



Regional
Soil Plan
for Taranaki

Regional Soil Plan for Taranaki

Taranaki Regional Council
Private Bag 713
Stratford
October 2001
2797375

Version

Version	Date	Description
1.0	May 2018	As amended by National Environmental Standards for Plantation Forestry Regulations 2017
1.1	June 2021	As amended by National Environmental Standards for Freshwater Regulations 2020 Minor inconsequential changes from these amendments

Preface

This is the last in a suite of regional plans prepared by the Taranaki Regional Council addressing its resource management functions covering the coast, air, fresh water, and soil resources. This Plan is the first Regional Soil Plan prepared by the Taranaki Regional Council under the Resource Management Act 1991. The purpose of this Plan is to assist the Taranaki Regional Council to carry out its soil conservation functions under that Act.

Soil is one of the most important materials on earth. This thin covering of the earth's surface is the source of food and fibre and sustains the growth of plants and animals. The sustainability of our farming systems and communities depends on the sustainable management of our soils. To many people, the ability of the soil to support a variety of living things and the diversity in its colour, structure, texture and other properties is a source of pride and satisfaction. To the Maori, the soil is a taonga or treasure, which must be maintained in a healthy state and passed on to future generations in good condition.

An intact and healthy soil resource is therefore essential to our social, economic and cultural well being. Yet the complexities and characteristics that make up the soil are not always fully appreciated. The soil, far from being a static, lifeless deposit, is a dynamic living ecosystem. It is the product of the interaction of many elements – rocks, water, air, organic matter and living organisms – in a complex and integrated natural system. We have only limited soil resources and soils form only very slowly. On average it takes 100 to 400 years for one centimetre of soil to form. A metre of soil depth therefore represents thousands of years of soil forming activity. This means that the soil resource is non-renewable in the human life span. In a sense, the soil can be seen as the earth's treasurehouse, deserving of our respect, care and protection for its own sake and for its life supporting capacity.

Taranaki has an extremely diverse land base, ranging from fertile well-drained soils on the ring plain and coastal terraces, to steep, erodible and relatively infertile soils in the hill country and on the upper mountain slopes. A large proportion of Taranaki's land resources has been developed for agriculture, particularly pastoral farming, with over 60% of the total land area of the region in grassland or crops. A little under 40% of the land area is covered by indigenous or exotic forest in either private or public ownership. Approximately 0.5% of the land area is covered by urban areas, rivers and lakes.

Overall, our region is blessed with few significant problems associated with our soil resource. Pressures associated with land uses on erosion-prone land are principally confined to the hill country, but even then, research indicates that the level of sustainable land use has remained constant since the 1980s. Other research indicates that Taranaki's soil health is good. Notwithstanding that, because the soil resource is so important to Taranaki's continued well being, we must not become complacent.

The objectives, policies and methods of implementation set out in this Plan build on the success of past experiences and involve the Taranaki Regional Council addressing soil loss and soil health issues in partnership with land users. Through this Plan, the Council will commit considerable resources to using a range of non-regulatory methods including providing information and advice to land users, promoting sustainable land management practices and providing property Planning services. Implementing sustainable land management practices and the recommendations of property plans is done by land users on a voluntary basis – this will be supported by the Taranaki Regional Council through on-going liaison and monitoring, and advisory services. The generally non-regulatory approach to soil conservation is complemented by limited and permissive regional rules that target vegetation disturbance of over five hectares in area on land that has a slope greater than 28°.

On behalf of the Taranaki Regional Council, I would like to thank all those who have participated in the preparation of the *Regional Soil Plan for Taranaki*. I look forward to working with you to promote the sustainable management of Taranaki's soil resources.

Ross L Allen

Chairman of the Taranaki Regional Council

Taranaki Regional Council

Regional Soil Plan for Taranaki

This Regional Soil Plan was prepared by the Taranaki Regional Council under section 65 and the First Schedule to the Resource Management Act 1991.

The Taranaki Regional Council approved the Regional Soil Plan for Taranaki on 26 September 2001 and it became operative on 8 October 2001.

DATED at Stratford this 26th day of September 2001.

SIGNED by the TARANAKI REGIONAL COUNCIL
by the affixing of its common seal in the presence of



B G Chamberlain (Chief Executive)

R L Allen (Chairman)

Table of contents

Regional Soil Plan for Taranaki	i	3.3.1 Soil Conservation and Rivers Control Act 1941	13
Preface	i	3.3.2 Forests Act 1949	13
Taranaki Regional Council	iii	3.3.3 Resource Management (National Environmental Standards for Freshwater) Regulations 2020.....	14
Regional Soil Plan for Taranaki	iii	3.3.4 Resource Management (National Environmental Standards for Plantation Forestry) Regulations 2017	14
Table of contents	v	3.3.5 Conservation Act 1987	14
List of figures	vi	3.3.6 Health Act 1956	15
1 Introduction	1	3.4 Other statutory documents	15
1.1 Title.....	1	3.4.1 Regional Policy Statement for Taranaki	15
1.2 Purpose.....	1	3.4.2 Provisions in other regional plans	15
1.3 Operative date and review.....	1	3.4.3 Provisions in district plans.....	16
1.4 Integration with other regional plans.....	1	3.5 Māori cultural and spiritual values	17
1.5 Effect of Plan	1	4 Soil conservation issues in the Taranaki region	19
1.6 Structure of the Plan.....	2	4.1 Issue One: Accelerated erosion (soil loss) as a result of inappropriate land management practices	19
2 Definitions	5	4.1.1 Objective.....	20
3 Statutory framework	11	4.1.2 Policies.....	20
3.1 Integrated management	11	4.1.3 Explanation.....	21
3.2 Resource Management Act.....	11	4.1.4 Methods of implementation.....	22
3.2.1 Purpose and principles	11	4.1.5 Reasons	23
3.2.2 Functions of the Taranaki Regional Council	12	4.1.6 Environmental results anticipated	25
3.2.3 Functions of the district councils.....	12		
3.2.4 Restrictions on the use of land	13		
3.3 Other statutes	13		

4.2	Issue Two: Degradation of soil health as a result of inappropriate land management practices.....	26
4.2.1	Objective.....	27
4.2.2	Policies.....	27
4.2.3	Explanation.....	27
4.2.4	Methods of implementation.....	28
4.2.5	Reasons.....	29
4.2.6	Environmental results anticipated.....	30
5	Regional Rules	31
5.1	Guide to resource users.....	31
5.2	Explanation of the rule tables.....	32
	Vegetation disturbance on erosion-prone land	34
6	Information to be submitted with an application for a resource consent	37
6.1	Specific information for all applications.....	37
6.2	Assessment of effects on the environment.....	37
6.2.1	Requirement for further information.....	38
7	Financial contributions	39
7.1	Circumstances, purpose and amount.....	39
7.2	Matters to be considered.....	40
8	Administrative procedures	43
8.1	Integrated management cross-boundary issues.....	43
8.2	Monitoring.....	44
8.3	Review.....	45
	Appendix	47
	Statutory acknowledgements	47

Appendix I: Statutory acknowledgements	49
Appendix IA: Ngati Ruanui statutory acknowledgements	50
Appendix IB: Ngati Tama statutory acknowledgements	58
Appendix IC: Ngaa Rauru Kiitahi statutory acknowledgements	73
Appendix ID: Ngāti Mutunga statutory acknowledgements	83
Appendix IE: Taranaki statutory acknowledgements	107
Appendix IF: Ngāruahine statutory acknowledgements	120
Appendix IG: Te Atiawa statutory acknowledgements	138

List of figures

Figure 1	The Taranaki region and landforms.....	2
Figure 2	Consenting requirements under this Plan.....	31
Figure 3	Location of statutory acknowledgements for Ngati Ruanu.....	57
Figure 4	Location of statutory acknowledgements for Ngati Tama.....	72
Figure 5	Location of statutory acknowledgements for Ngaa Rauru Kiitahi.....	82
Figure 6	Location of statutory acknowledgements for Ngāti Mutungaa.....	106
	

1 Introduction

1.1 Title

This regional plan is known as the *Regional Soil Plan for Taranaki*.

1.2 Purpose

The purpose of the *Regional Soil Plan for Taranaki* is to assist the Taranaki Regional Council to carry out its soil conservation functions under the Resource Management Act 1991 (the Act). The specific functions of the Taranaki Regional Council in soil conservation matters are outlined in section 30(1)(a) and (1)(c)(i), and the Second Schedule (1)(d) and (1)(e)(i) of the Act.

1.3 Operative date and review

The Taranaki Regional Council approved the *Regional Soil Plan for Taranaki* on 26 September 2001 and it became operative on 8 October 2001. The Plan will be fully reviewed in 10 years from the date it became operative. A 5-year review will also be undertaken to determine whether the overall direction of this Plan continues to be relevant.

1.4 Integration with other regional plans

The *Regional Soil Plan for Taranaki* forms one part of an integrated suite of regional plans that have been prepared by the Taranaki Regional Council to assist the Council to carry out its functions under the Act. The *Regional Soil Plan for Taranaki* is the fourth and final regional plan to be prepared by the Council, the other plans being the *Regional Coastal Plan for Taranaki*, the *Regional Air Quality Plan for Taranaki* and the *Regional Fresh Water Plan for Taranaki*. These four plans have been prepared as part of an integrated approach by the Council to its resource management functions under the Act. Each plan identifies the specific resource management issues to be addressed by

the Council within the particular scope and purpose of that plan, and each contains objectives and policies in relation to those issues and detailed methods to implement the policies.

With respect to land use activities, all four regional plans contain rules that prohibit, regulate or allow activities, where such activities may have adverse effects on the natural and physical resources addressed under that plan. For example, the *Regional Coastal Plan* contains rules to control disturbance to the foreshore and seabed, the *Regional Air Quality Plan* controls the burning of vegetation and the spraying of agrichemicals on production and forested land, the *Regional Fresh Water Plan* controls soil disturbance activities with potential effects on water quality, aquatic habitats and natural hazards while the *Regional Soil Plan* controls vegetation disturbance over five hectares in area, on land with a slope greater than 28°.

The Taranaki Regional Council recognises that the other regional plans prepared by the Council will help to achieve the soil conservation objectives and policies included in the *Regional Soil Plan*. The provisions of this Plan must therefore be considered as one part of an integrated package of plans that, in combination, will work towards the achievement of the Council's soil conservation objectives.

Further details of the provisions of each of the Taranaki Regional Council's regional plans are contained in section 3.4 of this Plan. The procedures to be used by the Taranaki Regional Council to achieve an integrated approach to the management of the region's soil resources under all its plans are set out in section 8.1 of this Plan.

1.5 Effect of Plan

This document is a statutory *Regional Soil Plan* prepared by the Taranaki Regional Council in accordance with the requirements of the Act.

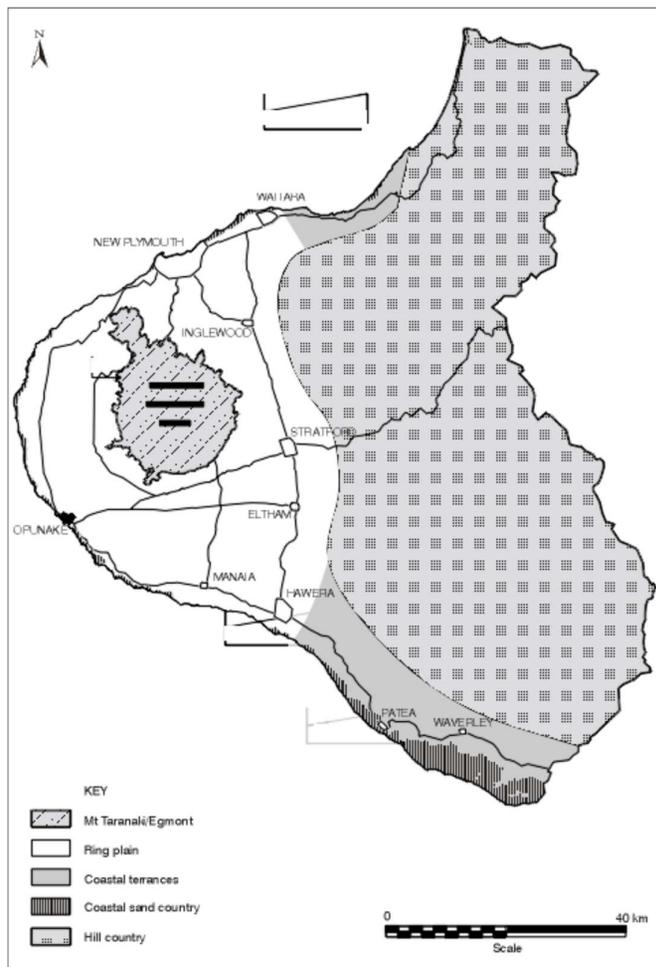


Figure 1 The Taranaki region and landforms

This Plan has effect over the Taranaki region (refer Figure 1), shown on SO Plan No. 13043 deposited with the Chief Surveyor of the Taranaki Land District, but does not have effect over the coastal marine area of the Taranaki region.

The provisions in this Plan have legal force under the Act. The Taranaki Regional Council is required by section 84 of the Act to comply with the provisions of this Plan and to the extent of its authority, enforce compliance with this Plan. This Plan contains objectives, policies, methods and rules that will guide the Council when addressing the adverse effects of inappropriate land use activities on the soil resources of Taranaki.

The objectives, policies and methods of this Plan relate to the effects of activities on the soil and water resources of Taranaki. This Plan does not cover other aspects of an activity that are dealt with in other regional plans or other effects of the use of land that may be managed by district councils. The existence of this Plan does not therefore preclude the need to comply with other regional plans prepared by the Council or district plans prepared by the New Plymouth, Stratford or South Taranaki district councils. There may be a need to apply for resource consents from the Taranaki Regional Council and/or the New Plymouth, Stratford or South Taranaki district councils.

This Plan has been prepared taking into account, and to not be inconsistent with, the provisions of the Regional Policy Statement for Taranaki, the Regional Coastal Plan for Taranaki, the Regional Air Quality Plan for Taranaki, and the Regional Fresh Water Plan for Taranaki, prepared by the Taranaki Regional Council.

The Taranaki Regional Council is the agency responsible for implementing the policies and methods of this Plan at all times.

1.6 Structure of the Plan

The structure of this Plan is based upon the requirements for a regional plan that are set out in section 67(1) of the Act.

Section 1.0 contains the **introduction** to this Plan. Section 1.0 states the title of the Plan and outlines the purpose, operative and review dates, effect and structure of the Plan.

Section 2.0 contains the **definitions of terms** used in this Plan.

Section 3.0 outlines the **statutory framework** relating to the Taranaki Regional Council's soil conservation functions. Accordingly, this section identifies the purpose of the Act, the statutory responsibilities of the Council and district councils, and statutory restrictions on the use of land under the Act. This section also identifies other statutes and statutory documents relevant to the management of soil.

Section 4.0 states the two **issues** that are addressed by this Plan - soil loss and soil health. For each issue, the **objectives and policies** to be achieved by this Plan are identified as well as an explanation of those objectives and policies. The **methods** to be used to implement the policies, as well as the principal reasons for adopting those methods are also identified for each issue. Finally, the **environmental results anticipated** from the implementation of the objective, policies and methods are identified for each issue.

Section 5.0 contains two **regional rules**. These rules control vegetation disturbance over five hectares in area on land with a slope greater than 28°. The rules set out the standards, terms or conditions for the activity in order to avoid, remedy or mitigate adverse effects on the environment. They also set out whether an activity is permitted - without the need for further resource consent from the Taranaki Regional Council, or require an application for resource consent to be made to the Council.

The rules are closely linked to the policies, which provide guidance on resource consent decisions. When no rules apply to an activity, that activity is permitted under section 9(3) of the Act. The Taranaki Regional Council may also use other methods with respect to that activity to achieve the objectives and implement the policies in the Plan.

Advisory note: For the purposes of clarification, advisory notes have been included above the Plan rule table as guidance for the Plan reader in relation to the *Resource Management Act (National Environmental Standards for Plantation Forestry) Regulations 2017* and the *Resource Management Act (National Environmental Standards for Freshwater) Regulation 2020*.

Section 6.0 of this Plan sets out the **information to be submitted with an application for a resource consent**. Section 6.0 explains the requirements for an assessment of environmental effects and the circumstances in which the Taranaki Regional Council may require further information relating to an application for a resource consent.

Section 7.0 of the Plan sets out the circumstances in which a **financial contribution** may be required, the method for calculating the amount of that contribution and the general purposes for which the contribution may be used. (10)

Section 8.0 sets out the (10) **administrative procedures** for dealing with cross-boundary issues, for monitoring the effectiveness of this Plan, and for reviewing this Plan.

This Plan is accompanied by another report *Explanation and Section 32 Analysis – Proposed Regional Soil Plan for Taranaki*. That report provides an analysis of the provisions contained within this Plan, and a summary of the background work undertaken by the Taranaki Regional Council in preparing the Plan.

2 Definitions

This section provides the meanings of words used in this Plan and in the Act. Where a word is followed by an asterisk '*', the meaning which follows is the meaning provided in section 2 [Interpretation section] of the Act. In the case of any inconsistency, the statutory definition prevails. Where a word is followed by a double asterisk '**', the meaning which follows is the meaning already adopted in the Regional Policy Statement for Taranaki and/or one or more of the regional plans for Taranaki.

Accelerated erosion** means intensification of the rate of erosion of the land surface (including soil, regolith and bedrock), induced by human activity.

Act** means the Resource Management Act 1991.

Agrichemicals** means substances intended by the manufacturer, distributor, vendor, or discharger to cause or promote or contribute to or facilitate any of the following effects:

- (a) The control of plant growth (other than primarily as a fertiliser or soil conditioner) by the use of substances such as but not restricted to the categories of herbicides, algaecides, defoliants, or fruit-setting hormones;
- (b) The control of bacteria, protozoa, fungi and viruses, by the use of substances such as but not restricted to the categories bactericides, fungicides, or viricides; or
- (c) The control of vertebrates and invertebrates, by the use of substances such as but not restricted to the categories nematocides, miticides, acaricides, arachnicides, molluscides, insecticides, or other pesticides.

Agricultural compounds means any substance, mixture of substances, or biological compound, used or intended for use in the direct management of plants and animals, or to be applied to the land, place, or water on or in which the plants and animals are managed, for the purpose of:

Managing or eradicating pests, including vertebrate pests;

Maintaining, promoting, or regulating plant or animal productivity and performance or reproduction;

Fulfilling special nutritional requirements;

The manipulation, capture; or immobilisation of animals;

Diagnosing the condition of animals;

Preventing or treating conditions of animals;

Enhancing the effectiveness of an agricultural compound used for the treatment of plants and animals; or

Marking animals:

- And includes any veterinary medicine, any substance, mixture of substances, or biological compound used for post-harvest pest control or disinfestation of raw primary produce, and any substance, mixture of substances, or biological compound declared to be an agricultural compound for the purposes of the agricultural compounds and Veterinary Medicines Act 1997 by order in Council made under subsection (2) of section 2 of that Act.

Amenity values* means those natural or physical qualities and characteristics of an area that contribute to people's appreciation of its pleasantness, aesthetic coherence, and cultural and recreational attributes.

Blow-out means erosion of sand by wind, where vegetation on sand dunes is depleted or removed.

Coastal marine area* means the foreshore, seabed, and coastal water, and the air space above the water:

Of which the seaward boundary is the outer limits of the territorial sea;

Of which the landward boundary is the line of mean high water springs, except where the line crosses a river, the landward boundary at that point shall be whichever is the lesser of:

One kilometre upstream from the mouth of the river; or

The point upstream that is calculated by multiplying the width of the river mouth by 5.

Contaminant* includes any substance (including gases, liquids, solids, and micro-organisms) or energy (excluding noise) or heat, that either by itself or in combination with the same, similar, or other substances, energy, or heat:

When discharged into water, changes or is likely to change the physical, chemical or biological condition of water; or

When discharged onto or into land or into air, changes or is likely to change the physical, chemical, or biological condition of the land or air onto or into which it is discharged.

Conspicuous change in visual clarity** means a decrease in water clarity of more than 50%, as determined using the standard black disc measure.

Discharge* includes emit, deposit and allow to escape.

District plan* means an operative plan approved by a territorial authority under the First Schedule [of the Act]; and includes all operative changes to such a plan (whether arising from a review or otherwise).

Ecosystem** means a dynamic complex of plant, animal and micro-organism communities and their non-living environment interacting as a functional unit. ¹

Effect* includes:

- (a) Any positive or adverse effect; and
- (b) Any temporary or permanent effect; and
- (c) Any past, present or future effect; and
- (d) Any cumulative effect which arises over time or in combination with other effects, regardless of the scale, intensity, duration or frequency of the effect;

And also includes:

- (e) Any potential effect of high probability; and
- Any potential effect of low probability which has a high potential impact.

Environment* includes:

- (a) Ecosystems and their constituent parts, including people and communities; and
- (b) All natural and physical resources; and
- (c) Amenity values; and
- (d) The social, economic, aesthetic, and cultural conditions which affect the matters stated in (a) to (c) of this definition or which are affected by those matters.

Environmental management system² means part of the overall management system that includes organisational structure, planning activities, responsibilities, practices,

¹United Nations Convention on Biological Diversity, 1992.

² Australia and New Zealand Standard AS/NZS ISO 14001:1996 Environmental management systems – specification with guidance for use.

procedures, processes and resources for developing, implementing, achieving, reviewing and maintaining the environmental policy (the statement by the organisation of its intentions and principles).

Environmental results anticipated** means the expected or foreseen result or outcome on the environment as a consequence of implementing policies and methods to achieve objectives in this Plan. The environmental results anticipated provide a means of assessing the success of the policies and methods in achieving the objectives, but may not always be measurable or achievable within the operative life of the Plan.

Erosion** means the natural processes of wearing away of the land surface (including soil, regolith or bedrock) by natural agents and the transport of the derived material.

Erosion-prone land means any land, which because of a combination of soil type, soil parent material, slope angle, aspect, climate and vegetative cover is particularly prone to accelerated erosion.

Fertiliser** means a substance used, or suitable for, sustaining or increasing the growth, productivity, or quality of plants by its application to those plants or the soil in which they grow or will grow; and includes a substance imported, manufactured, with the intention that it be so added to the soil to increase the availability of nutrients to plants.

Fresh water* means all water except coastal water and geothermal water.

Hapū** means sub-tribe, usually a number of whānau (families) with a common ancestor.³

Indigenous means native to New Zealand.

Indigenous forest means vegetation where there is an actual or emerging predominance of maturing indigenous tree species with an average canopy height of at least three metres, and associations characteristic of indigenous forest or emerging indigenous forest, and includes advanced regenerating indigenous scrub.

Integrated management** means managing (ie, identifying, prioritising and acting on) the use, development and protection of natural and physical resources as a whole. Integrated management involves three inter-related parts:

- A recognition by management agencies that natural and physical resources exist as parts of complex and inter-connected social and biophysical systems, where effects on one part of a system may affect other parts of the system and that these effects may occur immediately, may be delayed or may be cumulative; and
- The integration of management systems between agencies so that the various roles and responsibilities of those agencies are clearly identified and combined or co-ordinated to achieve consistency of purpose; and
- The integration of management systems within agencies to ensure that other legislative or administrative actions are consistent with promoting sustainable management of natural and physical resources.

Issue** means a matter of concern to the region's community regarding activities affecting some aspect of natural and physical resources and the environment of the region.

Iwi** means tribe or grouping of Māori people descended from a common ancestor(s).

Iwi o Taranaki or iwi of Taranaki** refers to iwi whose rohe (territory or boundary) fall either wholly or partially within the Taranaki region.

Kaitiakitanga* means the exercise of guardianship by the Tangata Whenua of an area in accordance with tikanga Māori in relation to natural and physical resources and includes the ethic of stewardship.

Kawanatanga⁴ means governorship, government.

³ *Ministry for the Environment, 1991, Consultation with Tangata Whenua.*

⁴ *Parliamentary Commissioner for the Environment, 1992, Proposed guidelines for local authority consultation with Tangata Whenua.*

Land* includes land covered by water and the air space above land⁵.

Mana whenua* means customary authority exercised by an Iwi or hapū in an identified area.

Mauri/Mouri** means essential life force or principle; a metaphysical quality inherent in all things, both animate and inanimate.

Method of implementation** means a specific action, procedure, programme or technique adopted to carry out a policy.

Natural and physical resources* includes land, water, air, soil, minerals, and energy, all forms of plants and animals (whether native to New Zealand or introduced), and all structures.

Natural hazard* means any atmospheric or earth or water related occurrence (including earthquake, tsunami, erosion, volcanic and geothermal activity, landslip, subsidence, sedimentation, wind, drought, fire or flooding) the action of which adversely affects or may adversely affect human life, property or other aspects of the environment.

Objective** means a statement of a desired and specific environmental outcome.

Plan* means a regional plan or district plan.

Plantation forest or plantation forestry means a forest deliberately established for commercial purposes as defined in the *Resource Management (National Environmental Standards for Plantation Forestry) Regulations 2017*.

Policy** means a specific statement that guides or directs decision-making. A policy indicates a commitment to a general course of action when working towards an objective.

Region* means in relation to a regional council, the region of the regional council as determined in accordance with the Local Government Act 1974.

Regional council* means a regional council specified in Part I of the First Schedule of the Local Government Act 1974.

Regional plan* means an operative Plan (including a Regional Coastal Plan) approved by a Regional Council or the Minister of Conservation under the First Schedule of the Act; and includes all operative changes to such a Plan (whether arising from a review or otherwise).

Regional rule* means a rule made as part of a regional plan or proposed regional plan in accordance with section 68 of the Act.

Ring plain** means the plain surrounding Mount Taranaki/Egmont.

Riparian management** means activities and practices that can be applied to the riparian margin in order to improve the natural characteristics and functioning of the whole riparian zone (which includes the waterway itself as well as the riparian margins).

Riparian margins** means a strip of land of varying width adjacent to the waterway and which contributes or may contribute to the maintenance and enhancement of the natural functioning, quality and character of the waterway and its margins.

Significant adverse effect** means an adverse effect that is of a type or of a magnitude that is greater than the level of effects that would normally result from the ordinary daily functioning of an activity.

Soil conservation means avoiding, remedying and mitigating soil erosion and maintaining soil ecosystems.

Soil disturbance activities** include earthworks associated with roading and tracking, formation of skid or landing sites, subdivision, pipeline trenching and land contouring, but do not include land disturbed for cultivation, cropping, and harvesting (including logging).

⁵ This Plan does not include the beds of rivers and lakes, wetlands or the seabed.

Sustainable management* means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well being and for their health and safety while:

- (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations;
- (b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and
- (c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment.

Tangata Whenua* in relation to a particular area, means the Iwi, or hapū, that holds mana whenua over the area.

Taonga** means treasure, property: taonga are prized and protected as sacred possessions of the tribe. The term carries a deep spiritual meaning and taonga may be things that cannot be seen or touched. Included for example are te reo Māori (the Māori language), wāhi tapu, waterways, fishing grounds and mountains.⁶

Tapu means under spiritual protection or restriction.

Te Putahitanga o Taranaki refers to the standing committee of the Taranaki Regional Council comprising representatives from each of the eight Iwi in the Taranaki region. Putahitanga means amalgamation or joining together.

Territorial authority⁷ means a city Council or a district Council.

Tikanga Māori * means Māori customary values and practices.

Treaty of Waitangi (Te Tiriti o Waitangi)* has the same meaning as the word 'Treaty' as defined in section 2 of the Treaty of Waitangi Act 1975.

Vegetation disturbance, for the purposes of rules 1 and 2, means the cutting, burning, clearing or destruction (including chemical destruction) of vegetation but excluding grazing, agricultural and horticultural cropping, the cutting of grass, the destruction of pest plants, and forest pruning, thinning and layering.

Water*

- (a) Means water in all its physical forms whether flowing or not and whether over or under the ground;
- (b) Includes fresh water, coastal water, and geothermal water; and
- (c) Does not include water in any form while in any pipe, tank, or cistern.

⁶Parliamentary Commissioner for the Environment, *op. cit.*

⁷Section 2 (1) of the Local Government Act 1974.

3 Statutory framework

3.1 Integrated management

The Act promotes integrated management of resources and the environment. Integrated management is an active process of managing the use, development and protection of natural and physical resources as a whole and involves a consideration of:

- (a) The effects of the use of one natural resource on other natural and physical resources or on other parts of the environment recognising that such effects may occur across space and time;
- (b) The need for co-operation and co-ordination in relation to the statutory roles and responsibilities of other agencies in respect of the management of soil or other management responsibilities that could affect soil;
- (c) The effect of other statutory documents prepared by the Taranaki Regional Council that address issues relating to the management of soil; and

The social and economic objectives and interests of the community, recognising that natural and physical resources cannot be managed without having regard to social, economic and cultural factors.

The Taranaki Regional Council intends to promote an integrated approach to the use, development and protection of the soil resource through the methods contained in this Plan. The issues, objectives, policies and methods addressed in this Plan relate to soil conservation. However, as noted in the following sub-sections, there are connections with other statutory authorities and documents that address other parts of the environment or relate to the control of activities that may affect or impinge on soil conservation outcomes. The procedures for ensuring that integrated management continues to be addressed when implementing this Plan are set out in section 8.1 of this Plan.

3.2 Resource Management Act

3.2.1 Purpose and principles

The Act, among other things, establishes the framework for managing the soil resource and provides the basis for preparing this Plan.

The Act has a single purpose, set out in section 5(1) of that Act, which is “...to promote the sustainable management of the natural and physical resources”.

Section 5 (2) of the Act defines sustainable management as “...managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well being and for their health and safety while:

- (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations;
- (b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and
- (c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment.”

In carrying out its functions under the Act in relation to the sustainable management of the soil resources of the Taranaki region, the Taranaki Regional Council must promote the sustainable management of those resources. This means recognising that the soil resource is to be used, developed and protected simultaneously but in a way that:

- (a) Sustains the potential for soil to meet the reasonably foreseeable needs of future generations;
- (b) Safeguards the long term life-supporting capacity of soils and ecosystems; and

- (c) Avoids, remedies and mitigates any adverse effects of activities on the environment.

In addition to the purpose of the Act, the Taranaki Regional Council is required to recognise and provide for, have particular regard to, and take into account matters listed in sections 6, 7 and 8 of the Act. The relevant matters in these sections of the Act have been addressed in the *Regional Policy Statement for Taranaki* and again considered in the preparation of this Plan.

In particular, in carrying out its soil conservation functions the Taranaki Regional Council will recognise and provide for the protection of significant indigenous vegetation and significant habitats of indigenous fauna in a manner which is consistent with the Council's soil conservation functions.

The Taranaki Regional Council will recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga insofar as these matters relate to the Council's soil conservation functions.

The Taranaki Regional Council will also have regard to other relevant matters listed in section 7 of the Act including kaitiakitanga, the efficient use and development of soil resources, the intrinsic values of soil ecosystems, the maintenance and enhancement of the quality of the environment and the finite characteristics of soil resources, and will take into account the principles of the treaty of Waitangi under section 8 of the Act.

These and other matters listed in Part II of the Act which fall outside of the purpose of this Plan (which is to assist the Taranaki Regional Council to carry out its soil conservation functions) are further addressed in other regional plans or by other agencies. These are noted in the following sections of this Plan and are discussed more fully in the *document Explanation and Section 32 Analysis - Proposed Regional Soil Plan for Taranaki*.

3.2.2 Functions of the Taranaki Regional Council

To give effect to the purpose and principles of the Act, the Taranaki Regional Council has been given clear duties and functions, which are set out in section 30 of the Act. With respect to soil resources, the Council has the following functions:

- The establishment, implementation and review of objectives, policies and methods to achieve integrated management of the natural and physical resources of the region; and
- The control of the use of land for the purpose of soil conservation.

3.2.3 Functions of the district councils

Under section 31(a), (b) and (c) of the Act, district councils have the following functions:

- The establishment, implementation and review of objectives, policies and methods to achieve integrated management of the effects of the use, development and protection of land and associated natural and physical resources of the district;
- The control of any actual or potential effects of the use, development or protection of land, including for the purpose of avoiding or mitigating natural hazards and preventing or mitigating of any adverse effects of the storage, use, disposal, or transportation of hazardous substances; and
- The control of subdivision of land.

The management of natural hazards and hazardous substances is noted in the Act as being the responsibility of both regional and district councils. However, through the *Regional Policy Statement for Taranaki*, this function has been assigned to district councils. Natural hazards and hazardous substances are therefore to be addressed through objectives, policies and methods in district plans (refer to section 3.4.3 of this Plan).

3.2.4 Restrictions on the use of land

Section 9(3) of the Act sets out the restrictions on the use of land as they relate to the soil conservation functions of the Taranaki Regional Council. The section states:

“No person may use any land in a manner that contravenes a rule in a regional plan or a proposed regional plan unless that activity is —

- (a) Expressly allowed by a resource consent granted by the Regional Council responsible for the plan; or
- (b) Allowed by section 20 (certain existing lawful uses allowed).”

The word ‘use’ in section 9 of the Act includes any use, erection, reconstruction, demolition, etc of any structure in, on, under, or over the land, any excavation, drilling, tunnelling, or other disturbance of the land, any destruction of, damage to, or disturbance of, the habitats of plants or animals in, on, or under the land, or any deposit of any substance in, on, or under the land.

The effect of section 9(3) of the Act is to enable a ‘permissive’ approach to the use of land; in other words, any use of land is permitted unless the use contravenes a rule in a regional plan. This Plan contains two regional rules to regulate and permit vegetation disturbance activities; therefore obtaining a resource consent from the Taranaki Regional Council, for the use of land is only required in limited circumstances (refer to section 5.0 of this Plan). However, it is important to note that resource consents may be required under other plans or statutes before activities can be undertaken (refer to sections 3.3 and 3.4 of this Plan).

In addition to complying with the regional rules in this Plan, section 17(1) of the Act places a general duty on every person *“... to avoid, remedy or mitigate any adverse effect on the environment arising from an activity carried on by or on behalf of that person, whether or not the activity is in accordance with a rule in a plan, a resource consent, section 10, section 10A or section 20.”*

Under section 17(3) of the Act, an enforcement order or abatement notice may be made or served under Part XII of the Act to —

- (a) *“Require a person to cease, or prohibit a person from commencing anything that, in the opinion of the Environment Court or an enforcement officer, is or is likely to*

be noxious, dangerous, offensive or objectionable to such an extent that it has or is likely to have an adverse effect on the environment; or

- (b) Require a person to do something that, in the opinion of the Environment Court or an enforcement officer, is necessary in order to avoid, remedy or mitigate any actual or likely adverse effect on the environment caused by, or on behalf of, that person.”

This Plan recognises the use of the enforcement provisions of the Act as a method to ensure that activities in relation to Taranaki’s soil resources do not contravene the Act.

3.3 Other statutes

All persons responsible for activities that use the soil resource should ensure that they comply with all other relevant legislation, regulations or bylaws. Other statutes that may affect or impinge on the management of the soil resource are outlined below.

3.3.1 Soil Conservation and Rivers Control Act 1941

The Soil Conservation and Rivers Control Act 1941 provides powers for regional councils (as catchment boards) to promote soil conservation, the prevention and mitigation of soil erosion, the prevention of damage by floods and the use of land in a manner that will help achieve these purposes. The provisions of the Act, with the exception of provisions allowing catchment boards to undertake soil conservation and flood control works, have largely superseded these powers.

3.3.2 Forests Act 1949

Part IIIA of the Forests Act 1949, administered by the Ministry of Agriculture and Forestry, promotes the sustainable management of indigenous forest land. That Act controls the harvesting of indigenous forests for timber production and the export of indigenous forest products. While the Forests Act requires sustainable management of the forest resource, it does not control effects on soil and water that may arise as a result of forest practices such as harvesting. The actual and potential effects of forestry practices on soil and water fall within the provisions of the Act.

3.3.3 Resource Management (National Environmental Standards for Freshwater) Regulations 2020

The National Environmental Standards for Freshwater Regulations 2020 (NES-F) was gazetted on 3 August 2020. The NES-F regulates certain activities that pose risks to freshwater and freshwater ecosystems. Anyone carrying out these activities will need to comply with the standards and in many cases people will need to apply for a resource consent from their regional council.

The standards are designed to:

- protect existing inland and coastal wetlands
- protect urban and rural streams from in-filling
- ensure connectivity of fish habitat (fish passage)
- set minimum requirements for feedlots and other stockholding areas
- improve poor practice intensive winter grazing of forage crops
- restrict further agricultural intensification until the end of 2024
- limit the discharge of synthetic nitrogen fertiliser to land, and require reporting of fertiliser use.

For freshwater related activities covered by the NES, regional rules will not apply unless provided for by Regulation 6 of the standards.

Pursuant to sections 43B and 44A of the Act and Regulation 6 of the NES-F, plan rules may be more stringent than the NES-F.

3.3.4 Resource Management (National Environmental Standards for Plantation Forestry) Regulations 2017

The *Resource Management (National Environmental Standards for Plantation Forestry) Regulations 2017* (NES-PF) were published on 3 August 2017 and commenced on 1 May 2018. The NES-PF aims to maintain or improve the way New Zealand manages

the environmental effects of plantation forestry while also increasing the efficiency and certainty of managing plantation forestry activities.

The NES-PF regulations apply to any forest of more than 1 hectare that has been planted specifically for commercial purposes and harvesting. It does not apply to trees grown for fruit, nut crops, shelter belts, or nurseries.

Eight core plantation forestry activities are covered, these being:

- afforestation (planting new forest) (*regulations 8 to 17*);
- pruning and thinning (*regulations 18 to 21*);
- earthworks (*regulations 22 to 35*);
- river crossings (*regulations 36 to 49*);
- forestry quarrying (*regulations 50 to 61*);
- harvesting (*regulations 62 to 71*);
- mechanical land preparation (*regulations 72 to 75*); and
- re-planting (*regulations 76 to 81*).

Most forestry activities are permitted by the NES-PF as long as foresters meet specific conditions to prevent significant adverse environmental effects, including dust.

For forestry related activities covered by the NES-PF, regional rules will not apply unless provided for by Regulation 6 of the standards.

3.3.5 Conservation Act 1987

The Conservation Act 1987, administered by the Department of Conservation, promotes the conservation of natural and historic reserves. The Act provides for the acquisition and management of conservation areas, protected areas and stewardship areas. The Department of Conservation currently manages 144,152 hectares of Crown land in the Taranaki region – this is approximately 20% of the land area of the region. Much of this land is within the Egmont and Whanganui national parks and includes some of Taranaki's most erosion-prone land.

Under section 4 of the Act, no enforcement order or abatement notice can be issued against the Crown. This prevents the Taranaki Regional Council from taking any enforcement action against the Crown in relation to land use activities on Crown land. However, human use impacts in the national parks and reserves are generally limited to roads and tracks and management practice effects on the soil resource are in keeping with the purpose of the Act and the objectives of this Plan.

3.3.6 Health Act 1956

The Health Act 1956, administered by the Ministry of Health, provides for the protection, promotion and conservation of public health matters, including the issue of soil quality where there is the potential to threaten human health.

3.4 Other statutory documents

3.4.1 Regional Policy Statement for Taranaki

The *Regional Policy Statement for Taranaki* was prepared by the Taranaki Regional Council, and became operative in September 1994. It identifies the important resource management issues to be addressed in the Taranaki region. The *Regional Policy Statement for Taranaki* provides a long-term strategic framework for the sustainable management of the natural and physical resources of Taranaki. It does this by identifying regionally significant resource management issues and stating objectives, policies and methods to address those issues, and by identifying measures to achieve integrated management.

In relation to the soil resources of Taranaki, the *Regional Policy Statement for Taranaki* identifies two significant resource management issues:

- (a) "3.2.1 ISSUE: Land degradation and loss of the productive capabilities of land through accelerated erosion"; and
- (b) "3.2.2 ISSUE: Soil degradation through contamination".

The *Regional Policy Statement for Taranaki* sets specific objectives and policies to address those issues. The methods of implementation of the policies include the preparation of this Plan primarily based upon a non-regulatory approach with the continuation of the Taranaki Regional Council's Sustainable Land Management Programme and the promotion and adoption of industry guidelines and standards where appropriate.

The *Regional Policy Statement for Taranaki* also identifies other significant resource management issues relating to Treaty of Waitangi matters, cross-boundary processes, and integrated resource management.

3.4.2 Provisions in other regional plans

The other regional plans prepared by the Taranaki Regional Council under the Act are the *Regional Air Quality Plan for Taranaki*; the *Regional Coastal Plan for Taranaki*; and the *Regional Fresh Water Plan for Taranaki*. These plans assist in the integrated and sustainable management of the region's soil resource. They contain rules that mean that resource consents may be required for land use activities that affect the resources covered by that particular plan. It is important therefore that these plans should be consulted before commencing land use activities.

A summary of the main relevant provisions of each of the regional plans is given below.

- **Regional Air Quality Plan for Taranaki:** This Plan contains provisions that address the discharge of contaminants to air, including the discharge to air of agrichemicals and of contaminants arising from the burning of vegetation on production land and forested land. Agrichemical spraying and the burning of vegetation on production and forested land is permitted by the Plan, subject to conditions that aim to prevent or minimise adverse environmental effects. The Plan contains good management practice guidelines for agrichemical spraying and the burning of vegetation.
- **Regional Coastal Plan for Taranaki:** This Plan applies to the coastal marine area, which extends from mean high water springs out to 12 nautical miles. The adverse effects on the foreshore and seabed of erosion, accretion and

contamination from the erection, placement, removal or demolition of structures, and deposits, discharges or disturbances within the coastal marine area are addressed by rules within the Plan. In many cases, resource consents may be required.

- **Regional Fresh Water Plan for Taranaki:** Of the four resources being addressed by the Taranaki Regional Council through regional plans (ie, air, coast, water and soil), water and soil are the most closely related. There are a number of activities involving the use of land, which have the potential to adversely affect both soil and water. Inter-related activities that are addressed in the *Regional Fresh Water Plan for Taranaki* include:

- **Discharges of contaminants:** The *Regional Fresh Water Plan for Taranaki* addresses point and diffuse source discharges to land and water. Point source discharges are those that occur from an identifiable source. In Taranaki, point source discharges that most directly relate to both soil and water resources include: discharges from septic tanks, discharges of fertiliser and agrichemicals, spray irrigation of farm dairy effluent, and discharges of stormwater as a result of soil disturbance activities where such discharges may enter water. Rules have been included in the *Regional Fresh Water Plan for Taranaki* to control such discharges and their effects on the environment. In many cases, resource consents may be required.

Diffuse source discharges are those discharges that do not have a particular point of origin, but arise from a wide or diffuse area. In Taranaki, the most common diffuse source discharge is surface runoff from agricultural land. This runoff may contain organic matter, nutrients, sediments, pathogenic bacteria and residue from agrichemicals. These contaminants are generally derived from fertilisers, animal wastes, and accelerated erosion from vegetation disturbance and other land use activities. Methods have been included in the *Regional Fresh Water Plan for Taranaki* to address the effect of diffuse source discharges on surface water quality. These methods include the promotion of good land management practices and the promotion and enhancement of riparian margins to minimise adverse effects on water quality.

- **The use of the beds of rivers and lakes:** The use of the beds of rivers and lakes can have adverse effects on the environment. This may involve bank and bed erosion and accretion as a result of placing or maintaining structures, water quality deterioration, and increased flood hazard as a result of placing structures, excavation and/or the removal of vegetation. Rules have been included in the *Regional Fresh Water Plan for Taranaki* to control the use of river and lake beds and their effects on the environment. In many cases, resource consent may be required to undertake activities in the beds of rivers and lakes.
- **Land drainage and the protection of wetlands:** Substantial land drainage has occurred in Taranaki over the last 100 years, as well as the clearance of vegetation for conversion to pasture. The effects of these activities on water quality and wetlands are dealt with in the *Regional Fresh Water Plan for Taranaki*. Rules have been included in the *Regional Fresh Water Plan for Taranaki* to control land drainage and protect regionally significant wetlands. Again, in many cases, resource consents may be required.

3.4.3 Provisions in district plans

The New Plymouth, South Taranaki and Stratford District Councils are required by the Act to prepare a district plan for their respective districts. District plans contain provisions to control the effects of the use, development or protection of land.

At the time of writing this *Regional Soil Plan*, the *Stratford District Plan* is the only operative district plan prepared under the Act, within the Taranaki region. The *Stratford District Plan* contains various land use controls in relation to forestry activities, vegetation clearance, earthworks, significant natural areas and riparian management.

The South Taranaki District Council has a *Proposed District Plan*, which contains provisions relating to forestry, vegetation clearance, earthworks, and riparian management. The South Taranaki District Council's *Transitional District Plan* continues to be the operative district plan for that district until the *Proposed District Plan* becomes operative.

The New Plymouth District Council has a *Proposed District Plan*, which contains provisions relating to significant natural areas, earthworks and riparian management. The New Plymouth District Council's *Transitional District Plan* continues to be the operative district plan for that district until the *Proposed District Plan* becomes operative.

3.5 Māori cultural and spiritual values

In achieving the purpose of the Act, the Taranaki Regional Council is required by section 6(e) of that Act to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga. The Council is also required by section 7(a) of the Act to have particular regard to kaitiakitanga, and under section 8 of the Act to take into account the principles of the Treaty of Waitangi.

The soil resources of Taranaki are an important part of Māori culture and traditions. Māori view themselves as an integral part of the natural world. The spiritual beliefs held by Māori link the Tangata Whenua to their original parents Papa-tū-a-nuku (Earth Mother) and Ranginui (Sky Father) as part of a complete living system. The soil is part of that living system. Māori cherish the soil as the mantle of Papa-tū-a-nuku, the Earth Mother, who is ultimately responsible for sustaining people by nurturing the growth of crops, forests and other plants and animals.

The Māori see land as having the qualities of mauri (life force). If the mauri of the land is not respected, then it will not flourish and it will lose its vitality and fruitfulness. A healthy and proper state of balance must therefore be maintained. The Taranaki Regional Council recognises that to Māori, the soil resources of the region have the qualities of mauri. The Council further recognises that if soils are eroded or degraded through inappropriate use then the soil will lose its mauri. The Council in addressing all the issues contained in this Plan has taken this concept into account.

The status of land as Papa-tū-a-nuku means that land must always be treated with respect and not over exploited or dominated. Māori value the soil, like all other natural resources, as taonga, to be used with respect and handed on to future generations in

good condition. This is the responsibility of Tangata Whenua as kaitiaki or guardians of the land.

This Plan has been prepared in a way that gives effect to these understandings and to the matters required to be addressed in Part II of the Act. In the preparation of the Plan to date, the Taranaki Regional Council has been guided by the *Declaration of Understanding* and the *Code of Conduct*. The *Declaration of Understanding* and the *Code of Conduct* were prepared in consultation with Tangata Whenua during the development of the *Regional Policy Statement for Taranaki*, and are set out in section 4.4 of Part Two of the *Regional Policy Statement for Taranaki*. The *Declaration of Understanding* establishes and records the understanding reached between Iwi o Taranaki and the Council about the relationship between the devolved kawanatanga responsibilities of the Council and the rangatiratanga rights of Iwi o Taranaki. The *Code of Conduct* is a statement of general intent and sets out the steps the Council will take to give effect to the principles of the Treaty of Waitangi.

4 Soil conservation issues in the Taranaki region

4.1 Issue One: Accelerated erosion (soil loss) as a result of inappropriate land management practices

Erosion is a natural process involving the wearing away of the earth's surface by the action of water, wind and other forces. This natural process of erosion occurs throughout the region at varying rates depending on such things as geology, soil type, slope angle and aspect, climate and vegetation cover. Accelerated erosion is induced by human activity and occurs where inappropriate land management practices have increased erosion. Land management practices such as the disturbance of indigenous vegetation, the harvesting of plantation forestry and earthworks associated with roading and tracking, on erosion-prone land, have the potential to cause significant adverse effects on soil and water resources if not properly managed. On highly erosion-prone land, retention of the existing indigenous forest cover or retirement and forest regeneration may be the most appropriate land use option as the soil binding properties of such vegetation may provide the best erosion protection in these areas. Disturbed areas of land susceptible to erosion should be revegetated as soon as practicable after the disturbance to reduce susceptibility to erosion.

Accelerated erosion leads to land degradation ie, loss of soil productivity, capability and versatility. To Māori, accelerated erosion also degrades the mantle of Papa-tū-a-nuku, the Earth Mother, who is responsible for sustaining all living things, and leads to a loss of the mauri or life force of the soil. Other effects of accelerated erosion include reduction in water quality and degradation of aquatic habitats from increased siltation, and downstream flooding from aggradation of riverbeds.

Accelerated erosion can, and does, occur anywhere in Taranaki, although some areas are more susceptible than others. Research undertaken on behalf of the Taranaki Regional Council shows the following natural and accelerated erosion patterns in the region:

- In the **hill country**, natural erosion rates vary with higher rates occurring on the steep, wet hills further inland. Where forest and scrub have been cleared for pasture, rates of accelerated soil erosion are significantly higher than the natural erosion rates. In areas which have been cleared but subsequently replanted for plantation forestry, rates of accelerated erosion are lower than under pasture although are still higher than natural rates. Areas of indigenous forest managed for a sustained-yield harvest generally have lower rates of erosion than areas managed for plantation forestry, as such harvesting is generally carried out by helicopter and does not require significant soil disturbance associated with tracking.
- In the **coastal sand country**, the natural erosion rate is moderate. Vegetation clearance and intensive pastoral farming can cause blow-out and re-deposition of sand in localised areas. Rapid re-vegetation is usually required after soil or vegetation disturbance in farmed and forested areas, to avoid renewed sand-blow.
- On the **ring plain** and on the western fringe of the hill country, the natural erosion rate is low. Any accelerated erosion caused by human use of the land is presently insignificant in comparison with the long-term soil accumulation that has occurred in the past beneath vegetation, and augmented by the addition of tephra (volcanic ash) during the various eruptions of the Taranaki volcanoes.
- On the **mountain slopes** the natural erosion rate is high. It may be accelerated where animal pests damage vegetation, but generally human use impacts are limited to roads and tracks. As this area largely lies within the Egmont National Park and is managed by the Department of Conservation, it lies outside the scope of this Plan.

The Taranaki Regional Council recognises that accelerated erosion problems are principally confined to the hill country and, to a lesser extent, the coastal sand country.

The hill country makes up 55% of the region, or just over 400,000 hectares. Of that, 285,000 hectares are estimated to be in private ownership. The remaining area is largely managed by the Department of Conservation for conservation purposes and the incidence of accelerated erosion on this land is currently minimal. Research has shown that slopes greater than 28° are particularly susceptible to mass movement erosion (slipping, slumping or flowing of the subsoil). Mass movement is often triggered by high rainfall events, and is accentuated by the sharp contact between the soil and the relatively impermeable sandstone, siltstone and mudstone bedrock. The soil resource in farmed hill country has been severely depleted over the years – the natural erosion rate originally being accelerated at the turn of the century by the removal of indigenous vegetation for conversion to pasture. However, monitoring has shown that since the mid-1980s the extent of physically sustainable land use in the hill country has remained constant. Accordingly, management practices should ensure that further depletion is minimised and that soil formation is encouraged.

The Taranaki Regional Council also recognises that in many other parts of the region accelerated erosion may only be a problem at localities where inappropriate soil and vegetation disturbance expose the soil to water and wind. The soils of the coastal sand country, which make up 1.8% of the region, or just over 13,000 hectares, are more susceptible to local accelerated erosion than the soils of the ring plain. Farming activities such as cultivation for cropping and over-grazing of pasture can expose the topsoil and lead to wind-blow of the underlying sand (blow-out).⁸ focus on minimising the soil loss and promoting revegetation of exposed soil as soon as possible.

In encouraging appropriate land management practices on erosion-prone land, the Taranaki Regional Council will take into account the physical capability of the land and soil resource based on the land use capability classification. This is an assessment of land use capability based on the *New Zealand Land Resource Inventory*. The *New*

*Zealand Land Resource Inventory*⁸ describes and maps eight primary land use capability classes (Classes I - VIII) with increasing limitations to use from Class I to Class VIII depending on a number of factors including the susceptibility of the land to erosion.

4.1.1 Objective

OBJ 1 To maintain and enhance the soil resource of the Taranaki region by avoiding, remedying or mitigating accelerated erosion.

4.1.2 Policies

POL 1.1 The Taranaki Regional Council will encourage sustainable land management practices that control the adverse effects of soil and vegetation disturbance activities on erosion-prone land throughout the Taranaki region, with particular focus on:

- (a) Accelerated erosion of soil on hill country land; and
- (b) Localised accelerated blow-out and re-deposition of sand in the coastal sand country.

POL 1.2 The Taranaki Regional Council will encourage the adoption of appropriate land management practices on erosion-prone land with particular focus in the hill country and coastal sand country, having regard to an assessment of land use capability and the susceptibility of the land and soil resource to accelerated erosion.

In its consideration of what constitutes appropriate land management practices, the Taranaki Regional Council will consider, but is not limited to, the following matters:

⁸ *Ministry of Works and Development, Water & Soil Division, 1978/1979. New Zealand Land Resource Inventory (NZLRI). Produced for: The National Water & Soil Conservation Organisation.*

- (a) Soil type and erodibility;
- (b) Soil parent material (rock type);
- (c) Slope angle and aspect;
- (d) Climate; and
- (e) Vegetation.

POL 1.3 The Taranaki Regional Council will encourage the retention of appropriate vegetative cover on erosion-prone land by:

- (a) Discouraging soil or vegetation disturbance where that disturbance is likely to cause significant accelerated erosion;
- (b) Encouraging re-vegetation as soon as practicable following soil or vegetation disturbance on land susceptible to accelerated erosion; and
- (c) Encouraging the voluntary retirement of highly erosion-prone land for the purpose of soil conservation, where this is the most appropriate land use option.

POL 1.4 The Taranaki Regional Council will monitor soil loss, and gather and provide information on soil loss issues in the Taranaki region.

4.1.3 Explanation

Objective 1 seeks to maintain and enhance the soil resource by reducing the incidence of accelerated erosion. Objective 1 recognises that accelerated erosion adversely affects Māori cultural and spiritual values. This objective has been adopted to maintain and enhance the soil resource and to give effect to sections 6(e), 7(a) and 8 of the Act. The loss of soil by accelerated erosion, as a result of soil or vegetation disturbance, is the most significant soil resource management issue for the Taranaki region.

Policy 1.1 states the Taranaki Regional Council's intention to promote sustainable land management practices which minimise soil loss throughout the Taranaki region arising as a result of soil or vegetation disturbance. The policy applies to all soil and vegetation disturbance activities that may give rise to accelerated erosion whether or not such activities come within the rules in this Plan regarding vegetation disturbance.

Accelerated erosion can be a problem in any area if activities such as pastoral livestock grazing, earthworks associated with tracking, and harvesting of indigenous or plantation forest are not carried out in a manner appropriate to the landform and soil type. The Council will particularly focus on promoting practices that minimise soil loss in areas which are particularly erosion-prone – namely the hill country and, to a lesser extent, the coastal sand country. The Council will address localised accelerated erosion in other parts of Taranaki, on a case by case basis.

Policy 1.2 states that the Taranaki Regional Council will encourage appropriate land management practices on erosion-prone land, with a particular emphasis on properties in the hill country and coastal sand country, by taking into account the physical capability of the land and soil resource using the land use capability classification. This is an assessment of land according to physical properties that determine its capacity for permanent sustained production. Land use capability is based on the *New Zealand Land Resource Inventory*.

Policy 1.3 recognises that the retention of appropriate vegetation cover on erosion-prone land is an important factor in minimising the risk of accelerated erosion.

Policy 1.3 (a) recognises that some parts of Taranaki are particularly susceptible to accelerated erosion (eg, Class VIe, VIIe and VIII land in the hill country) and that soil or vegetation disturbance should be minimised or avoided if practicable. In such instances, the Taranaki Regional Council will discourage such practices, and assist in identifying alternative practices or solutions.

Policy 1.3 (b) also recognises the importance of appropriate vegetation cover in minimising the incidence of accelerated erosion on erosion-prone land. The policy encourages re-establishment of vegetation as soon as practicable following vegetation disturbance on land susceptible to accelerated erosion. Such disturbance could be a result of over-grazing, earthworks associated with roading and tracking, the clearance of indigenous vegetation or the harvesting of plantation forests.

Policy 1.3 (c) recognises that a good management practice is to retire highly erosion-prone land (eg, Class VIII land) from productive use thereby encouraging its natural re-vegetation to protect the soil.

Policy 1.4 states that the Taranaki Regional Council will gather and provide information on soil erosion in the region. The policy recognises the need for the Council and residents of the region to be knowledgeable about soil erosion, particularly the issue of accelerated erosion in the erosion-prone areas. It is also necessary to monitor and gather information from which to make informed management decisions and to be able to check that the current management approach is achieving the objectives of this Plan. Accordingly the Council will undertake or commission on-going research and monitoring of soil erosion in the region.

4.1.4 Methods of implementation

The Taranaki Regional Council will use the following methods to implement Policies 1.1 to 1.4:

- METH 1 **Apply regional rules** contained in **section 5.0** of this Plan, to allow and regulate vegetation disturbance.
- METH 2 **Provide information and advice** and **promote**, to land users, sustainable land management practices by:
- (a) Providing information in response to individual enquiries, and publishing newsletters, pamphlets and information sheets on matters identified as important from public enquiries and by the Taranaki Regional Council, on such matters as erosion control techniques for vegetation clearance;
 - (b) Organising and/or participating in field days;
 - (c) Encouraging the use of industry recognised guidelines or codes of practice such as the [Resource Management \(National Environmental Standards for Plantation Forestry\) Regulations 2017 User Guide \(May 2018\)](#), the Logging Industry Research Organisation's (LIRO) *Forestry Code of Practice* (Second Edition, 1993) and other relevant industry guidelines; and
 - (d) Encouraging the adoption of environmental management systems by industry.
- METH 3 **Implement the Sustainable Land Management Programme** with the aim of achieving:

- (a) In the hill country, a target of 50% (or 143,000 hectares) of the land in private ownership being subject to the Programme over the 10-year anticipated life of this Plan; and
- (b) In the coastal sand country, a target of 50% of the land in private ownership being subject to the Programme over the 10-year anticipated life of this Plan.

METH 4 **Promote** to land users, sustainable land management principles and techniques through the preparation of **property plans** targeting land users who have not adopted sustainable land management practices.

METH 5 Recognise the benefits of, and **promote** to land users, the **protection or retirement of areas of indigenous forest** on highly erosion-prone land supporting, as appropriate, the work of:

- (a) The Taranaki Tree Trust;
- (b) The district councils;
- (c) The Department of Conservation; and
- (d) Other appropriate organisations such as the Queen Elizabeth II Trust.

METH 6 **Consider** the use of **economic instruments**, such as rate relief and **providing** plant materials at low cost to land users, for land stabilisation and soil conservation purposes.

METH 7 **Apply the enforcement provisions** of the Act in circumstances where unacceptable adverse effects on the soil resource occur as a result of inappropriate land use practices.

METH 8 **Monitor** and **gather information** on the state of the soil resource and the extent of accelerated erosion within Taranaki, with a particular focus on the hill country soils and site-specific cases including the sandy soils of the Taranaki coast.

4.1.5 Reasons

Method 1, the use of rules, has been adopted as a simple, efficient and effective method to address the effects of vegetation disturbance where such disturbance can have significant potential adverse effects on Taranaki's soil and water resources. The rules set out acceptable environmental standards for vegetation disturbance over five hectares in area, on land with slopes greater than 28°. The rules give effect to policies to encourage appropriate land management practices on erosion-prone land. When no rules apply to an activity, that activity is permitted under section 9 of the Act and other methods set out in the Plan apply.

Method 2, the provision of information and advice to land users on sustainable land management practices, is a means of reducing the likely incidence of inappropriate land management practices resulting in accelerated erosion and of avoiding, remedying or mitigating any adverse effects. The provision of information and advice can raise awareness of issues and problems and provide simple and cost-effective solutions enabling land users to make well-informed decisions to prevent or minimise the effects of inappropriate land management practices that may result in accelerated erosion. It is particularly effective when combined with other methods.

Method 2 (a) acknowledges the benefits of the Taranaki Regional Council's land management officers responding to individual queries by land users. Such a response may result in an officer visiting a property, and the subsequent preparation of a property plan. The preparation and distribution of newsletters and information sheets can also be an effective means of increasing land users' awareness of sustainable land management issues and practices.

Method 2 (b), the organisation and/or participation of land management officers in field days, is another means of informing and or demonstrating sustainable land management practices to land users. Participation in field days may include, but is not limited to, involvement in field days on project farms within the Hill Country Project, which the Taranaki Regional Council is involved in with Agriculture New Zealand.

Method 2 (c) seeks to promote the use of guidelines and codes of practice, particularly those developed by relevant industries such as the forest industry. The development of guidelines and codes of practice, in conjunction with land user groups and other affected parties, recognises the benefits of combining the expertise of the Taranaki

Regional Council and land user groups and industry in managing soil resources. This two-way exchange of information leads to a greater understanding of the relevant issues, as well as a shared sense of 'ownership' of the management tools that result. For example, the LIRO *Forestry Code of Practice* sets out an environmental planning process to reduce adverse effects on environmental and social values as a result of forestry operations in both indigenous and planted forests. The *Forestry Code of Practice*, amongst other things, addresses soil erosion, slope stability, sedimentation, soil compaction and soil structure.

Method 2 (d) acknowledges that the use of environmental management systems is becoming more widespread as industries acknowledge the increasing pressure from overseas markets to operate, and to be able to show they are operating, in a sustainable and environmentally sound manner. Environmental management systems assist organisations to achieve environmental and economic goals by providing the elements of an effective environmental management system that can be integrated with other management requirements. They enable an organisation to establish, and assess the effectiveness of, procedures to set an environmental policy and objectives, achieve conformance with them, and demonstrate such conformance to others. They can gain accreditation to ISO Standards such as ISO 14 000:1996.

Method 3 promotes the Taranaki Regional Council's Sustainable Land Management Programme which aims to improve the physical (and financial) sustainability of land by working in partnership with interested land users to address accelerated erosion problems. Method 3 contains elements of Methods 2 to 8 combined, with a particular focus being on the provision of a property planning service (Method 4) to interested land users. This service provides comprehensive advice on sustainable land management practices and techniques specific to a property through a property plan. The Sustainable Land Management Programme also includes other forms of assistance, notably the provision of plant materials at low cost to the land user (Method 6) and the provision of on-going information and advice (Method 2).

Method 3 involves the provision of comprehensive advice using land use capability mapping, computer modelling and other techniques to evaluate a property's physical and financial constraints. The Taranaki Regional Council, through the Sustainable Land Management Programme, recognises:

- (a) That policies included in this Plan require action by land users which may have a greater benefit to the overall community than just to the individual;
- (b) That land users are more likely to implement more sustainable land use practices when they have 'ownership' of the solutions and recognise the benefits; and
- (c) The need for information to demonstrate simple and cost-effective solutions and which address economic constraints, ie minimise the effort and costs incurred by the land user.

Method 3 specifically sets measurable targets for the application of the Taranaki Regional Council's Sustainable Land Management Programme in the hill country and coastal sand country. The targets set are based upon what is a reasonable target to be achieved during the 10 year life of this Plan, given current and foreseeable resourcing inputs and demonstrates the Council's commitment to the implementation of the Programme in the region's most erosion-prone areas.

Method 4 involves the provision of advice to land users on a property basis and is a means of encouraging land users to adopt more sustainable land management practices specific to their property. This advice is provided through the preparation of property plans. The Taranaki Regional Council currently provides four types of property plans:

- (a) **Comprehensive farm plans** – these plans are prepared for properties in the hill country and look at all environmental aspects of a farming operation including land and stock management. Comprehensive farm plans specifically address management practices that protect soil and water resources while maximising the productive capability of the property. If forestry is seen as a part of the property's future viability, this plan can also include an agroforestry plan.
- (b) **Agroforestry plans** – these plans are prepared primarily for properties in the hill country but on occasion can be applied to other parts of the region. Agroforestry plans are based on a computer programme designed to model the effects of a sustained tree planting and felling scheme on a property, while working within the farm's physical and financial constraints.
- (c) **Conservation plans** – these plans are prepared for properties with individual, site-specific soil and water resource management problems that do not require

long-term input and planning. Examples include shelterbelts and sand drift control.

- (d) **Riparian plans** – these plans are prepared primarily for properties on the ring plain but can be applied to other parts of the region. Riparian plans provide advice on the 'retirement' or 'revegetation' of land along the banks of rivers and streams, with the aim of enhancing water quality.

Method 5 recognises the benefits of maintaining indigenous vegetation cover on highly erosion-prone land as protection against accelerated erosion in the hill country. Method 5 will encourage voluntary protection of forest remnants on steep land soils by land users, by supporting the initiatives of other organisations protecting or retiring such remnants where their initiatives may have soil conservation benefits.

Method 6 seeks to consider the use of economic instruments by the Taranaki Regional Council for land stabilisation purposes. Presently, the Council provides quality conservation plant materials at low cost to land users, to encourage and assist them to implement sustainable land management and soil conservation initiatives. By minimising the costs of planting trees to stabilise the soil, the Council expects more land users to become interested in implementing soil conservation initiatives. Method 6 also provides for other forms of economic instruments such as rate relief to be considered by the Council during the anticipated life of this Plan should this become appropriate.

Method 7 involves the Taranaki Regional Council using the enforcement provisions of the Act, if and when necessary. The Act sets out enforcement provisions enabling the Council to undertake inspections, require a person to comply with the rules in this Plan for vegetation disturbance, stop other land use activities generating unacceptable environmental effects, or to require a person to take action to avoid, remedy or mitigate such effects. Abatement notices or enforcement orders can be issued, and, if necessary, those responsible for causing adverse environmental effects can be prosecuted. The Council has prepared a document entitled *Enforcement Provisions and Procedures: Resource Management Act 1991*, which provides direction to, and sets out procedures for, staff using the enforcement provisions of the Act.

Method 8 recognises the need to monitor the state of the soil resource in the Taranaki region and, in particular, the incidence and rate of accelerated erosion of the hill

country soils and the sandy soils of the Taranaki coast. Method 8 also recognises the need to continue to gather information and commission research where necessary. Both the monitoring and research aspects of Method 8 recognise the need for the Taranaki Regional Council to continue to gather relevant information in order to continue to make informed management decisions and monitor the success of the approach taken in the Plan to manage the soil resources of the region.

4.1.6 Environmental results anticipated

Within a period of 10 years from the date this Plan becomes operative, the Taranaki Regional Council anticipates reduced soil loss in the Taranaki region through promotion of more sustainable land use practices that minimise soil and vegetation disturbance. Through the implementation of the objective, policies and methods listed above, the Council anticipates achieving the following environmental results:

- ER 1 An increase from 84% to 89% in the area of privately-owned land in the hill country that is sustainably managed (used within the land use capability classification).
- ER 2 A 5% reduction in the area of privately-owned bare land in the coastal sand country.
- ER 3 An increase of 50% in the area covered by production forestry and soil conservation planting on Class VIe and VIle privately-owned land in the hill country.
- ER 4 No net loss in the area of indigenous forest on Class VIe and VIle and VIII privately-owned land in the hill country.
- ER 5 An increase in the area addressed by the Sustainable Land Management Programme with the aim of:
 - (a) 50% of that part of the hill country that is in private ownership being included in the Programme;
 - (b) 50% of that part of the coastal sand country that is in private ownership being included in the Programme; and

- (c) 70% of properties in the Programme having implemented their property plans in whole or in part.

The programmes and procedures for monitoring the anticipated environmental results are outlined in section 8.2 of this Plan and are detailed in the Taranaki Regional Council's State of the Environment Monitoring Programme.

4.2 Issue Two: Degradation of soil health as a result of inappropriate land management practices

Soil health refers to the biological, chemical and physical state of the soil and the maintenance of soil ecosystems. Biological activity in the soil is important for plant growth and helps to break down organic matter to form topsoil and release nutrients, facilitate pest and disease control, and enhance soil structure. Plant roots take up the nutrients, which are released from minerals in the soil particles and from processes of weathering and decomposition of organic and other matter. The movement and availability of nutrients is affected by a number of matters including soil structure, organic matter content, parent material, moisture, temperature and land management practices.

There are three principal issues in relation to soil health in Taranaki: soil structural degradation; soil nutrient depletion; and residual contamination of soils. To Māori, each of these issues may reduce the health, vitality and mana of Papa-tū-a-nuku, the Earth Mother, and lead to a loss of the mauri or life force of the soil. While individually none of these issues is currently considered to be significant in Taranaki, collectively they represent a potential soil health issue that the Taranaki Regional Council is addressing through this Plan.

Maintenance of good soil structure and avoidance of soil compaction are important considerations for the sustainable management of soil resources. Soil structure is directly linked to soil strength, which is the ability of a soil to withstand a force or load, such as tractor traffic or livestock treading (pugging). For many soils in Taranaki, normal land management practices will only cause short term structural damage to soil (if any). Through the adoption of appropriate land management practices, these soils can recover quickly.

A *Structural Vulnerability Index*, developed by Landcare Research, was applied to the Taranaki region in 1998. It showed that 51% of Taranaki soils have a low structural vulnerability rating. These soils tend to be on the ring plain, and their low structural vulnerability rating reflects their volcanic parent material that provides more resistance

to structural degradation. Another 1% of Taranaki soils are organic soils, which have no anticipated structural risk because of their organic content. Forty-five percent of Taranaki soils have a moderate structural vulnerability rating. These soils tend to occur on the hill country although a small proportion are either alluvial or on the flanks of Mount Taranaki/Egmont. On such soils tracking is one type of activity that has the potential to cause structural degradation. The remaining 3% of Taranaki soils have a high or very high structural vulnerability. These soils are predominantly alluvial (on the margins of rivers and streams), coastal sandy soils, or alpine and sub alpine soils. Land users may need to undertake careful management practices to avoid adverse effects on soil structure in these areas.

In summary therefore, investigations have shown that 97% of Taranaki soils are of very low to moderate vulnerability to soil structural degradation. These soils have a natural high resistance to structural damage and are able to withstand intensive land uses while maintaining essential soil physical qualities such as infiltration, aggregation, and aeration. However, appropriate land management practices are required to prevent or minimise the risk of damage to soil structure, particularly in those areas (45%) of moderate vulnerability.

Soil nutrients are essential for plant growth and soil biological activity. The essential elements for plant and animal growth are obtained either directly or indirectly from the soil. In their natural state, Taranaki soils do not contain all the elements necessary for human food production; fertilisers are therefore added to promote maximum plant growth and animal health.

Pastoral farming uses nutrients in the soil. In dairying areas, calcium and magnesium reserves may be depleted over time, and, in sheep and beef areas, potassium reserves may be depleted. Fertilisers may also need to be added to provide nutrients that are naturally deficient. Natural deficiency is distinct from the depletion of nutrients through land use practices. The addition of fertilisers, to replace or supplement essential nutrients and trace elements, is therefore necessary to promote good pasture growth. Some trace elements being depleted by land uses are not replaced because either soil reserves are very large or the elements are not considered to be necessary for healthy pasture or animal health. Research has shown that, to date, dairy farming in the ring plain or sheep and beef farming in the hill country have not caused long-term decline in the soil nutrient status in Taranaki – particularly where

appropriate fertiliser maintenance programmes are in place. However, if inappropriate fertiliser maintenance programmes are in place, soils may experience a decline in soil nutrient status.

Residual soil contamination from diffuse or widespread sources such as agrichemical and fertiliser application is not presently a significant issue in Taranaki. Taranaki's total agrichemical loading per hectare is one of the lowest in New Zealand. In addition, monitoring of groundwater and dairy and meat product testing programmes for agrichemical residues have not indicated significant levels of agrichemical residues within the Taranaki region.

With respect to fertiliser use, a national survey of pastoral soils analysed for five metallic elements (arsenic, cadmium, copper, lead and zinc), found that only cadmium showed any significant accumulation in soils in New Zealand. Cadmium levels are currently 14% and 17% of the Australia New Zealand Environmental Conservation Council's investigation level (the level for carrying out further investigations) for sheep/beef and dairying soils respectively. Cadmium concentration levels in Taranaki soils are therefore not at levels to warrant concern. However, the Taranaki Regional Council intends to continue to promote appropriate land management practices and monitor soil contaminants of particular concern (for example, cadmium and DDE) through the testing programmes currently being undertaken.

4.2.1 Objective

OBJ 2 To maintain and enhance the soil resource of the Taranaki region by avoiding, remedying or mitigating the degradation of soil health as a result of inappropriate land management practices.

4.2.2 Policies

POL 2.1 The Taranaki Regional Council will encourage land management practices and techniques that avoid, remedy or mitigate soil structural degradation and compaction, particularly of those soils which have moderate and high to very high structural vulnerability.

POL 2.2 The Taranaki Regional Council will encourage land management practices that avoid, remedy or mitigate depletion of nutrient levels of soils in the Taranaki region.

POL 2.3 The Taranaki Regional Council will encourage land management practices that avoid adverse increase in residual soil contaminant levels in the Taranaki region, by promoting:

- (a) The careful consideration of the appropriateness of types of agrichemicals and fertilisers and quantities to be applied; and
- (b) The careful use of other agricultural compounds that may also give rise to soil health issues.

POL 2.4 The Taranaki Regional Council will monitor soil health, and gather and provide information on soil health issues in the Taranaki region.

4.2.3 Explanation

Objective 2 provides for the maintenance of good soil health by avoiding, remedying or mitigating the degradation of the soil health (through soil compaction, nutrient depletion or residual soil contamination) resulting from inappropriate land management practices. Objective 2 recognises that degradation of soil health adversely affects Māori cultural and spiritual values. This objective has therefore been adopted to maintain and enhance the soil resources of the Taranaki region to give effect to sections 6(e), 7(a) and 8 of the Act. By recognising and managing the effects of those land use practices that have the potential to adversely affect soil health, the region's soil resource should be managed in a manner that provides for a range of uses and cultural values, for both present and future generations.

Policy 2.1 has been adopted to promote land management practices and techniques that avoid, remedy or mitigate soil structural degradation and compaction. The policy gives effect to Objective 2 by recognising that the soils most at risk from soil structural degradation and compaction are those soils categorised as being of high to very high structural vulnerability, and on occasion, those soils categorised as being of moderate structural vulnerability. Accordingly, the Taranaki Regional Council's methods for implementing that policy will focus on those soils.

Policy 2.2 recognises that, although soil nutrient depletion is not a significant issue for Taranaki at present, it could become an issue in the future if inappropriate land management practices occur. The Taranaki Regional Council will therefore promote land management practices that minimise depletion of nutrient levels in soils in the Taranaki region.

Policy 2.3 recognises that although residual soil contamination is not a significant issue for Taranaki at present, it could become an issue in the future. Through advocacy and promotion, the Taranaki Regional Council is seeking to avoid adverse increase in residual soil contaminant levels that may occur over time as a result of land users applying incorrect application methods or quantities of agrichemicals and fertilisers. In its consideration of what represents an adverse increase in residual soil contaminant levels, the Council will take into account:

- (a) Existing residual soil contaminant levels and the variability in those levels across the region;
- (b) Past and future trends in the application and usage of various actual or potential contaminants in agricultural compounds;
- (c) The environmental consequences of the addition of possible new substances in agricultural compounds and the displacement of existing substances in agricultural compounds by new substances;
- (d) Guidelines or standards of maximum acceptable levels of contaminants in agricultural compounds and how close existing residual soil contaminant levels are to those guidelines or standards; and
- (e) The desirability of avoiding, remedying or mitigating existing residual levels.

Policy 2.4 states that the Taranaki Regional Council will gather and provide information on soil health issues in the region. The policy recognises that none of the soil health issues identified in Policies 2.1 to 2.3 is significant in Taranaki at the time of preparing this Plan, but may be in the future, or additional soil health issues could develop. Accordingly, the Council will undertake monitoring and gather information on soil health in the region.

4.2.4 Methods of implementation

The Taranaki Regional Council will use the following methods to implement Policies 2.1 to 2.4:

METH 1 **Provide advice, information and technical assistance** to land users:

- (a) To encourage the adoption of sustainable land management practices and techniques that avoid, remedy or mitigate soil structural degradation and compaction, soil nutrient depletion, residual soil contamination, or any other soil health issues of significance that may arise;
- (b) To enable the identification of areas of soils of moderate, high and very high structural vulnerability in the region;
- (c) To encourage the use of industry recognised guidelines or codes of practice and other relevant industry guidelines, such as: the New Zealand Standard 8409: Agrichemical Users' Code of Practice, June 1995, developed by the New Zealand Agrichemical Education Trust; and the Code of Practice for Fertiliser Use, developed by the New Zealand Fertiliser Manufacturers Research Association, 1998; and
- (d) To encourage the adoption of environmental management systems by industry.

METH 2 **Advocate**, as appropriate:

- (a) To industry that they reduce or avoid the use of those elements in agricultural compounds that have the potential to cause residual soil contamination;
- (b) To industry that they establish or continue to revise standards in relation to the use of agrichemicals, fertilisers, or other agricultural compounds; and
- (c) To government departments or agencies that they introduce, or amend, regulations in relation to the importation of or manufacturing standards associated with the use of agrichemicals, fertilisers, or other agricultural compounds as they relate to soil health issues.

METH 3 **Apply the enforcement provisions** of the Act in circumstances where unacceptable adverse effects on the soil resource occur, as a result of inappropriate land use practices.

- METH 4 **Promote**, through education programmes, greater awareness of the adverse effects on soil health arising from inappropriate land management practices.
- METH 5 **Monitor and gather information** on the state of the soil resource and the extent of soil structural degradation, soil nutrient depletion, residual soil contamination or any other soil health issues of significance that may arise.

4.2.5 Reasons

Method 1, provision of advice, information and technical assistance, is a means of avoiding, remedying and mitigating adverse effects of inappropriate land management practices on soil health, including the promotion of the recovery of any soil already damaged. Soil health problems are not yet considered to be a significant or immediate issue for the Taranaki region. However, advice on alternative management practices, and increased awareness of the issue and the presence of vulnerable soils (Method 1 (b)) will allow land users to make well-informed decisions to prevent or minimise the effects of inappropriate land management practices that may in the long term result in soil structural degradation, soil nutrient depletion or residual soil contamination.

Method 1 (c) seeks to promote the use of guidelines and codes of practice, particularly those developed by industry. Industry recognised guidelines and codes of practice have already been developed by industry, land user groups and other affected parties. Accordingly, this method recognises the benefits of disseminating such information and encouraging compliance. The *Agrichemical Users' Code of Practice*, for example, contains material relating to spray management, and provides general guidance on the best practicable option for preventing or minimising adverse effects on the environment from the application of agrichemicals. The *Code of Practice for Fertiliser Use* provides practical and specific guidance for safe, responsible and effective nutrient management.

Method 1 (d) acknowledges that the use of environmental management systems is becoming more widespread as industries acknowledge the increasing pressure from overseas markets to operate, and to be able to show they are operating, in a

sustainable and environmentally sound manner. Such environmental management systems provide organisations with the elements of an effective environmental management system that can be integrated with other management requirements, to assist organisations to achieve environmental and economic goals. They enable an organisation to establish, and assess the effectiveness of, procedures to set an environmental policy and objectives, achieve conformance with them, and demonstrate such conformance to others. They can gain accreditation to ISO Standards such as ISO 14 000:1996.

Method 2 (a) involves the Taranaki Regional Council advocating to industry to reduce or avoid those particular elements in agricultural products that monitoring or research shows have the potential to cause significant increase in residual soil contamination. For example, member companies of the New Zealand Fertiliser Manufacturers' Association voluntarily agreed to reduce the cadmium content of all superphosphate fertilisers from 1 January 1997.

Method 2 (b) involves the Taranaki Regional Council advocating to industry for the adoption of standards on the application of agrichemicals, fertilisers or other agricultural compounds. The Council can become aware of the need to develop or revise industry standards on the application of agricultural compounds through analysis of the results of its research and monitoring programmes. This is particularly relevant in Taranaki where soil contamination is currently low.

Method 2 (c) recognises the benefits of avoiding or reducing the inclusion or use of elements in agricultural compounds that have the potential to cause soil health problems. This involves the Taranaki Regional Council advocating to government departments or agencies for the introduction or amendment of regulations relevant to the importation of agricultural compounds that may adversely affect soil health. It is considered that a precautionary approach should be taken to new agricultural compounds introduced into New Zealand, with standards including comprehensive testing programmes.

Method 3 involves the Taranaki Regional Council using the enforcement provisions of the Act if and when necessary. While this Plan does not include regional rules directly regulating activities in relation to soil health, the Act does provide enforcement procedures enabling the Council to undertake inspections and to require a person to

stop activities generating unacceptable environmental effects, or to require a person to take action to avoid, remedy or mitigate such effects. Abatement notices or enforcement orders can be issued, and if necessary, those responsible for causing adverse environmental effects can be prosecuted. The Council has prepared a document entitled *Enforcement Provisions and Procedures: Resource Management Act 1991*, which provides direction to, and sets out procedures for, staff using the enforcement provisions of the Act.

Method 4 seeks to promote greater awareness among land users of the potential adverse effects on soil health that can result from inappropriate land management practices. Greater awareness of the potential for adverse effects is the first step in encouraging land users to adopt or continue the use of sustainable land management practices.

Method 5 enables the Taranaki Regional Council to monitor and gather information on the effects of land use activities on soil health. Unlike the visual impact of accelerated erosion, soil health problems are not immediately evident. Research and monitoring to date has shown that there are no immediate or significant soil health problems in Taranaki. However, further monitoring and research is needed to identify any change over time, and accordingly monitoring programmes will be set up and research commissioned to enable this to be done. The information obtained through this monitoring and research will enable the Council to continue to make informed management decisions and ensure that the environmental results anticipated from implementing the objectives and policies of this Plan are being achieved. Should the monitoring of this Plan demonstrate that the non-regulatory approach is not achieving Objective 2 or the anticipated environmental results, alternative methods will be considered.

4.2.6 Environmental results anticipated

Within a period of 10 years from the date this Plan becomes operative, the Taranaki Regional Council anticipates achieving the maintenance and enhancement of soil health in the Taranaki region through the promotion of more sustainable land management practices that minimise adverse effects on soil health. Through the

implementation of the objective, policies and methods listed above, the Council anticipates the following environmental results:

- ER 1 No adverse change in the soil structure of privately owned land in the Taranaki region.
- ER 2 No adverse depletion in the nutrient levels of soils on privately owned land in the Taranaki region.
- ER 3 No adverse increase in residual contaminant levels in soils on privately owned land in the Taranaki region.

The programmes and procedures for monitoring the anticipated environmental results are outlined in section 8.2 of this Plan and are detailed in the Taranaki Regional Council's State of the Environment Monitoring Programme.

5 Regional Rules

5.1 Guide to resource users

Under section 9(3) of the Act the use of land is permitted unless the use contravenes a rule in a regional plan. This Plan contains two regional rules for vegetation disturbance which give effect to the policies in the Plan. Rule 1 permits vegetation disturbance over five hectares in area, on land with a slope greater than 28°, provided the listed conditions in the rule can be met. A resource consent from the Taranaki Regional Council is required if the conditions in Rule 1 cannot be met for that activity.

Figure 2 provides a step by step guide to resource users in their deliberations as to whether their vegetation disturbance activity requires a resource consent under this Plan. If your activity requires a resource consent, you are encouraged to consult with any people likely to be affected by the activity. You should also consult with Tangata Whenua if their interests are affected.

If in any doubt, particularly regarding classification of your activity or regarding the information requirements for a resource consent, telephone the Consents Section of the Taranaki Regional Council on (06) 765 7127.

NES advisory notes

Pursuant to section 44A of the Act, this Plan has been amended to remove duplication or conflict with the NES-PF and NES-F. Advisory notes have been included above the rules table. National Environmental Standards (NES) may alter the activity status of an activity and impose additional standards, conditions, information requirements and matters for assessment. Please ensure you have met any requirements of the NES regulations in addition to the requirements in this Plan. Where no advisory note has been provided in the rules table the Plan reader may presume that the Plan rule prevails over NES regulations.

Advisory notes are to be taken as guidance only by the reader. It is the Plan reader's responsibility to ensure they comply with both the Plan and NES regulations.

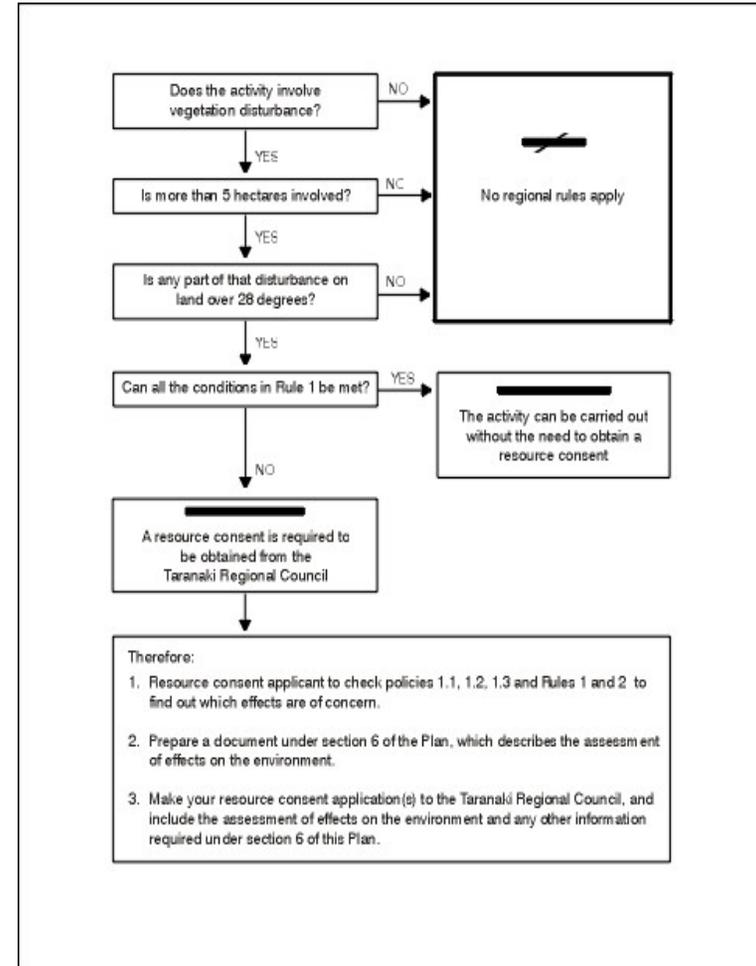


Figure 2 Consenting requirements under this Plan

5.2 Explanation of the rule tables

The Rules referred to can be found in the Rules Tables on pages 36 and 37 of this Plan. This section of the Plan provides an explanation of key terms used in the rule tables to assist you in your interpretation of those tables.

Each Table contains seven columns headed:

- **Rule:** The column headed 'rule' contains the rule number, for reference purposes.
- **Activity:** The activity column describes the type of activity to be, or being, undertaken. For the activity to come within and continue to comply with the rule, the activity must come within the description contained in the 'activity' column and meet any standards/terms/conditions in the 'standards/terms/conditions' column (see below).

A **permitted activity** can be carried out without a resource consent, provided that all conditions in the 'conditions' column are met (and can continue to be met). If the conditions of a permitted activity cannot be met, the activity will become controlled.

A **controlled activity** may only be carried out if a resource consent is obtained for that activity. The Taranaki Regional Council must grant the consent and will set conditions in relation to the matters set out in the 'control' column. When the content of these conditions is being considered, the relevant objectives and policies in the Plan and other section 104 matters will be considered only so far as they apply to the matters over which the Council has reserved control as set out in the 'control' column. If the conditions of a controlled activity cannot be met, the activity will become non-complying.

A **non-complying** activity is an activity (not being a prohibited activity), which contravenes a rule in a plan or proposed plan, and is allowed only if a resource consent is obtained in respect of that activity (where an activity meets the definition of a permitted or controlled activity it can not be a non-complying activity).

- **Standards/terms/conditions:** This column contains:
 - Conditions for permitted activities; or
 - Standards and terms for controlled activities.

When multiple standards/terms/conditions are specified, the proposed activity must comply with all of them in order to remain within the rule class named in the column headed 'classification'.

The standards, terms or conditions are ongoing requirements that must continue to be met after consent is granted. Failure to comply with the standards and terms amounts to a breach of the rule and may be subject to enforcement action. In the case of a permitted activity, failure to comply with the conditions will also mean that the activity is no longer permitted without consent.

- **Classification:** The activity is classified as permitted or controlled.

Any activity under this Plan that is not classified as either permitted or controlled is permitted under section 9 (3) of the Act.

- **Notification:** For Rule 1 in the rules tables, the **notification** column is blank as that rule relates to a permitted activity. As the activity does not involve a resource consent application, no notification is required.

For Rule 2 in the rules table, the **notification** column uses the words "*may be non-notified without written approval*". This term means that, the Taranaki Regional Council need not notify a resource consent application or obtain the written approval of affected persons (sections 94(1)(b) of the Act)⁹. Note,

⁹ *The Taranaki Regional Council will be guided by the procedures for non-notification contained in 'Taranaki Regional Council Resource Consents Procedures Document: A guide for applicants and submitters' (February 1997).*

however, that **the Council may require an application to be notified, even where a rule states that it may be "non-notified", if the Council considers special circumstances exist in relation to an application.** This power is provided by section 94(5) of the Act.

- **Control:** This column states the matters over which the Taranaki Regional Council reserves control in relation to a controlled activity. The Council is limited to only considering these matters when considering the environmental effects of the activity, and when setting conditions on a resource consent.

When the column is blank the activity is a permitted activity, and no control or discretion can be reserved.

- **Policy references:** The 'policy references' column cross-references the policies in section 4.1 of this Plan that are **generally** relevant to the type of activity governed by that rule.

Policy references are included as a guide to all Plan users, including the Taranaki Regional Council, as to the policies that the Council will consider when deciding a resource consent application.

The policies listed in the policy references column may not include all the policies in the Plan that are relevant to a particular resource consent application, and the Taranaki Regional Council will consider any other policies relevant to the application including policies in the *Regional Fresh Water Plan for Taranaki* relating to the effects of the activity on water.

Vegetation disturbance on erosion-prone land

Advisory note 1: Rules 1 and 2 do not apply to vegetation disturbance associated with plantation forestry activities regulated under the *Resource Management (National Environmental Standards for Plantation Forestry) Regulations 2017*. Those regulations¹⁰ prevail over these rules in relation to plantation forestry.

Advisory note 2: *Resource Management (National Environmental Standards for Freshwater) Regulations 2020* may prevail over Rules 1 and 2 in relation to any vegetation clearance, earthworks or land disturbance¹¹.

Rule	Activity	Conditions	Classification	Notification	Control	PolicyRef
1	Vegetation disturbance where: <ul style="list-style-type: none"> • That disturbance involves a contiguous area of more than 5 hectares carried out within 1 year of commencing that activity; and • Any part of that disturbance is on land with a slope greater than 28°. 	a) The Taranaki Regional Council shall be notified in writing that the vegetation disturbance is to occur and the location and timing of that activity, at least 15 working day prior to the commencement of the activity. b) Vegetation disturbance shall not result in more than 10% of the area of vegetation disturbance being disturbed to the extent that the mineral subsoil is exposed. c) The area of vegetation disturbance shall be revegetated as soon as practicable after the completion of the activity. d) Vegetation disturbance shall not give rise to any or all of the following effects in any surface water body, after reasonable mixing: <ul style="list-style-type: none"> - The production of any conspicuous oil or grease films, scums or foams, or floatable or suspended materials; - Any conspicuous change in the colour or visual clarity; - Any emission of objectionable odour; - The rendering of fresh water unsuitable for consumption by farm animals; or - Any significant adverse effects on aquatic life. 	Permitted			

¹⁰ NES-PF Regulations prevailing over Rules 1 and 2 of this Plan include Regulations 19-21; 24-35: 51(2); 52; 54(3) & (4); 55; 56; 59; 60(3) & (4); 61(3), (4) & (5); 63(2) & (3); 64-69; 70(3) & (4); 71; 73(2); 74 and 75.

¹¹ NES-F Regulations that may prevail over Rule 2 of this Plan include Regulations 38, 39, 40, 41, 42, 43, 44, 45, 46 and 47.

Rule	Activity	Conditions	Classification	Notification	Control	PolicyRef
		<p>e) All disturbed vegetation, soil or debris shall be deposited or contained to prevent the movement of the disturbed matter so that it does not result in:</p> <ul style="list-style-type: none"> - The diversion, damming or blockage of any river or stream; - The passage of fish being impeded; - Flooding or erosion; or - Any significant adverse effects on aquatic life or instream habitat. <p>f) All vegetation that is being felled adjacent to a surface water body shall be felled away from the water body (excluding edge vegetation, or vegetation leaning over a water body, which may be felled in accordance with safety practices).</p> <p>g) No logs or trees shall be dragged through the bed of a surface water body.</p>				
2	Vegetation disturbance that is provided for in Rule 1 but does not meet the conditions in Rule 1.	a) A site erosion and sediment control management plan shall be submitted to the Taranaki Regional Council.	Controlled	May be non-notified without written approval	<ul style="list-style-type: none"> • Approval of a site erosion and sediment control management plan and the matters contained therein. • Setting of a condition that requires adherence to the site erosion and sediment control management plan. • Timing of the works. • Setting of conditions relating to: <ul style="list-style-type: none"> - Land stability; - Revegetation practices; or - Erosion and sediment control methods. • Monitoring and reporting requirements. • Duration of consent. • Review of conditions of consent and the timing and purpose of the review. • Payment of administrative charges and financial contributions. 	1.1, 1.2, 1.3

6 Information to be submitted with an application for a resource consent

Section 88 of the Act requires each application for a resource consent to be in a prescribed form. Section 88 requires that an application include:

- 1 A description of the activity for which consent is sought, and its location.
- 2 An assessment of any actual or potential effects that the activity may have on the environment, and the ways in which any adverse effects may be mitigated.
- 3 Any information that is required to be included in the application by this Plan or by regulations.
- 4 A statement specifying all other resource consents that the applicant may require from any consent authority for the activity to which the application relates, and whether or not the applicant has applied for such consents.

The Taranaki Regional Council requires the information below to be included with an application for a resource consent, along with an assessment of effects on the environment, detailed requirements for which are listed in section 6.2 of this Plan.

6.1 Specific information for all applications

- 1 Full name, postal address, home and business telephone numbers of the person or organisation to whom the consent is to be issued.
- 2 Name and telephone number of the contact person who is fully conversant with all aspects of the application.
- 3 Name, address and telephone number of consultant (if applicable).
- 4 Name and address for service of documents (if different from above).
- 5 Name and telephone number of occupier or lessee of affected site.
- 6 Location and address of affected site (as near as possible).
- 7 Territorial local authority (New Plymouth District Council, Stratford District Council or South Taranaki District Council) responsible for the area.

- 8 A list of all other consents needed, and reference numbers of any previous consents for this application, from all consent authorities.
- 9 A list of names and addresses of property owners or occupiers likely to be directly affected by this application.
- 10 Reason for which the work is to be undertaken.
- 11 An indication of the state of completion of the project (existing, partly developed, proposed).
- 12 Description of the works proposed, including design specifications.
- 13 Map reference of site (use infomap 260 1:50 000).
- 14 An accurate location and site plan, including scale, showing position of works, local named roads, north point, boundaries and other relevant features.
- 15 Legal description of land at site (where applicable).

6.2 Assessment of effects on the environment

An assessment of effects on the environment is to be included with an application for a resource consent. The detail in the assessment of effects must be in such detail as corresponds with the scale and significance of the actual or potential effects the activity may have on the environment and must be prepared in accordance with the Fourth Schedule of the Act.

For a controlled activity, the assessment of effects need only address those matters over which the Taranaki Regional Council has retained control. Those matters are specified in the Rule 2 of this Plan.

Applicants should note that in considering any application for a resource consent and any submissions received, the Taranaki Regional Council is required to have regard to any relevant objectives, policies, rules and other provisions of a plan or proposed plan (section 104(1)(d) of the Act). Applicants should therefore take particular note of the objectives, policies and rules contained in this Plan and the *Regional Fresh Water Plan*

for Taranaki, in addition to the matters set out in the Fourth Schedule to the Act, when preparing an assessment of effects. Consideration of all resource consent applications is subject to part ii of the Act. Accordingly, where any Part II matters are relevant they should also be addressed.

The extent to which all of these matters need to be addressed will depend on the nature and scale of the proposed activity. It is the responsibility of the applicant to provide sufficient information to enable the consent authority to assess any such application. If the applicant is uncertain as to the amount of information required or where such information may be obtained, it is suggested that the applicant contact the Consents Section of the Taranaki Regional Council.

6.2.1 Requirement for further information

Notwithstanding the above, the Taranaki Regional Council may, at any reasonable time, require the applicant to provide further information in respect of the activity for which the application for a resource consent is made.

The following relate to the circumstances in which the powers under section 92 [further information may be required] of the Act may be used:

- 1 The standard application forms have not been properly completed.
- 2 The application does not adequately describe the nature or location of the proposal.
- 3 The application does not specify, or inaccurately specifies, other resource consents that may be needed to undertake the activity.
- 4 In the case of any controlled activity, when the application and any accompanying information is not sufficient for the Council to be able to assess the matters to which it has reserved control.
- 5 There is uncertainty regarding the need or purpose of the consent.
- 6 There are reasonable grounds to suggest that alternative locations or methods of undertaking the activity may be both feasible and would have less adverse effect on the environment than the proposed option.

- 7 A report is required to be commissioned to fully assess the effects of the activity or to audit any information provided by the applicant.

7 Financial contributions

Where the Taranaki Regional Council grants a resource consent under the Rule 2 of this Plan, it may impose a condition requiring that a financial contribution be made for the purposes specified in the Plan.

The term 'financial contribution' is defined in section 108(9) of the Act to mean:

"...a contribution of:

- (a) Money; or
- (b) Land, including an esplanade reserve or esplanade strip (other than in relation to a subdivision consent), but excluding Māori land within the meaning of the Māori land Act 1993 unless that Act provides otherwise; or
- (c) A combination of money and land."

Further matters relating to financial contributions are contained in section 108(10) of the Act. This section states:

"A consent authority must not include a condition in a resource consent requiring a financial contribution unless –

- (a) The condition is imposed in accordance with the purpose specified in the plan (including the purpose of ensuring positive effects on the environment to offset any adverse effect); and
- (b) The level of contribution is determined in the manner described in the plan."

Financial contributions may be required for various purposes, including for the purposes of ensuring positive effects on the environment to offset any adverse effects and to mitigate adverse effects on the environment of use and development (environmental compensation).

All monies collected under the financial contributions regime of this Plan are collected by the Taranaki Regional Council for use in such a manner as the Council deems fit in order to avoid, remedy or mitigate, or offset, the adverse effects on the environment

of the activity that the financial contribution is levied on. When deciding how those contributions should be levied or allocated, consideration will be given to matters contained in public submissions on a resource consent application.

Clause 5 of Part I of the Second Schedule to the Act further requires the Taranaki Regional Council to specify in this Plan the circumstances when a financial contribution may be imposed, the maximum amount of the contribution that may be imposed or the formula by which the contribution may be calculated and the general purposes for which the contribution may be used.

The provisions, which follow, reflect the requirements of the Act and set out:

- 1 The circumstances when such contributions may be imposed.
- 2 The purposes for which such contributions may be required and used.
- 3 The manner in which the amount of the contribution will be determined.
- 4 Matters that the Taranaki Regional Council will have regard to when deciding whether to impose a financial contribution, the type or types of contribution, and the amount of any contribution.

7.1 Circumstances, purpose and amount

Financial contributions may be imposed on any resource consent in the circumstances and for the purposes set out below. Contributions may be in the form of money, land or a combination of the two. Contributions of money to the Taranaki Regional Council must be used for the general purpose for which such contributions are taken.

The following provisions set out circumstances and purposes for which financial contributions may be imposed and used, and the manner in which the amount of the contribution will be determined is also set out.

- 1 General – mitigation works

Circumstances: where the activity for which a resource consent is granted will cause or contribute to adverse effects on the soil and/or water resources.

Purposes: works for the purpose of avoiding, remedying or mitigating the adverse effects of the activity, including protection, and/or restoration of natural or physical resources.

Determination of amount: the amount of contribution will be determined by reference to the matters set out in section 7.2 below, and will provide for such works reasonably necessary to fully avoid, remedy or mitigate the adverse effects of the activity.

2 General – environmental compensation

Circumstances: where the activity for which a resource consent is granted will have adverse effects which will not be adequately avoided, remedied or mitigated and those effects can be offset by positive effects elsewhere.

Purposes: to provide positive effects by way of environmental compensation by protecting, restoring and/or enhancing natural and physical resources and/or amenity values.

Determination of amount: the amount of contribution will be determined by reference to the matters set out in section 7.2 below, and will provide for offsetting positive effects reasonably equivalent in amenity value and/or environmental value to those amenities or resources which will be lost, compromised or adversely affected.

7.2 Matters to be considered

In deciding whether or not to impose financial contributions, the types of contribution and their value, the Taranaki Regional Council will have particular regard to the following matters:

- 1 The purpose of the financial contribution is to avoid, remedy, mitigate, offset or compensate the community or environment for adverse effects caused or contributed to by the activity and not otherwise avoided, remedied or mitigated by the resource consent holder.

- 2 Whether adverse effects are likely to occur notwithstanding any avoidance, remedy or mitigation undertaken.
- 3 The adverse effects for which a contribution is imposed cannot be avoided, remedied or mitigated directly by project design or, in the case of a discharge, adoption of the best practicable option for preventing or minimising the effects.
- 4 The adverse effects are not of such significance that to allow the activity (with or without a financial contribution) would be contrary to the purpose of the Act.
- 5 Granting a resource consent and requiring a financial contribution would be more effective in achieving the purpose of the Act (including recognition of the economic and social benefits of the activity) and the objectives and policies of this Plan than declining consent or granting a consent without a condition requiring a financial contribution.
- 6 In deciding the actual value of the financial contribution required, the Taranaki Regional Council will have particular regard to:
 - (a) The significance of the adverse effects attributable to the activity;
 - (b) Where such adverse effects are contributed to by other activities, the extent to which those adverse effects can be reasonably attributed to the activity for which the resource consent is granted; and
 - (c) The extent to which any positive effects of the activity offset any adverse effects.
- 7 Financial contributions shall relate to the effects of the activity for which the resource consent is granted and be in reasonable proportion to the significance of any adverse effects caused or contributed to by the activity.
- 8 Financial contributions may not be appropriate in every case, even where there are adverse effects.
- 9 The actual amount of particular contributions will vary depending on the circumstances and the application of the guidelines and criteria outlined above.
- 10 The Taranaki Regional Council does not intend that adverse environmental effects must be fully mitigated or fully compensated in every case by way of financial contributions.

- 11 Any financial contribution required shall be reasonable, consistent with the purpose of the Act and reasonably relate to effects of the activity for which the resource consent has been granted.

8 Administrative procedures

The Act requires that a regional plan state:

- 1 The processes to be used to deal with issues which cross local authority boundaries and issues between district councils and between regions (section 67(1)(h) of the Act);
- 2 The procedures to be used to monitor the effectiveness of the plan as a means of achieving its objectives and policies (section 67(1)(i) of the Act); and
- 3 The procedures to be used to review the issues, objectives, policies, methods, environmental results anticipated and other matters contained in the plan (section 67(1)(i) of the Act).

These matters are covered in this section of this Plan.

8.1 Integrated management cross-boundary issues

The aim of integrated management (as noted in section 3 of this Plan) is to promote the sustainable management of natural and physical resources in an efficient and effective manner by minimising the effects of cross-boundary issues and promoting complementary, efficient and effective management of all natural and physical resources.

Through the policies and methods contained in this Plan, the Taranaki Regional Council recognises that other regional plans prepared by the Council or other statutory authorities (particularly district councils) can affect or impinge on soil conservation outcomes. To promote an integrated approach to the use, development and protection of the soil resource, and to ensure that the provisions of district and regional plans do not overlap needlessly, the Taranaki Regional Council will use the following procedures.

8.1.1 Procedures

The Taranaki Regional Council will use the following procedures in relation to integrated management and cross-boundary issues:

- 1 **Having regard** under section 66 of the Act to the **policy statements and plans** (including resource management plans, strategic plans and annual plans) of district councils and neighbouring regional councils and the extent to which this Plan needs to be consistent with those documents.
- 2 **Liaising**, as appropriate, with the **Waikato Regional Council** and the **Manawatu-Wanganui Regional Council** on soil conservation matters which are relevant to more than one region.
- 3 **Liaising**, as appropriate, with the **New Plymouth District Council, Stratford District Council** and **South Taranaki District Council** on cross-boundary issues relating to land use practices affecting soil conservation.
- 4 **Liaising**, as appropriate, with relevant Iwi and hapū of Taranaki on soil conservation matters.
- 5 **Recognise** the benefits of implementing the objectives, policies and methods of the Plan for the maintenance and enhancement of water quality and aquatic habitats and for the avoidance or mitigation of natural hazards.
- 6 **Having regard** to other plans and strategies prepared by the Taranaki Regional Council, district councils and neighbouring regional councils under the Act (for example, the *Regional Fresh Water Plan for Taranaki*).
- 7 **Having regard** to other plans and strategies prepared by the Taranaki Regional Council, district councils and neighbouring regional councils under other legislation (for example, the Soil Conservation and Rivers Control Act 1941).
- 8 **Liaising**, as appropriate, with the **Ministry of Agriculture and Forestry** in relation to effects on soil resources arising from the use of land for agriculture and forestry and the harvesting of indigenous vegetation.

- 9 **Liaising**, as appropriate, with the **Department of Conservation** in relation to matters of natural resource conservation.
- 10 **Liaising**, as appropriate, with the **Medical Officer of Health at Taranaki Healthcare** in relation to public health matters arising from issues of soil quality.
- 11 **Advocating** to the New Plymouth District Council, Stratford District Council and South Taranaki District Council that, where appropriate, provisions be included in **district plans** that avoid unnecessary duplication of management responsibilities in relation to controlling the adverse effects of land use.
- 12 **Monitoring and reviewing other regional plans** that are complementary to and consistent with this Plan.
- 13 **Considering** the effects on other natural and physical resources in making decisions or providing advice with respect to soil conservation.
- 14 **Making submissions**, as appropriate, on documents prepared by other authorities.

8.2 Monitoring

The Taranaki Regional Council is required under section 35 of the Act to undertake monitoring and keep records. In relation to this Plan, the Council must monitor:

- (a) The state of the regional environment (to the extent necessary to carry out the Council's functions under the Act); and
- (b) The suitability and effectiveness of this Plan.

8.2.1 Procedures

The Taranaki Regional Council will monitor the effectiveness of this Plan through specific and general programmes included in its State of the Environment Monitoring Programme. The Council monitors the implementation and effectiveness of the Regional Policy Statement for Taranaki and other regional plans through similar type programmes.

The following procedures will be used to monitor soil resources and the effectiveness of this Plan:

- 1 Through the **State of the Environment Monitoring Programme** develop, implement and report on programmes for soil erosion and soil health as follows:
 - Monitor changes of land use in the hill country and coastal sand country through the established sustainable land use monitoring programme. This programme currently involves the analysis of aerial photographs on 25 hill country sites and four coastal sand country sites. Aerial photographs taken in 1993 and analysed in 1995 will form the baseline data for this Plan. It is likely that the analysis will be repeated at least once, probably twice, during the anticipated life of this Plan.
 - Monitor the area covered by production forestry, soil conservation plantings and indigenous forest through analysis of either the aerial photographs at the 25 hill country sites referred to above or using the land cover database (not yet established for the whole of Taranaki).
 - Monitor soil health at a number of representative sites throughout the region enabling trends to be reported in terms of soil structure, nutrient levels and residual contamination.
 - Monitor residual soil contamination through receipt and analysis of residual contamination levels found in the region's primary agricultural produce. This data gathered by the dairy and meat industries was accessed during the preparation of this Plan and will be accessed again during the anticipated life of the Plan to provide an update indicating soil health. Ancillary information on agrichemical and fertiliser use will also be collated and incorporated into the analysis.
- 2 Through compliance monitoring carried out in relation to individual resource consents. Where appropriate to the nature and scale of effect of an activity, individual consent monitoring programmes will be designed and implemented in conjunction with the consent holder.
- 3 Through recording and evaluating unauthorised vegetation disturbance activities, along with other unauthorised activities.
- 4 Utilise information on the implementation of the **Sustainable Land Management Programme** contained in the database and annual significant activity reports for land management. Such information includes the number of requests and

responses for information, the number of property plans prepared, and the land area and land use capability classification covered by these plans and land user implementation of the plan's recommendations.

- 5 Utilise **information** gathered through other relevant Taranaki Regional Council State of the Environment Monitoring Programmes, eg, Groundwater Quality Programme, Coastal Erosion Programme and such general programmes as the 'Unauthorised Incidents' annual report which can be used to record and evaluate enforcement actions with respect to unauthorised or unacceptable activities affecting soils.
- 6 Utilise monitoring and research programmes carried out by other agencies where appropriate.
- 7 Utilise **information** (including requests and complaints) from Iwi, territorial local authorities, other government and non-government agencies and the public where appropriate, eg changes in the Department of Conservation estates, approval of Queen Elizabeth II covenants to protect indigenous habitat and relevant district council land use consent information.
- 8 **Gather information from Iwi and hapū** to determine, the effectiveness of this Plan in addressing Māori cultural and spiritual values relevant to soil conservation matters.

The details of methodology and reporting on each of these programmes will be incorporated into the Taranaki Regional Council's *State of Environment Monitoring Procedures* document. The Taranaki Regional Council will, in addition to monitoring, undertake research into soil conservation issues where appropriate, usually in collaboration with other agencies eg, government departments, Crown Research Institutes, other regional councils and private companies or industry. The Taranaki Regional Council will also actively access relevant research undertaken by other parties in order to ensure that available information is utilised in assessing the efficiency and effectiveness of this Plan.

8.3 Review

The Act requires that the Taranaki Regional Council fully reviews this Plan no later than 10 years from the date upon which it becomes operative. That review will include a review of the Plan and all changes to the Plan.

The Taranaki Regional Council will also undertake an interim review no later than five years from the date that this Plan becomes operative. This interim review will determine whether assumptions made in this Plan, and the overall direction taken in this Plan, continue to be relevant.

8.3.1 Procedures

The following procedures will be used to review this Plan:

- (a) A **review** of the relevant parts or provisions of the Plan may be carried out in response to any changes in the *Regional Policy Statement for Taranaki*. This review will be to the extent appropriate to determine and make changes to the Plan so that it is not inconsistent with that Policy Statement.
- (b) A **review** of the relevant parts or provisions of this Plan may be carried out if a **new issue** arises, or if regional monitoring or research programmes show that a review would otherwise be appropriate.
- (c) A **full review** (within the meaning of section 79 of the Act) will be carried out no later than 10 years after the date on which this Plan becomes operative.

The procedures to be used to review this Plan will be determined at the time of the review, and will include (as part of a review programme) but not be restricted to:

- 1 An assessment of the state of those matters that will be the subject of monitoring in the *State of the Environment Monitoring Procedures* document, and comparison with the relevant objectives of this Plan.

- 2 An internal assessment by officers of the Taranaki Regional Council regarding the efficiency and effectiveness of policies and methods of implementation in achieving the objectives and environmental outcomes identified in the Plan.
- 3 Internal assessment by officers of the Taranaki Regional Council regarding the usefulness of the matters required to be included in an application for a resource consent and of administrative procedures.
- 4 Formal and informal liaison with public authorities and key interest groups regarding the effectiveness of the Plan.
- 5 Analysis and appropriate incorporation of public submissions regarding proposed changes to the Plan, or re-notification of the Plan, as required by section 79 of the Act.

Appendix

Statutory acknowledgements

Appendix I: Statutory acknowledgements

Statutory acknowledgements

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

The purposes of statutory acknowledgements are—

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

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

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

- (a) statutory acknowledgements do not affect, and are not able to be taken into account by, any person exercising a power or performing a function or duties under any statute, regulation or bylaw;

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

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

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

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

Appendix IA: Ngati Ruanui statutory acknowledgements

Attachment to the Regional Policy Statement for Taranaki

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

Statutory acknowledgements

The statutory acknowledgements are:

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

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

2.1 Statutory acknowledgement for Otoki Gorge Scenic Reserve

Statutory area

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

Preamble

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

- (4) Clause (1)(b) does not limit clause (1)(a).

No limitation on the Crown

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

Statutory acknowledgement for Te Moananui A Kupe O Ngati Ruanui

Statutory area

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

Preamble

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

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Te Moananui A Kupe O Ngati Ruanui.

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

No limitation on the Crown

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

Statutory acknowledgement for Tangahoe River

Statutory area

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

Preamble

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

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

Ngati Ruanui history informs us that the people of the Kahui Maunga (mountain people of the highest rank) inhabited the South Taranaki area prior to the arrival of the Aotea Waka. They in turn were vanquished and enveloped through warfare and

intermarriage into the Aotea, Ruanui-a Pokiwa history. One of the areas in which these people were renowned to have flourished is known as the Tangahoe River and valley.

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

Tangahoe: the steering oars of Turi Ariki

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

No limitation on the Crown

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

3.1 Statutory acknowledgement for Whenuakura River

Statutory area

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

Preamble

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

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

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

Whenuakura: the land belonging to the people of high rank

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

if this statutory acknowledgement did not exist in respect of the Whenuakura River.

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

No limitation on the Crown

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

Statutory acknowledgement for Patea River

Statutory area

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

Preamble

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

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

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

Since that arrival, the river has played an important part in the lifestyles of the Aotea people. The riverbanks have provided the soil for the gardens of 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 Patea River is on the mountain Rua Taranaki and is called Whakapou Karakia. Whakapou Karakia can be found upon the mountain Rua Taranaki within the rohe of Ngati Ruanui.

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

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

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

Purposes of statutory acknowledgement

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

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

- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 94; and
- (c) to enable the governance entity and any member of Ngati Ruanui to cite this statutory acknowledgement as evidence of the association of Ngati Ruanui with the Patea River, as provided for in section 95; and
- (d) to provide a statement by Ngati Ruanui of the association of Ngati Ruanui with the Patea River for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

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

No limitation on the Crown

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

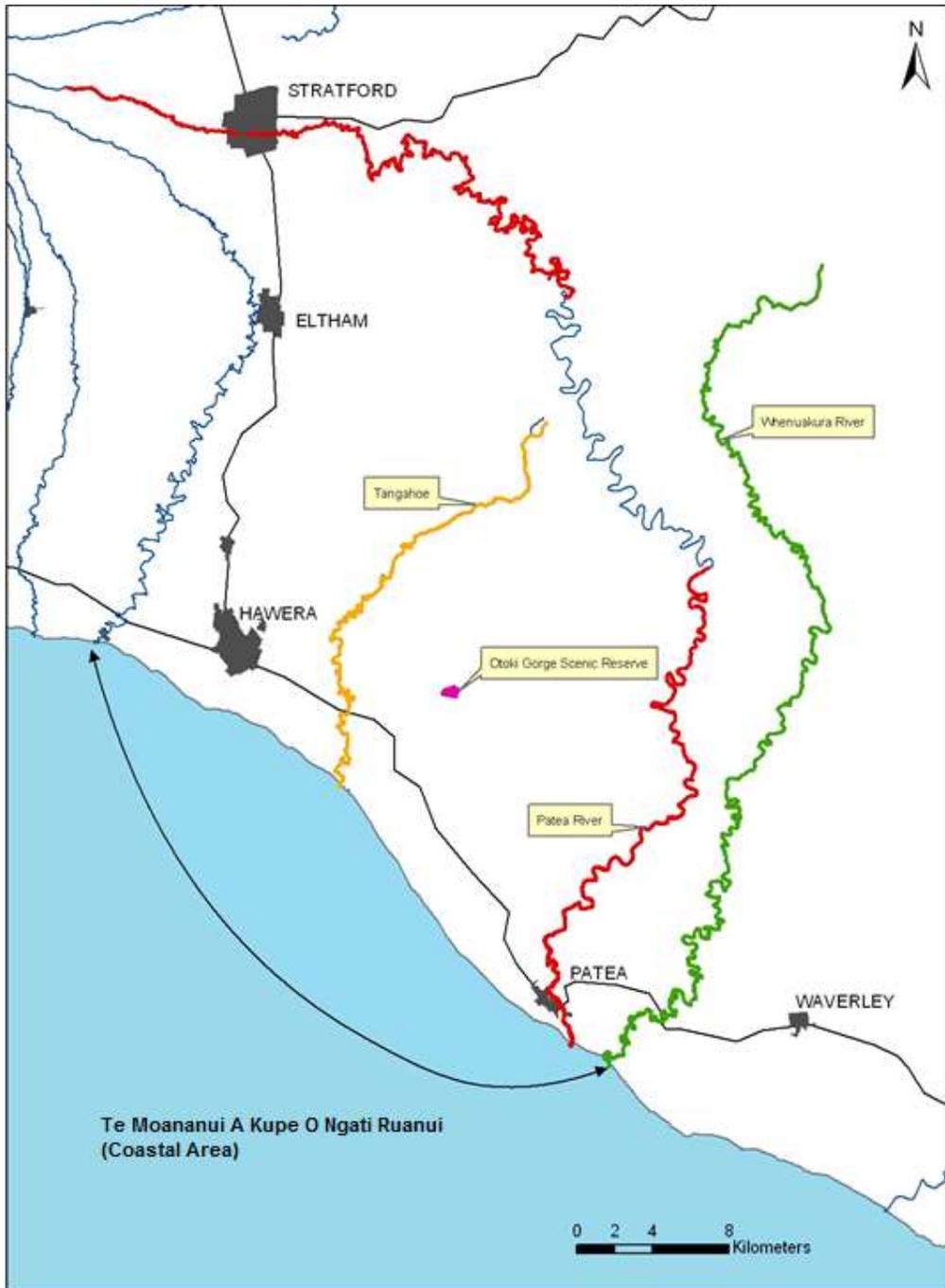


Figure 3 Location of statutory acknowledgements for Ngati Ruanui.

Appendix IB: Ngati Tama statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

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

2. Statutory acknowledgements

The statutory acknowledgements are:

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

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

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

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

Statutory area

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

Preamble

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

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

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

- (e) 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
- (f) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (g) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with part of the Mimi-Pukearuhe coast marginal strip, as provided for in section 60; and

- (h) to provide a statement by Ngati Tama of the association of Ngati Tama with the Mimi-Pukearuhe coast marginal strip for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

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

No limitation on the Crown

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

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

Statutory area

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

Preamble

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

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

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

No limitation on the Crown

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

2.3 Statutory acknowledgement for Moki conservation area

Statutory area

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

Preamble

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

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

This area is important to Ngati Tama for the inland walking track that Ngati Tama used to travel overland to Wanganui and an alternative route from the coast to

neighbouring iwi. This area also contains a pa site, the Tihi Manuka pa, of importance to Ngati Tama.

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

- (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Moki conservation area; and
 - (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Moki conservation area described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Moki conservation area.
2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

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

2.4 Statutory acknowledgement for Tongaporutu conservation area

Statutory area

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

Preamble

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

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

Te Umukaha Pa was another important defence link in this area in the chain of Ngati Tama fighting pa along the coast. Close by, on the opposite bank, stood the mighty Pukeariki, which served as a refuge for the local people in times of war. Pukeariki was

also an important beacon point in the coastal network. Beacon fires were lit at strategic points along the coast to carry prearranged messages between settlements.

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

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

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

No limitation on the Crown

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

2.5 Statutory acknowledgement for Mohakatino swamp conservation area

Statutory area

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

Preamble

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

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

This is an area that has many significant wahi tapu. It is also valuable to Ngati Tama due to it being an historical garden area where the cultivation of taewa (potato

varieties) and kumara (sweet potato) was a specialist activity. The garden kaitiaki were the local people from Pa Hukunui and Pukekarirua. The area was also used by Ngati Tama for access to mahinga kai and cultivation of other crops.

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

- (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
 - (iii) affect the lawful rights or interests of a person who is not a party to the deed of settlement:
- (b) no person, in considering a matter or making a decision or recommendation under a statute, regulation, or bylaw, may give greater or lesser weight to the association of Ngati Tama with the Mohakatino swamp conservation area described in this statutory acknowledgement than that person would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mohakatino swamp conservation area.
2. Clause 1(b) does not limit clause 1(a).

No limitation on the Crown

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

2.6 Statutory acknowledgement for Pou Tehia historic reserve

Statutory area

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

Preamble

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

No limitation on the Crown

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

2.7 Statutory acknowledgement for Mohakatino River

Statutory area

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

Preamble

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

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

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

No limitation on the Crown

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

2.8 Statutory acknowledgement for Tongaporutu River

Statutory area

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

Preamble

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

- (ii) affect the lawful rights or interests of a person who is not a party to the deed of settlement;
- (iii) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Tongaporutu River; and

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

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

No limitation on the Crown

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

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

Statutory area

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

Preamble

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

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

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

No limitation on the Crown

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

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

Statutory area

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

Preamble

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

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

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

No limitation on the Crown

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

2.11 Statutory acknowledgement for Mohakatino coastal marginal strip

Statutory area

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

Preamble

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

No limitation on the Crown

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

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

Statutory area

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

Preamble

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

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

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

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

Purposes of statutory acknowledgement

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

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

Limitations on effect of statutory acknowledgement

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

No limitation on the Crown

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

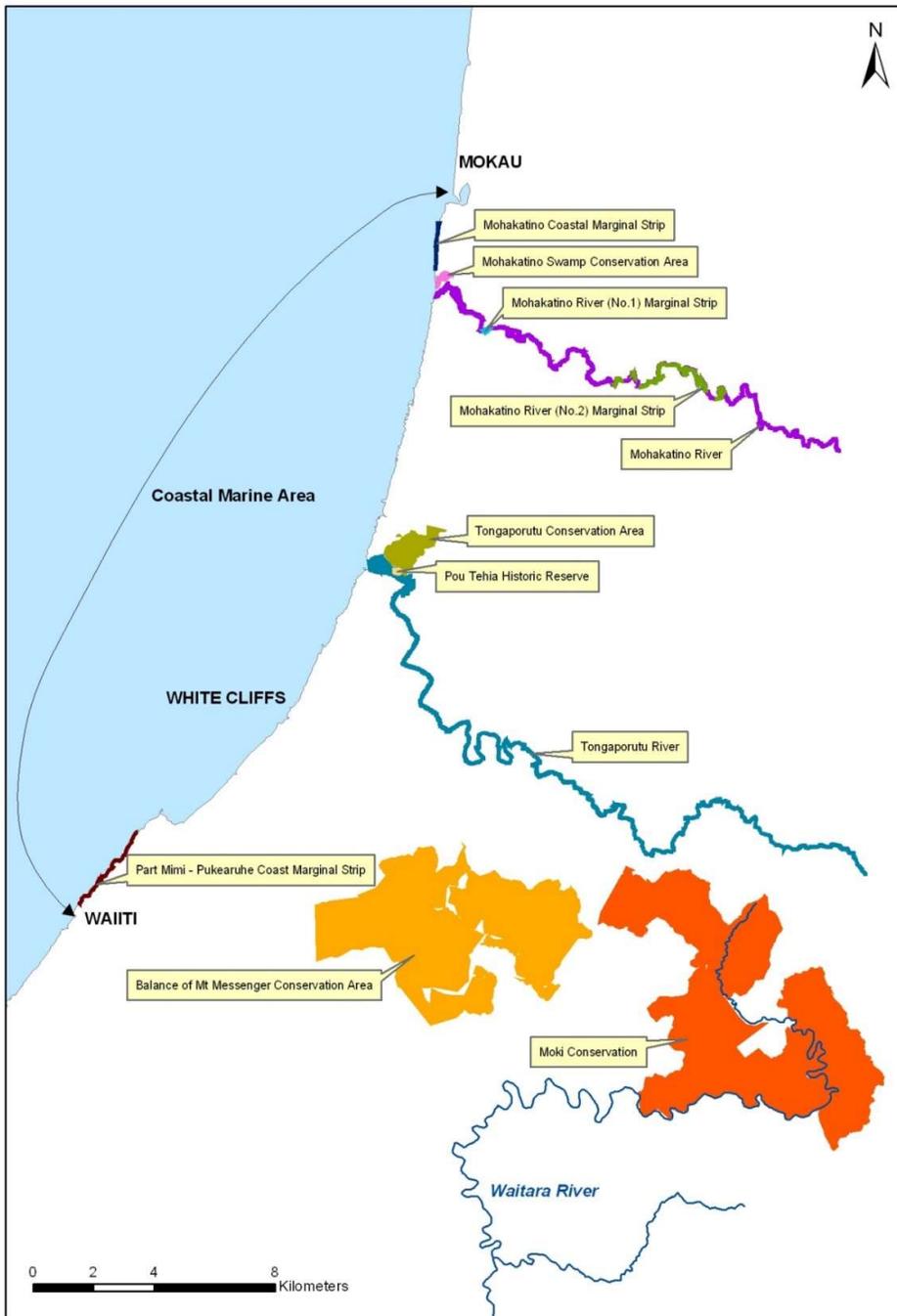


Figure 4 Location of statutory acknowledgements for Ngati Tama.

Appendix IC: Ngaa Rauru Kiitahi statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

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

2. Statutory acknowledgements

The statutory acknowledgements are:

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

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

2.1 Statutory acknowledgement for Nukumarū Recreation Reserve

Statutory area

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

Preamble

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

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

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

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

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

The area is still significant to Ngaa Rauru 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.

2.2 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 Figure 5.

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.

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

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

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

Tamareheroto (Ngāti Pukeko and Ngāti 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, Nukuairo, and Kaierau (St Johns Hill). There are many sites of cultural, historical, and spiritual significance to Ngaa Rauru Kiitahi along the coastal area from the Patea River to the mouth of the Whanganui River. Important kaainga are situated along this coastal area. These include

Tihoi Pa (where Te Rauparaha rested), which is situated between Rangitaawhi and the mouth of the Whenuakura River, Poopoa (Te kaainga a Aokehu), and Te Wai o Mahuku (near Te Ihonga). This coastal area includes outlets of streams and rivers that nourish and sustain Ngaa Rauru Kiitahi, 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 Kiitahi 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 Kiitahi 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 Kiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiitahi with the Coastal Marine Area adjoining Ngaa Rauru Kiitahi 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:

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 Coastal Marine Area adjoining Ngaa Rauru Kiitahi 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 Kiitahi 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.

2.3 Statutory acknowledgement for Hawkens Lagoon Conservation Area

Statutory area

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

Preamble

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

Cultural, spiritual, historical, and traditional association of Ngā Rauru Kiiitahi 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 Kiiitahi that used Tapuarau included Ngāti Hine Waiatarua, Ngāti Hou Tipua, Ngā Ariki, and Ngāti Ruaiti. Ngaa Rauru Kiiitahi 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 Kiiitahi 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 Kiiitahi as a mahinga kai source from which the physical well-being of Ngaa Rauru Kiiitahi 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 Kiiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiiitahi 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 Kiiitahi 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 Kiiitahi or the governance entity with respect of the Hawkens Lagoon Conservation Area.

2.4 Statutory acknowledgement for Lake Beds Conservation Area

Statutory area

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

Preamble

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

Cultural, spiritual, historical, and traditional association of Ngaa Rauru Kiiitahi 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 Kiiitahi 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 Kiiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiiitahi 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 Kiiitahi 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 Kiiitahi or the governance entity with respect of the Lake Beds Conservation Area.

2.5 Statutory acknowledgement for Patea River

Statutory area

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

Preamble

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

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

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

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

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

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

Ngaa Rauru 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 Patea River, as provided for in sections 42 to 44; and
- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity as provided for in section 46; and
- (c) to enable the governance entity and members of Ngaa Rauru Kiiitahi to cite this statutory acknowledgement as evidence of the association of Ngaa Rauru Kiiitahi with the Patea River, as provided for in section 47.

Exercise of powers, duties, and functions not affected

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

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

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.6 Statutory acknowledgement for Whenuakura River

Statutory area

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

Preamble

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

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

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

ki Paamatangi". Ngāti Hine Waiata is the main Ngaa Rauru 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.

2.7 Statutory acknowledgement for Waitotara River

Statutory area

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

Preamble

Under section 40, the Crown acknowledges the statement by Ngaa Rauru 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 Kiiitahi with the Waitotara River

The Waitotara River is the life force that sustains Ngaa Rauru Kiiitahi. Many Ngaa Rauru Kiiitahi 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, Kaipō Marae). Ngāti Hou Tipua (Whare Tapapa, Kaipō Marae) is known by Ngaa Rauru Kiiitahi as Te Pu-o-te-Wheke (head of the octopus), or the Ngaa Rauru Kiiitahi headquarters.

Ngaa Rauru Kiiitahi 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 Kiiitahi also utilised the Waitotara River as a means of transport.

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

Purposes of statutory acknowledgement

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

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

Exercise of powers, duties, and functions not affected

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

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

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

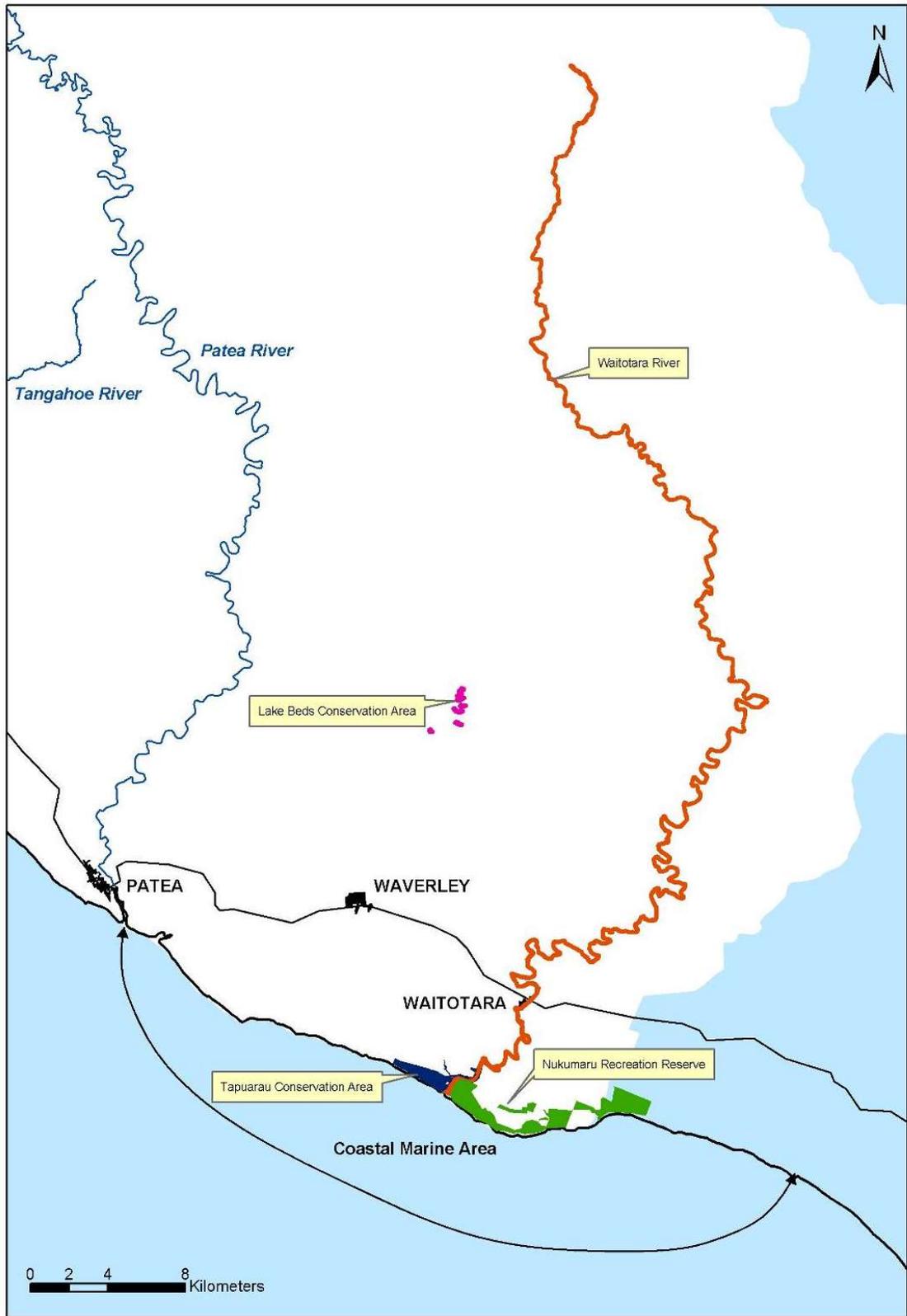


Figure 5 Location of statutory acknowledgements for Ngaa Rauru Kiitahi.

Appendix ID: Ngāti Mutunga statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

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

2. Statutory acknowledgements

The statutory acknowledgements are:

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

- Statutory Acknowledgement for Tangitu Conservation Area and Miro Scenic Reserve
- Statutory Acknowledgement for Onaero River
- Statutory Acknowledgement for Urenui River
- Statutory Acknowledgement for Waitara River within the area of interest
- Statutory Acknowledgement for Mimi River within the area of interest
- The locations of the above areas are shown in Figure 6 below.

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

Statutory area

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

Preamble

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

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

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

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

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

- (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.

2.2 Statutory acknowledgement for Waitoetoe Beach Recreation Reserve

Statutory area

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

Preamble

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

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

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

The Waitoetoe Beach Recreation Reserve is situated near Arapawanui which was the pā of the brothers Tukutahi and 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.

2.3 Statutory acknowledgement for Mimi Scenic Reserve

Statutory area

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

Preamble

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

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

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

2.4 Statutory acknowledgement for Mimi Gorge Scientific Reserve

Statutory area

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

Preamble

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

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

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

2.5 Statutory acknowledgement for Mataro Scenic Reserve

Statutory area

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

Preamble

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

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

Statutory area

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

Preamble

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

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

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

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Messenger Conservation Area within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.7 Statutory acknowledgement for Taramoukou Conservation Area

Statutory area

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

Preamble

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.8 Statutory acknowledgement for Onaero River Scenic Reserve

Statutory area

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

Preamble

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.9 Statutory acknowledgement for Onaero Coast Marginal Strip

Statutory area

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

Preamble

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.10 Statutory acknowledgement for Onaero River Marginal Strip

Statutory area

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

Preamble

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.11 Statutory acknowledgement for Urenui River Marginal Strip

Statutory area

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

Preamble

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

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

Statutory area

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

Preamble

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

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

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

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

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

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

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

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

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

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

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

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

2.13 Statutory acknowledgement for Tangitu Conservation Area and Miro Scenic Reserve

Statutory area

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

Preamble

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

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

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

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

Purposes of statutory acknowledgement

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

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

- (c) to enable the trustees and a member of Ngāti Mutunga to cite the statutory acknowledgement as evidence of the association of Ngāti Mutunga with Tangitu Conservation Area and Miro Scenic Reserve within the area of interest as provided for in section 55.

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.14 Statutory acknowledgement for Onaero River

Statutory area

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

Preamble

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

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

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

2.15 Statutory acknowledgement for Urenui River

Statutory area

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

Preamble

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

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

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

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

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

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

The people of Ngāti Mutunga lived in many pā located along the banks of the Urenui River. The Urenui River was referred to as *‘he wai here Taniwha* this figurative expression was used because of the large number of pā along the banks of the river. These pā included Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiamo, Ohaoko, Pa-

oneone, Moeariki, Horopapa, Te Kawa, Pa-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru and Tutu-manuka. The riverbanks thus became the respository 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 raruhe (bracken fern) in the rapids of the river in times of flood.

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

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.16 Statutory acknowledgement for Waitara River within the area of interest

Statutory area

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

Preamble

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

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

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

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

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

2.17 Statutory acknowledgement for Mimi River within the area of interest

Statutory area

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

Preamble

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

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

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

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

The full name of the Mimi River is 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 whakararunganui taniwha

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

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

The Mimi River and associated hui (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 Ngati Mutunga, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual and social significance in the past, present and future.

Purposes of statutory acknowledgement

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

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

Exercise of powers and performance of functions and duties not affected

Under section 59 –

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

statute, regulation, or bylaw if this statutory acknowledgement did not exist in respect of Mimi River within the area of interest.

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

Rights not affected

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

Limitation of rights

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

Crown not precluded from granting other statutory acknowledgement

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

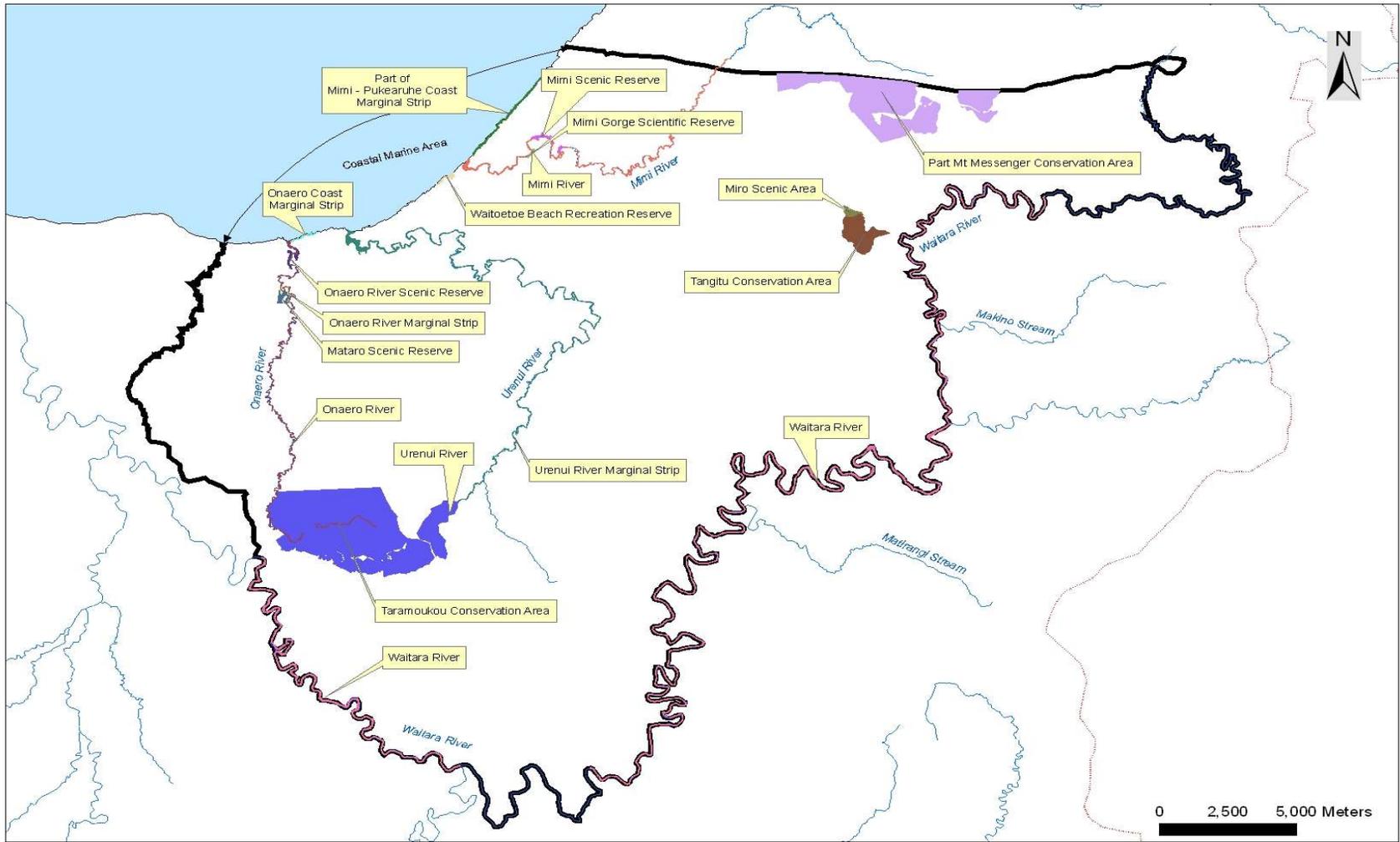


Figure 6 Location of statutory acknowledgements for Ngāti Mutungaa

Appendix IE: Taranaki statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

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

2. Statutory acknowledgements

The statutory acknowledgements are:

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

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

COASTAL MARINE AREA

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

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

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

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

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

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

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

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

the sands of Tangaroa. This phenomenon came as a large tsunami and totally buried Mangohuruhuru and his kainga. His final words to Taranaki Iwi were:

'ka oti taku koha ki a koutou e ngā iwi nei, ko ahau anō hei papa mō taku mahi, hei papa anō hoki mō koutou - This will be my parting gift for you all, that it will come at the cost of my life, but will provide a future foundation'¹²

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 River¹³, 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

¹²Te Kahui Kararehe unpublished manuscript

¹³George, Simon. 2012, *Sites and Rohe of Historical Significance to Taranaki Iwi*.

Unpublished paper

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 pūkawa, tauranga ika and tauranga waka are listed in Appendix A.

APPENDIX A

COASTAL MARINE AREA SITES OF SIGNIFICANCE

FROM PARITUTU TO THE ŌĀKURA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Paritūtū	<i>He maunga</i> (mountain)	Te Ātiawa
Motu-o-Tamatea	He mouere (<i>island</i>)	Te Ātiawa
Tokatapu	He mouere	Te Ātiawa
Koruanga	He mouere	Te Ātiawa
Waikaranga	He mouere	Te Ātiawa
Tokapuna	He mouere	Te Ātiawa
Motumahanga	He mouere	Te Ātiawa
Moturoa	He mouere	Te Ātiawa
Mataora	He mouere	Te Ātiawa

FROM PARITUTU TO THE ŌĀKURA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Pararaki	He mouere	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 pūkawa (reef)	
Papataniwha	He pūkawa	
Ōmata	He pūkawa / He kāinga (reef/ <i>village</i>)	
Tokatapu	He pūkawa	
Kapowairua	He pūkawa	
Te Papahineroa	He pūkawa	
Omuna	<i>He pā</i> (fortified village)	
Haurangi	He kāinga	
Ōtete	He pā	
Huataua	He kāinga	
Rangiuru	He kāinga	
Paerewa	He kāinga	
Ngātokatūrua	He pūkawa	
Te Arawaire	He pūkawa	
Wāhitere	He pūkawa	
Tarakatea	He pūkawa	

FROM PARITUTU TO THE ŌĀKURA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Kāwhiaiti	He pā / He kāinga	
Te Awahahae	He pā	
Tauwhare	He pūkāwa	
Kereata	He pūkāwa	
Ko Hinetaupea	He pūkāwa	
Kekeorangi	He pā	
Waikukakuka	He tauranga waka (<i>boat channel</i>)	
Ōmuna	He pā	
Tokataratara	He pūkāwa	
Te Kahakaha	He kāinga	
Oruarire	He pūkāwa	

FROM THE ŌĀKURA RIVER TO HANGATAHUA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Okorotua	He kāinga/ He pā	
Te Ruatahi	He oneroa	
Te Patunga	He oneroa	
Te Ahu a Tama	He oneroa	
Ahipaka	He kāinga	

FROM THE ŌĀKURA RIVER TO HANGATAHUA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Pukeariki	He kāinga	
Te Ruaatumanu	He pūkāwa	
Oau	He pā/ He kāinga	
Hāhāwai	He kāinga	
Ōraukawa	He pūkāwa	
Te Pangaterangi	He kāinga	
Tūrakitōa	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	

FROM THE OĀKURA RIVER TO HANGATAHUA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Moanatairi	He kāinga / He māra (<i>village / garden</i>)	
Pukehou	He kāinga / He māra	
Tataraimaka	He pā/ tauranga waka	
Haurapari	He kāinga	
Puketehe	He kāinga / He māra	
Kaiwekaweka	He pūkāwa	
Tukitukipapa	He pā	
Maitahi	He kāinga / he tauranga waka / he pūkāwa	
Takaipakea	He kāinga	
Waikoukou	He kāinga	
Te Raroa	He kāinga	
Tiroa	He kāinga	
Huakiremu	He kāinga	
Piritakini	He kāinga	
Parawaha	He pa/ He kāinga / He urupā	
Kaihihi	He kāinga	
Puketarata	He kāinga	
Mounu Kahawai	He pā	
Totoaro	He huhu/ He repo (<i>swamp/ marsh</i>)	
Whareatea	He pā / He kāinga / He tauranga waka	

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

HANGATAHUA RIVER TO KAPOAIAIA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Okawa	He kāinga / He pūkāwa	
Ikaroa	He kāinga / He pūkāwa	
Te Mapua / Te Awaatuteangi	He tauranga waka / He Tauranga ika	

KAPOAIAIA RIVER TO MOUTOTI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Mataurukuhia	He kāinga / He pūkāwa	
Te Awa Akuaku	He tauranga waka	
Ko Manu	He tokatūmoana (<i>rock of significance</i>)	
Tipoka	He kāinga / He tauranga waka /He māra	
Tokaroa	He tauranga waka /He pūkāwa	
Waitaha	He kāinga / He pūkāwa	
Wairua (Wairuangangana)	He kāinga / He pūkāwa	
Ōtūkorewa	He kāinga	
Kaimaora	He pūkāwa	
Otamaariki	He pūkāwa	
Aratetara	He kāinga	
Opoe	He pūkāwa	

KAPOAIAIA RIVER TO MOUTOTI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
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 Karangi	He pūkāwa	

KAPOAIAIA RIVER TO MOUTOTI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Paparoa	He urupā	

MOUTOTI RIVER TO RĀWA O TURI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Moutoti	He tauranga waka	
Pukawa	He pūkāwa	
Waitakiato	He kāinga / He tauranga waka	
Ōtūparaharore	He pūkāwa	
Pukeariki	He kāinga	
Kaiaho	He rua taniwha (<i>taniwha 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 Iiti	He pā / He kāinga	
Te Namu	He pā / He urupā	
Te Moua	He kāinga	
Tūkapo	He kāinga	

MOUTOTI RIVER TO RĀWA O TURI RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
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
Oruaepa	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
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-053-32)
Mangahume Stream Conservation Area	(as shown on deed plan OTS-053-43)
Waiongana Stream and its tributaries	(as shown on deed plan OTS-053-33)
Ngatoronui Stream and its tributaries	(as shown on deed plan OTS-053-34)
Oakura River and its tributaries	(as shown on deed plan OTS-053-45)
Warea River (Te Ikaparua) and its tributaries	(as shown on deed plan OTS-053-31)
Kapoaiaia Stream and its tributaries	(as shown on deed plan OTS-053-36)
Otahi Stream and its tributaries	(as shown on deed plan OTS-053-39)
Pungaereere Stream and its tributaries	(as shown on deed plan OTS-053-41)
Waiaua River and its tributaries	(as shown on deed plan OTS-053-32)
Mangahume Stream and its tributaries	(as shown on deed plan OTS-053-44)
Waiteika Stream and its tributaries	(as shown on deed plan OTS-053-40)
Taungatara Stream and its tributaries	

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

¹⁴Te Kahui Kararehe, unpublished manuscript

Swamp¹⁴ 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 Ōākura¹⁵ 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 IWI WATERWAYS

Waterway	Main Tributaries	Iwi Interests
<i>Herekawe Stream and its tributaries</i>	<i>Mangaherurangi Stream</i>	<i>Te Ātiawa</i>
<i>Te Hēnui Stream (Headwaters and Upper Reaches)</i>	<i>Pukekotahuna Stream</i>	<i>Te Ātiawa</i>
<i>Huatoki Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>

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

Waterway	Main Tributaries	Iwi Interests
<i>Mangorei Stream (Headwaters and Upper Reaches)</i>	<i>Taruawakanga Stream Korito Stream Mangakarewarewa Stream</i>	<i>Te Ātiawa</i>
<i>Mangamahoe Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>
<i>Waiwhakaiho River (Headwaters and Upper Reaches)</i>	<i>Mangakōtukutuku Stream Mangawarawara Stream Kokowai Stream Karakatonga Stream</i>	<i>Te Ātiawa</i>
<i>Waiongana River (Headwaters and Upper Reaches)</i>	<i>Waionganaiti Stream</i>	<i>Te Ātiawa</i>
<i>Ngātoro Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>
<i>Ngātoronui Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>
<i>Piakau Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>
<i>Little Maketawa Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>
<i>Maketawa Stream (Headwaters and Upper reaches)</i>		<i>Te Ātiawa</i>
<i>Mangamāwhete Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>
<i>Waipuku Stream (Headwaters and Upper Reaches)</i>		<i>Te Ātiawa</i>

Waterway	Main Tributaries	Iwi Interests
<i>Waireka Stream and its tributaries</i>	<i>Wairere Stream Pirongia Stream</i>	<i>Te Ātiawa</i>
<i>Ōkurukuru Stream and its tributaries</i>	<i>Paopaohaoanui Stream Ngākara Stream</i>	
<i>Tapuae Stream and its tributaries</i>	<i>Ōraukawa Stream</i>	
<i>Ōākura River and its tributaries</i>	<i>Momona Stream Kiri Stream</i>	
<i>Wairau Stream and its tributaries</i>		
<i>Waimoku Stream and its tributaries</i>		
<i>Ōtūpoto Stream and its tributaries</i>		
<i>Whenuariki Stream and its tributaries</i>		
<i>Timaru Stream and its tributaries</i>		
<i>Pitoone Stream and its tributaries</i>		
<i>Waihua Stream</i>		
<i>Hurumangu Stream and its tributaries</i>		
<i>Katikara Stream and its tributaries</i>		
<i>Maitahi Stream and its tributaries</i>	<i>Moakura Stream</i>	
<i>Waikoukou Stream and its tributaries</i>	<i>Mangakino Stream</i>	
<i>Kaihihi Stream and its tributaries</i>	<i>Waihi Stream Horomanga Stream</i>	
<i>Hangatahua (Stoney) River and its tributaries</i>	<i>Waikirikiri Stream</i>	

Waterway	Main Tributaries	Iwi Interests
<i>Werekino Stream and its tributaries</i>	<i>Waitetarata Stream Otaipane Stream Waitapuue Stream</i>	
<i>Matanehunehu Stream and its tributaries</i>		
<i>Waiorongomai Stream and its tributaries</i>		
<i>Pūremunui Stream</i>		
<i>Waiweranui Stream and its tributaries</i>		
<i>Te Ikaparua (Warea) River and its tributaries</i>	<i>Whanganui Stream Mangaone Stream Waitekaure Stream Te Mahau Stream Oneroa Stream</i>	
<i>Kapoaiaia Stream and its tributaries</i>	<i>Wairere Stream Waiohau Stream</i>	
<i>Otahi Stream and its tributaries</i>	<i>Moukoro Stream</i>	
<i>Waitotoroa Stream and its tributaries</i>	<i>Waiare(Waiari) Stream Pehu Stream</i>	
<i>Waitaha Stream and its tributaries</i>		
<i>Pungaereere Stream and its tributaries</i>	<i>Rautini Stream</i>	
<i>Okahu Stream and its tributaries</i>		
<i>Manganui Stream</i>		
<i>Ōtūwhenua Stream</i>		
<i>Tangihāpū Stream</i>		

Waterway	Main Tributaries	Iwi Interests
<i>Moutoti Stream and its tributaries</i>	<i>Maungahoki Stream Waitakiato Stream</i>	
<i>Ōaoiti Stream and its tributaries</i>		
<i>Ōaonui Stream and its tributaries</i>	<i>Maunganui Stream Teikiwanui Stream Ngapirau Stream</i>	
<i>Arawhata Stream</i>		
<i>Ōkawew Stream and its tributaries</i>	<i>Mouhanga Stream Waikārewarewa Stream Waiāniwaniwa Stream</i>	
<i>Heimama Stream and its tributaries</i>	<i>Mangamutu Stream</i>	
<i>Otahi Stream and its tributaries</i>		
<i>Hihiwera Stream and its tributaries</i>		
<i>Waiāua River and its tributaries</i>	<i>Otaki Stream Waipapa Stream</i>	
<i>Mangahume Stream and its tributaries</i>		
<i>Waiteika Stream and its tributaries</i>	<i>Ngārika Stream Te Waka Stream</i>	
<i>Taungātara Stream and its tributaries</i>	<i>Rāhuitoetoe Stream</i>	<i>Ngāruahine</i>
<i>Pūnehu Stream and its tributaries</i>	<i>Mangatawa Stream</i>	<i>Ngāruahine</i>
<i>Ōuri Stream and its tributaries</i>	<i>Waipaepaeiti Stream</i>	<i>Ngāruahine</i>
<i>Oeo Stream and its tributaries</i>	<i>Mangatoromiro Stream Waihi Stream</i>	<i>Ngāruahine</i>
<i>Wahamoko Stream and its tributaries</i>	<i>Waimate Stream</i>	<i>Ngāruahine</i>

Waterway	Main Tributaries	Iwi Interests
Rāwa o Turi Stream and its tributaries		Ngāruahine

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

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

In 1847, the wider Ratapihipihi area was designated one of two native reserves during the purchase of the Ōmata Block (4856 hectares) on 30th August 1847.¹⁶ As a designated Native Reserve (371 acres), Ratapihipihi then became the home of many Potikitaua and Ngāti Tairi people following their relocation from the seaside kāinga of Ōmata. Many people lived for a time at Ratapihipihi pā / kāinga located south west of the current Rotokare Lagoon. Subsequently, Ratapihipihi became a prominent village and settlement up until the 1860s when Crown and Māori conflict began and, on 4 September 1860, a powerful military, naval and militia force started out from New

Plymouth under the command of Major-General Pratt and attacked the kāinga.¹⁷ The pā and surrounding cultivations were levelled and razed by fire.

In June 1872, Ihaia Porutu, Rōpata Ngārongomate, Henare Piti Porutu and Wiremu Rangiaūwhio received a Crown Grant under the Native Reserves Act 1856 for 140 acres 1 rood 38 perches, being part Native Reserve No 5, Ratapihipihi.¹⁸ 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 1903.¹⁹ On 2 April 1909, the Native Land Court ruled the Public Trustee pay six Maori owners £345 compensation.²⁰

¹⁶ 1903 survey map

¹⁷ Wellington Independent 1860:1

¹⁸ G12/17

¹⁹ NZ Gazette No 43, 7 June 1906, p1426

²⁰ BOF Tar 5, Native Land Court Direction, 2 April 1909

Appendix IF: Ngāruahine statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

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

2. Statutory acknowledgements

The statutory acknowledgements are:

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

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

- Patea River and its tributaries (as shown on deed plan OTS-023–28);
- Piakau Stream and its tributaries (as shown on deed plan OTS-023–44);
- Ponehu Stream and its tributaries (as shown on deed plan OTS-023–29);
- Raa 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 Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te

Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-lwi and Te Tini-o-Tai-Tawaro, Te - ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.

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

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

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

Ko Te Rangatapu te Takutaimoana

Ko Te Rangatapu me Te Kawau nga Tauranga Waka

Ko Waingongoro te Awa

Ko Umutahi me Te Rua O Te Moko nga Whenua

Ko Kanihi te tangata

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

The domain of Tangaroa extends from the source of these awa, "te piki ake o Maunga Taranaki" to the moana. They are linked and together form an entity that includes its source, and the moana. As a result, the relationship the various hapū have with these awa relates to the entire catchment. The tangible linkages provide them with a system of ara, or pathways throughout their takiwa enabling hapū access 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 were tupuna harvested their tuna were important cultural and social sites.

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

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

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

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

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

Paetahi Stream

Tuikonga Stream

Mangarangi Stream

Mangatoki Stream

Inaha Stream (boundary with Ngati Manuhiakai)

Waingongoro

Waihi Stream

(Hawera)

Tawhiti Stream

Waipuku Stream

Te Popo Stream

Piakau Stream

Konini Stream

Patea River

Ngaere Stream

Mangimangi Stream

Kaitimako Stream

Kahori Stream, Manapukeakea Stream

Okahu-Inuawai

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

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

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

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

Ko Te Rangatapu te Takutaimoana

Ko Te Rangatapu me Te Kawau nga Tauranga Waka

Ko Waingongoro te Awa

Ko Okahu me Inuawai nga Whenua

Ko Okahu te tangata

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

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

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

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

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

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

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

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

Paetahi Stream

Tuikonga Stream

Mangarangī Stream

Mangatoki Stream

Inaha Stream (boundary with Ngati Manuhiakai)

Waingongoro

Waihi Stream (Hawera)

Tawhiti Stream

Waipuku Stream

Te Popo Stream

Piakau Stream

Konini Stream

Patea River

Ngaere Stream

Mangimangi Stream

Kaitimako Stream

Kahori Stream

Manapukeakea Stream

Ngati Manuhiakai

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

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

Ko Aotea te Waka

Taranaki te Maunga

Te Rere O Kapuni me Inaha nga Awa

Te Aroha O Titokowaru Ki Toona Marae

Ngati Manuhiakai te hapū

Ngaruahine-Rangi te Iwi

Inaha te Tauranga-waka.

Aotea is our waka

Taranaki our mountain
Te Rere O Kapuni and Inaha our Rivers
Te Aroha O Titokowaru Ki Toona our marae
Ngati Manuhiakai our sub-tribe
Ngaruahine-Rangi our Tribe
Inaha our Tauranga-waka.

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

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

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

Mahinga kai

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

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting

was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places were tupuna harvested their tuna were important cultural and social sites.

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

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

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

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

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

Kapuni Stream (boundary with Ngati Tu)

Inaha Stream (boundary with Umutahi Inuawai).

Ngati Tu

Ngateko on the Kapuni Stream was one of the original landing places of the Wakaringaringa waka captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement there with the Kapuni stream acting as a marker between for the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū.

Ngati Tu also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and traversed via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Kaupokonui River and Maraekura.

The name of the flat lands adjacent to the Kaupokonui River and lying between Pukekohe Pa and the Taoratai kainga is Maraekura, 'courtyard of the precious heirloom Huna-kiko' Turi had brought with him from Hawaiki-Rangiataea. 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 Ngati Tu have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

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

access inland. River travel was important to hapū for both economic and social reasons.

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

Mahinga kai

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

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

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

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

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

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

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

Kaupokonui Stream

Mangawhero Stream

Motumate Stream

Waiokura Stream

Otakeho Stream (boundary with Ngati Haua)

Kapuni Stream (boundary with Ngati Manuhiakai).

Ngati Haua

The Ngati Haua hapū claim that their tuturu rohe extends "seaward from the mouth of the Otakeho Stream following it inland to the Maunga, thence turning and following the eastern side of the 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 Ngati Tu hapū, to the eastern side of the Wahamoko Stream.

The hapū traces their origin to the union between the tupuna of Ngati Haua, Te Auroa, and Hinengakau, the great ancestress of Atihaunui-a-Parangi from Whanganui. They also claim ancestry from the Aotea Utanganui waka, captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the 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 Ngati Haua have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

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

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

Mahinga kai

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

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

rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

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

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

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

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

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

Raoa Stream

Wahamoko Stream (boundary with Ngati Tamaahuroa-Titahi)

Opuhi Stream

Waikaretu Stream

Otakeho Stream (boundary with Ngati Tu)

Taikatu Stream

Awatuna Stream.

Ngati Tamaahuroa-Titahi

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

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

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

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

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

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

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

Mahinga kai

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

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

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

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

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

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

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

Taungatara River

Punehu Stream

Manganui Stream

Waipaepaenui Stream

Waipaepaeiti Stream

Mangatoromiro Stream

Mangatawa Stream

Oeo Stream

Wahamoko Stream

Waimate Stream

Ouri Stream

Raoa Stream (boundary with Ngati Haua)

STATEMENTS OF ASSOCIATION FOR MARGINAL STRIP SITES

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

Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13)		
Site Type		Ngāruahine association (history, significance)
Location		<p>The Ngati Haua hapū claim that their tuturu rohe extends "seaward from the mouth of the Otakeho Stream following it inland to the Maunga, thence turning and following the eastern side of the Raoa Stream back to seaward".</p> <p>Their whanaungatanga rohe extends from the western side of the Kaupokonui river of the Ngati Tu hapū, to the eastern side of the Wahamoko Stream.</p> <p>The various river environs that are located within the takiwa of Ngati Haua and Ngati Tu have great spiritual importance, they are, "the blood and veins, each with a story to tell." The wai that flows through these areas symbolises the link between the past and the present. Each has its own mauri and wairua which connect these two hapū with the river environs and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.</p>

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
Description of Site	Marginal Strip	Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.
Ngāruahine Tupuna association		They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	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.
Pepeha, waiata or whakatauki	<i>Tuturu</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>Whanaungatanga</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"	

Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16)		
Site Type		Ngāruahine association (history, significance)
Location		According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te
Description of Site	Marginal Strip	Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.
Ngāruahine Tupuna association		They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	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.
Pepeha, waiata or whakatauki	<i>Tuturu</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>Whanaungatanga</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"	

Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16)		
	<p><i>Tawhitiroa, Hawaikipamamao</i> <i>Tawhitipamamao</i></p> <p><i>tai noa ki te ngutu awa o Waihi</i> <i>ki Inaha</i></p> <p><i>piki ake ki te tihi o Maunga</i> <i>Taranaki</i></p> <p><i>huri noa ki te Tonga haere tonu</i> <i>ki te awa o Waihi"</i></p>	

Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11)		
Site Type		Ngāruahine association (history, significance)
Location		According to tribal history, the people of these two hapū are the descendants of the tangata
Description of Site	Marginal Strip	whenua tribes who landed at Te Rangatapu on the Te
Ngāruahine Tupuna association		Rangiuamutu waka, captained by Tamatea-Rokai. The tangata
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</i> <i>mai Tangaroa ki Hawaikinui</i> <i>Tawhitinui, Hawaikiroa</i></p>	They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from

Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11)		
	<p><i>Tawhitiroa, Hawaikipamamao</i> <i>Tawhitipamamao</i></p> <p><i>tai noa ki te ngutu awa o</i> <i>Waingongoro ki Wairere</i></p> <p><i>piki ake ki te tihi o Maunga</i> <i>Taranaki</i></p> <p><i>huri noa ki te Tonga haere tonu</i> <i>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</i></p> <p><i>mai Tangaroa ki Hawaikinui</i> <i>Tawhitinui, Hawaikiroa</i> <i>Tawhitiroa, Hawaikipamamao</i> <i>Tawhitipamamao</i></p> <p><i>tai noa ki te ngutu awa o Waihi</i> <i>ki Inaha</i></p> <p><i>piki ake ki te tihi o Maunga</i> <i>Taranaki</i></p> <p><i>huri noa ki te Tonga haere tonu</i> <i>ki te awa o Waihi"</i></p>	<p>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. Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09)		
Pepeha, waiata or whakatauki		<p>pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga.</p> <p>A complex system of hapū and whanau rights operated and the places 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>

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. Pa tuna and hinaki were constructed all along the rivers of each hapū and there was much tribal lore and skill
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Ngati Tamaahuroa me Titahi Ngati Haua Ngati Tu	
Pepeha, waiata or whakatauki		

Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07)		
Site Type		Ngāruahine association (history, significance)
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
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Pepeha, waiata or whakatauki		

Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07)		
Ngāruahine hapū association	Ngati Tu	Mawakeroa. The people of this waka were known to have taken up settlement here.
Pepeha, waiata or whakatauki		Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.

Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10)		
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
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<i>Tuturu</i> <i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao</i> <i>tai noa ki te ngutu awa o Waingongo ki Wairere</i>	

Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10)		
	<i>piki ake ki te tahi o Maunga Taranaki</i> <i>huri noa ki te Tonga haere tonu ki te awa o Waingongo</i> <i>Whanaungatanga</i> <i>"E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao</i> <i>tai noa ki te ngutu awa o Waihi ki Inaha</i> <i>piki ake ki te tahi o Maunga Taranaki</i> <i>huri noa ki te Tonga haere tonu ki te awa o Waihi"</i>	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 Waingongo River.

Kapuni-Ohawe Marginal Strip (as shown on deed plan OTS-23-06)		
Site Type		Ngāruahine association (history, significance)
Location		The takiwa of the Ngati Manuhiakai extends from the tip of Maunga Taranaki into Te Moana O Tangaroa taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		

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

Appendix IG: Te Atiawa statutory acknowledgements

Attachment to the Regional Policy Statement for Taranaki

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The social, cultural, historical and spiritual importance of Makara Scenic Reserve 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Ngati Te Whiti name for this area is Maramamao. Maramamao was located on the outer reaches of Puke Ariki Pa. Puke Ariki was a huge pa which stretched from the coast inland and was probably built by Te Rangī Apiti Rua sometime in the 1700s. In

building the pa, Te 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 Ngati Te Whiti and are expressed and remembered through constant Korero tawhito/oral history and daily cultural practices.

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

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

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

"How vain your valour, how vain your charge against Morere's walls

Lost on that rocky coast of death are all my crews

Tanui, Tokomaru, Kurahaupo, Aotea

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

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

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

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

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

"How vain your valour, how vain your charge against Morere's walls

Lost on that rocky coast of death are all my crews

Tanui, Tokomaru, Kurahaupo, Aotea

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

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

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

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

Te Henui means "the huge mistake" and refers to an incident that is no longer remembered. The Te Henui River and nearby papakainga were very important to Ngati Te Whiti. The three papakainga were close to each other and their occupants

shared resources and strategies in times of conflict with other Hapu or Iwi. All sites are situated on the Te Henui River which was used for transport to the papakainga down river and on the coast.

The papakainga on the coast at the Te Henui river mouth were Purakau, Autere and Kerau. Fish and kaimoana were collected from the river and the nearby reef, Arakaiai and these provided staple as well as gourmet food. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health and customary practices such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapu had nothing. The relationship with the land and the landscape was that of 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 Ngati Te Whiti. During the construction for the sea wall the shape of the mouth of the Te Henui was changed so that the river flows to the sea in a straight line.

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

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

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

The reefs at the mouth of the Waiongana provided pipi, paua, kina, mussels, crab and seaweed. Hapu members would camp at the papakainga at the river mouth during the spring and summer specifically to gather kaimoana and larger ocean fish. The men would go out to fishing if the day and weather was right and only caught one species each day. Sometimes the fishing party met with disaster, as related in the following Korero tawhito (oral history). One morning about twenty waka and two hundred men prepared to set off to the Hapuka fishing grounds known as Waitawhetawheta. A dispute arose between two members about a particular seat on

a particular waka during which fishing gear was thrown into the water. The offended party was the tohunga Mokeuhi who then refused to go out fishing. Whilst the fleet was at sea Mokeuhi conjured up an immense storm which devastated the fleet. There were only two survivors, Kawenui who beached at Urenui and Te Kohita who beached at Motupipi in the South Island.

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

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

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

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

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

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

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

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

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

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

This site is at the mouth of the Waiwhakaiho River on the edges of the great pa, Rewa Rewa. The site is located in the rohe of Ngati Tawhirikura and Ngati Te Whiti. The river mouth, the wetlands and associated water bodies were important because of its resources such as raupo (for thatching) water, ferns (for food and blankets) berries, birds, fish, flax (for clothing) and kaimoana reefs. Fish and whitebait, were caught from particular purpose built sites called whakaparu and these remain and continue to be used today. The sand dunes were used as gardens for food crops such as kumara and plants such as pingau, which was used to colour clothing flax. The sand dunes were also used as a temporary urupa because the heat of the sand assists the breaking down of the flesh. Often the ko iwi/bones were removed and interred elsewhere. Rewa Rewa was located on a hill above the river mouth and was an ancient pa which over the generations housed a large population.

The 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 Ngati Te Whiti and Ngati Tawhirikura and is embodied in pepeha, waiata and Korero tawhito.

RIVERS AND TRIBUTARIES

Herekawe Stream and tributaries (as shown on deed plan OTS-043-32)

The Herekawe is located to the south of New Plymouth and springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Herekawe is located with the rohe of the Ngati Te Whiti Hapu.

The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of the Hapu and the many papakainga nearby such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Ruataka, Papawhero.

Two events of more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe is used as one of the

boundary indicators between Te Atiawa and Taranaki for their respective 2004 Fisheries Settlements. In 2008 the Herekawe was decided as one of the boundary markers for the Tapuae Marine Reserve after Te Atiawa refused to give up its customary rights to collect kaimoana from the nearby reefs.

Te Atiawa acknowledges the Taranaki Iwi interest in the Herekawe.

Huatoki Stream and tributaries (as shown on deed plan OTS-043-33)

The Huatoki runs through the centre of New Plymouth. The Huatoki springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Huatoki is within the rohe of the Ngati Te Whiti Hapu.

The name Huatoki was coined because of the abundance of the titoki tree, which grew, and still grows, along its banks. A product from the titoki tree, oil, was valued for its cosmetic qualities.

The Huatoki was also important for its running freshwater source and mahinga kai, flax, raupo and timber. The food resources along with the kaimoana from nearby reefs provided ample sustenance for and sustained the papakainga along the banks of the Huatoki, papakainga such as Puke Ariki, Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Most of the papakainga existed peacefully with the others and shared nohonga (places to stay) along the banks of the Huatoki, especially in the summer months, to gather and store resources.

The abundance of resources, however, did not prevent the odd dispute. One such dispute remembered today in Korero tawhito was between Te 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 papakainga whilst the river was used as a highway to the coast and inland. Several known tauranga waka sites remain today.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town which was named Red Coat Lane.

The Huatoki retains its historic, cultural and traditional value to Te Atiawa who continue to exercise kaitiakitanga over the river and its conservation and aesthetic values.

Kowhangamoku Stream and tributaries (as shown on deed plan OTS-043-34)

The Kowhangamoku is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

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

Manganui River and tributaries (as shown on deed plan OTS-043-35)

The Manganui springs from Taranaki Maunga and flows into the Waitara. It is in the rohe of Pukerangiora and Otaraua Hapu.

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

Mangati Stream and tributaries (as shown on deed plan OTS-043-36)

The Mangati is located at Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapu.

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

Manu Stream and tributaries (as shown on deed plan OTS-043-37)

The Manu is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

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

Motukari Stream and tributaries (as shown on deed plan OTS-043-38)

The Motukari is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

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

Onaero River and tributaries (as shown on deed plan OTS-043-22)

Part of the Onaero flows through the rohe of Ngati Rahiri Hapu.

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

Parahaki Stream and tributaries (as shown on deed plan OTS-043-39)

The Parahaki is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

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

Tapuae Stream and tributaries (as shown on deed plan OTS-043-40)

Part of the Tapuae flows through the rohe of Ngati Te Whiti Hapu.

The social, cultural, historical and spiritual importance of the Tapuae River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent

the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Te Henui Stream and tributaries (as shown on deed plan OTS-043-41)

The Te Henui is located in east New Plymouth. It springs from the land and runs to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Te Henui is in the rohe of Ngati Te Whiti Hapu. Te Henui means "the huge mistake" and refers to an incident which is no longer remembered.

The Te Henui was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakainga and communities along its banks, such as Purakau, Autere and Kerau. Autere was also a fishing village from which Hapu would launch their waka and sail to offshore fishing grounds. Fish and kaimoana were collected from the river and the nearby reef, Arakaitai, and these provided staple as well as gourmet foods. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health. Kaimoana and gourmet foods were important to uphold customs such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapu had nothing.

Further up river were the papakainga of Pukewarangi, Puketarata and Parihamore. These papakainga were located close to each other and shared resources and strategies in times of conflict with other Hapu or Iwi. Pukewarangi and Parihamore were settlements as well as defensive strongholds whilst Puketarata was a settlement which stored food reserves.

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 Ngati 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 Ngati 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 Ngati Rahiri Hapu.

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

Waihowaka Stream and tributaries as shown on deed plan OTS-043-44)

The Waihowaka is located in Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapu.

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

Waiongana Stream and tributaries (as shown on deed plan OTS-043-45)

The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe Puketapu Hapu.

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

Waipapa Stream and tributaries (as shown on deed plan OTS-043-45)

The Waipapa is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngati Rahiri Hapu.

The social, cultural, historical and spiritual importance of the Waipapa Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also

represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.

Waipu Stream and tributaries (as shown on deed plan OTS-043-46)

The Waipu Lagoons are located on the coast and are within the rohe of Puketapu Hapu.

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

Waitaha Stream and tributaries (as shown on deed plan OTS-043-48)

The Waitaha is located in Bell Block and springs from the land and flows to the Tasman Sea. It is in the rohe of Puketapu Hapu.

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

Waitara River and tributaries (as shown on deed plan OTS-043-49)

The Waitara River is one of the major rivers in the Te Atiawa rohe and takes its name from the legend of Te Whaitara-nui-a-Wharematangi-i-te-kimi-i-tana-matua-i-a-Ngarue. The Waitara flows through the rohe of the Hapu of Manukorihi, Otaraua, Pukerangiora and Ngati Rahiri.

The Waitara River, unlike other substantial rivers within Taranaki, does not flow directly from Maunga Taranaki but springs from the Manganui River which flows off the mountain and converges with the Waitara River.

The Waitara river mouth was one of the first areas to be settled in Aotearoa and life was sustained here by the abundant resources provided by the reefs and wetlands. There were many kainga and tauranga waka at the mouth of the Waitara and the kainga later became seasonal fishing villages as Te Atiawa spread along and inhabited

the entire length of the Waitara River. One of the streams, Mangahinau, was the mooring site for the largest Te Atiawa war waka, Eanganui.

There were many papakainga along the banks of the Waitara, such as Ngangana, Kuikui, Te Whanga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene. The Waitara River provided an abundance of fish, inanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kokopu, weka, pukeko, ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for inanga and native fish. The Hapu fished from purpose built platforms and this technique continues today to describe customary fishing locations on the river. Each whakaparu was named and these names remain and continue to be used by Te Atiawa today. The mara / gardens along the river included Te Rore, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The ururpaa include Te Rohutu, Manaaiti, Pukehou, Teremutu and Ngangana. The natural defences and height provided by the cliffs provided control of the Waitara River. Aorangi along with Pukekohe and Manukorihi, formed a triangle of strongly defended paa in the valley. In its upper reaches, its cliffs provided defence for Pukerangiora Pa and in one battle many Pukerangiora people jumped from the cliffs into the Waitara River.

The river continues to be, an important resource for mahinga kai. Contemporary uses of the site include cultural harvesting (fish, whitebait) and the site is valued because of its biodiversity and conservation values.

Te Atiawa has a physical, historical and spiritual relationship with the Waitara River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waitara River which has a spiritual force and personality of its own.

The Waitara River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

Waiwhakaiho River and tributaries (as shown on deed plan OTS-043-50)

The Waiwhakaiho River is located in the suburb of Fitzroy, New Plymouth and flows from Taranaki Maunga to the Tasman Sea. It is one of the largest rivers in the Te

Atiawa rohe and has several tributaries including the Mangaone and Mangorei. At its mouth today there is a man made waterway, Lake Rotomanu which was created in the 1960s to provide a habitat and refuge for wildlife and is also used for recreational purposes.

The Waiwhakaiho River is the ancient boundary marker between Ngati Te Whiti and Ngati Tawhirikura and is embodied in pepeha and korero tawhito. In former times the Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngati Tawhirikura and Ngati Te Whiti.

The Waiwhakaiho River was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakainga and communities along its banks, papakainga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa.

The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupo, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these remain and continue to be used today.

There were several papakainga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient paa which, over the generations, housed a large population. Other papakainga along the river were Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Puke O Te Pua and Papamoa. The river was also used as a means of transport to nearby papakainga to trade food and taonga and to maintain whanaungatanga.

The Waiwhakaiho River remains an important river today. Te Atiawa has a physical, historical and spiritual relationship with the Waiwhakaiho River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waiwhakaiho River which has a spiritual force and personality of its own.

The Waiwhakaiho River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

From Herekawe Stream to Onaero River (referred to in clause 5.11.1(rr) of the deed as Te Atiawa Coastal Marine Area (as shown on deed plan OTS-043-51)

This statement describes the Te Atiawa association and values in relation to its coastal marine area.

The Te Atiawa rohe commences from Te Rau O Te Huia, along the coast westward to the Herekawe, inland to Tahuna Tutawa, thence to Whakangeregere, continuing to Taramoukou, thence turning northwards to Te Rau O Te Huia.

The coastal marine area was part of the natural world which encompassed the expanses of Ranginui, the immensity of Papatuanuku, and the vastness of Tangaroa. It was an important part of the tribal rohe and included land, outlets, streams, rivers, lagoons, reefs, beaches and sand hills. Just as hapu exercised mana over the whenua, so it exercised mana over the moana.

The Te Atiawa social, cultural and spiritual relationship with the coastal marine area was very important and is one of long-standing which began with the first Te Atiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Nga Motu and the Waitara River, were on the coast. The papakainga was the centre of social, cultural, economic and spiritual wellbeing. Papapakainga such as Puke Ariki, Purakau, Rewa Rewa and Mangati were located on the coast close to the valued resources of water, mahinga kai and kaimoana. The resources sustained and nourished the 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 and the resources are harvested and customary rights continue to be exercised. Examples of the reefs are Papamoa, Tarawhata, Kawarua, Arakaitai and Mangati. The sites also include urupa and tauranga waka, such as Autere. Te Atiawa has and continues to exercise, its kaitiakitanga on the coastline from the Herekawe to Te Rau O Te Huia.

The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata pepeha, traditions and histories and continues to underpin the mana and mauri of the Te Atiawa hapu. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to the present. The statement above illustrates the strong and ongoing Te Atiawa connection and association with the coastal marine area from the Herekawe to Te Rau O Te Huia.

