

STATUTORY ACKNOWLEDGEMENTS



Overview of statutory acknowledgements

Introduction

A treaty settlement is an agreement between the Crown and an IWI to settle all IWI historical grievances against the Crown over land or other resources taken in breach of the TREATY OF WAITANGI (TE TIRITI O WAITANGI). A claims settlement act formally records a historical account, statutory acknowledgements and an apology from the Crown. COUNCIL is legally obliged to have regard to statutory acknowledgements and to record them on statutory plans.

Statutory acknowledgements by the Crown

A statutory acknowledgement is a formal recognition by the Crown of the particular cultural, spiritual, historic, and traditional associations that an IWI has with a statutory area. A statutory area can include an area of land, a landscape feature, a lake, a RIVER or wetland, or a specified part of the COASTAL MARINE AREA that is in Crown ownership. The association of an IWI with a statutory area is outlined in the schedules to a claims settlement act. A deed of recognition is an agreement established between the Crown and an IWI that requires the Crown to consult with the IWI and have regard to their views regarding their relationship with a statutory area. A governance entity is an organisation that represents an IWI and is recognised by the IWI as having authority to do so.

Purposes of statutory acknowledgements

The purposes of statutory acknowledgements are:

- (a) to require consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgements;
- (b) to require relevant consent authorities to forward summaries of resource consent applications to the governance entity;

- (c) to enable the governance entity and a member of the IWI to cite the statutory acknowledgements as evidence of the association of the IWI with the relevant statutory areas; and
- (d) to provide a statement by the IWI, for inclusion in a deed of recognition, of the association of the IWI with a statutory area.

Consent authorities to have regard to statutory acknowledgements

Consent authorities must have regard to a statutory acknowledgement relating to a statutory area in forming an opinion in accordance with the relevant Treaty Settlement Acts 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, a statutory area.

Recording statutory acknowledgements on statutory plans

Local authorities with jurisdiction in an area that includes a statutory area must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover the statutory area. The attachment of information is for the purpose of public information only, and the information is not part of the statutory plan or subject to the provisions of the First Schedule of the ACT.

Distribution of resource consent applications to governance entity

A relevant consent authority must forward to the governance entity a summary of resource consent applications received by that consent authority for activities within, adjacent to, or impacting directly on a statutory area. The information provided must be the same as would be given under the relevant Treaty Settlements Acts to persons likely to be affected, or as may be agreed between the governance entity and the relevant consent authority. It must be provided as soon as reasonably practicable after the application is received, and before a determination is made in accordance with those Acts. The governance entity may, by notice in writing to a relevant consent authority, waive its rights to be

notified and state the scope of that waiver. A statutory acknowledgement does not affect the obligation of a consent authority to notify an application and to form an opinion as to whether the governance entity is a person that is likely to be adversely affected under those sections.

Use of statutory acknowledgement

The governance entity and a member of the IWI may, as evidence of the association of the IWI with a statutory area, cite the relevant statutory acknowledgement in submissions to, and in proceedings before, a consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or impacting directly on the statutory area. The non-existence of a statutory acknowledgement does not mean that other areas are unimportant to the governance entity or the IWI.

Ngati Tama statutory acknowledgements

The Crown has acknowledged the statements made by Ngati Tama of the particular cultural, spiritual, historic, and traditional associations of Ngati Tama with the statutory areas. The statutory areas are described in Schedules 3 to 14 of the Ngati Tama Claims Settlement Act 2003. Full descriptions are provided in this section, along with maps of the statutory areas. There are 12 statutory areas within the New Plymouth District. These are as follows:

- Mimi-Pukearuhe coast marginal strip.
- Mount Messenger conservation area in Ngati Tama area of interest.
- Moki conservation area.
- Tongaporutu conservation area.
- Mohakatino swamp conservation area.
- Pou Tehia historic reserve.
- Mohakatino River.
- Tongaporutu River.
- Mohakatino River (No 1) marginal strip.
- Mohakatino River (No 2) marginal strip.

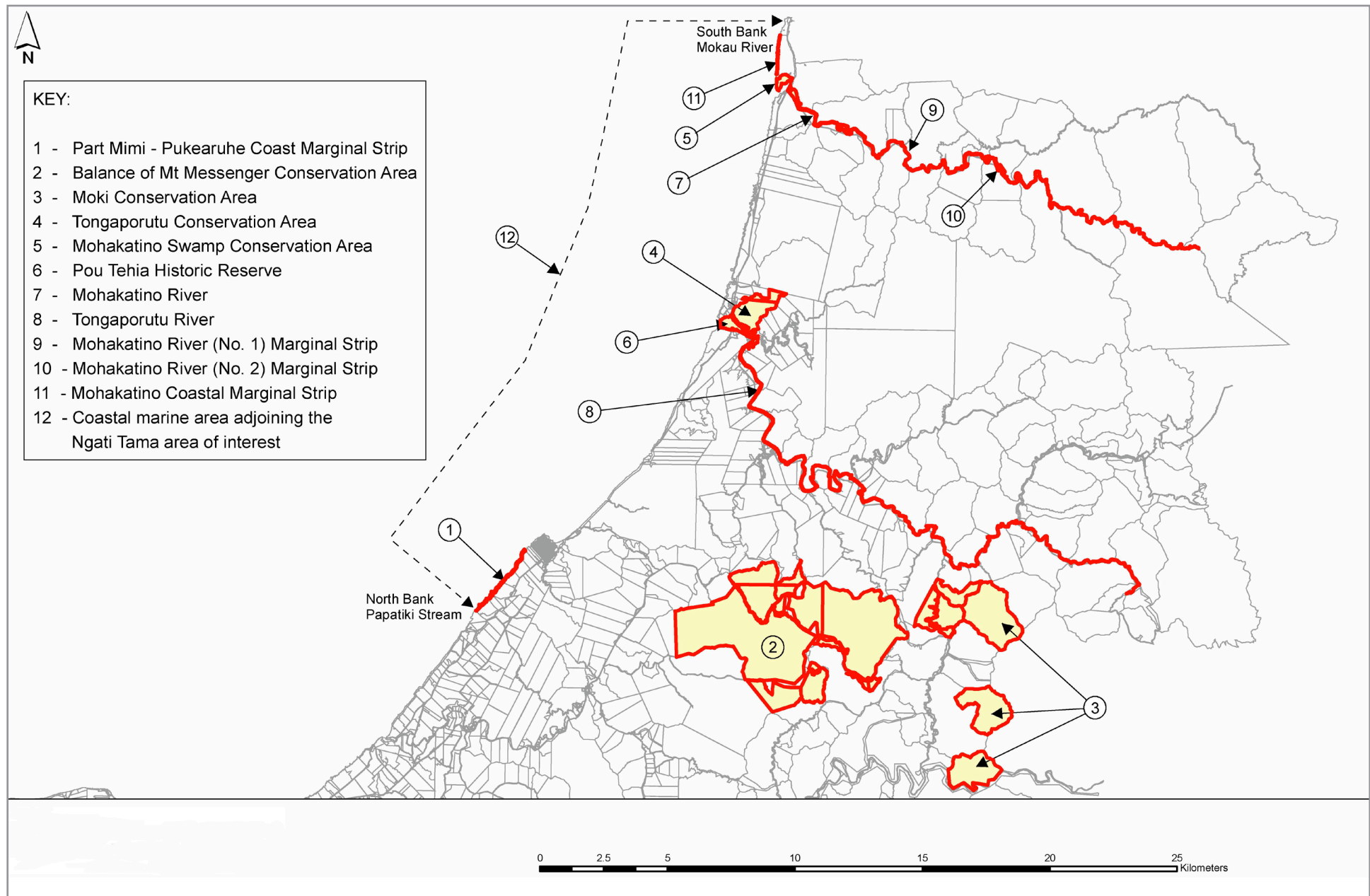
- Mohakatino coastal marginal strip.
- Coastal marine area adjoining the Ngati Tama area of interest.

Note: This statutory area covers the COASTAL MARINE AREA between the south bank of the Mokau River and the north bank of Papatiki Stream. The landward boundary of the area is the mean high water springs, while the seaward boundary is the limit of the territorial sea (12 nautical miles).

Those statutory areas that have deeds of recognition established are as follows:

- Mimi-Pukearuhe coast marginal strip.
- Mount Messenger conservation area in Ngati Tama area of interest.
- Moki conservation area.
- Tongaporutu conservation area.
- Mohakatino swamp conservation area.
- Pou Tehia historic reserve.
- Mohakatino River.
- Tongaporutu River.

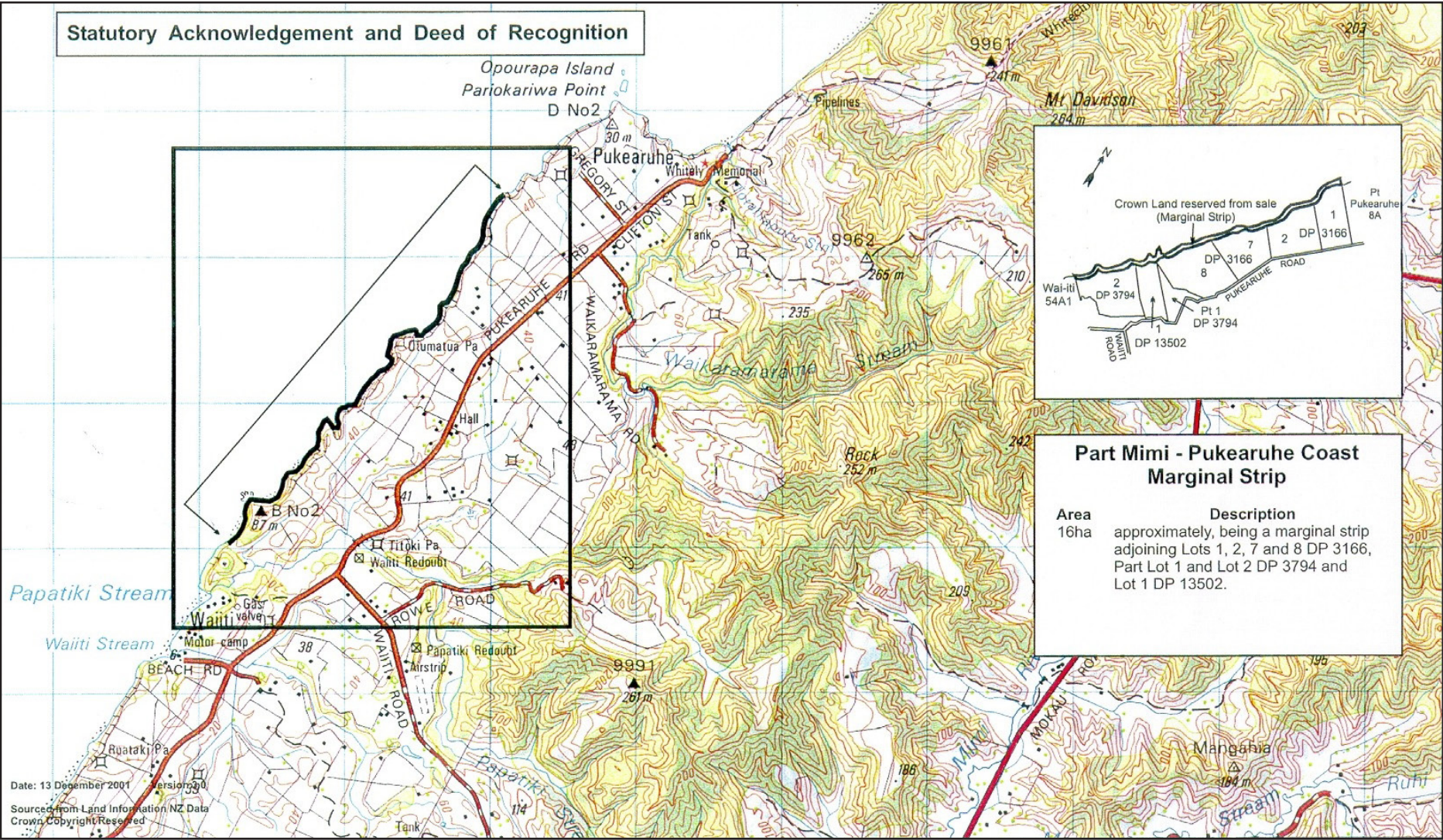
Figure 5: Ngati Tama statutory acknowledgements within the New Plymouth District



Statutory acknowledgement for part of Mimi-Pukearuhe coast marginal strip (Schedule 3)

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 SO 14705 below.



Preamble

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

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

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

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

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

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

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

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

Purposes of statutory acknowledgement

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

- (a) to require consent authorities, the Environment Court, or Heritage New Zealand Pouhere Taonga, as the case may be, to have regard to this statutory acknowledgement in relation to part of the Mimi-Pukearuhe coast marginal strip, as provided for in sections 55 to 57; and

- (b) to require consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 59; and
- (c) to enable the governance entity and members of Ngati Tama to cite this statutory acknowledgement as evidence of the association of Ngati Tama with part of the Mimi-Pukearuhe coast marginal strip, as provided for in section 60; and
- (d) to provide a statement by Ngati Tama of the association of Ngati Tama with the Mimi-Pukearuhe coast marginal strip for inclusion in a deed of recognition.

Limitations on effect of statutory acknowledgement

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

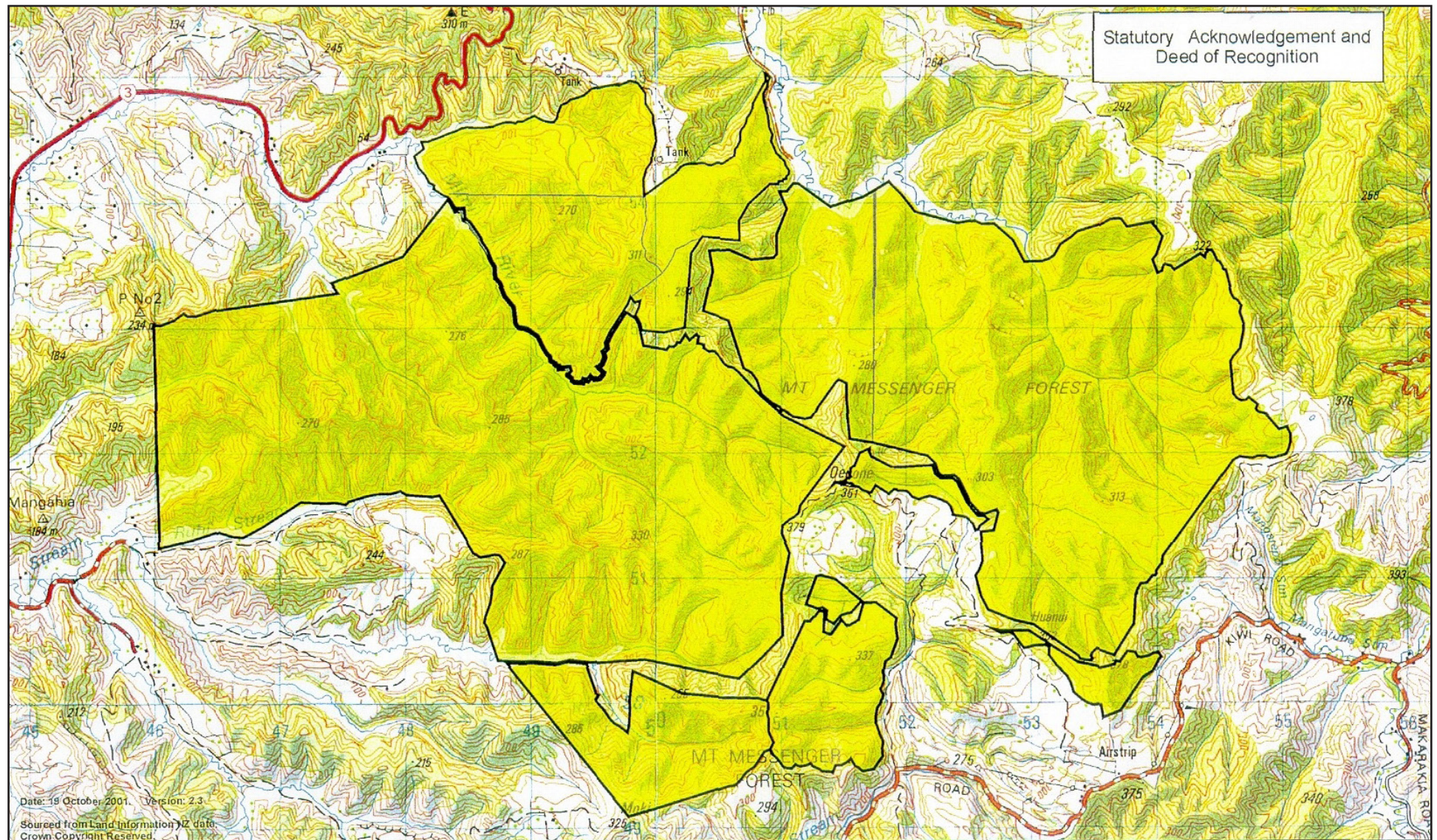
No limitation on the Crown

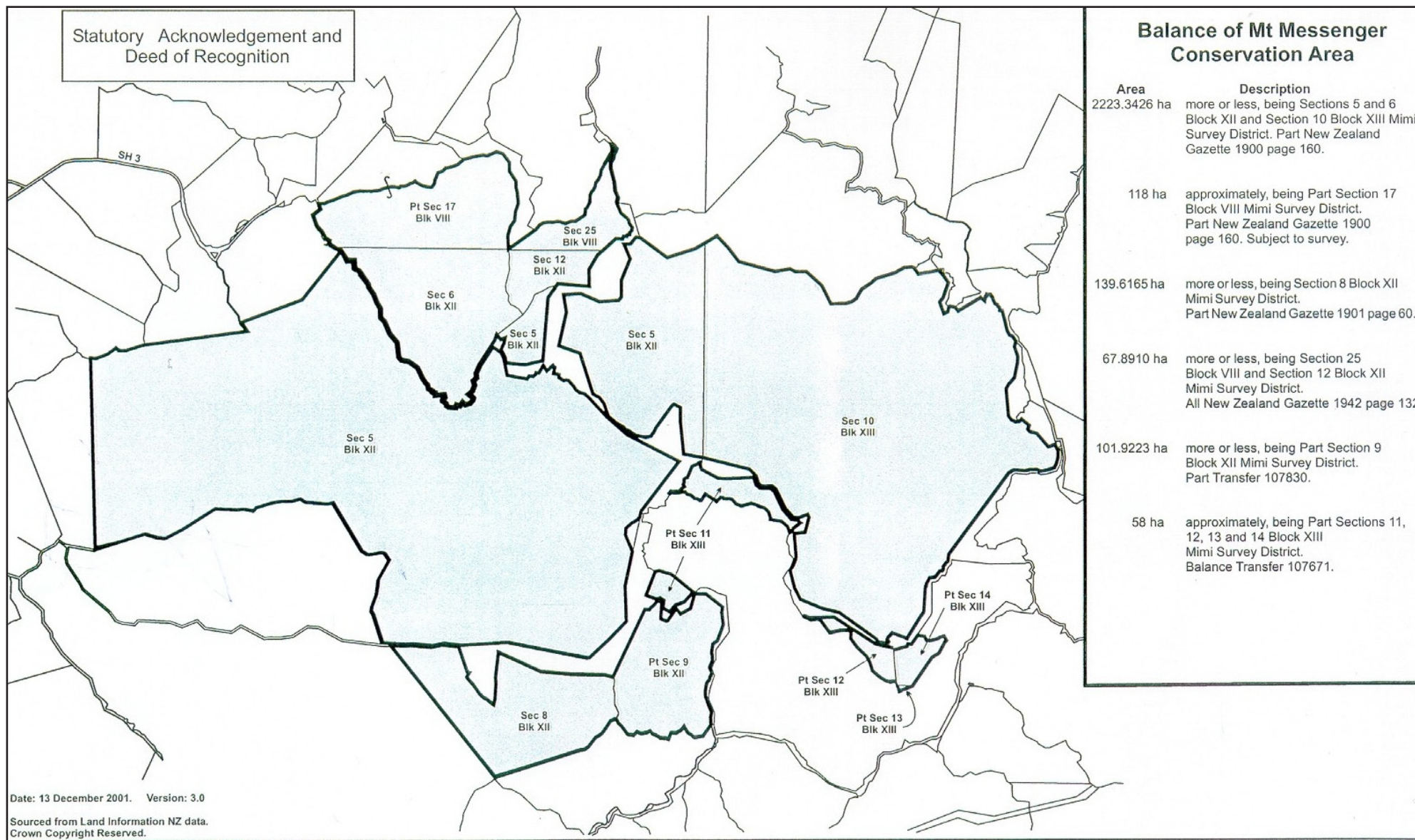
This statutory acknowledgement does not preclude the Crown from providing a statutory acknowledgement to a person other than Ngati Tama or the governance entity in respect of part of the Mimi-Pukearuhe coast marginal strip.

Statutory acknowledgement for part of Mount Messenger conservation area in Ngati Tama area of interest (Schedule 4)

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 SO 14706 below.





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 two 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 Heritage New Zealand Pouhere Taonga, as the case may be, to have regard to this statutory acknowledgement in relation to 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).

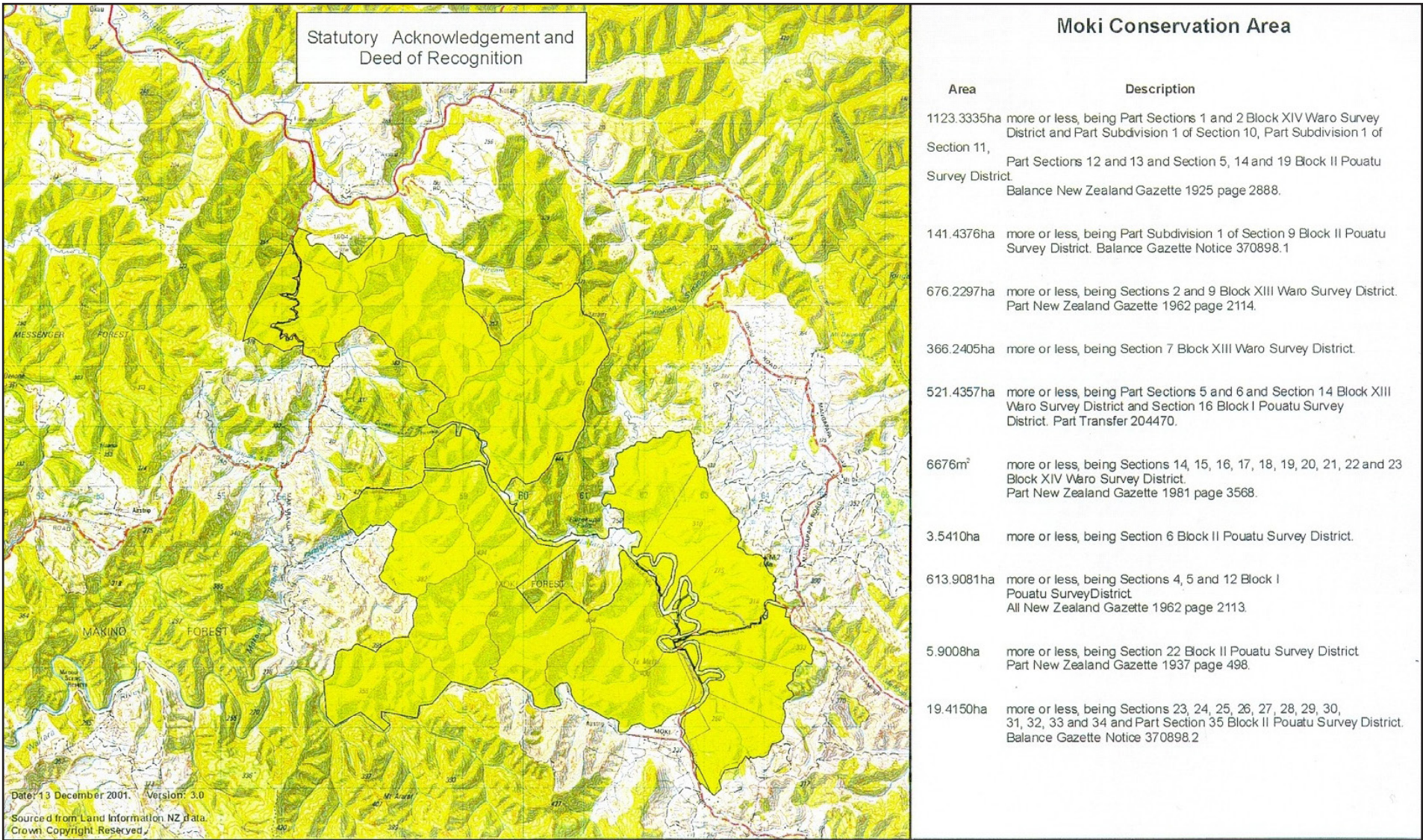
No limitation on the Crown

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.

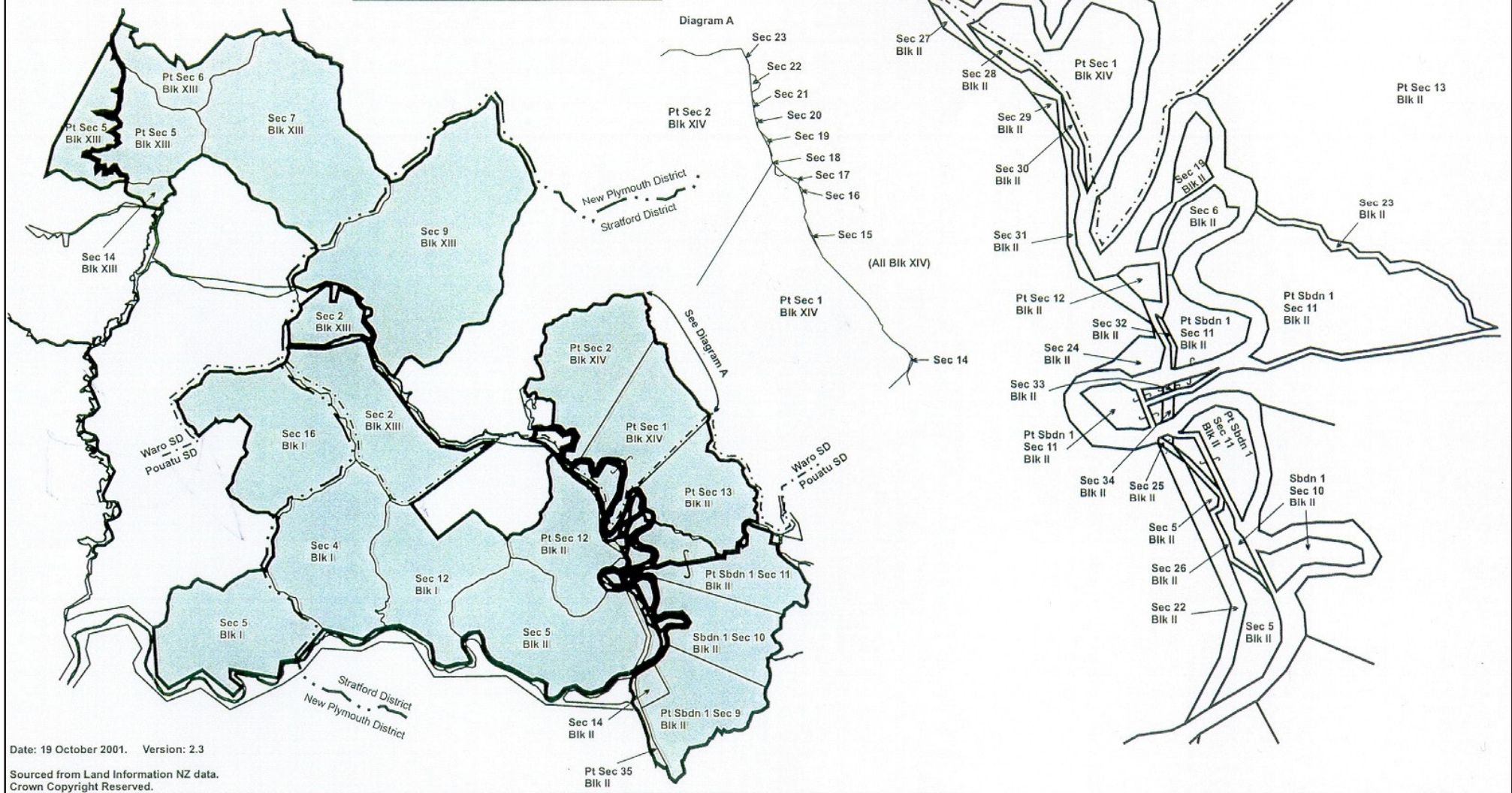
Statutory acknowledgement for Moki conservation area (Schedule 5)

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 SO 14707 below.



Statutory Acknowledgement and Deed of Recognition



Date: 19 October 2001. Version: 2.3

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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, or Heritage New Zealand Pouhere Taonga, 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).

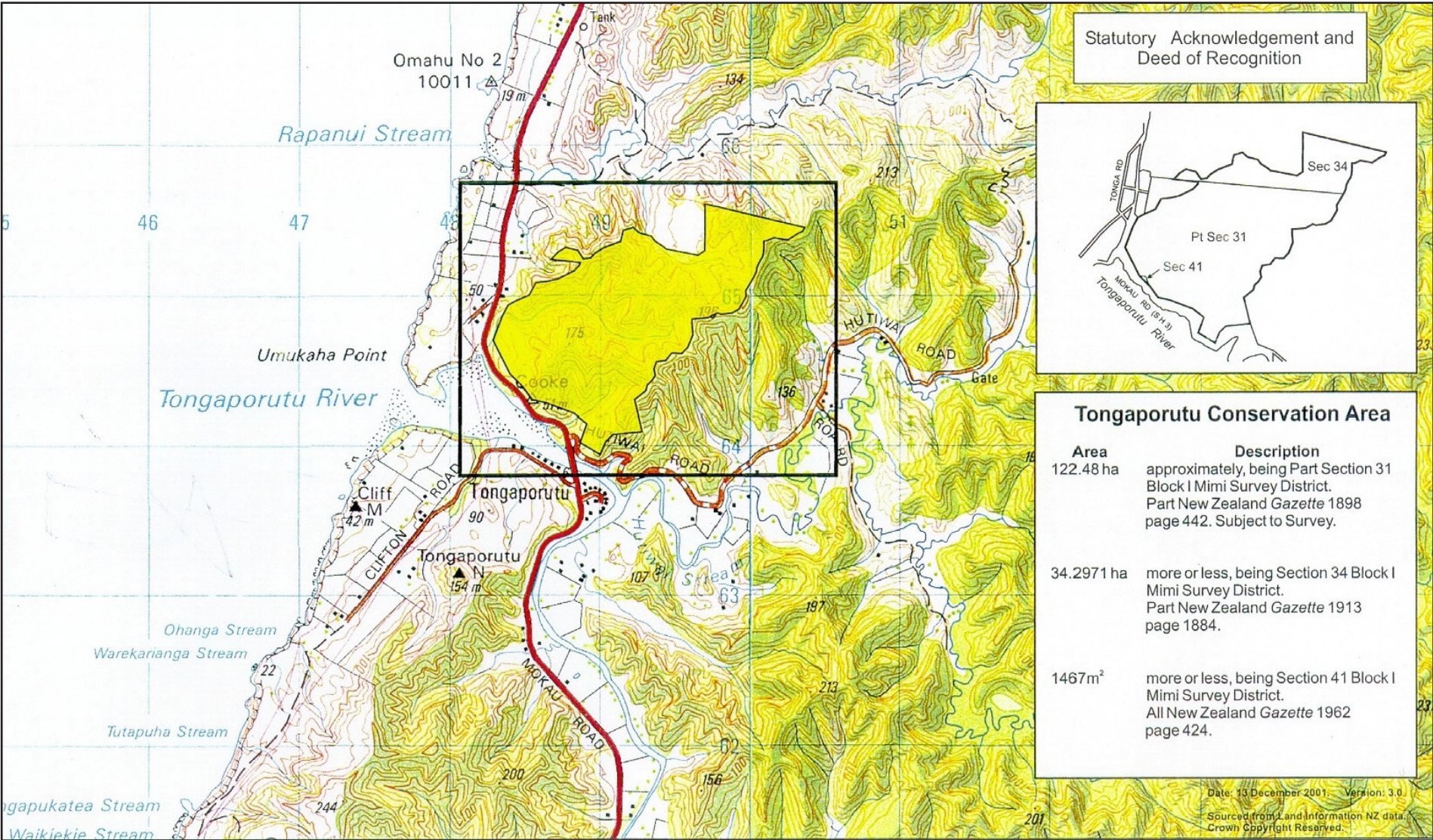
No limitation on the Crown

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.

Statutory acknowledgement for Tongaporutu conservation area (Schedule 6)

Statutory area

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



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 Heritage New Zealand Pouhere Taonga, 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).

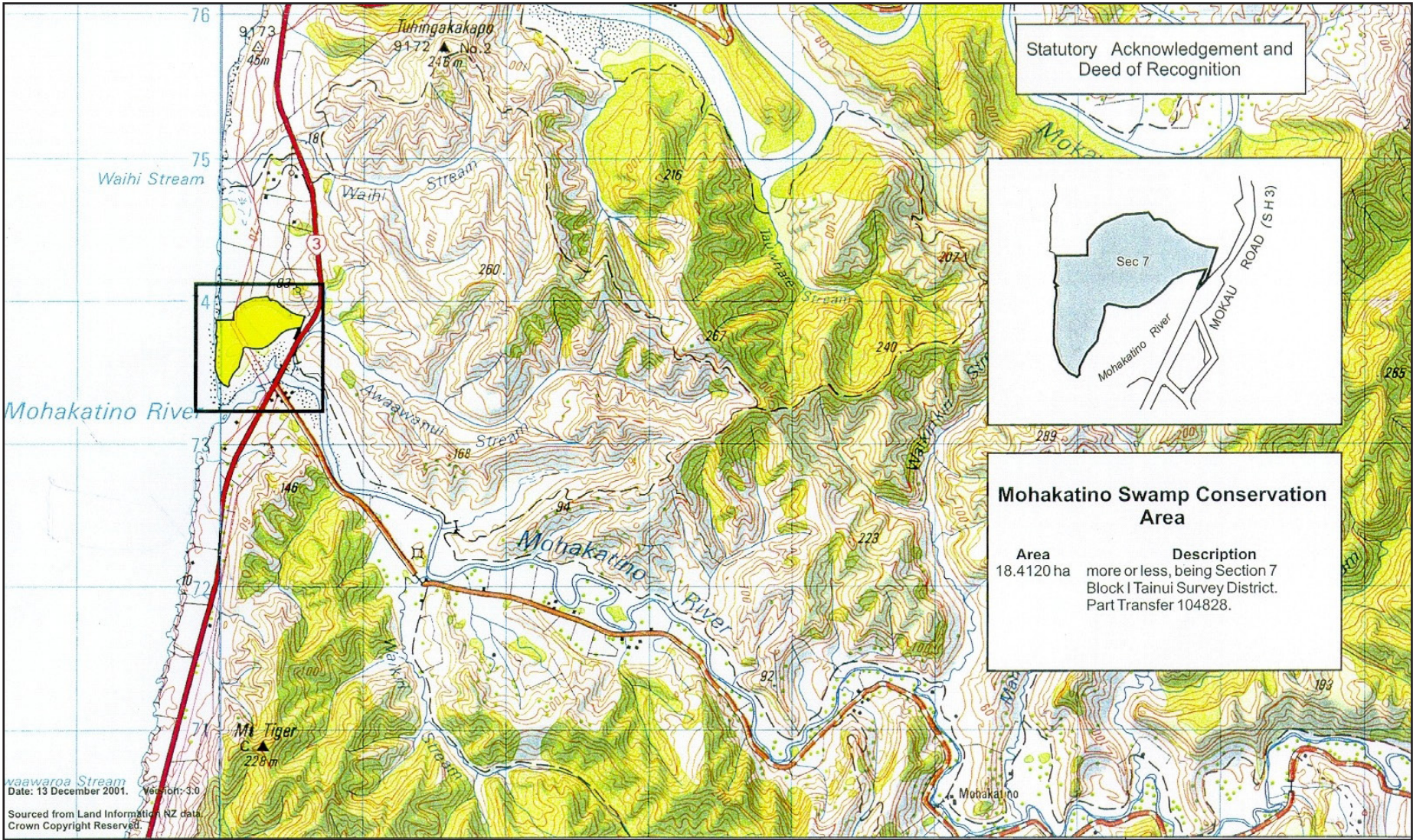
No limitation on the Crown

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.

Statutory acknowledgement for Mohakatino swamp conservation area (Schedule 7)

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 SO 14710 below.



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 Mohakatino swamp conservation area

This is an area that has many significant waahi 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 Heritage New Zealand Pouhere Taonga, 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) have the effect of granting, creating, or giving evidence of an estate or interest in, or rights relating to, the Mohakatino swamp 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 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).

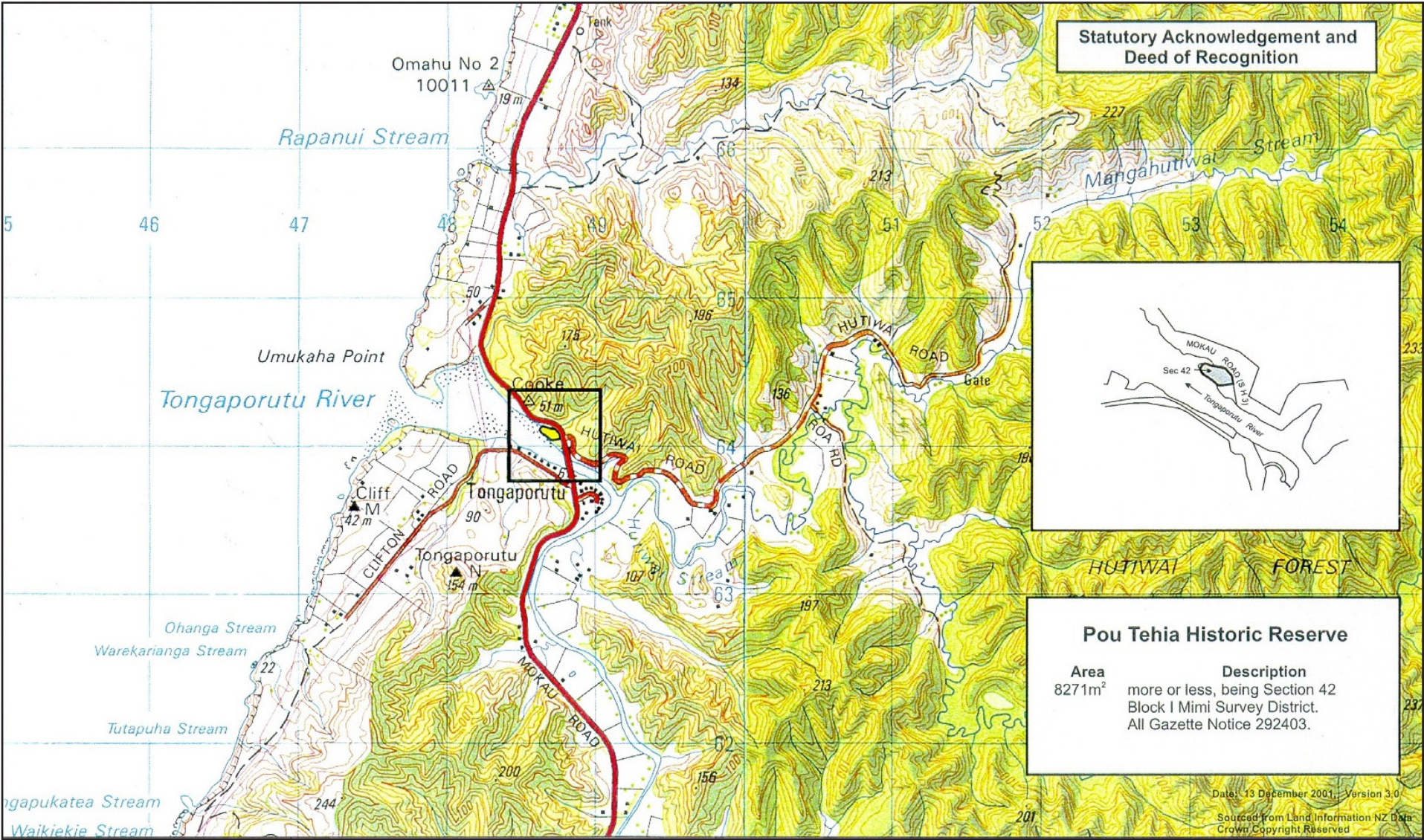
No limitation on the Crown

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.

Statutory acknowledgement for Pou Tehia historic reserve (Schedule 8)

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 SO 14694 below.



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 Heritage New Zealand Pouhere Taonga, 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).

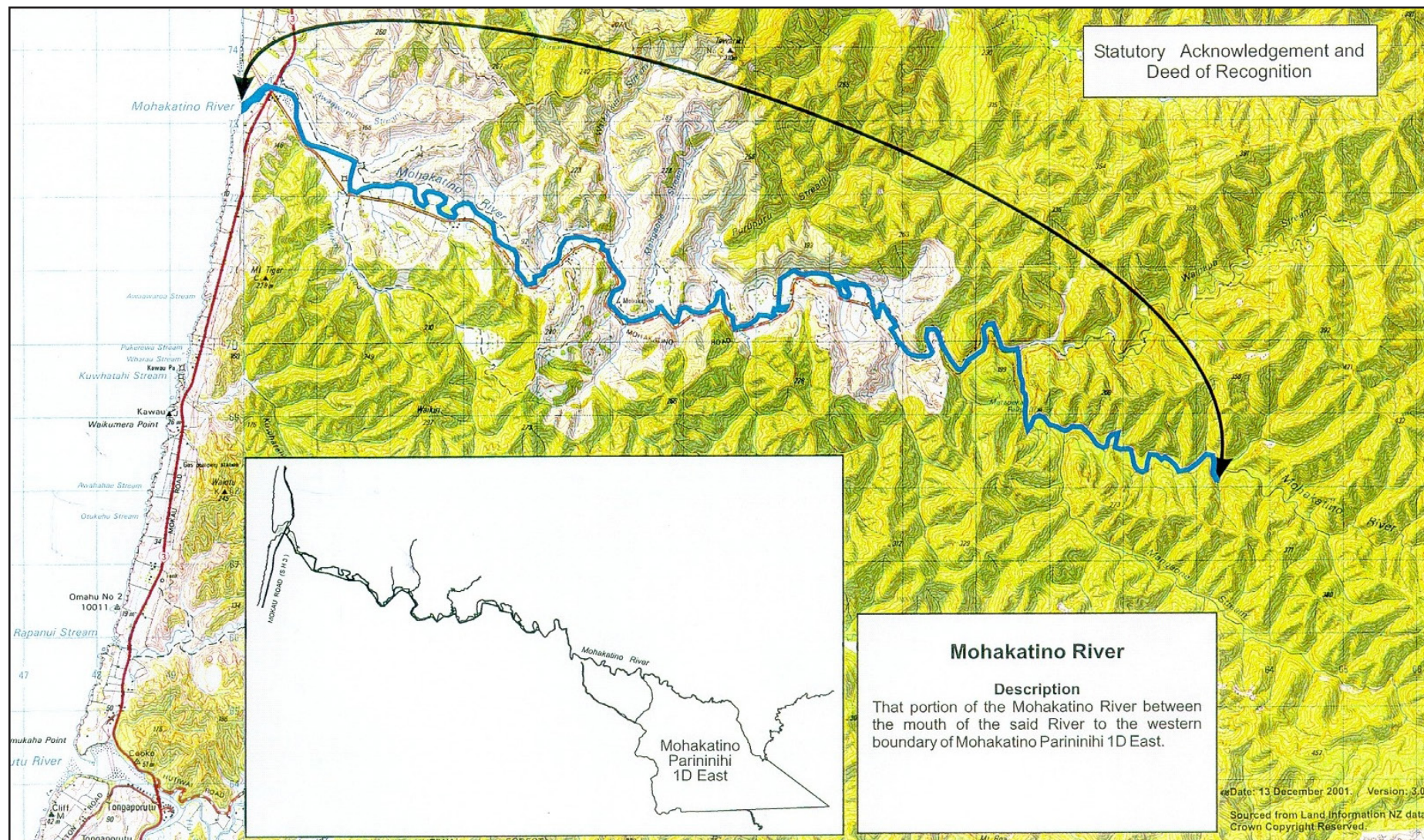
No limitation on the Crown

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.

Statutory acknowledgement for Mohakatino River (Schedule 9)

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 SO 14718 below.



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 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 Heritage New Zealand Pouhere Taonga, 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).

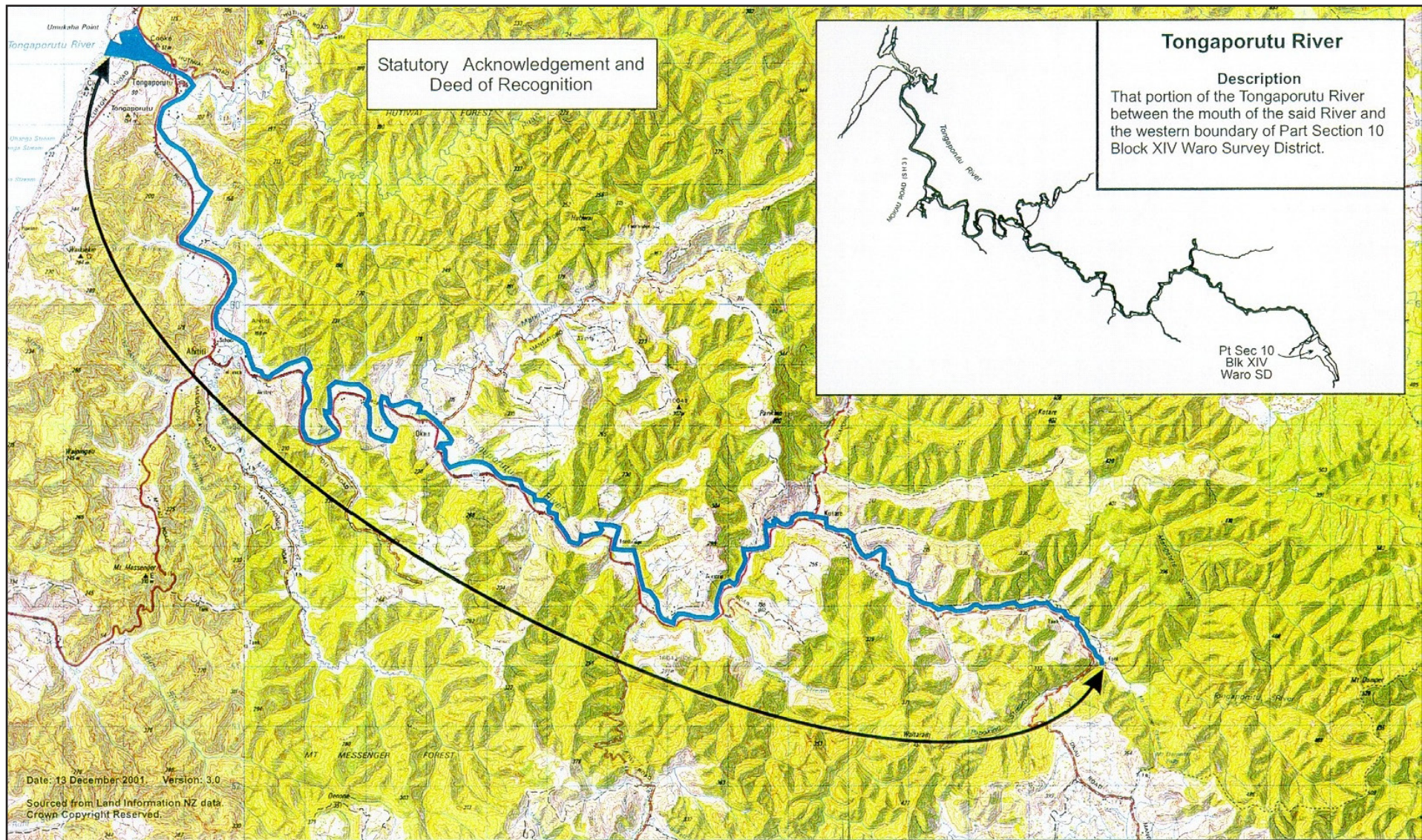
No limitation on the Crown

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.

Statutory acknowledgement for Tongaporutu River (Schedule 10)

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 SO 14719 below.



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 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 Heritage New Zealand Pouhere Taonga, 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.

Statutory area

Statutory Acknowledgement

Area	Description
2378m ²	more or less, being a marginal strip adjoining Section 5 Block IV Tainui Survey District.

Mohakatino River (No. 1) Marginal Strip

Area: 2378m²
Description: more or less, being a marginal strip adjoining Section 5 Block IV Tainui Survey District.

Mohakatino River (No 1) Marginal Strip

Mohakatino River
Marginal Strip
Sec 5
MOHAKATINO ROAD

Date: 13 December 2001. Version: 3.0
Sourced from Land Information NZ data

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 Heritage New Zealand Pouhere Taonga, 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).

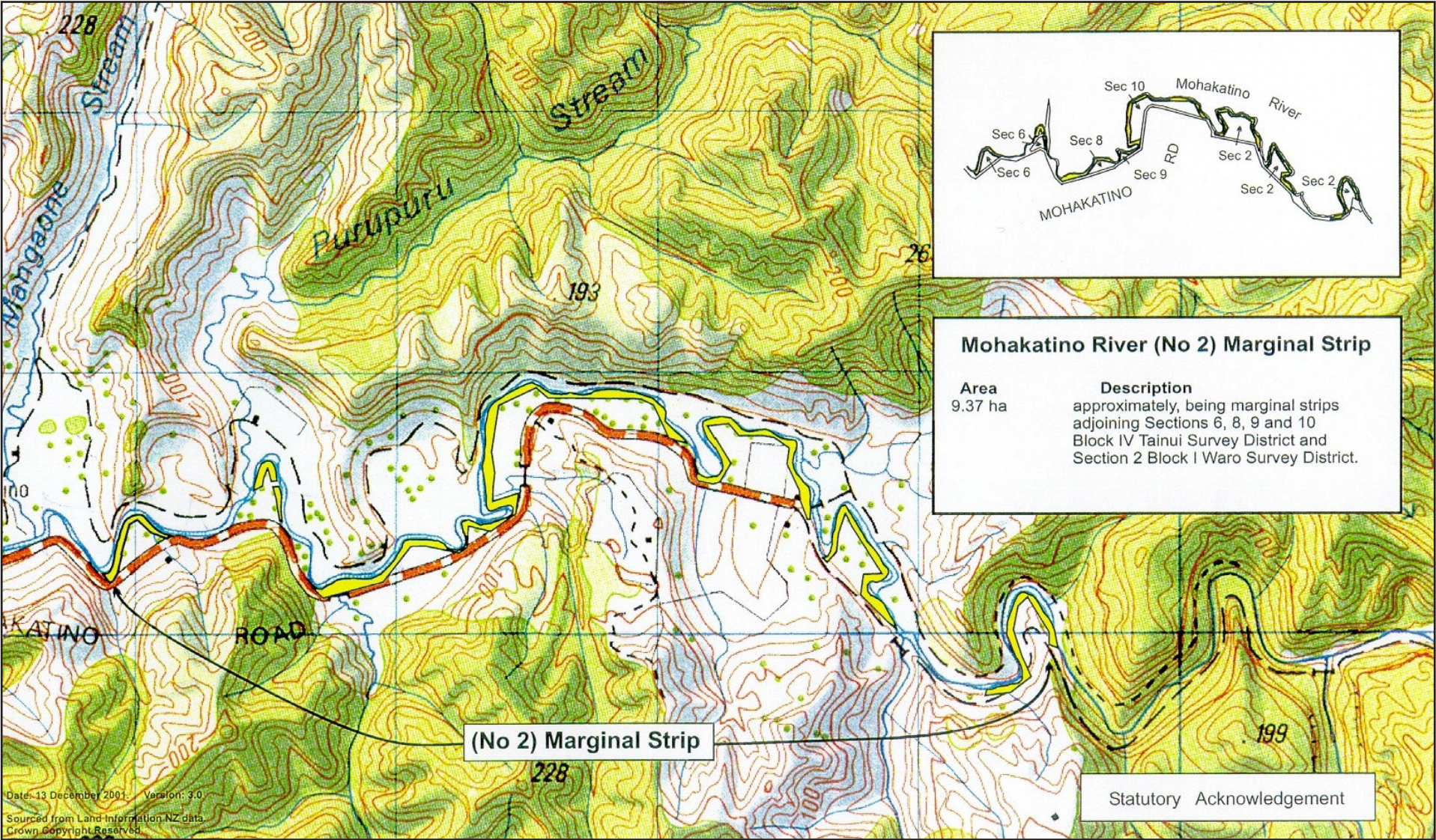
No limitation on the Crown

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.

Statutory acknowledgement for Mohakatino River (No 2) marginal strip (Schedule 12)

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 SO 14715 below.



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 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 Heritage New Zealand Pouhere Taonga, 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).

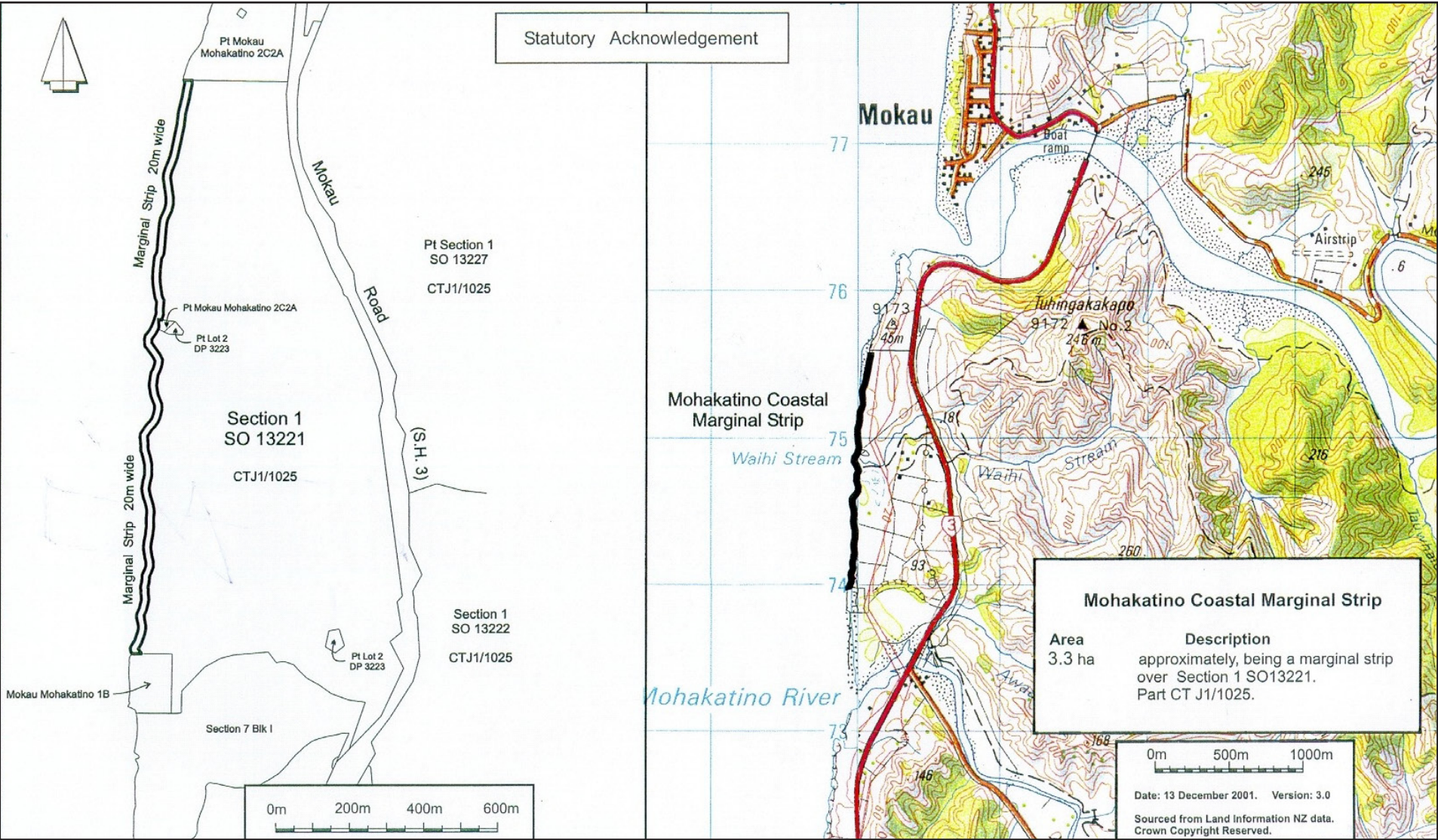
No limitation on the Crown

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.

Statutory acknowledgement for Mohakatino coastal marginal strip (Schedule 13)

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 SO 14749 below.



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 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 two 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 Heritage New Zealand Pouhere Taonga, 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).

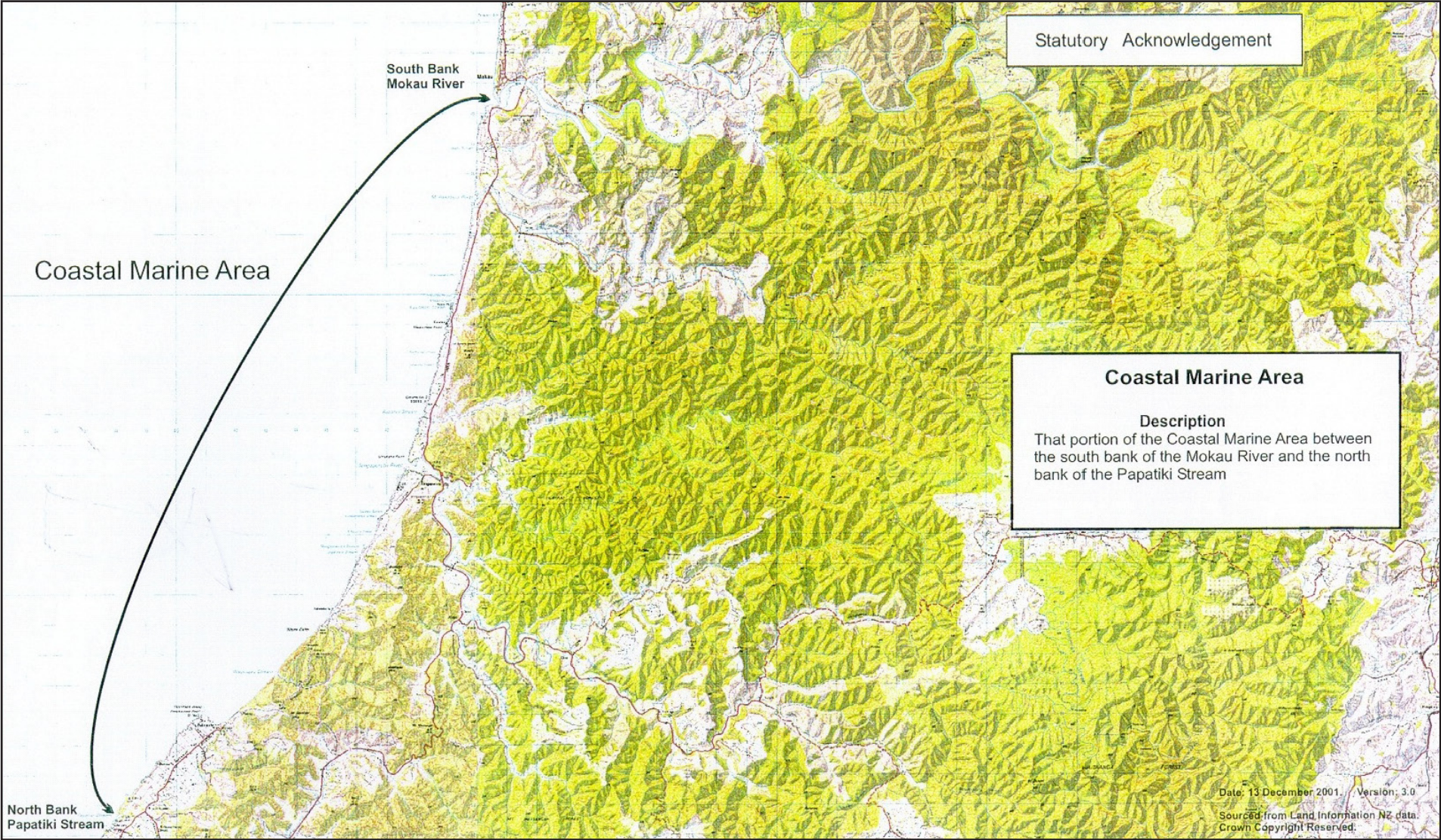
No limitation on the Crown

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.

Statutory acknowledgement for coastal marine area adjoining the Ngati Tama area of interest (Schedule 14)

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 SO 14716 below.



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 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 Heritage New Zealand Pouhere Taonga, 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.

Ngāti Mutunga statutory acknowledgements

The Crown has acknowledged the statements made by Ngāti Mutunga of the particular cultural, spiritual, historic, and traditional associations of Ngāti Mutunga with the statutory areas. The statutory areas are described in Part 5: Statements of Association (Clause 11.10.2) Ngāti Mutunga Deed of Settlement: Cultural Redress Schedule. Full descriptions are provided in this section, along with maps of the statutory areas. There are 17 statutory areas within the New Plymouth District. These are as follows:

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

Figure 5a: Ngāti Mutunga statutory acknowledgements within New Plymouth District

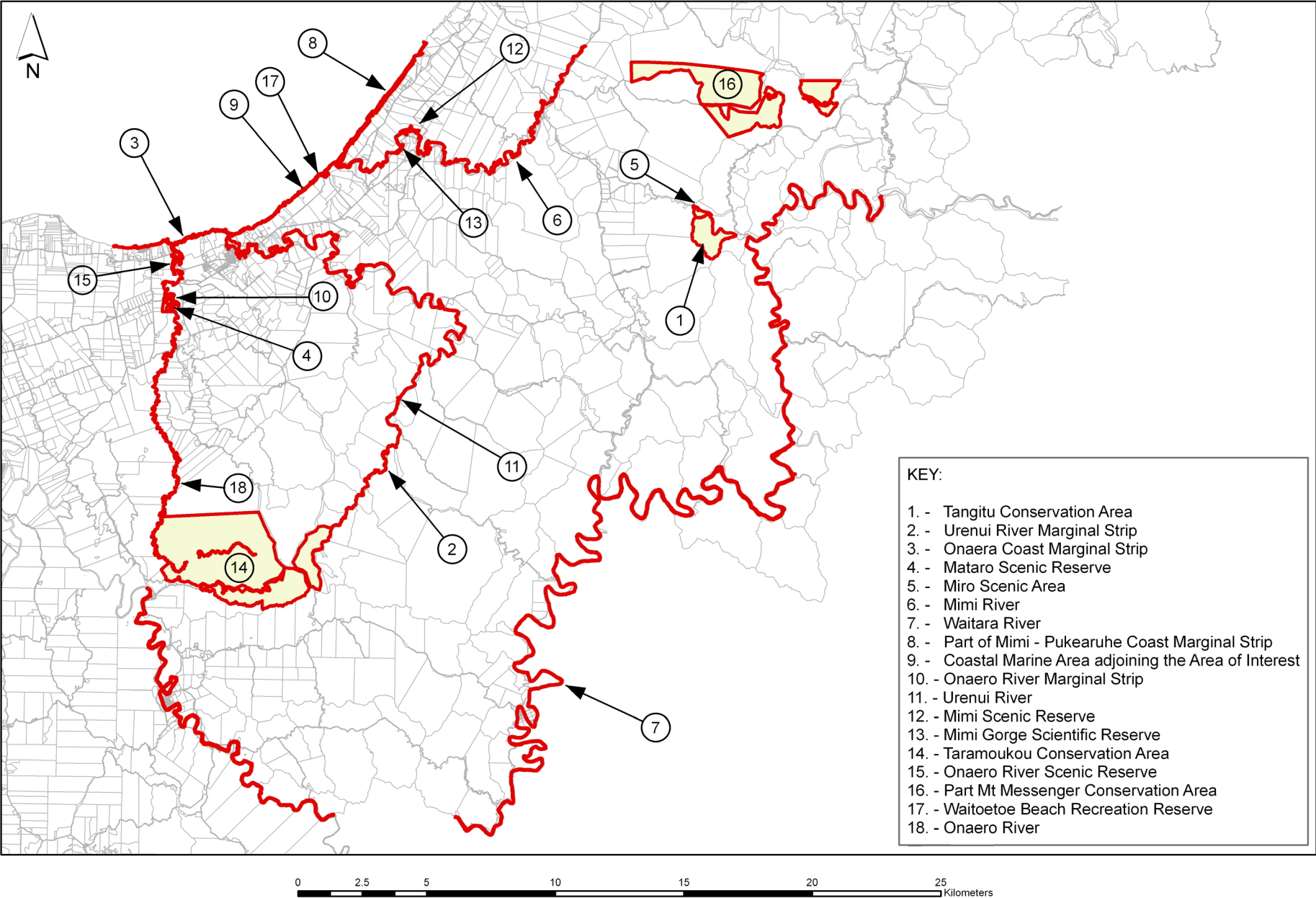


Table 1: Statutory areas in respect of which the statutory acknowledgement is to be given

Statutory Area	Location	Legal Description (all in Taranaki Land District - New Plymouth District)
Part of Mimi - Pukearuhe Coast Marginal Strip	As shown on SO 324304	Marginal Strip adjoining Parts Section 55, Part Sections 56, 58 and 59 and Sections 60 and 62 Pukearuhe District, Lot 2 and Part Lots 1 and 3 DP 4748, Lots 1, 2 and 3 DP 5271 and Lot 2 DP 20554.
Waitoetoe Beach Recreation Reserve	As shown on SO 324305	4.5691 hectares, more or less, being Lots 1, 2 and 3 DP 11602. All Gazette Notice 230349.
Mimi Scenic Reserve	As shown on SO 324306	9.0245 hectares, more or less, being Lot 1 DP 10179 and Section 71 Pukearuhe District. All Gazette Notice 181718 and All Gazette Notice 141379.
Mimi Gorge Scientific Reserve	As shown on SO 324307	9462 square metres, more or less, being Lots 1 and 2 DP 14249. All Computer Freehold Register TNG3/970 and All Computer Freehold Register TNG3/971.
Mataro Scenic Reserve	As shown on SO 324309	12.4896 hectares, more or less, being Section 133 Block VII Waitara Survey District. All Gazette Notice 143377.
Mt Messenger Conservation Area within the Area of Interest	As shown on SO 324311	Section 8 and Part Sections 5 and 9 Block XII Mimi Survey District and Part Sections 10, 11, 12, 13 and 14 Block XIII Mimi Survey District. Part New Zealand Gazette 1901 page 60, Part New Zealand Gazette 1900 page 160, Part Transfer 107830 and Part Transfer 107671.
Taramoukou Conservation Area	As shown on SO 324312	1637.5561 hectares, more or less, being Sections 20 and 23 and Part Sections 13, 14, 18, 21 and 22 Block XV Waitara Survey District and Section 16 Block XVI Waitara Survey District. Part New Zealand Gazette 1900 page 160 and Balance Gazette Notice 436726.3.
Onaero River Scenic Reserve	As shown on SO 324313	9.4430 hectares, more or less, being Section 88 Urenui District and Section 141 Block VII Waitara Survey District. Part Gazette Notice 263740.1A, Balance Computer Freehold Register TN58/177, Part Proclamation 240 and Part Gazette Notice 153041.
Onaero Coast Marginal Strip	As shown on SO 324316	2.6810 hectares, more or less, being Marginal Strip adjoining Section 80 Urenui District.
Onaero River Marginal Strip	As shown on SO 324317	481 square metres, more or less, being Marginal Strip adjoining Lot 3 DP 307239. 1189 square metres, more or less, being Marginal Strip adjoining Section 137 and Part Section 86 Block VII Waitara Survey District. 1.5176 hectares, more or less, being Marginal Strip adjoining Sections 132 and 137 Block VII Waitara Survey District. 2.5495 hectares, more or less, being Marginal Strip adjoining Sections 132 and 133 Block VII Waitara Survey District.

Statutory Area	Location	Legal Description (all in Taranaki Land District - New Plymouth District)
Urenui River Marginal Strip	As shown on SO 324319	Marginal Strip adjoining Section 17 Block XII Waitara Survey District.
Coastal Marine Area adjoining the Area of Interest	As shown on SO 324320	Not applicable
Tangitu Conservation Area and Miro Scenic Reserve	As shown on SO 336083	14.6395 hectares, more or less, being Subdivision 2 of Section 10 Block III upper Waitara Survey District. All New Zealand Gazette 1921 page 2229. 140 hectares, more or less, being Part Subdivision 1 of Section 10 Block III Upper Waitara Survey District. Part New Zealand Gazette 1864 page 461.
Onaero River	As shown on SO 336080	Not applicable.
Urenui River	As shown on SO 324315	Not applicable.
Waitara River within the Area of Interest	As shown on SO 324314	Not applicable.
Mimi River within the Area of Interest	As shown on SO 336081	Not applicable.

Statutory acknowledgement for part of Mimi-Pukearuhe Coast Marginal Strip

Statutory Area	Location
Part of Mimi-Pukearuhe Coast Marginal Strip	As shown on SO 324304

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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. Regular 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 tautara (toilet). Several messengers were despatched 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 tautara, he took up his taiaha and came forth, his appearance being greeted by his mother's kin who by this time had almost secured the entrance of the pā, with a yell "Aha! Ka puta te 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.²¹

²¹ Anecdote taken from J.B. Condliffe, *Te Rangi Hiroa: The Life of Sir Peter Buck*, Christchurch, 1971, pp. 253-4; S. Percy Smith, *History and Traditions of the Māoris of the West Coast, North Island of New Zealand, prior to 1840*, New Plymouth, 1910, p. 116.

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 kaitiaki links to the pātiki (flounder/sole) and tāmure (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 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 crawfish), kūtae (mussels), kina (sea eggs), pāua 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 (receptacle 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.



Statutory acknowledgement for Waitoetoe Beach Recreation Reserve

Statutory Area	Location
Waitoetoe Beach Recreation Reserve	As shown on SO 324305

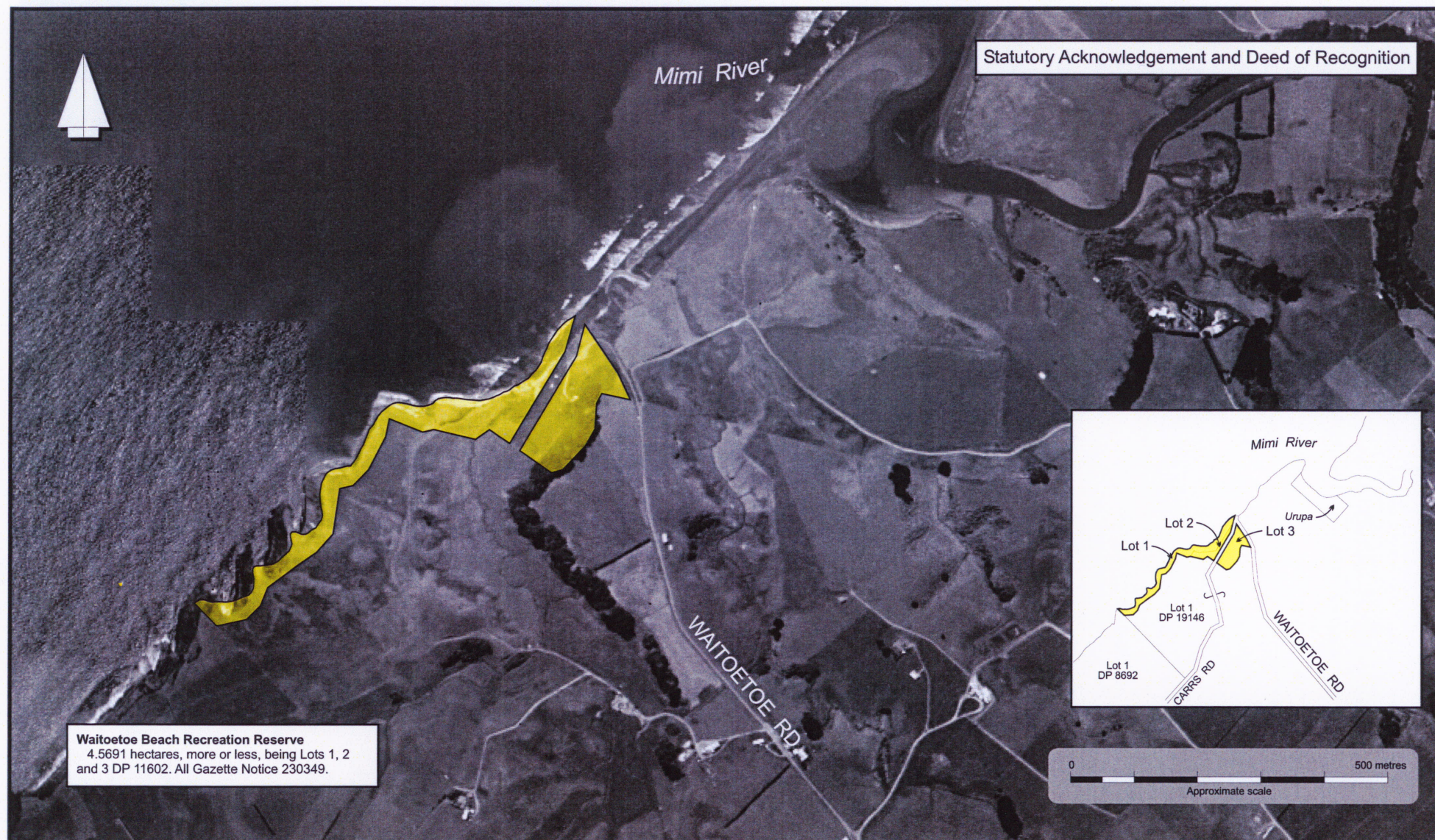
The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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 a 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 Titoki 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 the 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.



Statutory acknowledgement for Mimi Scenic Reserve

Statutory Area	Location
Mimi Scenic Reserve	As shown on SO 324306

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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.



Statutory acknowledgement for Mimi Gorge Scientific Reserve

Statutory Area	Location
Mimi Gorge Scientific Reserve	As shown on SO 324307

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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.

Statutory Acknowledgement and Deed of Recognition



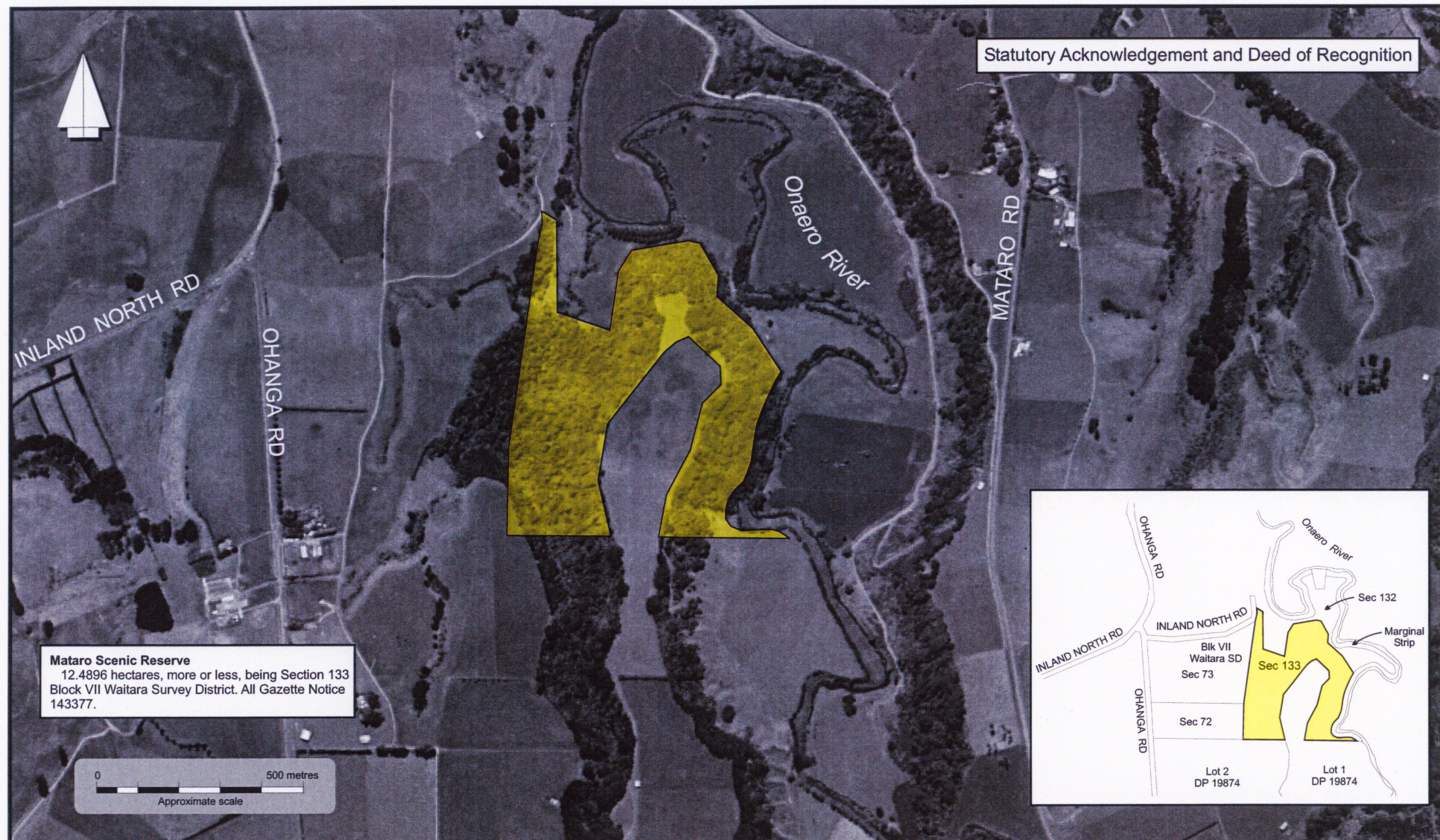
Statutory acknowledgement for Mataro Scenic Reserve

Statutory Area	Location
Mataro Scenic Reserve	As shown on SO 324309

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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.

Statutory Acknowledgement and Deed of Recognition



Statutory acknowledgement for Mt Messenger Conservation Area within the Area of Interest

Statutory Area	Location
Mt Messenger Conservation Area within the Area on Interest	As shown on SO 324311

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mt Messenger 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 Mt Messenger Conservation Area to Ngāti Mutunga.

The Mt Messenger Conservation Area and its surrounding area are 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.

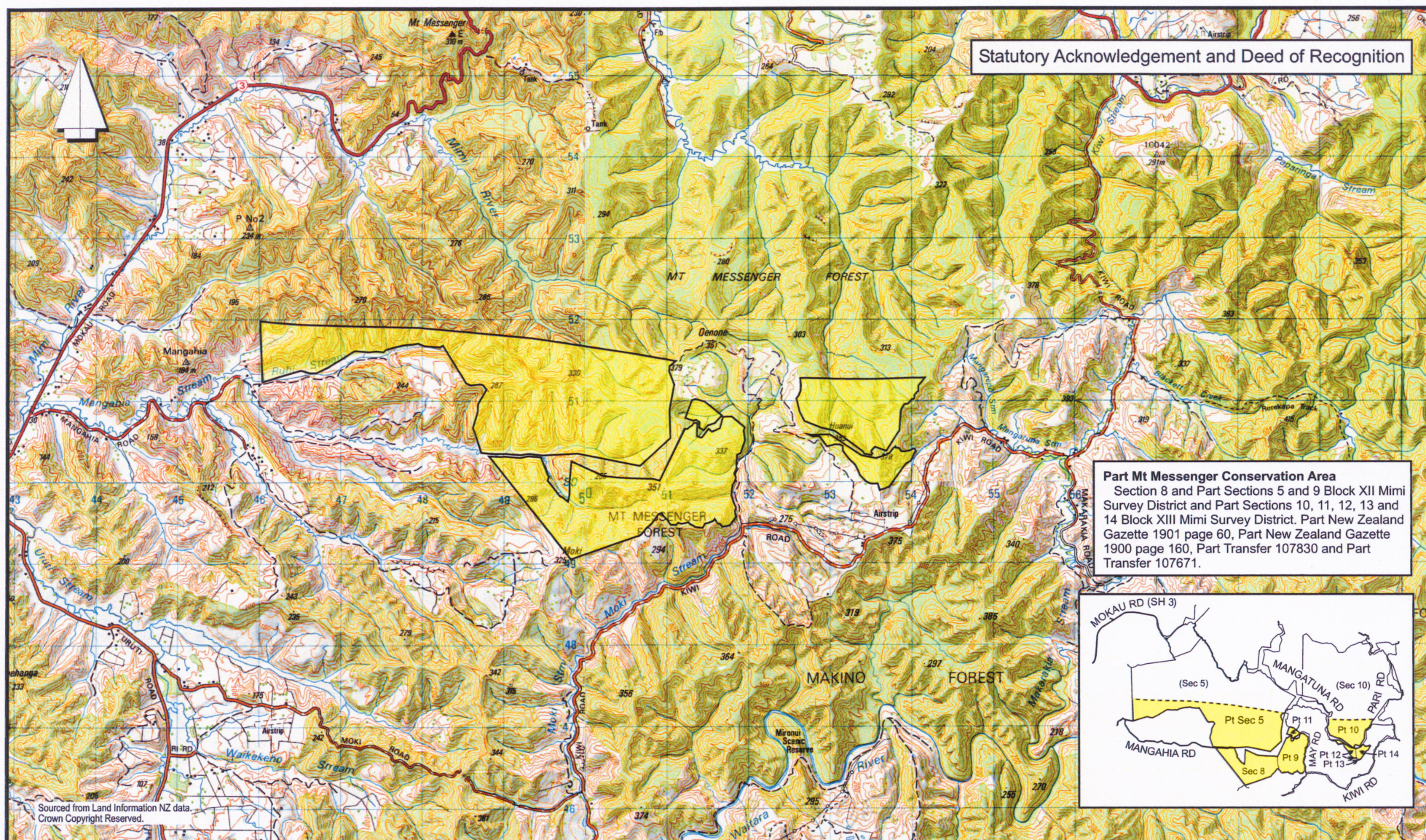
This is an important area containing Ngāti Mutunga pā sites and mahinga kai sources of birds and fish. The streams also supplied tuna (eels) and kōura (freshwater crayfish).

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 logs as drinking troughs for 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 of 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 relationships 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 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 today.



Statutory acknowledgement for Taramoukou Conservation Area

Statutory Area	Location
Taramoukou Conservation Area	As shown on SO 324312

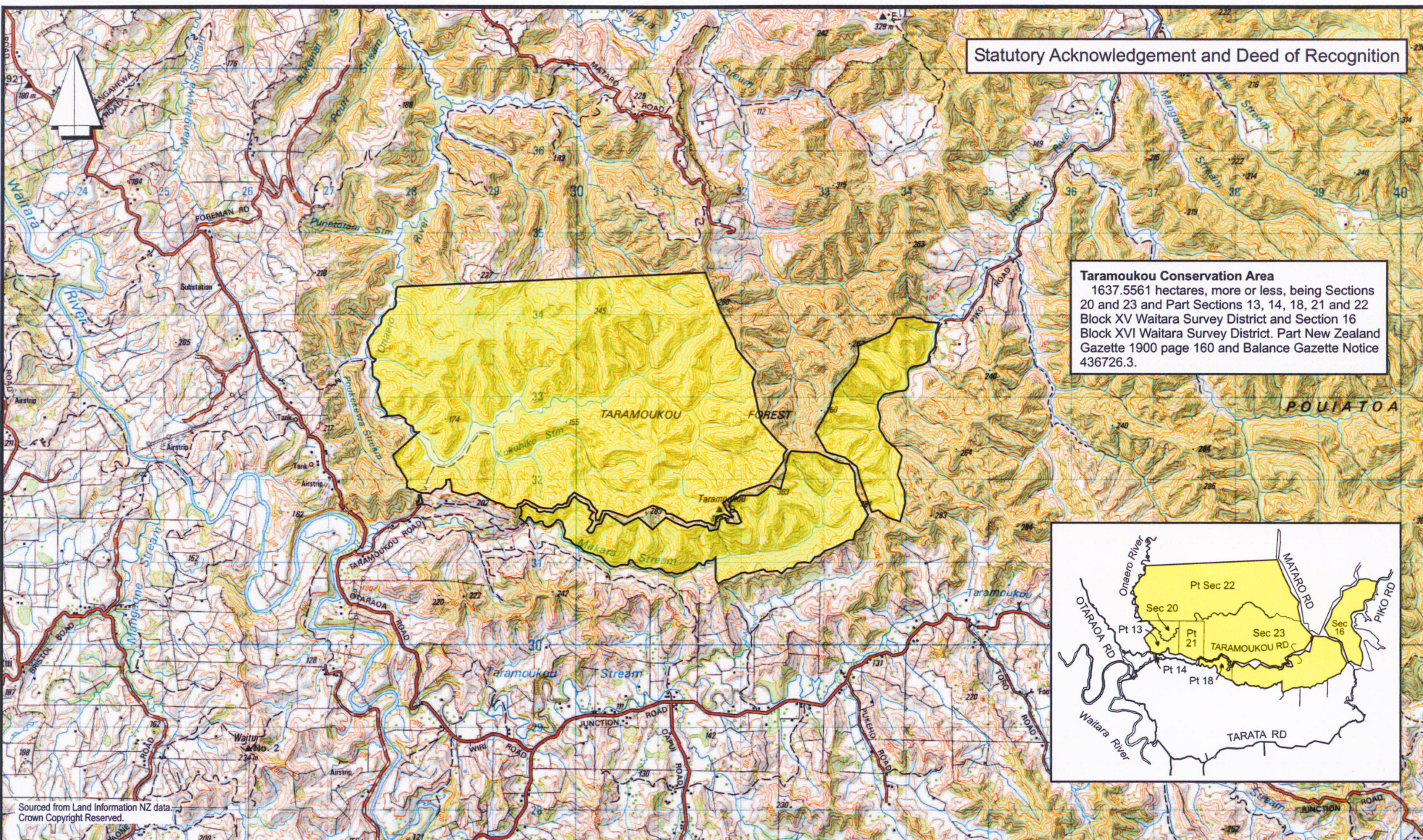
The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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 Area 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 the 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 and 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 of Ngāti Mutunga with the Taramoukou Conservation Area. The sustainable management of the resources of the Area remains important to Ngāti Mutunga today.



Statutory acknowledgement for Onaero River Scenic Reserve

Statutory Area	Location
Onaero River Scenic Reserve	As shown on SO 324313

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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.

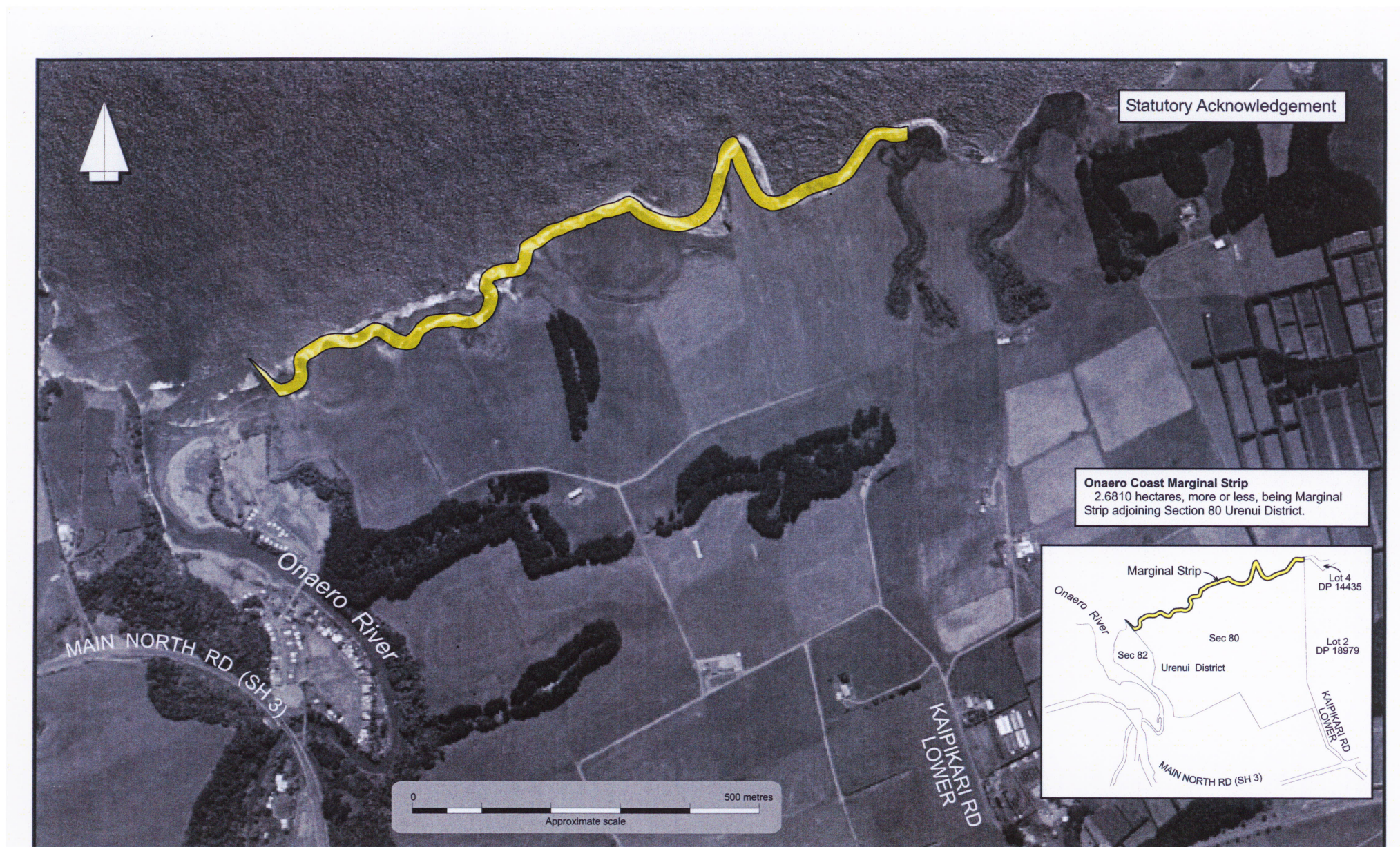


Statutory acknowledgement for Onaero Coast Marginal Strip

Statutory Area	Location
Onaero Coast Marginal Strip	As shown on SO 324316

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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.

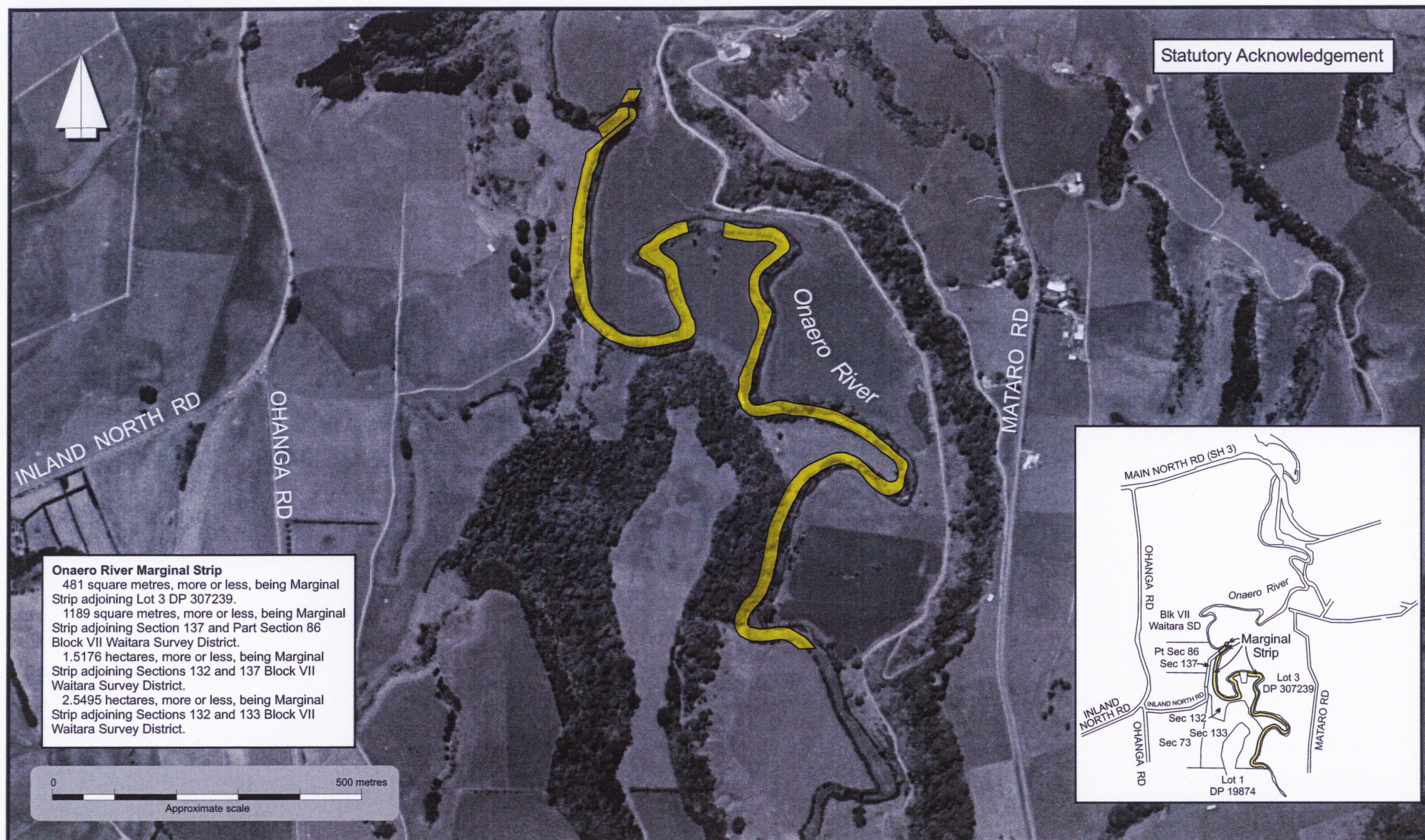


Statutory acknowledgement for Onaero River Marginal Strip

Statutory Area	Location
Onaero River Marginal Strip	As shown on SO 324317

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158b).

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.

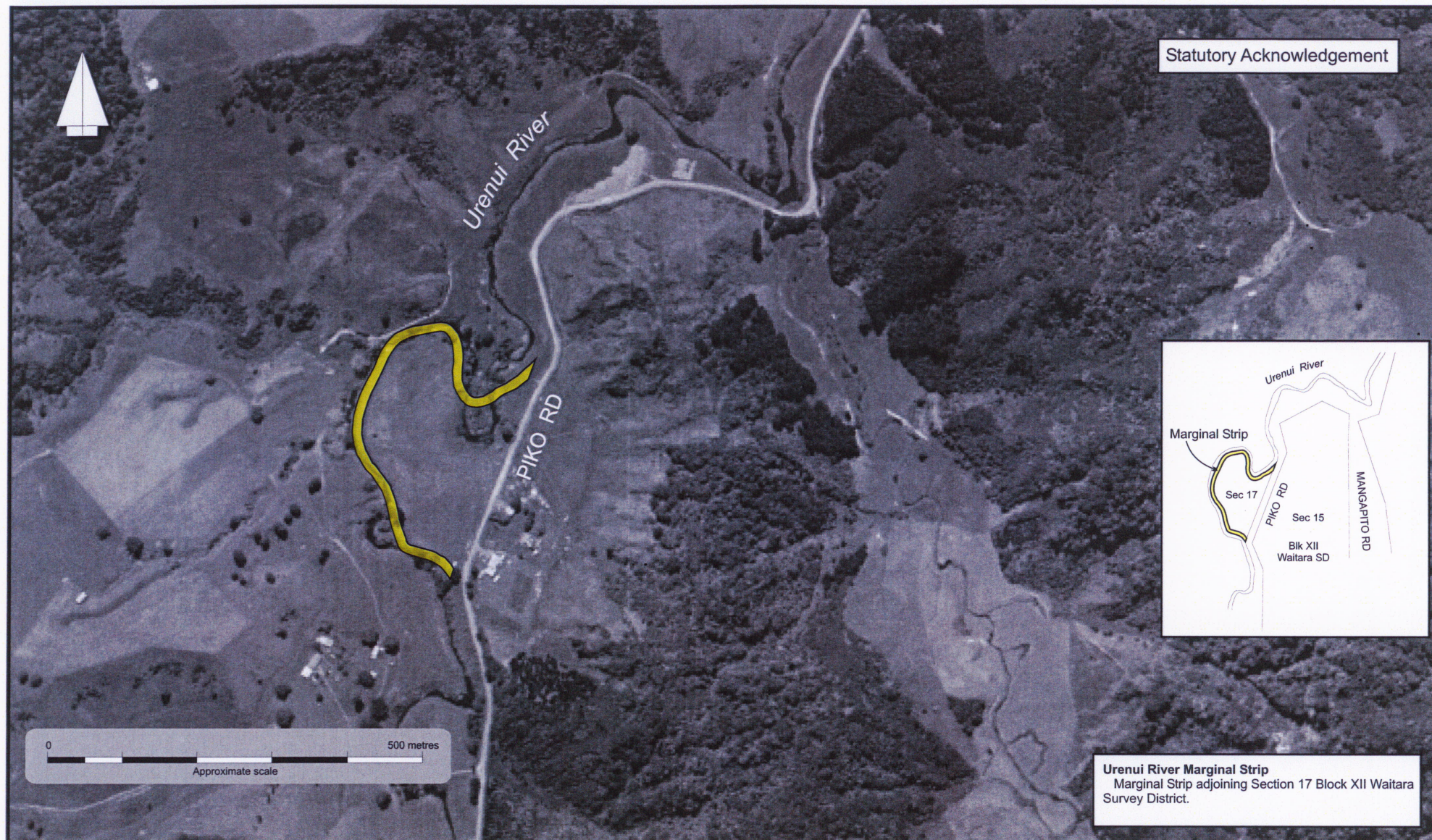


Statutory acknowledgement for Urenui River Marginal Strip

Statutory Area	Location
Urenui River Marginal Strip	As shown on SO 324319

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158c).

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 Reserve to Ngāti Mutunga.



Statutory acknowledgement for Coastal Marine Area adjoining the Area of Interest

Statutory Area	Location
Coastal Marine Area adjoining the Area of Interest	As shown on SO 324320

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area.

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. The taniwha is remembered in the whakatauaiki: “Ka kopa, me kopa, ki te 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 reefs of the coast provided kōura (freshwater crayfish), pāua, kina (sea eggs), kūtae (mussels), 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 Ngā Tai a Kupe and along the Ngāti Mutunga Coastline.

Names such as Pakihi, Maruwehi, Onepoto, Waitoetoe, Waikiroa, Paparao, 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 of 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 pā 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, Pukekaritoa 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.

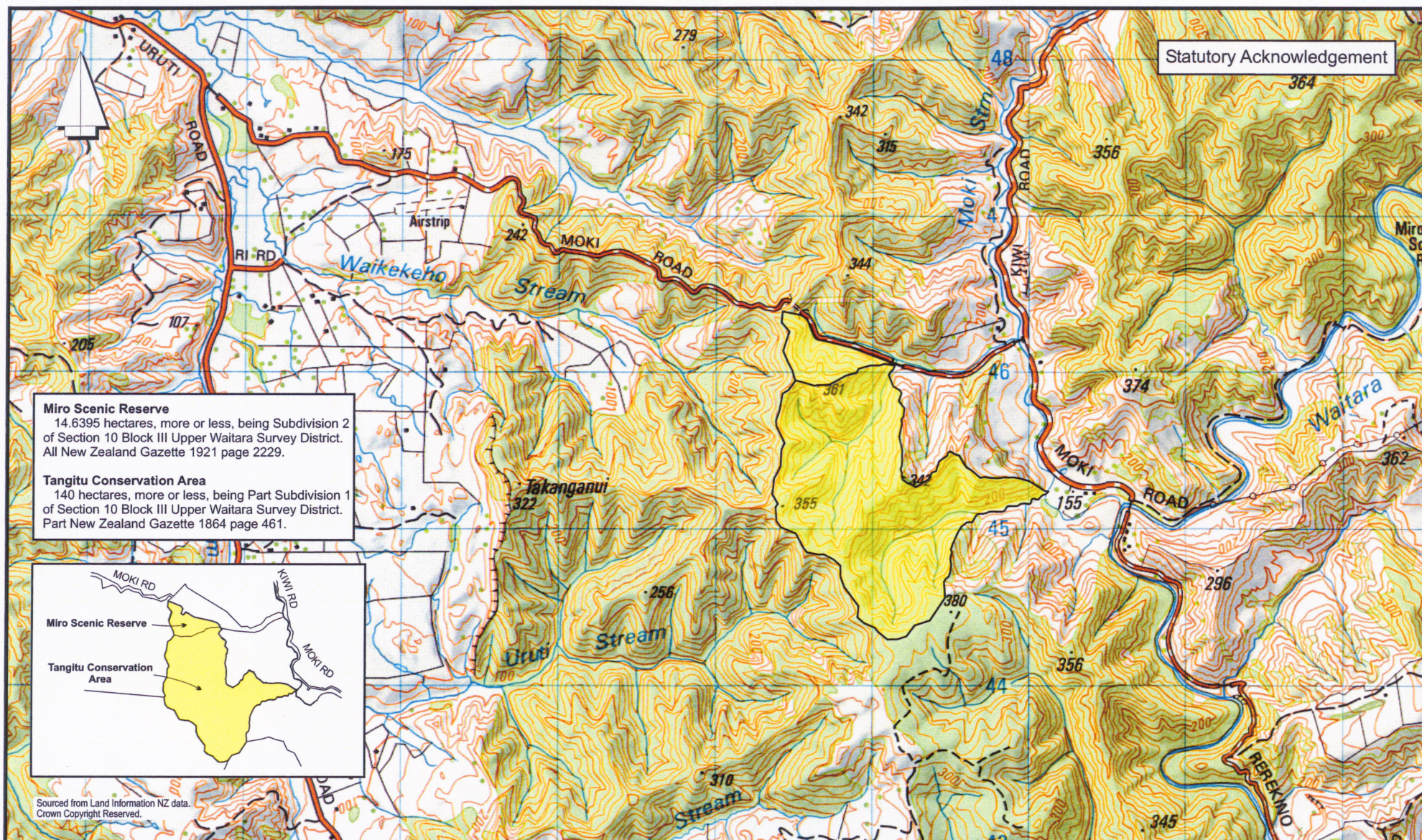
Statutory acknowledgement for Tangitu Conservation Area and Miro Scenic Reserve

Statutory Area	Location
Tangitu Conservation Area and Miro Scenic Reserve	As shown on SO 336083

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area (the legal description of which is set out in Table 1, page 158c).

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



Statutory acknowledgement for Onaero River

Statutory Area	Location
Onaero River	As shown on SO 336080

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area.

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

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

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

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

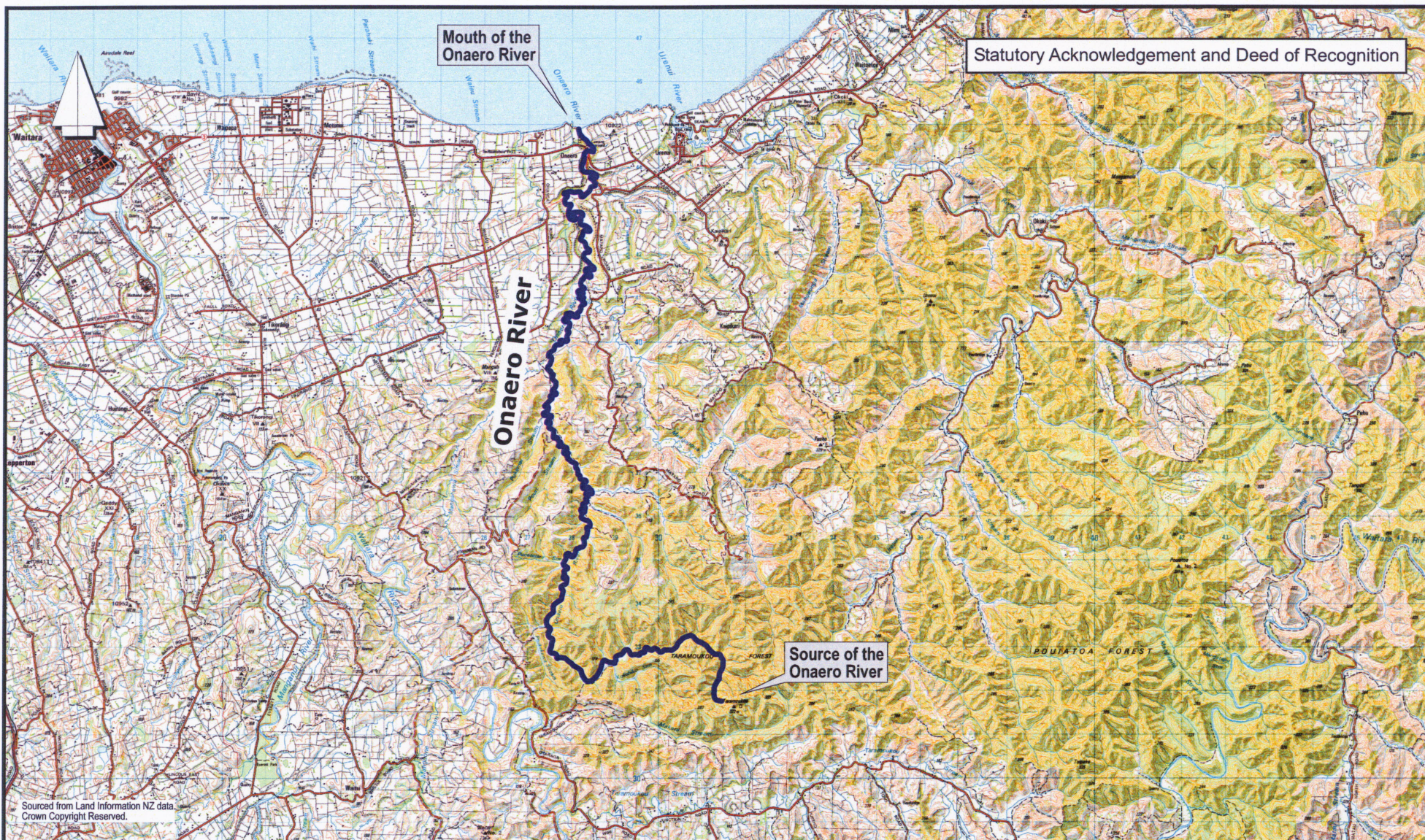
Ngāti Mutunga people have used the Onaero River to access sacred sites along its banks. The Onaero River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga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

The tūpuna had considerable knowledge of whakapapa, traditional traits 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 whānui 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.



Statutory acknowledgement for Urenui River

Statutory Area	Location
Urenui River	As shown on SO 324315

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area.

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

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

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

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

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

Ngāti Mutunga utilised 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). Pātiki (flounder), kahawai and other fish were caught throughout the year depending on the tide and the moon. Inanga (whitebait) were

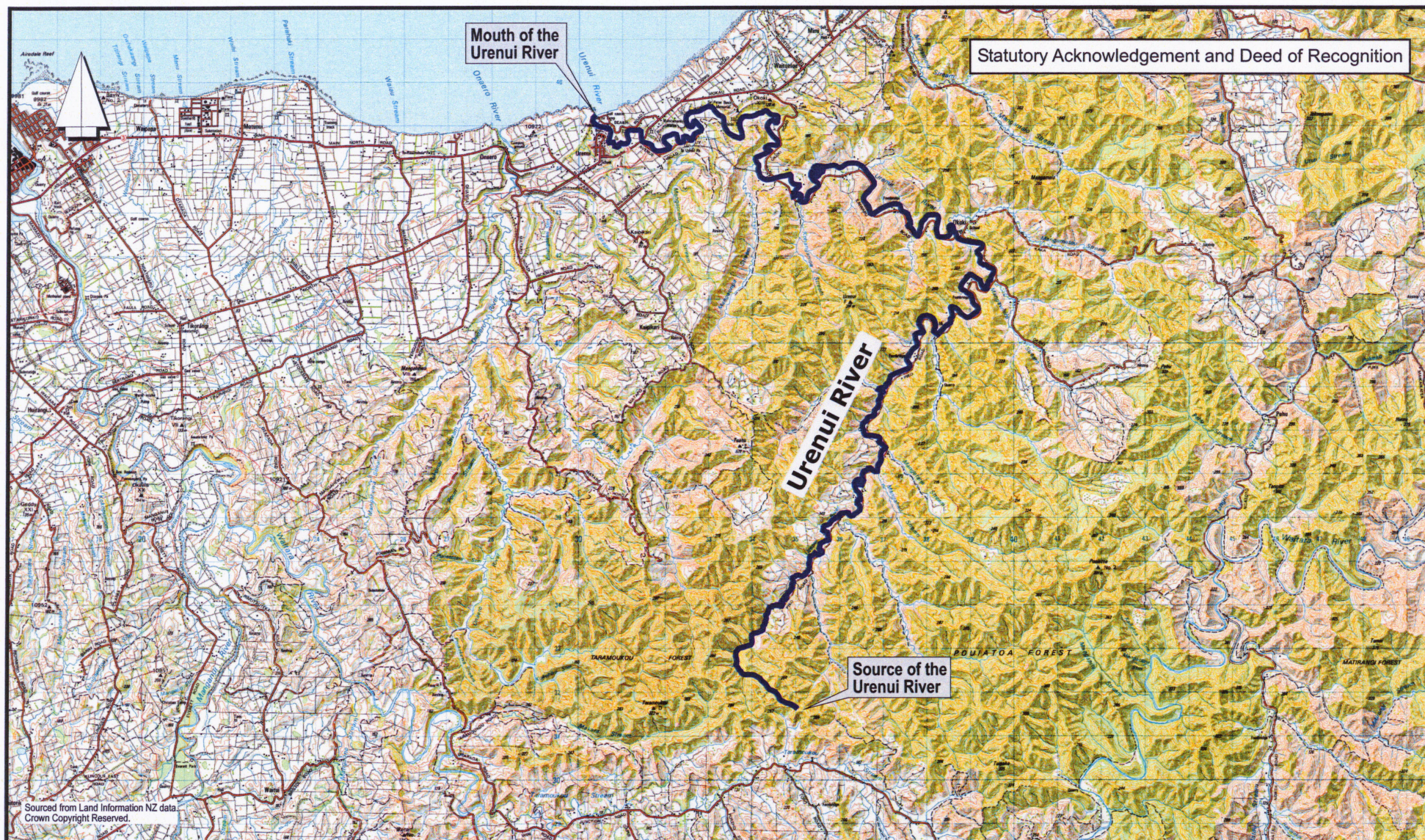
caught by the kete full. Tuna (eel) and piharau (lamprey eel) were caught in the upper reaches of the river. Piharau were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

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

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Urenui River, the relationship of 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 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 to the Urenui River. Ngāti Mutunga also used the Urenui River for baptising 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 lifestyle of Ngāti Mutunga.



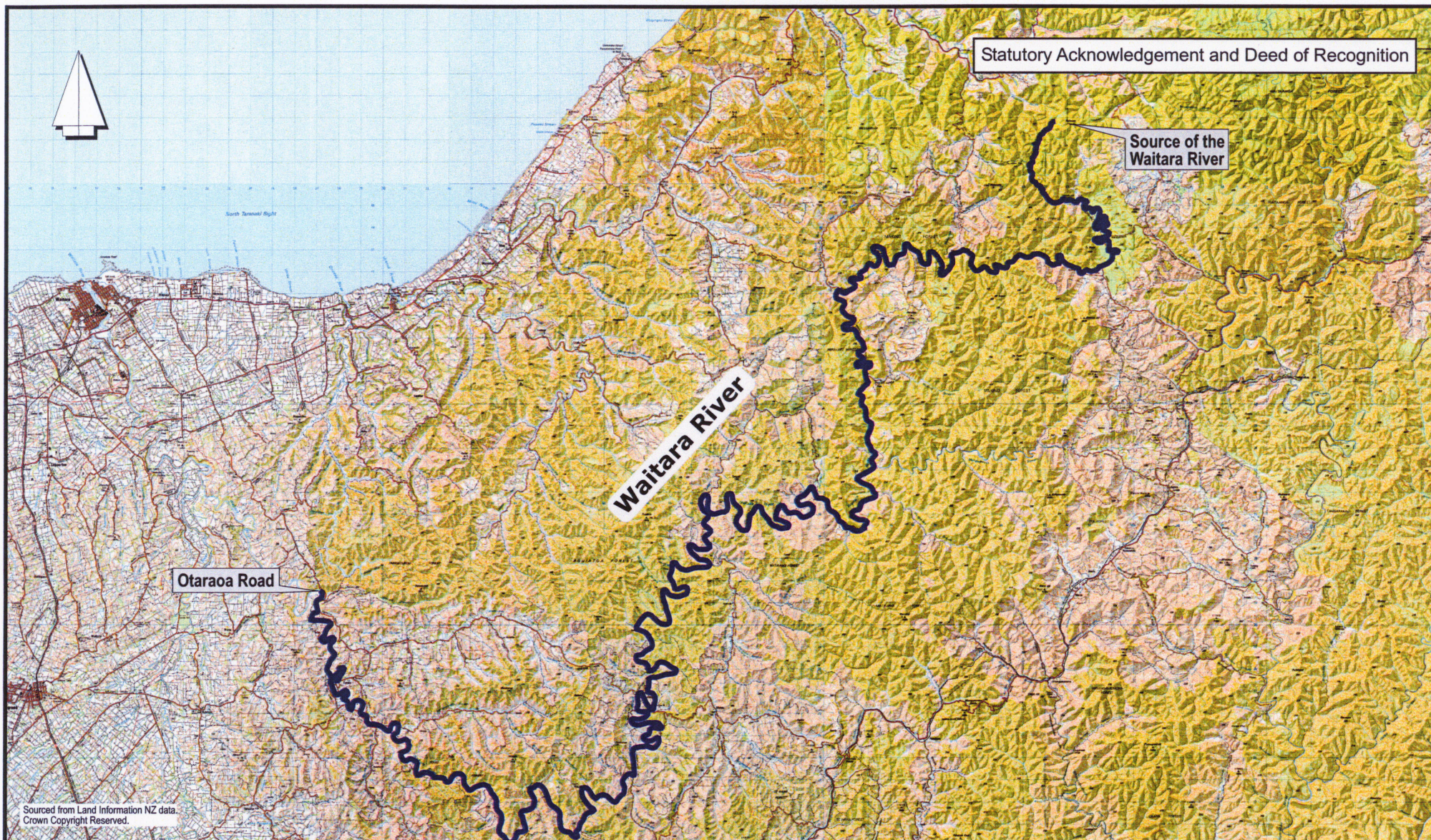
Statutory acknowledgement for Waitara River within the Area of Interest

Statutory Area	Location
Waitara River within the Area of Interest	As shown on SO 324314

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area.

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Waitara 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 Waitara River 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.



Statutory acknowledgement for Mimi River within the Area of Interest

Statutory Area	Location
Waitara River within the Area of Interest	As shown on SO 336081

The following Statement of Association by Ngāti Mutunga applies to the above Statutory Area.

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi 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 Mimi River 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 a Ngāti Mutunga pepeha:

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

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

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

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

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

The Mimi River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Ngāti Mutunga also used the Mimi River for baptising babies. When members of the 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 whānui to the Mimi River.

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



Ngāruahine statutory acknowledgements

The Crown has acknowledged the statements made by Ngāruahine of the particular cultural, spiritual, historic, and traditional associations of Ngāruahine with the statutory areas. The statutory areas are described in Part 2: Statements of Association Ngāruahine Deed of Settlement Schedule: Documents. Full descriptions are provided in this section, along with the map of the statutory area. There is one statutory area within the New Plymouth District. This is as follows:

- Waipuku Stream and its tributaries.

Kanihi-Umutahi

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

*“E tu e tu ki tai e tu etu ki uta
mai Tangaroa ki Tawhitinui, Tawhitiroa, Tawhitipamarnao, Hawaikinui,
Hawaikiroa,
Hawaikipamamao, Aotearoa
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 hapu describe their whanaungatanga takiwa as:
“E tu e tu ki tai e tu e tu ki uta
mai Tangaroa ki Tawhitinui, Tawhitiroa, Tawhitipamarnao, Hawaikinui,
Hawaikiroa,
Hawaikipamamao, Aotearoa, 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 Rangiūamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-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 pā, which were along the Waingongoro river; Tau-te-one belonging to Puawhato and his people, and Okahutiti belonging to his sister and her people.

The Kanihi-Umutahi people have historically resided on both the western and eastern banks of the Waingongoro River. The ancient pā, Kanihi, takes its name from the tribespeople 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 have 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 awa has its own mauri and wairua which connects hapū with the awa and the spiritual world, providing both physical and spiritual sustenance to its people.

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

Mahinga kai

The rivers in the takiwa of Kanihi were abundant with fish species resources, including tunaheke, piharau, kahawai, īnanga, pakotea and kōkopu. Pā tuna and hīnaki 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 whānau rights operated and the places 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 whānau living in the present day.

Mātauranga 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. Mātauranga 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 whānau 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 are located within the Kanihi-Umutahi takiwa:

- Paetahi Stream
- Tuikonga Stream
- Mangarangi Stream
- Mangatoki Stream
- Inaha Stream (boundary with Ngāti Manuhiakai)
- Waingongoro
- Waihi Stream (Hawera)
- Tawhiti Stream
- Waipuku Stream
- Te Popo Stream
- Piakau Stream
- Konini Stream
- Patea River
- Ngāere 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, Tawhitipamamao, Hawaiki-pamamao. The hapū claim that their whanaungatanga takiwa begins “from the mouth of the Waihi Stream of Ngāti Ruanui Iwi in the east, and extends to the mouth of the Inaha Stream of Ngāti Manuhiakai in the west, back to seaward”.

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

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

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

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

Several lores abound relating to Tamawhero, another well known chief of this hapū. His reputation as 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 take the various pā that stood in their way. They first attacked Waimate Pā while the men were all away at a fishing expedition. Once victorious, they set forth for Okahutiti.

The tupuna kuia of Okahu hapū, Hinekoropanga, was married to a chief of one of the neighbouring pā that had been attacked. She was able to escape and warn the men at sea and her people of Okahutiti. A taua was formed using the menfolk of neighbouring Ngāruahine Pā, and together they defeated the Nga Puhi at Okahutiti. The name given to this battle was, Huru-pari, “the turning of the cliff”.

According to traditional lore, another significant event relating to Tamawhero was the chief’s 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. 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 with its own mauri and wairua, which connects 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 forms 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, īnanga, pakotea and kōkopu.

Pā tuna and hīnaki 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 whānau rights operated, and the places 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. 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 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 whānau living in the present day.

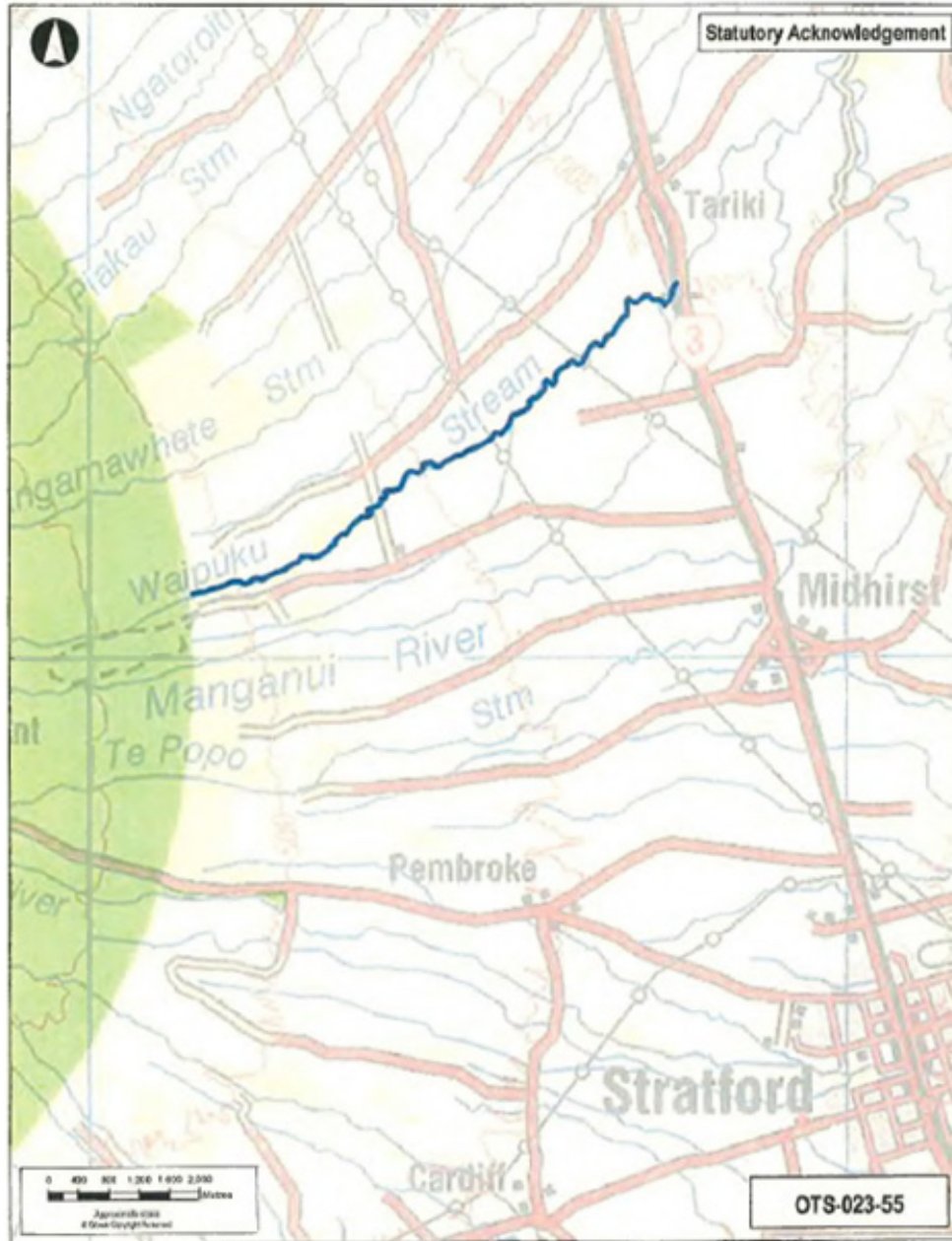
Mātauranga associated with the collection of resources from various awa and ngahere were central to the lives of the hapū tupuna and remain a significant part of the cultural identity of the hapū today. Mātauranga and associated tikanga, kawa and karakia are all essential for maintaining customary traditions,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

The rivers and streams located within the Okahu takiwa are as follows:

- Paetahi Stream
- Tuikonga Stream
- Mangarangi Stream
- Mangatoki Stream
- Inaha Stream (boundary with Ngāti Manuhiakai)
- Waingongoro
- Waihi Stream (Hawera)
- Tawhiti Stream
- Waipuku Stream
- Te Popo Stream
- Piakau Stream
- Konini Stream
- Patea River
- Ngāere Stream
- Mangimangi Stream
- Kaitimako Stream
- Kahori Stream
- Manapukeakea Stream.

Waipuku Stream and its tributaries (OTS 0123-55)



Updated September 2018

Te Ātiawa statutory acknowledgements

The Crown has acknowledged the statements made by Te Ātiawa of the particular cultural, spiritual, historic, and traditional associations of Te Ātiawa with the statutory areas. The statutory areas are described in Part 2: Statements of Association Te Ātiawa Deed of Settlement Schedule: Documents. Full descriptions are provided in this section, along with the maps of the statutory areas. There are 29 statutory areas and a further 15 areas subject to a deed of recognition within the New Plymouth District. The below areas are subject to statutory acknowledgement in Schedule 1: Statutory Areas: Part 1 and Part 2 of Te Ātiawa Claims Settlement Act 2016.

Part 1 – Areas subject to statutory acknowledgement

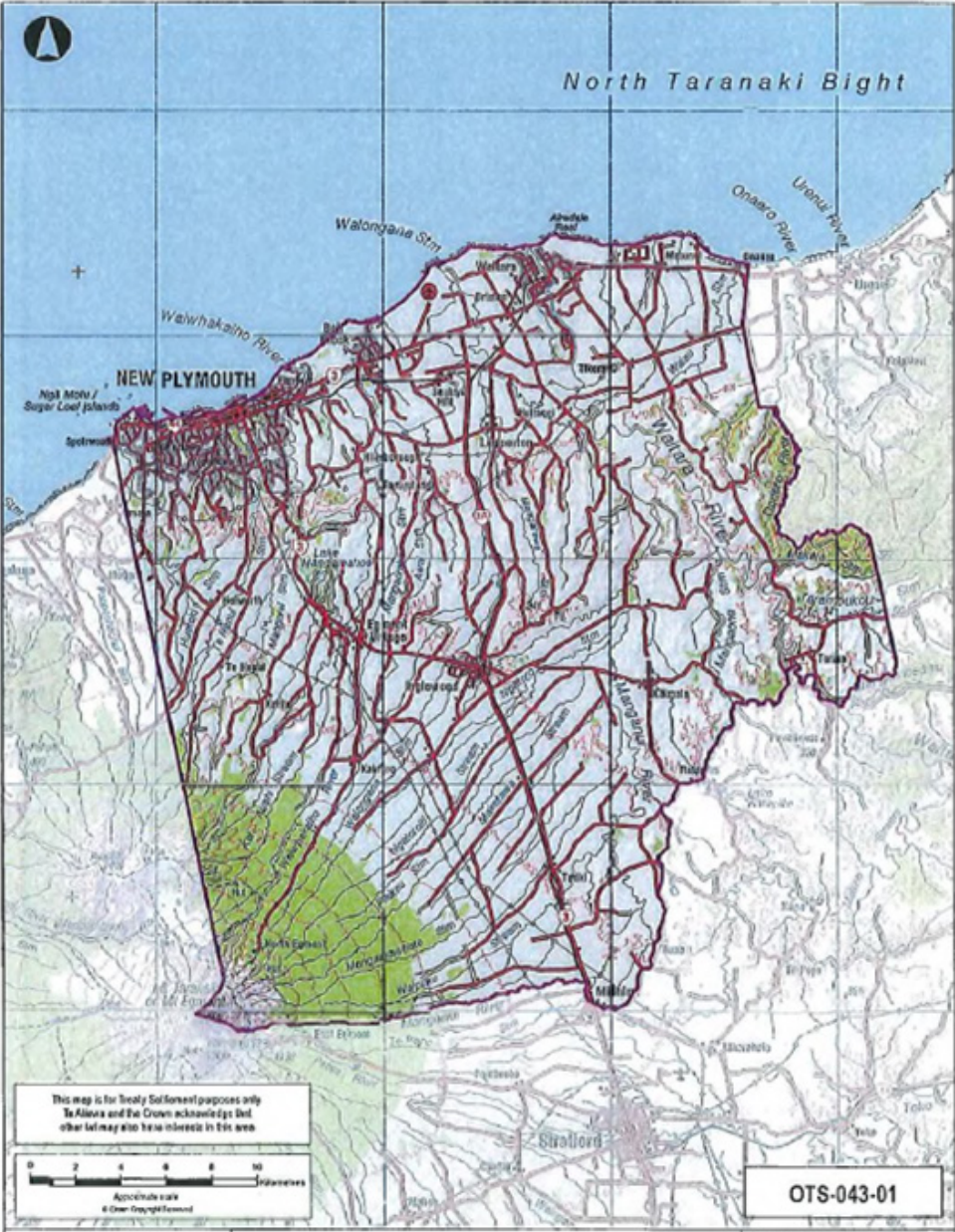
- Bayly Road Conservation Area
- Herekawe Stream and its tributaries
- Huatoki Stream and its tributaries
- Huatoki Stream Marginal Strip
- Huirangi Recreation Reserve
- Kowhangamoku Stream and its tributaries
- Mangahinau Esplanade Reserve
- Manganui River and its tributaries
- Mangati Stream and its tributaries
- Manu Stream and its tributaries
- Motukari Stream and its tributaries
- Ngahere Scenic Reserve
- Parahaki Stream and its tributaries
- Tapuae Stream and its tributaries
- Te Ātiawa Coastal Marine Area
- Te Hēnui Stream and its tributaries
- Te Hēnui Stream Conservation Area
- Waiau Stream and its tributaries
- Waihi Stream and its tributaries

- Waihowaka Stream and its tributaries
- Waiongana Stream and its tributaries
- Waiongana Stream Conservation Area
- Waipapa Road Conservation Area
- Waipapa Stream and its tributaries
- Waipu Stream and its tributaries
- Waitaha Stream and its tributaries
- Waitara River and its tributaries
- Waitara West Marginal Strip
- Waiwhakaiho River and its tributaries

Part 2 – Areas subject to deed of recognition

- Awa-te-Take Pā Historic Reserve
- Awa-te-Take Scenic Reserve
- Everett Park Scenic Reserve
- Katere Scenic Reserve
- Mahoetahi Historic Reserve
- Makara Scenic Reserve
- Ngangana Pā (being Manukorihi Recreation Reserve)
- Onaero River and its tributaries
- Papamoa (being Meeting of the Waters Scenic Reserve)
- Puketakauere Pā Historic Reserve
- Robe Street Conservation Area
- Sentry Hill Conservation Area
- Sentry Hill Redoubt Historic Reserve
- Waitara River No 1 Marginal Strip
- Waiwhakaiho River mouth (Crown Land Conservation Area)

Figure 5b: Te Atiawa statutory acknowledgement areas within the New Plymouth District



Updated September 2018

Statutory acknowledgement for Bayly Road Conservation Area

Statutory Area	Location
Bayly Road Conservation Area	As shown on OTS-043-23

The site is located at the edge of Waitapu Urupā at Ngā Motu (islands) Beach, New Plymouth and is in the rohe of Ngāti Te Whiti.

Waitapu is named after the stream, which takes its name from an incident that arose during the siege of Otaka Pā 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. She 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 Urupā today.

In 1923 Ngāti Te Whiti members petitioned the Government for the return of the urupā. This occurred in 1927 when the land was vested as an urupā 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 Paritūtū and were reinterred at Waitapu. The ko iwi were carbon dated to the 1600s.

Over the years many Māori and Pakeha have been laid to rest at Waitapu. Waitapu remains open as an urupā and is the final resting place for many Ngāti Te Whiti members. The value of the site today is its proximity to Waitapu Urupā and its current use as an access way into the Waitapu Urupā.



Statutory acknowledgement for Herekawe Stream and its tributaries

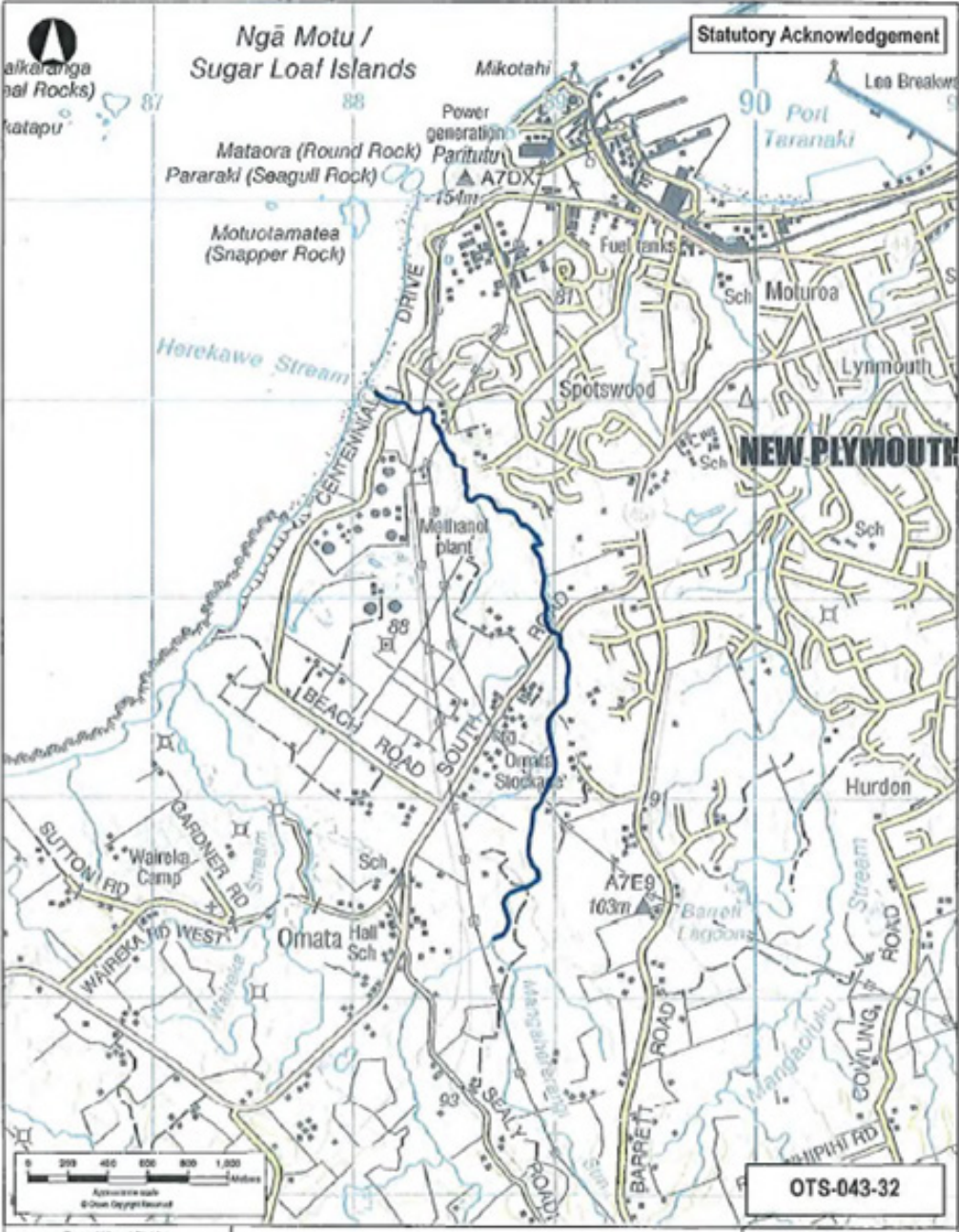
Statutory Area	Location
Herekawe Stream and its tributaries	As shown on OTS-043-32

The Herekawe Stream is located to the south of New Plymouth. It springs from the land and heads to the Tasman Sea. At its source it is very narrow but it widens as it flows to the sea. The Herekawe is located with the rohe of the Ngāti Te Whiti hapū.

The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of hapū and the many papkāinga nearby, such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Ruataka, Papawhero.

Two events from more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe was used as one of the boundary indicators between Te Ātiawa 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 Ātiawa refused to give up its customary rights to collect kaimoana from the nearby reefs.

Te Ātiawa acknowledges the Taranaki Iwi interest in the Herekawe.



Statutory acknowledgement for Huatoki Stream and its tributaries

Statutory Area	Location
Huatoki Stream and its tributaries	As shown on OTS-043-33

The Huatoki runs through the centre of New Plymouth. The Huatoki springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Huatoki is within the rohe of the Ngāti Te Whiti hapū.

The name Huatoki was coined because of the abundance of the titoki tree that grew, and still grows, along its banks. 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 the papakāinga along the banks of the Huatoki such as Puke Ariki, Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Most of the papakāinga existed peacefully with each other and shared nohonga (places to stay) along the banks of the Huatoki to gather and store resources, especially in the summer months.

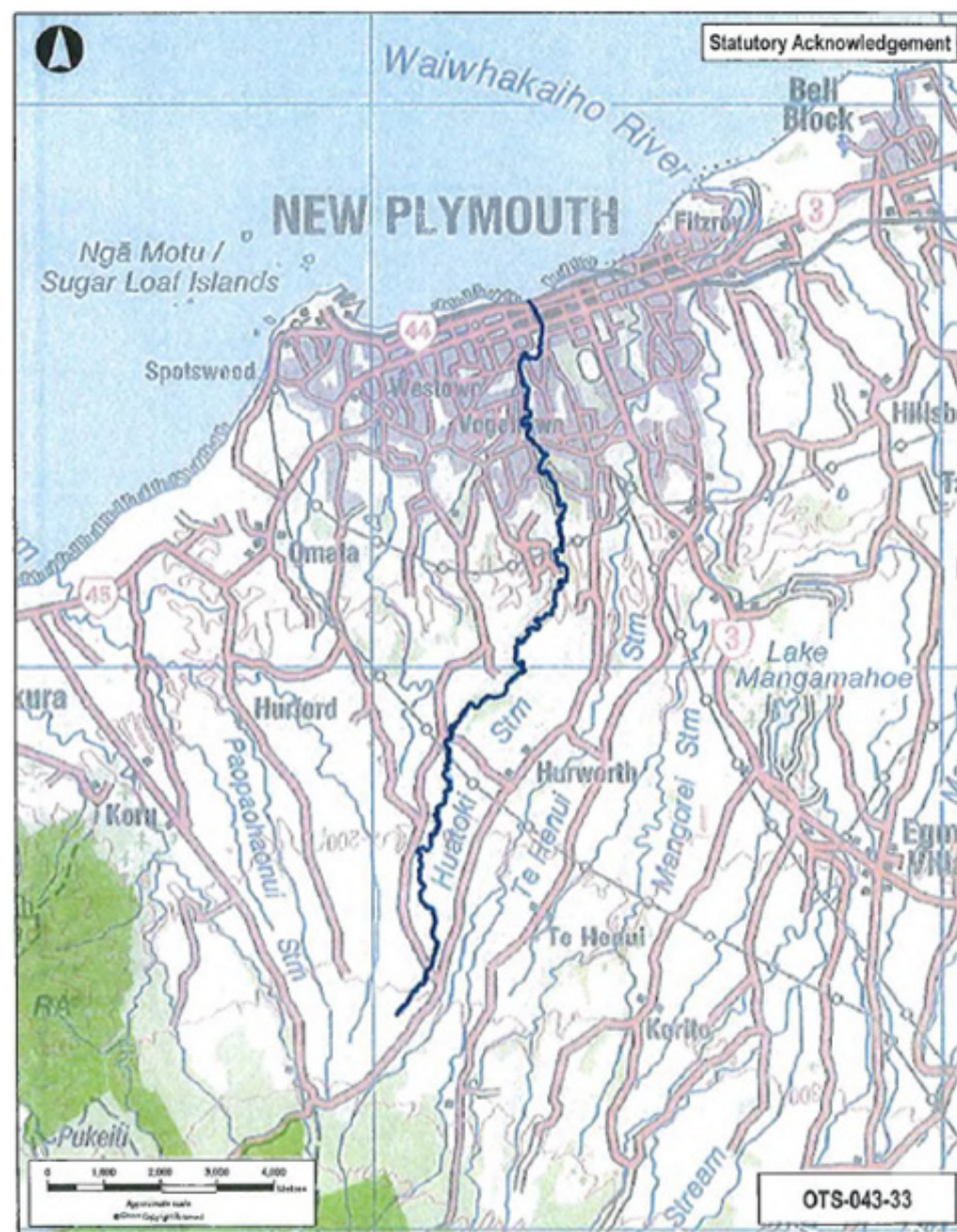
The abundance of resources, however, did not prevent the odd dispute. One such dispute remembered today in kōrero tawhito was between Te Rangi Apiti Rua of Puke Ariki and Manu Kino of Waimanu, over the latter's piharau fishing rights. This resulted in Te Rangi Apiti Rua attacking Waimanu in revenge, and the people of Waimanu being rescued by Potaka of Nga Puke Turua.

Another battle occurred when Koronerea ambushed and defeated a taua from a neighbouring iwi who were advancing up the Huatoki. This battle was named pakirikiri because the bodies of the slain resembled pakirikiri, the rock eyed cod.

The banks were a walkway to other papakāinga whilst the river was used as a highway to the coast and inland. Several known tauranga waka sites remain today.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town, which was named Red Coat Lane.

The Huatoki retains its historic, cultural and traditional value to Te Ātiawa who continue to exercise kaitiakitanga over the river and its conservation and aesthetic values.



Statutory acknowledgement for Huatoki Stream Marginal Strip

Statutory Area	Location
Huatoki Stream Marginal Strip	As shown on OTS-043-24

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

The Huatoki River and surrounding environment were important for their resources. Along and near its banks were solid stands of timber, flax and raupo. Aside from providing a source of water, the river was plentiful in fish, whitebait, and lamprey. The banks were used as a walkway to other papakāinga and as a highway to the coast. Several papakāinga were located along the river including Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Nohoanga were also located in key resource gathering areas and were used by hapū members in the summer months to gather resources and escape the heat. Disputes/competition for these resources caused several battles between Te Ātiawa hapū. Two such battles are remembered today in kōrero tawhito. The first was a dispute over piharau fishing rights between Te Rangi Apiti Rua of Puke Ariki, and 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 is valued today because of its rich bush stands, its conservation values and landscape aesthetics.

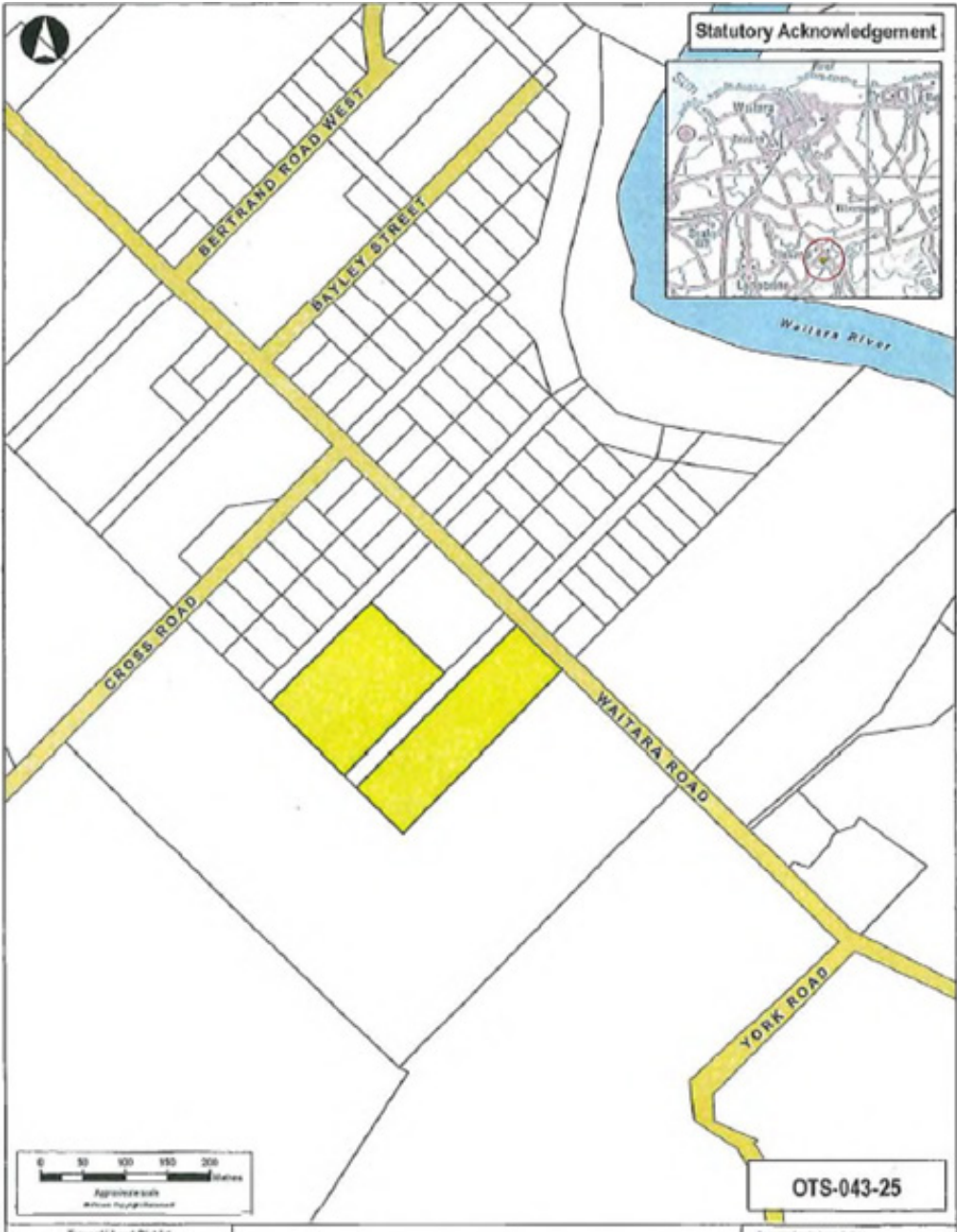


Statutory acknowledgement for Huirangi Recreation Reserve

Statutory Area	Location
Huirangi Recreation Reserve	As shown on OTS-043-25

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

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



Statutory acknowledgement for Kowhangamoku Stream and its tributaries

Statutory Area	Location
Kowhangamoku Stream and its tributaries	As shown on OTS-043-34

The Kowhangamoku is located north of Waitara. Springing from the land and flowing to the Tasman Sea, it is located in the rohe of Ngāti Rahiri hapū.

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

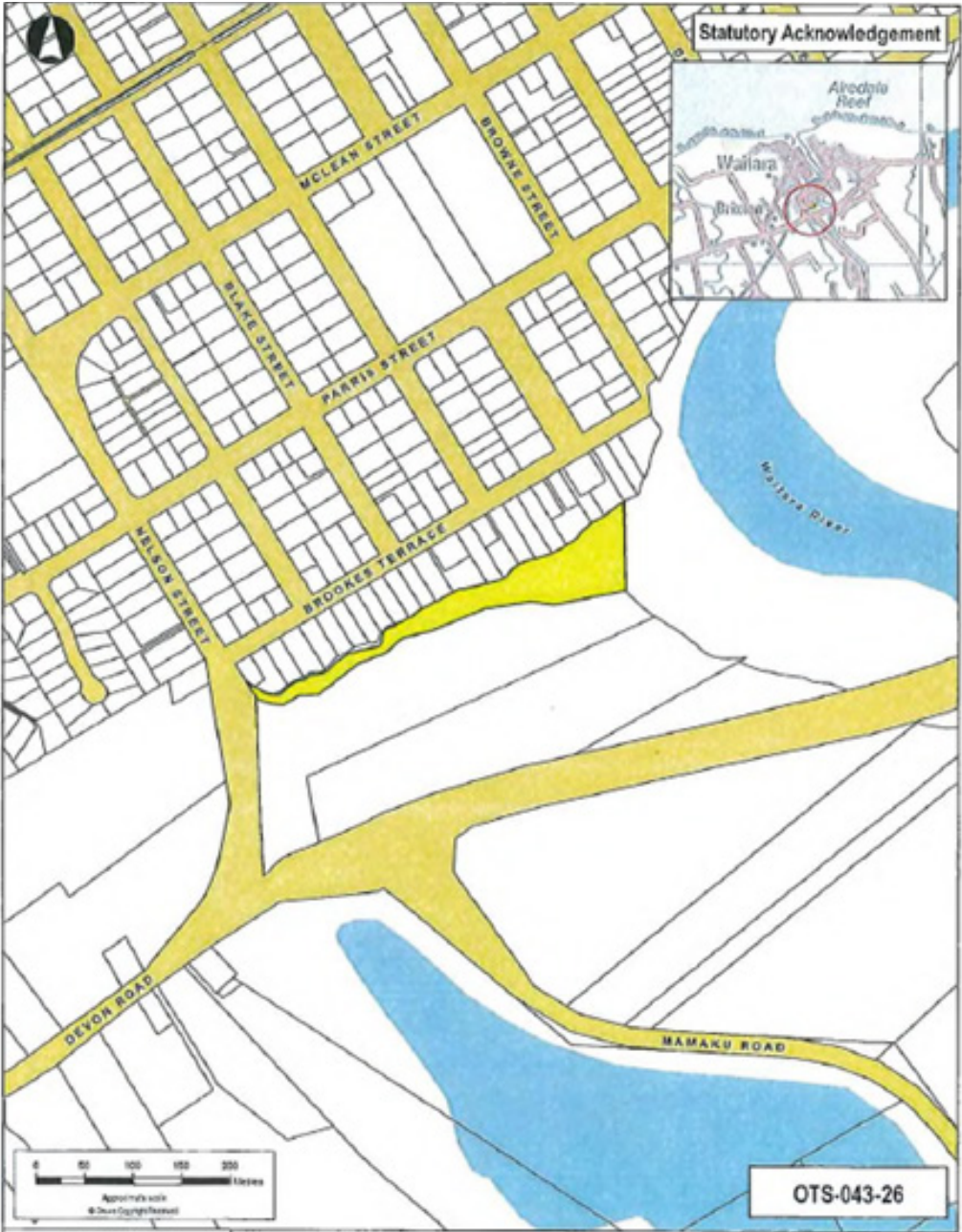


Statutory acknowledgement for Mangahinau Esplanade Reserve

Statutory Area	Location
Mangahinau Esplanade Reserve	As shown on OTS-043-26

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

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

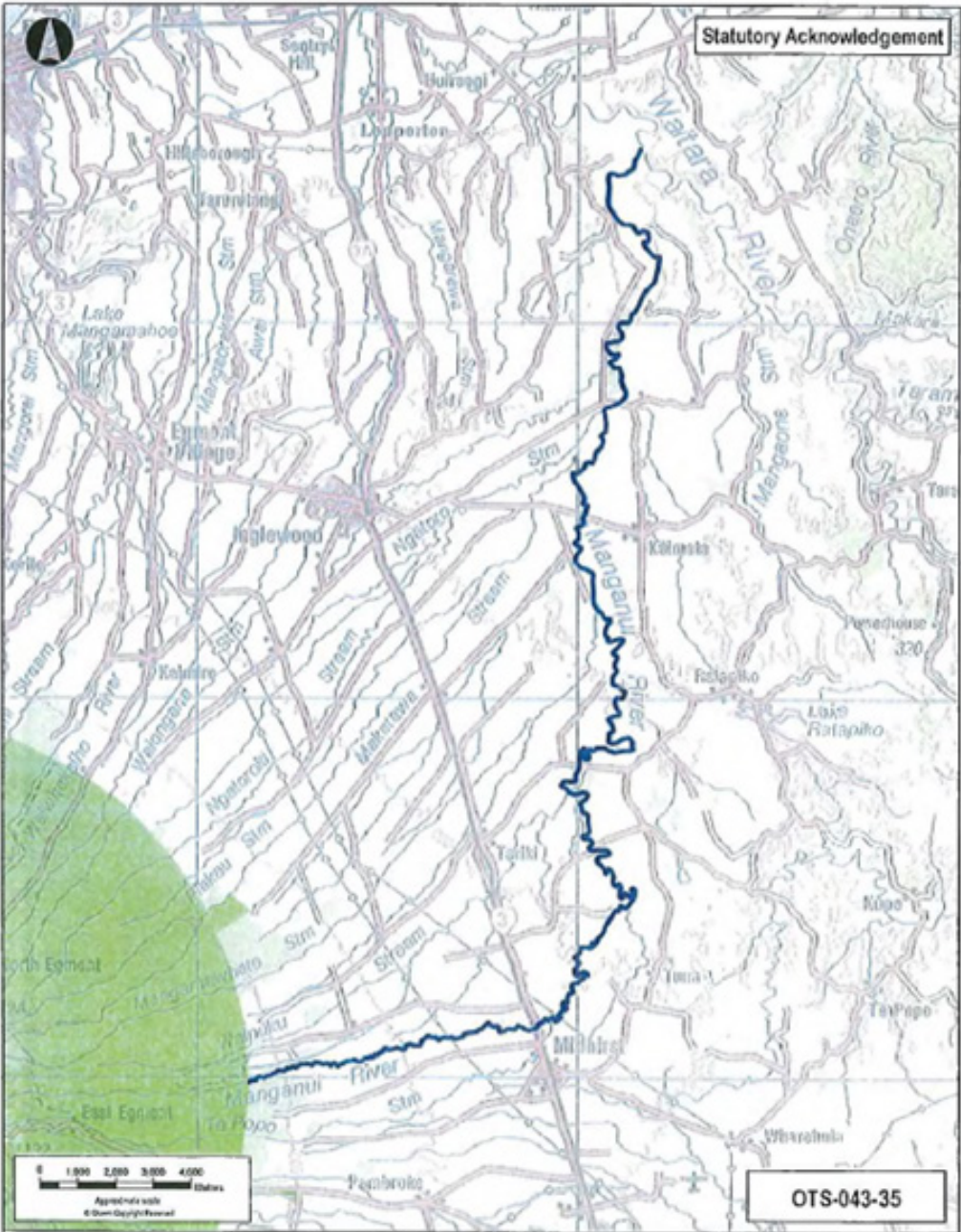


Statutory acknowledgement for Manganui River and its tributaries

Statutory Area	Location
Manganui River and its tributaries	As shown on OTS-043-35

The Manganui springs from Taranaki Maunga and flows into the Waitara River. It is in the rohe of Pukerangiora and Otaraua hapū.

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



Statutory acknowledgement for Mangati Stream and its tributaries

Statutory Area	Location
Mangati Stream and its tributaries	As shown on OTS-043-36

The Mangati is located at Bell Block. Springing from the land and flowing to the Tasman Sea, it is within the rohe of Puketapu hapū.

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



Statutory acknowledgement for Manu Stream and its tributaries

Statutory Area	Location
Manu Stream and its tributaries	As shown on OTS-043-37

The Manu is located north of Waitara. Springing from the land and flowing to the Tasman Sea, it is located in the rohe of Ngāti Rahiri hapū.

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



Statutory acknowledgement for Motukari Stream and its tributaries

Statutory Area	Location
Motukari Stream and its tributaries	As shown on OTS-043-38

The Motukari is located north of Waitara. It springs from the land and flows to the Tasman Sea and is located in the rohe of Ngāti Rahiri hapū.

The social, cultural, historical and spiritual importance of rivers, streams, lakes and waterways is illustrated through Te Ātiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Ātiawa tipuna and present generations, and reinforce Te Ātiawa tribal identity and manawhenua.



Statutory acknowledgement for Ngahere Scenic Reserve

Statutory Area	Location
Ngahere Scenic Reserve	As shown on OTS-043-27

Te Ngahere was a small pā on the outer reaches of the great Ngāti Tuparikino papapkāinga, 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 an 1830s invasion by a northern iwi when the habitants fled to Otaka at Ngā Motu. In the 1830s Ngāti Tuparikino returned to the area to live but did so in small whānau villages, rather than big pā sites. The only remainder of the original pā 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 exotic plants, replacing the original bush, most of which had gone. Te Ngahere still attracts bird life, especially fantail, pigeon and tui. The value of Te Ngahere is its ancestral connection and historical association with the great Tupare papakāinga.



Statutory acknowledgement for Parahaki Stream and its tributaries

Statutory Area	Location
Parahaki Stream and its tributaries	As shown on OTS-043-39

The Parahaki is located north of Waitara. Springing from the land and flowing to the Tasman Sea, it is located in the rohe of Ngāti Rahiri hapū.

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

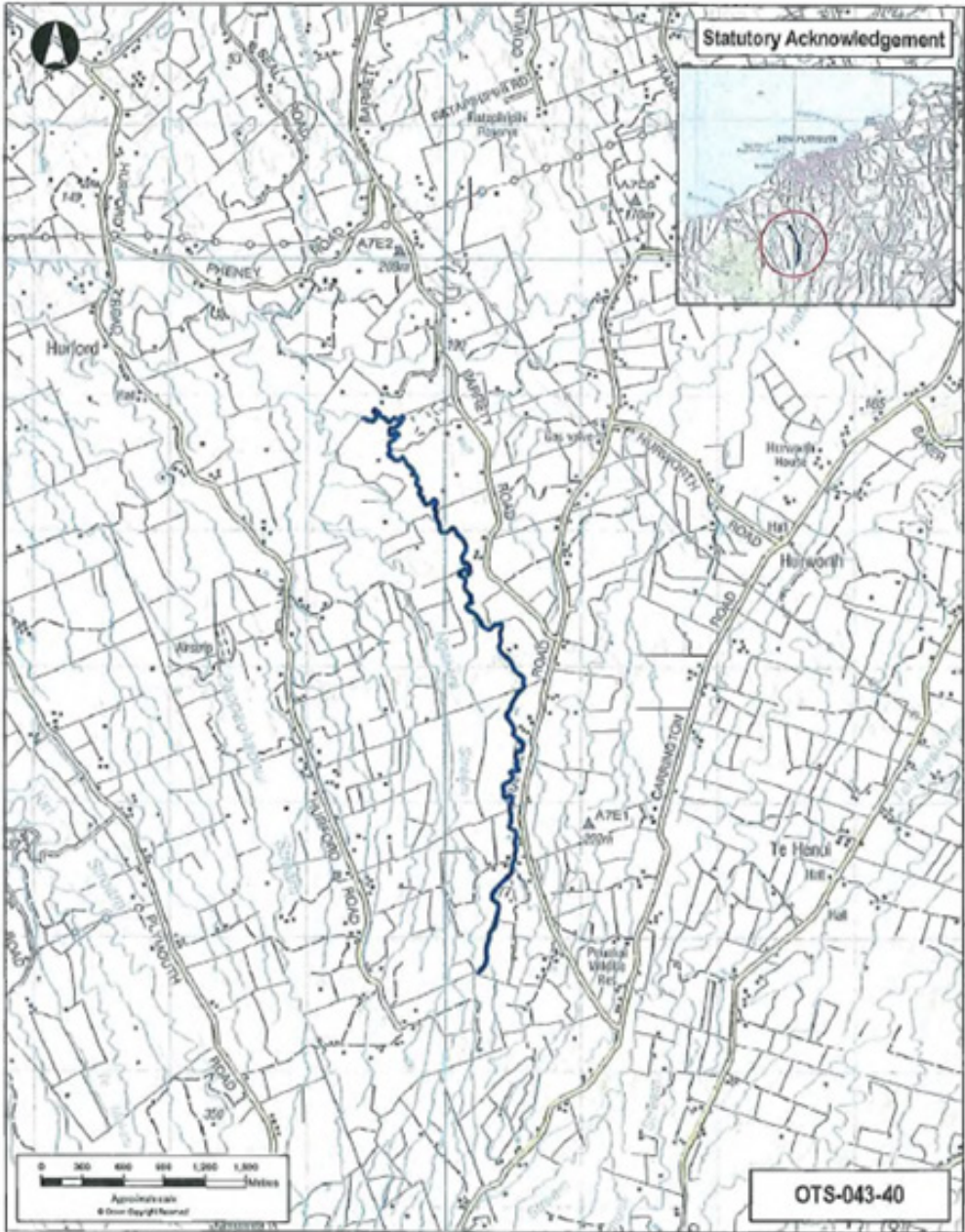


Statutory acknowledgement for Tapuae Stream and its tributaries

Statutory Area	Location
Tapuae Stream and its tributaries	As shown on OTS-043-40

Part of the Tapuae Stream flows through the rohe of Ngāti Te Whiti hapū.

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



Statutory acknowledgement for Te Ātiawa Coastal Marine Area

Statutory Area	Location
Te Ātiawa Coastal Marine Area	As shown on OTS-043-51

This statement describes the Te Ātiawa association and values in relation to its coastal marine area.

The Te Ātiawa 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, and thence 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 hapū exercised mana over the whenua, so it exercised mana over the moana.

The Te Ātiawa social, cultural and spiritual relationship with the coastal marine area was very important. Long-standing, it began with the first Te Ātiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Ngā Motu and the Waitara River, were on the coast. The papakāinga was the centre of social, cultural, economic and spiritual wellbeing. Papakāinga 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 Ātiawa. The spiritual relationship was embodied in the ideologies kawa and karakia, and tikanga such as rahui. Every reef and lagoon was named and these names remain. The resources are harvested and customary rights continue to be exercised. Examples of the reefs are Papamoa, Tarawhata, Kawaroa, Arakaitai and Mangati. The sites also include urupā and tauranga waka, such as Autere. Te Ātiawa has exercised, and continues to exercise, its kaitiakitanga on the coastline from the Herekawe to Te Rau O Te Huia.

The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata, pepeha, traditions and histories and continues to underpin the mana and mauri of the Te Ātiawa hapū. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to the present. The statement above illustrates the strong and ongoing Te Ātiawa connection and association with the coastal marine area from the Herekawe to Te Rau O Te Huia.



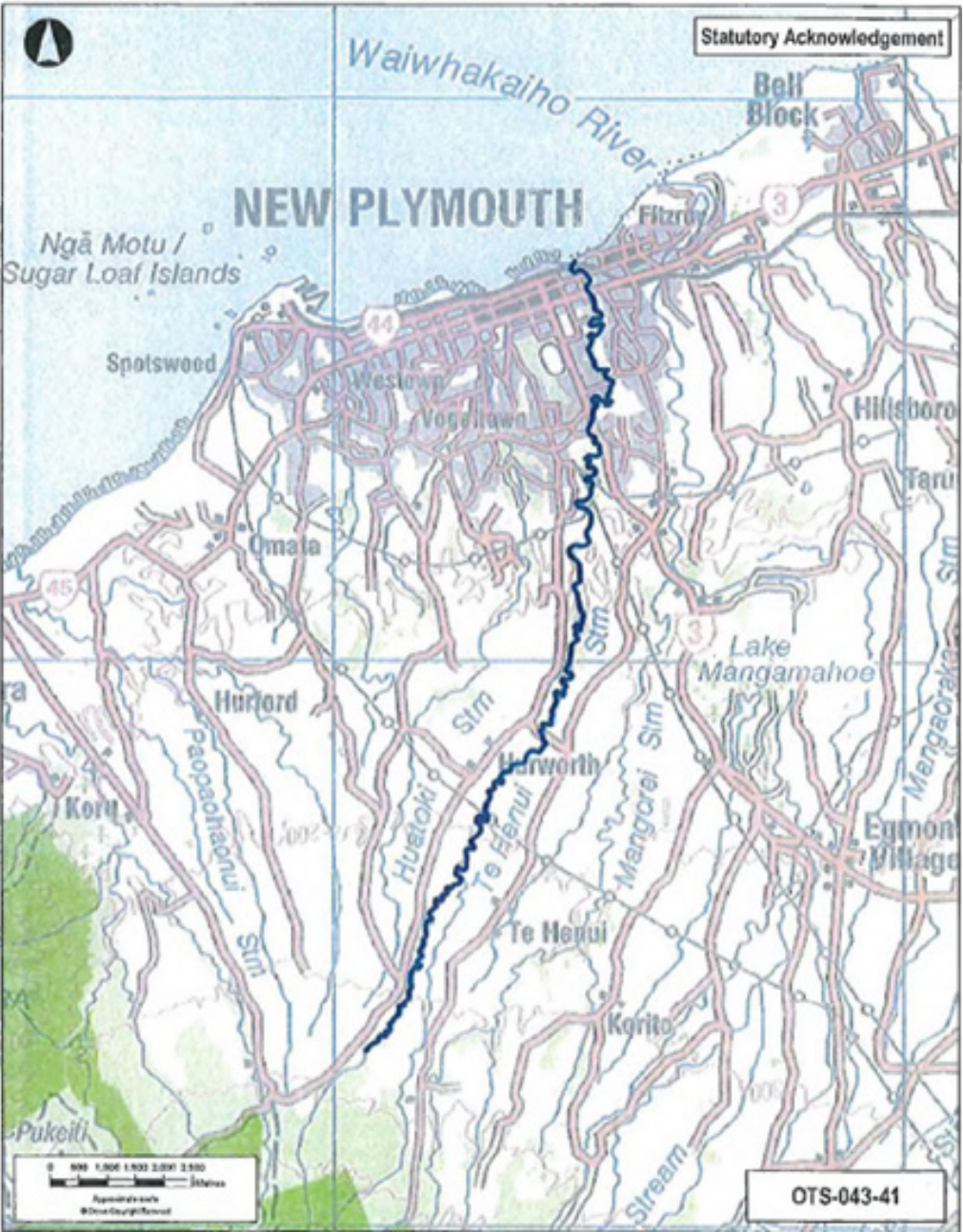
Statutory acknowledgement for Te Hēnui Stream and its tributaries

Statutory Area	Location
Te Hēnui Stream and its tributaries	As shown on OTS-043-41

The Te Hēnui 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 Hēnui is in the rohe of Ngāti Te Whiti hapū. Te Hēnui means “the huge mistake” and refers to an incident that is no longer remembered.

The Te Hēnui was very important because of the abundant resources that sustained the physical and metaphysical needs of the papakāinga and communities along its banks, such as Purakau, Autere and Kerau. Autere was also a fishing village from which hapū 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 hapū had nothing.

Further up river were the papakāinga of Pukewarangi, Puketarata and Parihamore. These papakāinga were located close to each other and shared resources and strategies in times of conflict with other hapū or iwi. Pukewarangi and Parihamore were settlements as well as defensive strongholds, while Puketarata was a settlement that stored food reserves.



Statutory acknowledgement for Te Hēnui Stream Conservation Area

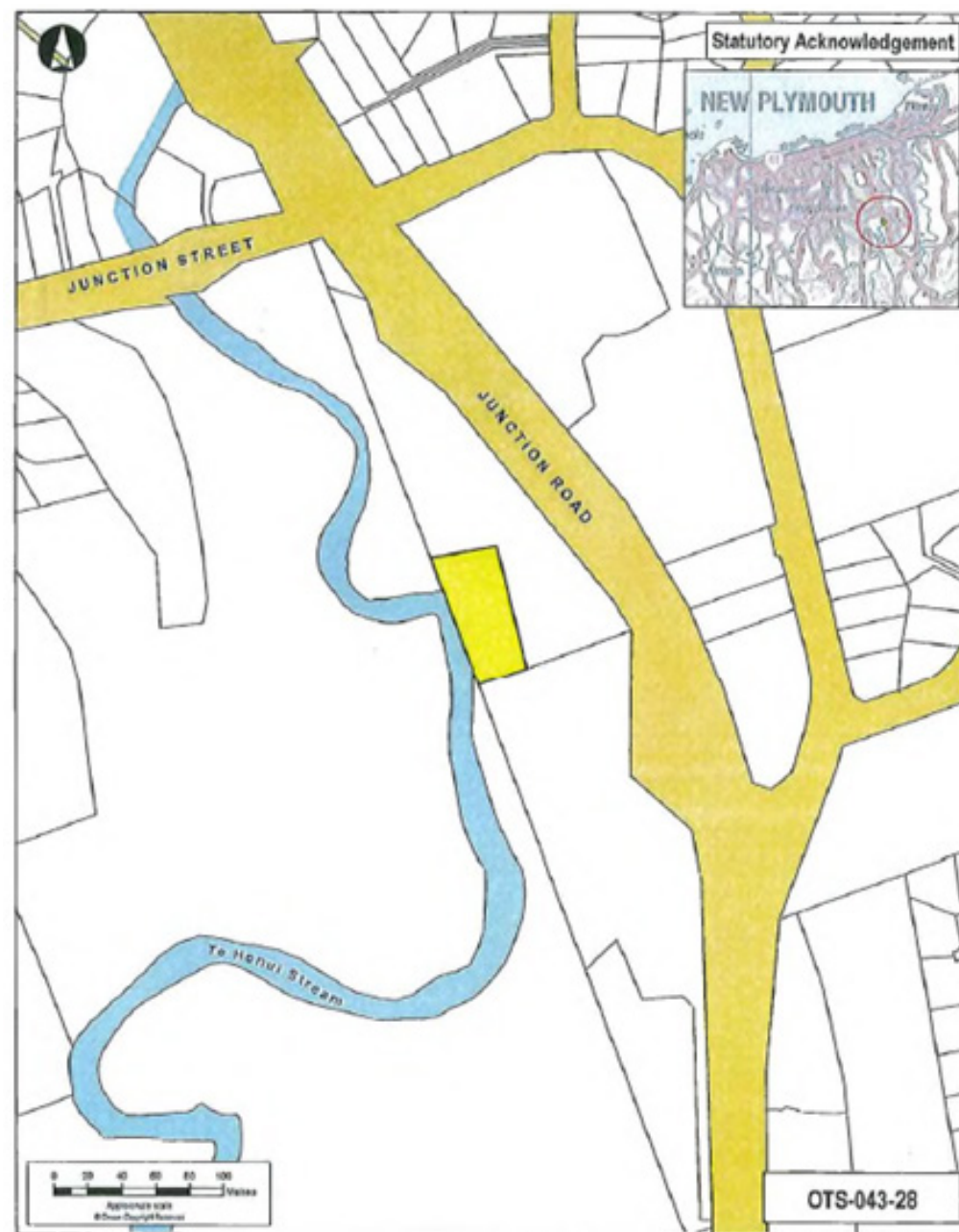
Statutory Area	Location
Te Hēnui Stream Conservation Area	As shown on OTS-043-28

The site is on the banks of the Te Hēnui River, close to three papakāinga, Pukewarangī, Puketarata and Parihamore. It is within the rohe of Ngāti Te Whiti hapū.

Te Hēnui means “the huge mistake” and refers to an incident that is no longer remembered. The Te Hēnui River and nearby papakāinga were very important to Ngāti Te Whiti. The three papakāinga were close to each other and their occupants shared resources and strategies in times of conflict with other hapū or iwi. All sites are situated on the Te Hēnui River, which was used for transport to the papakāinga down river and on the coast.

The papakāinga on the coast at the Te Hēnui river mouth were Purakau, Autere and Kerau. Fish and kaimoana were collected from the river and the nearby reef, Arakaia and these provided staple as well as gourmet foods. 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 hapū had nothing. The relationship with the land and the landscape was that of kaitiaki, guardianship, survival and heritage. The land and its constituent resources were perceived in physical terms to sustain survival and secondly in spiritual terms, as turangawaewae/birth right. The ultimate aim was communal wellbeing and balance. From 1841 the land at the mouth of the Te Hēnui was set aside as reserves for the use of Ngāti Te Whiti. During the construction of the sea wall, the shape of the Te Hēnui River mouth was changed so that the river flows to the sea in a straight line.

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



Statutory acknowledgement for Waiau Stream and its tributaries

Statutory Area	Location
Waiau Stream and its tributaries	As shown on OTS-043-42

The Waiau is located north of Waitara. Springing from the land it flows to the Tasman Sea and is in the rohe of Ngāti Rahiri.

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

Apart from its other important aspects the Waiau is important as a boundary marker between Te Ātiawa and Ngāti Mutunga. The Te Ātiawa northern coastal boundary point, Te Rau O Te Huia, is on the banks of the Waiau.



Statutory acknowledgement for Waihi Stream and its tributaries

Statutory Area	Location
Waihi Stream and its tributaries	As shown on OTS-043-43

The Waihi is located north of Waitara. Springing from the land it flows to the Tasman Sea and is located in the rohe of Ngāti Rahiri hapū.

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



Statutory acknowledgement for Waihowaka Stream and its tributaries

Statutory Area	Location
Waihowaka Stream and its tributaries	As shown on OTS-043-44

The Waihowaka is located in Bell Block. Springing from the land it flows to the Tasman Sea. It is within the rohe of Puketapu hapū.

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



Statutory acknowledgement for Waiongana Stream and its tributaries

Statutory Area	Location
Waiongana Stream and its tributaries	As shown on OTS-043-45

The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe of Puketapu hapū.

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



Statutory acknowledgement for Waiongana Stream Conservation Area

Statutory Area	Location
Waiongana Stream Conservation Area	As shown on OTS-043-29

The resources of the lower reaches of the Waiongana supported many papakāinga, such as Nga Puke Turua, Mahoetahi, Te Morere and Manutahi. The river itself provided an abundance of large tuna, koura, īnanga 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. Hapū members would camp at the papakāinga at the river mouth during the spring and summer specifically to gather kaimoana and larger ocean fish. The men would go out to fishing if the day and weather was right and only caught one species each day. Sometimes the fishing party met with disaster, as related in the following kōrero tawhito (oral history). One morning about twenty waka and two hundred men prepared to set off to the hapuka fishing grounds known as Waitawhetawheta. A dispute arose between two members about a particular seat on a 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.

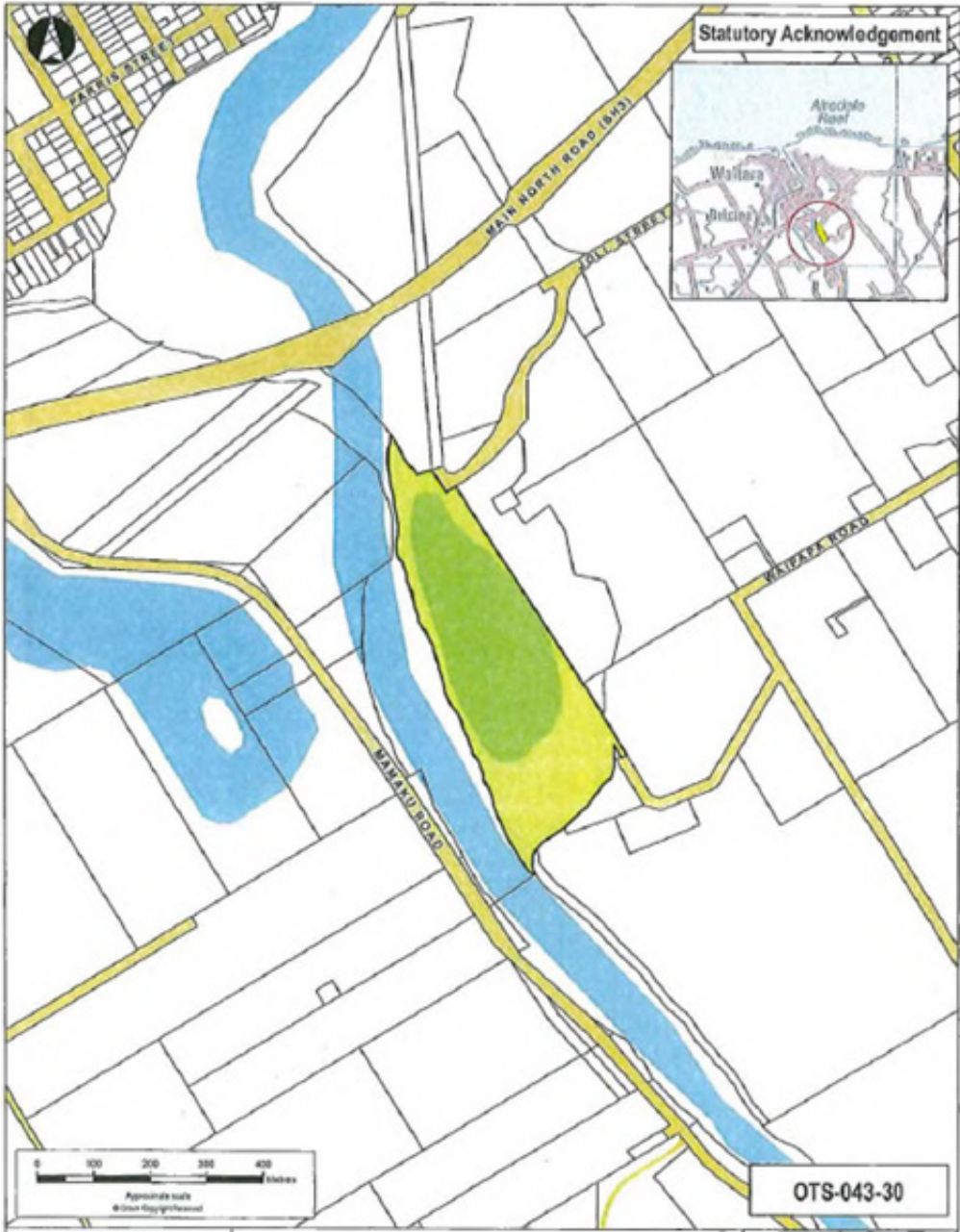


Statutory acknowledgement for Waipapa Road Conservation Area

Statutory Area	Location
Waipapa Road Conservation Area	As shown on OTS-043-30

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

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



Statutory acknowledgement for Waipapa Stream and its tributaries

Statutory Area	Location
Waipapa Stream and its tributaries	As shown on OTS-043-46

The Waipapa is located north of Waitara. Springing from the land it flows to the Tasman Sea and is located in the rohe of Ngāti Rahiri hapū.

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



Statutory acknowledgement for Waipu Stream and its tributaries

Statutory Area	Location
Waipu Stream and its tributaries	As shown on OTS-043-47

The Waipu Lagoons are located on the coast and are within the rohe of Puketapu hapū.

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



Statutory acknowledgement for Waitaha Stream and its tributaries

Statutory Area	Location
Waitaha Stream and its tributaries	As shown on OTS-043-48

The Waitaha is located in Bell Block. Springing from the land and flowing to the Tasman Sea, it is in the rohe of Puketapu hapū.

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



Statutory acknowledgement for Waitara River and its tributaries

Statutory Area	Location
Waitara River and its tributaries	As shown on OTS-043-49

The Waitara River is one of the major rivers in the Te Ātiawa 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 hapū of Manukorihi, Otaraua, Pukerangiora and Ngāti Rahiri.

The Waitara River, unlike other substantial rivers within Taranaki, does not flow directly from Maunga Taranaki but springs from the Manganui River, which flows off the mountain and converges with the Waitara River.

The Waitara River mouth was one of the first areas to be settled in Aotearoa and life was sustained here by the abundant resources provided by the reefs and wetlands. There were many kāinga and tauranga waka at the mouth of the Waitara and the kāinga later became seasonal fishing villages as Te Ātiawa spread along and inhabited the entire length of the Waitara River. One of the streams, Mangahinau, was the mooring site for the largest Te Ātiawa war waka, Eanganui.

There were many papakāinga along the banks of the Waitara, such as Ngangana, Kuikui, Te Whanga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene. The Waitara River provided an abundance of fish, īnanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kōkopu, weka, pukeko, and ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for īnanga and native fish. The hapū fished from purpose built platforms and this technique continues today to describe customary fishing locations on the river. Each whakaparu was named; these names remain and continue to be used by Te Ātiawa today. The mara/gardens along the river included Te Rore, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The urupā 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 pā in the valley. In its upper reaches, its cliffs provided defence for Pukerangora Pā and in one battle, many Pukerangiora people jumped from the cliffs into the Waitara River.

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 Ātiawa 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 Ātiawa 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 Ātiawa and is celebrated in karakia, waiata and pepeha.



Statutory acknowledgement for Waitara West Marginal Strip

Statutory Area	Location
Waitara West Marginal Strip	As shown on 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 hapū.

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



Statutory acknowledgement for Waiwhakaiho River and its tributaries

Statutory Area	Location
Waiwhakaiho River and its tributaries	As shown on 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 Ātiawa rohe and has several tributaries including the Mangaone and Mangorei. At its mouth today there is a man-made waterway, Lake Rotomanu, which was created in the 1960s to provide a habitat and refuge for wildlife and is also used for recreational purposes.

The Waiwhakaiho River is the ancient boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha and kōrero tawhito. In former times the Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngāti Tawhirikura and Ngāti Te Whiti.

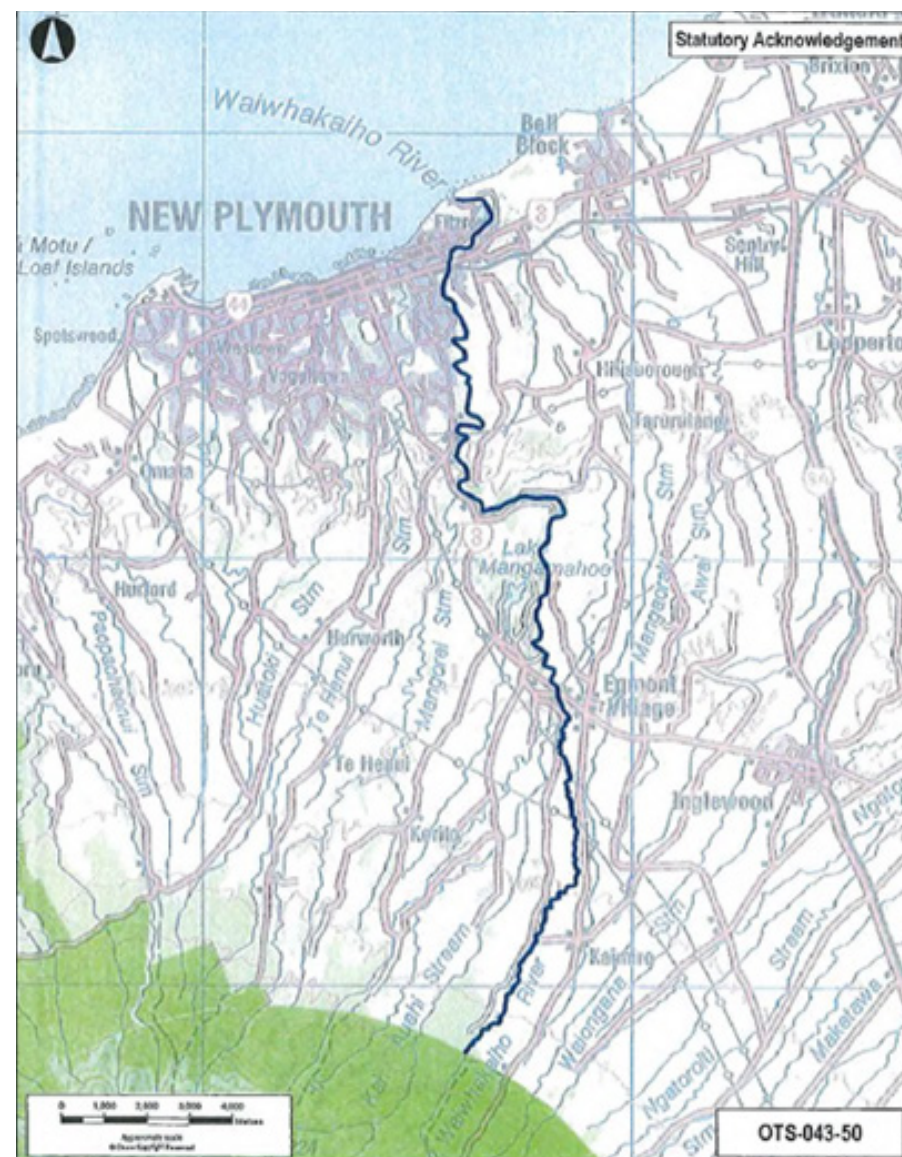
The Waiwhakaiho River was very important because of its abundant resources, which sustained the physical and metaphysical needs of the papakāinga and communities along its banks – papakāinga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngāere, Pukemapo, Te Renega, Pukeotepua and Papamoa.

The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupo, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these remain and continue to be used today.

There were several papakāinga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient pā which, over the generations, housed a large population. Other papakāinga along the Waiwhakaiho River were Raiomiti, Te Ngāere, Pukemapo, Te Renega, Puke O Te Pua and Papamoa. The river was also used as a means of transport to nearby papakāinga to trade food and taonga and to maintain whanaungatanga.

The Waiwhakaiho River remains an important river today. Te Ātiawa 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 Ātiawa 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 Ātiawa and is celebrated in karakia, waiata and pepeha.

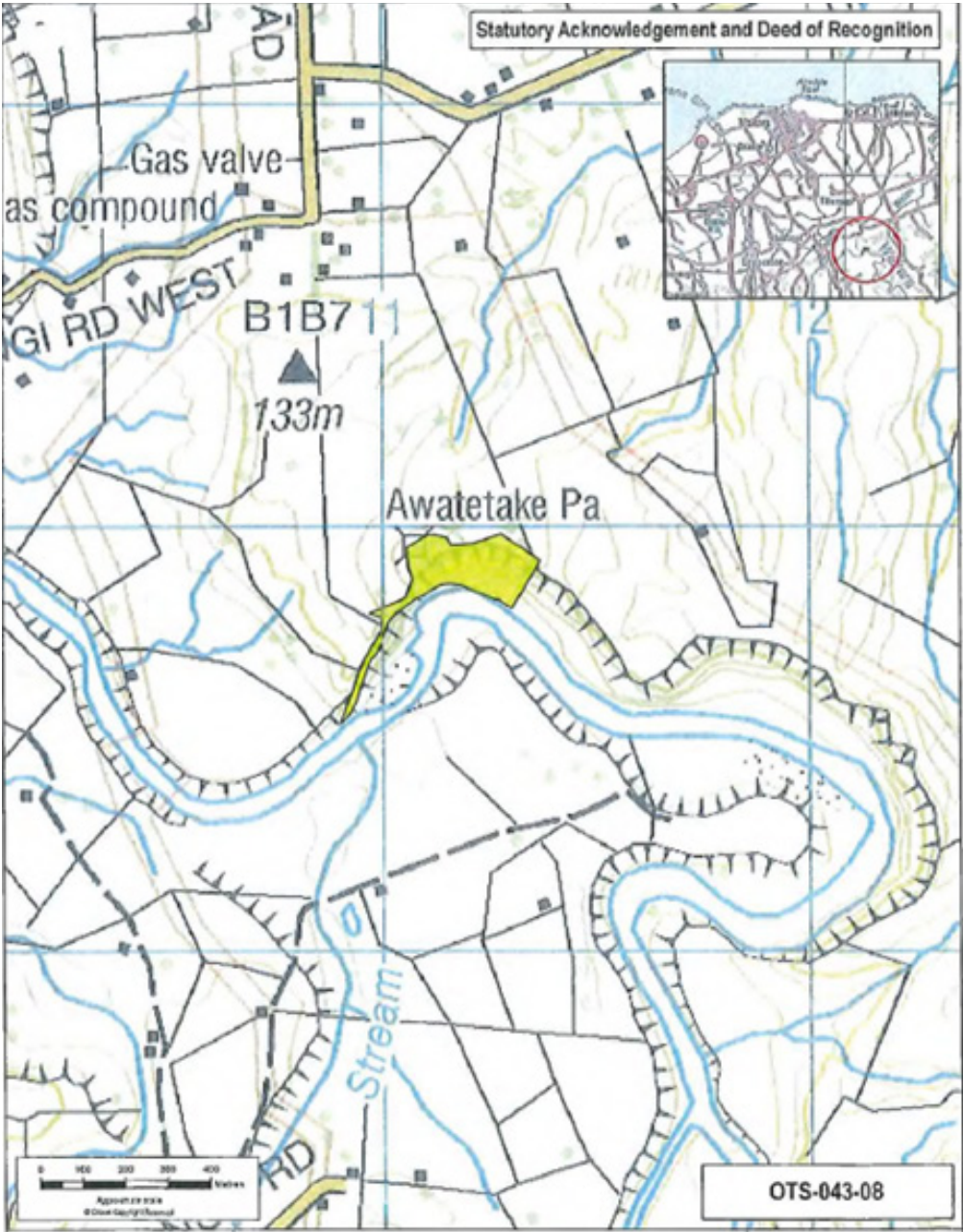


Deed of Recognition for Awa te Take Pā Historic Reserve

Statutory Area	Location
Awa-te-Take Pā Historic Reserve	As shown on OTS-043-08

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

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

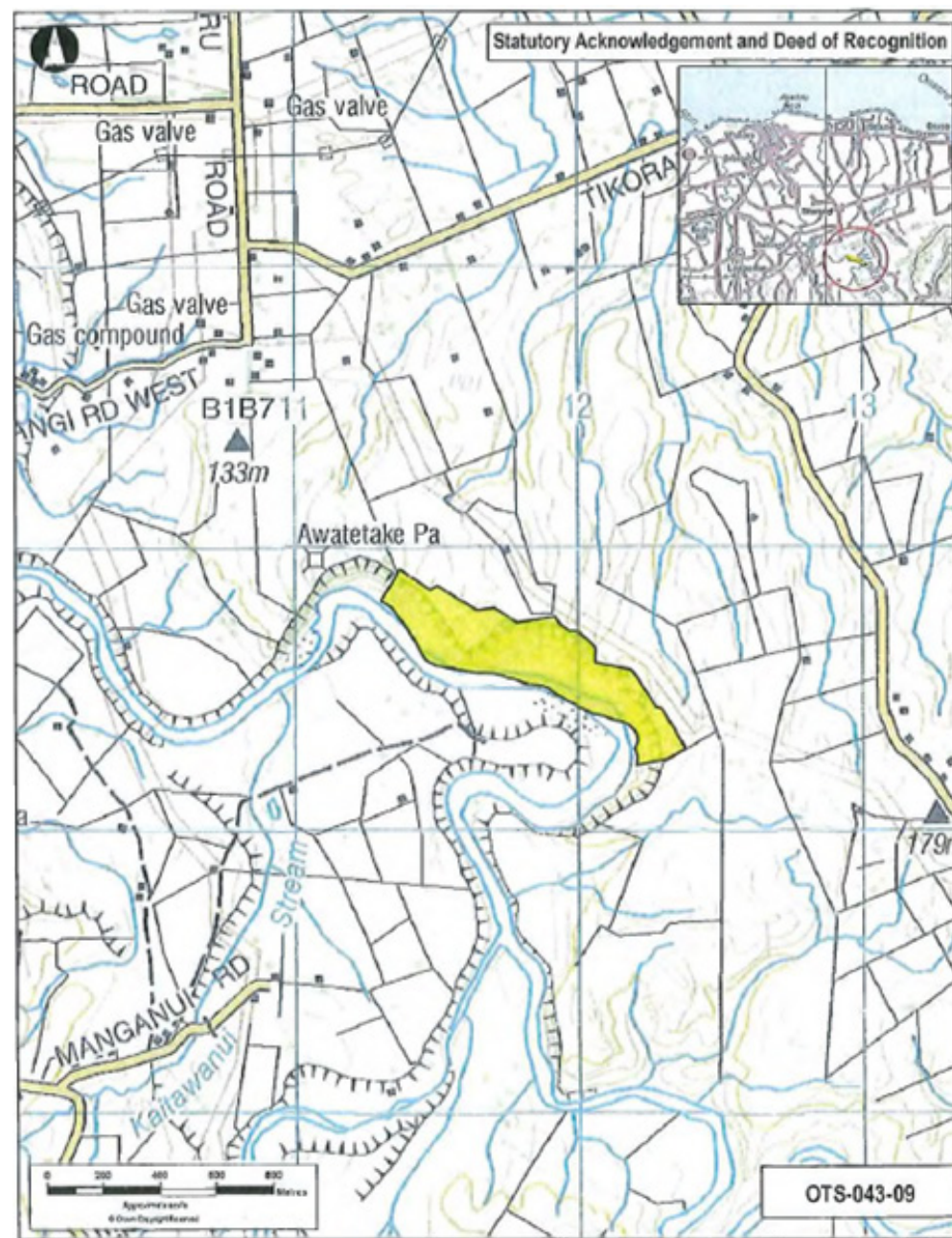


Deed of Recognition for Awa-te-Take Scenic Reserve

Statutory Area	Location
Awa-te-Take Scenic Reserve	As shown on OTS-043-09

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

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

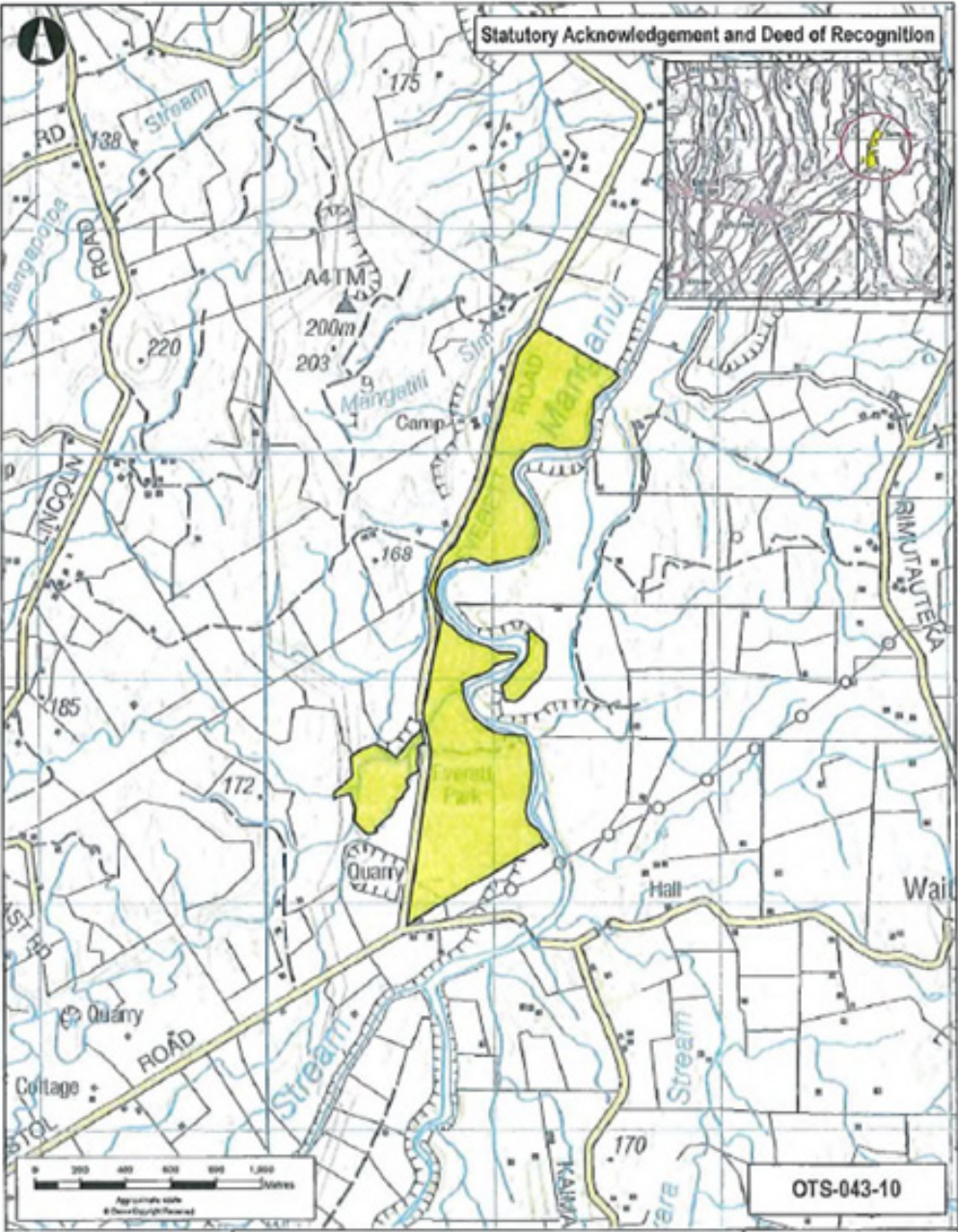


Deed of Recognition for Everett Park Scenic Reserve

Statutory Area	Location
Everett Park Scenic Reserve	As shown on OTS-043-10

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

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

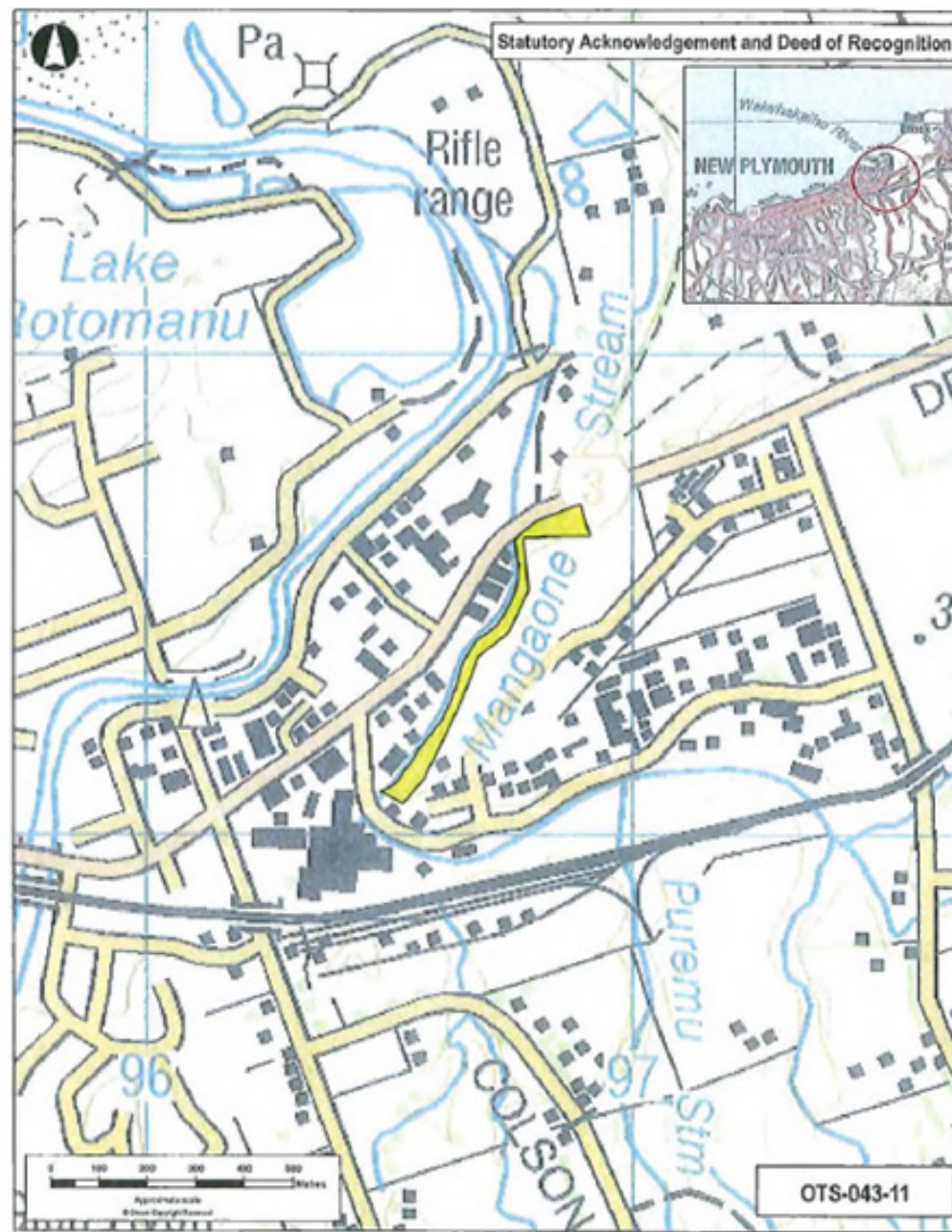


Deed of Recognition for Katere Scenic Reserve

Statutory Area	Location
Katere Scenic Reserve	As shown on OTS-043-11

Katere is located in Fitzroy, New Plymouth and is in the rohe of Ngāti Tawhirikura hapū.

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



Deed of Recognition for Mahoetahi Historic Reserve

Statutory Area	Location
Mahoetahi Historic Reserve	As shown on OTS-043-12

Mahoetahi is located at the junction of the highway north and Mountain Road, Bell Block, and is in the rohe of Puketapu hapū. Historically it was a pā site located on a small hill, surrounded on three sides by a flax and raupo swamp. The approach to the pā was by a ridge from a plain on the north east side. It closely identified with another nearby pā 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, with about fifty killed and another third wounded. The chiefs were buried at St Mary's Church, New Plymouth and the others at Mahoetahi.

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



Deed of Recognition for Makara Scenic Reserve

Statutory Area	Location
Makara Scenic Reserve	As shown on OTS-043-13

This site is located on the banks of the Waitara River and is in the rohe of Otaraua and Pukerangiora hapū.

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

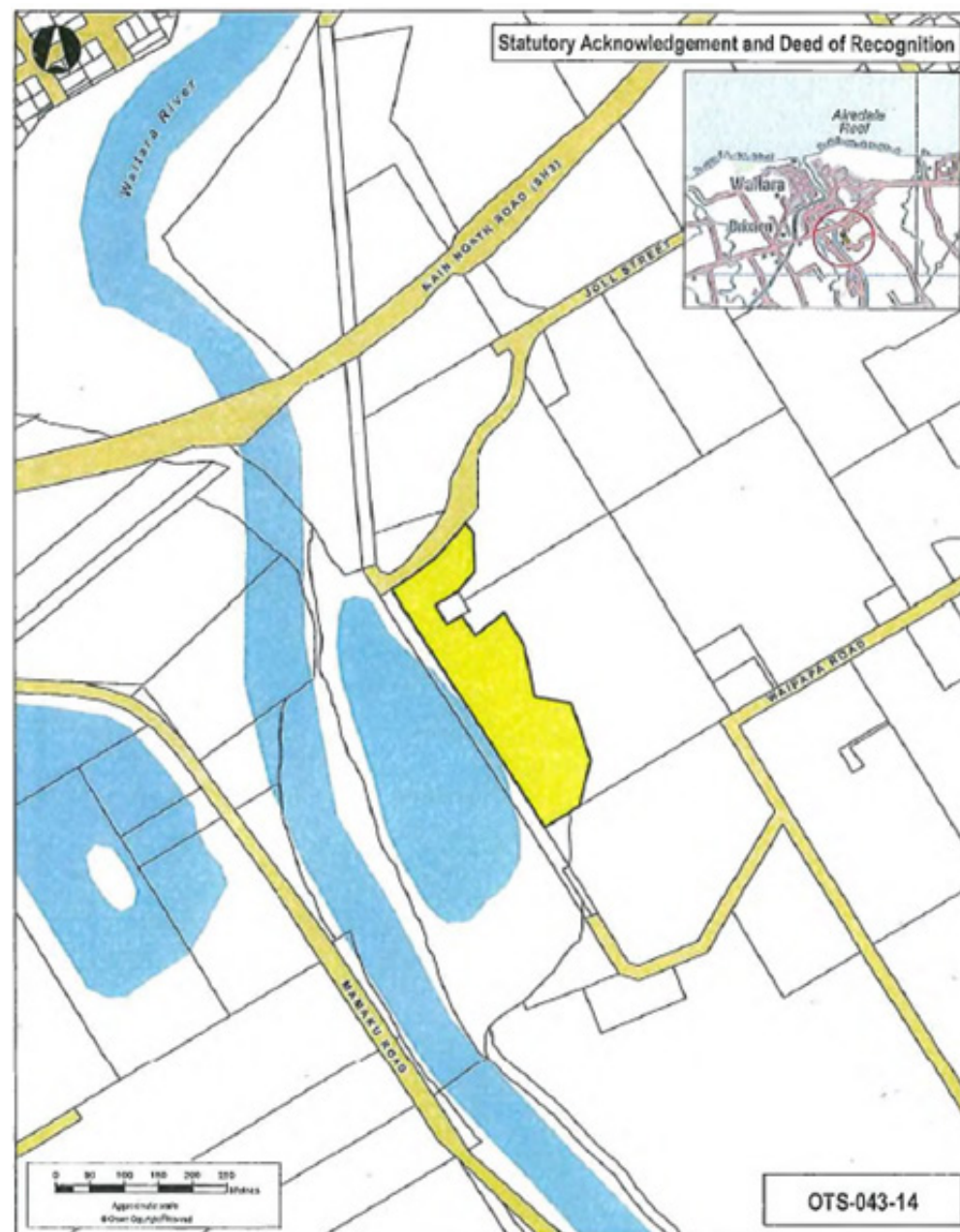


Deed of Recognition for Ngangana Pā (being Manukorihi Recreation Reserve)

Statutory Area	Location
Ngangana Pā (being Manukorihi Recreation Reserve)	As shown on OTS-043-14

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

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

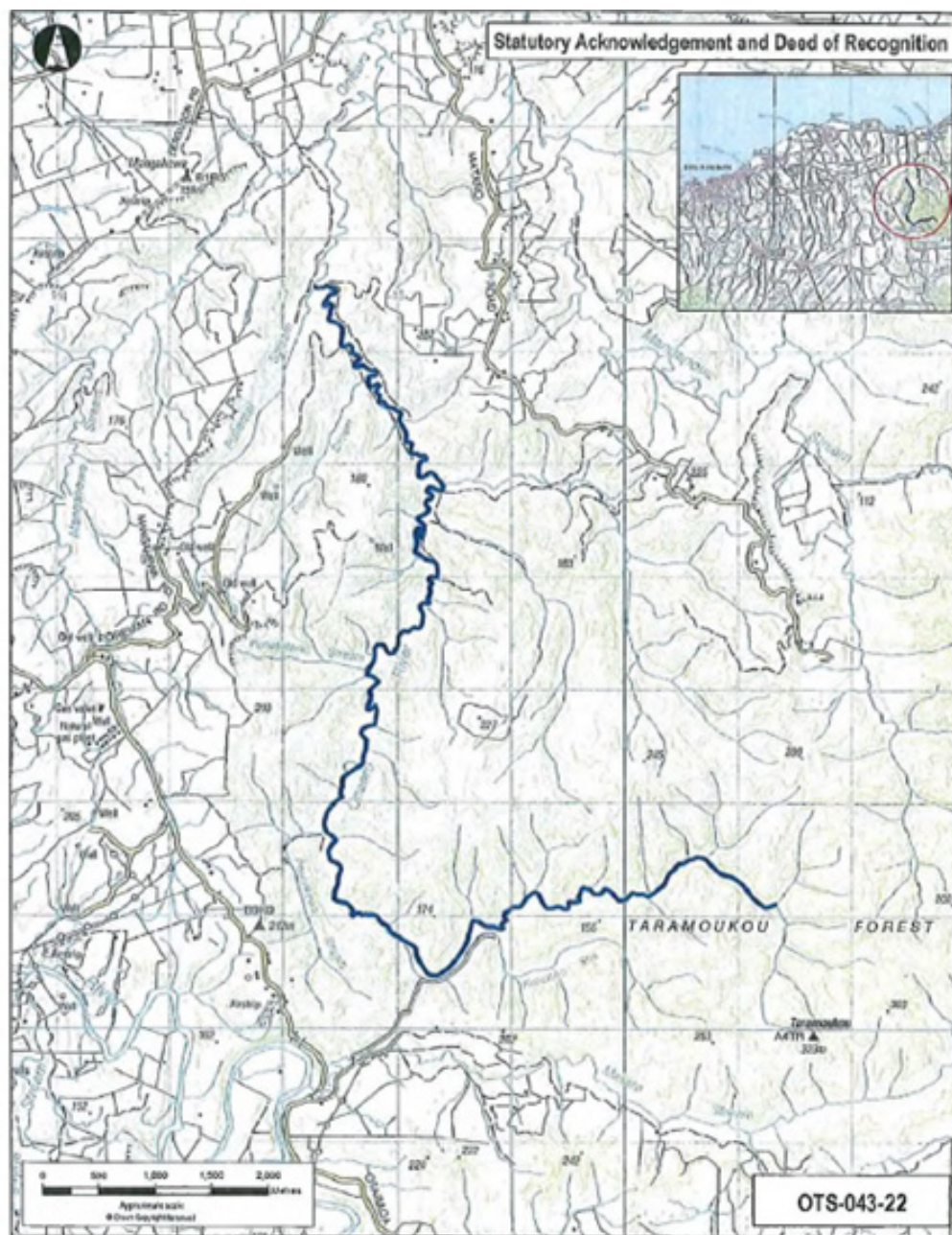


Deed of Recognition for Onaero River and its tributaries

Statutory Area	Location
Onaero River and its tributaries	As shown on OTS-043-22

Part of the Onaero flows through the rohe of Ngāti Rahiri hapū.

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



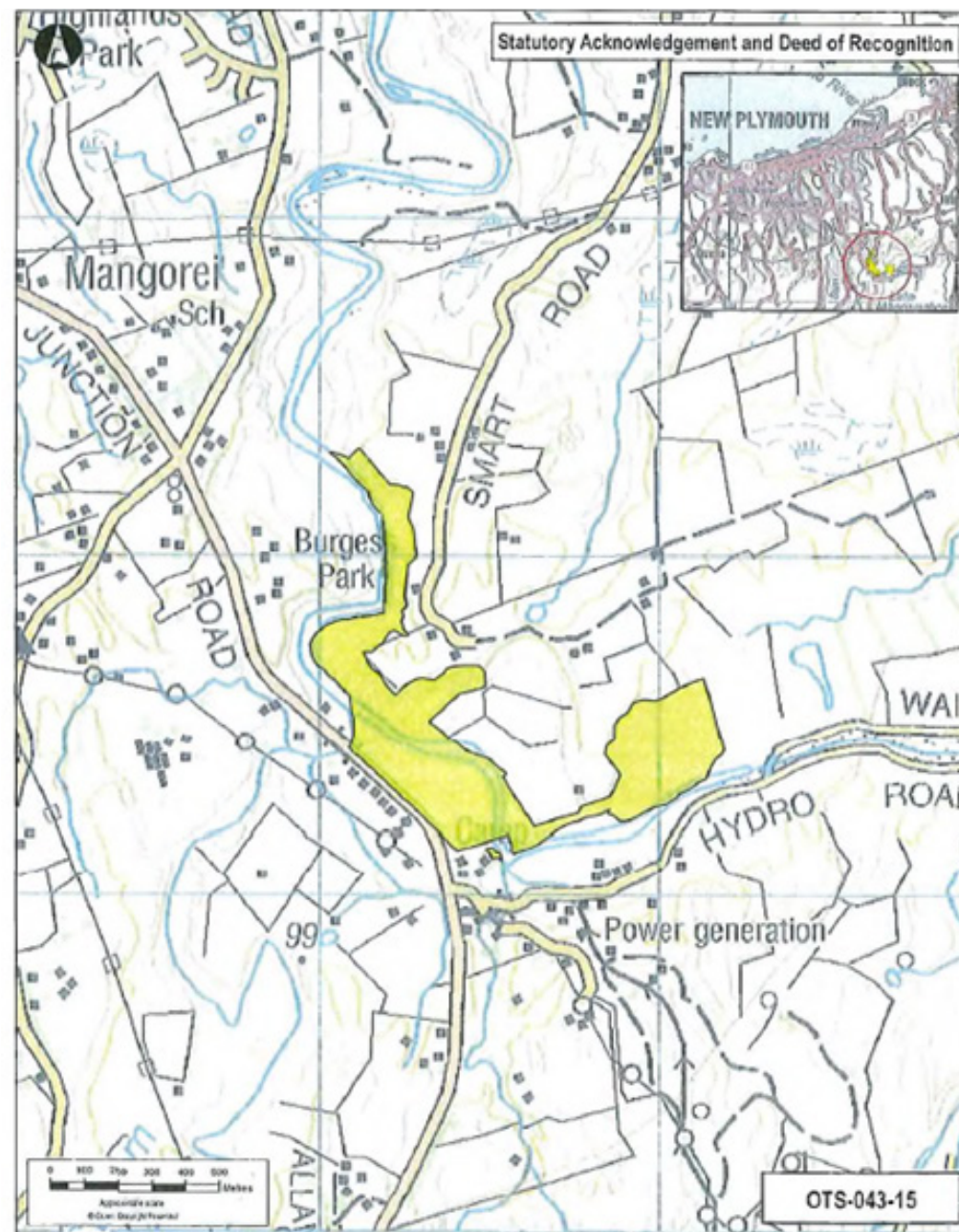
Deed of Recognition for Papamoa (being Meeting of the Waters Scenic Reserve)

Statutory Area	Location
Papamoa (being Meeting of the Waters Scenic Reserve)	As shown on OTS-043-15

Papamoa is located on the banks of the Waiwakaiho River in the rohe of Ngāti Te Whiti. The site is above a river bend which was later named “the meeting of the waters” because of the turbulent river flow at that point. The site was named Papamoa because the land around its location 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. Ngāti Te Whiti people were still harvesting kei kei and tī from this site in the 1950s. Papamoa was also used as a defensive lookout point and the site of several inter-iwi battles. Papamoa was considered a tapu site because of the battles and many drownings in the turbulent river.

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



Deed of Recognition for Puketakauere Pā Historic Reserve

Statutory Area	Location
Puketakauere Pā Historic Reserve	As shown on OTS-043-16

This site is in the rohe of Otaraua hapū. Puketakauere is an ancient pā 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 pā with an escape route through the nearby swamp, and an identical pā, Onukukaitara, which had covered passages and rifle pits. Due to the victory of Te Ātiawa fighters over a large British military force at Puketakauere, the site, serves as a constant reminder for Te Ātiawa of the courage and strength of Otaraua and Te Ātiawa tupuna. The British built a Blockhouse on Onukukaitara once it had been abandoned by Te Ātiawa. 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 Ātiawa.



Deed of Recognition for Robe Street Conservation Area

Statutory Area	Location
Robe Street Conservation Area	As shown on OTS-043-17

The Ngāti Te Whiti name for this area is Maramamao. Maramamao was located on the outer reaches of Puke Ariki Pā. Puke Ariki was a huge pā which stretched from the coast inland and was probably built by Te Rangi Apiti Rua sometime in the 1700s. In building the pā, 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 pā such as Mawhero and Pukaka.

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

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



Deed of Recognition for Sentry Hill Conservation Area

Statutory Area	Location
Sentry Hill Conservation Area	As shown on OTS-043-18

Te Morere is an ancient pā 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, from which the youths would swing out and dive into the nearby river. It is located in the rohe of Puketapu hapū.

During the first Taranaki war, Te Morere was a lookout used by Puketapu warriors to observe British military movements. In 186, the British built a redoubt on Te Morere and called the site Sentry Hill. In 1864 Taranaki warriors, including from Te Ātiawa, 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 Ātiawa.



Deed of Recognition for Sentry Hill Redoubt Historic Reserve

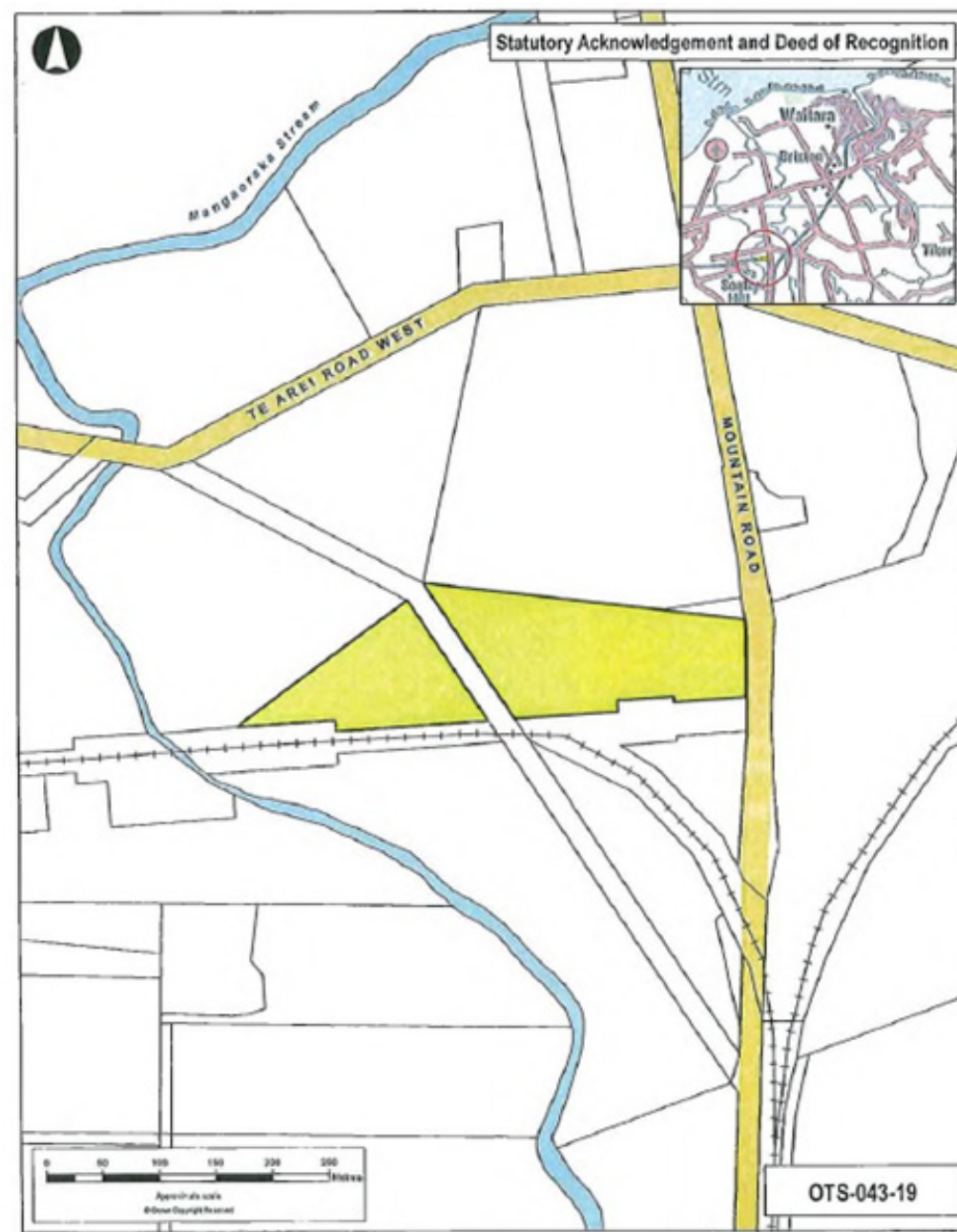
Statutory Area	Location
Sentry Hill Redoubt Historic Reserve	As shown on OTS-043-19

Te Morere is an ancient pā 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, from which the youth would swing out and dive into the nearby river. It is located in the rohe of Puketapu hapū.

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 Ātiawa, 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.

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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 Ātiawa.

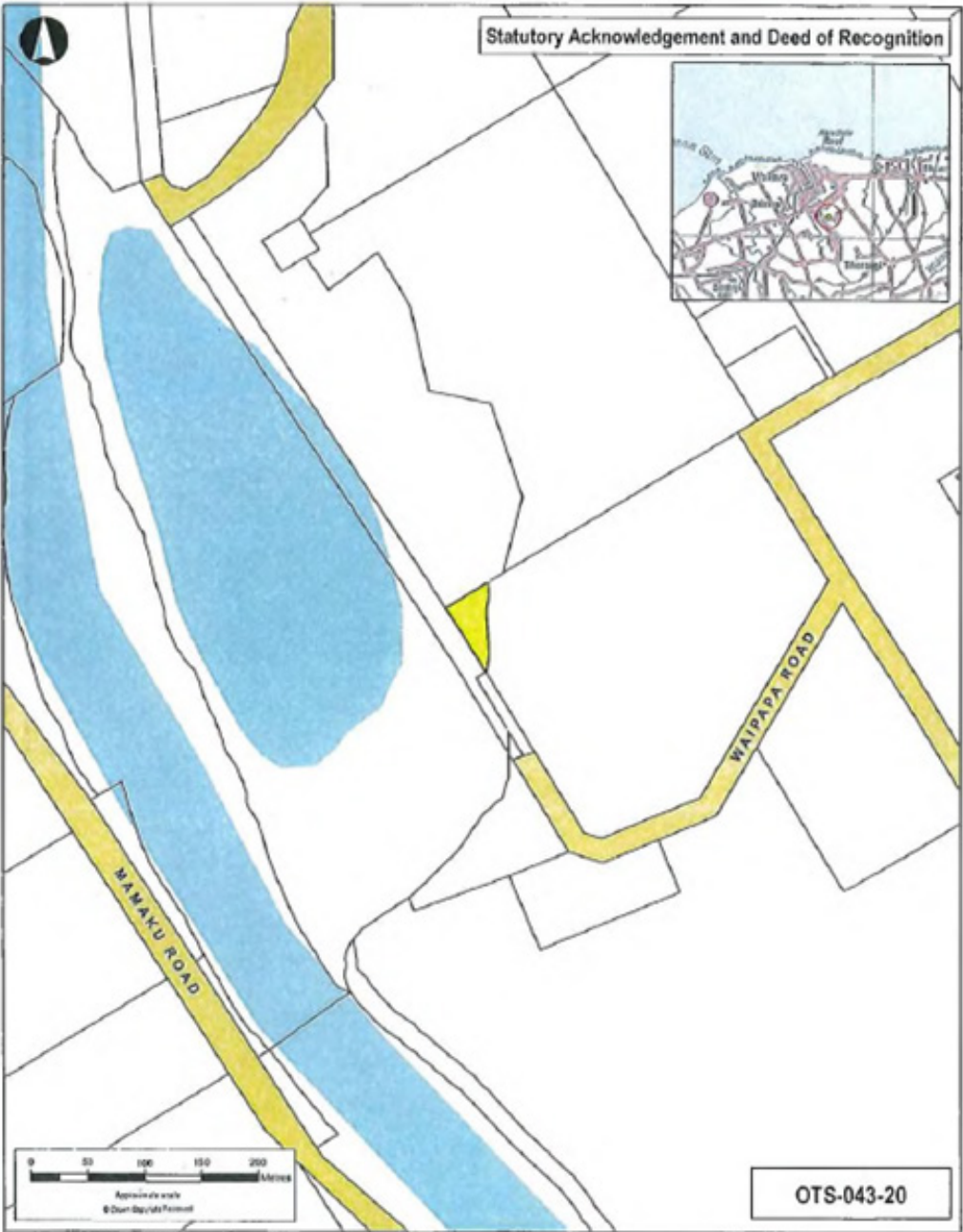


Deed of Recognition for Waitara River No 1 Marginal Strip

Statutory Area	Location
Waitara River No 1 Marginal Strip	As shown on OTS-043-20

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

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



Deed of Recognition for Waiwhakaiho River mouth (Crown Land Conservation Area)

Statutory Area	Location
Waiwhakaiho River mouth (Crown Land Conservation Area)	As shown on OTS-043-21

This site is at the mouth of the Waiwhakaiho River on the edges of the great pā, Rewa Rewa. The site is located in the rohe of Ngāti Tawhirikura and Ngāti Te Whiti. The river mouth, the wetlands and associated water bodies were important because of its resources such as raupo (for thatching) water, ferns (for food and blankets) berries, birds, fish, flax (for clothing) and kaimoana reefs. Fish and whitebait, were caught from particular purpose built sites called whakaparu, which 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. The sand dunes were also used as a temporary urupā because the heat of the sand assisted the breakdown of 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 pā, which over the generations housed a large population.

The Waiwhakaiho River supported many papakāinga from its river mouth to its source on MaungaTaranaki, such as Rewa Rewa, Waiwhakaiho, Raiomiti, Te Ngāere, Pukemapo, Te Renega, Pukeotepua and Papamoa. The river was used as a means of transport to nearby papakāinga to trade food and taonga and to maintain whanaungatanga. The river is the boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha, waiata and kōrero tawhito.



Taranaki Iwi statutory acknowledgements

The Crown has acknowledged the statements made by Taranaki iwi of the particular cultural, spiritual, historic, and traditional associations of Taranaki iwi with the statutory areas. The statutory areas are described in Part 1: Statements of Association – Coastal Marine Area and Waterways: Appendix A: Waterways and Ratapihipihi Scenic Reserve, Taranaki Iwi Deed of Settlement Schedule: Documents. Full descriptions are provided in this section, along with maps of the statutory areas. There are six statutory areas within the New Plymouth District. These are as follows:

Statutory Area	Location
Ngatoronui Stream and its tributaries	As shown on OTS-053-34
Oakura River and its tributaries	As shown on OTS-053-35
Ratapihipihi Scenic Reserve (note – this has a separate statement of association)	As shown on OTS-053-53
Tapuae Stream Marginal Strip	As shown on OTS-053-54
Taranaki Iwi Coastal Marine Area	As shown on OTS-053-55
Waiongana Stream and its tributaries	As shown on OTS-053-43

Those statutory acknowledgements that have deeds of recognition established are as follows:

Statutory Area	Location
Ngatoronui Stream and its tributaries	As shown on OTS-053-34
Oakura River and its tributaries	As shown on OTS-053-35
Waiongana Stream and its tributaries	As shown on OTS-053-43

Figure 5c: Taranaki Iwi statutory acknowledgement areas within the New Plymouth District



Statutory Acknowledgement for waterways

Statutory Area	Location
Ngatoronui Stream and its tributaries	As shown on OTS-053-34
Oakura River and its tributaries	As shown on OTS-053-35
Tapuae Stream Marginal Strip	As shown on OTS-053-54
Waiongana Stream and its tributaries	As shown on OTS-053-43

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.

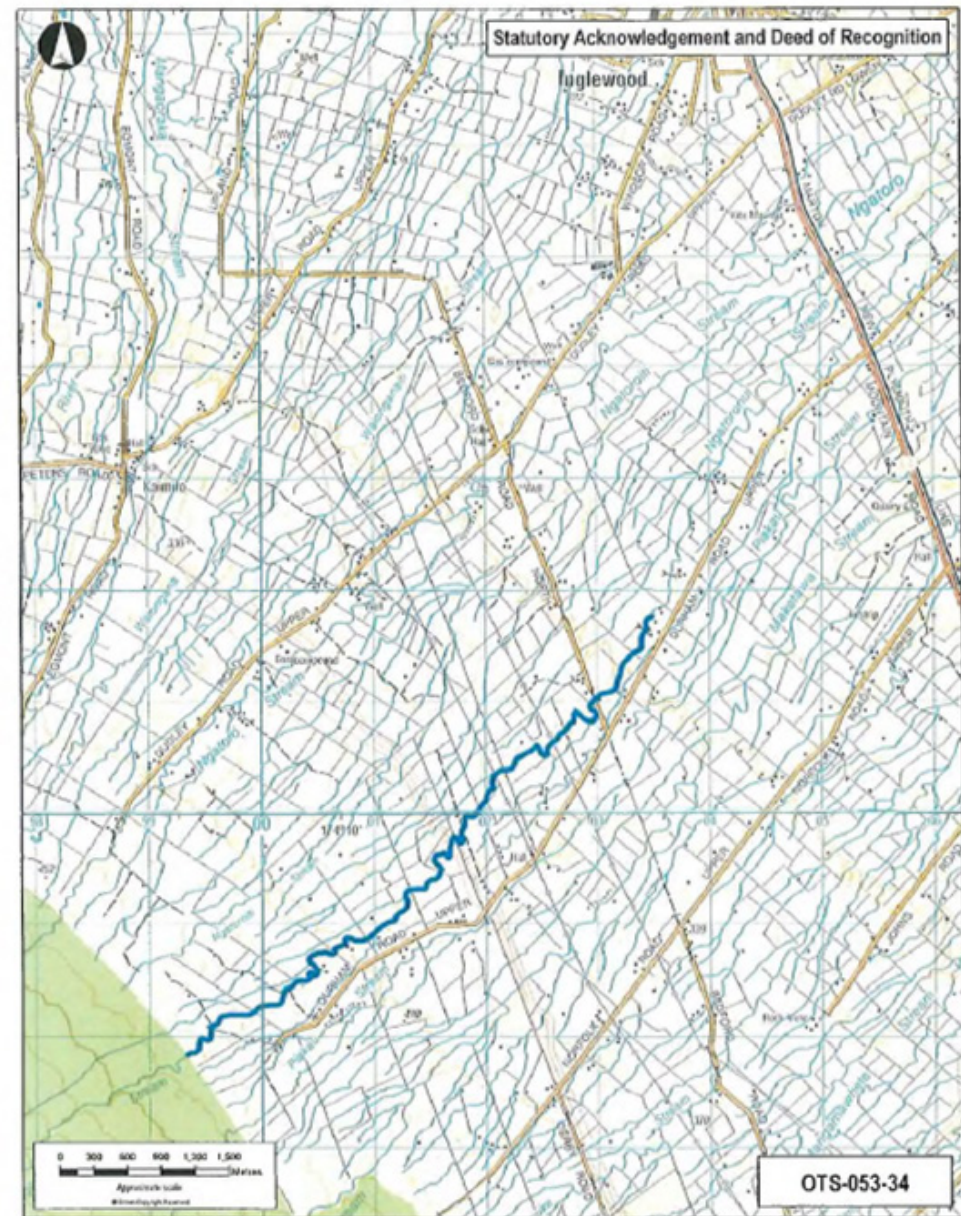
Waterways, rivers and streams within the Taranaki Iwi rohe were and continue to be vital to the well-being, livelihood and lifestyle of Taranaki Iwi communities. As kaitiaki (guardians), Taranaki Iwi closely monitored their health and water quality to ensure there was an abundant source of food, materials and other resources to sustain their livelihoods. A diverse range of food sources, such as piharau (lamprey eel), tuna (eel), kōkopu (native trout), īnanga (whitebait), kōaro (small spotted freshwater fish) and koura (freshwater crayfish) were a staple harvest with large numbers of kahawai and patiki (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 kokowai (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 kokowai were also abundant in the river beds higher up on the mountain. Te Ahitītī was a famous kokowai deposit located along the banks of the Hangatahua River, with other known sites on the Kaitake range and Waiwhakaiho River valley above Karakatonga Pā. These sites were fiercely guarded by Taranaki Iwi.

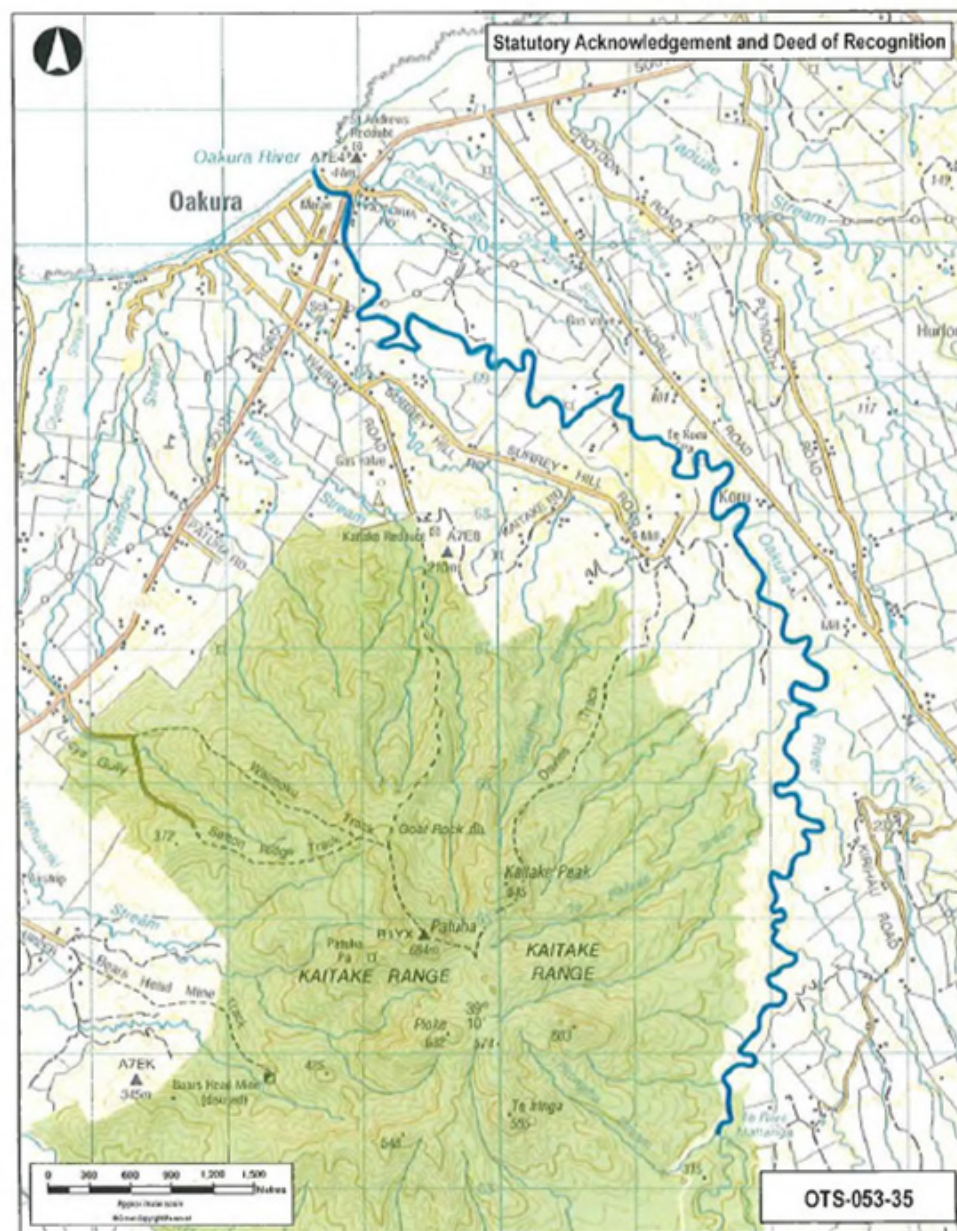
The waterways within the Taranaki Iwi rohe also traditionally provided the best access routes to inland cultivations and village sites further up on the mountain and the ranges. Some of these routes became celebrated and were conferred names that confirmed the importance of the places they led to. Te Arakaipaka was a route that followed the Pitoone, Timaru and Waiorehu streams up onto various sites on the Kaitake and Pouakai ranges. Tararua was another route that followed the Whenuariki Stream to Te Iringa, Pirongia, Pukeiti and Te Kohatu on the Kaitake range. The Hangatahua River was also a key route up onto the Ahukawakawa swamp basin. The Kapoaiaia River also provided a pathway for Taranaki Iwi hapū, Ngāti Haupoto. This began at Pukehomoamo (close to the Cape Lighthouse on the sea coast) and went to Te Umupua, Orokothe, Te Ahitahutahu, Ongaonga and onto the Ahukawakawa Swamp where a whare was situated. The Okahu 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 Ngapuhi and Waikato war parties in the early 1800s.

The Waitotoroa River takes its name from the siege of Te Maru Pā by Waikato and Ngapuhi in 1820. Taranaki Iwi suffered significant loss of life during the siege and many Taranaki Iwi people were taken away by Waikato and Ngapuhi as slaves. The name commemorates both this event and the large number of people who perished as a result. The river is also of extreme importance to Taranaki iwi and the community of Parihaka as it runs through the heart of Parihaka Pā and is often quoted and referenced in many Parihaka and Taranaki Iwi waiata and whakataukitanga kōrero (aphorisms). Taniwha also protected many of the rivers and waterways along the Taranaki Iwi coast. Te Rongorangiataiki was resident along the Oakura River along with the famed taniwha Tuiaua of Matanehunehu, who was said to have caused a fishing tragedy at Mokotunu in the late 1800s. There was also Te Haiata, the taniwha who resided at Ngauhe, and Kaiaho on the Pungaereere and Oaoiti 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 sustainable harvesting and gathering of food for Taranaki Iwi, which continues today.

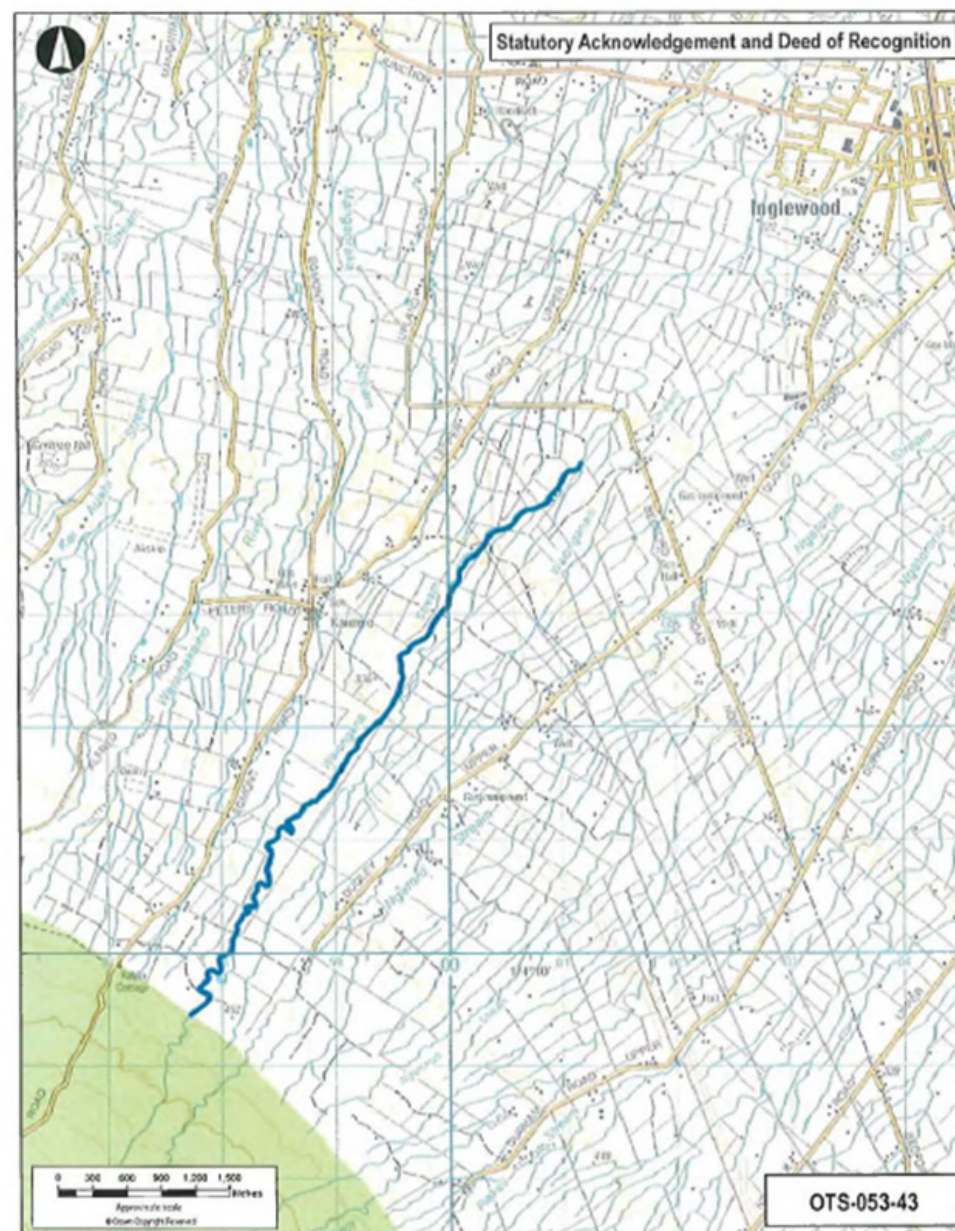
NGATORONUI STREAM AND ITS TRIBUTARIES (OTS-053-34)



OAKURA RIVER AND ITS TRIBUTARIES (OTS-053-35)



WAIONGANA STREAM AND ITS TRIBUTARIES (OTS-053-43)



TAPUAE STREAM MARGINAL STRIP (OTS-053-54)



Statutory Area	Location
Taranaki Iwi coastal marine area	As shown on 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 Paritūtū in the north, around the western coast of Taranaki Maunga to Rāwa o Turi stream in the south, and from these boundary points out to the outer extent of the exclusive economic zone.

The traditions of Taranaki Iwi illustrate the ancestral, cultural, historical and spiritual association of Taranaki Iwi to the coastal marine area within the Taranaki Iwi rohe (“Coastal Marine Area”). The seas that bound the Coastal Marine Area are known by Taranaki Iwi as Ngā Tai a Kupe (the shores and tides of Kupe). The coastal lands that incline into the sea are of high importance to Taranaki Iwi and contain kāinga (villages), pā (fortified villages), pūkawa (reefs) for the gathering of 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 paua (abalone), kina (sea urchin), kōura (crayfish), kūkū (mussels), pūpū (mollusc), ngākihi (limpets), papaka (crab), toretore (sea anemone) and many other reef species, while tāmure (snapper), kahawai, patiki (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 brought here by Taranaki Iwi raNgātira Pōtikiroa and his wife Puna-te-rito, who was Mangohuruhuru's daughter. Mangohuruhuru settled on the coastal strip between Tipoka and Wairua and built a house there called Te Tapere o Tūtahi. However, the large rocky Taranaki coastline was foreign to him and he longed for the widespread sandy beaches of his homeland. He warned Taranaki Iwi and told them he was calling the sands of Tangaroa. This phenomenon came as a large tsunami and totally buried Mangohuruhuru and his kāinga. His final words to Taranaki Iwi were:

“ka oti taku koha ki a koutou e ngā iwi nei, ko ahau anō hei papa mō taku mahi, hei papa anō hoki mō koutou - This will be my parting gift for you all, that it will come at the cost of my life, but will provide a future foundation”¹

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 River², Te Pou o Tamaahua in Ōākura, Te Toka a Rauhoto (originally located a little inland on the south side Hangātāhua River mouth) Opu Opu (also a tauranga waka and tauranga ika) in the bay off Te Whanganui Reserve, Kaimaora, Tuha, Tokaroa and Omanu in the reefs at Rahotū and Matirawhati the stone boundary marker between Ngāti Haua (a hapū of Ngāruahine) and Taranaki Iwi on the reef of the Rāwa o Turi river mouth. These mouri kōhatu continue to be revered by Taranaki Iwi hapū.

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

¹ Te Kahui Kararehe unpublished manuscript

² George, Simon. 2012, Sites and Rohe of Historical Significance to Taranaki Iwi. Unpublished paper

Appendix A - Coastal Marine Area Sites of Significance

FROM PARITUTU TO THE ŌĀKURA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Paritūtū	He maunga (mountain)	Te Ātiawa
Motu-o-Tamatea	He mouere (island)	Te Ātiawa
Tokatapu	He mouere	Te Ātiawa
Koruanga	He mouere	Te Ātiawa
Waikaranga	He mouere	Te Ātiawa
Tokamapuna	He mouere	Te Ātiawa
Motumahanga	He mouere	Te Ātiawa
Moturoa	He mouere	Te Ātiawa
Mataora	He mouere	Te Ātiawa
Pararaki	He mouere	Te Ātiawa
Ōnukutaipari	He oneroa (long stretch of beach)	Te Ātiawa
Te Parapara	He urupā/ He onepū (burial ground/sandy dune)	
Waiorotoki (Waiorotoki)	He pūkāwa (reef)	
Papatanivha	He pūkāwa	
Ōmata	He pūkāwa / He kāinga (reef / village)	
Tokatapu	He pūkāwa	
Kapowairua	He pūkāwa	
Te Papahineroa	He pūkāwa	
Omuna	He pā (fortified village)	
Haurangi	He kāinga	
Ōtele	He pā	
Huataua	He kāinga	
Rangiuuru	He kāinga	
Paerewa	He kāinga	
Ngātokatūrua	He pūkāwa	
Te Arawaire	He pūkāwa	
Wāhitere	He pūkāwa	
Tarakatea	He pūkāwa	
Kāwhiaiti	He pā / He kāinga	
Te Awahahae	He pā	

1.1: STATEMENT OF ASSOCIATION - COASTAL MARINE AREA AND WATERWAYS

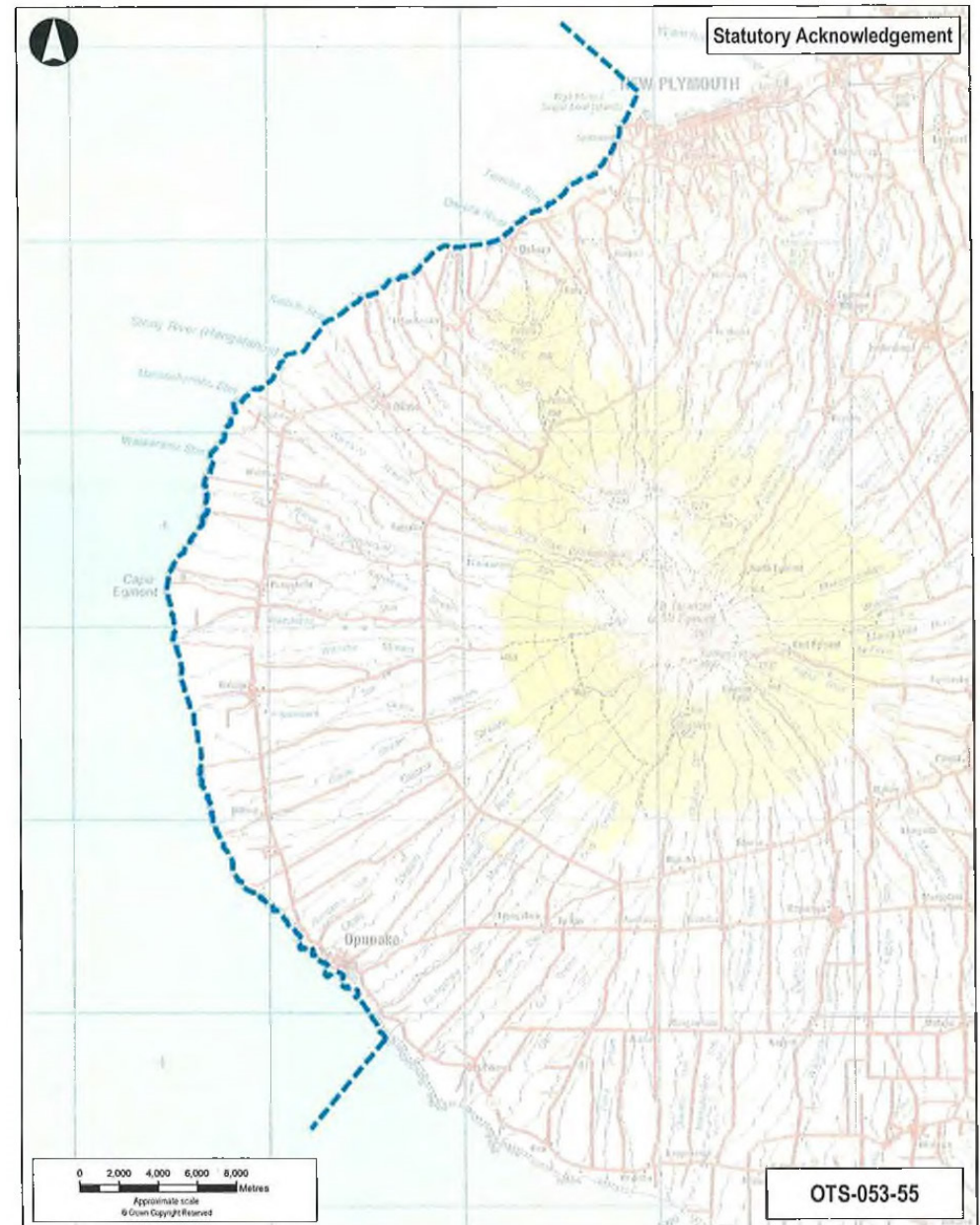
FROM PARITUTU TO THE ŌĀKURA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Tauwhare	He pūkāwa	
Kereata	He pūkāwa	
Ko Hinetaupea	He pūkāwa	
Kekeorangi	He pā	
Waikukakuka	He tauranga waka (boat channel)	
Ōmuna	He pā	
Tokataratara	He pūkāwa	
Te Kahakaha	He kāinga	
Oruarire	He pūkāwa	

FROM THE ŌĀKURA RIVER TO HANGATAHUA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Okorotua	He kāinga/ He pā	
Te Ruatahi	He oneroa	
Te Patunga	He oneroa	
Te Ahu a Tama	He oneroa	
Ahipaka	He kāinga	
Pukeariki	He kāinga	
Te Ruaatumanu	He pūkāwa	
Oau	He pā/ He kāinga	
Hāhāwai	He kāinga	
Ōraukawa	He pūkāwa	
Te Pangaterangi	He kāinga	
Tūrakitoa	He kāinga	
Hauranga	He pā	
Ūpoko ngāruru	He kāinga / He pūkāwa	
Te Wahanga	He pūkāwa	
Te Mutu	He pūkāwa	
Potamakino	He pūkāwa	
Te Rapa	He pūkāwa	
Kaipāpaka	He pūkāwa	

1.1: STATEMENT OF ASSOCIATION - COASTAL MARINE AREA AND WATERWAYS

FROM THE ŌĀKURA RIVER TO HANGATAHUA RIVER		
NAME OF SITE	CLASSIFICATION	IWI INTERESTS
Te Waiho	He pūkāwa	
Kohoki	He pūkāwa	
Tarare	He pūkāwa	
Puketahu	He pūkāwa	
Pirirata	He pūkāwa	
Rataua	He kāinga	
Moanatairi	He kāinga / He māra (village / garden)	
Pukehou	He kāinga / He māra	
Tataraimaka	He pā/ tauranga waka	
Haurapari	He kāinga	
Puketehe	He kāinga / He māra	
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 (swamp/ marsh)	
Whareatea	He pā / He kāinga / He tauranga waka	

TARANAKI IWI COASTAL MARINE AREA (OTS-053-55)



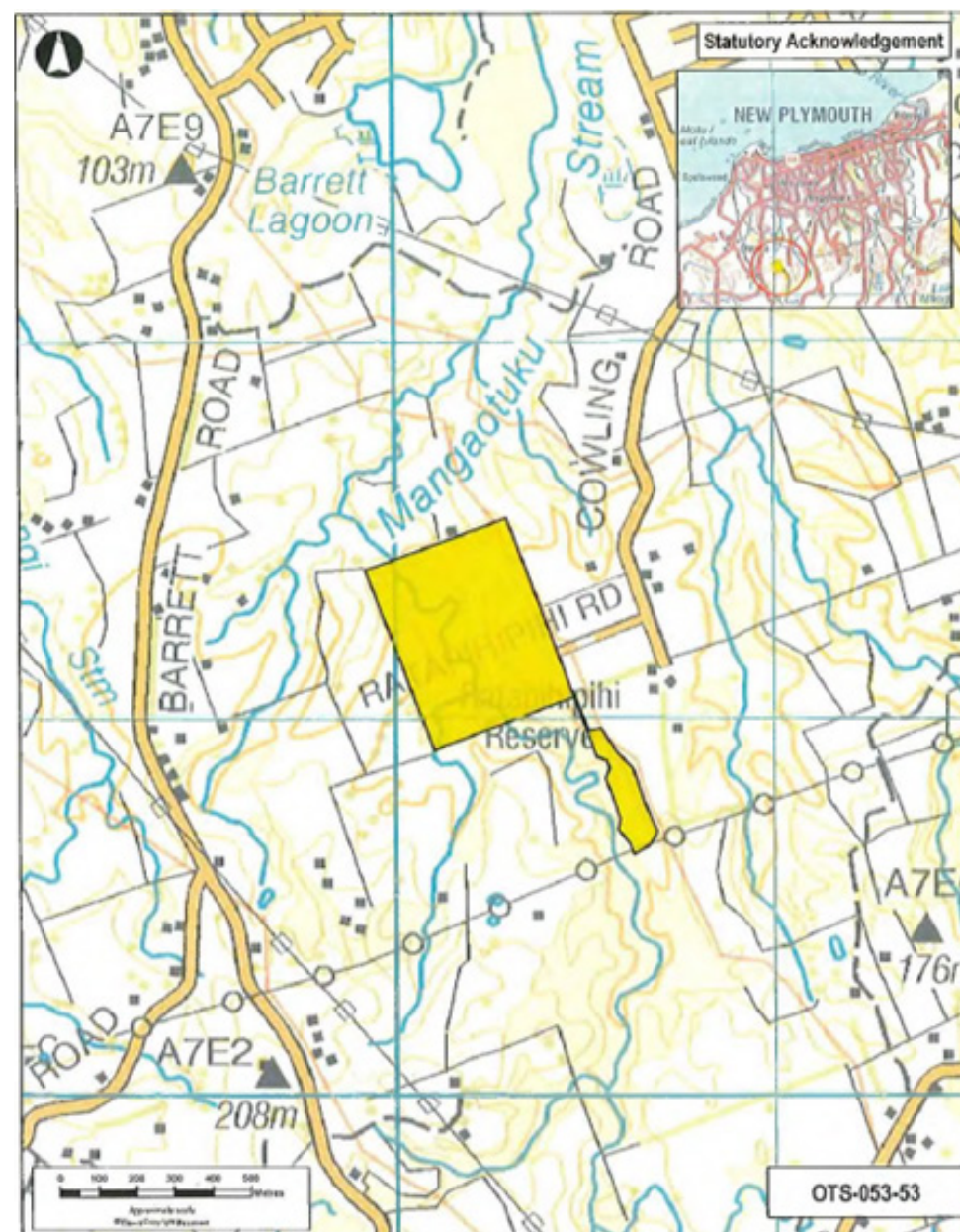
Statutory Area	Location
Ratapihipihi Scenic Reserve	As shown on OTS-053-53

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 Kaikakariki. These pā and kāinga were widely occupied by Taranaki Iwi and sections of Te Ātiawa.

The wider Ratapihipihi area was designated one of two native reserves during the purchase of the Omata Block (4856 hectares) on 30th August 1847. As a designated Native Reserve (371 acres), Ratapihipihi then became the home of many Potikitaua and Ngāti Tairi people following their relocation from the seaside kāinga of Omata. 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 Maori conflict began and, on 4 September 1860, a powerful military, naval and militia force started out from New Plymouth under the command of Major-General Pratt and attacked the kāinga. The pā and surrounding cultivations were levelled and razed by fire.

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

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



Ngāti Maru (Taranaki) statutory acknowledgements

The Crown has acknowledged the statements made by Ngāti Maru of the particular cultural, spiritual, historic, and traditional associations of Ngāti Maru with the statutory areas. The statutory areas are described in Schedule 1 of the Ngāti Maru (Taranaki) Claims Settlement Act 2022. Full descriptions are provided in this section, along with maps of the statutory areas. There are eight statutory areas within the New Plymouth District. These are as follows:

- Autawa Road Conservation Area.
- Kerekeringa Conservation Area.
- Manganui River and its tributaries within the area of interest.
- Marginal Strip – Waitara River.
- Part Moki Conservation Area.
- Part Pouiatua Conservation Area.
- Part Waitaanga Conservation Area.
- Waitara River and its tributaries within the area of interest.

Those statutory areas that also have deeds of recognition established are as follows:

- Autawa Road Conservation Area.
- Kerekeringa Conservation Area.
- Manganui River and its tributaries within the area of interest.
- Marginal Strip – Waitara River.
- Part Moki Conservation Area.
- Part Pouiatua Conservation Area.
- Part Waitaanga Conservation Area.
- Waitara River and its tributaries within the area of interest.

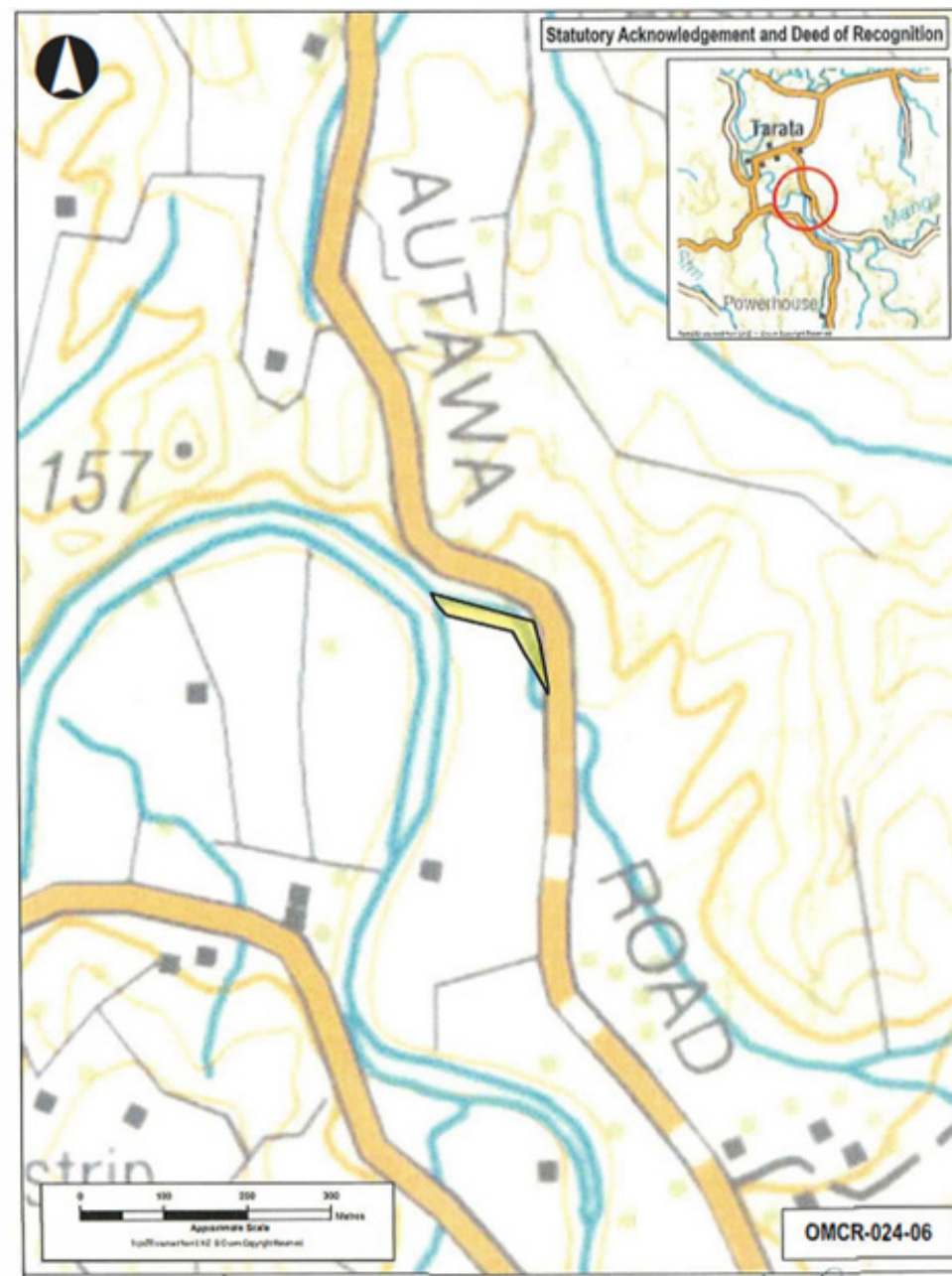
Autawa Road Conservation Area and the Marginal Strip – Waitara River (together with the Kirikiri property)

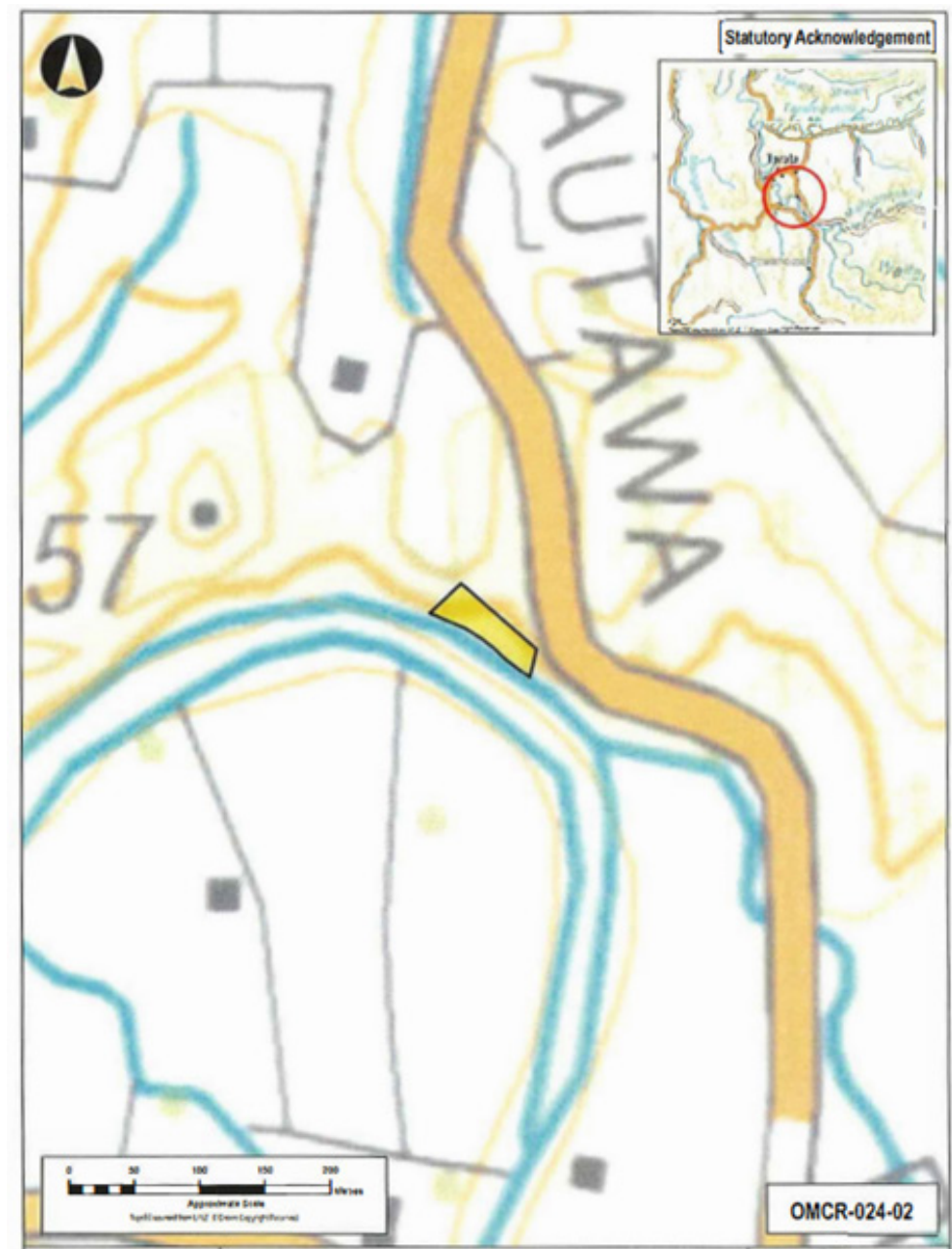
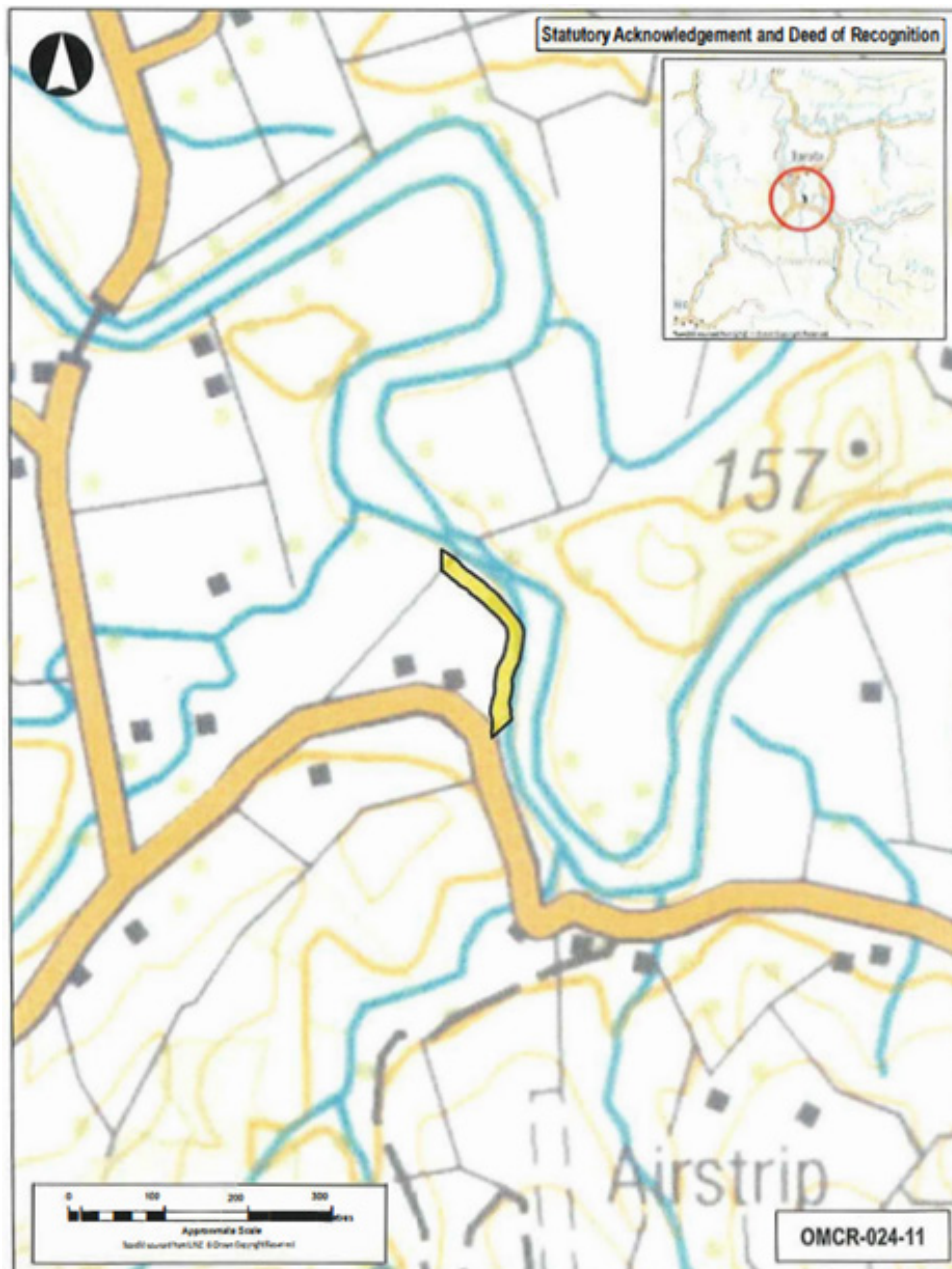
The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the Autawa Road Conservation Area, the Marginal Strip – Waitara River, and the Kirikiri property as set out below:

Statutory Area	Location
Autawa Road Conservation Area	As shown on OMCR-024-06
Marginal Strip – Waitara River	As shown on OMCR-024-11
Kirikiri Property	As shown on OMCR-024-02

The Autawa Road Conservation Area and Kirikiri site are located directly across the Waitara River from the site of the Kawau kāinga, with Marginal Strip – Waitara River a short distance downstream. In the 1870s, Kawau was described as a “large village of well-built raupo and nikau thatched houses; between the village and the forest were the cultivations of potatoes, kumara and taro.... [and] a short distance below ... was a large pa-tuna (eel-weir) consisting of two rows of stout manuka stakes set closely together and sunk into the riverbed and converging in a V, at the lower end of which hinaki (eelbaskets) were set for ... catching the piharau (lamprey), which abounded in the Waitara” (Cowan).

Te Amo was the Chief at Kawau and the main hapū of Ngati Maru that lived there were Ngati Hinemokai and Ngati Kopua (also referred to as Ngariki). Ngati Maru continue to use this area as a traditional mahinga-kai and Kawau is remembered as being the last large settlement before Ngati Maru left en masse for Parihaka in 1875. All three sites are a short distance upstream from the present day Ngati Maru marae, Pukehou Te Upoko o Te Whenua.





Kerekeringa Conservation Area)

The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the Kerekeringa Conservation Area as set out below:

Statutory Area	Location
Kerekeringa Conservation Area	OMCR-024-08

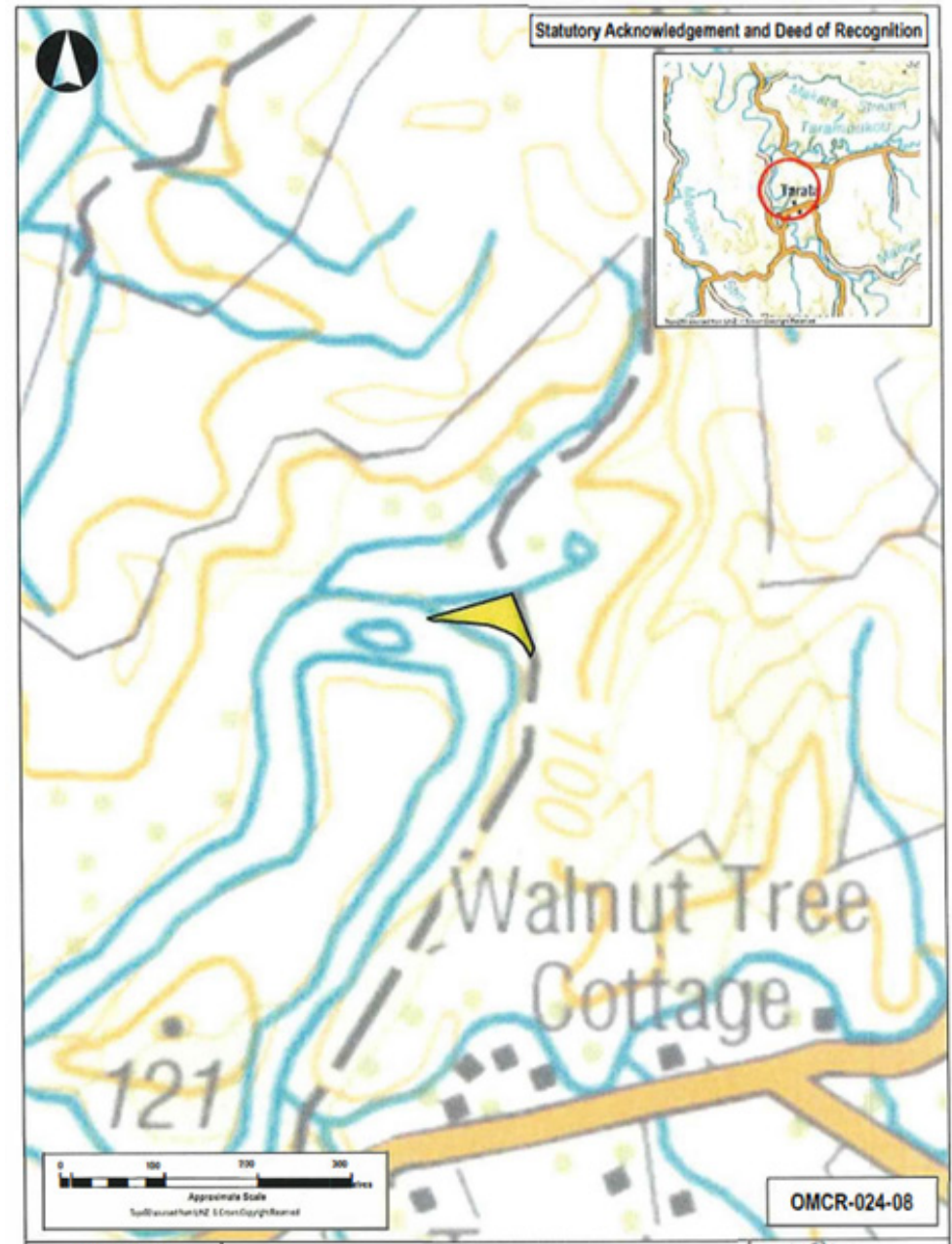
The Kerekeringa Conservation Area is directly across the Waitara River from the historic Kerikeringa Pa, or Kerikeri te Ringa pa, located on the Puketapu Peninsula with a narrow strip of land serving as its only access route. The traditional name for the land on which the Kerekeringa Conservation Area is located is Pukerata. Pukerata has historical significance for Ngati Maru, particularly the Ngati Hinemokai hapū, as the location of Pukekakamaru Pa and urupa.

During the 1820s, Ngati Maru and other Taranaki iwi were attacked by northern iwi who possessed muskets. Under the leadership of Chief Rere Kopua, Ngati Maru were initially able to resist the attack, which took place a few miles east of Kerekeringa at Pa-kai-tangata in the Mangamoehau Valley.

Pukekakamaru Pa was invaded and became an urupa where the fallen were interred. The surviving occupants fled. They passed the land that is now the Kerekeringa Conservation Area and crossed the river there to gather for safety at Kerikeringa Pa.

Ngati Maru fought off a further attack, but upon being attacked a third time at Kerekeringa, Ngati Maru were overcome, and the vacant site of Kerekeringa was used as an urupa afterwards. Ngati Maru record that the present day Ngati Maru marae, Pukehou Te Upoko o Te Whenua, on the banks of the Waitara River in Tarata township, is named in consequence of the battle.

In 1875, a mass exodus occurred of Ngati Maru to Parihaka. A Ngati Maru Chief, Wirihana Te Hihimua, remained behind as one of the Kaitiaki - to maintain the 'tribal fires' on the land and to act as a sentinel. His headquarters were at Pukerata.



Part Moki Conservation Area

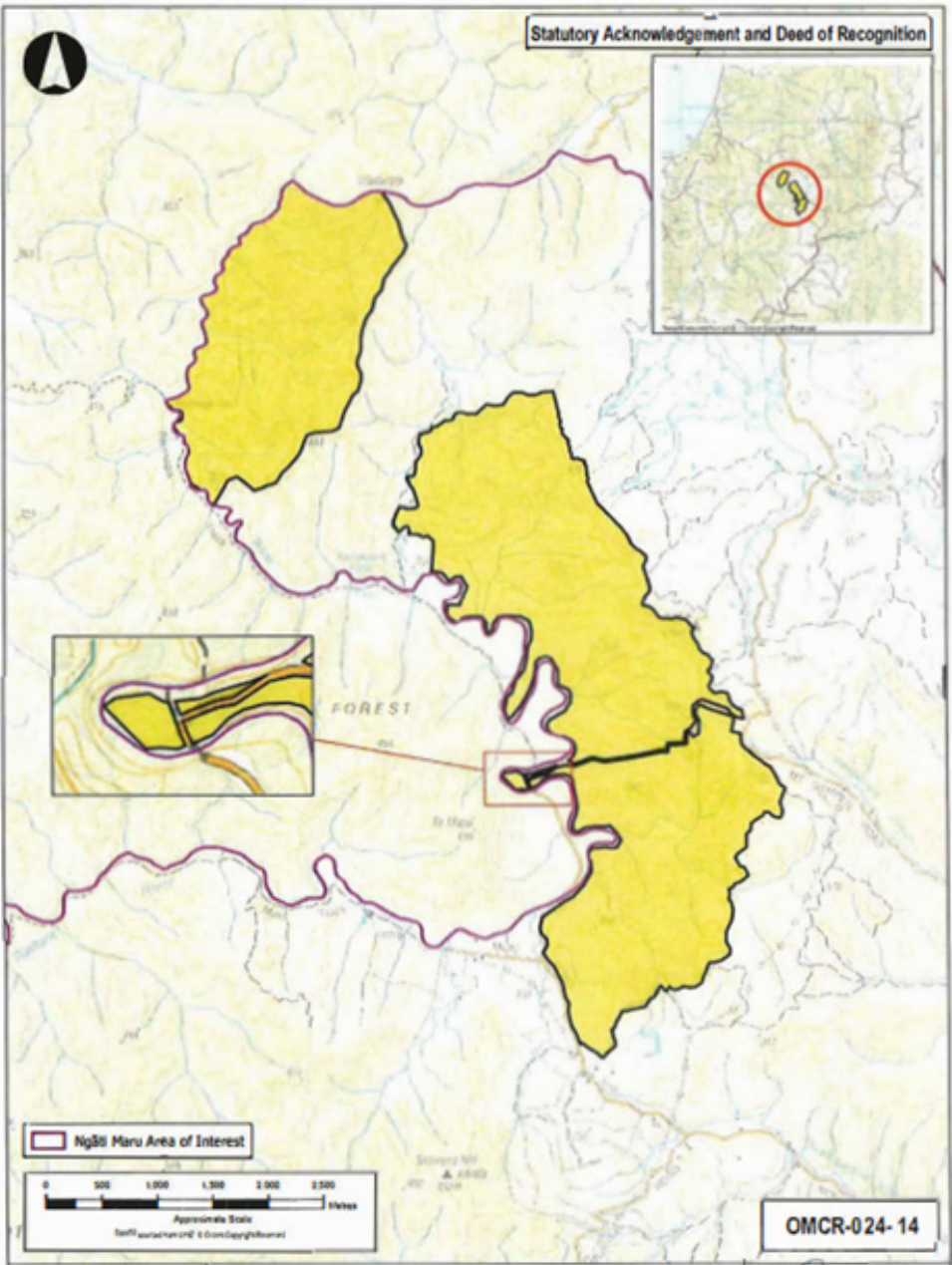
The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the Part Moki Conservation Area as set out below:

Statutory Area	Location
Part Moki Conservation Area	OMCR-024-14

Part Rerekapa Falls Recreation Reserve and Part Moki Conservation Area are in the headwaters of the Waitara River.

Taken together, Part Moki Conservation Area and Part Rerekapa Falls Recreation Reserve cover the first 10 km of the Waitara River. Ngati Maru record that from the time of their eponymous ancestor, Maruwharanui, they have lived by, and drawn sustenance from the Waitara River. Ngati Maru kaumatua remember Ngati Maru paddling canoes, building pa, planting crops, and fishing along the river. The iwi are connected spiritually and physically to the length of the river, from its source along 194 km until it meets the Manganui River. Ngati Maru record eighteen Ngati Maru pa or kainga located along the banks of the Waitara River.

Part Moki Conservation Area includes both Waitaraiti, the hill from which the Waitara first drains, and Punawai o Te Awaroa, the source of the river itself inside a small cave (Te Awaroa being the Ngati Maru name for the Waitara River).



Part Pouiatoa Conservation Area

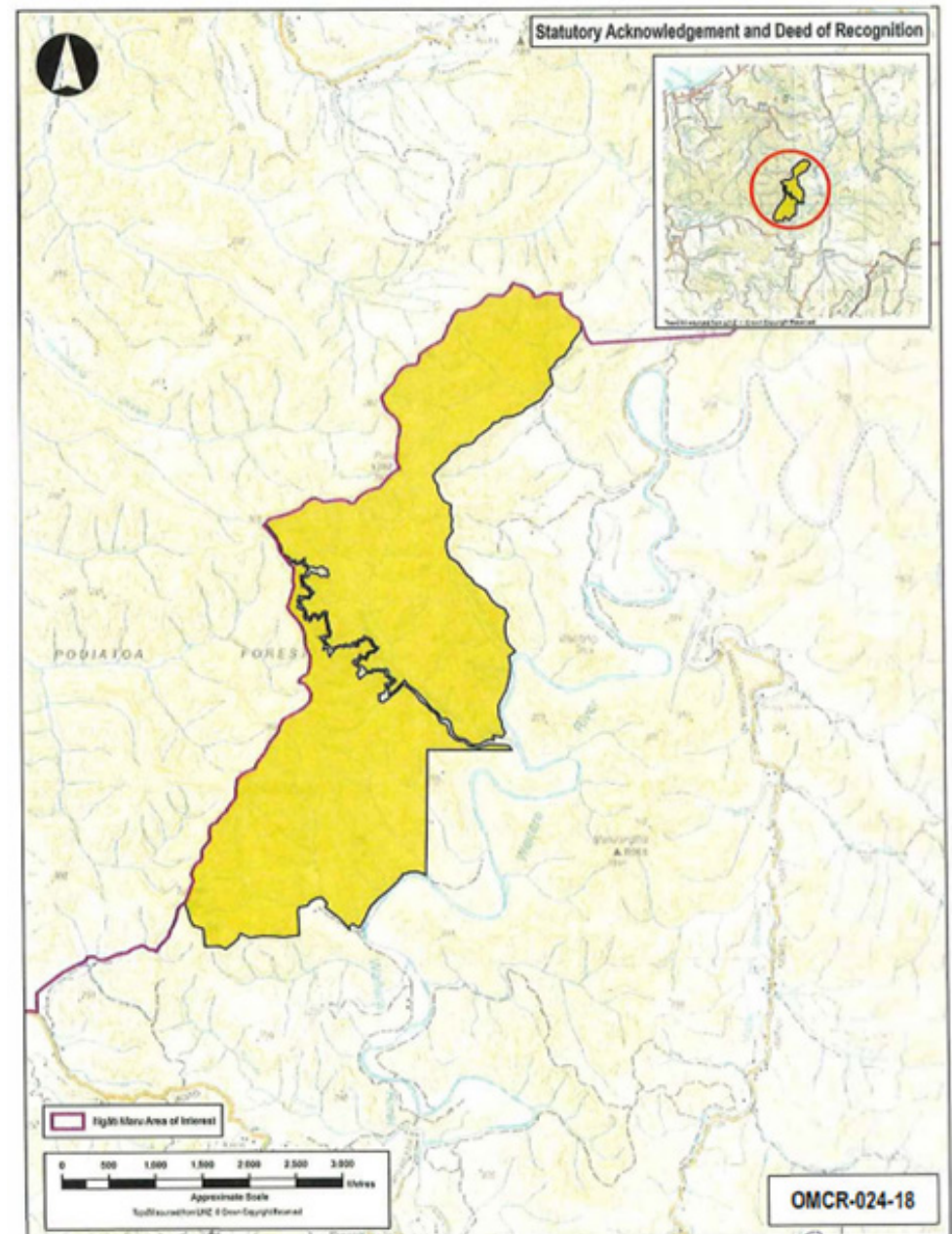
The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the part Pouiatoa Conservation Area as set out below:

Statutory Area	Location
Part Pouiatoa Conservation Area	OMCR-024-18

Part Pouiatoa Conservation Area is on the northern bank of the Waitara River, north of Purangi.

Ngati Maru consider Pouiatoa and Tuipake, both within the Pouiatoa Conservation Area, to be sacred peaks. Pouiatoa and Tuipake, along with nearby peaks Tangitu and Hinau, are collectively referred to as “Nga Puke Teitei”. For Ngati Maru, these peaks are pou whenua of the Maru rohe, creating a boundary between Ngati Maru and their neighbours, and as points of connection between themselves and their relatives. Within this area there are sites of strong cultural significance to Ngati Maru, places of extreme tapu due to the functions and ceremonies that were carried out upon them. For that reason, Ngati Maru will not publicly disclose their location.

Pouiatoa Conservation Area is on the banks of the Waitara River adjacent to the only significant blocks of Maori land remaining in Ngati Maru ownership. Ngati Maru record that from the time of their eponymous ancestor, Maruwharanui, they have lived by, and drawn sustenance from the Waitara River. The iwi are connected spiritually and physically to the length of the river. Pouiatoa Conservation Area encapsulates the former pa of Pouiatoa and Tuipake on the river. The Pouiatoa Conservation Area is also near Te Whaititanga Pa at the mouth of Matau Stream.



Part Waitaanga Conservation Area

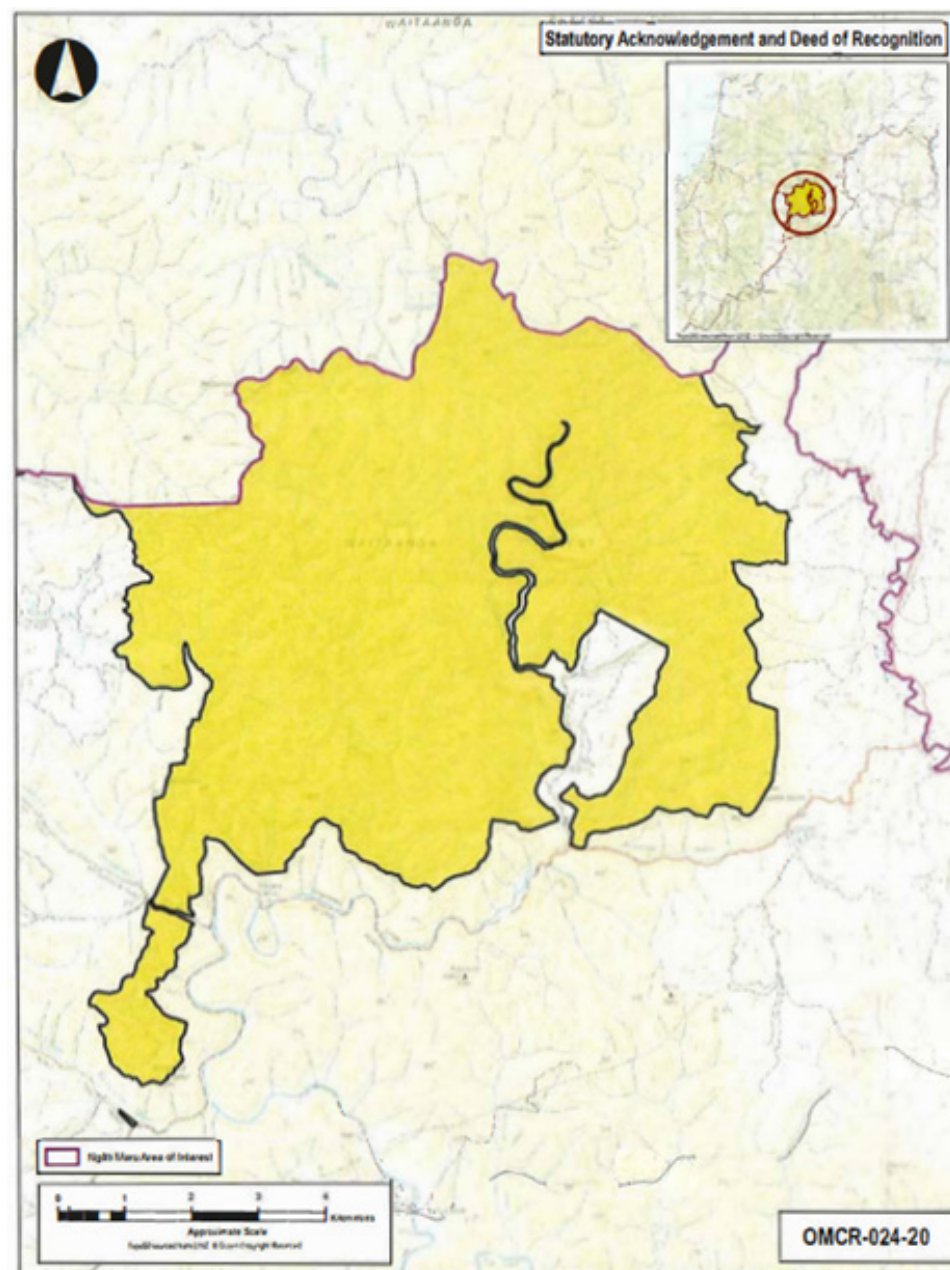
The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the Part Waitaanga Conservation Area as set out below:

Statutory Area	Location
Part Waitaanga Conservation Area	OMCR-024-20

Part Waitaanga Conservation Area is the northernmost boundary of the rohe, and includes the headwaters of the Tangarakau River, and Te Rerepahupahu Falls.

The name ‘Rerepahupahu’ was given because it echoes the sound of the falls as the water rushes into the pool below. Ngāti Maru kaumatua record that Rerepahupahu was a ceremonial site visited by the Waewaeroa, during a periodic circumnavigation of the rohe by Ngāti Maru tohunga, who carried korero to each Ngāti Maru pa. At key sites along the journey specific ceremonies and rites were carried out. Rerepahupahu was one of these key sites.

The Tangarakau River flows south from the Waitaanga forest to join the Whanganui River at Maitawhetu Pa. The name Tangarakau originates from the celebrated Takitimu explorer Tamatea Ure-Haea, also known as Tamatea-Pokai-Whenua, to whose whanau Ngāti Maru trace their whakapapa. Ngāti Maru relate the story of Tamatea travelling up the Whanganui River in the 1300s and cutting (tanga) timber (rakau) to repair his waka in the area, thus giving the area its name. The Tangarakau area provided agricultural and game opportunities for Ngāti Maru. The Tangarakau River was a rich source of eels and freshwater crayfish, mutton-birds could be hunted nearby, and the edible roots of bracken fern were also collected from the area to be roasted and pounded before eating. Kumara, puha and later, potatoes, may also have been cultivated in the upper Tangarakau area.



Manganui River and its tributaries within the area of interest

The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the Manganui River and its tributaries within the area of interest as set out below:

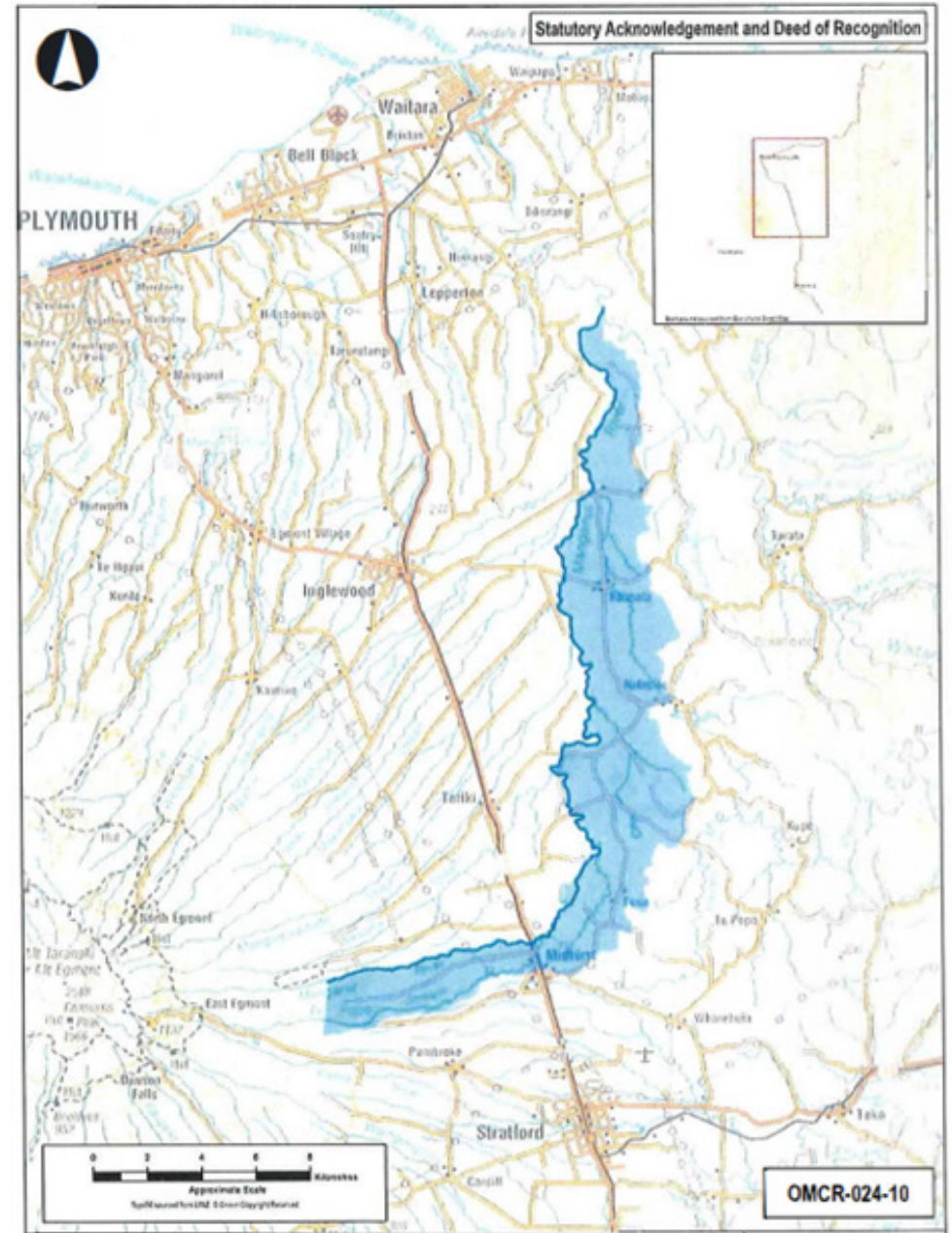
Statutory Area	Location
Manganui River and its tributaries within the area of interest	OMCR-024-10

The Manganui River is a major tributary of the Waitara River. Its catchment headwaters lie on the north-eastern slopes of Mount Taranaki, and the river is the western boundary of the Ngati Maru rohe.

The midpoint between two springs - Manganui and Patea - on the maunga was known as Te Ahurangi. Te Ahurangi was a tuahu (place of ritual) of Te Waewaeroa (the priests of Ngati Maru) and both the commencement and end point of their annual hTkoī encircling the Ngati Maru rohe in ancient times. Te Waewaeroa followed the Manganui River from its confluence with the Waitara River to its source on the Mouna.

Te Ahurangi was maintained by Te Waewaeroa and was considered to be a powerful place. Waiora (the Waters of Life) could be obtained directly for use in rejuvenating damaged mauri and to counteract the evil that caused it. Healing energies could also be sent overland via the rivers themselves.

Accordingly, the Manganui River is significant to Ngati Maru both for its spiritual association with the maunga and its connection with the Waitara River.



Waitara River and its tributaries within the area of interest

The Crown acknowledges the statement by Ngāti Maru of the cultural, spiritual, historical and traditional association of Ngāti Maru with the Waitara River and its tributaries within the area of interest as set out below:

Statutory Area	Location
Waitara River and its tributaries within the area of interest	OMCR-024-21

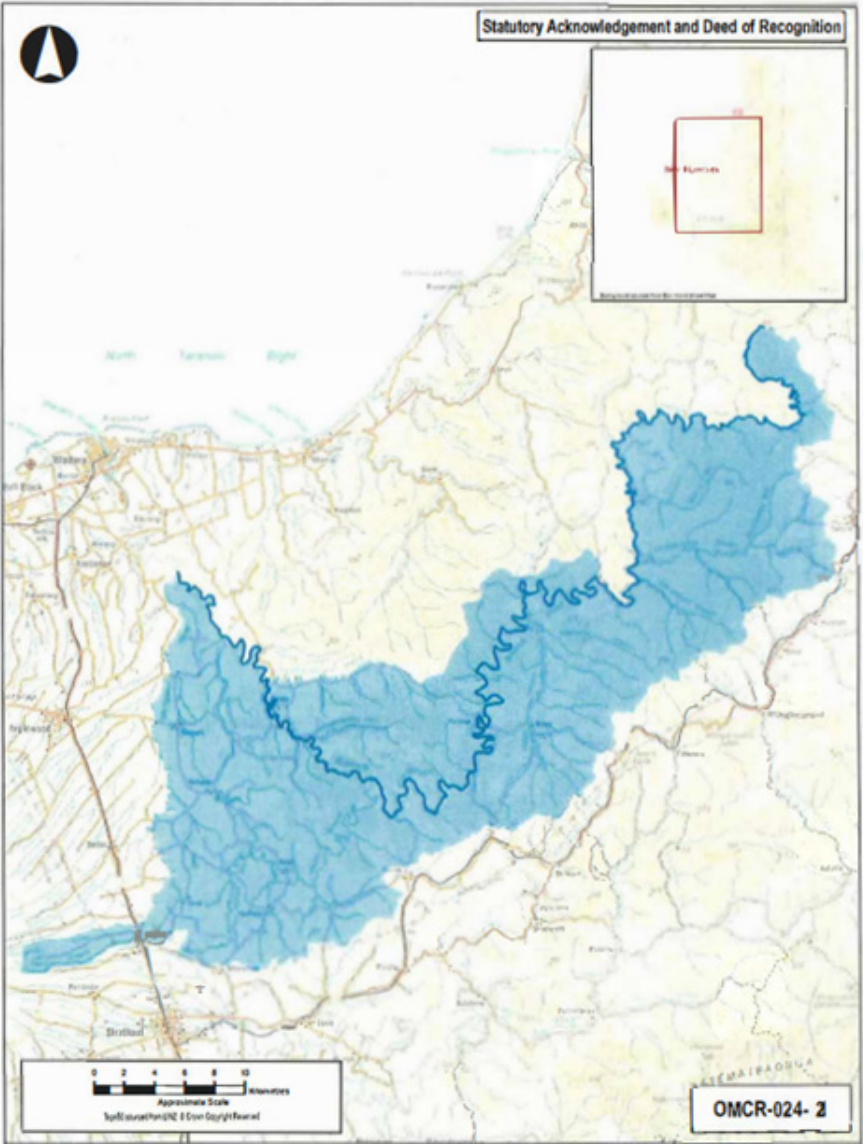
The Waitara River, or Te Awaroa as it is known by Ngati Maru, has the second-largest catchment area in Taranaki. The river drains the north-eastern slopes of Taranaki Maunga, and large portions of Taranaki’s eastern hill country.

Ngati Maru record that from the time of their eponymous ancestor, Maruwharanui, they have lived by, and drawn sustenance from the Waitara River. The iwi are connected spiritually and physically to the length of the river, from its source inside a small cave known as Waitaraiti along 194 km until it meets the Manganui River, approximately 15 km from the coast. Ngati Maru record eighteen Ngati Maru pa or kainga located along the banks of the Waitara River (including Maikatea, Te Whaititanga, Te Nau, Manutangihia, Ngakorako, Mangahau, Purangi, Pukemahoe, Paritutu, Aotawa, Kopua, Paihau, Kawau, Kerikeringa, Pukekakamaru, Te Araitī and Waituhi).

Ngati Maru have expressed their relationship with the Waitara River as that of descendants from an ancestor. Kaumatua have also identified Ngati Maru’s eponymous ancestor, Maruwharanui, as a taniwha and the spirit of the river, and in Ngati Maru’s whakapapa. Ngati Maru believe that in ancestral times, the Waitara River was also home to taniwha that were both revered and feared by Ngati Maru people. The taniwha Parahia lived at Otuhira on a bend in the river, south of Puketui. Other taniwha were thought to reside at the base of the cliff known as Haumea-nui near Ngakorako and under the riverbanks at Te Kopua. The known hiding spots of taniwha would be treated with respect by swimmers and cancers using the river.

Along the Waitara River, Ngati Maru kaumatua remember Ngati Maru paddling canoes, building pa, planting crops, and fishing. Piharau (lamprey eels), an important food source, were caught between July and August at the fords of Mangaoapa. The Ngati Hinemokai hap0 owned a great pa-tuna (eel weir) at

Kawau. Paihau pa along the Waitara River housed a site for steeping kaanga pirau (fermented corn), and Ngati Maru comment that this was likely to have also occurred throughout the rohe.



Ngāti Maniapoto statutory acknowledgements

The Crown has acknowledged the statements made by Ngāti Maniapoto of the particular cultural, spiritual, historic, and traditional associations of Ngāti Maniapoto with the statutory areas. The statutory areas are described in Schedule 1 of the Maniapoto Claims Settlement Act 2022. Full descriptions are provided in this section, along with maps of the statutory areas. There are eight statutory areas within the New Plymouth District. These are as follows:

- Coastal Statutory Acknowledgement Area
- Hutiwai Conservation Area
- Mohakatino Conservation Area
- Ngā Wai o Maniapoto (Mohakatino River)
- Ngā Wai o Maniapoto (Tongaporutu River)
- Ngā Wai o Maniapoto (Waitara River).

Coastal Statutory Acknowledgement Area

The Crown acknowledges the statement by Ngāti Maniapoto of the cultural, spiritual, historical and traditional association of Ngāti Maniapoto with the Coastal Statutory Acknowledgement Area within the New Plymouth district as set out below:

Statutory Area	Location
Coastal Statutory Acknowledgement Area extending from the Waipīngao Stream to the mouth of the Kāwhia Harbour	OMCR-049-04

The coastal area which runs from the Waipīngao Stream to Kāwhia Harbour is rich in Ngāti Maniapoto and Tainui waka history. Ngāti Maniapoto held extensive knowledge of the coast, its reefs, its fishing beds, its rocks, pā, kāinga, wāhi tapu and other places. This knowledge dates back to the Tainui waka which traversed these waters, leaving its anchor at Mōkau before ending its journey at Kāwhia where it is buried at Maketū.

Subsequent generations also travelled the coastline either by waka or by coastal tracks. There were tracks from Kāwhia to Marokopa via Te Maika, Te Tahāroa, and Te Ahuahu. There were also tracks from the interior that brought the people to the coast, often on seasonal fishing expeditions. Tihimānuka is a track between Taumarunui and Katikatiaka Pā situated near Parininihi. From Marokopa, another track crossed the forest ranges into the Waipā Valley and came out near Ōtorohanga.

There were many pā, kāinga and wāhi tapu scattered along the coastline. The rugged coast, dominated by cliffs, meant there were exceptional places for defensive pā and places of refuge. Te Kawau Pā was an island pā which Ngāti Maniapoto occupied after the fight at Tihimānuka around 1822. Te Puia and Rerewaka Pā were pā at Mōkau, occupied by Ngāti Maniapoto after the battle of Ngātaiparirua. Other pā around Mōkau included Te Hōrū, Te Mangaeo and Māniaroa. Rangitoto was one of several pā at Awakino. Pāokauwaho and Ōtumatua were pā at Nukuhākari Bay while further north was Puketoa, a pā on the southern side of the Marokopa River estuary occupied during the fishing season. Harihari was a kāinga of the illustrious Ngāti Maniapoto rangatira, Haupōkia Te Pakaru. At Kāwhia there were many pā, including Te Arawī which was besieged

by Ngāti Maniapoto and another iwi before its chief and his people were able to migrate south. Other pā in the region included Taungatara, Takatahi and Te Ahuahu, the latter an ancient pā that protected the kūmara gardens and now the site of Te Waitere village.

There were fishing grounds all along this coastline. The boundary point of Wahanui 20 miles out to sea from the Waipīngao Stream, and deemed part of the Rohe Pōtae, was to protect the customary fishing grounds of Ngāti Maniapoto.

At the Mōkau River Heads, in days of old, the mauri of the fisheries in the form of the historic punga or mooring stone of the Tainui waka lay on the beach. At Te Naenae, tāmure, kahawai and other fish were placed as offerings to Tangaroa. The area was known for its mussel reefs, including that known as Kowhatututae. There was another popular one near the Mōhakatino River. These mussel reefs attracted people from inland as far as Taumaranui and Te Kūiti.

Further north, the Kāwhia Harbour and its various inlets were particular waters of abundance with some important fishing grounds. The banks of Tāoro, Tūhingarā, Toreparu, Ōtaroi, Hākaha, Te Wharau, Tāhunaroa, Te Maire, and other places, were all pipi shellfish grounds. Tarapikau is a sandbank where the pūpū shellfish was collected. There were appointed places where certain fish were taken. Koutu-kōwhai was a place where whai (stingray) abounded. Mangō (sharks) and tāmure (snapper) were fished and bought ashore at Te Umuroa, at Te Ōhau, at Whangamumu, and other sites around the Kāwhia Harbour.

Elsewhere along the coastline, there were many other significant fishing sites located around reefs. Piritoka reef is off Tīrúa Point and was a favourite fishing place for those who occupied the pā and kāinga around Nukuhākari Bay and Moeātoa. Poutama was a famous mussel reef a little offshore and just to the south of the Mōhakatino River.

Waka were launched from designated sites such as Te Rua Taniwha in the Poutama region. Piopio and Ōinutai, north of the Awakino River mouth were other examples of launching sites.

Taniwha protected many of these reefs and other waters. The taniwha Rua Kura Moana Kiwa, Kupe Moana Kiwa and Te Rauparaha Moana Kiwa occupied the reefs around Marokopa. Some fifteen taniwha dwell in those waters at Te Māhoe near the Waiharakeke inlet of the Kāwhia Harbour. Collectively they are known as Ngāi-te-heke-o-te-Rangi. Rākei was a taniwha who lurked near Kaitangata Point

beyond Kiritehere in a partially submerged cave. There were many other taniwha along this coastline.

Both Kāwhia and Mōkau were key sites of trade for Ngāti Maniapoto after the arrival of the European. Ngāti Maniapoto vessels operating from these waters included the Rere-wiki, Parininihi, Rē-wini and Aotearoa.

The coastal area of Ngāti Maniapoto remains a key geographical feature of the tribal identity and domain of the iwi

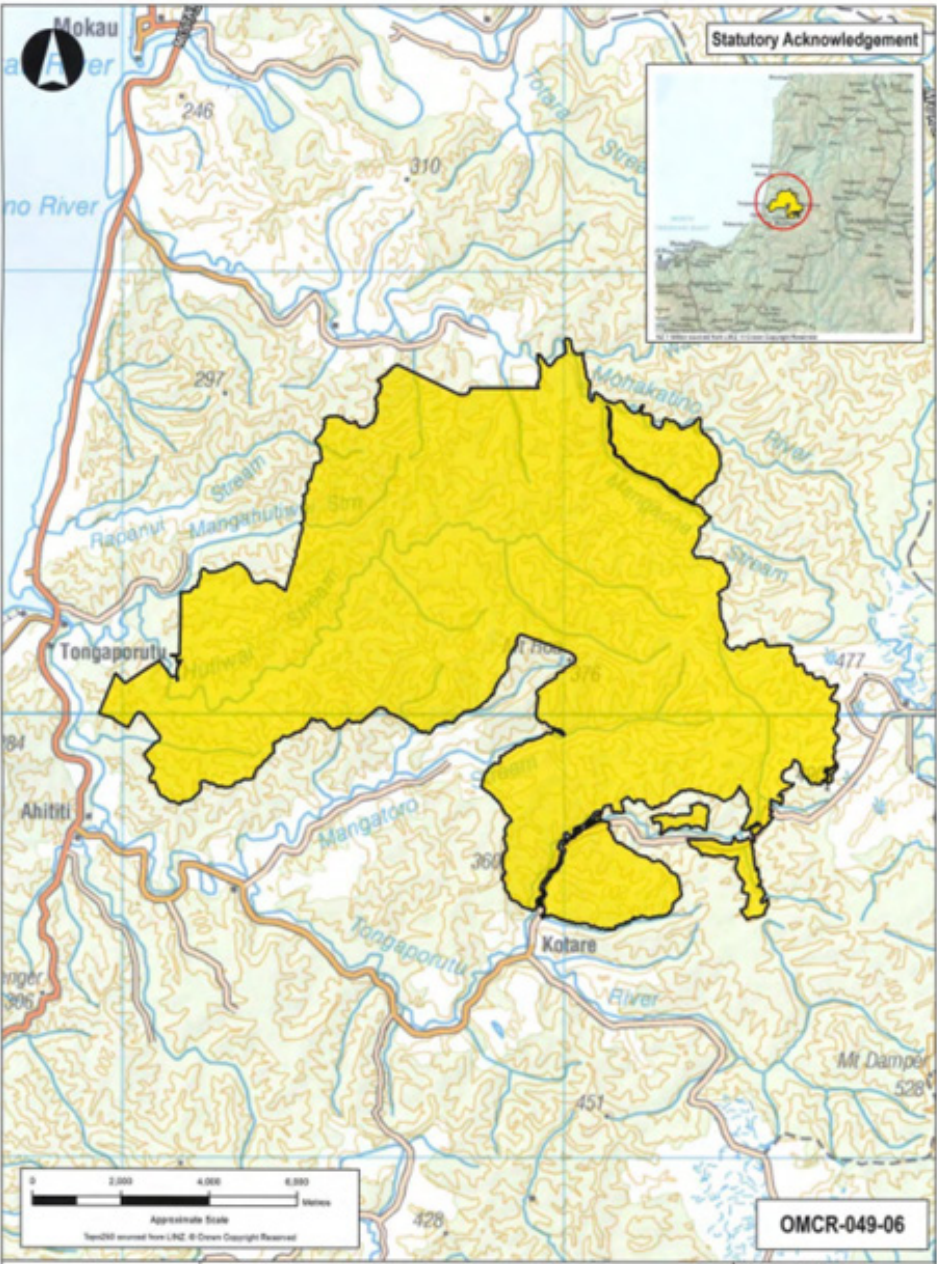


Hutiwai Conservation Area

The Crown acknowledges the statement by Ngāti Maniapoto of the cultural, spiritual, historical and traditional association of Ngāti Maniapoto with the Hutiwai Conservation Area, near Mokau, as set out below:

Statutory Area	Location
Hutiwai Conservation Area	OMCR-049-06

The Hutiwai Conservation Area is part of that wider area south of the Mōkau that has a rich Ngāti Maniapoto history and, in particular, records the tribe’s relationship with the neighbouring iwi on this part of its southern rohe. It was an area of both conflict and settlement. Given the rough interior, the people naturally settled around the mouth of the Tongapōrutu River to take advantage of access to the coastal waters and its bounty. The southern headland was guarded by an island named Pā Tāngata which was once a bastion of defence. There was also the small conical hill pā of Pou o te Hia (the pole belonging to Hia) on the northern reaches of the river. It is also the place where, according to Ngāti Maniapoto oral history, a pou whenua or land marker post was once erected to mark its southern boundary. On the southern side of the river stands Puketapu (sacred hill), a ridge- top pā that has a long history of occupation. From here the people travelled into the Hutiwai Conservation Area via the Hutiwai Stream to snare birds and to obtain other resources that the forest had to offer.



Mohakatino Conservation Area

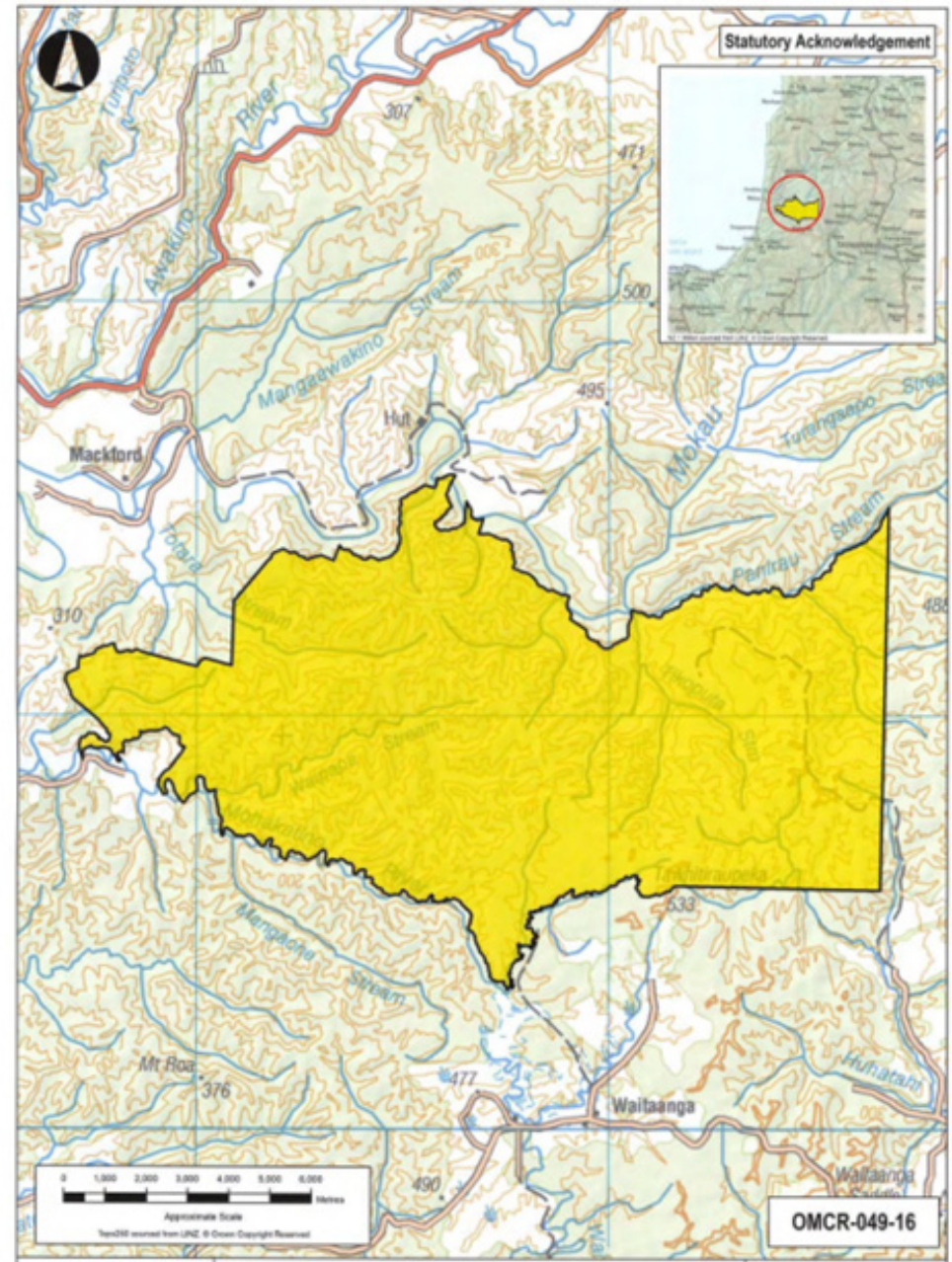
The Crown acknowledges the statement by Ngāti Maniapoto of the cultural, spiritual, historical and traditional association of Ngāti Maniapoto with the Mohakatino Conservation Area, near Mokau, as set out below:

Statutory Area	Location
Mohakatino Conservation Area	OMCR-049-16

The Mohakatino Conservation area is within the general Mōkau Mōhakatino area which was for a long period a contact zone between Maniapoto and its southern neighbour. It was an area of interaction where whakapapa intermingled but also where, at times, there was friction and conflict. Maniapoto was involved in key battles here in the early 1800s, including the battle in nearby Ngātaiparirua.

The Mohakatino Conservation Area's northern boundary is nearby and at points, touches the Mōkau River. There were pā and kāinga scattered along this river. One such kāinga was Panirau which was located within the Mohakatino Conservation Area and provided the inhabitants access to an abundance of bird life including waterfowl, kererū, kākā, and kiwi. The Panirau Stream, part of the northern boundary of the conservation area, provided the local people with a supply of eels and other fisheries. One such pā-tuna, located on the Panirau Stream, was named Tōtara-tūpau.

On the southern boundary of the Mohakatino Conservation Area is Tawhitiraupeka. Tawhitiraupeka is a hill that was part of a track traversed by war parties making their way to Whanganui.



Ngā Wai o Maniapoto

The Crown acknowledges the statement by Ngāti Maniapoto of the cultural, spiritual, historical and traditional association of Ngāti Maniapoto with Ngā Wai o Maniapoto, which applies to all named waterways within the named catchments or named waterways as listed in the plan below. In respect of the New Plymouth district, with respect to the Mohakatino River, the Tongaporutu River and the Waitara River.

Statutory Area	Location
Ngā Wai o Maniapoto with respect to the Mohakatino River, the Tongaporutu River and the Waitara River within the New Plymouth district.	OMCR-049-18

Ngā Wai o Maniapoto are awa tūpuna and living taonga to Ngāti Maniapoto. The relationship between Ngāti Maniapoto and its many rivers and streams as well as its lakes, creeks, repo and puna are historic, cultural, physical, and spiritual. Generations of the tribe have long exercised their kaitiakitanga responsibilities and other tikanga concerning the waterways and their many components including the beds, banks, fisheries, plants, taniwha and the mauri or life force.

Ngā Wai o Maniapoto have been, and continue to be, central to the way of life, spiritual and physical well-being of Ngāti Maniapoto, and to their tribal identities and culture.

Ngā Wai o Maniapoto include the Waipā, the Mangapū, the Marokopa, the Mōkau, the Mangapechi, the Ōngārue, the Waimiha, the Ōhura and the Taringamotu Rivers. These are heard among the pepeha or maxims of the many hapū of Ngāti Maniapoto.

There is a long history of the occupation of Ngāti Maniapoto along those waterways including riverside settlements, cultivations and nearby pā and wāhi tapu.

A number of these rivers were navigable waters that allowed Ngāti Maniapoto hapū and others to travel and trade afar.

These waterways were also a critical source of sustenance, a fishery for īnanga, tuna, freshwater crayfish as well as watercress, and other plant life. Ngāti

Maniapoto developed various methods for catching, preserving, cooking and distributing these foodstuffs. These included significant pā tuna structures or eel weirs which were erected in the many streams to capture eels.

Ngā Wai o Maniapoto were also a source of rituals and healing where the tohi rituals were performed, where the umbilical rites were observed and where the purification rituals were undertaken.

There are a number of taniwha associated with Ngā Wai o Maniapoto, not least Waiwaiā and Tūheitia, they being spiritual guardians of all things that are the Waipā River. Another is Papaki Rae, one of six taniwha placed along the Ōngārue River. Tradition also talks about Te Rua o te Taniwha, the lair of the taniwha near the mouth of the Marokopa River. These guardians remain there to this day.



