
| Onaero Beach ^{DD} |
| Onaero Surf camp ^{DD} |
| Outside Corner ^{DD} |
| Outsides (Cape Egmont Boat Club/Ramp Reef) |

| Name |
|-------------------------------|
| Pid's Point (Waipipi) |
| Porikapa Road |
| Putts Beach ^{DD} |
| Railways 2 ^{DD} |
| Rewa Rewa |
| Rongomai Road |
| Sandy Bay |
| Shark Pit |
| Shipwrecks |
| Slaughterhouse Left and Right |
| Slimey Rocks |
| Stones ^{DD} |
| Tank Farms |
| Tapuae Beach Breaks |
| Tapuae Left |
| Tapus ^{DD} |
| Tasman |

| Name |
|----------------------------|
| Te Hēnui Right (Reform) |
| Te Namu Reef |
| The Islands |
| Three Amigos ^{DD} |
| Tongaporutu ^{DD} |
| Turangi Reef |
| Twin Peaks ^{DD} |
| Urenui Bar |
| Waiinu Reef |
| Waitoetoe ^{DD} |
| Waterfalls ^{DD} |
| Waverley Beach |

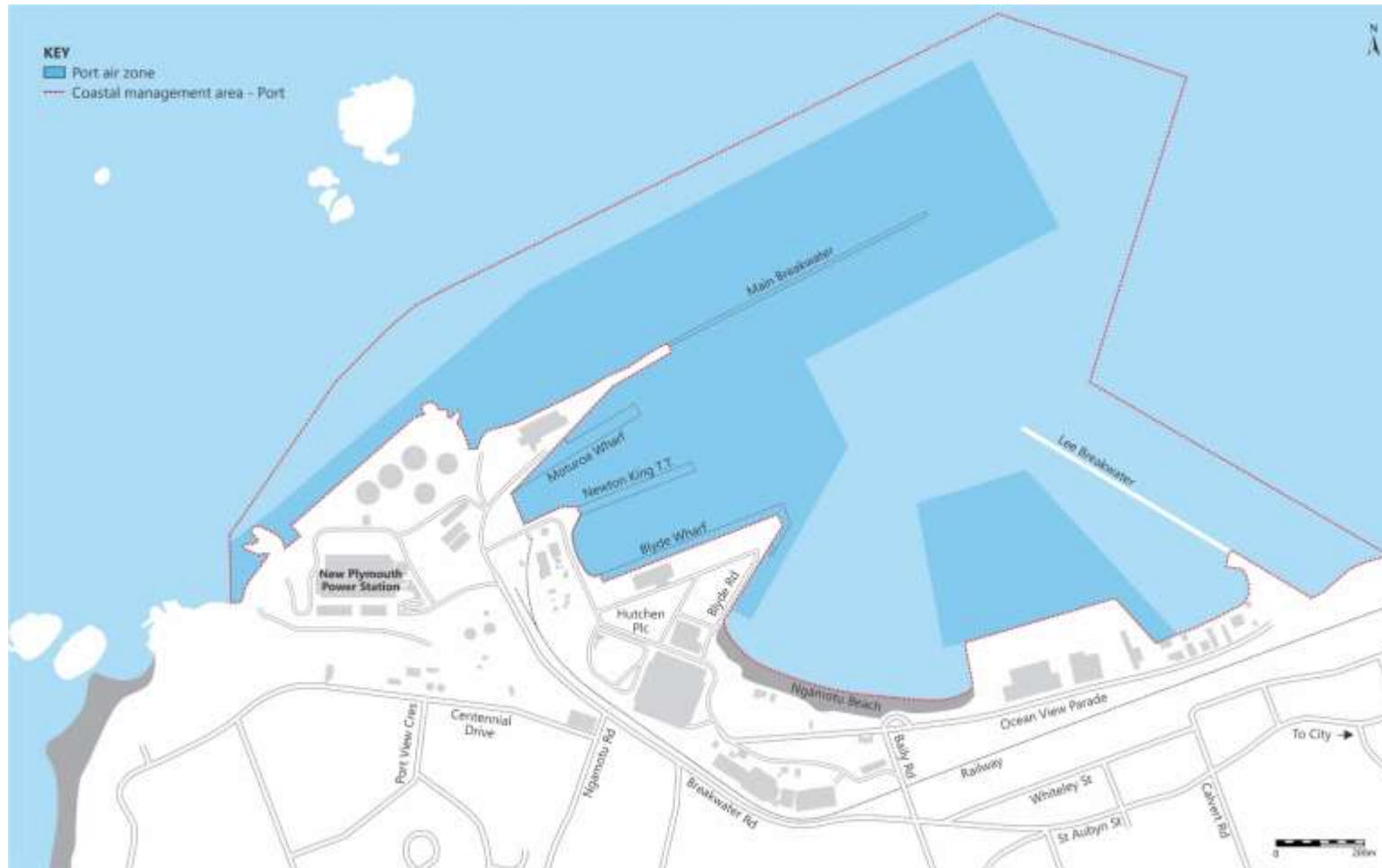
^{DD} indicates that insufficient data was available to make an assessment of regional significance

Schedule 7B – Significant Surfing Area

The Significant Surfing Area extends from Cape Road in the south to Kaihihi road in the north, [Map Link](#) Maps 16, 17, 18, 19.

Schedule 8 – Port air zone





Schedule 8AA – Hazardous substance thresholds ⁽⁵³⁾

| <u>Classification description</u> | <u>Hazard classification (HSNO) of substance</u> | <u>Emergency response plan and secondary containment threshold</u> |
|---|--|--|
| <u>Flammable gases</u> | <u>2.1.1A</u> | <u>300 kg non-permanent gas or 200 m3 permanent gas</u> |
| <u>Flammable gases</u> | <u>2.1.1B</u> | <u>1,000 kg non-permanent gas or 600 m3 permanent gas</u> |
| <u>Flammable aerosols</u> | <u>2.1.2A</u> | <u>3,000 L aggregate water capacity</u> |
| <u>Flammable liquids</u> | <u>3.1A</u> | <u>100 L</u> |
| <u>Flammable liquids</u> | <u>3.1B</u> | <u>1,000 L</u> |
| <u>Flammable liquids</u> | <u>3.1C, 3.1D</u> | <u>10,000 L</u> |
| <u>Liquid desensitised explosives</u> | <u>3.2A, 3.2B, 3.2C</u> | <u>100 L</u> |
| <u>Flammable solids</u> | <u>4.1.1A</u> | <u>1,000 kg</u> |
| <u>Flammable solids</u> | <u>4.1.1B</u> | <u>10,000 kg</u> |
| <u>Self-reactive flammable solids</u> | <u>4.1.2A, 4.1.2B</u> | <u>50 kg or 50 L</u> |
| <u>Self-reactive flammable solids</u> | <u>4.1.2C, 4.1.2D</u> | <u>100 kg solid or 100 L</u> |
| <u>Self-reactive flammable solids</u> | <u>4.1.2E, 4.1.2F, 4.1.2G</u> | <u>200 kg or 200 L</u> |
| <u>Desensitised explosive</u> | <u>4.1.3A, 4.1.3B, 4.1.3C</u> | <u>100 kg or 100 L</u> |
| <u>Spontaneously combustible substances</u> | <u>4.2A</u> | <u>100 kg or 100 L</u> |
| <u>Spontaneously combustible substances</u> | <u>4.2B</u> | <u>1,000 kg</u> |
| <u>Spontaneously combustible substances</u> | <u>4.2C</u> | <u>10,000 kg</u> |
| <u>Substances dangerous when wet</u> | <u>4.3A</u> | <u>100 kg or 100 L</u> |
| <u>Substances dangerous when wet</u> | <u>4.3B</u> | <u>1,000 kg or 1,000 L</u> |
| <u>Substances dangerous when wet</u> | <u>4.3C</u> | <u>10,000 kg or 10,000 L</u> |
| <u>Oxidising liquid/solid</u> | <u>5.1.1A</u> | <u>50 kg or 50 L</u> |
| <u>Oxidising liquid/solid</u> | <u>5.1.1B</u> | <u>500 kg or 500 L</u> |
| <u>Oxidising liquid/solid</u> | <u>5.1.1C</u> | <u>5,000 kg or 5,000 L</u> |
| <u>Oxidising gas</u> | <u>5.1.2A</u> | <u>100 kg non-permanent gas or 100 m3 permanent gas</u> |

| <u>Classification description</u> | <u>Hazard classification (HSNO) of substance</u> | <u>Emergency response plan and secondary containment threshold</u> |
|--|--|--|
| <u>Organic peroxide</u> | <u>5.2A, 5.2B</u> | <u>10 kg or 10 L</u> |
| <u>Organic peroxide</u> | <u>5.2C, 5.2D</u> | <u>25 kg or 25 L</u> |
| <u>Organic peroxide</u> | <u>5.2E, 5.2F</u> | <u>100 kg or 100 L</u> |
| <u>Acute toxicity</u> | <u>6.1A, 6.1B, 6.1C</u> | <u>5 kg non-permanent gas or 2.5 m3 permanent gas</u> <u>100 kg or 100 L</u> |
| <u>Acute toxicity/Respiratory sensitiser/Contact sensitiser/Carcinogen</u> | <u>6.1D, 6.5A, 6.5B, 6.7A</u> | <u>50 kg non-permanent gas or 25 m3 permanent gas</u> <u>Aerosol 3,000 L aggregate water capacity</u> <u>1,000 kg or 1,000 L</u> |
| <u>Mutagen/Carcinogen/Reproductive or developmental toxicity/Target organ or systemic toxicity</u> | <u>6.6A, 6.7B, 6.8A, 6.9A</u> | <u>10,000 kg or 10,000 L</u> |
| <u>Skin corrosive</u> | <u>8.2A</u> | <u>5 kg non-permanent gas or 2.5 m3 permanent gas</u> <u>100 kg or 100 L</u> |
| <u>Skin corrosive</u> | <u>8.2B</u> | <u>50 kg non-permanent gas or 25 m3 permanent gas</u> <u>1,000 kg or 1,000 L Aerosol – 3,000 L water capacity</u> <u>10,000 kg or 10,000 L</u> |
| <u>Skin corrosive/Eye corrosive</u> | <u>8.2C, 8.3A</u> | <u>Aerosol – 3,000 L water capacity</u> |
| <u>Aquatic ecotoxic</u> | <u>9.1A</u> | <u>100 kg or 100 L</u> |
| <u>Aquatic ecotoxic</u> | <u>9.1B, 9.1C</u> | <u>1,000 kg or 1,000 L</u> |
| <u>Aquatic ecotoxic</u> | <u>9.1D</u> | <u>10,000 kg or 10,000 L</u> |

Schedule 9 – Documents incorporated by reference

The documents referenced in Plan rules and general standards are listed below, along with any website addresses that provide access to the documents.

Discharges from seismic surveying (Rule 11)

2013 Code of Conduct for Minimising Acoustic Disturbance to Marine Mammals from Seismic Survey Operations

<http://www.doc.govt.nz/Documents/conservation/native-animals/marine-mammals/seismic-survey-code-of-conduct.pdf>

New Zealand standards (General standards)

NZS 6809:1999 Acoustics – Port Noise and Land Use Planning

NZS 6803:1999 Acoustics – Construction noise

NZS 6801:2008 Acoustics – Measurement of Environmental Sound

NZS 6802:2008 Acoustics – Environmental Noise

Note: the New Zealand Standards are subject to copyright and are not available to be viewed on-line and may be inspected, by appointment, at the Council premises.⁽⁴⁸⁾

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 |
| Mōhakatino 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 Hēnui Stream | 1694265 | 5677102 | 1694231 | 5677024 |
| Huatoki Stream | 1692790 | 5676490 | 1692793 | 5676468 |
| Oākura River | 1682659 | 5670537 | 1682891 | 5670372 |
| Kaūpokonui Stream | 1691074 | 5619683 | 1691126 | 5619928 |
| Tāngāhoe River | 1715332 | 5609933 | 1715426 | 5610216 |
| Manawapou River | 1715766 | 5609507 | 1715940 | 5609688 |
| Pātea River | 1727540 | 5596335 | 1727183 | 5598187 |
| Whenuakura River | 1729652 | 5595185 | 1730083 | 5595736 |
| Waitōtara River | 1744168 | 5587419 | 1745830 | 5588436 |

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—

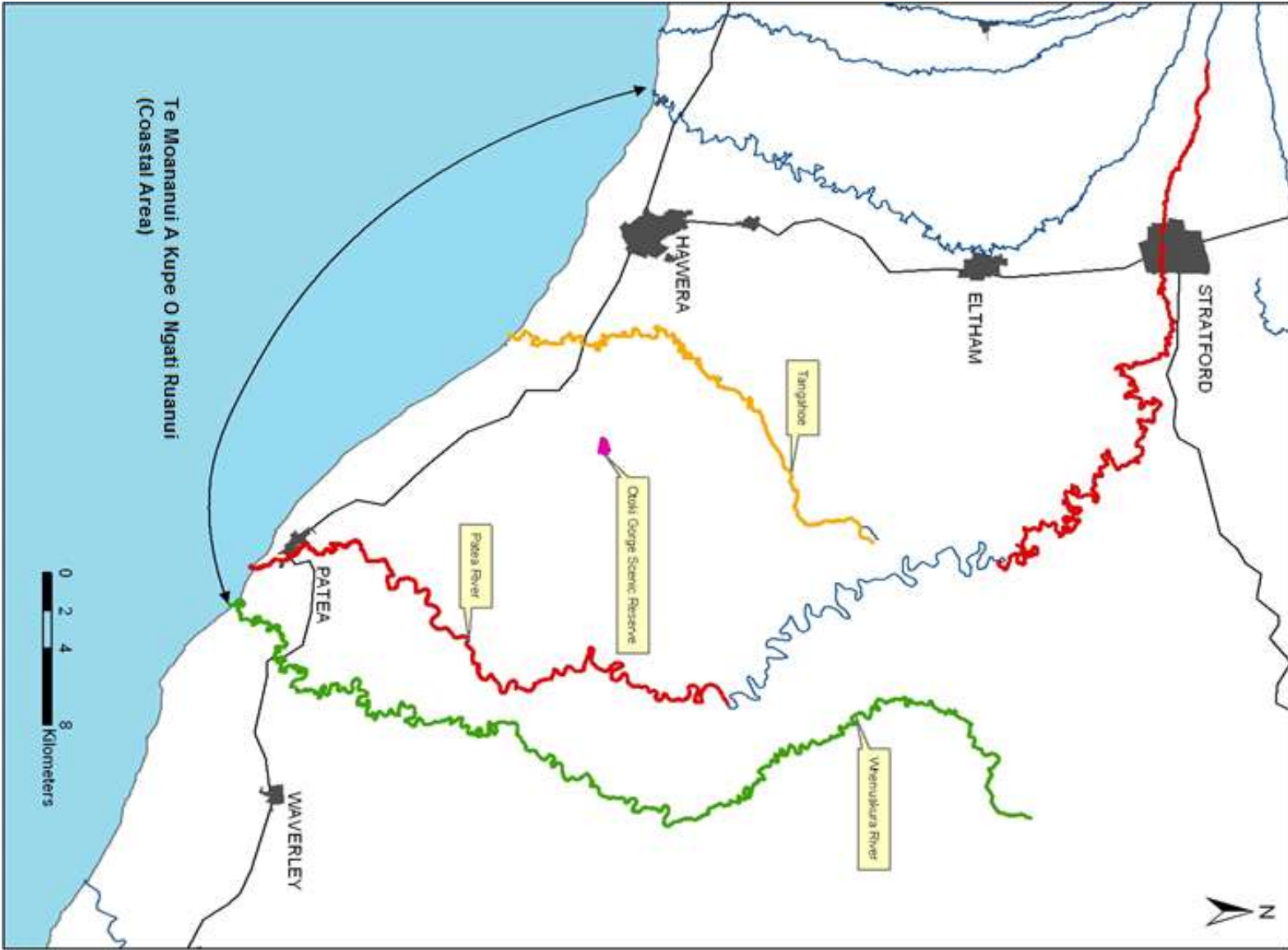
- (a) to require consent authorities, the New Zealand Historic Places Trust, or the Environment Court, to have regard to this statutory acknowledgement in relation to the Pātea River, as provided for in sections 90 to 92; and
- (b) to require consent authorities to forward summaries of resource consent 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

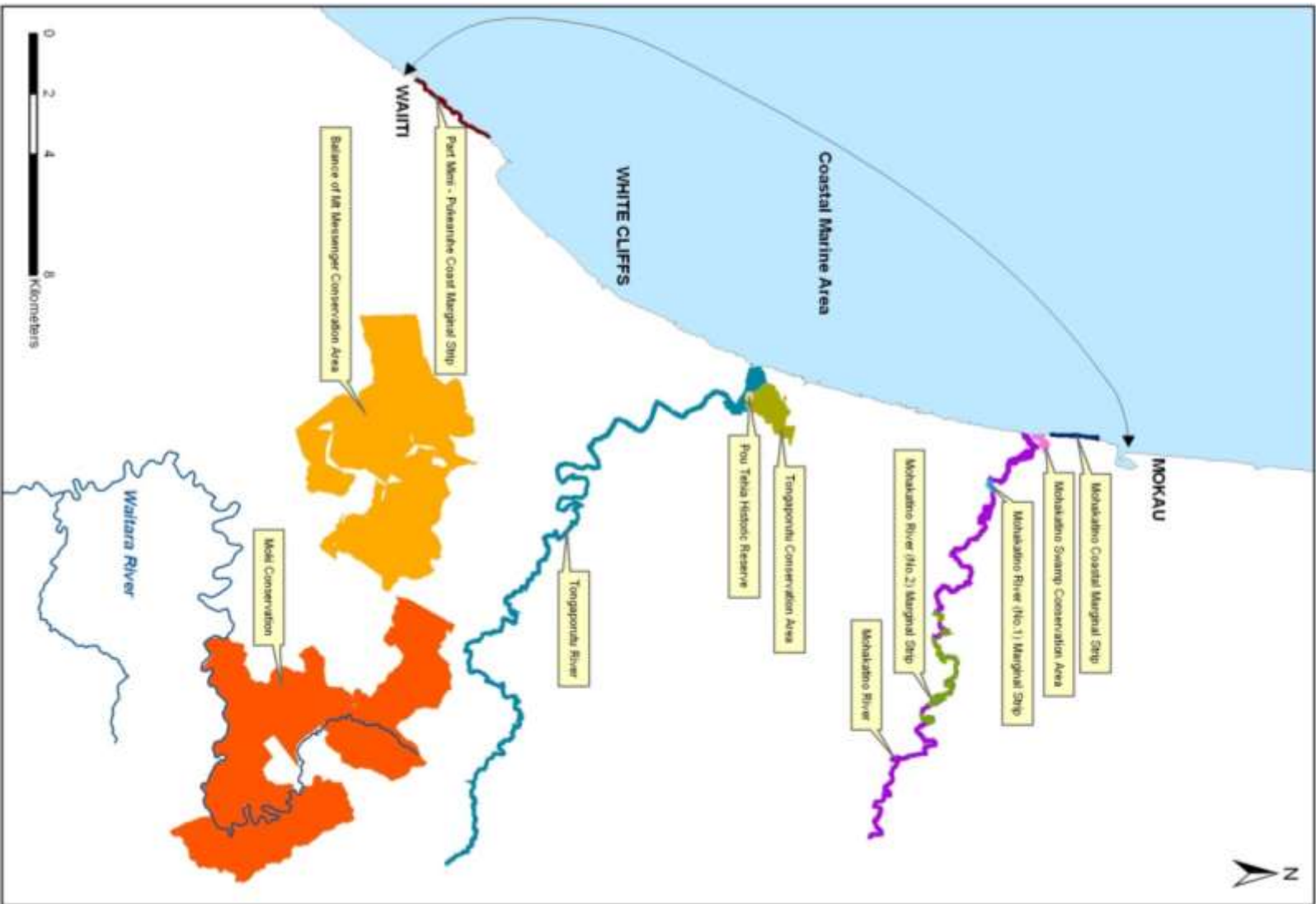
1. Except as expressly provided in subpart 4 of Part 5,—
 - (a) this statutory acknowledgement does not—
 - (i) affect, and must not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw:

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

There are many Pā and kaainga situated along Te Awanui o Taikehu. The Mangaehu Pā is situated near, and nourished by, Te Awanui o Taikehu. Between Te Awanui o Taikehu 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

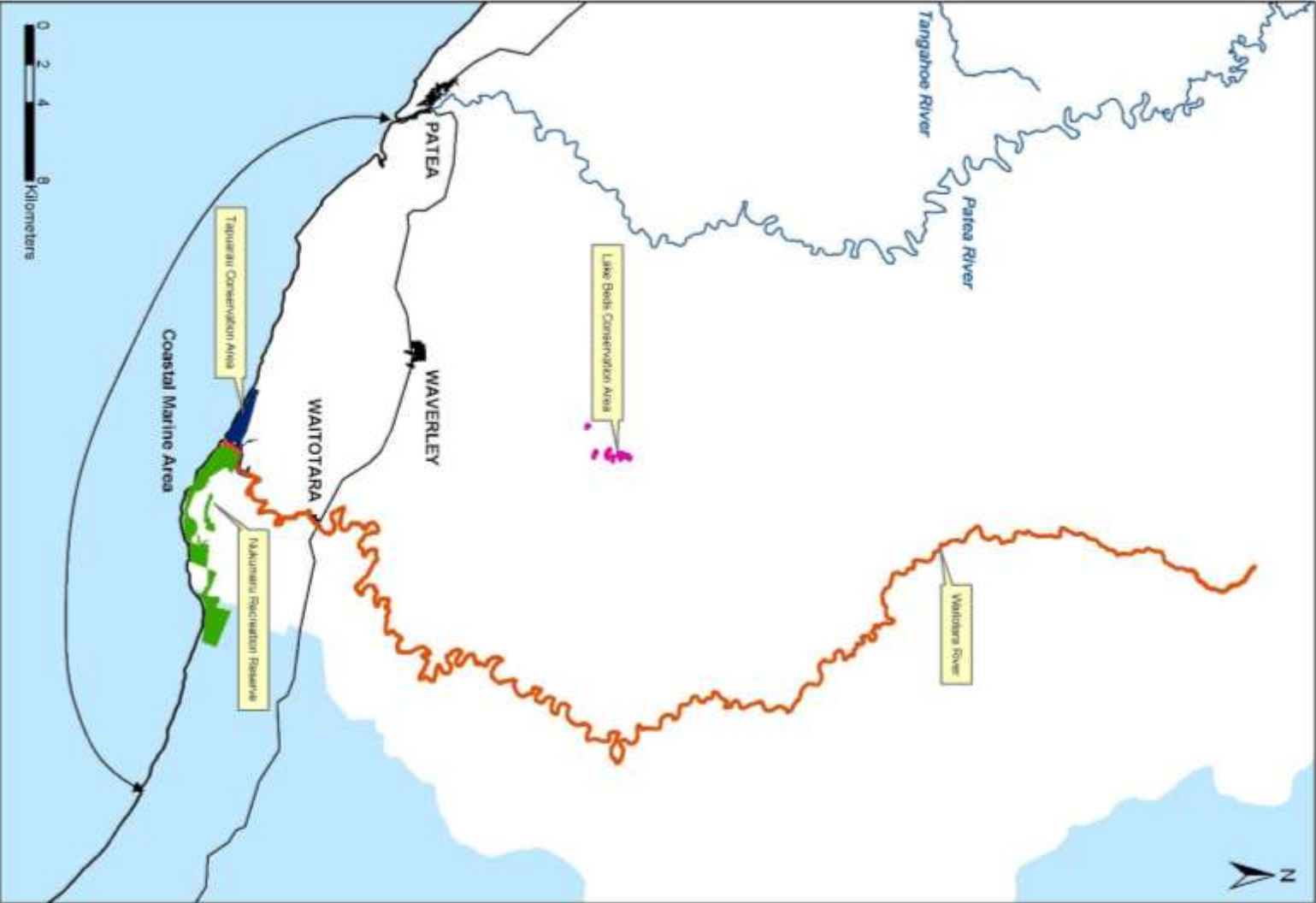
Under section 55 and except as expressly provided in subpart 3 of Part 4 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

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 Ngāa Rauru Kītahi

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, Omihi, 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

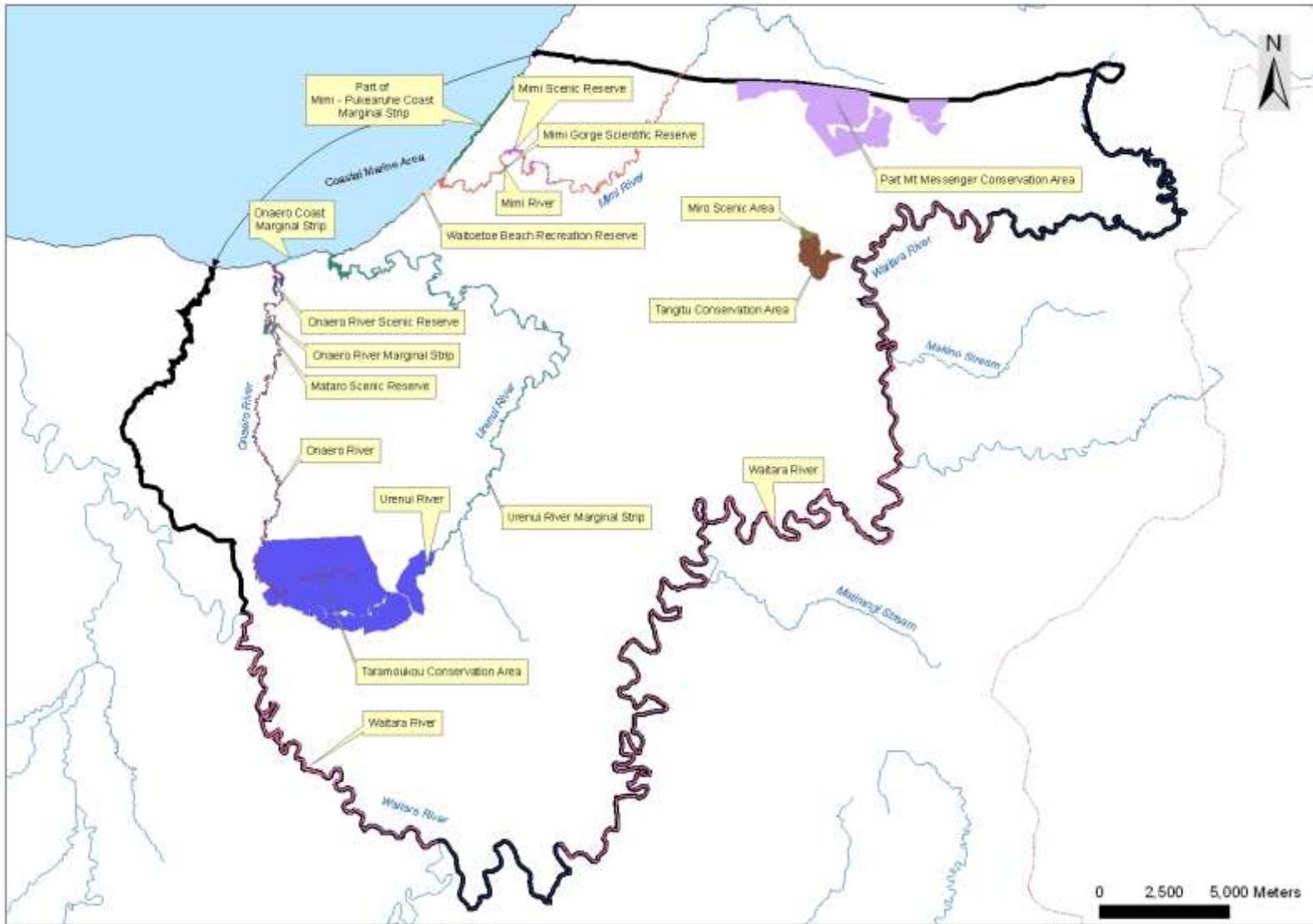
Under section 60 and except as expressly provided in subpart 3 of Part 2 this statutory acknowledgement does not affect the lawful rights or interests of a person who is not a party to the deed of settlement.

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), kükū (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 | <i>He maunga</i> (mountain) | Te Ātiawa |
| Motu-o-Tamatea | He moutere (<i>island</i>) | Te Ātiawa |
| Tokatapu | He moutere | Te Ātiawa |
| Koruanga | He moutere | Te Ātiawa |
| Waikaranga | He moutere | Te Ātiawa |
| Tokamapuna | He moutere | Te Ātiawa |
| Motumahanga | He moutere | Te Ātiawa |
| Moturoa | He moutere | Te Ātiawa |
| Mataora | He moutere | Te Ātiawa |
| Pararaki | He moutere | Te Ātiawa |
| Ōnukutaipari | <i>He oneroa</i> (long stretch of beach) | Te Ātiawa |
| Te Parapara | <i>He urupā/ He onepū</i> (burial ground/sandy dune) | |
| Waiorotoki (Waiorotoki) | He pūkāwa (reef) | |
| Papataniwha | He pūkāwa | |

| 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 | He pā (fortified village) | |
| Haurangi | He kāinga | |
| Ōtete | He pā | |
| Huataua | He kāinga | |
| Rangiuru | He kāinga | |
| Paerewa | He kāinga | |
| Ngātokatūrua | He pūkāwa | |
| Te Arawaire | He pūkāwa | |
| Wāhitere | He pūkāwa | |
| Tarakatea | He pūkāwa | |
| Kāwhiaiti | He pā / He kāinga | |
| Te Awahahae | He pā | |
| Tauwhare | He pūkāwa | |
| Kereata | He pūkāwa | |
| Ko Hinetaupea | He pūkāwa | |
| Kekeorangi | He pā | |
| Waikukakuka | He tauranga waka (boat channel) | |
| Ōmuna | He pā | |
| 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 | |
| Hāhāwai | He kāinga | |
| Ōraukawa | He pūkāwa | |
| Te Pangaterangi | He kāinga | |
| Tūrakitua | He kāinga | |
| Hauranga | He pā | |
| Ūpoko ngāruru | He kāinga / He pūkāwa | |
| Te Wahanga | He pūkāwa | |
| Te Mutu | He pūkāwa | |
| Poatamakino | He pūkāwa | |
| Te Rapa | He pūkāwa | |
| Kaipāpaka | He pūkāwa | |
| Te Waiho | He pūkāwa | |
| Kohoki | He pūkāwa | |
| Tarare | He pūkāwa | |
| Puketahu | He pūkāwa | |
| Pirirata | He pūkāwa | |
| Rataua | He kāinga | |
| Moanatairi | He kāinga / He māra (village / garden) | |
| Pukehou | He kāinga / He māra | |
| Tataraimaka | He pā/ tauranga waka | |
| Haurapari | He kāinga | |
| Puketehe | He kāinga / He māra | |
| Kaiwekaweke | He pūkāwa | |
| Tukitukipapa | He pā | |
| Maitahi | He kāinga / he tauranga waka / he pūkāwa | |
| Takaipakea | He kāinga | |
| Waikoukou | He kāinga | |
| Te Raroa | He kāinga | |
| Tiroa | He kāinga | |

| 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 (<i>swamp/ marsh</i>) | |
| Whareatea | He pā / He kāinga / He tauranga waka | |

| Hangatahua River to Kapoiaia River | | |
|------------------------------------|---|---------------|
| Name of site | Classification | Iwi interests |
| Whakapohau | He onepū | |
| Ngātokamaomao | He tauranga waka | |
| Mokotunu | He kāinga / He tauranga waka / He urupā / He pūkāwa | |
| Taihua | He kāinga / He tauranga waka / He urupā / He pūkāwa | |
| Kaihamu | He kāinga | |
| Wareware | He kāinga | |
| Tuiraho | He kāinga / He tauranga waka / He urupā / He pūkāwa | |
| Warea Redoubt/Bradys Grave | He urupā | |
| Warea | He kāinga | |
| Tarakihi | He kāinga / He tauranga waka | |
| Te Whanganui | He kāinga | |
| Te Opuopu | He tauranga waka / He tauranga ika / He tokatūmoana | |
| Te Putatupā | 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 (<i>rock of significance</i>) | |
| Tipoka | He kāinga / He tauranga waka /He māra | |
| Tokaroa | He tauranga waka /He pūkāwa | |
| Waitaha | He kāinga / He pūkāwa | |
| Wairua (Wairuangangana) | He kāinga / He pūkāwa | |
| Ōtūkorewa | He kāinga | |
| Kaimaora | He pūkāwa | |
| Otamaariki | He pūkāwa | |
| Aratetarai | He kāinga | |
| 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 (<i>bay / reef</i>) | |
| Orapa | He pūkāwa | |
| Taupata | He pūkāwa | |
| Patarakini | He pūkāwa | |
| Opokere | He pūkāwa | |
| Oraukawa | He kāinga / He tauranga waka / He pūkāwa | |
| Ōtūwhenua | He kāinga | |
| Te Kuta | He pūkāwa | |
| Awawaroa | He pūkāwa | |
| Tangihāpu | He pūkāwa | |
| Te Karangī | He pūkāwa | |

| Kapoaia 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 lair</i>) | |
| Ngāmotu | He pūkāwa | |
| Te Tuahu | He urupā | |
| Waiwiri | He tauranga waka / He pūkāwa | |
| Arawhata | He tauranga waka / He pūkāwa | |
| Otahi (Te Namu) | He tauranga waka / He pūkāwa | |
| Taura harakeke | He tauranga waka | |
| Te Namu Iti | He pā / He kāinga | |
| Te Namu | He pā / He urupā | |
| Te Moua | He kāinga | |
| Tūkapo | He kāinga | |
| Taumatakahawai | He pūkāwa / He pā | |
| Tukutukumanu | He kāinga | |
| Matakaha | He pā / He kāinga | |
| Pukekohatu | He pā / He kāinga / He pūkāwa | |
| Mangahume | He pūkāwa | |
| Waiteika | He pūkāwa | |
| Hingaimotu | He kāinga | |
| Mātaikahawai | He pā / He kāinga | |
| Kororanui | He roto (<i>lake</i>) | Ngāruahine |
| Oruapea | He kāinga | Ngāruahine |
| Pūhara te rangi | He pā | Ngāruahine |
| Watino | He kāinga | Ngāruahine |
| Papaka (Papakakatiro) | He pā / He kāinga | Ngāruahine |
| Ōtūmatua | He pā / He kāinga / He pūkāwa | Ngāruahine |

| Kapoaia 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 Matirawhati | He tokatūmoana | Ngāruahine |

WATERWAYS

| Statutory Area | Location |
|---|------------------------------------|
| Mangawarawara Stream Marginal Strip | (as shown on deed plan OTS-053-48) |
| Waiweranui Stream Marginal Strip | (as shown on deed plan OTS-053-56) |
| Tapuae Stream Marginal Strip | (as shown on deed plan OTS-053-54) |
| Pungarehu Marginal Strip | (as shown on deed plan OTS-053-52) |
| Otahi Stream No 1 Marginal Strip | (as shown on deed plan OTS-053-49) |
| Otahi Stream No 2 Marginal Strip | (as shown on deed plan OTS-053-50) |
| Heimama Stream Gravel Local Purpose Reserve | (as shown on deed plan OTS-053-46) |
| Ouri Stream Marginal Strip | (as shown on deed plan OTS-053-51) |
| Mangahume Stream Conservation Area | (as shown on deed plan OTS-053-32) |
| Waiongana Stream and its tributaries | (as shown on deed plan OTS-053-43) |
| Ngatoronui Stream and its tributaries | (as shown on deed plan OTS-053-33) |
| 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) |
| Kapoaia 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 Tuiāu 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 Kaiāho 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 lwi waterways

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

| Waterway | Main tributaries | Iwi interests |
|---|--|---------------|
| Waireka Stream and its tributaries | Wairere Stream Pirongia Stream | Te Ātiawa |
| Ōkukururu Stream and its tributaries | Paopaohaoanui Stream Ngākara Stream | |
| Tapuae Stream and its tributaries | Ōraukawa Stream | |
| Ōākura River and its tributaries | Momona Stream Kiri Stream | |
| Wairau Stream and its tributaries | | |
| Waimoku Stream and its tributaries | | |
| Ōtūpoto Stream and its tributaries | | |
| Whenuariki Stream and its tributaries | | |
| Timaru Stream and its tributaries | | |
| Pitoone Stream and its tributaries | | |
| 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 | | |
| Pūremunui Stream | | |
| Waiweranui Stream and its tributaries | | |
| Te Ikaparua (Warea) River and its tributaries | Whanganui Stream Mangaone Stream Waitekaure Stream Te Mahau Stream Oneroa Stream | |
| Kapoaiaia Stream and its tributaries | Wairere Stream Waiohau Stream | |

| 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 | | |
| Ōtūwhenua Stream | | |
| Tangihāpū Stream | | |
| Moutoti Stream and its tributaries | Maungahoki Stream Waitakiato Stream | |
| Ōaoiti Stream and its tributaries | | |
| Ōaonui Stream and its tributaries | Maunganui Stream Teikiwanui Stream Ngapirau Stream | |
| Arawhata Stream | | |
| 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 | | |
| Waiaua River and its tributaries | Otaki Stream Waipapa Stream | |
| Mangahume Stream and its tributaries | | |
| Waiteika Stream and its tributaries | Ngārika Stream Te Waka Stream | |
| Taungātara Stream and its tributaries | Rāhuitoetoe Stream | Ngāruahine |
| Pūnehu Stream and its tributaries | Mangatawa Stream | Ngāruahine |
| Ōuri Stream and its tributaries | Waipaepaeiti Stream | Ngāruahine |
| Oeo Stream and its tributaries | Mangatoromiro Stream Waihi Stream | Ngāruahine |
| Wahamoko Stream and its tributaries | Waimate Stream | Ngāruahine |
| Rāwa o Turi Stream and its tributaries | | Ngāruahine |

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

Ratapihipi area is of cultural, historical and spiritual significance to Taranaki Iwi. Ratapihipi 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: Ratapihipi 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 Ratapihipi 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), Ratapihipi 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 Ratapihipi pā / kāinga located south west of the current Rotokare Lagoon. Subsequently, Ratapihipi 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 Ngārongomate, Henare Piti Porutu and Wiremu Rangīāwhio received a Crown Grant under the Native Reserves Act 1856 for 140 acres 1 rood 38 perches, being part Native Reserve No 5, Ratapihipi. 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 Ngapuhi tribe, was the stronghold of Hinekoropanga and her people. The hapū have historically resided on the western and eastern banks of the Waingongoro river. Although they choose to identify their hapū with the name 'Okahu' they are also referred to as the Inuawai people.

Ko Te Rangatapu te Takutaimoana

Ko Te Rangatapu me Te Kawau nga Tauranga Waka

Ko Waingongoro te Awa

Ko Okahu me Inuawai nga Whenua

Ko Okahu te tangata

Several lores abound relating to Tamawhero another well known chief of this hapū. His reputation of being a person steeped in knowledge was unrivalled. One such lore relates to a taua of Nga Puhi who were making their way down the west coast of the north island with the intent to take the lands of Taranaki and in particular the Waimate Plains. Nga Puhi had heard about Tamawhero and were known to have said, "if we cannot match him in knowledge, we will defeat him in battle". The taua set about making plans to cross the Plains and in so doing taking the various Pa that stood in their way, first attacking Waimate Pa while the men were all away at a fishing expedition. Once defeated they set forth for Okahutiti. The tupuna kuia of Okahu hapū 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.

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 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-Rangiata. 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.

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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.

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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 where tupuna harvested their tuna were important cultural and social sites.

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

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

lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

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

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

The rivers which are located within the 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.

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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 | | Ngāruahine association (history, significance) |
| Location | | Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here. Kaupokonui is a coastal waahi where 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. |
| Description of Site | Strip | |
| Ngāruahine Tupuna association | | |
| Ngāruahine hapū association | | |
| Pepeha, waiata or whakatauki | | |

| Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13) | | |
|---|--|---|
| Site Type | | Ngāruahine association (history, significance) |
| Location | | <p>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 Racoa Stream back to seaward".</p> <p>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.</p> <p>The various river environs that are located within the takiwa of Ngāti Haua and Ngāti Tu</p> |

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

| Waingongoro River No1 Marginal Strip (as shown on deed plan OTS-023-15) | | |
|---|---|--|
| Site Type | | Ngāruahine association (history, significance) |
| Location | | According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te 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 | |
| Ngāruahine Tupuna association | | |
| Ngāruahine hapū association | Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi) | |
| Pepeha, waiata or whakatauki | <p><i>Tuturu</i></p> <p><i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tahi 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,</i></p> | |

| 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 tīhi 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 of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangihamutu 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 tīhi 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 tīhi 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 of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangihamutu 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 | | Ngāruahine association (history, significance) |
| Ngāruahine hapū association | 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-lwi 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 | | Ngāruahine association (history, significance) |
| Location | | Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here. |
| Description of Site | Marginal Strip | |
| Ngāruahine Tupuna association | | |
| Ngāruahine hapū association | Ngāti Tu | |
| Pepeha, waiata or whakatauki | | |

| Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09) | | |
|--|--|---|
| Site Type | | Ngāruahine association (history, significance) |
| Location | | The river environs shared between all three hapū were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu. |
| Description of Site | Marginal Strip | |
| Ngāruahine Tupuna association | | |
| Ngāruahine hapū association | 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> |
|--|--|--|

| Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07) | | |
|---|----------------|---|
| Site Type | | Ngāruahine association (history, significance) |
| Location | | <p>Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.</p> <p>Kaupokonui is a coastal waahi where 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 | |
| Ngāruahine Tupuna association | | |
| Ngāruahine hapū association | Ngāti Tu | |
| Pepeha, waiata or whakatauki | | |

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

| Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10) | | |
|--|--|--|
| Site Type | | Ngāruahine association (history, significance) |
| | 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. Tūpare was located on the banks of the Waiwhakaiho River and was built to the landscape which rose steadily from the river. This site is named Te Ngahere because it was covered in bush.

Tūpare 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.

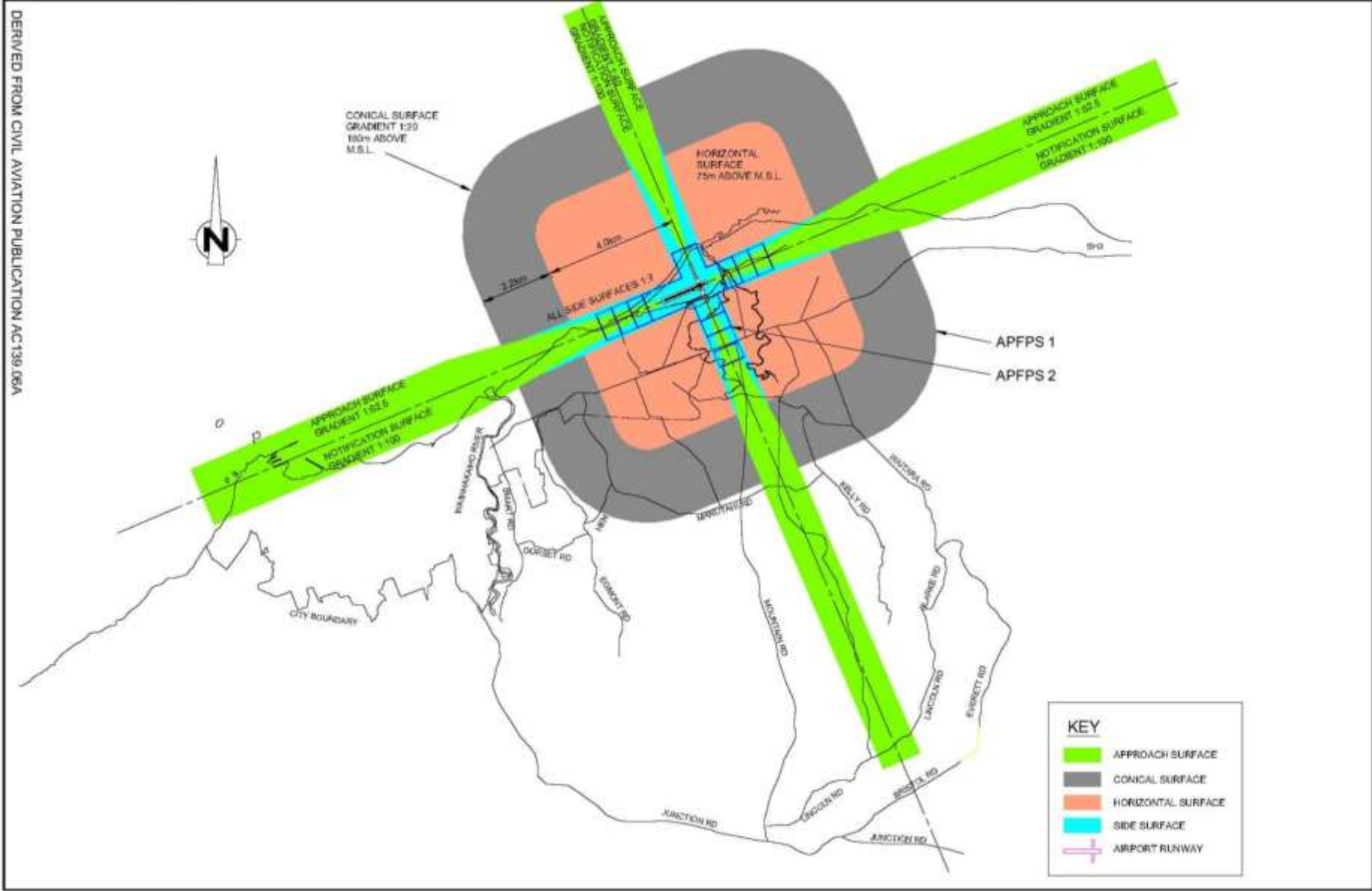
The Te Atiawa social, cultural and spiritual relationship with the coastal marine area was very important and is one of long-standing which began with the first Te Atiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Nga Motu and 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.

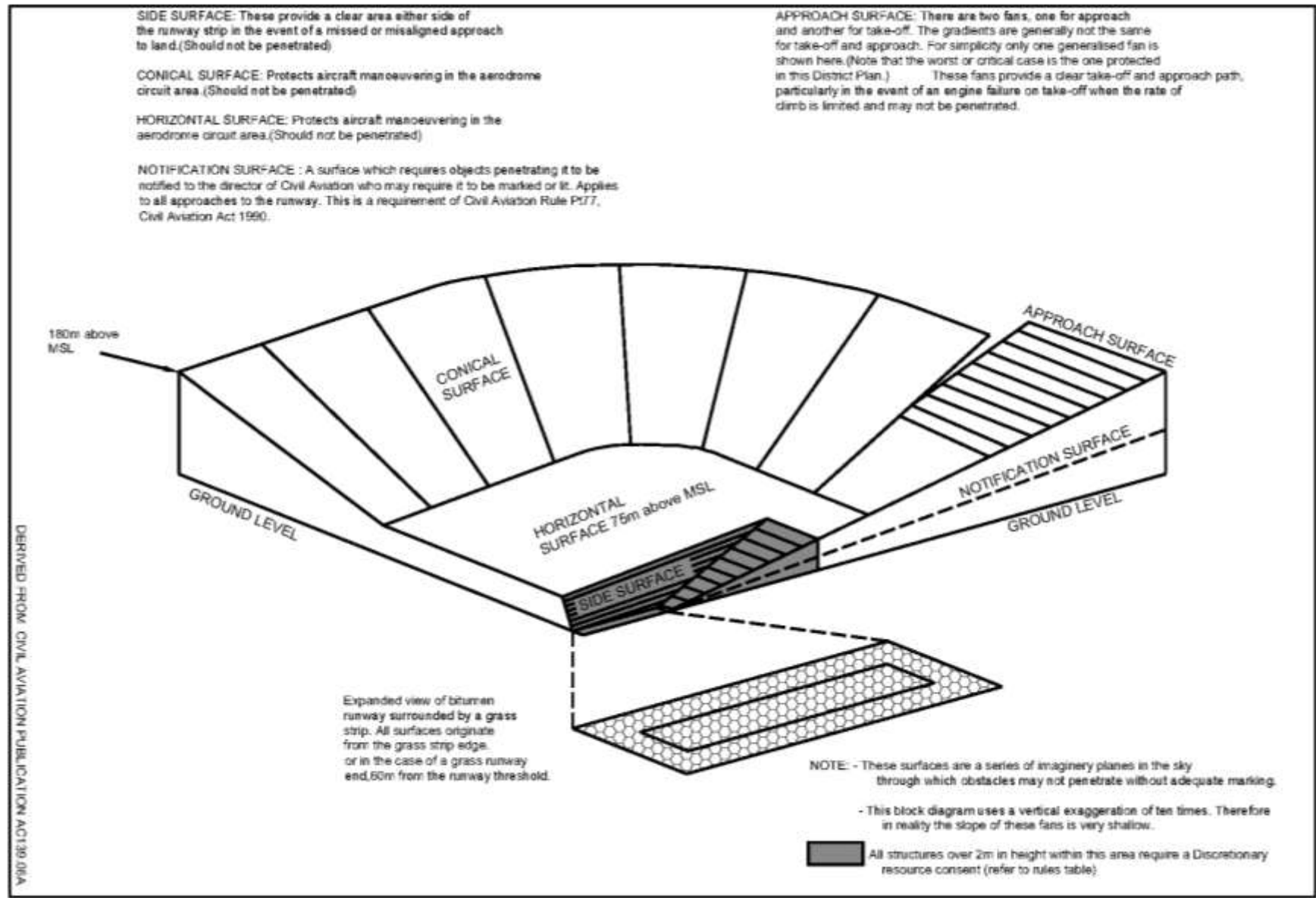
The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata pepeha, traditions and histories and continues to underpin the mana and mauri of the Te Atiawa hapu. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to th

Appendix 3 – New Plymouth airport flight path protection surfaces

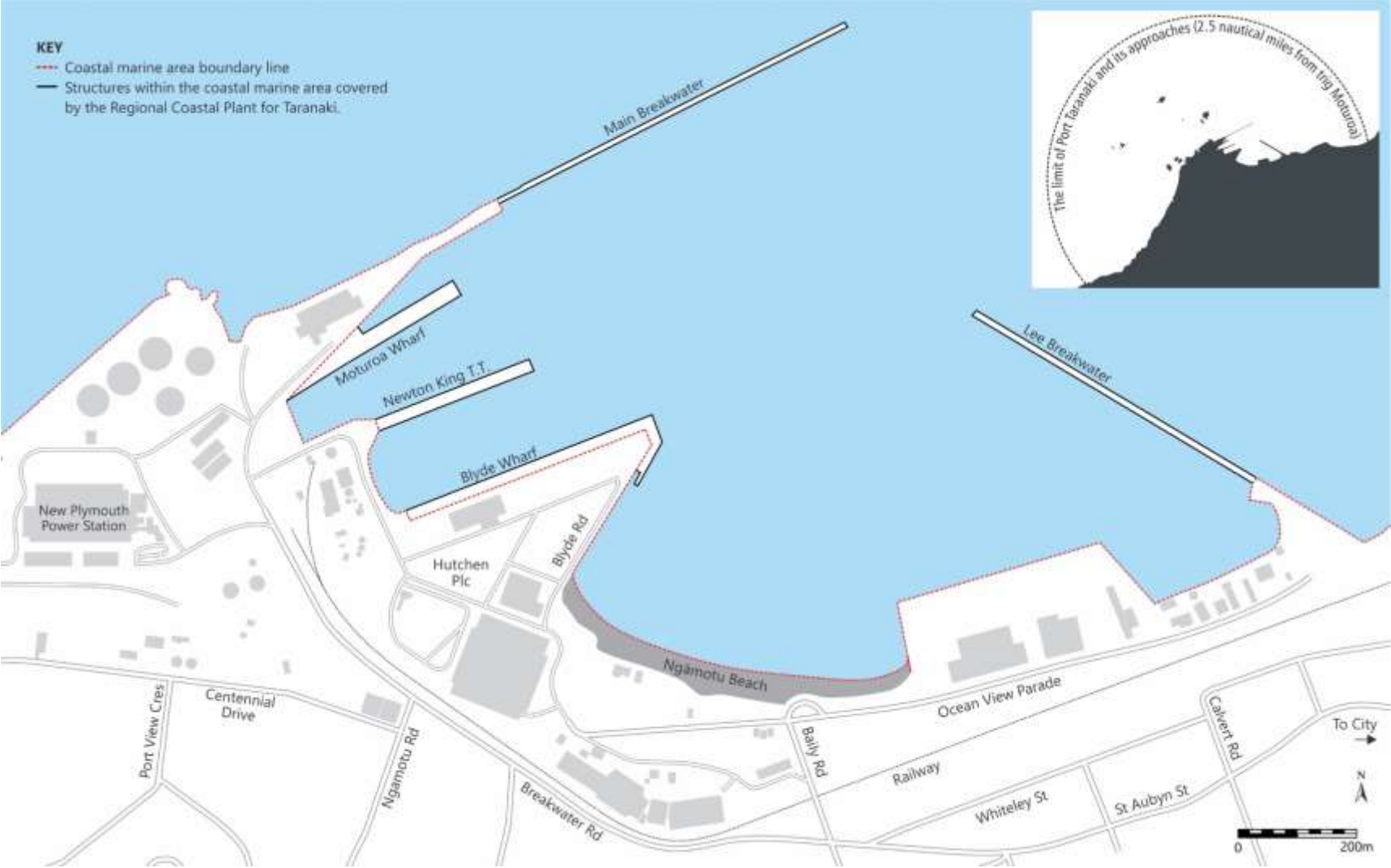
The flight path protection surfaces are given effect through Policy 6.

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Appendix 4 – Port Taranaki and its approaches



Appendix 5 – Resource Management (Marine Pollution) Regulations 1998

Appendix 6 – New Plymouth District Council port noise control boundaries

