

# Ngā Whakaaetanga ā Ture mō Te Tairāwhiti

Statutory Acknowledgements  
of the Gisborne District

Updated June 2022



## **Gisborne District Council**

### **Addendum to the Tairāwhiti Resource Management Plan**

This document is to be read as an attachment to and in conjunction with the Tairāwhiti Resource Management Plan.

The attachment of this information is for the purpose of public information and the information is not part of the Council's statutory Resource Management Act plans.

This information is not subject to the provisions of Schedule 1 to the Resource Management Act 1991. Unless adopted, the statutory acknowledgement information cannot be submitted on.

This document covers the following changes:

- Statutory acknowledgments for Ngāti Porou, Rongowhakaata, Ngai Tāmanuhiri, and for the iwi and hapū of Te Rohe o Te Wairoa, which fall within our region's boundaries.
- Statutory overlay for the Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019, with details of the management arrangement for each area, a description and names of hapū.

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# Introduction

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## What are statutory acknowledgements?

A Statutory Acknowledgement is a formal acknowledgement by the Crown of the mana of tangata whenua over a specified area. It recognises the particular cultural, spiritual, historical and traditional association of an iwi with the site, which is identified as a statutory area.

Statements of statutory acknowledgements are set out in Treaty of Waitangi claim settlement legislation. The text for each statutory acknowledgement includes:

- identification and description of the statutory area;
- a statement of association detailing the relationship between the relevant iwi; and
- details of the statutory area.

Statutory areas only relate to Crown-owned land and include areas of land, geographic features, lakes, rivers, wetlands, and coastal marine areas.

With respect to bodies of water such as lakes, rivers, and wetlands, the statutory acknowledgement excludes any part of the bed not owned or controlled by the Crown.

Whilst there may be minor variations in the legislation for settlements, the purposes of a statutory acknowledgement will generally include the following:

## Notification of Resource Consent Applications

Consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga are required to have regard to a statutory acknowledgement when determining whether the relevant iwi may be adversely affected by the granting of a resource consent for activities within, adjacent to or impacting directly on the Statutory area.

## Summaries of Resource Consent Applications

Consent authorities are required to forward summaries of resource consent applications to the relevant iwi for activities within, adjacent to or impacting directly on any Statutory area. This information must be the same as would be given to any affected persons under limited notification in accordance with section 95B of the RMA, unless otherwise agreed between the consent authority and the relevant iwi.

The information is to be provided to the relevant iwi as soon as reasonably practicable after the consent authority has received the application, and prior to making any determination as to notification of the application.

This requirement does not affect the obligation of a consent authority to notify an application in accordance with section 95 to 95F of the Resource Management Act 1991, or to form an opinion as to whether the relevant iwi group is adversely affected under those sections.

## Submissions

In submissions to and proceedings before a consent authority, the Environment Court or the Heritage New Zealand Pouhere Taonga and the relevant iwi governance entity - and any member of that iwi - may cite a statutory acknowledgement as evidence of association with a Statutory area where those proceedings concern activities that are within, adjacent to or impacting directly on any Statutory area.

**Statutory Plans**

Information recording Statutory Acknowledgements for Statutory areas covered wholly or partly by the plan must be attached to regional policy statements, regional plans and district plans.

Statutory plans are required to specify that information provided in relation to Statutory Acknowledgements is for the purposes of public information only and does not form part of the plan and is not subject to the provisions of Schedule 1 of the RMA.

## Ngāti Porou Statutory Acknowledgements

In accordance with section 50 of the Ngāti Porou Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby attached to the Statutory RMA Plans for the Gisborne District.

This information includes the relevant provisions from the schedules to the Ngāti Porou Claims Settlement Act 2012 in full and the description of the statutory area the statement of association as recorded in the statutory acknowledgements.

The statutory areas for Ngāti Porou are detailed in the table below:

Statutory Area	Location
Waiapu River and its tributaries upstream of the coastal marine area.	OTS-526-19
Uawa River and its tributaries upstream of the coastal marine area.	OTS-526-20
Turanganui River and its tributaries (to the extent that this area is within the area of interest), upstream of the coastal marine area.	OTS-526-17
Waimata River (as a tributary of the Turanganui River) to the extent that this area is within the area of interest), upstream of the coastal marine area.	OTS-526-17

### Purposes of the Statutory Acknowledgement for each of the areas

- (1) Under section 46, and without limiting the rest of this section, the purposes of this statutory acknowledgement are to:
  - (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 47 to 49; and
  - (b) require relevant consent authorities to forward summaries of resource consent applications or, as the case requires, copies of notices of applications to the trustee, as provided for in section 51; and
  - (c) enable the trustee and any member of Ngāti Porou to cite the statutory acknowledgement as evidence of the association of Ngāti Porou with the relevant statutory areas, as provided for in section 52.
- (2) This section does not limit sections 53 to 55.

### Limitations of Effect of Statutory Acknowledgement on each of the areas

Except as expressly provided for in sections 44 to 55:

- (a) a statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under an enactment or a bylaw; and
- (b) no person, in considering a matter or making a decision or recommendation under an enactment or a bylaw, may give greater or lesser weight to the association of Ngāti Porou with a statutory area (as described in a statement of association) than that person would



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give under the relevant enactment or bylaw if no statutory acknowledgement existed for the statutory area.

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## Statutory Acknowledgement for the Waiapu River and Tributaries

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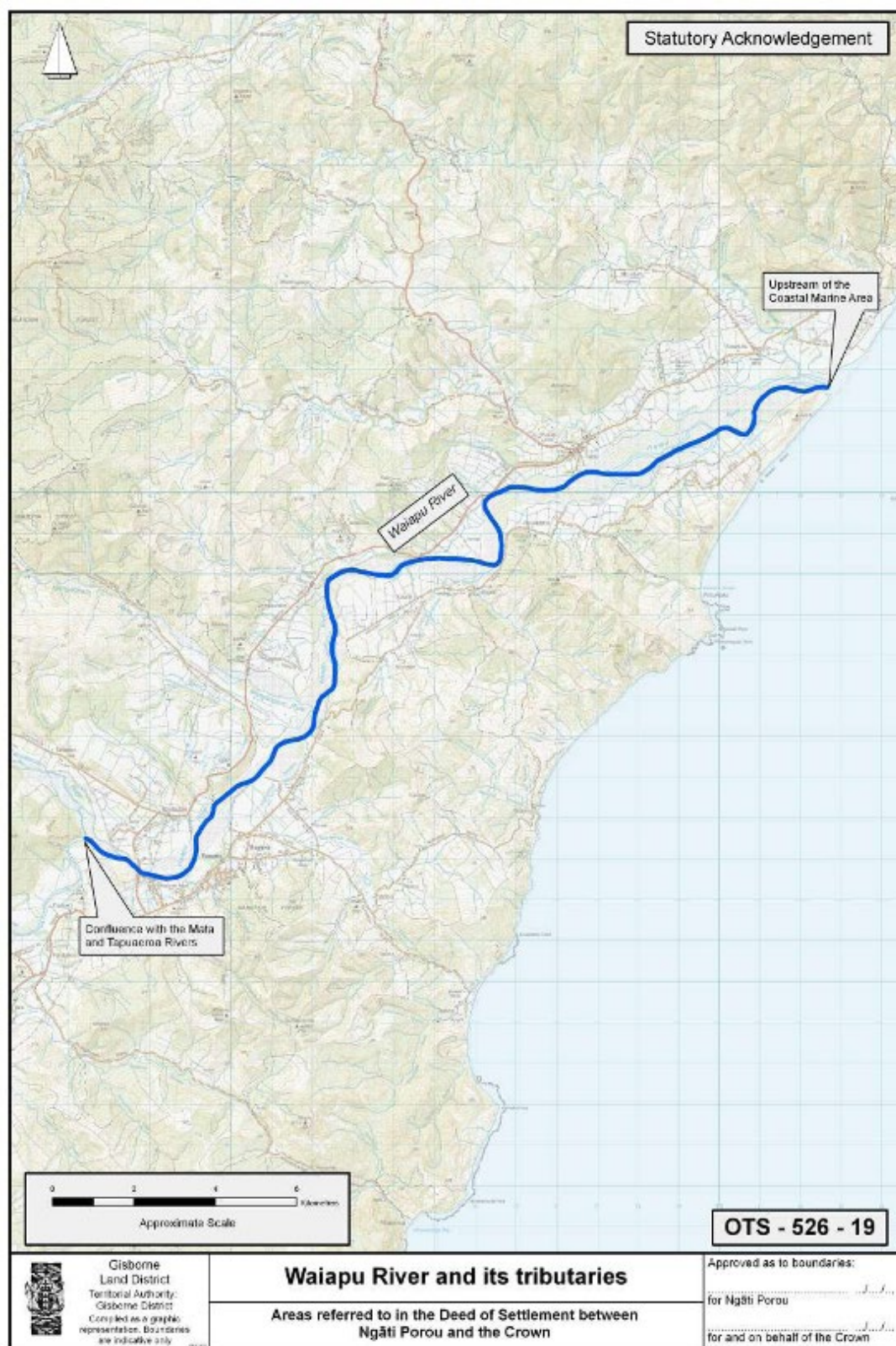
The area to which this statutory acknowledgement applies to is the Waiapu River, as shown on deed plan OTS-526-19.

### Statement of Association

*Waiapu River (as shown on deed plan OTS-526-19) and its tributaries, upstream of the coastal marine area.*

1. The Waiapu River is a symbol of Ngāti Porou identity as expressed in the pepeha, "Ko Hikurangi te maunga, ko Waiapu te awa, ko Ngāti Porou te iwi". It is of immense spiritual, cultural and traditional significance to Ngāti Porou.
2. Ngāti Porou tradition relates that there has been an undisturbed relationship with the Waiapu River since the time of Maui. Ngāti Porou hapū continue to occupy the lands within the Waiapu Valley, Te Riu o Waiapu, and exercise kaitiakitanga for the river and its tributaries. The numerous hapū traditionally associated with the lands alongside the Waiapu River have always been responsible for protecting the mauri of the river.
3. The Waiapu River drains a catchment of approximately 1,685 square kilometres. It flows in a north-easterly direction and enters the Pacific Ocean near Rangitukia. The tributaries of the Waiapu River include the Tapuwaeroa, Mata, Mangaoporo, Poroporo, Wairoa, Maraehara Rivers and the Paoaruku stream. There are extensive Ngāti Porou historical and cultural associations attaching to these waterways as well.
4. The Waiapu River has been a source of sustenance for Ngāti Porou hapū, providing water, and various species of fish, including kahawai. The kahawai fishing techniques practised at the mouth of the Waiapu River are sacred activities distinct to the Waiapu.
5. Taniwha are known to dwell in the river. Kotuwainuku and Kotuwairangi, and other taniwha such as Ohinewaiapu, protect the river and, in turn, the Ngāti Porou hapū of the Waiapu Valley.
6. The saying — *Waiapu Koka huhua*, refers to the Waiapu Valley which is famous for its many female leaders of the Ngāti Porou hapū and iwi. The Waiapu River is central to the hapū of Te Riu o Waiapu and serves to link and unite those on one side of the river with those on the other side "tena paparinga ki tena paparinga".

## Deed plan OTS-526-19



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## Statutory Acknowledgement for the Uawa River and Tributaries

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The area to which this statutory acknowledgement applies to is the Uawa River and tributaries, as shown on deed plan OTS-526-20.

### Statement of Association

*Uawa River (as shown on deed plan OTS-526-20) and its tributaries, upstream of the coastal marine area.*

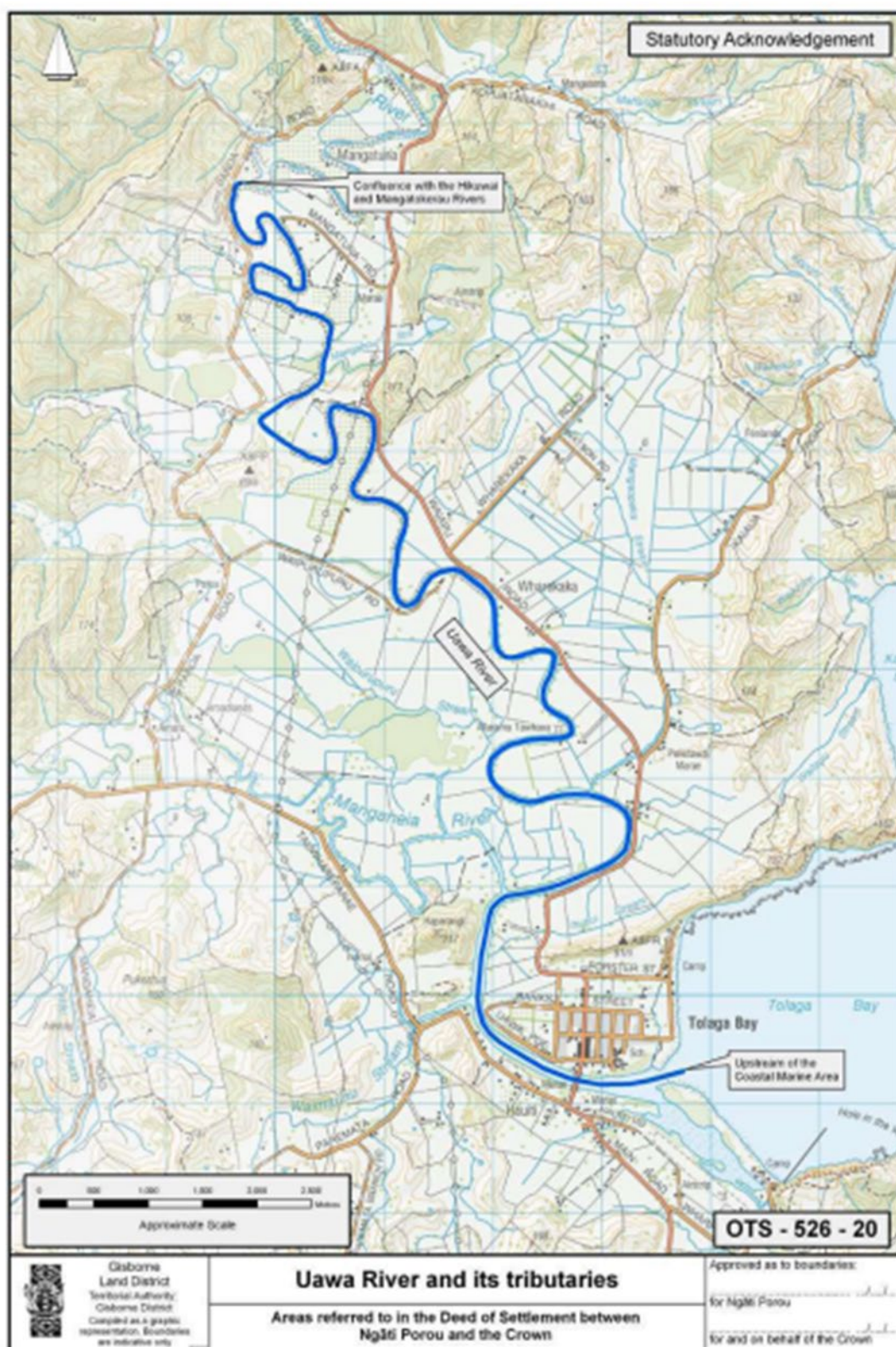
1. The Uawa River, also known as the Uawanui-a-Ruamatua, has great spiritual, cultural, traditional, and economic significance for Te Aitanga a Hauiti.
2. Te Aitanga a Hauiti have occupied the lands along the Uawa River, its reaches and tributaries, for generations.
3. The Uawa River rises as the Waiau River in Waingaromia, at an altitude of 500-600m. The Waiau flows for approximately 40 kilometres in an easterly direction, reaching the small settlement of Hikuwai. From there, the river is called the Hikuwai River, and flows in a southerly direction close to the settlement of Mangatuna. From the confluence there with the Mangatokerau River, it becomes the Uawa River which flows for about 10 kilometres passing through the township of Uawa or Tolaga Bay, to the Pacific Ocean.
4. Uawanui-a-Ruamatua means "The great landing place of Ruamatua" and evokes the traditions of Hawaiki and the deity, 'Rua of Great Abundance'. Uawanui-a Ruamatua is mentioned in the whakaoriori for Tuaroa:  
*"Nau mai, whanakerawhiti taua;  
Taunga atu Uawanui-a-Rua, ko Rongowhaikino tena,  
Hei take hangai atura mo tama.  
E rere ki a Kahutiaterangi, ki a Porouariki,  
Na Pouhenitaua, e tama"  
"Welcome and let us travel East;  
To arrive at the great landing place of Rua (matua) where dwells Rongowhaikino,  
The real reason we journey young man.  
Speed on to Kahutiaterangi, to Porouariki,  
We are both from Pouheni, oh son".*
5. Integral to the identity of Te Aitanga-a-Hauiti are the spiritual kaitiaki who reside in the river. Hinekura dwells in the upper reaches of the Uawa, while Hinekiuta travels along the river revealing herself when a person passes away. Two other taniwha, Uawe-ki-uta and Manawapau, are mentioned in the lament by Rangiuia for his son Tuterangiwhaitiri.
6. The Uawa River feeds subterranean fresh water springs at Wairoro and Tokamapuhia. Wairoro was the sacred washing spring used by tohunga for thanksgiving ceremonies.
7. The remains of the eponymous ancestor, Hauiti, were interred in a cave, Te Ana o Hauiti, on the southern bank of the river close to the present day Rawheoro Marae. The Waipapa

stepping stones at Mangatuna are located at the place where the ancestor Apanui-Waiapapa died.

8. The rangatira Te Kani-a-Takirau lived in pa along the northern bank, namely Taumata-akuri, Wairoro, and Paratenohonoa. He enforced strict protocols over trade on the river. In particular, he monitored the early flax trading established between Uawa and other areas in New Zealand and Sydney, Australia.
9. The Uawa River has always been a pataka kai for Te Aitanga-a-Hauiti; kanae, kuku, patiki, mako and tuna being plentiful.
10. Te Aitanga-a-Hauiti has long occupied the lands along the Uawa River, and have always utilised and cared for the river. They continue to exercise kaitiekitanga and mana in respect of the river and its tributaries.



## Deed plan OTS-526-20





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## Statutory Acknowledgement for Turanganui River and Waimata River

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The area to which this statutory acknowledgement applies to is the Turanganui River and Waimata River, as shown on deed plan OTS-526-17.

### Statement of Association

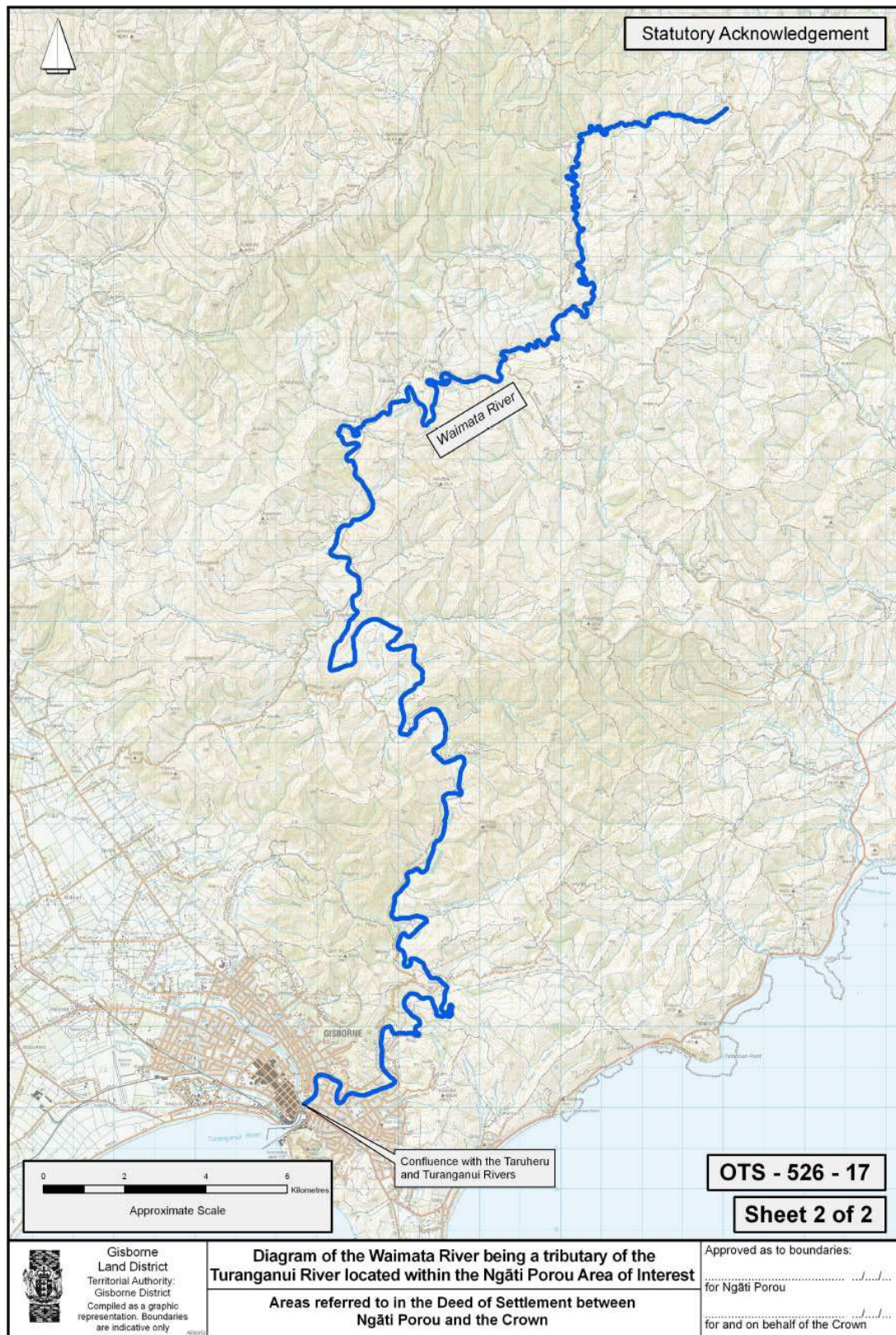
*Turanganui and Waimata rivers (as shown on deed plan OTS-526-17) and their tributaries, to the extent that this area is within the area of interest), upstream of the coastal marine area.*

1. The Turanganui River and the Waimata River that flows into it, form the south-western most extent of the Ngāti Porou tribal boundary, at Turanga (Gisborne). Te Toka a Taiau, a large rock that was situated in the mouth of the Turanganui River, is one of the markers that is cited when referring to the reach of the Ngāti Porou tribal rohe, "Mai i Potikirua ki Te Toka a Taiau" – "From Potikirua (in the north) to Te Toka a Taiau (in the south)". Taiau, after whom the rock was named, was a descendant (great-grandson) of Porourangi, the eponymous ancestor of Ngāti Porou.
2. Successive generations of Ngāti Porou have occupied and utilised the land adjacent to the rivers on the eastern banks. Important Ngāti Porou ancestors are associated with and exercised kaitiekitanga over this area. They include Hamoterangi, the wife of Porourangi, Ueroa, Taiau himself, and his son Tamahinengaro and grandson Mokaiaporou, Rakaiatane, and Hauiti. Ngāti Oneone, the hapū acknowledged by Ngāti Porou as occupying the eastern banks of the Turanganui River and lower Waimata River, descends from all these Ngāti Porou ancestors. Ngāti Konohi and Te Aitanga a Hauiti are associated with the upper reaches of the Waimata River.
3. The rivers have over time been a source of fish, shellfish and other sustenance for the resident hapū. They have provided a means of access to places along their banks and into the interior Ngāti Konohi and Te Aitanga a Hauiti lands. They were also a base for trading and commerce. The rivers were and continue to be places of recreation and sport.
4. The Turanganui River and the Waimata River are of great spiritual, cultural, traditional, historical and commercial significance to Ngāti Porou. They are integral to the identity of Ngāti Porou and the hapū traditionally associated with lands along their banks. The rivers are natural features which Ngāti Porou regards as part of the boundary with neighbouring iwi of Turanganui-a-Kiwa.

## Deed plan OTS-526-17







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## Relevant Sections of the Ngāti Porou Claims Settlement Act 2012

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### Statutory Acknowledgement

#### 44 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association in relation to the statutory areas listed in Schedule 2.

#### 45 Meaning of river

In this subpart, **river** (including any tributary)—

- (a) means—
  - (i) a continuously or intermittently flowing body of fresh water, including a stream or a modified watercourse; and
  - (ii) the bed of the river, which is the land that the waters of the river cover at their fullest flow without overlapping the banks of the river; but
- (b) does not include—
  - (i) a part of the bed of the river that is not owned by the Crown; or
  - (ii) an artificial watercourse.

#### 46 Purposes of statutory acknowledgement

- (1) The only purposes of the statutory acknowledgement are to—
  - (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 47 to 49; and
  - (b) require relevant consent authorities to forward summaries of resource consent applications or, as the case requires, copies of notices of applications to the trustee, as provided for in section 51; and
  - (c) enable the trustee and any member of Ngāti Porou to cite the statutory acknowledgement as evidence of the association of Ngāti Porou with the relevant statutory areas, as provided for in section 52.
- (2) This section does not limit sections 53 to 55.

#### 47 Relevant consent authorities to have regard to statutory acknowledgement

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

**48 Environment Court to have regard to statutory acknowledgement**

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

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

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

**50 Recording statutory acknowledgement on statutory plans**

- (1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
- (2) The information attached to a statutory plan must include the relevant provisions of sections 45 to 49 in full, the descriptions of the statutory areas, and any statements of association for the statutory area.
- (3) The attachment of information to a statutory plan under this section is for the purpose of public information only, and the information is not—
  - (a) part of the statutory plan, unless adopted by the relevant consent authority; or
  - (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan.

**51 Provision of resource consent applications**

- (1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustee for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:



- (a) a summary of the application, if the application is received by the consent authority; or
  - (b) a copy of the notice, if the application is served on the consent authority under section 145(10) of the Resource Management Act 1991.
- (2) The information provided under subsection (1) (a) must be—
  - (a) the same as would be given to an affected person under section 95B of the Resource Management Act 1991, or as may be agreed between the trustee and the relevant consent authority; and
  - (b) provided as soon as is reasonably practicable—
    - (i) after an application is received by the consent authority; and
    - (ii) before the relevant consent authority decides under section 95 of that Act whether to notify the application.
- (3) A copy of the notice given under subsection (1) (b) must be provided not later than 10 business days after the day on which the consent authority receives the notice.
- (4) The trustee may, by notice in writing to a relevant consent authority,—
  - (a) waive its rights to be notified under this section; and
  - (b) state the scope of that waiver and the period it applies for.
- (5) This section does not affect the obligation of a relevant consent authority to decide,—
  - (a) under section 95 of the Resource Management Act 1991, whether to notify an application;
  - (b) under section 95E of that Act, whether the trustee is an affected person in relation to an activity.

## **52 Use of statutory acknowledgement**

- (1) The trustee and any member of Ngāti Porou may, as evidence of the association of Ngāti Porou with a statutory area, cite the statutory acknowledgement that relates to that area in submissions or proceedings concerning activities within, adjacent to, or directly affecting the statutory area, that are made to or before—
  - (a) the relevant consent authorities; or
  - (b) the Environment Court; or
  - (c) the Heritage New Zealand Pouhere Taonga; or
  - (d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
- (2) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
  - (a) the bodies and the court referred to in subsection (1); or
  - (b) parties to proceedings before that court or any of those bodies; or
  - (c) any other person who is entitled to participate in those proceedings.
- (3) However, the bodies, the court, and the persons specified in subsection (2) may take the statutory acknowledgement into account.



(4) To avoid doubt,—

- (a) neither the trustee nor members of Ngāti Porou are precluded from stating that Ngāti Porou has an association with a statutory area that is not described in the statutory acknowledgement; and
- (b) the content and existence of the statutory acknowledgement do not limit any statement made.

### **53 Exercise of powers and performance of duties and functions**

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

- (a) the statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under legislation or a bylaw; and
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of Ngāti Porou with a statutory area (as described in a statement of association) than that person would give under the relevant legislation or bylaw if no statutory acknowledgement existed in respect of the statutory area.

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

### **54 Rights not affected**

Except as expressly provided in this subpart, the statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

### **55 Limitation of rights**

Except as expressly provided in this subpart, the statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, a statutory area.

### **56 Amendment to Resource Management Act 1991**

(1) This section amends the Resource Management Act 1991.

(2) Schedule 11 is amended by inserting the following item in its appropriate alphabetical order: “Ngāti Porou Claims Settlement Act 2012”.

## Statutory Overlay Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019

This section includes a map of ngā rohe moana o Ngāti Porou contained in schedule 3 of the Ngā Rohe Moana o Ngā Hapū o Ngāti Porou Act 2019, and details of the relevant Management Arrangements. Section 14 of this Act requires that a map of ngā rohe moana o Ngāti Porou must be attached to key public documents.

The mana of ngā hapū o Ngāti Porou will be recognised by ensuring that ngā hapū o Ngāti Porou:

- a) have an automatic right to be notified of, and participate in, local authority processes and Environment Court proceedings concerning any application for resource consent affecting ngā rohe moana o ngā hapū o Ngāti Porou; and
- b) have involvement where a matter of national significance, which is within or impacts directly on ngā rohe moana o ngā hapū o Ngāti Porou, is referred to a board of inquiry for consideration under the Resource Management Act 1991.

The management agreement areas are summarised in the table below and described in detail under Schedule 2:

Management arrangements <sup>1</sup> areas	Map ref
Pōtikirua to Whangaokeno	MOJ 2018-040
Whangaokeno to Ōnepoto	
Ōnepoto to Rāhuimānuka	
Rāhuimānuka to Mataahu	
Mataahu to Koutunui Head	
Mawhai Point to Marau Point	
Pouawa River to Te Toka ā Taiau	

### Purpose

- (1) The purpose of this Act is to contribute to the legal expression, protection, and recognition of the continued exercise of mana by ngā hapū o Ngāti Porou in relation to ngā rohe moana o ngā hapū o Ngāti Porou.
- (2) To this end, this Act gives effect to the deed of agreement between ngā hapū o Ngāti Porou and the Crown.

<sup>1</sup> Management arrangement means an entity, or the trustees of a trust, whose details are specified in a Part of Schedule 2 (and which represents, and exercises and performs rights and responsibilities of, each hapū of ngā hapū o Ngāti Porou named in that Part in respect of the area of ngā rohe moana of ngā hapū o Ngāti Porou described in that Part).

## **Schedule 2 - Management arrangements, rohe moana, and hapū**

### **Part 1 - Area of Pōtikirua to Whangaokeno**

#### **Details of management arrangement**

Potikirua ki Whangaokena Takutai Kaitiaki Trust established by a trust deed dated 26 July 2017.

#### **Description of area (in which hapū are represented)**

The area of Pōtikirua to Whangaokeno within the following lines:

- a) from the starting point at 37°32'32.6"S and 178°05'06.9"E (landward at Pōtikirua); then
- b) by a straight line to 37°20'33.7"S and 178°04'18.2"E (seaward of Pōtikirua); then
- c) by a line along the outer limit of the territorial sea to 37°40'45.6"S and 178°50'10.1"E (seaward of Whangaokeno); then
- d) by a straight line to 37°41'35.5"S and 178°32'59.7"E (landward at Whangaokeno); then
- e) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Pōtikirua).

#### **Names of hapū (represented by management arrangement in area)**

- Te Whānau a Tapaeururangi
- Ngāi Tuere
- Te Whānau a Tuwhakairiora
- Te Whānau a Te Aotaki
- Te Whānau a Kahu
- Ngāi Tamakoro
- Te Whānau a Hunaara
- Te Whānau a Hinerupe
- Te Whānau a Tarahauiti
- Te Whānau a Te Aopare
- Te Whānau a Te Aotaihi.

### **Part 2 - Area of Whangaokeno to Ōnepoto**

#### **Details of management arrangement**

Whangaokena ki Onepoto Takutai Kaitiaki Trust established by a trust deed dated 28 July 2017.

#### **Description of area (in which hapū are represented)**

The area of Whangaokeno to Ōnepoto within the following lines:

- a) from the starting point at 37°41'35.5"S and 178°32'59.7"E (landward at Whangaokeno); then
- b) by a straight line to 37°40'45.6"S and 178°50'10.1"E (seaward of Whangaokeno); then
- c) by a line along the outer limit of the territorial sea to 37°49'36.3"S and 178°45'56.3"E (seaward of Ōnepoto); then
- d) by a straight line to 37°50'32.4"S and 178°26'20.0"E (landward at Ōnepoto); then

- e) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Whangaokeno).

**Names of hapū (represented by management arrangement in area)**

- Te Whānau a Takimoana
- Te Whānau a Tapuhi
- Te Whānau a Te Uruahi
- Te Whānau a Tinatoka
- Te Whānau a Rerewa
- Ngāti Hokopu
- Te Whānau a Rakaimataura
- Ngāti Putaanga
- Ngāti Nua
- Te Whānau a Ngāi Tāne
- Te Whānau a Hinepare
- Te Whānau a Karuai
- Te Whānau a Hinerupe ki Waiapu
- Te Whānau a Rakaihoea
- Te Whānau a Pokai
- Ngāti Horowai
- Te Whānau a Mahaki
- Te Whānau a Uruhonea
- Te Whānau a Hineauta.

**Part 3 - Area of Ōnepoto to Rāhuimānuka****Details of management arrangement**

Te Papatipu o Uepohatu me te Papatipu o te Ngaere Takutai Kaitiaki Trust established by a trust deed dated 4 August 2017.

**Description of area (in which hapū are represented)**

The area of Ōnepoto to Rāhuimānuka within the following lines:

- a) from the starting point at 37°50'32.4"S and 178°26'20.0"E (landward at Ōnepoto); then
- b) by a straight line to 37°49'36.3"S and 178°45'56.3"E (seaward of Ōnepoto); then
- c) by a line along the outer limit of the territorial sea to 37°56'04.6"S and 178°40'33.4"E (seaward of Rāhuimānuka); then
- d) by a straight line to 37°56'53.7"S and 178°23'44.6"E (landward at Rāhuimānuka); then

- e) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Ōnepoto).

**Names of hapū (represented by management arrangement in area)**

- Ngāi Tangihaere
- Ngāti Rangi
- Ngāti Uepohatu
- Te Whānau a Umuariki
- Te Whānau a Ruataupare ki Tuparoa
- Te Whānau a Hinetapora
- Te Whānau a Hinekehu (Rauru Marae).

**Part 4 - Area of Rāhuimānuka to Mataahu****Details of management arrangement**

Whanau Hapu of Te Aitanga a Mate Te Aowera and Te Whanau a Hinekehu Takutai Kaitiaki Trust established by a trust deed dated 27 July 2017.

**Description of area (in which hapū are represented)**

The area of Rāhuimānuka to Mataahu within the following lines:

- a) from the starting point at 37°56'53.7"S and 178°23'44.6"E (landward at Rāhuimānuka); then
- b) by a straight line to 37°56'04.6"S and 178°40'33.4"E (seaward of Rāhui-mānuka); then
- c) by a line along the outer limit of the territorial sea to 37°58'20.1"S and 178°39'09.8"E (seaward of Mataahu); then
- d) by a straight line to 37°59'08.3"S and 178°22'04.0"E (landward at Mata-ahu); then
- e) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Rāhuimānuka).

**Names of hapū (represented by management arrangement in area)**

- Te Aitanga a Mate
- Te Aowera
- Te Whānau a Hinekehu.

**Part 5 - Area of Mataahu to Koutunui Head****Details of management arrangement**

Nga Hapu o Waipiro Takutai Kaitiaki Trust established by a trust deed dated 28 July 2017.

**Description of area (in which hapū are represented)**

The area of Mataahu to Koutunui Head within the following lines:

- a) from the starting point at 37°59'08.3"S and 178°22'04.0"E (landward at Mataahu); then

- b) by a straight line to 37°58'20.1"S and 178°39'09.8"E (seaward of Mata-ahu); then
- c) by a line along the outer limit of the territorial sea to 38°02'09.60"S and 178°37'50.80"E (seaward of Koutunui Head); then
- d) by a straight line to 38°02'54.16"S and 178°22'01.14"E (landward at Koutunui Head); then
- e) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Mataahu).

**Names of hapū (represented by management arrangement in area)**

- Ngāi Taharora
- Te Whānau a Iritekura
- Te Whānau a Rakairoa
- Te Whānau a Te Haemata.

**Part 6 - Area of Mawhai Point to Marau Point****Details of management arrangement**

Ngāti Wakarara – Ngāti Hau Takutai Kaitiaki Trust established by a trust deed dated 3 August 2017.

**Description of area (in which hapū are represented)**

The area of Mawhai Point to Marau Point within the following lines:

- a) from the starting point at 38°10'35.2"S and 178°22'00.3"E (landward at Mawhai Point); then
- b) a straight line to 38°09'52.4"S and 178°37'13.3"E (seaward of Mawhai Point); then
- c) by a line along the outer limit of the territorial sea to 38°16'37.2"S and 178°36'45.0"E (seaward of Marau Point); then
- d) by a straight line to 38°17'19.8"S and 178°21'35.8"E (landward at Marau Point); then
- e) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Mawhai Point).

**Names of hapū (represented by management arrangement in area)**

- Ngāti Hau
- Ngāti Wakarara.

**Part 7 - Area of Pouawa River to Te Toka ā Taiau****Details of management arrangement**

None.

**Description of area (in which hapū are represented)**

The area of Pouawa River to Te Toka ā Taiau within the following lines:

- a) from the starting point at 38°36'29.8"S and 178°11'13.2"E (landward at Pouawa River); then
- b) by a straight line to 38°35'48.1"S and 178°26'28.0"E (seaward of Pouawa River); then



- 
- c) by a line along the outer limit of the territorial sea to 38°53'43.5"S and 178°09'29.1"E (seaward of the entrance to the Port of Gisborne); then
  - d) by a straight line to 38°40'40.7"S and 178°00'59.4"E (seaward of Te Toka ā Taiāu); then
  - e) by a straight line to 38°40'11.9"S and 178°01'49.5"E (landward at Te Toka ā Taiāu); then
  - f) by a line along the landward boundary of the common marine and coastal area to the starting point (landward at Pouāwa River).

**Names of hapū (represented by management arrangement in area)**

- Ngāti Oneone.

### Schedule 3 – Map of ngā rohe moana o ngā hapū o Ngāti Porou

Section 14 of the Act requires that a map be attached to key public documents.



## Rongowhakaata Statutory Acknowledgements

In accordance with section 36 of the Rongowhakaata Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby attached to the Statutory RMA Plans for the Gisborne District.

This information includes the relevant provisions from the schedules to the Rongowhakaata Claims Settlement Act 2012 in full and the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

The statutory areas for Rongowhakaata are detailed in the table below:

Statutory Area	Location
Turanganui River within Rongowhakaata area of interest	OTS-005-034
Taruhēru River within Rongowhakaata area of interest	OTS-005-035
Waipāoa River (including Karaua Stream) within Rongowhakaata area of interest	OTS-005-036
Waimata River within Rongowhakaata area of interest	OTS-005-037
Hangaroa River within Rongowhakaata area of interest	OTS-005-038
Te Arai River within Rongowhakaata area of interest	OTS-005-039
Waikanae Creek within Rongowhakaata area of interest	OTS-005-045
Rongowhakaata coastal marine area within Rongowhakaata area of interest	OTS-005-050

### Purposes of the Statutory Acknowledgement

- (1) Under section 32, and without limiting the rest of this section, the purposes of this statutory acknowledgement are to:
  - a) require relevant consent authorities, the Environment Court, and the Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 33 to 35; and
  - b) require relevant consent authorities to provide summaries of resource consent applications or, as the case requires, copies of notices of applications, to the trustees, in accordance with section 37; and
  - c) enable the trustees and any member of Rongowhakaata to cite the statutory acknowledgement as evidence of the association of Rongowhakaata with the relevant statutory area, as provided for in section 38.
- (2) This section does not limit sections 40 to 42.

### Limitations of Effect of Statutory Acknowledgement

- (1) Except as expressly provided for in sections 31 to 42:
  - (a) a statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under an enactment or a bylaw; and

- 
- (b) no person, in considering a matter or making a decision or recommendation under an enactment or a bylaw, may give greater or lesser weight to the association of Rongowhakaata with a statutory area (as described in a statement of association) than that person would give under the relevant enactment or bylaw if no statutory acknowledgement existed for the statutory area.

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## Statutory Acknowledgement for the Turanganui River within Rongowhakaata area of interest

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The area to which this statutory acknowledgement applies to is the Turanganui River within Rongowhakaata area of interest, as shown on deed plan OTS-005-034.

### Statement of Association

*Turanganui River (as shown on deed plan OTS-005-034)*

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Turanganui River to them. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.
2. The mauri of Turanganui River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Turanganui River to this day.
3. The Turanganui River, though very short, was profoundly rich in kaimoana. Te Wai Wehe Rua, the river of two estuaries, was the original name given to the Turanganui River. These watery corridors provided Rongowhakaata a transport route along and into the fertile plains of Turanganui a Kiwa. It was the sacred waters from Te Wai Wehe Rua which were used to bless the whare Matatuahu, on the western side of the Turanganui River.
4. When the tipuna Maia arrived at Turanganui a Kiwa he landed his waka Te Ikaroa a Rauru on the Kaiti side at Tawa Raro, close to Tuamotu. He brought with him the precious hue seeds and was also known to be gifted with certain powers. While living at his Pa, Puhi Kaiti, Maia, an unfriendly character, frequently crossed the Turanganui River to visit his father in law, Matuatonga. A young girl, Taiao who descended from the waka Te Ikaroa a Rauru, was summoned by Maia, to bring her waka to convey him. Naturally cautious of this cantankerous man, Taiao hesitated but eventually complied with his demands. In a rage, Maia killed Taiao who was then changed into a large papa rock formation in the middle of the river. The people were saddened by the tragedy and the rock formation which resulted was given the name Te Toka a Taiao.

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

5. Te Toka a Taiao held the mauri for the kanae, mullet, attracting them to the Turanganui River, hence the name to the tributary opposite called Waikanae (waters of the Kanae, mullet).
6. The Waikanae Stream and the numerous rock formations sit within the Turanganui River, such as Te Toka a Taiao, combined with the tidal flows to make a habitat for a variety of;

tuna, inanga, kahawai, fish, kina, paua, koura, pipi, kanae, patiki and kutae flourishing abundantly in its reef like environment.

7. The tipuna wahine, Te Toka a Taiao, sat sentinel near the junction between the Turanganui and the Waikanae and she would receive the many waka as they berthed, also enabling a place from which to launch many waka.
8. It is believed that Te Toka a Taiao was the place where Maori and Pakeha first met when Captain Cook made landfall at Turanganui.

### **Taniwha**

9. Pipitaiari is a Taniwha of special significance to Rongowhakaata who inhabited the Turanganui River. Her domain extended from the Turanganui to Te Arai River, encompassing the waterways and moana of Turanganui a Kiwa. Pipitaiari's reputation was widely respected by the Hapū and Iwi of Te Tairāwhiti.

*“Kake mai koe i runga o Pipitaiari parera to hua”*

10. When desired, Pipitaiari would make herself known to people by taking the form of a whirlpool, which is depicted in the whare whakairo, Te Mana o Turanga at Whakato Marae.
11. Many generations of Rongowhakaata hapū have drawn sustenance from the Turanganui River. The hapū who occupied the land on the banks of the river are, Ngai Tawhiri and Ngai te Kete and Whanau a Iwi who shared these lands with their Turanga whanaunga.
12. The Turanganui River was the gateway into the fertile inland plains and was an integral part of the new Tairāwhiti economy'. Ngai Tawhiri, Whanau a Iwi and Ngai te Kete and the other Rongowhakaata Hapū have exercised their custodial rights.
13. The Turanganui River is the repository of koiwi tangata Urupa and wahi tapu are places holding the memories, traditions, victories and defeats of Rongowhakaata tipuna and are frequently protected in secret locations.
14. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Turanganui River. Mana defines the kaitiekitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the Mauri or life force of Turanganui River. Whakapapa defines the genealogical relationship, while Tapu describes the sacredness of the relationship between Rongowhakaata and Turanganui River. These values remain important to the people of Rongowhakaata today.
15. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai, rongoa Maori and other taonga and ways in which to use the resources of the Turanganui River. Rongowhakaata understood the dependence people had on the area and Tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Rongowhakaata today.



## Deed plan OTS-005-034



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## **Statutory Acknowledgement for the Taruheru River within Rongowhakaata area of interest**

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The area to which this statutory acknowledgement applies to is the Taruheru River, as shown on deed plan OTS-005-035.

### **Statement of Association**

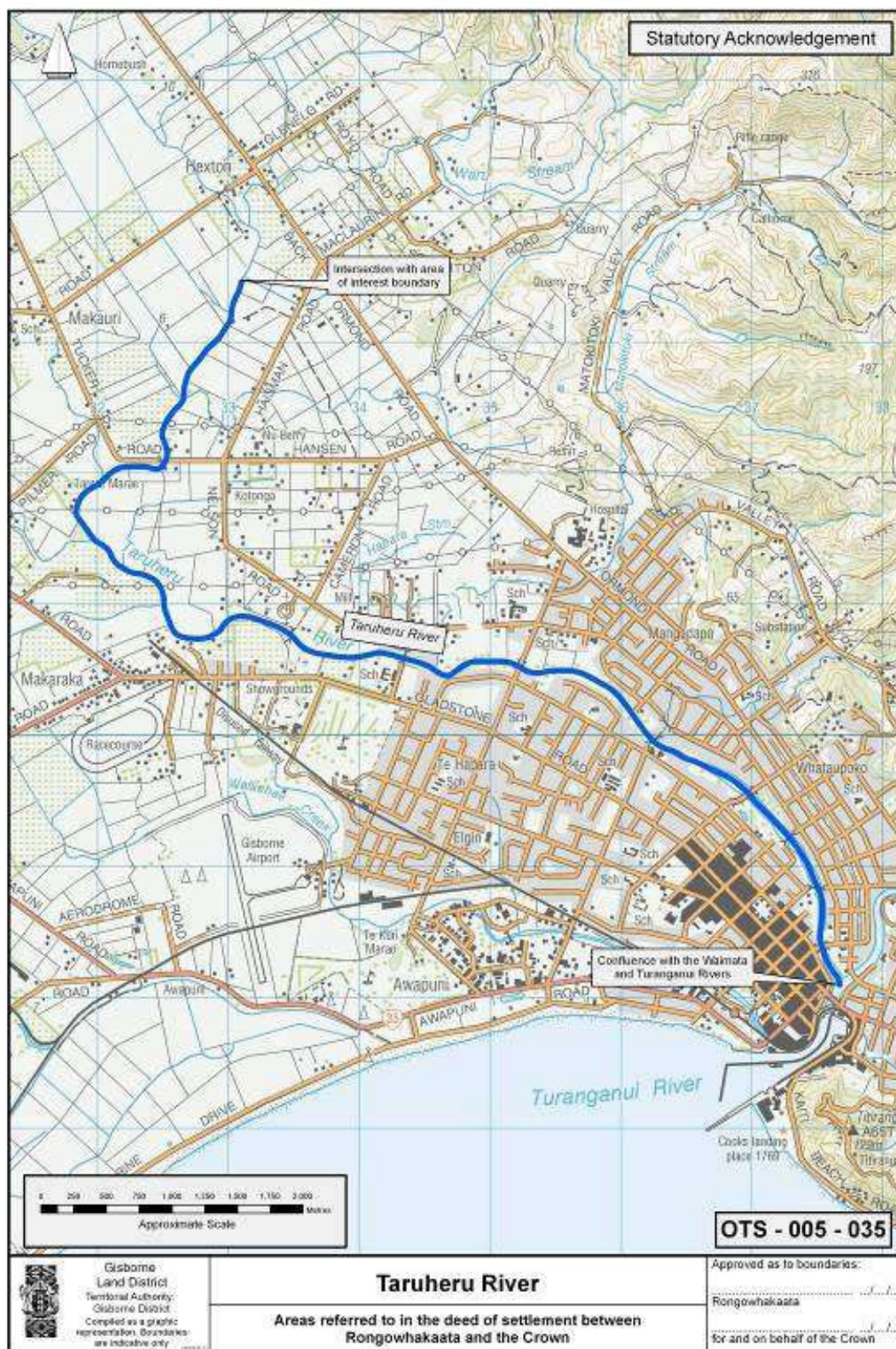
*Taruheru River (as shown on deed plan OTS-005-035)*

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

7. The hapū of Ngai Tawhiri (Rongowhakaata) established kaenga and nohoanga along the banks of the Taruheru and placed numerous pa tuna (eel weir) in the river. The Taruheru was prosperous with a small tuna elver, which while small, were particularly succulent. During the right tides a shellfish referred to as whetiko, a delicacy to Ngai Tawhiri, would be washed up into the river. The banks of the Taruheru provided habitat for numerous weka and pukeko and fed rich deep fertile soils for the people of Rongowhakaata to grow staple crops such as taro.
8. The Taruheru River made it possible for the hapū of Rongowhakaata to grow, catch and snare an abundance of food types and enabled the gathering of material resources. Water from the river was used to irrigate crops and flax and raupo were planted along the river and around adjacent swamp areas. These gave materials for making clothes, for building and provided commodities for trade for the hapū of Rongowhakaata. The Taruheru was navigable to its upper reaches, enabling waka and later barges, to be used for transport and communication. Kaenga were built along the rivers so access via the waterways was vital. The Taruheru also allowed for ease of escape in times of threat or danger.
9. The Taruheru River provided Rongowhakaata hapū with an opportunity to engage in trading and the sharing of resources with other hapū and iwi before trading with Pakeha began when the first trading station was established at Turanganui in the 1830s. In those days sailing vessels were able to navigate from the sea through Nga Wai Wehe Rua and up the Taruheru to Makaraka, where the crops and other commodities produced by Rongowhakaata could be loaded for export. The iwi later invested in several trading vessels to transport harvested flax and crops of wheat and corn, as well as meats and settlers' goods. The Taruheru River was an integral part of the trade highway of Rongowhakaata.
10. The traditional customs of Rongowhakaata such as mana, whakapapa, tapu and mauri required a prudent exercise of wisdom. Rongowhakaata consider that mana determined the kaitiaki responsibilities of Rongowhakaata hapū whose primary purpose was to maintain balance and harmony all the while protecting the mauri or life force of the Taruheru River. Whakapapa is the genealogical relationship from tipuna who named the river and the surrounding lands, and tapu articulates the inviolability of the association between Rongowhakaata people and the Taruheru. These customs remain fundamental to the people of Rongowhakaata.
11. Rongowhakaata tipuna held considerable knowledge of the whakapapa, traditional trails, tauranga waka, and places for gathering kai, rongoa and other taonga associated with the Taruheru River. Their traditional practises guided the use of the bountiful resources provided by the Taruheru and the tikanga based relationship of the people with the river maintained the balance for the sustainable utilisation of resources.
12. The Taruheru River plays a special role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual and physical lifestyle of the contemporary Rongowhakaata people. All of these values remain important to the people of Rongowhakaata today.



## Deed plan OTS-005-035



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## **Statutory Acknowledgement for the Waipaoa River (including Karaua Stream) within Rongowhakaata area of interest**

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The area to which this statutory acknowledgement applies to is the Waipaoa River (including Karaua Stream) within the Rongowhakaata area of interest, as shown on deed plan OTS-005-036.

### **Statement of Association**

*Waipaoa River (including Karaua Stream) (as shown on deed plan OTS-005-036)*

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waipaoa River and Karaua Stream. These traditions link between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, and korero and mahi toi.

### **Origins of the Rongowhakaata people**

2. Around the early sixteenth century the chief Moeahu and his wife Koihu from Mahia, established and occupied Te Huia Pa, where the Whakaahu and Waikakariki streams meet and then flow into the Waipaoa River. It was at Te Huia Pa that Rongowhakaata fell in love with Turahiri. They begat only one child, Rongomairatahi, who became one of the significant ancestors of the Rongowhakaata tribe. They later moved to the mouth of the Waipaoa, and established the Pa Pewhairangi, where Rongowhakaata died and was buried. In the early nineteenth century a great flood broke through at Pewhairangi and swept away Rongowhakaata's burial ground, despite the efforts of Raharuhi Rukupo and others to divert the raging torrent.
3. There were a number of tipua and taniwha of special significance to Rongowhakaata that lived and traversed the Waipaoa River. Matakakaa is the taniwha of Rongowhakaata which was known to have inhabited the Poukokonga Lake and its two outlets into the Kopututea estuary and then connected to the Waipaoa River. Pipitaiari and Hinekorako are other taniwha with influence over the Waipaoa River.
4. The Waipaoa River from the Whakaahu tributary to the Awahou (mouth) has been occupied by the ancestors of Rongowhakaata for many generations. Numerous Rongowhakaata hapū had cultivations, kaenga and pa well established along its banks. These lands belonged to Ngāti Maru and Ngāti Kaipoho with several places of significance within the encompassing river bend at Matawhero, including Kairourou, Te Koru, Huiatua, Wainui, Te Upoko o te Ika and the Pa O Tomo and Taonga.
5. Where the Waipaoa flowed into Manutuke the Tauranga (Taurangakoau) Pa and whare Kotukumanawarua stood close to the Pa Te Hue a Te Po (Te Hue a te Kamo). The mara (gardens) were established beside the Waipaoa by Mauhikitia, the mokopuna of Taharakau and famed cultivator of taro and kumara at Matapaea nearby the Kaupapa Pa. The Tuaraki Pa stood on the Toi o te Kainga lands on the banks of the Waipaoa close to where the contemporary Te Pahou Marae stands today.

6. The Waipaoa River provided Rongowhakaata hapū with an opportunity to engage in trading and the sharing of resources with other hapū and iwi before trading with Pakeha began when the first trading station in the early nineteenth century. In those days sailing vessels were able to navigate from the mouth of Waipaoa River to the Rongowhakaata wharf at Orakaiapu.
7. Totara and Puriri was felled and transported by Rongowhakaata down to the Waipaoa River. The iwi invested in several trading vessels to transport harvested flax and crops of wheat and corn, as well as meats and settlers goods. The Waipaoa Rivers were an integral part of the trade highway of Rongowhakaata Hapū and Turanga Iwi.

### **Karaua Stream**

8. From the time of Horouta waka, Hinehakirirangi and her party navigated a passage through Wherowhero Lagoon to the Karaua stream, passing Puketapu Maunga heading to Manawaru where the first kumara within Te Tairāwhiti were successfully planted.

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

9. It is said that Hinehakirirangi also gathered her hangi stones from the foot of Puketapu within the waters of the Karaua Stream.
10. The origins of the Karaua Stream traditionally were in the watersheds on the Waiwhakaata and Tauowhiro lands and at one time flowed past the Tapui Pa into the Te Arai River. This changed when the Te Arai River cut its course leaving the Karaua Stream later flowing past the maunga Puketapu then out to sea at Pakirikiri.
11. A number of settlements have been established by the hapū of Rongowhakaata along the Karaua Stream. Such settlements highlight the significant use of resources exercised by the hapū while they occupied these areas. Rongomairatahi, the only son of Turahiri and Rongowhakaata, built his pa atop the maunga Puketapu above Karaua. Turourou, son of Rongomairatahi and a most outstanding leader amongst his contemporaries, maintained the Pa on Puketapu. The significance of Rongomairatahi is acknowledged in the whakatauki:

*"Te kotahi a Turahiri ripo ana te moana"*

12. Te Pahou Pa was a Ngāti Kaipoho kaenga reliant on food from the Karaua stream, which was the source of eel, morehana, inanga and provided direct access to the kaimoana from Turanganui a Kiwa.
13. The Karaua Stream was a trade way for not only hapū of Rongowhakaata, but also a crossing point for travellers from surrounding tribes. Two trading houses were maintained on the Karaua Stream, one each on the upper and lower reaches, and both were required to accommodate the movement of goods and resources.
14. Pakirikiri pa was situated at the convergence of the Waipaoa River and Karaua Stream. This was a significant pa and its importance made the Waipaoa and Karaua an important transport and communications hub in the Turanga region.



The waters of the Karaua were used in the kou kou ariki of Pakirikiri, which were specially excavated ceremonial bathing ponds. Pakirikiri Pa became a refuge for the tribes of Turanga and wider Maori political movements. There were numerous hui with hundreds, sometimes thousands, in attendance hosted by Raharuhi Rukupo, with organised cultivations and resources from the sea, waterways and forests sustaining the manuhiri.

15. Major flooding of the Waipaoa in the late 1800's contributed to Rongowhakaata moving their main settlement away from Pakirikiri on the banks of the Karaua Stream. Rongowhakaata tipuna had considerable knowledge of wahi tapu, traditional trails, tauranga waka, places for gathering kai, rongoa and other taonga, and ways in which to use the resources of the Karaua Stream.
16. Both the Waipaoa River and Karaua Stream are of great cultural and historical importance to Rongowhakaata. The mauri of the Waipaoa and Karaua represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Waipaoa River and Karaua Stream.
17. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Waipaoa River and Karaua Stream. Mana defines the kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of the Waikanae Stream. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and the Waikanae Stream.
18. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails, tauranga waka, and places for gathering kai, rongoa Maori and other taonga, as well as ways in which to use the resources of the Waipaoa River. From the relationship of Rongowhakaata with the river and its lands, and their reliance on them, emerged a tikanga for the sustainable utilisation of resources. All of these values remain important to the people of Rongowhakaata today.



## Deed plan OTS-005-036



## **Statement of Acknowledgment for the Waimata River within Rongowhakaata area of interest**

The area to which this statutory acknowledgement applies to is the Waimata River within the Rongowhakaata area of interest, as shown on deed plan OTS-005-037.

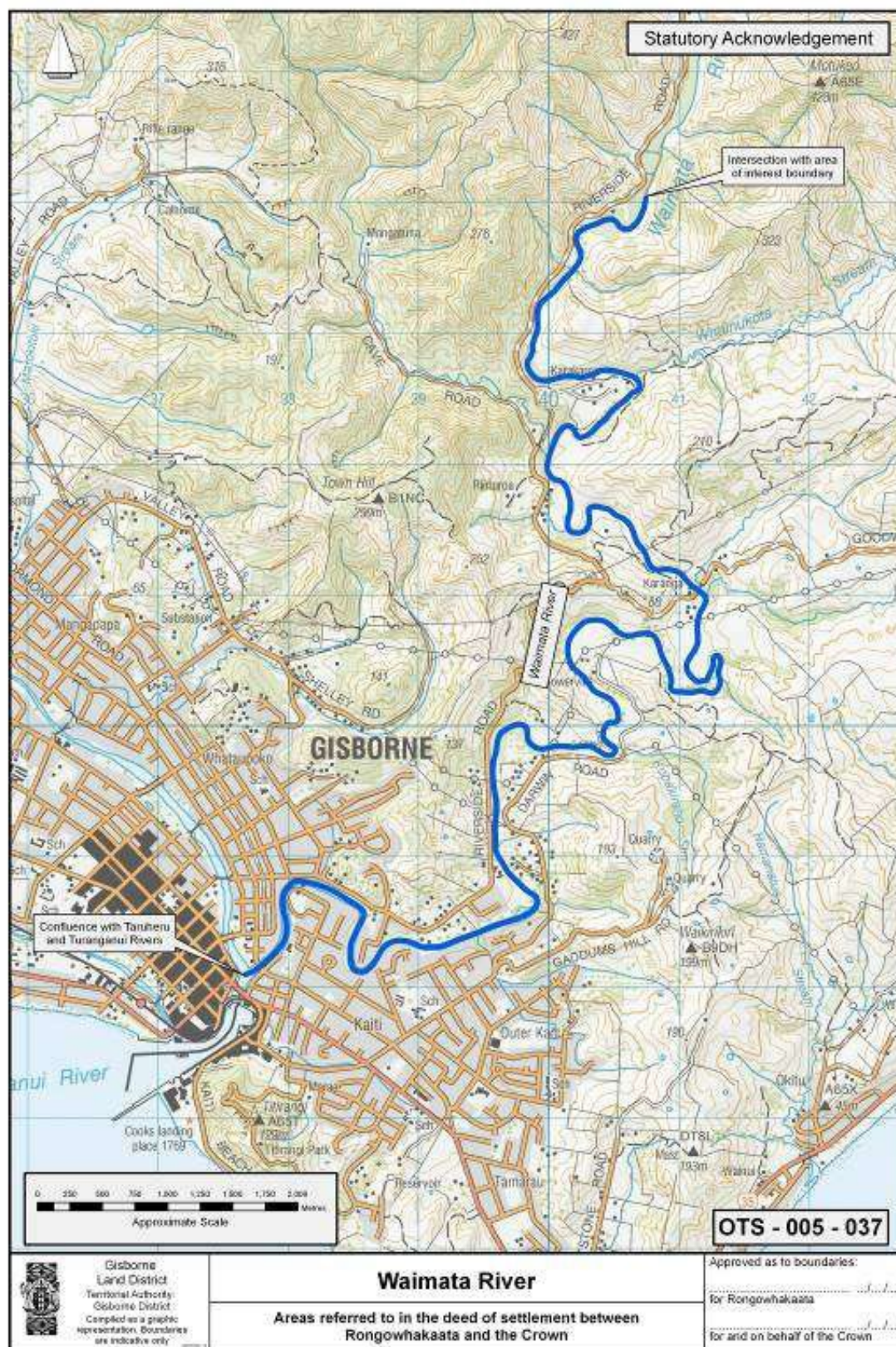
### **Statement of Association**

*Waimata River (as shown on deed plan OTS-005-037)*

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waimata River to Rongowhakaata. These traditions represent the links between the world of the gods and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.
2. The Waimata River is of great cultural and historical importance to Rongowhakaata. The mauri of Waimata River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Waimata River.
3. The meaning of Waimata relates to obsidian coloured waters, darkish in nature and colour. The Waimata flows from the ranges of the sacred maunga Motukeo to join at the junction of the Turanganui and Taruheru rivers known as Nga wai wehe rua or Waiweherua (dividing into two branches).
4. Rongowhakaata histories record that upon the slaying of Rukupo, descendant of Te Kaapa of Ngai Tawhiri and Whanau a Iwi, by raiders seeking the prized obsidian from Bay of Plenty. Those of Nga Waiweherua sought refuge and fled up the Waimata River to Motukeo. At the convergence of the Taruheru, Turanganui and Waimata Rivers are the lands named Whataupoko, which name references the suspended heads which were later removed to burial caves. At that time Konohi had major influence and leadership over Tairāwhiti Tribes and had Rangatira whakapapa to all Turanga Tribes. Konohi's act of naming Whataupoko symbolised the mana of his leadership.
5. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri define the relationship of Rongowhakaata with the Waimata River. Mana defines the custodian or kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the Mauri or life force of Waimata River. Whakapapa defines the genealogical relationship, while Tapu describes the sacredness of the relationship between Rongowhakaata and Waimata River. These values remain important to the people of Rongowhakaata today.
6. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai, rongoa maori and other taonga, ways in which to use the resources of the Waimata river, the relationship with the people with the area and their dependence on it, and Tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Rongowhakaata today.



## Deed plan OTS-005-037



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## **Statutory Acknowledgement for the Hangaroa River within Rongowhakaata area of interest**

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The area to which this statutory acknowledgement applies to is the Hangaroa River within the Rongowhakaata area of interest, as shown on deed plan OTS-005-038.

### **Statement of Association**

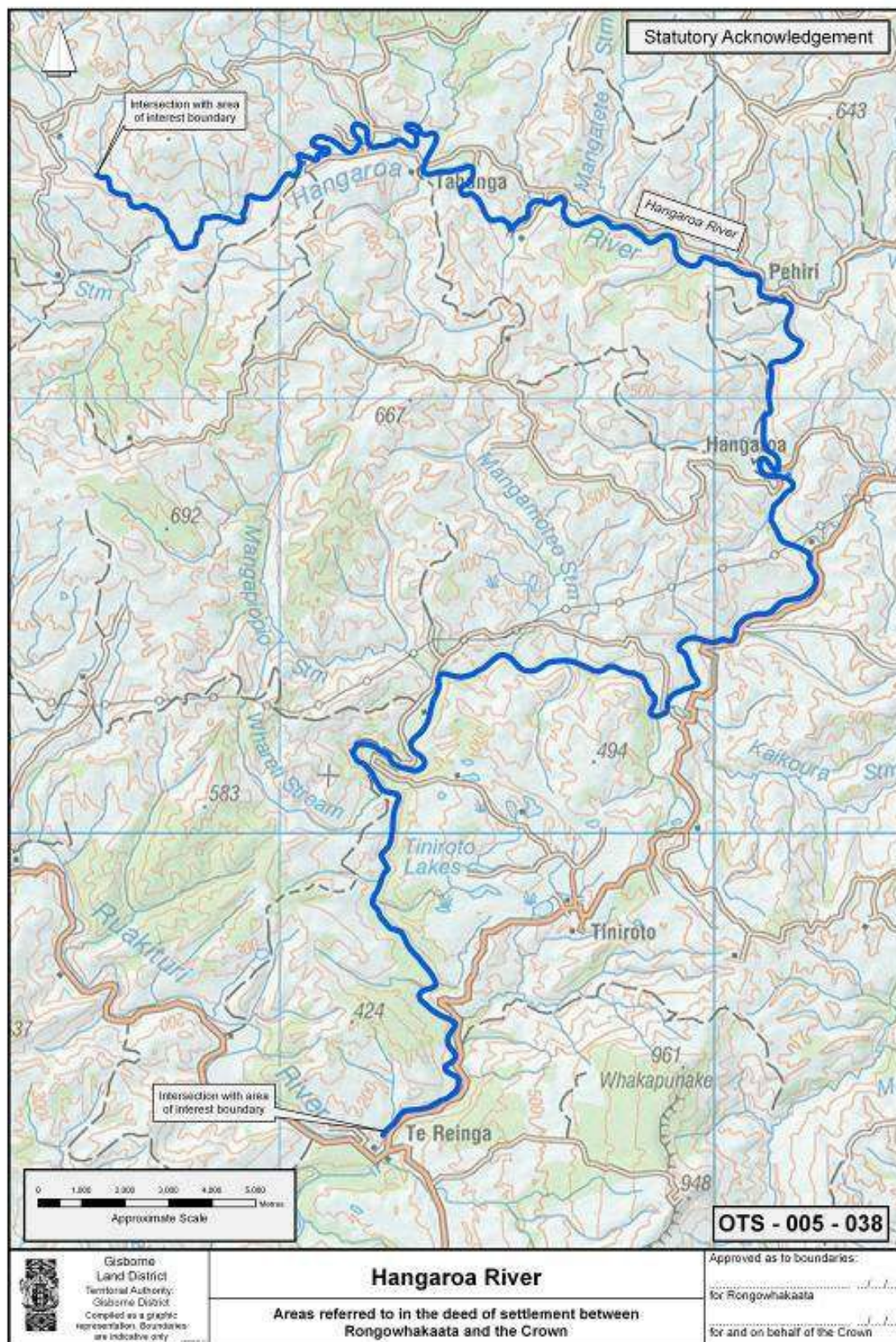
*Hangaroa River (as shown on deed plan OTS-005-038)*

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Hangaroa River to Rongowhakaata. These traditions represent the links between the worlds of the Atua to the present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, and korero and mahi toi.
2. The Hangaroa River is of great cultural and historical importance to Rongowhakaata. The mauri of Hangaroa River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Hangaroa River.
3. The Hangaroa River is symbolic of the convergence of Rongowhakaata with their Turanga and inland whanaunga, and the rangātira Ruapani down to the descendants 'nga hapū o Rongowhakaata'. The river and its tributaries were rich in kaimoana, inanga, koura, eels and kakahi (fresh water mussels) which were harvested by using the elaborate pa tuna (eel weirs), where hinaki ownership and responsibility was apportioned to whanau and then joined as one for the collective benefits of the hapū. Paihau swamp was also frequented by the hapū for eels.
4. In addition to its own bounty, the Hangaroa River provided access to the rich resources of Rongowhakaata land alongside the river at Tauwharetoi, Hangaroa Matawai, Patutahi, Paharakeke, Manuoha, Tuahu, Waihau and Tahora. The Hangaroa helped sustain the hapū Ngai Te Aweawe, Ngai Tawhiri, Ngai te Kete and Ruapani ki Rongowhakaata.
5. Rongowhakaata hapū upheld the position of Te Umotai as a significant marker on the river, and a place where substantial mahingakai were obtained to sustain surrounding kaenga. The water from the river and the streams which flowed into it assisted the sitting of snares for the abundant birds in this area.
6. Hapū named places in this area from Kaikoura to Pihere, and placed rahui on them, as recognition of their importance. Of significance to Rongowhakaata is Waerenga a Kuri beside the Waikoko Stream which flows into the Hangaroa River. Kuri was the son of Ngaherehere who was a significant ancestor of the Rongowhakaata people.

7. The streams which flow into the Hangaroa provide drainage for Parikanapa where Rongowhakaata obtained totara for whare and waka. A number of Pa and kaenga drew sustenance from their proximity to the Hangaroa River. The whare Hamokorau stood at Ruakaka beside the river to the nineteenth century when it was relocated to Orakaiaapu Marae and later made available to William Williams as a Mission Station.
8. The Hangaroa River is the repository of many koiwi Tangata. Urupa are the resting places of Rongowhakaata tipuna and as such are the focus of whanau traditions. Urupa and wahi tapu are places holding the memories, traditions, victories and defeats of Rongowhakaata tipuna and were frequently protected in secret locations.
9. There were a number of wahi tapu sites of significance to Rongowhakaata hapū along the Hangaroa River including Te Ihootu-Hata, Te Wai o Tua Watea, Korohake, and Ngutuhouhou.
10. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Hangaroa River. Mana defines the kaitiakitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of the Hangaroa River. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and the Hangaroa River.
11. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails, tauranga waka, places for gathering kai, rongoa Maori and other taonga and ways in which to use the resources of the Hangaroa River. From their relationship with the Hangaroa River and their reliance on it emerged a tikanga for the sustainable utilisation of resources. The river played a unique role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual, and physical life of the iwi. All of these values remain important to the people of Rongowhakaata today.



## Deed plan OTS-005-038



## **Statutory Acknowledgement for the Te Arai River within Rongowhakaata area of interest**

The area to which this statutory acknowledgement applies to is the Te Arai River within the Rongowhakaata area of interest, as shown on deed plan OTS-005-039.

### **Statement of Association**

*Te Arai River (as shown on deed plan OTS-005-039)*

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

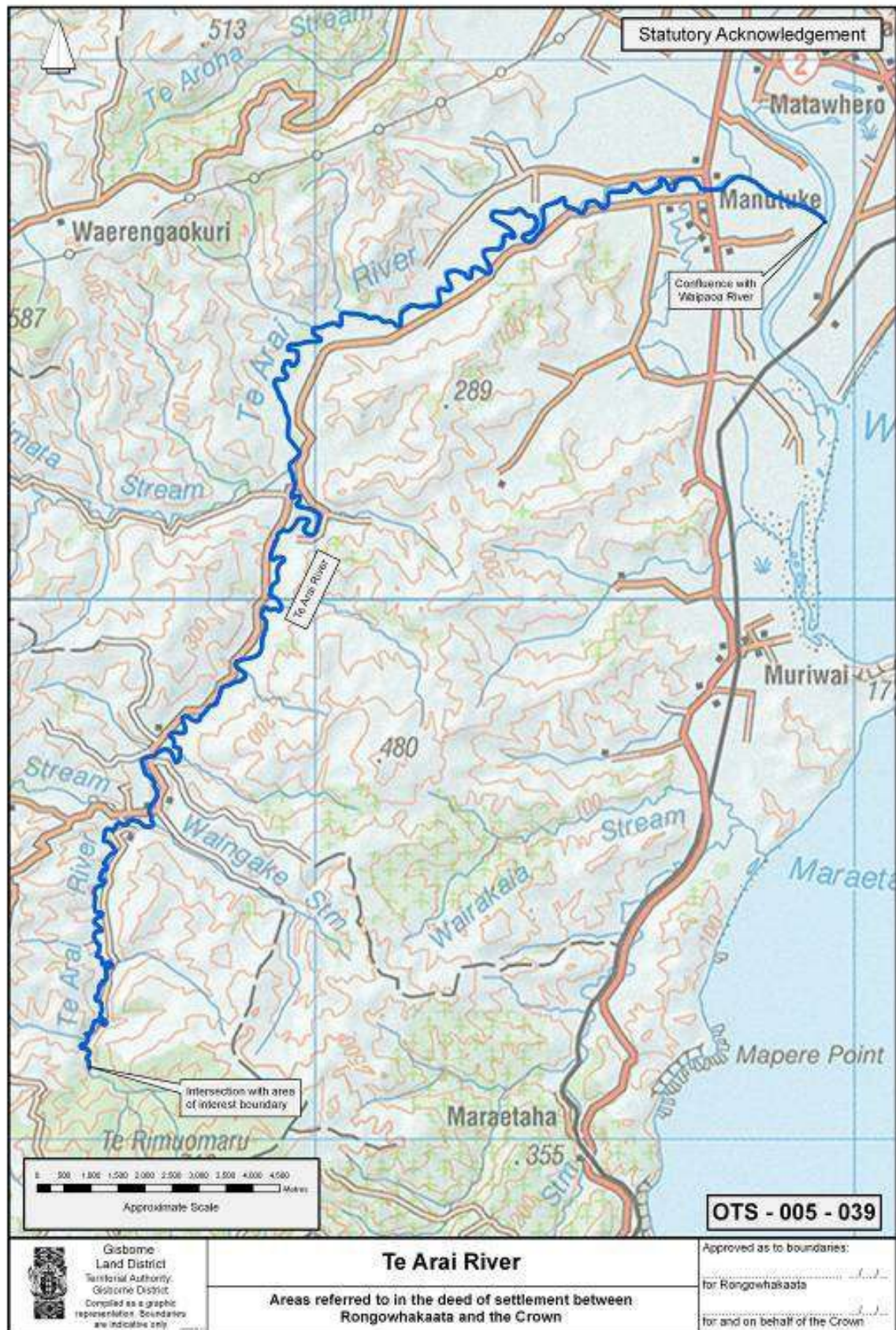
1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Te Arai (Te Uru) River to Rongowhakaata. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, and korero and mahi toi.
2. The Te Arai River is of great cultural and historical importance to Rongowhakaata. The mauri of Te Arai River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Te Arai River.
3. The gifting of the name —Te Arai te Uru relates to the arrival of the Takitimu Waka from Hawaiki to Aotearoa. Te Arai Te Uru and Ruamano were the tipua (spiritual guardian) or unseen escorts which calmed and protected the waka when the elements were unfavourable. They ensured the safe passage of the Takitimu, with its precious taonga of Atua and Ra Ngātira charged with the vessels of traditional knowledge for the new land.
4. Upon Takitimu berthing in Turanganui a Kiwa the sacred tipua (spiritual guardian) Te Arai Te Uru was released into the waters of the Te Arai River where it remains to this day.
5. Rongowhakaata traditions herald a host of taniwha who reside in the Te Arai. Hinekorako, the taniwha who dwells under the Te Reinga waterfall, extended her spiritual influence over the Te Arai River. Her particular affinity and connection with water is renowned amongst the tribes of Turanga and Te Reinga. The histories of Rongowhakaata provide that when one of her uri is in difficulty in water, they should call out to their kaitieki Hinekorako for assistance.
6. Hinetataurangi is a taniwha of special significance, who in the past has maintained a powerful presence in the Te Arai River. Over time she has rendered powerful tohunga and warriors alike ineffectual and sadly taken the lives of careless river users.
7. The Te Arai River begins at the upper reaches of the Waingake and flows through the lands of Rongowhakaata until it meets the Waipaoa River at Manutuke.

8. There have been many changes to the passage of the Te Arai River over the generations. In the time of Paoa and the Horouta Waka, the Te Arai River flowed across the Manutuke flats southward to the Karaua Stream, passing the maunga Puketapu into the Wherowhero Lagoon and on to Oneroa.
9. Te Arai River has always been a rich source of resources for Rongowhakaata, as it meanders its way through and contributes to other ecosystems which have sustained Rongowhakaata Uri over the generations.
10. The Waingake, Kauwaewaka, Tikokanui, Ongaware, Ranginui and Waimata waterways and the wetland Whatatuna all flow into the Te Arai river and have all contributed to the bountiful 'kapata kai' which nourished the many whanau and hapū of Rongowhakaata.
11. Tuna, kanae, inanga, kuku, koura, tuna, pukeko, kereru, kokomako, kutae and continual supplies of fresh water were sourced from Te Arai. Numerous hapū pa-tuna (eel weirs) provided for specific pa and their respective Whanau for many generations, until recent times. The river was also navigable from the open sea by waka through Waipaoa and Kopututea rivers, thus giving access to the other sources of kaimoana from the Awapuni Moana to kaenga all along the river.
12. Te Arai River and its banks have been occupied by the ancestors of Rongowhakaata iwi from time immemorial. The river's eroding of the silt soil and its meandering characteristics created sharp bends with high, near vertical, banks along its lower course. These places have provided ideal locations for the many fortified pa and cultivations where surrounding kaenga would seek protection when threatened. An extension of this concept is – mirror pa - the strategic placement of pa on opposite sides of the awa, providing gateways of escape, defence and protection mechanisms for highly valued resources and control of hapū alliances.
13. The numerous pa situated on the banks of the river included the Ngāti Kaipoho, Te Pahou Pa known as Waiwhakata, the ancient Pa Tapui with the nearby mirror Pa of Te Raeotekahawai and Te Raeotokoraka at Hahaenga, Tiwhaoteranga at Te Poho, Te Ao Maori Pa of Te Waaka Perohuka was on the Hurimoana block close to the present Whakato and Manutuke Marae. Orakaipua and Umukapua were built by Te Whaiti with nearby mirror Pa being Te Kohu and Manukaimatangi, alongside the Ruataniwha and Tapatahi Pa.
14. The contemporary Rongowhakaata and Ruapani Marae, Te Ohako Pa, is situated on the northern side of the Te Arai River within the bounty of Pipiwhakoa and was named for the bed of freshwater mussels found in the river just below the Marae. Te Ohako was the resting place of those Ruapani Whanaunga travelling between Waikaremoana and Turanganui.
15. The resources of the Te Arai valley and river helped carving to flourish among the gifted and prolific carvers of Rongowhakaata, which grew into the well renown 'Manutuke – Turanga Carving School' examples being the treasured Taonga, Te Hau ki Turanga carved at Orakaipua and the waka Te Toka a Tapiri adorned at Te Angaparera by Te Waaka Perohuka on the banks of the Te Arai river.
16. Some of the waters of Te Arai were diverted into ceremonial pools at Tapatahi for cleansing the koiwi. The whanau of Ngai Tawhiri who undertook this tapu mahi became known as Ngai Te Kete.



17. The Te Arai River provided Rongowhakaata hapū with an opportunity to engage in trading and the sharing of resources with other hapū and iwi before trading with Pakeha began. From the 1830s the river hosted the hapū owned “te Mira” the Mill and wharf which was used to transport goods traded with Europeans.
18. Rongowhakaata consider that the values of mana, whakapapa, tapu, and mauri define their relationship with the Te Arai River. Mana defines the custodian or kaitiekitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of Te Arai River. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and Te Arai River. These values remain important to the people of Rongowhakaata today.
19. Rongowhakaata tipuna had considerable knowledge of wahi tapu, the places for gathering kai, rongoa, and taonga, and of ways in which to use the resources of the Te Arai River. From the relationship of people with the river and their reliance on it emerged a tikanga for the proper use and sustainable utilisation of its resources. The river plays a unique role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual and physical life of the Rongowhakaata people. All of these values remain important to the people of Rongowhakaata today.

**Deed plan OTS-005-039**





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## **Statutory Acknowledgement for Waikanae Creek within Rongowhakaata area of interest**

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The area to which this statutory acknowledgement applies to is Waikanae Creek within Rongowhakaata area of interest, as shown on deed plan OTS-005-045.

### **Statement of Association**

*Waikanae Creek (as shown on deed plan OTS-005-045)*

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waikanae Stream to Rongowhakaata. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.
2. The whakapapa of Rongowhakaata hapū is drawn from the ancestors who arrived aboard the waka Horouta, Takitimu and Te Ikaroa a Rauru. The same ancestors placed mauri and imbued mana which gave life and meaning to the traditional name of the river and the surrounding lands.
3. The naming of Waikanae is derived from Wai – the fresh water springs which attracted the treasured delicacy of Rongowhakaata, the fish mullet - Kanae. From the mouth of the Waikanae Stream to the headwaters at Te Kuri a Tuatai at various locations there are puna (fresh water springs) fostering the Kanae and hapū Ngai Tawhiri, Ngai te Kete, Ngāti Ruawairau and others of Rongowhakaata.
4. Another association with Waikanae Awa (Stream) is the korero of Rongokako – the great strider. Paoa was very upset with Rongokako, the official messenger, who had not reported that the Horouta had arrived at Turanganui; instead he had gone off on his own journey. On his return Rongokako left the imprint of one foot near where the Waikanae Stream joins the Turanganui River, where Paoa had waited for him.
5. The rangātira Ruapani, who embodied the whakapapa of Horouta, Takitimu and Paikē, had brought peace and prosperity to the people of Turanganui through his leadership. The treasured puna (fresh water spring) at the mouth of the Waikanae was given the name Te Wai o Hiharore, after the grandmother of Ruapani. A revered place of resource for Rongowhakaata, as it is the mauri for kaimoana such as kanae (mullet).
6. The headwaters of the Waikanae Stream begin at the meandering swamps which verge the Matawhero lands behind Te Kuri a Tuatai marae. The naming of Te Kuri a Tuatai marae, located on the banks of Waikanae Stream, is said to refer to the many pa tuna (eel weirs) around the marae, or alternatively, the sound of the seals which resembled the barking of dogs.
7. Rongowhakaata hapū have drawn sustenance from the stream at a number of pa, kaenga and nohoanga along its banks. Water from the stream facilitated cultivation of mara, taro kumara and hue at the mara (gardens) Whenuakura and Te Pa Makaroro.
8. The Waikanae was valued by Rongowhakaata as a source of food to sustain hapū and manuhiri. When the season arrived the waters swarmed with the kanae and inanga. Pa tuna (eel weirs) were a constant feature of the Waikanae waterways over many

generations. Ngai Tawhiri whanau recall the abundance of flounder, eel, herrings and kingfish in the Waikanae Stream. There were also a number of wahi tapu sites of significance to Rongowhakaata along the Waikanae Stream, particularly urupa Heipipi Pa.

9. The mauri of Waikanae Stream is of critical importance to Rongowhakaata. All forms of life have mauri and are inter-related. One of the essential roles of Rongowhakaata is to be mindful of and to care for the mauri of the Waikanae Stream. Whakapapa defines the genealogical relationship of Rongowhakaata to the Waikanae Stream. The inter-relatedness of tapu and noa describes the sacred nature of the relationship of Rongowhakaata to the Waikanae Stream.
10. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Waikanae Stream. Mana defines the kaitiekitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of the Waikanae Stream. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and the Waikanae Stream.
11. Rongowhakaata maintain a considerable knowledge of the whakapapa, traditional trails, tauranga waka, places for gathering kai, rongoa Maori and other taonga, and ways in which to use the resources of the Waikanae Stream. From their relationship with the waterway and their reliance on it emerged a tikanga for the sustainable utilisation of resources. The river plays a unique role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual, and physical life of the iwi. All of these values remain important to the people of Rongowhakaata today.

Statutory Acknowledgement

Waikanae Creek

Confluence with Turanganui River

Turanganui River

Approximate Scale

OTS - 005 - 045

Approved as to boundaries:  
for Rongowhakaata  
for and on behalf of the Crown

Gisborne Land District  
Territorial Authority:  
Gisborne District  
Compiled as a graphic representation. Boundaries are indicative only.

Areas referred to in the deed of settlement between Rongowhakaata and the Crown



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## **Statutory Acknowledgement for the Rongowhakaata Coastal Marine Area within Rongowhakaata area of interest**

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The area to which this statutory acknowledgement applies to is the Rongowhakaata Coastal Marine Area within Rongowhakaata area of interest, as shown on deed plan OTS-005-050.

### **Statement of Association**

*Rongowhakaata coastal marine area (as shown on deed plan OTS-005-050)*

1. The traditions of Rongowhakaata iwi confirm the cultural, historical and spiritual importance of the Moana Turanganui a Kiwa, which extends from Te Kuri a Paoa mai i Te Toka Ahuru. These traditions represent the links between the world of the Atua and present generations. The histories of Rongowhakaata reinforce this tribal identity and the connection to the moana of Turanganui a Kiwa, and are continually expressed in Whakapapa, Waiata, Korero and Mahi Toi.
2. The historic Whakapapa traditions of Rongowhakaata Iwi demonstrate the depth of relationship of Rongowhakaata to the Moana o Turanganui a Kiwa. Rongowhakaata Tipuna had considerable knowledge of places for gathering kai, places for healing, places for gathering rongoa, and other uses of the resources of their Moana. This knowledge was aligned with proper Rongowhakaata Tikanga and Kawa in the sustainable management of the resources.
3. The whakapapa of Rongowhakaata hapū is drawn from the ancestors who arrived aboard the waka Horouta, Takitimu and Te Ikaroa a Rauru; the same ancestors placed mauri, imbued mana which gave life and meaning to the traditional name of the river and the surrounding lands.
4. Over the generations interwoven whakapapa, marriages and alliances have enabled Rongowhakaata to gather kaimoana from the coastal reefs to the north and south of their established mana moana; from Turanganui River to Te Kowhai at Te Wherowhero. As Kaitiaki Rongowhakaata Hapū; Ngāti Kaipoho, Ngāti Maru, Ngai Tawhiri and others fiercely protected the taonga of Tangaroa as the following histories recount.
5. At the foot of Te Kuri a Paoa, Te Ratu, son of Te Ikawhaingata of Ngāti Kaipoho while fishing with his whanaunga Poumatara, requested his bounty of fish, to which Poumatara replied:

*“He pewa I hiia ki te aho, he waka I hauamatia.”*

*A fish on a line, is like an outrigger attached to a canoe*

6. Te Ratu retaliated and took the life of Poumatara and appropriated his people's fishing rights over the sea along Oneroa Beach from Muriwai to the Turanganui River at that time.
7. Te Wherowhero Lagoon features in the earliest histories of traditional accounts and was a place and resource well known to the earliest tipuna. It is said that Hinehakirangi of the Horouta waka named the lagoon and the surrounding areas. Ngāti Kaipoho benefited from the abundance of kaimoana, along the swampy edges of the lagoon.

The Te Wherowhero Lagoon provided raupo, harakeke, kouka and kakaho from the swamps which were used as building materials for whare and for clothing. Paru, the precious mordant was carefully nurtured in selected and protected areas within Te Wherowhero to be used in the dying process of korowai, kakahu, piupiu and whariki.

8. Within the bounds of Te Wherowhero is Te Kowhai named by Hinehakirangi 'Te Kowhai ka nga ora – beauty of the blooming Te Kowhai. Te Kowhai has always been an important fishing kaenga of Rongowhakaata, and many ancestors have occupied the lands, which were prized for their proximity to coastal fishing grounds. Rongomairatahi (the only son of Turahiri and Rongowhakaata), established a sophisticated series of markers to identify and protect his fishing grounds. Maunga, islands, the currents, coastal troughs and reefs were aligned at various points as references, and this knowledge helped sustain the numerous kaenga and pa and facilitate the guardianship of their precious resources. His grandson Kaipoho maintained his fishing base at Te Kowhai.
9. Pakirikiri takes its name from the sounds made by the moving shingle in the waterways and is located at the northern end of Te Wherowhero Lagoon. Rongowhakaata occupied a significant pa at Pakirikiri which was established by Raharuhi Rukupo because of its proximity to the sea. The gathering of kai moana was all performed according to the Maramataka Maori. Sustaining the many manuhiri who gathered at Pakirikiri was dependent on the abundance of the resources of the adjacent moana.
10. The place known as Te Oneroa comprises the sandy shores that stretch from Muriwai to Turanganui and named by Hinehakirangi. The Oneroa beach has sustained many generations of Rongowhakaata. A respected Rongowhakaata Kaumatua has described the kaimoana gathered from Te Oneroa, particularly the range of pipi, a much cherished delicacy:

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

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

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

13. The presence of Ngāti Maru on the sea of Rongowhakaata was unquestionable up to the 18th century. This changed over one incident, when Ngāti Maru were fishing in their waka, Umu o Tapuhere and Umu o Maui. Trouble developed when they moved on to the fishing grounds of their neighbours, Ngāti Kaipoho. An argument ensued between the chiefs Tarake (Ngāti Maru) and Te Hukaipu (Ngāti Kaipoho).



This escalated into fighting that led to Ngāti Maru being driven to flee Turanganui a Kiwa in waka. They took refuge for a time north of Turanga and eventually they were able to return, their influence had waned.

14. Kopututea Awa is the name for the tidal reach or salt water estuary of the Waipaoa River. Kopututea originally flowed into the Awapuni Lagoon and out to sea at Ohikarongo. Early in the 19th century a big flood broke through, and the Kopututea bypassed Awapuni Lagoon.
15. In the time of the ancestor Tarake of Ngāti Maru, a new mouth was cut for the Kopututea River, and called Te Awahou. Te Awahou was central to the Ngāti Hinewhanga, Ngāti Pouwhakaika, and Ngai Timata, all hapū of Ngāti Maru who established kainga, where they made waka and fished in the sea. The Ngāti Maru canoe, Te Umu o Tapuhere, was made from a log taken out of the Kopututea River and drawn to land at Te Awahou for preparation and carving. In the time of Ruawairau in the early 16th century, a large house was built on Kopututea called Te Arai Te Uru at a place called Te Kiri o Tamatekuku. Ruawairau's descendants became Ngāti Rua, with strong connections to the moana of Rongowhakaata.
16. Paokahu was formed on the coast from the build up of sediment deposited by the waters of the Kopututea and Waipaoa Rivers. The principal hapū of Paokahu were Ngāti Ruawairau, Ngai Tawhiri, Ngai te Ika and Ngāti Maru, all of whom strongly protected their fishing rights. Hinekitahawai was a guarded netting place and the recognised boundary of the rangātira Rongoteuruora. The mouth of Paokahu was an ideal location for fishing, and the long pa 'Paokahu' was named in respect of principal ancestors. These were Te Ruaaranui in honour of his brother Te Kahurangi, Kahunoke a descendant of Ruapani, and lastly the legendary Kahungunu.
17. Awapuni Moana, the name Awapuni is derived from 'the continuing outlet being blocked up' with sand, at one time was a large coastal lagoon and is an important tribal site and resource base for all Rongowhakaata hapū. Awapuni Moana was subject to tidal flows, with fish having an open passage to and from the sea, while the lands provided a ready supply of flax and raupo for building materials and immediate access to the moana. Similarly, the surrounding environment was a perfect habitat for birds, rats and eel, and a bountiful supply of other kaimoana. Specially built pa tuna - eel weirs were made and strategically placed in the Awapuni, and were rigorously guarded and defended by the hapū of Rongowhakaata.
18. Rongowhakaata valued the Awapuni due to the large and valuable fishing resource the land gave access to. In addition to this, was a bountiful supply of driftwood for fires and stocks of totara logs, which had been buried in the land by natural processes, provided an endless supply of building and carving materials. In later years this became a tradeable commodity for Rongowhakaata.
19. There are many wahi tapu of significance to Rongowhakaata in the area. Te Urimaitai is an ancient burial ground that many RaNgātira gave specific instruction as being the place here they were to rest, including Te Apaapa o Te Rangi, Tuhura and the many descendants of Timata.

20. The Kaiti area was famous for its crayfish, caught from the reefs below the maunga Ttirangi, or further north all along the coast. Nearby reefs and tidal flats harboured quantities of shellfish, and paua were plentiful off Onepoto (now Kaiti Beach). Rongowhakaata often walked along the beach side to gather kaimoana, to which was known affectionately by hapū as "the Maori gate". Such behaviour exhibited the understanding of, and respect for, the territorial and customary rights between hapū.

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

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

### **Tikanga**

23. Generations of trading and exchange between whanaunga tribes living on the sea coast and those living inland maintained the whakapapa and manaakitanga obligations amongst the people. Kaimoana was gathered, processed and prepared for transportation. This was often dried hapūka, shark, snapper and moki. Rongowhakaata Kaumatua recounted how in the early 20th century whanau and hapū lived from the sea, river and lagoons to sustain themselves and relatives, sharing their own waka when needed.
24. Whentohora (whales) were beached on the shores of Rongowhakaata, the hapū saw this as a tohu or blessing. Resources from the tohora would sustain the hapū for long periods, and also provide a prized commodity for trade and exchange. The tohora was thus very seriously guarded by the relevant kaitieki. Te Apaapa o te Rangi killed Te Mataki over the control of a whale driven ashore within the area of Ngāti Maru.
25. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails, tauranga waka, and places for gathering kai, rongoa Maori and other taonga. This knowledge included ways of using the resources of the whenua me te moana o Turanganui a Kiwa and the overall relationship of the people with the area and their dependence on it. Of utmost importance, was the development and maintenance of tikanga for the proper and sustainable utilisation of resources.

26. All forms of life have Mauri and all are related. The mauri of the Moana, Turanganui a Kiwa, resides in the life force of its waters. Rongowhakaata consider that one of their essential roles is to protect the Mauri of the Moana. Whakapapa defines the genealogical relationship of Rongowhakaata to the Moana, and tapu describes the sacred nature of the relationship between Rongowhakaata and the Moana. All these values remain important to the people of Rongowhakaata today.

## Deed plan OTS-005-050



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## Relevant Sections of the Rongowhakaata Claims Settlement Act 2012

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### Statutory Acknowledgement

#### 31 Statutory acknowledgement by the Crown

- (1) The Crown acknowledges the statements of association.
- (2) In this section and sections 32 to 40, statements of association means the statements—
  - (a) that are made by Rongowhakaata of their particular cultural, spiritual, historical, and traditional association with each statutory area; and
  - (b) that are in the form set out in part 1 of the documents schedule at the settlement date.

#### 32 Purposes of statutory acknowledgement

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

#### 33 Relevant consent authorities to have regard to statutory acknowledgement

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

#### 34 Environment Court to have regard to statutory acknowledgement

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



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

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

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

**36 Recording statutory acknowledgement on statutory plans**

- (1) On and from the effective date, each relevant consent authority must attach information recording a statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
- (2) The information attached to a statutory plan must include the relevant provisions of sections 32 to 35 in full, the descriptions of the statutory areas, and the statements of association.
- (3) The attachment of information to a statutory plan under this section is for the purpose of public information only, and the information is not—
- (a) part of the statutory plan, unless adopted by the relevant consent authority; or
- (b) subject to Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan.

**37 Provision of summaries of resource consent applications**

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

**38 Use of statutory acknowledgement**

- (1) The trustees and any member of Rongowhakaata may, as evidence of the association of Rongowhakaata with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities that are within or adjacent to, or that directly affect the statutory area that are made to or before—
  - (a) the relevant consent authorities; or
  - (b) the Environment Court; or
  - (c) Heritage New Zealand Pouhere Taonga; or

- (d) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
- (2) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
  - (a) the bodies and the court referred to in subsection (1); or
  - (b) parties to proceedings before a court or any of those bodies; or
  - (c) any other person who is entitled to participate in those proceedings.
- (3) Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
- (4) To avoid doubt,—
  - (a) neither the trustees nor members of Rongowhakaata are precluded from stating that Rongowhakaata has an association with a statutory area that is not described in the statutory acknowledgement; and
  - (b) the content and existence of the statutory acknowledgement do not limit any statement made.

### **39 Application of statutory acknowledgement to river or stream**

If any part of a statutory acknowledgement applies to a river or stream (including the tributaries of a river or stream), that part of the acknowledgement—

- (a) applies only to—
  - (i) the continuously or intermittently flowing body of fresh water, including a modified watercourse, that comprises the river or stream; and
  - (ii) the bed of the river or stream, which is the land that the waters of the river or stream cover at their fullest flow without flowing over the banks of the river or stream; but
- (b) does not apply to—
  - (i) a part of the bed of the river or stream that is not owned by the Crown; or
  - (ii) an artificial watercourse; or
  - (iii) a tributary flowing into the river or stream (unless the statutory acknowledgement provides otherwise).

### **40 Exercise of powers and performance of duties and functions**

- (1) Except as expressly provided in sections 32 to 39,—
  - (a) a statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under an enactment or a bylaw; and
  - (b) no person, in considering a matter or making a decision or recommendation under an enactment or a bylaw, may give greater or lesser weight to the

association of Rongowhakaata with a statutory area (as described in a statement of association) than that person would give under the relevant enactment or bylaw if no statutory acknowledgement existed for the statutory area.

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

#### **41 Rights not affected**

Except as expressly provided in sections 32 to 39, the statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

#### **42 Limitation of rights**

Except as expressly provided in sections 32 to 39, the statutory acknowledgement does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, a statutory area.



## Ngai Tāmanuhiri Statutory Acknowledgements

In accordance with section 33 of the Ngai Tāmanuhiri Claims Settlement Act 2012, information regarding statutory acknowledgements is hereby attached to the Statutory RMA Plans for the Gisborne District.

This information includes the relevant provisions from the schedules to the Ngai Tāmanuhiri Claims Settlement Act 2012 in full and the description of the statutory area the statement of association as recorded in the Statutory Acknowledgements.

The Statutory Areas for Ngai Tāmanuhiri are detailed in the table below:

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

### Purposes of the Statutory Acknowledgement

- (1) Under section 29, and without limiting the rest of this section, the purpose of this statutory acknowledgment are to:
  - (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 30 to 32; and
  - (b) require relevant consent authorities to provide summaries of resource consent application or, as the case requires, copies of notices of applications, to the trustees in accordance with section 34; and
  - (c) enable the trustees and any member of Ngai Tāmanuhiri to cite the statutory acknowledgement as evidence of the association of Ngai Tāmanuhiri with the relevant statutory areas, as provided for in section 35.
- (2) This section does not limit sections 38 to 40.

### Limitations of Effect of Statutory Acknowledgement

Except as expressly provided for in sections 28 to 39:

- (a) a statutory acknowledgement does not affect, and may not be taken into account by, a person exercising a power or performing a function or duty under an enactment or a bylaw; and
- (b) no person, in considering a matter or making a decision or recommendation under an enactment or a bylaw, may give greater or lesser weight to the association of Ngai Tāmanuhiri with a statutory area (as described in a statement of association) than that person would give under the relevant enactment or bylaw if no statutory acknowledgement existed for the statutory area.

## Statutory Acknowledgement for the Ngai Tāmanuhiri Coastal Marine Area

The area to which this statutory acknowledgement applies to is the Ngai Tāmanuhiri Coastal Marine Area, as shown on deed plan OTS-005-005.

### Statement of Association

*Ngai Tāmanuhiri Coastal Marine Area (as shown on deed plan OTS-005-005)*

1. Ngai Tāmanuhiri is a coastal iwi that has a strong association to the Moana. Ngai Tāmanuhiri considers it has continued to exercise mana whenua, mana moana, and Kaitiekitanga over the coastal marine area in its rohe. The iwi coastal boundaries begin at Kopututea and extend to Paritu. The Hauraki stream, adjacent to Paritu, cascades from the height of the cliff face into the moana. This stream is the southern boundary marker for Ngai Tāmanuhiri.
2. There are numerous Pa sites and urupa dotted along the coastline which is evidence of Ngai Tāmanuhiri's ongoing relationship with the moana. In some places like Rangihaua and Umukehe the middens, terraces or kumara pits are still visually apparent.
3. Offshore kaimoana –
  - i) Ngai Tāmanuhiri has 21 taunga ika which carry names of Ngai Tāmanuhiri ancestors or are named after events significant to Ngai Tāmanuhiri. Today, the people of Ngai Tāmanuhiri still maintain their customary fishing practices by using the historic coastal land markers to identify taunga ika.
  - ii) The taunga ika are places where particular kaimoana, like koura, kina or fish are found.
4. Inshore Kaimoana –
  - i) In past times, unique delicacies existed like the special paua with fluorescent pink qualities. Ngai Tāmanuhiri Tipuna used the shell of this paua to make kahawai lures, jewellery and to adorn carvings. Titi were also abundant as were flounder, a variety of bubu and pipi. Karengo remains available today and some still practice the traditional harvesting methods to ensure regeneration.
  - ii) Ngai Tāmanuhiri is carefully managing a restoration project that may assist in the return, or increase of, these delicacies. The iwi is an ongoing advocate for the preservation and protection of the coastal environment.
5. Kaitieki –

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

6. Currents and tides -

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

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

- iii) Land access to traditional fishing spots and kaimoana areas.
- iv) Protection, rejuvenation and ownership of kaimoana.
- v) Retention of traditional methods of harvesting and preserving kaimoana.
- vi) Retention of traditional knowledge of tangata hi ika.
- vii) Establishment of nohonga.
- viii) Minimise environmental issues and participate in the conservation of the coastal marine area.

## Deed plan OTS-005-005





## Statutory Acknowledgement for the Waipaoa River (including Karaua Stream)

The area to which this statutory acknowledgement applies to is the Waipaoa River (including Karaua Stream) as shown on deed plan OTS-005-006).

### Statement of Association

*Waipaoa River (including Karaua Stream) (as shown on deed plan OTS-005-006)*

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

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

*“...at Kai Kama Kama  
Paoa answered the call of nature  
Hence the Motu River  
And the Waipaoa River  
Kopututea is the outlet of Waipaoa  
to the Pacific Ocean...”*

2. The Haka Taparahi identifies that in the time of Paoa, the Waipaoa River mouth was at Kopututea, which is the northern coastal boundary of Ngai Tāmanuhiri rohe. The River mouth has changed its position many times over the years; at one time the River outlet was near Te Kuri a Paoa. These changes in course have impacted on Ngai Tāmanuhiri in a number of ways. However, Ngai Tāmanuhiri maintain that the land block known as Kopututea has not moved. Therefore based on the time of the writing of the Haka Taparahi, the mouth of the Waipaoa outlet in the 1860's was at Kopututea, which still exists today.
3. The Karaua stream is one of the many waterways that flow from the Waipaoa River. It is a northern inland boundary marker for Ngai Tāmanuhiri. Karaua served as a spiritual protector. It possessed innate qualities that would disempower or kill Tohunga who tried to cross it and enter Ngai Tāmanuhiri's rohe. It is said that Te Kooti knew of Karaua's protective qualities and never crossed it for fear of losing spiritual capabilities.

## Deed plan OTS-005-006



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## Relevant Sections of the Ngai Tāmanuhiri Claims Settlement Act 2012

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### Statutory Acknowledgement

The information attached to a statutory plan must include the relevant provisions of sections 28 to 32 in full, the descriptions of the statutory areas, and the statements of association.

#### **28 Statutory acknowledgement by the Crown**

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

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

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

#### **30 Relevant consent authorities to have regard to statutory acknowledgement**

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

**31 Environment Court to have regard to statutory acknowledgement**

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

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

- (1) If, on or after the effective date, an application is made under section 44, 56, or 51 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will modify or destroy an archaeological site within a statutory area,—
  - (a) Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and
  - (b) the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.
- (2) In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.



## Statutory acknowledgement for iwi and hapū of Te Rohe o Te Wairoa

In accordance with Section 33 of the Iwi and Hapū of Te Rohe o Te Wairoa Claims Settlement Act 2018, information regarding statutory acknowledgements is hereby attached to the statutory plans for the Gisborne District.

This information includes the relevant provisions from the schedules to the Iwi and Hapū of Te Rohe o Te Wairoa Claims Settlement Act 2018 in full, the description of the statutory areas, and the statements of association as recorded in the statutory acknowledgements.

<b>Areas subject only to statutory acknowledgement that are wholly or partly in the Gisborne District</b>	<b>Location</b>
Nuhaka River and tributaries	As shown on OTS-198-14
Wairoa River and its tributaries	As shown on OTS-198-23
<b>Areas subject to both statutory acknowledgement and deed of recognition</b>	<b>Location</b>
Hangaroa River and its tributaries	As shown on OTS-198-08
Mangapoike River and its tributaries	As shown on OTS-198-12
Ruakituri River and its tributaries	As shown on OTS-198-18

### Purposes of the Statutory Acknowledgement

- (1) Under section 29, and without limiting the rest of this section, the purpose of this statutory acknowledgment are to:
  - (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 30 to 32; and
  - (b) require relevant consent authorities to provide summaries of resource consent application or, as the case requires, copies of notices of applications, to the trustees in accordance with sections 33 and 34; and
  - (c) enable the trustees and any member of the iwi and hapū of Te Rohe o Te Wairoa to cite the statutory acknowledgement as evidence of the association of the iwi and hapū of Te Rohe o Te Wairoa with a statutory area, in accordance with section 35.

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## Statutory acknowledgement for Nuhaka River and its tributaries

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The area to which this statutory acknowledgement applies to is the Nuhaka River and its tributaries, as shown on deed plan OTS-198-14.

### Statement of Association

1. The Wharerata Ranges are the source of the Nuhaka River, which rises in the Puninga block. At Whiorau (near the Rākaipaaka Bridge) the river is joined by a tributary, the Tunanui Stream. Rangiahua Pā (above the Rākaipaaka Bridge) overlooked the Nuhaka River and Pa Harakeke and urupā were situated at the mouth of the river.
2. The river's mauri from its origins in the ranges to its destination on the coast flows through significant riverside sites that form the 'life blood of Rākaipaaka; he waiora, he wai Māori'.
3. Ko au te awa ko te awa ko au (we are the river and the river is us).
4. The banks of the river include both tapu places to celebrate life (baptism) and commemorate death (urupā). For Ngāti Rākaipaaka, the river, with its once plentiful mahinga kai sites formed a Kapata kai (food store) of tuna (eel), herring, mullet and whitebait (I nga ra o mua nga Tangata katoa, i hi ika, hi tuna, hopukia nga inanga). Located within the Nuhaka Valley is Papanui a traditional inanga site which is protected by a kaitiaki, in the form of a large white flounder, which will appear when kai should not be gathered from the fishing ground. Kuia warned ngā wahine this would occur if they gathered kai while in a tapu state (menstruating). This acted as a deterrent to protect the resource and an explanation for 'periods'/times when the site was barren of inanga. Pā tuna to catch the maremoie tuna were formed on the banks of the Nuhaka traditionally before the June flood season as the tuna migrated downriver.

## Deed plan OTS-198-14



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## **Statutory acknowledgement for Wairoa River and its tributaries within the area of interest**

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The area to which this statutory acknowledgement applies to is the Wairoa River and its tributaries, as shown on deed plan OTS-198-23.

### **Statement of Association**

1. The Wairoa River is of spiritual significance to the iwi and hapū of Te Rohe o Te Wairoa. To them the river is regarded as tapu. It is bound by rituals and traditions, stems from gods and belongs to their ancestors. The water of the Wairoa River has been used for purification, ancient chants and prayers.
2. The iwi and hapū of Te Rohe o Te Wairoa say that the Takitimu waka came up the Wairoa River and landed at Makeakea Stream. Te Reinga Fails, the starting point of the river, is associated Hinekōrako and Ruamano, which were taniwha carried to Aotearoa on the Takitimu waka.
3. It is also said that in a tributary to the Wairoa River, Waikotuturi Creek, the movements of a taniwha, a white flounder, were once used as a tohu to tipuna that something of significance was going to occur. The Wairoa River Mouth is associated with two taniwha engaged in an ongoing struggle, Tapuwae on the western side and Te Maaha on the eastern side.
4. Traditionally the Wairoa River was used as a major avenue for trading and commerce by the iwi and hapū of Te Rohe o Te Wairoa. There was a number pā situated close to the river. The river was a source of food, including whitebait (īnanga), flounder (mohooa), mullet (kanae) and eel.



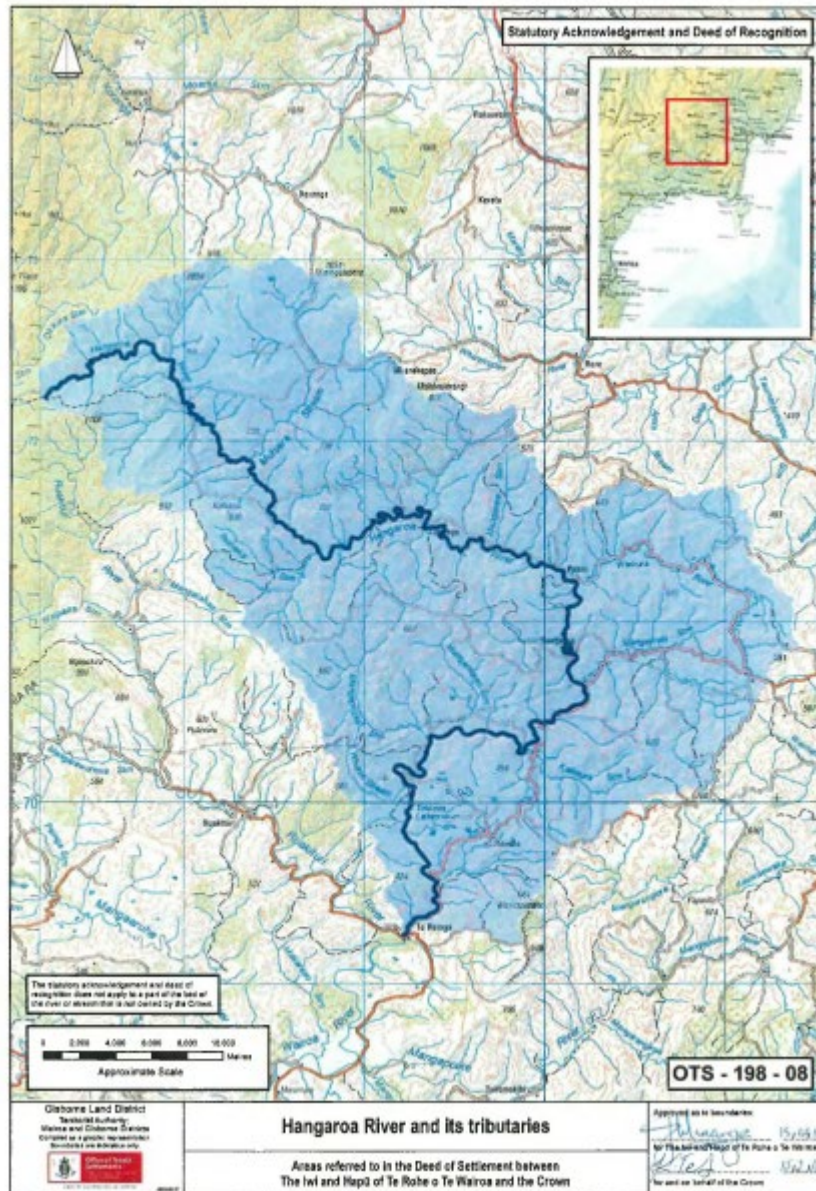
## Deed plan OTS-198-23



## Statutory Acknowledgement for the Hangaroa River and its tributaries

The area to which this statutory acknowledgement applies to is the Hangaroa River and its tributaries, as shown on deed plan OTS-198-08.

### Deed plan OTS-198-08



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## **Statutory Acknowledgement for the Mangapoike River and its tributaries**

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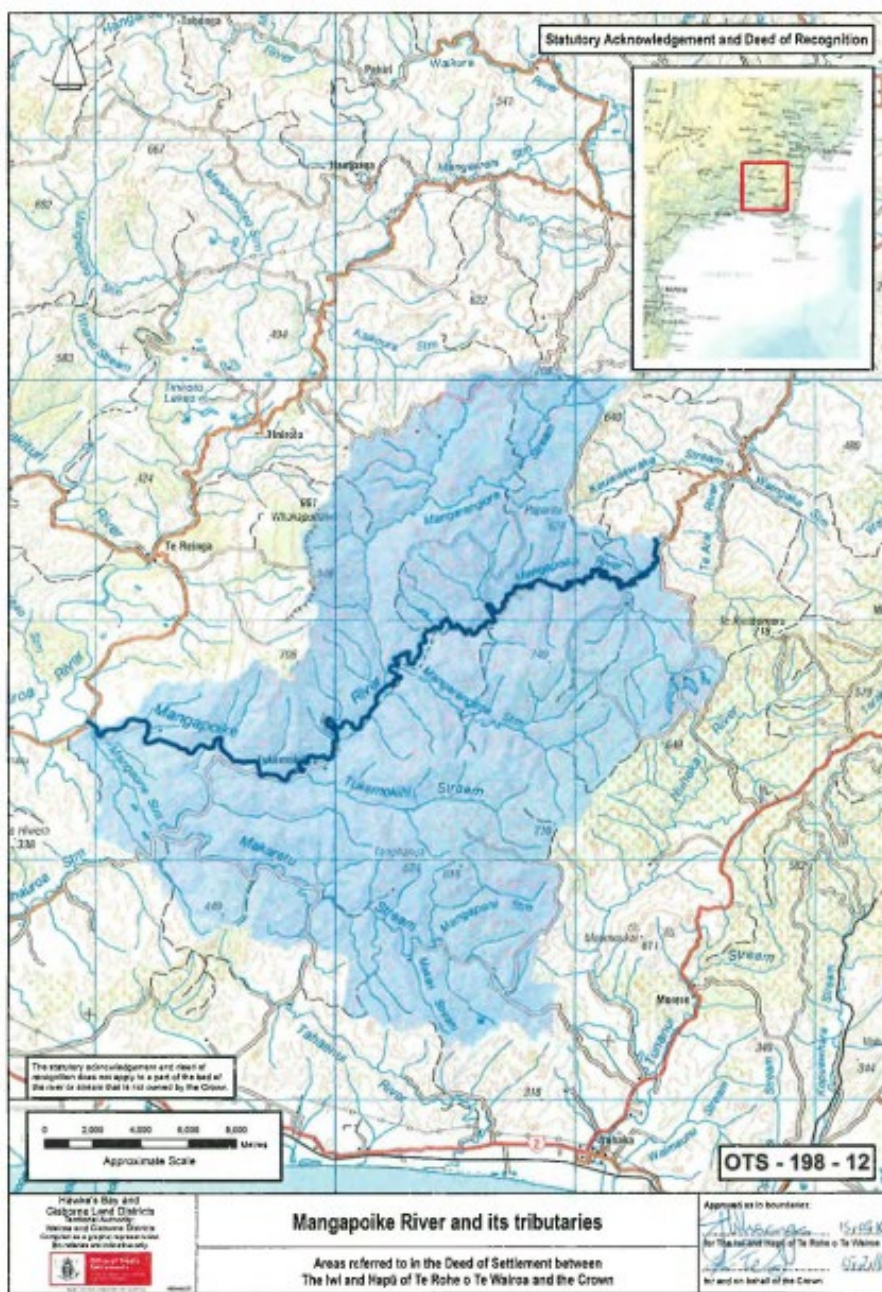
The area to which this statutory acknowledgement applies to is the Mangapoike River and its tributaries, as shown on deed plan OTS-198-12.

### **Statement of Association**

1. The Mangapoike River which means swarming stream flows from the Wharerata ranges into the upper Wairoa River near Marumuru, north of Frasertown.
2. The first military encounter in the Te Kooti war occurred on the Mangapoike riverside.
3. Traditionally there was a number of pa sites situated along the Mangapoike River.



## Deed plan OTS-198-12





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## Statutory Acknowledgement for the Ruakituri River

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The area to which this statutory acknowledgement applies to is the Ruakituri River, as shown on deed plan OTS-198-18.

### Statement of Association

1. The genesis of Ngāi Kohatu can be traced to a kōrero about the formation of the Ruakituri and Hangaroa rivers. According to Ngāi Kōhatu tradition, Ruamano and Hinekōrako were kin taniwha. Atop a hill one day Ruamano and Hinekōrako heard the sound of the sea. Deciding to heed its call they began to race to the sea. Ruamano came via the Ruakituri River and Hinekōrako via the Hangaroa.
2. This story is the source of the old people's belief that has always associated Ruamano with, the Ruakituri River and Hinekōrako with the Hangaroa River. In their estimation, Ruakituri was a male river and Hangaroa a female.
3. At various times, different families would operate eel weirs at Tauwharetoi on the Ruakituri, River and at Pohaturoa on the Hangaroa River.
4. Te Reinga marae is situated at the confluence of the Ruakituri and Hangaroa Rivers. The joining of these two rivers below marks the beginning of the Wairoa River. Ngāi Kōhatu people have always lived here.

## Deed plan OTS-198-18



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## Relevant Sections of the Iwi and Hapū of Te Wairoa Claims Settlement Act 2018

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### Statutory Acknowledgement

The information attached to a statutory plan must include a copy of sections 28 to 32, 34, and 35; and descriptions of the statutory areas wholly or partly covered by the plan; and the statements of association for each statutory area.

#### **28 Statutory acknowledgement by the Crown**

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

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

The only purposes of the statutory acknowledgement are—

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

#### **30 Relevant consent authorities to have regard to statutory acknowledgement**

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

#### **31 Environment Court to have regard to statutory acknowledgement**

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

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

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

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

**34 Provision of summary or notice to trustees**

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



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

### **35 Use of statutory acknowledgement**

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