

SCHEDULE 1: Statutory Acknowledgements

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28 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 30 and 31; and
 - (b) require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 33; and
 - (c) enable the trustees and any member of Ngāti Apa (North Island) to cite the statutory acknowledgement as evidence of the association of Ngāti Apa (North Island) with the relevant statutory areas, as provided for in section 34.
- (2) This section does not limit sections 38 to 40.

Section 28(1)(a): amended, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

29 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 activity within, adjacent to, or directly affecting the statutory area for which an application for a resource consent has been made.
- (2) Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

30 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 who have an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.
- (2) Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

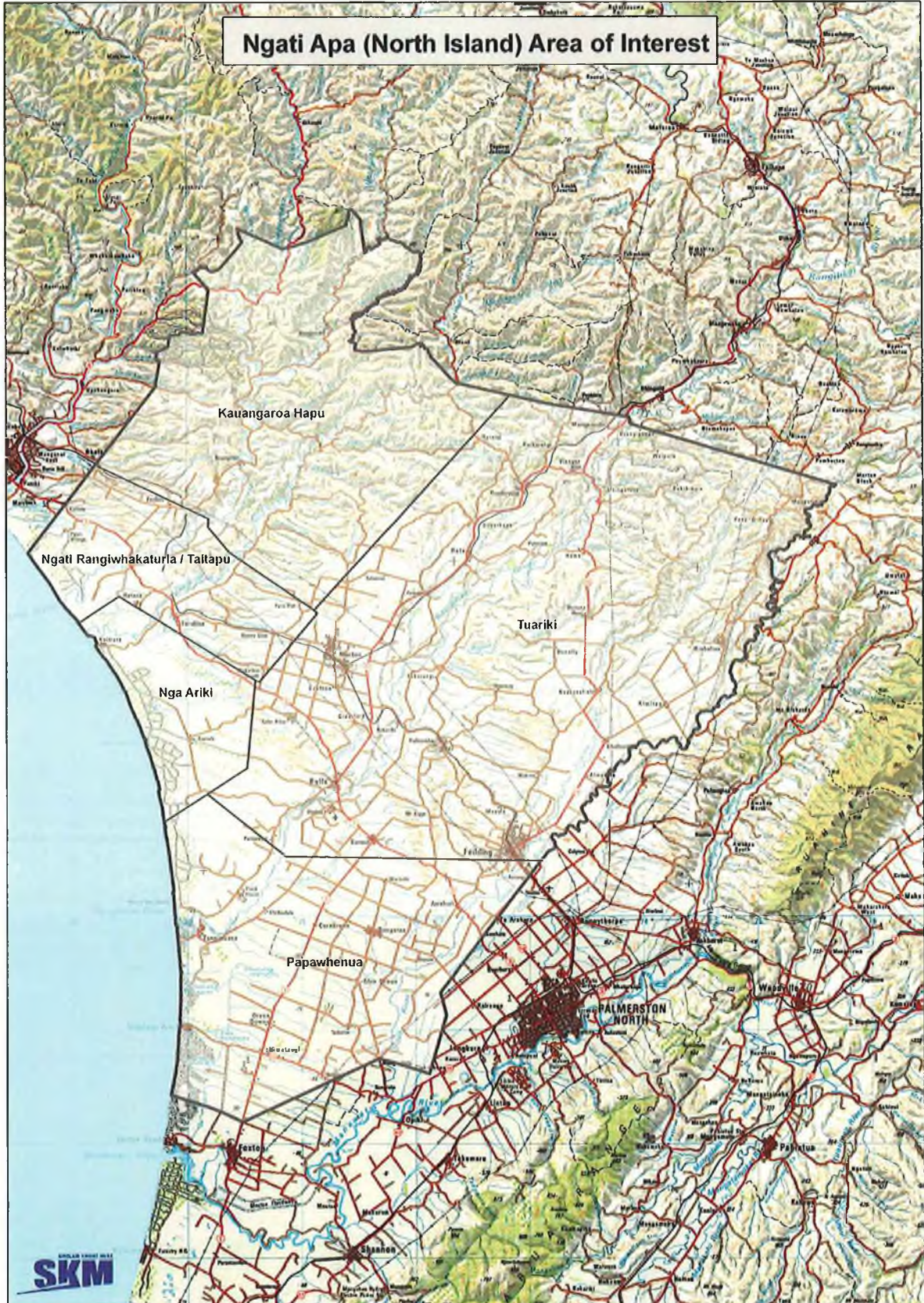
31 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement

- (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 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.

Section 31: replaced, on 20 May 2014, by section 107 of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).

NGĀTI APA (NORTH ISLAND) SCHEDULE
PART 27: AREA OF INTEREST





Wellington Land District
 Boundaries are indicative only
 Grid lines are at 10 kilometres



Coastal Marine Area adjoining Area of Interest

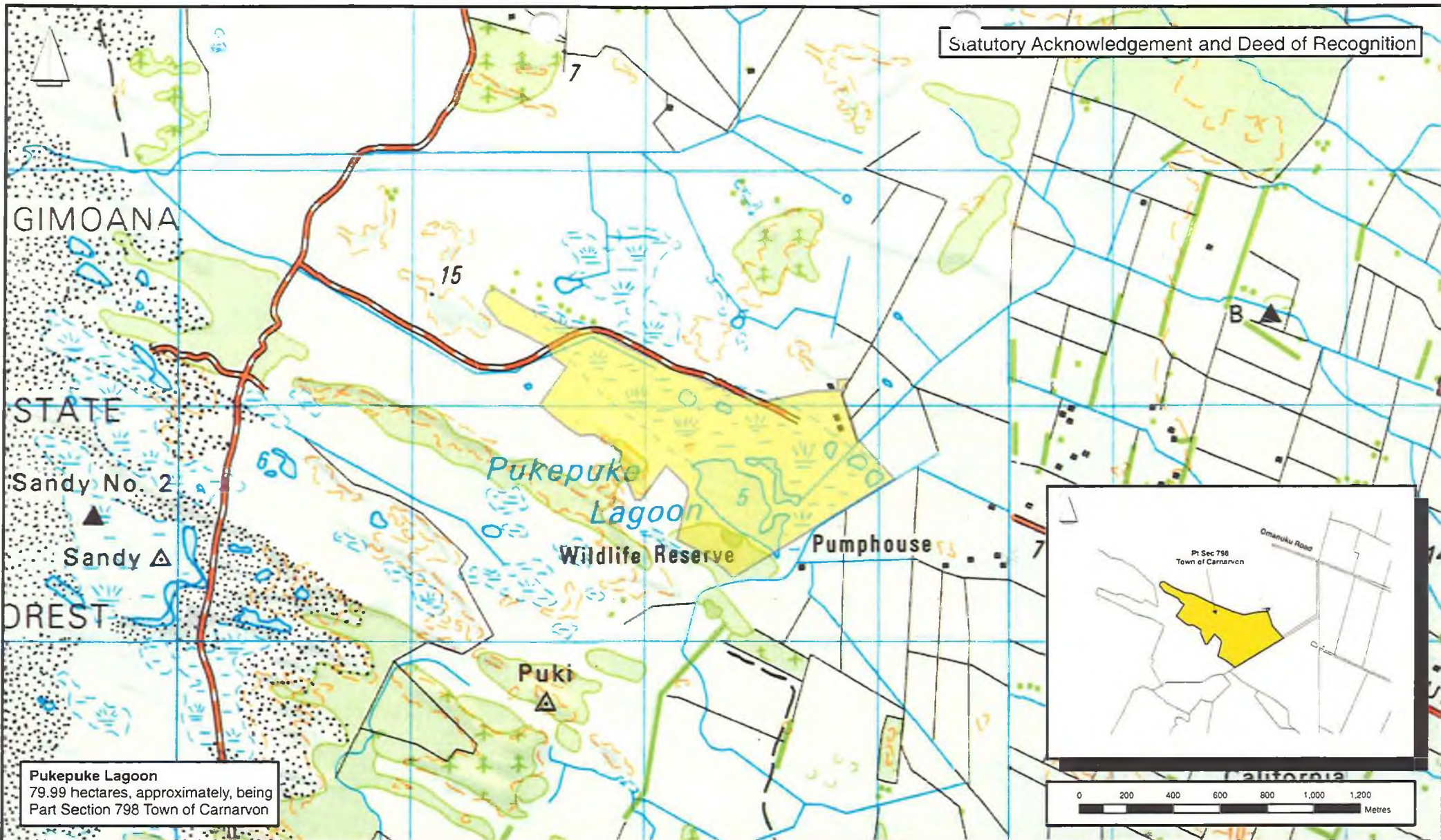
Areas referred to in the Deed of Settlement between
 Ngāti Apa (North Island) and the Crown

Approved as to boundaries:

T. H. H. H. 6.10.18
 for and on behalf of Ngāti Apa (North Island)

John Williams 6.10.18
 for and on behalf of the Crown

SO 402250



Pukepuke Lagoon
79.99 hectares, approximately, being
Part Section 798 Town of Carnarvon



Wellington Land District
Territorial Authority: Manawatu District
Boundaries are indicative only
Grid lines are at 1000 metres



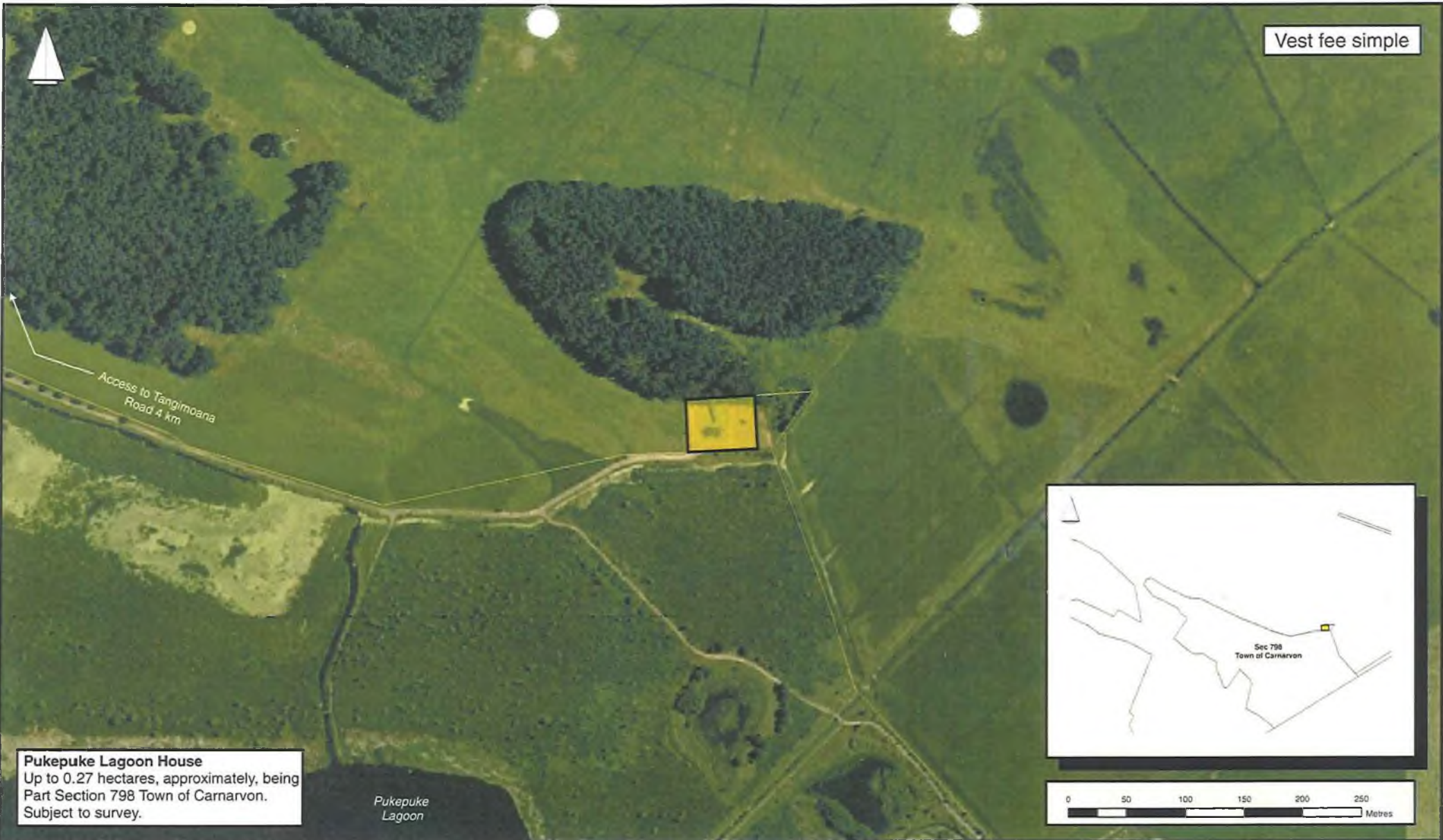
Pukepuke Lagoon

Areas referred to in the Deed of Settlement between
Ngāti Apa (North Island) and the Crown

Approved as to boundaries:
Doko Kōpua 6/10/8
for and on behalf of Ngāti Apa (North Island)
David Williams 1/10/8
for and on behalf of the Crown

SO 402245

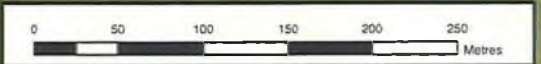
Vest fee simple



Access to Tangimoana Road 4 km

Pukepuke Lagoon

Pukepuke Lagoon House
Up to 0.27 hectares, approximately, being
Part Section 798 Town of Carnarvon.
Subject to survey.



Wellington Land District
Territorial Authority: Manawatu District
Boundaries are indicative only.



AE02479

Pukepuke Lagoon House

Areas referred to in the Deed of Settlement between Ngāti Apa (North Island) and the Crown

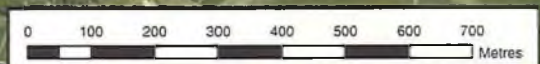
Approved as to boundaries:
Tika Egan 6.10.8
for and on behalf of Ngāti Apa (North Island)
Kulu 6.10.8
for and on behalf of the Crown

SO 402229



Vest fee simple

Pakapakatea
 16.8120 hectares, approximately, being
 Section 71 and Part Section 80, Block XV,
 Rangitoto Survey District and Section 282
 Town of Sandon. Subject to survey.



Wellington Land District
 Territorial Authority: Manawatu District
 Boundaries are indicative only.



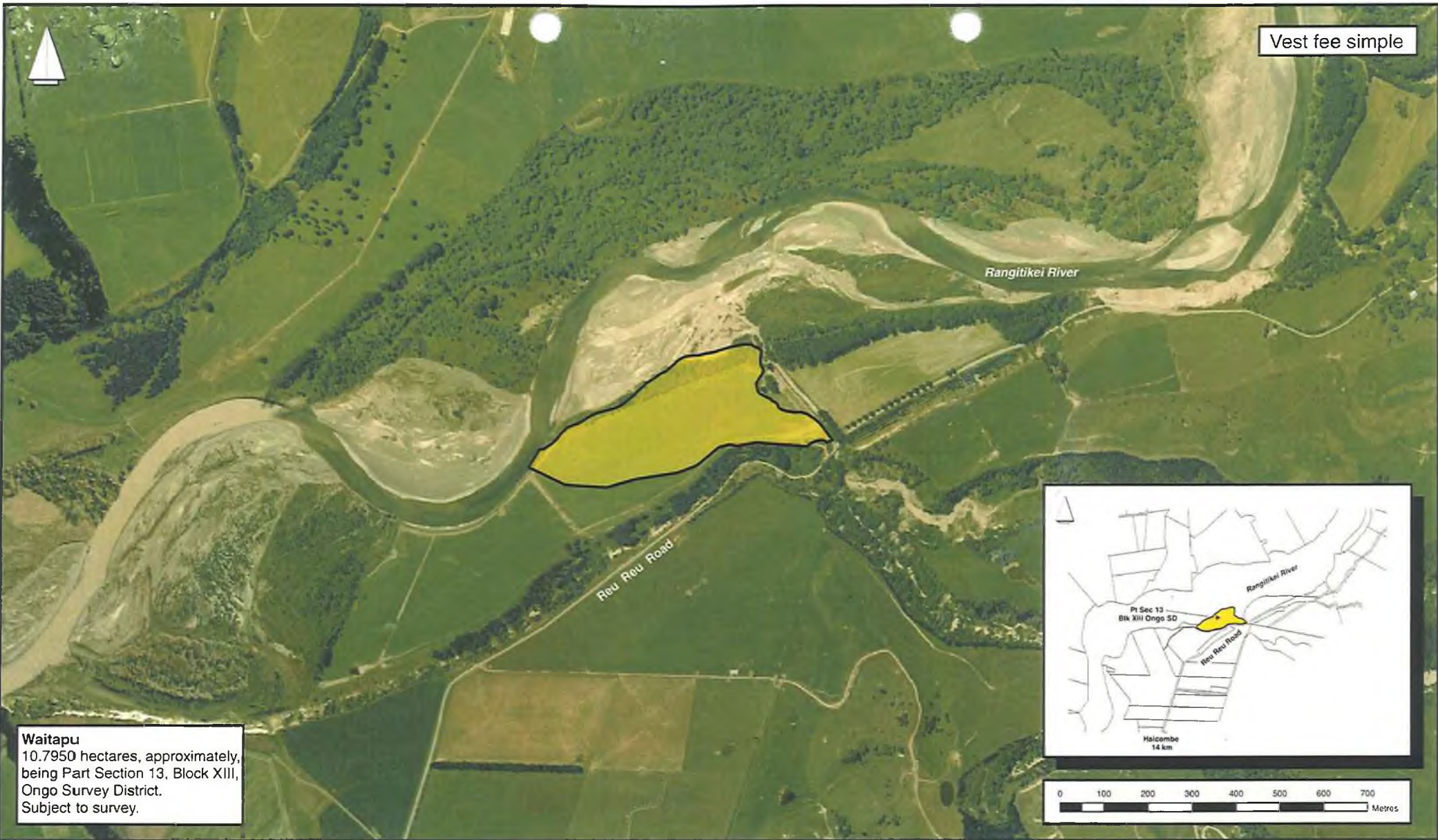
Pakapakatea

Areas referred to in the Deed of Settlement between
 Ngāti Apa (North Island) and the Crown

Approved as to boundaries:
John Kapanoa 6/10/18
 for and on behalf of Ngāti Apa (North Island)
Andrew Williams 6/10/18
 for and on behalf of the Crown

SO 402237

Vest fee simple



Waitapu
 10.7950 hectares, approximately,
 being Part Section 13, Block XIII,
 Ongo Survey District.
 Subject to survey.



Wellington Land District
 Territorial Authority: Manawatu District
 Boundaries are indicative only.



AED0478

Waitapu

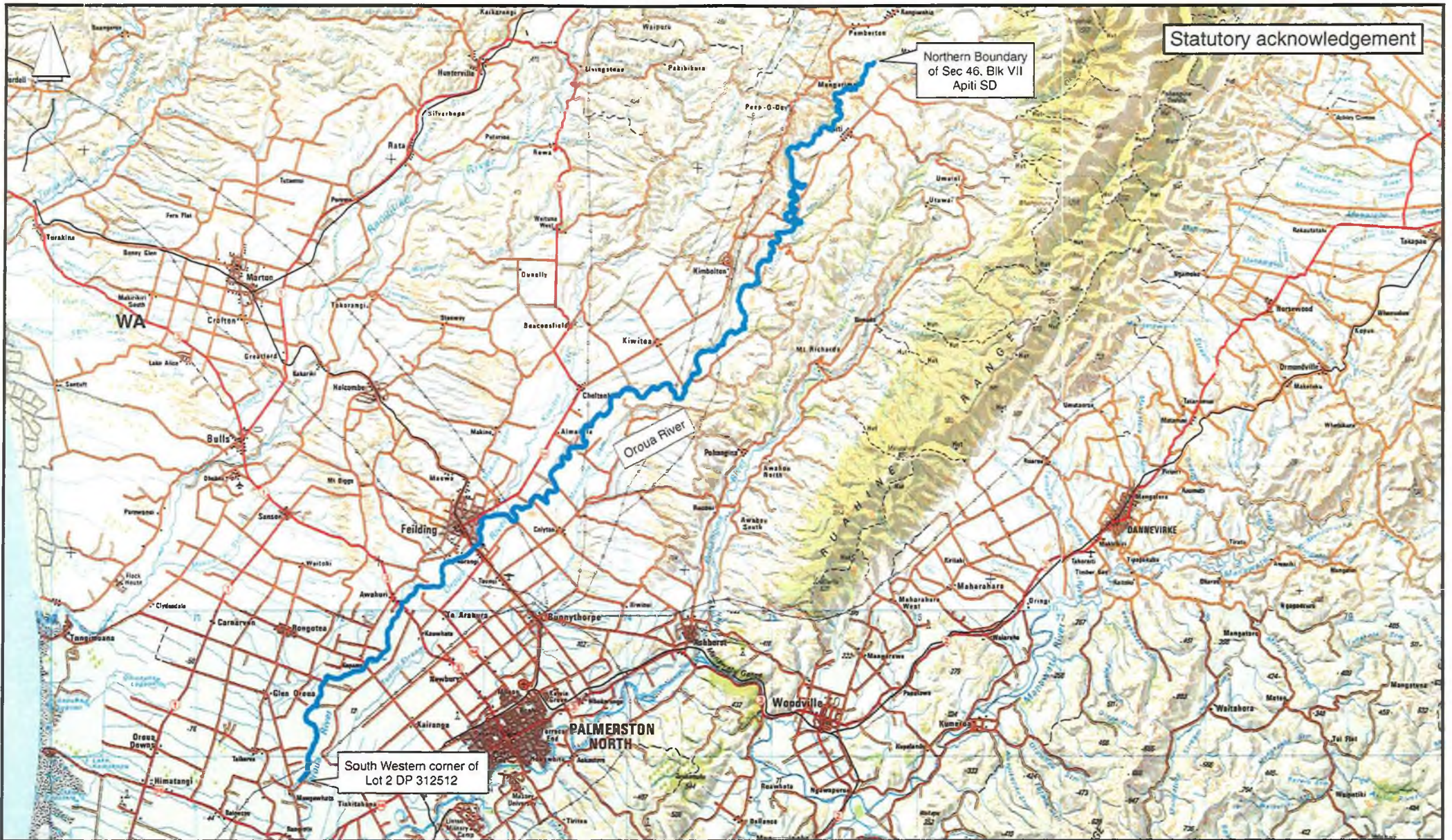
Areas referred to in the Deed of Settlement between
 Ngāti Apa (North Island) and the Crown

Approved as to boundaries:

Joko Pareo 6.10.18
 for and on behalf of Ngāti Apa (North Island)

Stephen Williams 6.10.18
 for and on behalf of the Crown

SO 402238



Statutory acknowledgement

Northern Boundary of Sec 46, Blk VII Apati SD

Oroua River

South Western corner of Lot 2 DP 312512



Wellington Land District
Boundaries are indicative only
Grid lines are at 10 kilometres



Oroua River

Areas referred to in the Deed of Settlement between
Ngāti Apa (North Island) and the Crown

Approved as to boundaries:

Joko Kapa 6/9/8
for and on behalf of Ngāti Apa (North Island)

Jacky Williams 6/9/8
for and on behalf of the Crown

SO 402256



Wellington Land District
Boundaries are indicative only
Grid lines are at 10 kilometres



Rangitikei River

Areas referred to in the Deed of Settlement between
Ngāti Apa (North Island) and the Crown

Approved as to boundaries:

Johanna King 6/10/08
for and on behalf of Ngāti Apa (North Island)

Nedra Williams 6/10/08
for and on behalf of the Crown

SO 402252

STATEMENTS OF ASSOCIATION

(Clause 5.12.1(b))

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Statement of Association for the Rangitikei River

The Rangitikei River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Rangitikei River is located in the southern area of the Ngāti Apa (North Island) area of interest. The extent of the Ngāti Apa (North Island) interest in the Rangitikei River extends some 60 kilometres to the northern boundaries of the Rangatira block.

The naming of the Rangitikei River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the *Oriori mo Wharaurangi* or the *Lullaby for Wharaurangi* that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Wharaurangi.

In referring to Rangitikei, the oriori records the following event:

"Ka tikeitia te waewae, ko Rangitikei"

He strode across the land, hence Rangitikei.

The quote refers to the distance Haunui a Nanaia walked in his journey from Turakina to Rangitikei.

The Rangitikei River is the tribal domain for many hapu of Ngāti Apa (North Island), including Ngati Kauae, Ngati Taura, Ngati Tupua, Ngati Tupataua, Ngati Ika/Ngati Tumoetere, and Ngati Tamatea.

The Rangitikei River was occupied by two major descent groups - Ngati Taura and Ngati Kauae who descend from Papawhenua and the other group including Ngati Tupua, Ngati Tupataua, Ngati Ika/Tumoetere, and Ngati Tamatea who descend from Tuariki. Many of the Tuariki hapu were strongly interconnected with other hapu in the Whangaehu and Turakina areas. Ngati Tupua and Ngati Tupataua occupied the central reaches of the Rangitikei on a permanent basis but many of the other hapu only went to the upper areas of the Rangitikei for refuge from war parties and to snare birds, hunt pigs and catch eels.

The Papawhenua based groups tended to permanently occupy the lower reaches of the Rangitikei River and also utilise the coastal lakes to the south of the river and sometimes they would move on a more permanent basis to places on the Oroua River.

The River, and its numerous tributaries, were utilised extensively for their plentiful fishing resources. Pa tuna or eel weirs, including Nganarangi, Kataina, Puapuatauaki, Taporapora, Te Papa Taane, and Hauhau, were built in the River and its tributaries, such as the Waiwhero, Mangawhero, Tuwhare, Kirikiri, Tutaenui, Pourewa, Putorino, Makaraka, Mimi o Ahua, Makowai, Mangapapa, Mangatapu, Rangitawa, Waituna, and Waitapu Streams.

PART 6: STATEMENTS OF ASSOCIATION

The River also helped sustain the fertile flat lands that were used extensively for cultivations. Named cultivations included Onetangi, Ratahi, Titaha, Ngatuahiwi Ki Raukawa, Ngatarawa, Te Oriputaroa, Paiari, Kapakapa, Kurupoke, Kahotea, Kokomutu, Waotatara, Te Karaka, Te Kapuiro, Otapatu, Matahiwi, Onepuehu, Te Pohue, Te Mamaku, Te Ngei, Hauhau, Tawhirihoe, Te Whatiwhati, Taiepa, Pukekuku, Te Awahou, Hinemoa, Korakonui, Potakataka, Pukekura, Kaitoke, Pohuroa, Takirihitau, Pauerawera, Pakapakatea, Puakohanga, Rangitaua, Pukekokeko, Waituna, Waitapu and Pikitara.

Other traditional resource sites include bird snaring trees at Paiari, Okopai and Te Papa Taane, a number of Karaka groves at Parewanui, Kapakapa, and Kahotea and a fern root gathering site at Hauhau.

The Rangitikei River, with its sheer cliffs, was ideally suited for traditional kainga (settlements) and elevated fortified defensive pa sites, including:

- Kainga – Te Pou o Te Rehunga, Te Hou, Ngapuna, Te Kaiwhakataha, Upokotipua, Whakapuni, Okiwa, Parewanui, Paeroa, Wharekura, Huakitaeore, Te Ara Taumaihi, Ruapuatanaki, Te Ana, Te Karaka, Te Pohue, Te Ngei, Te Mahoe, Moengaaitanga, Makaraka, Otuparua, Te Ahi Kawau, Kohairoa, Raipaoa, Whakapuni, Te Waiwhero, Te Whataroa, Pinui, Tawhirihoe, Te Kawau, Pakapakatea, Owetara, Mingiroa, and Waitapu.
- Pa - Te Pou o Te Rehunga, Te Awamate, Pokaitu, Puarere, Raparapatu, Okotare, Otitokotoko, Te Nuku, Paeroa, Okara, Huakitaeore, Orehu, Ruapuatanaki, Te Ana, Te Karaka, Te Pohue, Paparangiara, Puapuatauaki, Te Mahoe, Rongomutumutu, Te Maire, Te Awahou, Hokianga, Owetara, Te Ika a Te Mate, Ongaonga, Pukioire, Waitapu, Tura o Kahukura and Pikitara.

There were also urupa, including Te Akeake, Okotare, Otitokotoko, Paeroa, Okara, Te One a Kara, and Te Ngei.

Congruent with the change in Ngāti Apa (North Island) settlement patterns on the Rangitikei River are the changes in land use within the River catchment, and the development of small townships. This has led to some significant environmental impacts upon the Rangitikei River.

The key environmental concerns today regarding the Rangitikei River occur predominantly in the lower reaches and several tributaries. The ratings for contact recreation are poor in the Tutaenui, Pourewa and Rangitawa tributaries. Nutrient enrichment is fair for the lower Rangitikei, but very poor for the Tutaenui, Pourewa and Rangitawa Streams. Turbidity has rated as poor for the lower Rangitikei River. Even the life supporting capacity of the River (which is generally not an issue for Rivers within the Rangitikei region) is rated fair in the Tutaenui Stream and poor in the Rangitawa Stream.

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NGĀTI APA (NORTH ISLAND) SCHEDULE

PART 6: STATEMENTS OF ASSOCIATION

A study commissioned by Manawatu-Wanganui Regional Council on the Native Fishery in the region in 2002 noted surprise at the lack of good reference sites in the Rangitikei and it felt that specific catchment studies were required in the Rangitikei. Ngāti Apa (North Island) would support such studies in order to better understand the impacts occurring in the Rangitikei in order to develop better guidelines for management of these waterways.

The Regional Council has also noted three aquatic sites of significance on the Rangitikei River relevant to Ngāti Apa (North Island) including the Redfin Bully in the lower Rangitikei, the Brown Mudfish in the Tutaenui Stream and the Giant Kokopu in the Forest Road wetland near Parewanui which Ngāti Apa (North Island) would seek to play a significant role in sustaining their environment into the future.

Water quantity needs to be monitored as Ngāti Apa (North Island) want to see as much of the natural flows of the Rangitikei River maintained into the future. The level of gravel extraction that occurs in the River also needs to be managed in terms of significant sites to Ngāti Apa (North Island) and also the riparian habitats for bird life that need be maintained.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapu are fully engaged in upholding the principle of kaitiakitanga in regard to the Rangitikei River.

P. J.

Statement of Association for the Pukepuke Lagoon Conservation Area

The Pukepuke Lagoon Conservation Area is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island), and is located four kilometres south of the lower Rangitikei River and about four kilometres from the coast. The Area is within the domain of Ngati Kauae and Ngati Taurira, both of Ngāti Apa (North Island). Specifically, Pukepuke was known as a kainga site for Nga Potiki and Ngati Rangiwhaho (who were part of Ngati Taurira hapu).

Pukepuke is the site of a significant pa where many significant battles occurred, and which have help shape Ngāti Apa (North Island)'s history with the area. The pa was a defensive island pa situated in the middle of the Lagoon. Pa at Pukepuke were not just seasonal residences but were utilised as permanent residences prior to the arrival of European settlement by hapu of Ngati Kauae and Ngati Taurira.

The Lagoon forms part of a coastal lake network and includes such lakes as Omanuka, Waipouri, Kaikokopu, and Koputara. As such, Pukepuke Lagoon was a significant mahinga kai source and provided physical and spiritual sustenance to the hapu. Many migratory birds resided in the coastal wetland area, as well as other plant (such as harakeke) and bird life that were utilised by hapu.

The Lagoon has always been abundant in eels and inanga (white bait). When the Crown acquired the Pukepuke Reserve in the 1950s, the former Māori owners of the reserve negotiated the retention of fishing rights within the Lagoon, which the agreement is held under a deed of trust. That agreement is still honoured today, and the Lagoon continues to be used by Parewanui hapu who make their journey to the Lagoon to gather eels.

Due to fluid nature of the settlement patterns of Ngāti Apa (North Island) whanau and hapu during pre - Europeans times some whanau stayed and some left Pukepuke and took up residence at other sites in the area. However, Ngāti Apa (North Island) were still in residence when Ngati Toa under Te Rauparaha passed through on their way to Kapiti Island.

With the arrival of Christianity, Ngāti Apa (North Island) settlement patterns changed dramatically with many gathering at Parewanui on the northern side of the Rangitikei River. Pukepuke and other coastal lakes became used on a more seasonal basis.

Today the Lagoon is only a fraction of its original size, with the lake boundaries having moved from their original boundaries. Nutrients have increasingly become an issue for the Lagoon due to inland farming of surrounding lands and the local drainage system running through the Pukepuke Lagoon Conservation Area.

Rare plants species can be found within the Lagoon area, including *Hydrocotyle pterocarpa*, *Zannichellia palustris*, and dwarf musk. Weir systems have been improved to enable native fish species to swim into the Lagoon.

NGĀTI APA (NORTH ISLAND) SCHEDULE

PART 6: STATEMENTS OF ASSOCIATION

The area is also a significant habitat for bird life, which means that the wetland and lake needs to be managed to a high standard. The bird species include the Matata (North Island Fernbird), Puweto (Spotless Crake), Koitareke (Marsh Crake), Kuru Whengi (New Zealand Shoveler), and the Papango (New Zealand Scaup). The Kotuku – Ngutupapa (Royal Spoonbill) and Torea – Pango (Variable Oystercatcher) visit the wetland area occasionally. The Weweia (New Zealand Dabchick) and the Matuku – Hurepo (Australasian Bittern) are also found at Pukepuke.

The capacity of Ngati Taurira hapu to work closely with the Department of Conservation on the care of the Lagoon is limited, but the hapu aims to in the future increase their capacity, which will enable them to work more closely with the Department to uphold the principle of kaitiakitanga (guardianship) in relation to Pukepuke Lagoon.

Statement of Association for the Oroua River

The Oroua River is of historical cultural, spiritual, and traditional significance to Ngāti Apa (North Island). The Oroua River is located within the southern area of the Ngāti Apa (North Island) area of interest. Ngāti Apa (North Island)'s interest in the Oroua River extends from Ohungarea near Mangawhata (6 kilometres from the mouth of the Oroua River into the Manawatu River) to the south eastern boundary of the Ngāti Apa (North Island) area of interest. (17 kilometres upstream from Kimbolton.)

Ngāti Apa (North Island) is linked to the Oroua River through the ancestor, Matangi. Flocks of birds would gather along the River and occupy certain areas. Matangi heard of this and travelled from the Wairarapa region to see these birds. As he drew near, the birds would take flight and soar into the sky, hence naming the surrounding land on the lower left bank of the Oroua River, Aorangi.

Ngāti Apa (North Island) acknowledge that other iwi have interests in the Oroua River. The extent of the River from Tangaro a Whetu to Karitaka was included in the Aorangi 3 Block, which was allocated by agreement to Ngati Kauwhata prior to the land being processed through the Native Land Court. Ngāti Apa (North Island) had a strong historical association with these areas but acknowledge that title was awarded in the 1870s by the Native Land Court to Ngati Kauwhata. Ngāti Apa (North Island) also acknowledge that Rangitane occupy the area from the River mouth to Ohungarea, and that Ngati Hauiti have interests beyond the Ngāti Apa (North Island) interest in the upper reaches of the River.

Hapu of Ngāti Apa (North Island) - Ngati Tumokai, Ngati Tauira, Ngati Rakei, and Ngati Apu - occupied the surrounding lands of the Oroua River. The land was fertile and would be cultivated extensively by these hapu. Kainga, pa, urupa, and eel fisheries were located along the Oroua River, including:

- cultivations: Te Putaangi, Whangapatiki, Whakaito, Wai o Te Hawhe, Tuki a Poaka, Titipirau, Tiniwera, Tekatea, Te Upoko o Tini, Te Ruapuha, Te Ruahine, Te Rangiora, Te Putaanga, Te Papaku, Te Paitai, Te Paate, Te Mate He, Te Kopiro, Te Kopani, Te Kohanga, Te Kini, Te Hinau a Hapainga, Te Awahuri, Te Auahi, Tautaranui, Tapuae o Takiri, Tangaro o Whetu, Rakautatahi, Oturoriki, Oteawhi, Otawhiri o Te Ririki, Ngakou, Nga Whakatete, Nga Wahine Kaiwi, Karitaka, Karangatiko, Kahukore, Hokirua, Haowhenua, Aungawha, Apiapi, Mangawhata, Pariroa, and Aorangi;
- kainga: Te Putaanga, Te Awahuri, Tawhiri a Te Uri Ki, Keritako, Aorangi, and Kahukore;
- pa: Te Putanga, Te Mate He, Te Hinau a Hapainga, Te Aunui, Taparata, Tamatehi, Rakautatahi, Karangatiko, Taikorea, Pariroa, and Purionge;
- urupa: Te Awahuri, Te Katea, Whitianga, and Otawiri o Te Ririki; and

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NGĀTI APA (NORTH ISLAND) SCHEDULE

PART 6: STATEMENTS OF ASSOCIATION

- eeling grounds: Te Rotonui a Hau, Te Ruahine, Ngakou, Te Kopiro, Kai Iwi, Whitianga, Tautaranui, Te Koropu, Okirua, Te Rangatika, and Ngamokotahanuru.

Warring between iwi changed the settlement patterns of Ngāti Apa (North Island) along the Oroua River. While some hapu left the area, only a few remained to live alongside other iwi on the Oroua River, including iwi whom had been gifted land by Ngāti Apa (North Island).

In recent times, there has been a large amount of change in the land usage within the Oroua River catchment, including gravel extraction and sewage disposal from the Fielding township. Such activities impact significantly on the surrounding environment. Insect and fish life are affected, as is water quality and riparian habitats for bird life. The level of gravel extraction that occurs in the River needs to be managed in order to protect significant sites to Ngāti Apa (North Island) that are located along the River.

Ngāti Apa (North Island) note that there are three aquatic sites of significance in the Oroua River – the banded kokopu in the upper catchment and the Mangapikopiko Stream, and the Refin Bullies in the middle reaches of the Mangaone West Stream tributary. The occupation of these species is seen by Ngāti Apa (North Island) as starting points for enhancing the habitat quality of the Oroua River.

As Ngāti Apa (North Island) develops their capacity they look forward to a time when hapu are fully engaged in upholding the principle of kaitiakitanga in regard to the Oroua River.

Statement of Association for the Ngāti Apa Coastal Region

The coastline within the Ngāti Apa (North Island) area of interest is of historical, cultural, spiritual, and traditional significance to Ngāti Apa (North Island). The Ngāti Apa (North Island) coastline extends some 52 kilometres along the western edge of the Ngāti Apa (North Island) area of interest from Motu Karaka in the north to Omarupapako in the south.

The coastline was traditionally used as a highway for Ngāti Apa (North Island) hapu to travel to other areas within the rohe. Other iwi also used the coastline to pass through the Ngāti Apa rohe to other areas of the country. As recorded in the *Oriori mo Wharaurangi* composed by Te Rangitakorou of Ngāti Apa, Haunui a Nanaia journeyed along the coast naming the three major rivers of significance as he crossed them while in pursuit of his wife, Wairaka.

A major part of traditional life in Ngāti Apa (North Island) involved utilising the resources located within the coastal area. Sea fishing was a major activity, particularly in the summer months. When hapu would gather near the mouths of three of the major rivers within Ngāti Apa (North Island) area of interest, namely the Whangaehu River, Turakina River and the Rangitikei River. Reupena Ngataieparino, a Chief of Ngāti Apa (North Island), quoted an old saying that when the weather was fine, 'oh the Ngāti Tamawaina [a Ngāti Apa (North Island) hapu based near the mouth of the Turakina River] will be at the sea shore fishing.'

Sites of significance located along the coastline and at the mouths of three of the major rivers include:

- Whangaehu River - the tauranga waka named Harakeke where sea fishing waka landed and were launched and two fishing stations or camps named Maraeaute and Whitiau;
- Turakina River - fishing stations where seafaring waka were launched, namely at Te Ope o Te Wai, Takurangi, Taurangamana, and Te Papa. A sand bank near Te Papa was named Te Rangitukaka as it extended across the Turakina River and so this had to be navigated when coming in from sea; and
- Rangitikei River - the fishing station and tauranga waka of Tawhirihoe and the Rangitikei Heads. The latter area was noted as the place that Rangipowhatu, an early ancestor of the Ngāti Tauira hapu of Ngāti Apa (North Island), first settled. From there, his descendants moved into the Rangitikei Valley and populated the area.

Other sea fishing sites of significance included Motu Karaka, a fishing boundary marker located to the north of the Whangaehu River mouth, Urutaukawe, a permanent sand hill used as a bearing point at sea, which was located at the Turakina River mouth, and Omarungehe, an inland marker for catching hapuka.

NGĀTI APA (NORTH ISLAND) SCHEDULE
PART 6: STATEMENTS OF ASSOCIATION

Two traditional sites of significance located on the coast include:

- Herewahine, which is a sand dune on the beach at the boundary between the Rakautaua and Waipu land blocks. Herewahine was named after a Ngāti Apa (North Island) ancestor who sighted beached sperm whales (paraoa) in the vicinity; and
- Pakauhau, a shag-breeding ground located near the Turakina River where shags were sometimes harvested by hapu.

Shellfish were also prevalent, and therefore gathered, along the coastline. While the coastline was not as abundant in shellfish as other areas of Aotearoa, there are some areas, particularly the beach near the Waipatiki Stream and Waikakahi Stream, where pipi, toheroa, and scallops can be found.

As a result of the early land transactions between the Crown and Ngāti Apa (North Island), access to many of the resources along the coastal area became very difficult and limited. Reserves were established around coastal lakes such as Kaikokopu, Pukepuke and the beach area between the Turakina River and the Whangaehu River, but no legal access was provided for these land areas. These barriers led to the traditional usage of the coastal area being marginalised. In the 1970's and early-1980's, the coastal waters were fished extensively by foreign fishing boats who were allowed to commercially fish in the area, which resulted in the depletion of the Ngāti Apa (North Island) fishery.

Summer fishing in the coastal lakes was also a traditional activity carried out by hapu such as Ngati Taurira and Ngati Kauae, who were located at the lower Rangitikei River. Many coastal lakes south of the Rangitikei River, including Puketotara, Rehurehu, Rotokokopu, Pukepuke, Whakarua, Wharekupenga, Oakura, Otahanga, Kaikokopu, Te Karini, and Koputara, were accessed mainly for tuna, and also for kokopu, mudfish, inanga and kakahi. It is noted that Koputara was allocated to hapu of Ngati Raukawa in the Rangitikei Manawatu transaction. These lake systems connect with the ocean through the Kaikokopu Stream and the stream connected to Pukepuke Lagoon crossing the coastal margin. The care and protection of these coastal margins was integral to the health of the fisheries at the coastal margin itself and further inland.

Between the Turakina River and the Rangitikei River there are many streams which were utilised for fishing. These include the Waipatiki, Waikakahi, Waimahora, and Koitiata Streams. The fisheries at the coastal margin were a significant part of the overall traditional usage of these streams due to migratory species being harvested in that section.

In recent times, the Manawatu-Wanganui Regional Council has cited the importance of the lower reaches of the Whangaehu, Turakina, and the Rangitikei Rivers native fish spawning. They also note the Koitiata Stream, Waimahora Stream, Waipatiki Stream, Kaikokopu Stream as well as the stream that connects to the Pukepuke

NGĀTI APA (NORTH ISLAND) SCHEDULE

PART 6: STATEMENTS OF ASSOCIATION

Lagoon. They also note aquatic sites of significance for the brown mudfish at Omarupapako, banded kokopu in the Waimahora Stream and an unnamed stream in the Santoft Forest which presumably would be the Waikakahi Stream and also Redfin Bullies in the Kaikokopu Stream. Due the migratory nature of these species the protection of the coastal margins of these water systems is important in retaining and further enhancing what remnant native fishery there is.

Within the advent of pastoral farming the nutrient levels in these vulnerable waterways has increased markedly. Many of them are treated as drains with the focus on keeping the drain clear and not developing them as natural areas. The consequences of these actions also effect these water systems in the coastal margin.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapu are fully engaged in upholding the principle of kaitiakitanga in regard to the Crown lands within the Ngāti Apa (North Island) coastline within the Ngāti Apa (North Island) area of interest.

29 Statutory acknowledgement by the Crown

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

30 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 31 to 33; 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 34 and 35; and
- (c) to enable the trustees and any member of Rangitāne o Manawatu to cite the statutory acknowledgement as evidence of the association of Rangitāne o Manawatu with a statutory area, in accordance with section 36.

31 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.

32 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.

33 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.

35 Provision of summary or notice to trustees

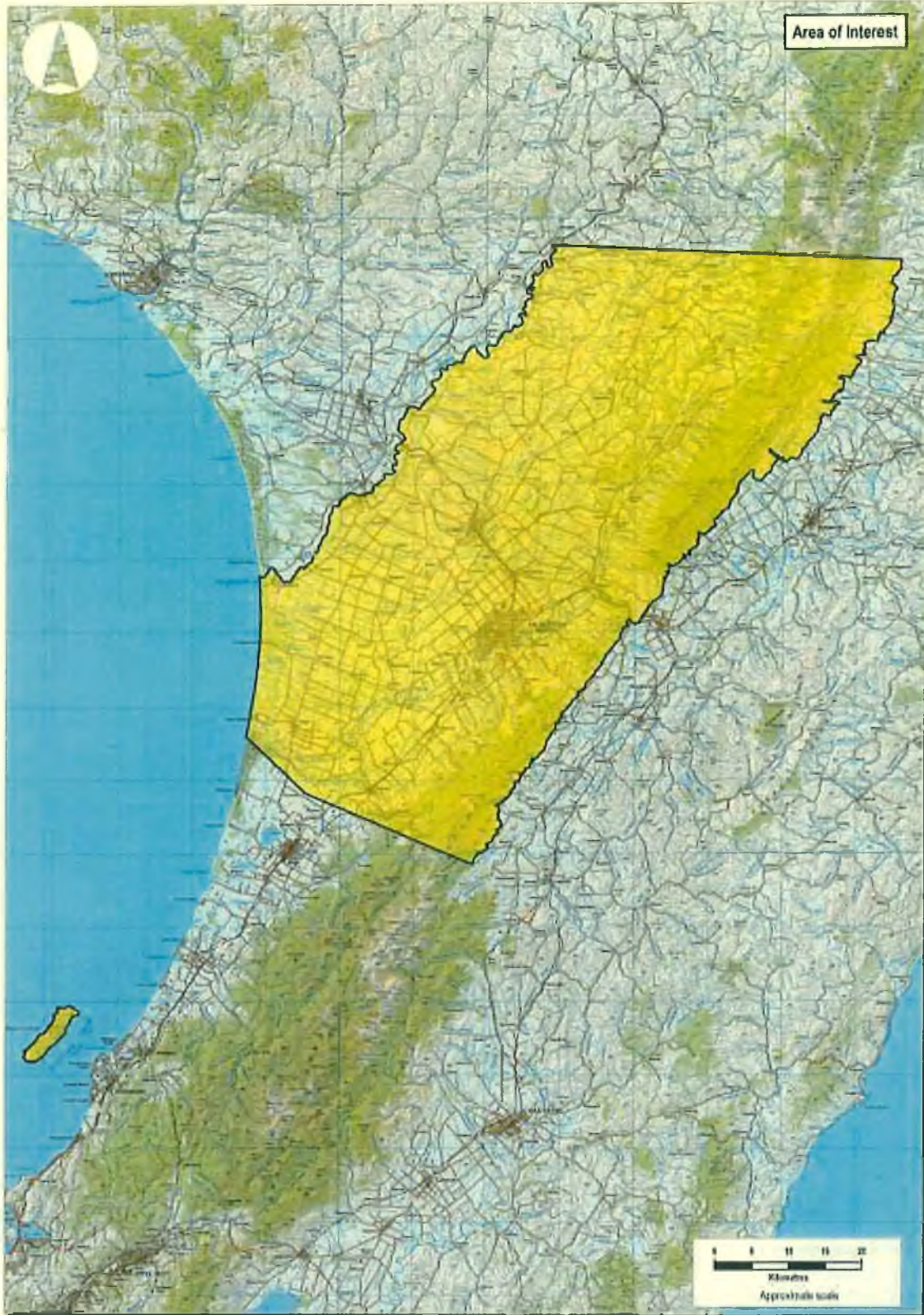
- (1) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
- (a) if the application is received by the consent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

36 Use of statutory acknowledgement

- (1) The trustees and any member of Rangitāne o Manawatu may, as evidence of the association of Rangitāne o Manawatu 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 Rangitāne o Manawatu are precluded from stating that Rangitāne o Manawatu 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.

1 AREA OF INTEREST



2 DEED PLANS



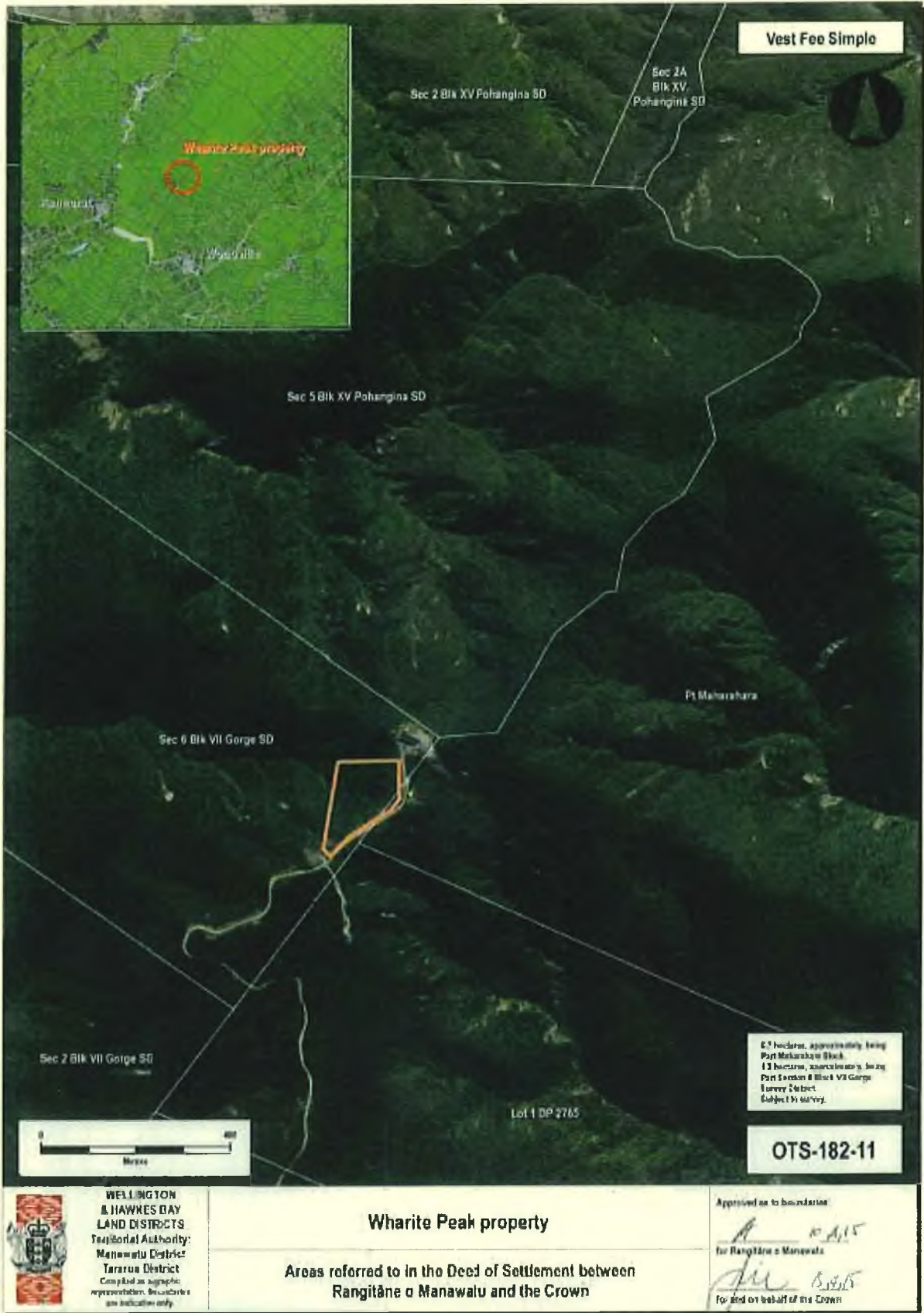
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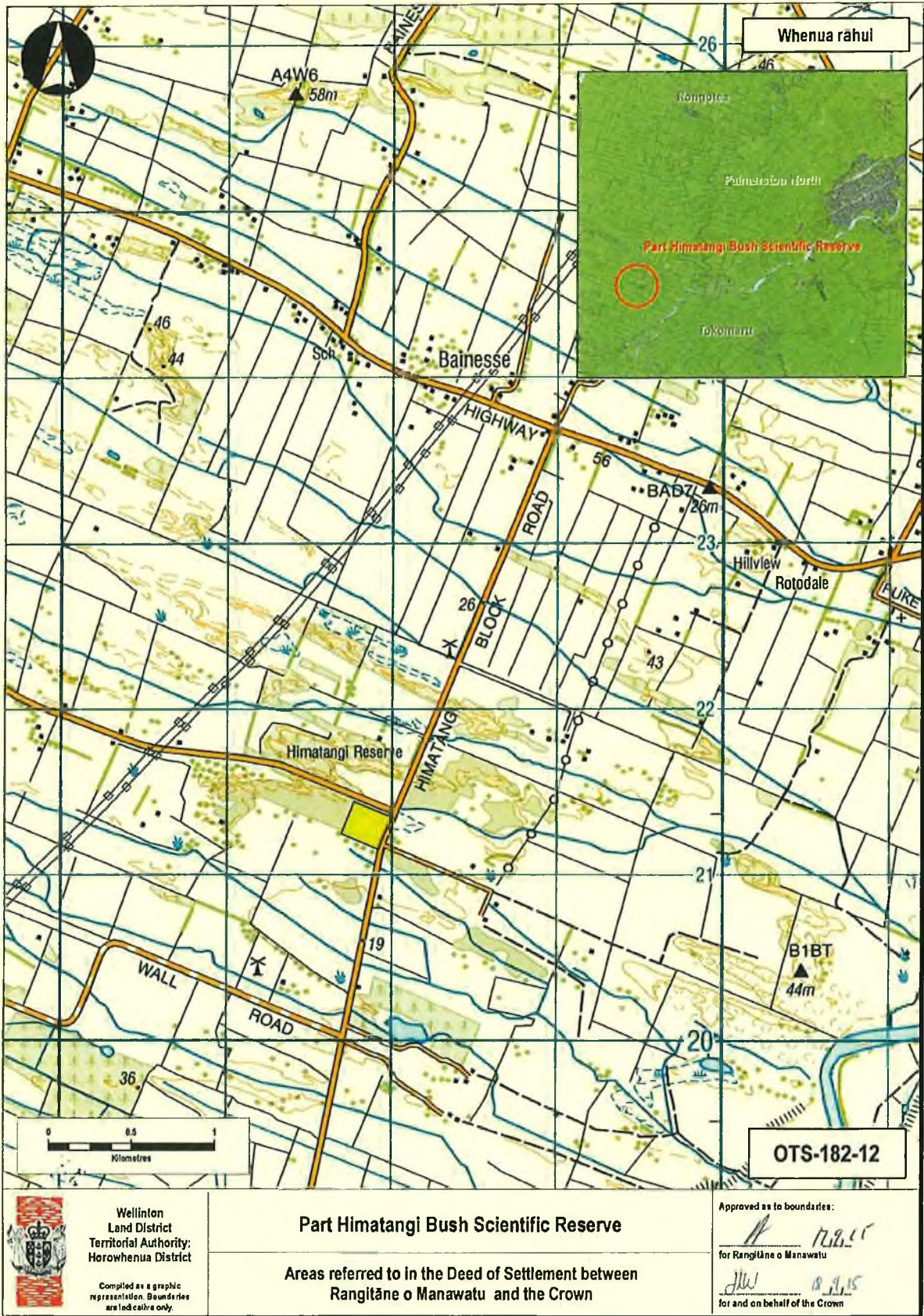


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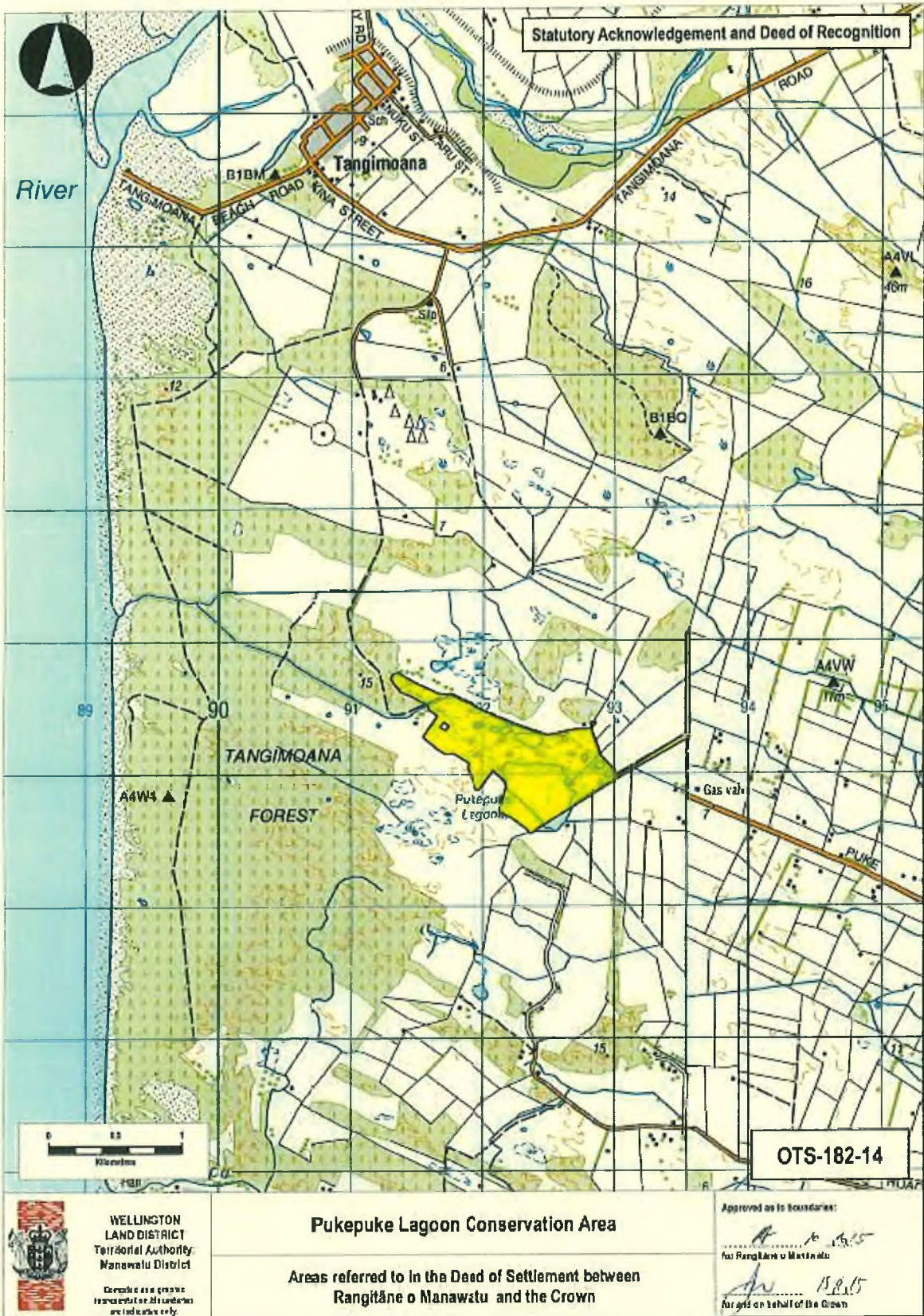
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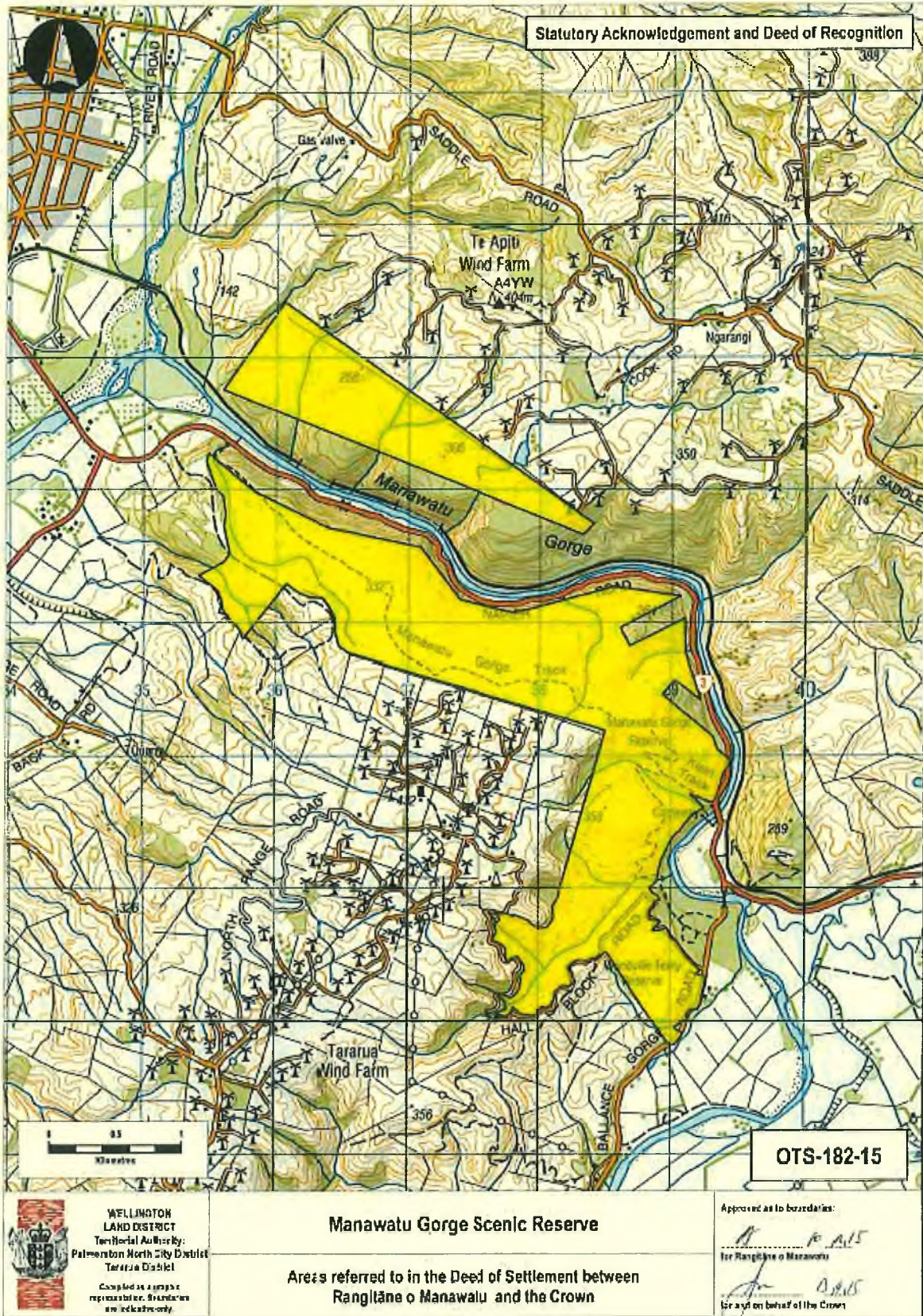
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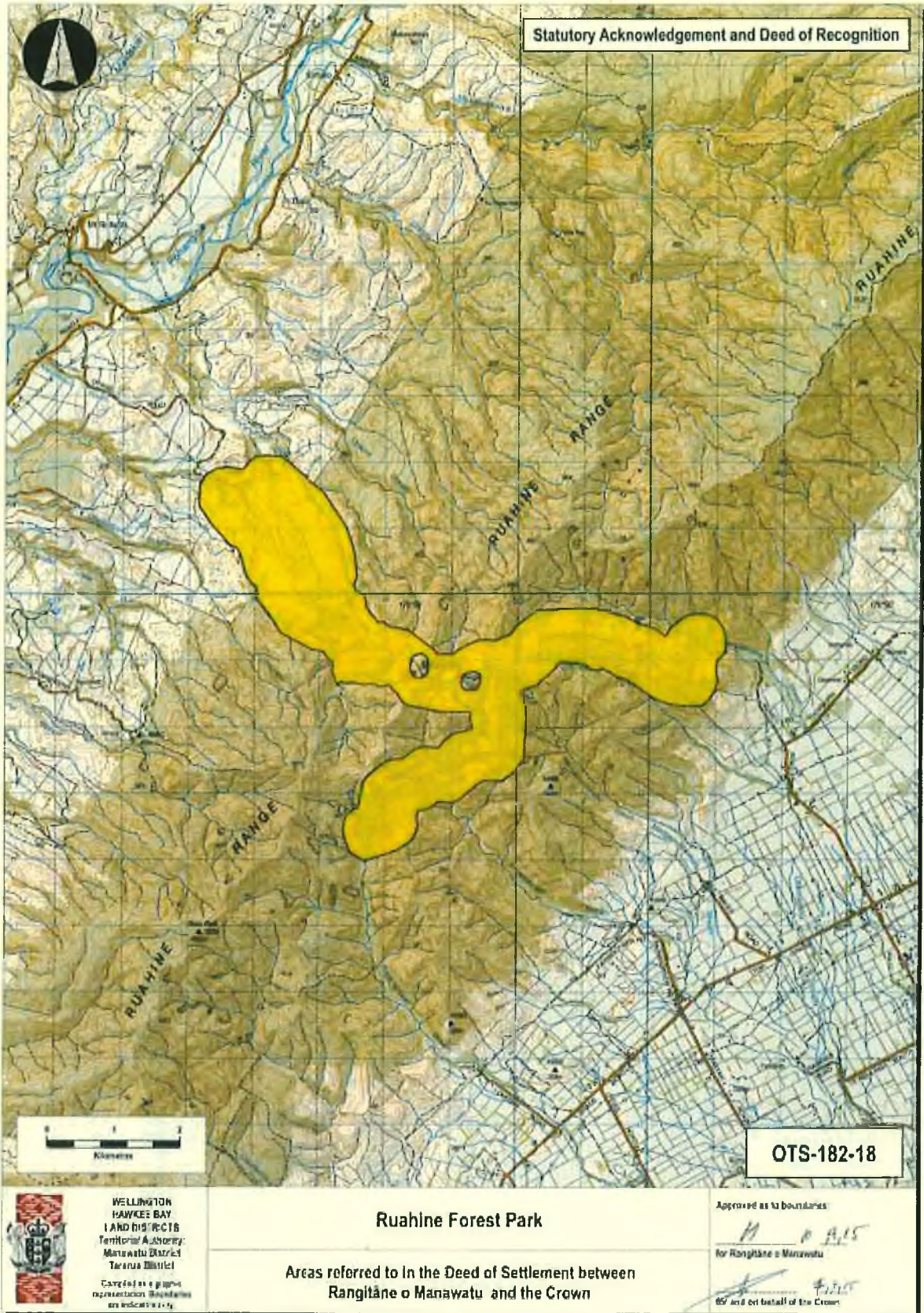
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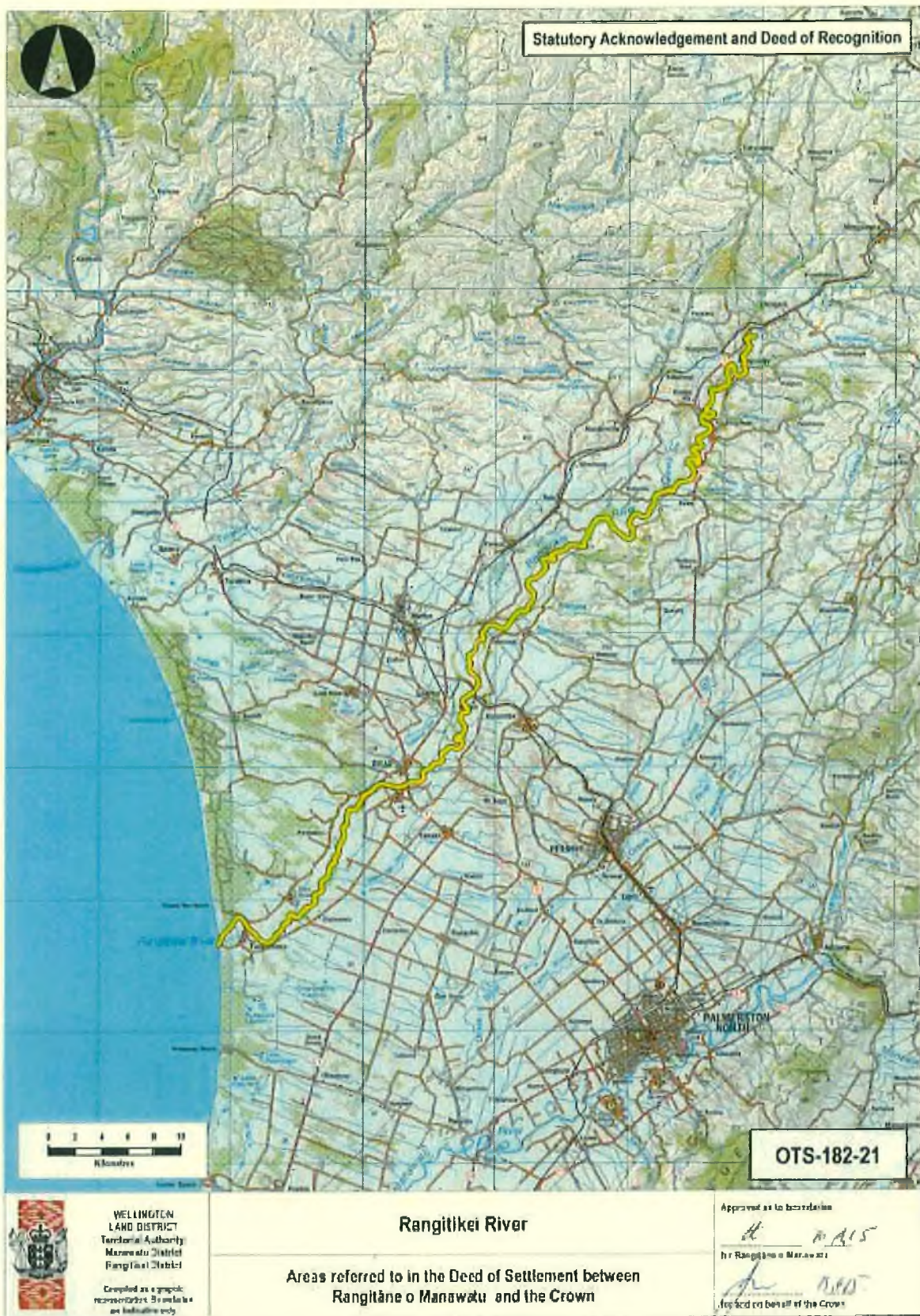


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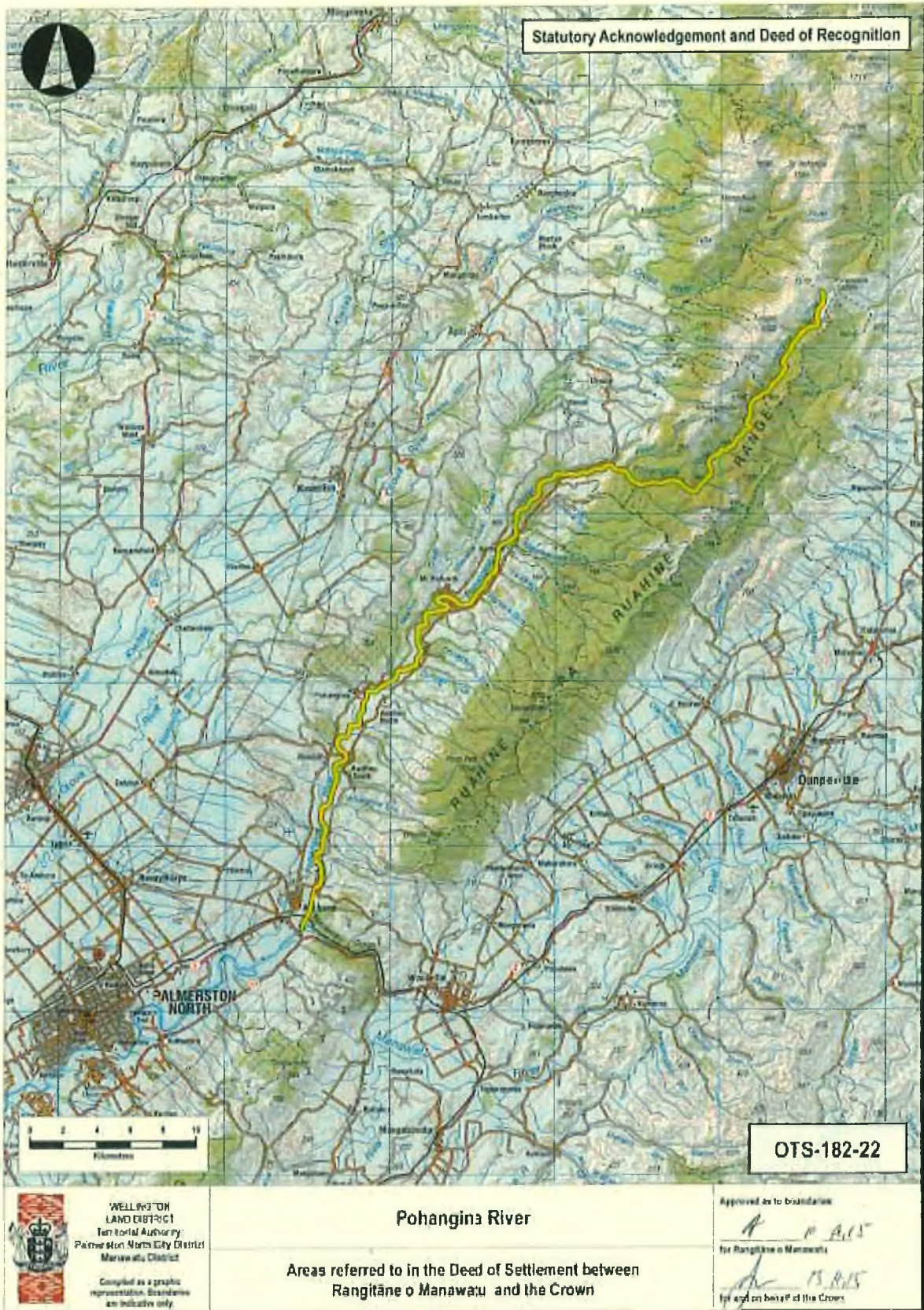
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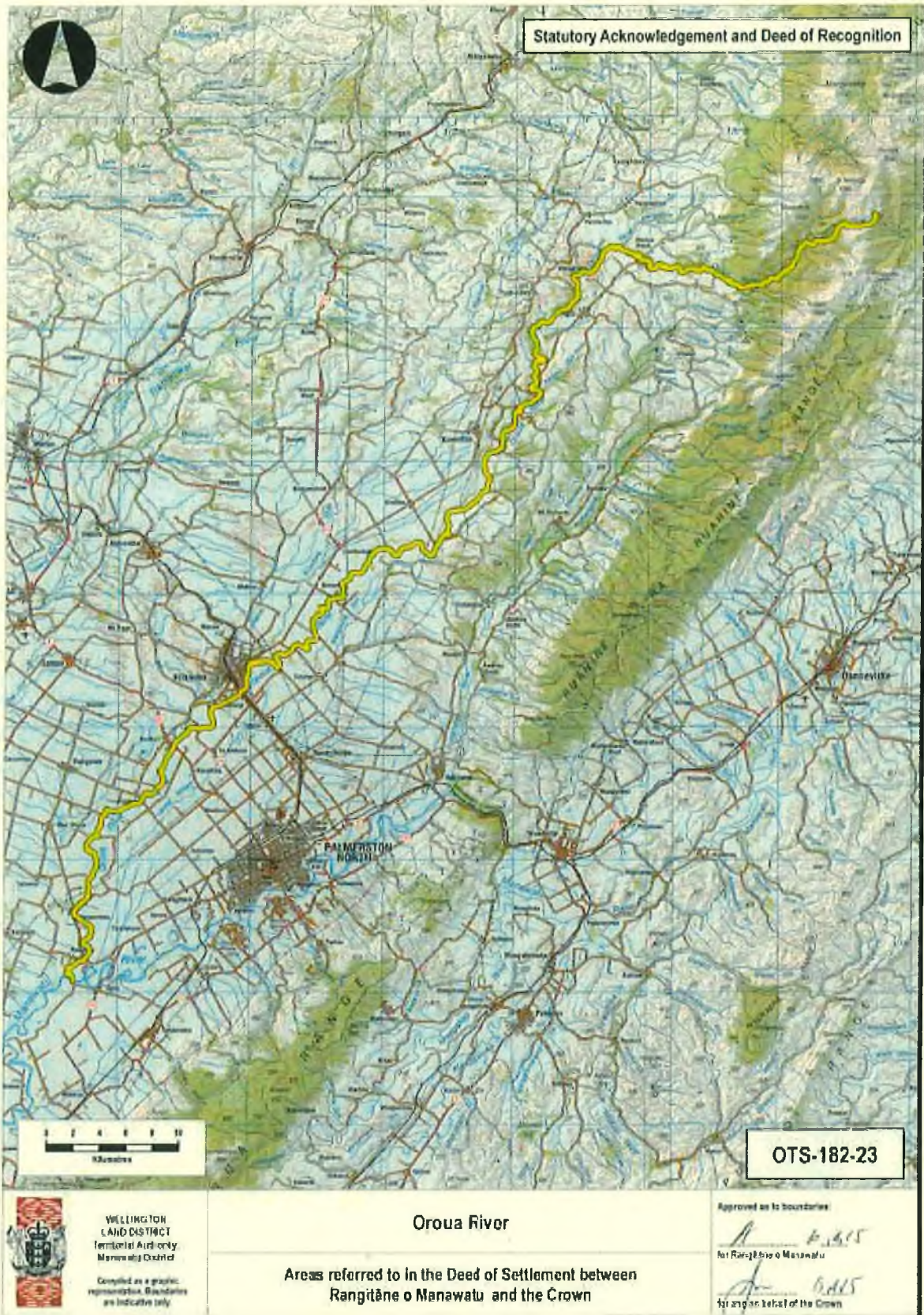
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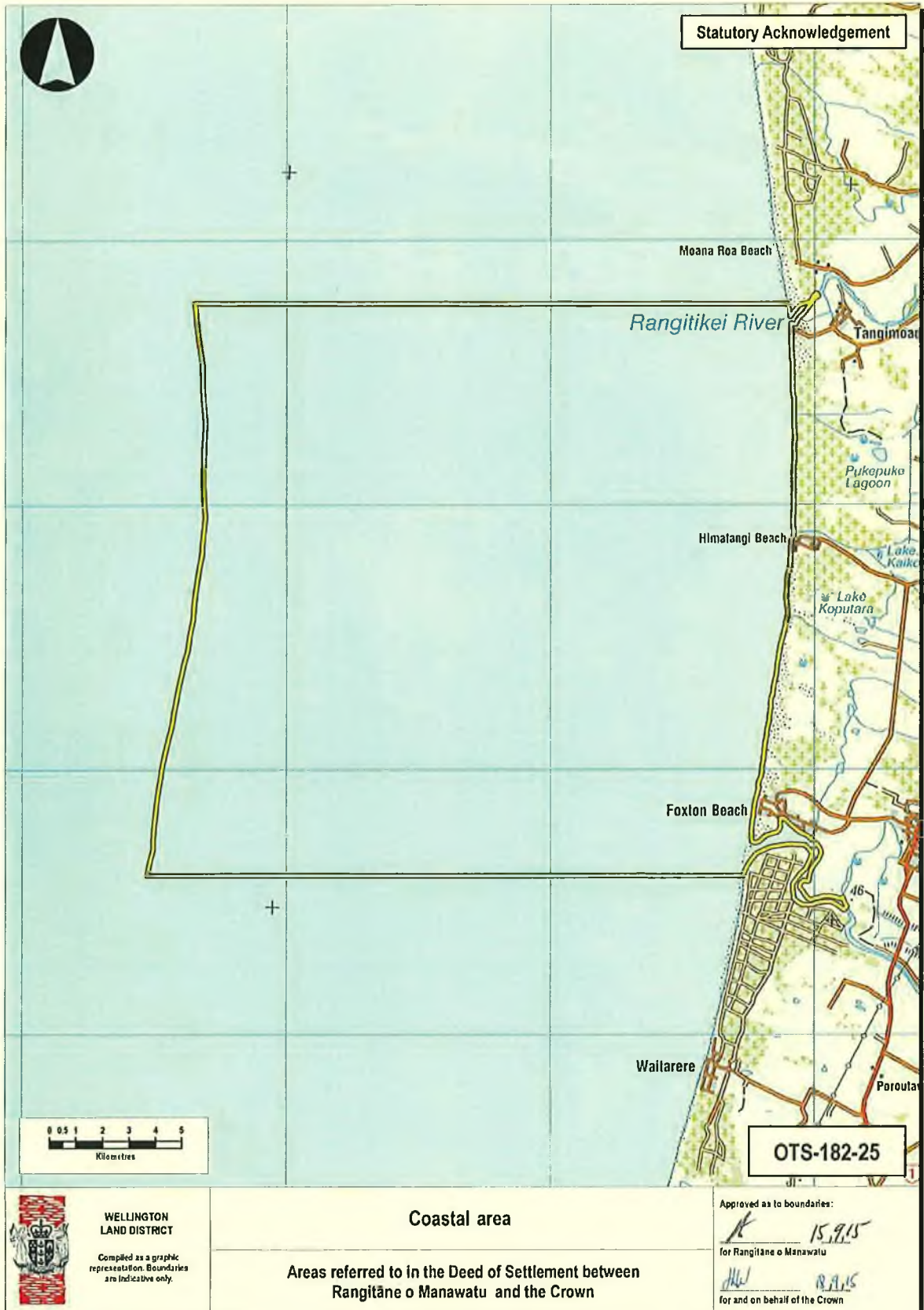


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2: DEED PLANS



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2: DEED PLANS



WELLINGTON
LAND DISTRICT
Compiled as a graphic
representation. Boundaries
are indicative only.

Coastal area

Areas referred to in the Deed of Settlement between
Rangitāne o Manawatu and the Crown

Approved as to boundaries:

R 15.9.15
for Rangitāne o Manawatu

MW 18.1.15
for and on behalf of the Crown

3 STATEMENTS OF ASSOCIATION

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

Pukepuke Lagoon Conservation Area *(as shown on deed plan OTS-182-14)*

Pukepuke Lagoon is of immense historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu.

Lakes Omanuka, Pukepuke and Kaikokopu provided valuable mahinga kai and an abundance of tuna to Rangitāne o Manawatu in the early times. They are the places where Rangitāne o Manawatu would stop overnight to replenish food stocks and to rest while travelling between Rangitikei and Manawatu. Lakes Omanuka and Kaikokopu remain in Māori ownership however the title of Lake Pukepuke is now vested in the Department of Conservation.

Pa were established on the southern side of the Pukepuke Lagoon. Mahinga kai were also established and still utilised today.

Land Court records pertaining to the Himatangi Block reveal that the area was an important source of eel, fern root, kokapu, koko (tui), kereru and kiekie. Numerous cultivations were situated along the Coast, particularly Himatangi. A variety of native and migrating birds were located in the wetlands, lagoons, lakes and swamps at Himatangi and Pukepuke.

Rangitāne o Manawatu oral histories record a number of battles occurring in the vicinity and over the lagoon.

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over Pukepuke Lagoon.

Manawatu Gorge Scenic Reserve (as shown on deed plan OTS-182-15)

The name Te Apiti was bestowed upon the Manawatu Gorge by Rangitāne o Manawatu as it was recognised as one of the main routes connecting the eastern and western parts of their seven hundred year old rohe. The gorge today remains an important access route from the western side of the Tararua and Ruahine Ranges.

In Rangitāne o Manawatu history, it was Okatia, a spirit which possessed a giant totara tree on the Puketoi Ranges that gouged out the Manawatu Gorge. His travels created the bed of the Manawatu River which later filled with water and now flows from the Puketoi Ranges through to the sea (Okatia Beach or now commonly known as Foxton Beach) on the west coast of New Zealand.

The geomorphology of the Te Apiti area has essentially remained unchanged except for the construction of roads and rail. The presence of the Manawatu Gorge Scenic Reserve has resulted in half of the original vegetation remaining in the area. The Reserve contains some rare endemic plants. The most significant species that existed in Te Apiti during Rangitāne o Manawatu control was the Huia, which were apparently so prolific in the Te Apiti area in the late 1860s that the toll-keeper at the Woodville end of the Gorge sold the culled birds to passing travellers. The bird was extremely highly prized by Rangitāne o Manawatu, but became extinct early in the twentieth century. Ironically the last Huia was seen and heard in Te Apiti.

The stretch of the Manawatu River flowing through Te Apiti was known to Rangitāne o Manawatu as Te Au Rere a te Tonga, *the southern flowing current*. Te Au nui a te Tonga is the name of the waterfall located in the middle of the gorge. Te Ahu a Turanga is also the name of the peak above Te Apiti, on a traditional crossing place used by Rangitāne o Manawatu. This peak is of great significance to Rangitāne o Manawatu as it is the place where Turangaimua, the son of Turi, the Captain of the Aotea waka was killed. The west coast origins of Rangitāne have their source with the Aotea waka which landed at Aotea Harbour, just north of Taranaki. The Aotea waka was captained by Turi, who settled in the Patea District of southern Taranaki and eventually had a son named Turangaimua or more commonly, Turanga. Turangaimua settled in the Manawatu after marrying a Rangitāne o Manawatu woman, Parehuia. At some time after his marriage, Turangaimua journeyed to Tamaki nui a rua and Ahuriri, and joined with Rangitāne o Manawatu in fighting the local iwi. Unfortunately the seemingly defeated Ahuriri iwi were not entirely vanquished and the Turangaimua group were overrun at a saddle on the Ruahine Range, just north of Te Apiti. Turangaimua was killed in the ensuing battle, along with several Rangitāne o Manawatu Chiefs. The slain were heaped in a mound and the wāhi tapu site was named Te Ahu a Turanga, the mound of Turangaimua, at the entrance to the mountain Range. Soon after the battle in which Turanga was slain, his Rangitāne wife, Parehuia, bore him a daughter named Ruahine. Her name was subsequently bestowed on the mountain Range.

Whangai Range was commonly used to describe the range either side of Te Apiti in reference to the taniwha, Whangaimokopuna who visits the area when Rangitāne o Manawatu are present.

Located within the Manawatu River in Te Au Rere a te Tonga, is a red-coloured, tapu rock known as Te Ahu a Turanga which holds the mauri of the River and Rangitāne o Manawatu. The rock rises and falls with the flood waters and is never covered by the waters.

DOCUMENTS

3: STATEMENTS OF ASSOCIATION

Significant Sites to Rangitāne o Manawatu

| NAME | DESCRIPTION |
|-----------|-------------------|
| Parahaki | Kainga |
| Kauhanga | Occupied location |
| Motuere | Occupied location |
| Te Wharau | Occupied location |
| Kopuanui | Pa |
| Otangaki | Pa |

| NAME | DESCRIPTION |
|-----------------------|-------------|
| Otangaki | Clearing |
| Te Ahua Turanga | Peak |
| Te Apiti | Site |
| Te Au Nui O Tonga | Site |
| Te Au Rere A Te Tonga | Site |
| | |

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Manawatu Gorge Scenic Reserve.

3: STATEMENTS OF ASSOCIATION

Tawhirihoē Scientific Reserve (*as shown on deed plan OTS-182-17*)

Tawhirihoē Scientific Reserve and dune-lands is of historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu.

Tawhirihoē was an important site and Nohonga area for people travelling along the coast or linking up with trails following inland to Pukepuke and Puketotara. The Tawhirihoē area has traditionally been a launching area for waka and Rangitāne o Manawatu fishing station. Rangitāne o Manawatu also commonly collected pipi along the coastline. The Tawhirihoē area had a number of large active dunes where traditionally plant and weaving resources such as pingao were collected.

Tawhirihoē and the adjacent coastline is recognised by the Department of Conservation as a unique area for its flora, fauna and landforms. The area is also recognised by Rangitāne o Manawatu for this and the natural resources utilised by the iwi.

The area is one of the last natural coastal (backshore – foredune) environments with a number of rare sedges and flora. This is one of the last places that the endangered native Katipo spider is found. The Katipo spider is an important figure within Rangitāne o Manawatu lore.

Over recent years numerous archaeological sites have been discovered unearthing middens and numerous artefacts providing important insights into the early history and use of the area by Rangitāne o Manawatu.

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Manawatu coastline including the Tawhirihoē area.

3: STATEMENTS OF ASSOCIATION

Ruahine Forest Park (as shown on deed plan OTS-182-18)

Ko Ruahine me nga Tararua te maunga

Ko Manawatu te awa

Ko Kurahaupo te waka

Ko Rangitāne te iwi

The Ruahine Range therefore holds great historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu, as it is one of two mountain ranges that identify the iwi of Rangitāne.

The southern Ruahine Range is intrinsically connected and related to the activities of the Pohangina (River and Valley), Te Ahu a Turanga and Wharite as well as the numerous peaks along the Ranges of which the majority are named after Rangitāne o Manawatu ancestors.

Te Ahu a Turanga is a peak north of the Gorge on the Ruahine Range. The west coast origins of Rangitāne have their source with the Aotea waka which landed at Aotea Harbour, just north of Taranaki. The Aotea waka was captained by Turi, who settled in the Patea District of southern Taranaki and eventually had a son named Turangaimua or more commonly, Turanga. Turangaimua settled in the Manawatu after marrying a Rangitāne o Manawatu woman, Parehuia. At some time after his marriage, Turangaimua journeyed to Tamaki Nui a Rua and Ahuriri, and joined with Rangitāne o Manawatu in fighting the local iwi. Unfortunately the seemingly defeated Ahuriri iwi were not entirely vanquished and the Turangaimua group were overrun at a saddle on the Ruahine Range, just north of Te Apiti. Turangaimua was killed in the ensuing battle, along with several Rangitāne o Manawatu Chiefs. The slain were heaped in a mound and the wāhi tapu site was named Te Ahu a Turanga, the mound of Turangaimua, at the entrance to the mountain Range. Soon after the battle in which Turanga was slain, his Rangitāne wife, Parehuia, bore him a daughter named Ruahine. Her name was subsequently bestowed on the mountain Range.

Wharite is one of the most prominent peaks in Rangitāne o Manawatu rohe. Wharite was inhabited by Iti a Tohunga from the Ruakawa Pa area below. The Tohunga was banished to the peak due to his small stature and disfigurements however Rangitāne o Manawatu still consulted him for his knowledge related to environmental matters. The peak was named after him becoming Whare-Iti. More recent interpretation also referred to an adjacent area being known for the preparation of titi hence it becoming confused with the name Whare-titi.

Very little was known about the state of the Ruahine Range and its native vegetation. Geomorphically the Ruahine Range has only been altered in defined areas by agricultural practices of the last century. However the lower areas have been damaged from forest removal causing massive land movements.

Many of the native species and resources found in the Pohangina Valley were also found and gathered in the ranges. Traditionally the Hinau, Rata and hebe berries and selected other native trees were collected for food resources. Particular flowers were also gathered from the tussock land/sub-alpine areas in the range and converted into perfumes. Plants such as the Keikei Tangiau were used as rongoa while plants such as the supple jack was used in construction particularly for tuna weir. The extinct highly valued taonga species, the huia was common in the ranges being collected and traded nationally.

DOCUMENTS

3: STATEMENTS OF ASSOCIATION

Significant Sites for Rangitāne o Manawatu

| NAME | DESCRIPTION |
|-------------------|-------------------|
| Apiti | Occupied location |
| Apiti Te Anaowiro | Occupied location |
| Maharahara | Peak |
| Oruahiore | Peak |
| Otumore | Peak |
| Taumatatana | Peak |
| Te Wharau | Occupied location |
| Tirahe | Peak |

| NAME | DESCRIPTION |
|-----------------|-------------------|
| Tukupari | Peak |
| Wairarapa | Occupied location |
| Ahuriri | Track |
| Te Ahua Turanga | Peak |
| Te Hekenga | Peak |
| Wharite | Peak |
| Whangai | Range |
| | |

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Ruahine Forest Park.

3: STATEMENTS OF ASSOCIATION

Manawatu River and tributaries *(as shown on deed plan OTS-182-20)*

The Manawatu River is of immense historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu. The Manawatu River was the main route for travel and communication for Rangitāne o Manawatu with settlements along the margins of the river.

Rangitāne o Manawatu has a rich belief system and structure that has developed over hundreds of years of occupation. The belief system developed a number of spiritual and ritualistic practices that occur at different times and locations along the Manawatu River. A large number of these practices have disappeared due to the introduction of European culture and Christianity.

The Manawatu River was created through the spirit of Okatia, who gave life to a totara growing on the slopes of the Puketoi Range in the Hawkes Bay. The totara made its way to the mountain ranges of the Ruahine and Tararua, and as it forced its way through the ranges, it created the Manawatu Gorge and the Manawatu River as it made its way out to sea. For Rangitāne o Manawatu traditions such as this, represent the significant links between the cosmological world and the modern world, which have shaped Rangitāne o Manawatu.

The name Manawatu was bestowed on the River by the Rangitāne Tohunga Haunui a Nanaia, over six hundred years ago. Whilst searching for his wife, Waireka, Hau travelled down the West Coast of the North Island crossing and naming many waterways. When he reached a turbulent flowing river which caused his heart to sink as he thought he may not be able to cross it and continue his search, he called the River Manawatu.

The spiritual connection that Rangitāne o Manawatu have with the River is evidenced by the building of churches along the River such as the Church Turongo Hiha. It was here that an aged Rangitāne Chief related to the assembled people that he had had a momentous dream the previous night. He dreamed that he was standing at the foot of two great totara trees somewhere on the bank of the Manawatu River and that these trees were talking to each other. The first tree said, "Do you know who I am?" "No," was the reply. "I am whangarae (the god of the forehead)," said the first. "Oh. Do you know who I am?" asked the second. "I am whangaihu (the god of the nose)." And they both chanted an incantation. Hiha remembered this karakia and recited it to the assembly. So, on an appointed day, three large canoes made their way up the River to search for the trees. They finally discovered them at a place called Kairanga, near where the Linton Army Camp now stands. The trees were felled and floated down the River to Moutoa where they were pit-sawn into timber. The timber produced by these two great totara was sufficient not only to build the Church but also the furnishings, including a beautifully carved altar. The church was subsequently bestowed with the name Turongo.

Located within the Manawatu River, are many taonga of significance to Rangitāne o Manawatu. There is Te Au-rere-a-te-Tonga, the flowing current of the south, Te Au-nui-a-Tonga, the waterfall located in the gorge, as is the tapu rock Te Ahu a Turanga, which remains visible even in the highest of floods.

There were many Rangitāne o Manawatu kaitiaki guardians of the River. These included Peketahi who lived at Puketotara, and Whangaimokopuna who lived near Hotuiti, also known as Motuiti until he was banished and now lives up in the hills at Raekatia. Whenever Rangitāne people from the lower reaches of the River visit that area, a mist descends which is Whangaimokopuna weeping for his old friends.

Rangitāne o Manawatu practised a number of rituals along the Manawatu River where its resources were utilised. These sites later developed into tapu or wāhi tapu sites. Most if not all of these sites have now been lost (in private or local government ownership) or destroyed due to engineering works.

3: STATEMENTS OF ASSOCIATION

The Manawatu River and its large number of waterways provided the main highway for Rangitāne o Manawatu and as well as being a mahinga kai in its own right, it fed into the land based mahinga kai. Along the Manawatu River, were located numerous Rangitāne o Manawatu Pa, which have now become one with the River and their locations and the myriad of trails used by Rangitāne o Manawatu, remain an integral part of our traditional history. The traditional mobile lifestyle of Rangitāne o Manawatu, led to their dependence on the Manawatu River and its resources.

Because of the long history of the Manawatu River in providing the highway and mahinga kai to Rangitāne o Manawatu, both on a temporary and permanent basis, there are numerous urupa, wāhi tapu and wāhi taonga associated with the River and Rangitāne o Manawatu. These associations hold the memories, traditions, victories and wairua of Rangitāne o Manawatu tupuna, and many locations therefore, remain unknown to the wider public.

The most significant quality that flows through the Manawatu River is its mauri which binds all the physical, traditional and spiritual elements of all things together, generating, nurturing and upholding all life. That mauri is the most crucial element that binds Rangitāne o Manawatu with the Manawatu River, and that relationship has consisted for over seven hundred years of unbroken occupation.

The interconnected waterways of the Manawatu form a dendritic pattern across the landscape. The mauri supplied from the mountains and areas in the gorge is transported along these waterways to nourish and feed the land and everything living on the land. The Manawatu River for Rangitāne o Manawatu is seen as the main artery in this network containing the strongest and greatest amount of mauri. If any activity that disrupts the flow of the waterway or pollutes the watercourse it is seen as having a negative impact on the mauri which then in turn has a direct negative impact on Rangitāne o Manawatu land and people.

Rangitāne o Manawatu occupation of the Manawatu River continues today after several hundred years. To secure the natural resources needed to sustain Rangitāne o Manawatu and protect the people from neighbouring iwi, Rangitāne o Manawatu developed a number of Pa in strategic locations. These Pa were situated near their most valuable natural resources as well as in strategic positions, particularly along the Manawatu River.

Rangitāne o Manawatu occupied a large area of the Manawatu and developed into a number of whanau based hapu that were responsible for certain geographical areas and natural resources along the Manawatu River. Each hapu interacted with the river and the river flowed through each hapu rohe. These are outlined:

Ngāti Mairehau (Also known as Ngāi Tuahuriri)

Occupied the east bank of the Manawatu River around Turitea to Tokomaru and over the Tararua Ranges to Pahiatua. More specifically along the northwest bank between Ngāwhakaraua and Awapuni.

Ngāti Hineaute

Occupied the land along the Manawatu River from Te Apiti to the northern boundary of Palmerston North City.

Ngāti Rangitepaia (Also known as Ngāti Rangī)

Were based on land from the southern boundary of the city to the confluence of the Oroua and Manawatu Rivers.

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Ngāti Rangiaranaki

Shared the riverbank of the Manawatu River from Te Apiti to Palmerston North with Ngāti Hineaute.

Ngāti Tauira

A shared Rangitāne – Ngāti Apa hapu located around the Oroua River above Mangawhata extending to the Rangitikei River and coastal area.

Ngāti Te Kapuarangi

Occupied the upper Manawatu catchment and Pohangina area.

The Manawatu River, its geomorphology and human geography can be divided into distinct reaches. Each reach, having a unique environment, meant Rangitāne o Manawatu interacted with that environment accordingly.

Te Apiti (“The Gorge”)

This part of the River was recognised for its spiritual connections and significance. As identified the Gorge was carved by a great spirit Okatia cutting its way through the active rising mountain range, the backbone of Te Ika A Maui, allowing the waters to flow from east to west. This active mountain range is a source of mauri for Rangitāne o Manawatu hence the mauri is then transported by the waters of the River to the rest of the rohe. The majority of the sites of significance in this stretch of the River are related to the identification and preservation of mauri in the River.

Otangaki – Papaeioa (Palmerston North) – Puketotara

Geographically this stretch consisting of a steep, gravelly bed with defined flood plain contained a number of strongholds and Pa. These Pa were used in times of attack as well as to prepare warriors for battle. These Pa also controlled the entrance to the Gorge as well as various crossings over the Ranges.

This stretch of what used to be clear clean water was also used seasonally to gather resources and foods from various locations in the Ranges as well as along the River and used in ritual practises at the related Pa.

Puketotara was the largest Pa in the area and the central point of the Rangitāne rohe. This site was home to all Rangitāne and numerous events occurred there that determined the future of Rangitāne o Manawatu.

Puketotara – Te Papa Ngaio (Shannon/Opiki/Foxton)

This stretch of the River was the most intensively populated and utilised section of the River for Rangitāne o Manawatu. In this area were numerous Rangitāne o Manawatu papakainga and kainga as well as large areas of cultivations. This part of the Manawatu River was a highway for a large amount of traffic for travel, communication and to access the rich supply of resources contained with the lowland forests and swamps. Associated with the intense population were also numerous sites of ritualistic practice and worship.

Ngāwhakaraua was a large Pa situated on a great horseshoe bend of the Manawatu River, slightly upriver and east of the river’s confluence with the Oroua River, and one mile south of the Opiki toll bridge. The pa was occupied by Rangitāne o Manawatu and covered 86 acres of land. The principal buildings were, Te Ahu A Turanga Church, moved from Puketotara c.1879

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and destroyed by fire c.1907, although replaced with a smaller building and a wooden whare runanga, 'Kotahitanga.' Kotahitanga represented the kaupapa of unity. Ngāwhakaraua was in use as a mahinga kai for some time before the establishment of a Pa in the locality, which indicates there were sufficient food resources on the surrounding land to sustain a resident population.

Te Papa Ngaio – Okatia Beach (Opiki to Foxton Beach)

The coastal area of the Manawatu River was extremely important to Rangitāne o Manawatu. Not only was this area a rich source of kai moana and other natural resources but Rangitāne o Manawatu were also able to participate in trade with other iwi and groups travelling along the coastline. One of the greatest resources in this area was the Tapuiwaru swamp (now referred to as the Moutoa floodway). It was also a very important area as it was the main access point to the Manawatu River and to the East Coast of the North Island.

Rangitāne o Manawatu - Significant Sites

Along the Manawatu River in the Rangitāne o Manawatu rohe there are 185 recorded sites of significance. The majority of these sites of settlement and occupation and would have had permanent structures associated with them.

Approximately ten of these sites were substantial cultivations or eel weirs that were recorded in historical accounts.

A number of mahinga kai, traditional food gathering areas, and nohoanga, areas of seasonal settlement were located along the River. However a number of these have been destroyed and lost due to engineering works and the moving of the watercourse of the River as the result of engineering works. Over the last one hundred years with constant land use change Rangitāne o Manawatu cultural landscape and its traditional use has been destroyed and lost.

Significant Sites Associated with the Manawatu River

| NAME | DESCRIPTION | NAME | DESCRIPTION |
|-------------------|-------------------|--------------------|-------------------|
| Ahiaruhe | Kainga | Kari Kari | Occupied location |
| Ahimate | Pa | Kari kari | Site river |
| Ake Ake | Kainga | Kimi-Mai-I-Tawhiti | Kainga |
| Animate (Ahimate) | Kainga | Kopuanui | Pa |
| Aramari | Kainga | Kopu-Toroa | Kainga |
| Aratangata | Stream | Kopu-Toroa | Stream |
| Atiki | Kainga | Koterara | Kainga |
| Awatapu | Lagoon | Kotoura | Kainga |
| Haumahangi | Occupied location | Koturua | Occupied location |
| Haumiaroa | Kainga | Koutu Roa | Pa |
| Heiomarama | Occupied location | Kupenga | Kainga |
| Hekinui | Occupied location | Kuti Kuti | Occupied location |
| Hikaretu | Kainga | Kutikuti-Rau | Kainga |
| Hokonui | Occupied location | Mahoe | Kainga |
| Hokorawa | Kainga | Mako Makonui | Kainga |
| Hokowhitu | Kainga | Manawa Kai Hiekie | Kainga |
| Hokowhitu | Ceremonial site | Manawatu | River |
| Hokowhitu | Reserve | Mangaone | Kainga |
| Hotaneiti | Cultivation | Manuwaru | Bush |
| Iwi Te Kai | Reserve | Marae Tarata | Pa |
| Iwihi | Papa kainga | Mararatapa | Pa |

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| NAME | DESCRIPTION | NAME | DESCRIPTION |
|-----------------------|--------------------|-------------------|----------------------|
| Kahikatea | Kainga | Marotira | Church |
| Kahutara | Papa kainga | Mata Karapa | Pa |
| Kaimuapi | Occupied location | Mata-Ara | Kainga |
| Kaingapipa | Kainga | Mikihi | Stream |
| Kai-Wahie | Kainga | Moengareha | Kainga |
| Karamuremu | Kainga | Mokomoko | Papa Kainga |
| Karanga Hiku | Kainga | Morotira | Kainga |
| Karangiātu | Kainga | Motua | Occupied location |
| Karere | Kainga | Motuere | Occupied location |
| Karere | Urupa | Moutoa | Post office location |
| Karere | Lagoon | Nga Totara | Fossil forest |
| One-Poto | Kainga | Nga Wakahiamoe | Waka mooring |
| Opaekeke | Kainga | Nga Whakaraua | Pa |
| Opiki | Kainga | Ngataiwatea | Kainga |
| Oriko | Stream | O-Hine-Kake-Ao | Area |
| Orua-rongo | Kainga | Ohineninipeka | Ara Kiore |
| Otane | Kainga | Okatia | Beach |
| Otangaki | Pa | Okehu | Kainga |
| Otangaki | Clearing | Pukemahau | Kainga |
| Otatara | Kainga | Puketotara | Pa |
| O-Tawhiti | Kainga | Puketotara | Papa Kainga |
| Otekura | Stream | Puru-rarauha | Kainga |
| Otini | Kainga | Rameke | Whare |
| Pahiaroa | Kainga | Rangi Po | Cultivation |
| Paiaka | Kainga | Rongo-Karaka | Urupa |
| Pane-Iri | Pa | Roto Ngarara | Lagoon |
| Papa Kino | Occupied location | Rotopiko | Lagoon |
| Parahaki | Kainga | Ruahine | Range |
| Paretao | Kainga | Rua-Poho | Kainga |
| Pari-Kawau | Kainga | Ta Horo | Clearing |
| Pikau-Tahi | Pa | Tahitiki | Kainga |
| Pohue-Tangi | Kainga | Tahumataroa | Kainga |
| Pokapoka | Kainga | Tai I Mate | Pa |
| Puka Puka | Occupied location | Tai I Tahi | Kainga |
| Tau Waka | Waka mooring | Taioka | Kainga |
| Taumata-O-Te-Poki | Site | Taita | Pa |
| Tauponga | Kainga | Taita | Lagoon |
| Tawa | Kainga | Takupu | Kainga |
| Te Ahitara | Pa | Taringa Kurahaupo | Occupied location |
| Te Aotahuna | Kainga | Te Awa Kararoa | Occupied location |
| Te Apiti | Site | Te Awahou | Kainga |
| Te Apu | Kainga | Te Awahou | Kainga |
| Te Au Nui O Tonga | Site | Te Awahou | Kainga |
| Te Au Rere A Te Tonga | Site | Te Awahuri | Kainga |
| Te Kairanga | Kainga | Te Horo | Clearing |
| Te Kairanga | Pa | Te Kahihoe | Occupied location |
| Te Kairanga | Papa kainga | Te Wi | Papa Kainga |
| Te Kapa-A-Haka | Kainga | Tiakitahuna | Pa |
| Te Karaka | Kainga | Tika Na Roa | Site River |
| Te Karaka | Occupied Location | Whirokino | Kainga |

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| NAME | DESCRIPTION |
|------------------|-------------------|
| Te Karaka | Cultivation |
| Te Karekare | Pa |
| Te Karihari | Papa Kainga |
| Te Kuri Kautete | Kainga |
| Te Kuripaka | Pa |
| Te Maire | Kainga |
| Te Maire | Lagoon |
| Te Matai | Pa |
| Te Motu a Poutoa | Pa |
| Te Ngaioroa | Kainga |
| Te Oranga-Tuturu | Kainga |
| Te Paiaka Kainga | Kainga |
| Te Papa Ngaio | Pa |
| Te Pehu | Site river |
| Te Raka | Site |
| Te Rerenga-o-hau | Kainga |
| Te Rewarewa | Area |
| Te Waka Puni | Waka mooring |
| Te Weka | Clearing |
| Te Weki | Clearing |
| Te Wharangi | Pa |
| Wharaoere | Occupied location |

| NAME | DESCRIPTION |
|------------------|-------------------|
| Tikitiki | Kainga |
| Titiuha | Kainga |
| Toita | Occupied location |
| Tokitoki | Kainga |
| Tokomaru | Kainga |
| Tuapaka | Kainga |
| Tuapu | Occupied location |
| Turitea | Pa |
| Tutunanui Kainga | Kainga |
| Tuturima | Kainga |
| Upoko-poutu | Kainga |
| Waitamata | Kainga |
| Waiteikai | Occupied location |
| Whakapohepohe | Occupied location |
| Whakaripa | Kainga |
| Whakatanguru | Kainga |
| Whakatero | Kainga |
| Whakatero | Kainga |
| Whakatutu | Kainga |
| Whakawaewae | Mound |
| Whakawehi | Kainga |
| | |

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Manawatu River.

3: STATEMENTS OF ASSOCIATION

Rangitikei River (as shown on deed plan OTS-182-21)

The Rangitikei River is of historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu. The Rangitikei River is significant as marker of the boundary of the rohe. The north western boundary of Rangitāne o Manawatu rohe stretches to the south bank of the Rangitikei River and separates Ohakea/Tangimoana (including the Tangimoana Forest) from Bulls. The rohe boundary continues up the Rangitikei River where numerous historical sites existed. The River like the majority along the coast was named by *Haunui a Nanaia*. Rangitikei has been literally translated to be the day of the long stride however it refers to the good progress that was made by Haunui during his day of travels before he encountered the River.

The Rangitikei River and the district's waterways were a vital means of gaining access to settlement, cultivation and mahinga kai sites within the rohe of Rangitāne o Manawatu. During the arrival of Europeans the Māori were noted in the Rangitikei area for travelling up and down the River by waka staying at Pa sites along the way. It is not coincidental, then, that almost all Rangitāne o Manawatu Pa and cultivations were situated immediately adjacent to, or within sight of, prominent and navigable waterways. The soil was fertile in such localities, transport to mahinga kai and other settlements was significantly aided by River access and rapid communication between Pa was possible. Early European surveys record large populations at settlements along the River e.g. Te Awahoe, Mangamahoe, Maramaihoea, Ohinepuhiawe, Matahiwi and Poutu.

Traditionally the Rangitikei River provided an essential means of communication and trade. It is significant as it provided access to the central North Island which was important for trade. During the migration of foreign iwi the River provided an easy method to gather and mobilise warriors from surrounding areas.

Parewanui is one of the main Pa of the area on the Rangitikei River. The Pa site was where the Rangitikei Manawatu Block was acquired by the Crown in 1866. Descendants of Ngāti Taurira or Rangitaurira, as they were also known, and who were comprised of Rangitāne o Manawatu and another iwi rest at the Parewanui Urupa next to Wheriko Church. It was here at Parewanui the famous prophetess, Mererikiriki (II) formed the Maramatanga movement and provided the people with her spiritual healing powers and visions. She was described as a Tohunga O Te Wairua Tapu, and Parewanui the Holy Ghost Mission.

Mererikiriki was the grand-daughter of Rangitāne o Manawatu Chief Tame Te Panau and Maata Momo (who was a renowned spiritual healer in the Rangitikei Manawatu during the early 1800s). When Christianity arrived in the area, the Church of England linked three churches to preach the gospel. Wheriko at Parewanui, one at Turakina, and the third, Rangimarie at Rangiotu.

At Parewanui in 1850, Te Hirwanui Kaimokopuna and other Rangitāne o Manawatu Rangatira also meet with Crown representatives to first discuss the purchase of the land in the Manawatu.

There are a number of native trails or tracks between the settlements and the Rangitikei and Manawatu Rivers. Along the River were numerous cultivated areas of Kowhai and Karaka that attracted a multitude of numerous native bird species. Along the course of the River the native forest comprised totara, tawa, titoki and a few kahikatea. The River was plentiful in native freshwater species of eel, crustaceans, and shellfish and notably ducks. While at the river mouth numerous shark and kahawai were caught. The River was previously more sinuous and defined to a single channel.

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Eels were caught in streams and lagoons, cultivations were established and birds were snared. Even if sufficient food supply could not be gained within the Rangitikei area during certain seasons it was not unusual for hunters to travel long distances to favoured snaring places.

Significant Sites for Rangitāne o Manawatu

| NAME | DESCRIPTION |
|----------------------------|-------------------|
| Oruawaikaha | Kainga |
| Ruaputauaki | Kainga |
| Taungatara | Kainga |
| Waikonehu | Kainga |
| Watotara | Kainga |
| Arowhenua | Occupied location |
| Hauhau | Occupied location |
| Hikunga ana | Occupied location |
| Hou Hou Te Umuhaunui | Occupied location |
| Kaiparuhi/Otupori | Occupied location |
| Kakariki Ohuarere | Occupied location |
| Kohaioko | Occupied location |
| Makopiro | Occupied location |
| Mingiroa | Occupied location |
| Moengaitanga | Occupied location |
| Omanokotatara | Occupied location |
| Onaireretumutu | Occupied location |
| Orangipongo | Occupied location |
| Orepi Te Mahoe | Occupied location |
| Otauirā | Occupied location |
| Pakapakatea | Occupied location |
| Papahauiti | Occupied location |
| Parakia | Occupied location |
| Parikokakoa | Occupied location |
| Parororangi | Occupied location |
| Pirunui | Occupied location |
| Pokaka | Occupied location |
| Puto Riro | Occupied location |
| Rauanga | Occupied location |
| Rotokakahi | Occupied location |
| Tapui Te Uru Karere | Occupied location |
| Tawahuruhuru | Occupied location |
| Te Ara Te Waka Orangipango | Occupied location |
| Te Mai | Occupied location |

| NAME | DESCRIPTION |
|----------------------|-------------------|
| Te Reu Reu | Occupied location |
| Te Rewa | Occupied location |
| Te Rimu | Occupied location |
| Te Ripo | Occupied location |
| Te Tauhai | Occupied location |
| Te Waipohatu | Occupied location |
| Tuporoporo Onga Onga | Occupied location |
| Waikokowai | Occupied location |
| Weihero | Occupied location |
| Kakariki | Pa |
| Mangamahoe | Pa |
| Maramahoeata | Pa |
| Matahini | Pa |
| Matangirei | Pa |
| Ohinepuhiawe | Pa |
| Onepuhi | Pa |
| Otakou | Pa |
| Parewanui | Pa |
| Poutu | Pa |
| Tawhirihoe | Pa |
| Te Ara O Taku Maitu: | Pa |
| Te Hakeke | Pa |
| Te Iritau | Pa |
| Waitatapia | Pa |
| Te Arataumaihi | Papa Kainga |
| Tawaroa | Bush |
| Te Ruahine | Dune |
| Te Pakai | Peak |
| Awamate | Lagoon |
| Rangitikei | River |
| Tangimoana | Beach |
| Maramahoeata | Urupa |
| Te Pou Te Makariu | Occupied location |
| Te Pohui | Occupied location |

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As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Rangitikei River.

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Pohangina River (as shown on deed plan OTS-182-22)

The Pohangina River is of historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu. The Pohangina River has its source in the western foothills of the Ruahine Range, Te Ana O Whiro, and flows close to the Range until it merges with the Manawatu River at the western end of Te Apiti.

Through Rangitāne o Manawatu traditions such as waiata, korero and whakairo the area and River means 'ulcerated night', 'Po' meaning night and 'hanga' meaning ulcerated. This suggests that the valley had been a place where bloodshed had occurred between Rangitāne o Manawatu and their enemies. Thus this was a place of darkness and there was a degree of fear attached to the area because of bloodshed. The second level of meaning was the very ulcerated or dissected nature of the landscape itself, lots of little streams with valleys cutting down in to the area. It is a very dark area that tends to get a lot of cloud. It has its own micro-climate, being close to the foothills of the Ruahine Range thus the very climate itself gives a separate identity to the area. The area was respected and was considered a tapu area to visit. Some oral traditions indicate the areas in the valley were only visited in certain times of the year with tohunga to collect treasured natural resources and Rongoa.

In the Pohangina Valley, totara intermingled with matai along the well-drained riverbanks, and small areas of black beech were present across the valley floor. Amongst journeys to snare birds, catch fish and gather berries, Rangitāne o Manawatu from the lower reaches of the Manawatu River came into the Pohangina Valley in order to fell totara, which were floated downriver and hulled to create waka.

This district during the pre-Pakeha period was an abundant source of food, bore a bountiful variety of vegetation, bird and freshwater species, and in addition was a geographically diverse landscape closely aligned both in terms of origin and location.

According to Rangitāne o Manawatu the Pohangina and Oroua valleys were as heavily settled as the lower Manawatu and rich with a variety of resources. Prior to the 1900's very few Europeans ventured into this area yet Pohangina Valley settlers of 1891 noted,

"Māori up here in considerable numbers just now, engaged in the interesting pursuits of pig-hunting and eel-catching, and when they are not eating or sleeping, they fill in time in collecting fungus."

William Colenso, a Missionary for the Church Missionary Society, crossed the Ruahine Range from east to west at Te Ana O Wiro, in the company of two guides from the Pohangina Valley in 1848 making note of Rangitāne o Manawatu settlement in the valley. During their journey through the Valley they discovered a very small kainga, either Te Hirau or Te Hara in which seven adults and two children were resident. J.T. Stewarts survey plan of the Manawatu (1867) identifies numerous Rangitāne o Manawatu settlements along the Pohangina River specifically the Kiekietengaio settlement, Tikorangi, Anapatiki, Ahimaramara and the Manga ti paka stream near the existing Pohangina township and Pohangina Reserve, and Toutaurangi near Totara Reserve.

There is ample historical evidence of battles involving Rangitāne o Manawatu occurring in the Pohangina Valley. The site is significant as the site of many battles between Rangitāne o Manawatu and neighbouring iwi. While Rangitāne o Manawatu defeated neighbouring iwi in the valley many Rangitāne o Manawatu were killed in the process resulting in the area being revered by future generations. The tapu status of the Pohangina Valley appears to have endured, at least for some time, after Pakeha settlement of the area. A battle occurred between Rangitāne o Manawatu and a neighbouring iwi who crossed the Ruahine Range via

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Te Ahu a Turanga and entered the Pohangina Valley just north of the present Otangaki. The battle was known as “Te Wai Whakatane o Ngāti Kahungunu.”

Sites of Significance for Rangitāne o Manawatu

| NAME | DESCRIPTION | NAME | DESCRIPTION |
|-------------------|-------------------|-------------|-------------------|
| Apiti Te Anaowiro | Occupied location | Te Mai | Occupied location |
| Kahie | Occupied location | Te Ngarara | Occupied location |
| Kau Kauaroro | Occupied location | Te Pihu | Occupied location |
| Kie Kie Tangio | Occupied location | Te Ponga | Occupied location |
| Nga Tamahine | Occupied location | Te Wharau | Occupied location |
| Parimanakau | Occupied location | Tikorangi | Occupied location |
| Rapuruhe | Occupied location | Toutaurangi | Occupied location |
| Rarokaikatea | Occupied location | Wairarapa | Occupied location |
| Rua Rimu | Occupied location | Waniepiwai | Occupied location |
| Rua Roa | Occupied location | Kopuanui | Pa |
| Te Hara | Occupied location | Ahuriri | Track |
| Te Hirau | Occupied location | Pohangina | Area |

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Pohangina River.

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Oroua River (as shown on deed plan OTS-182-23)

The Oroua River is of historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu. The histories and traditions of Rangitāne o Manawatu such as waiata, korero and whakairo outline the connections Rangitāne o Manawatu have with the Oroua River. These histories link Rangitāne o Manawatu in this area to past generations and with the natural world such as Ranginui and Papatuanuku.

The Oroua River flows through the centre of Rangitāne o Manawatu rohe with its source originating from the Ruahine Range. One of the most significant qualities is the mauri that flows from the central Ruahine Range through the rohe connecting the Range to the wetlands and sand country and finally to the Manawatu River.

The River provided essential travel and communication from the lower (Opiki Area) Manawatu River through the bountiful Taonui Swamps to the upper rohe. The River was heavily populated in these areas such as Mangawhata, Tu Putaangi, Nga Whakaatu and Te Awahuri. The River was also a mahinga kai in its own right.

Most settlements in this area had associated urupa.

The Oroua River flowed through a variety of environments almost covering a sample of landscape found within the rohe. Forest cover of matai, rimu, miro and tawa grew from amongst the scrub throughout its course with areas of forests dominated by kahikatea with pukatea around wetlands and more sluggish streams. In some isolated locations totara predominated.

Large areas of the lower water course were covered with flax. This fertile land also contained some of the richest food supplies in the Manawatu Region, with the most desired item being tuna which could be caught in huge quantities from the waters of the swamps adjacent to the riverbanks and streams.

Sites of Significance to Rangitāne o Manawatu

| NAME | DESCRIPTION | NAME | DESCRIPTION |
|---------------|-------------------|-------------------|---------------------|
| Te Rangimarie | Church/Marae | Te Whanua Upainga | Occupied location |
| Kohanga | Kainga | Tiroriki | Occupied location |
| Okehu | Kainga | Ture Onga | Occupied location |
| Te Hoiere | Kainga | Whakaito | Occupied location |
| Te Kopane | Kainga | Mangawhata | Pa |
| Te Mauhau | Kainga | Puketotara | Pa/Urupa |
| Te Putanga | Kainga | Rata | Pa/Urupa |
| Te Rua Puha | Kainga | Whitirea | Pa |
| Apiti | Occupied location | Te Pukakura | Swamp |
| Hokorua | Occupied location | Te Roto Nui A Hau | Swamp |
| Komata | Occupied location | Te Roto Apa | Moana tuna |
| Parimunakau | Occupied location | Hikatoto | Urupa |
| Pariroa | Occupied location | Whitirea | Urupa |
| Pariwharariki | Occupied location | More ehu | Urupa |
| Pate | Occupied location | Rangiotu | Papa Kainga/village |
| Te Kai Rakau | Occupied location | Te Rua Te Eka | Occupied location |

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| NAME | DESCRIPTION |
|---------------|-------------------|
| Te Kirihapuki | Occupied location |

| NAME | DESCRIPTION |
|----------|-------------------|
| Te Waita | Occupied location |

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Oroua River.

3: STATEMENTS OF ASSOCIATION

Coastal Area (as shown on deed plan OTS-182-25)

The coastline within Rangitāne o Manawatu rohe between the Manawatu and Rangitikei Rivers is of historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu.

The Manawatu Coast has been an integral part of Rangitāne o Manawatu culture, history and existence with those connections being unbroken for over 700 years. These connections to the Manawatu Coast and coastal sand dune country have been recorded in waiata, korero and whaikaro. The coastline or area that was traditionally referred to as Okatia the spirit that created the Manawatu River resides on the coast. The Holocene dune sequence and unique landscape has also been a part of Rangitāne o Manawatu identity and spiritual practice. The coastal area is abundant in archaeological evidence, with over 35 recorded sites.

Rangitāne o Manawatu earliest connections with the Manawatu Coast are recorded by their Kurahaupo ancestor firstly Kupe who navigated the coastline from the East Coast around Te Whanganui a Tara and along the Manawatu coastline. One navigational method used was to follow the migratory birds that seasonally reside in the Manawatu River Estuary. Haunui a Nanaia a tohunga in search of his wife Waireka also travelled the coastline naming the rivers on his journey.

Whatonga, the grandfather of Tanenuiarangi (Rangitāne) inter alia have first travelled in the Manawatu after journeying up the coastline from Te Whanganui a Tara. The area was so rich in natural resources that he and his descendants settled in the area with the area becoming known as Te Taperenui O Whatonga or the great supply of food for Whatonga. Te Waewae-Kapiti-o-Tara-raua-ko-Rangitāne or Kapiti Island also became an important connection to the Coastline and Rangitāne o Manawatu, not only providing an important marine navigational marker but also an important place for spiritual and ritualistic practices.

The Coast following this time became an important route for trade and communication connecting both the South (Te Waka a Maui) and North Island (Te Ika a Maui). The Manawatu coastline became a place of great wealth and strategic importance for Rangitāne o Manawatu between the Manawatu and Rangitikei Rivers for trade, transport and communication to the East Coast and Central North Island.

The most significant areas of settlement along the Coast were Te Wharangi and Te Papa Ngaio at the mouth of the Manawatu River. Te Wharangi (meaning - broad flat place) was an area used for river crossings and as a waka mooring for ocean going vessels bringing back fish. Te Wharangi was a mahinga kai utilised seasonally by Rangitāne o Manawatu to catch whitebait, flounder and other tidal river species. Rangitāne o Manawatu provided river crossings for Europeans upon their arrival and settlement. Te Papa Ngaio was a large Pa on the southern bank of the Manawatu River opposite Te Wharangi. During Wakefield's 1840 visit to the district he journeyed to the Manawatu and encountered "a body of natives" at the river mouth. According to Wakefield's account of the journey, the Māori were unable to supply the New Zealand Company agent with any provisions as "they were from a settlement near the gorge of the Manawatu" however he noted numerous Pataka and storehouses of theirs along the Coast.

Himatangi the next main area was an important source of a variety of foods for Rangitāne o Manawatu. The larger area was known as Te Piropiro. The correct hyphenation of the word is said not to be Hima-tangi but Hi-matangi, and thereby provides a different tale. "Hi" means to fish, and Matangi was a Chief who lived in the mystic past in the Mohaka District of the East Coast. The name also refers to Matangi capturing and slaying a Taniwha in the area upon his settlement. Himatangi was also famous for the abundance of eel and birds available from the wetlands and dune lakes in the area, namely Lakes Kaikokopu, Omanuka and Pukepuke. Numerous traditional eel weir were constructed as well as island Pa, such as Oahura, only accessible by waka and used in a time of battle as a refuge.

DOCUMENTS

3: STATEMENTS OF ASSOCIATION

The next main area was the mouth of the Rangitikei River being of strategic importance to Rangitāne o Manawatu as it provided an entrance to the Rangitikei and Central North Island. This importance led to the heavy settlement of the area with Pa, Kainga and Papa Kainga in the lower stretches of the Rangitikei River to the sea. The most famous of these settlements was Parewanui and the central point of all Pa and cultivations/farms of the area. This area was frequented by many of the Crown's representatives with many meetings being held there to progress the sale of lands in the Rangitikei and the Manawatu as well as plan for the settlement of the region.

The name "Tangimoana" was allocated to a small coastal area. Traditionally the dune area around the town was referred to as Te Ruahine. The most recognised area or settlement (nearest to the present day township) was Tawhirihoe. Tawhirihoe was originally a Pa, then a mahinga kai, and cultivation, and finally the flat now known as Scott's Ferry and Tangimoana. More recent erosion and river works altered the course of the River rapidly and drastically and made all settlement in that area hazardous.

The areas between these main centres were cultivated and heavily used particularly to grow potatoes and fern root. Areas such as the coastal lagoons of Pukepuke, Omanuka, Kaikokopu, Okemaha and Haku Purua were important sources of food (particularly Tuna) and seasonal settlement.

The dune geomorphic landscape has been relatively unaltered. However within these features the native forest and cultural cultivations have disappeared apart from two Department of Conservation reserves. The culturally significant feature of this coastline was the wetland areas and small swallow dune lakes that were found between large dune structures. Within these lakes and the freshwater streams that feed them were a variety of native fish and eel as well as birds.

The most culturally significant feature of the coastline was the shellfish that were found in areas where the freshwater met the ocean. The most common were; Toheroa/*Tohemanga* (*Paphies ventricosa*); Pipi (*Paphies australis*); Tuatua (*Paphies subtriangulata*); Tuangi (*Chione stutchbury*); and surf clams (*Paphies donacina*, *Spisula aequilatera*, *Mactra murchisoni*, *Mactra discors*, *Dosinia anus*).

Along with these shellfish species were also the range of ocean fish caught offshore as well as the occasional whale.

Significant Sites for Rangitāne o Manawatu

| NAME | DESCRIPTION | NAME | DESCRIPTION |
|---------------|-------------------|--|-------------|
| Te Waka Puni | Waka Mooring | Haku-purua | Lagoon |
| Puru-rarauha | Kainga | Kaikokopu | Lagoon |
| Hokianga | Occupied location | Koputara | Lagoon |
| Orua Kai Tawa | Occupied location | Pukepuke | Lagoon |
| Te Humetu | Occupied location | Mikihi | Stream |
| Tawhirihoe | Pa | Te Aputu | Cultivation |
| Te Hakeke | Pa | Arawa | Moana tuna |
| Te Iritau | Pa | Herangi, Te Kau Omorangi, Wawa, Tirimo | Moana tuna |
| Te Papa Ngaio | Pa | Oahura | Moana tuna |
| Te Wharangi | Pa | Omanuka | Lagoon |
| Himitangi | Dune | Ototara | Moana tuna |

DOCUMENTS

3: STATEMENTS OF ASSOCIATION

| | | | |
|------------|---------------|------------------------|------------|
| Te Ruahine | Dune | Te Whangai O Tai Hanau | Moana tuna |
| Nga Totara | fossil forest | Te Piropiro | Area |
| Awamate | Lagoon | Okatia | Beach |
| Kai Iwi | Site | Tangimoana | Beach |

Manawatu Estuary

The Manawatu Estuary is of immense historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu.

Rangitāne o Manawatu southern rohe is the southern side of the Manawatu River across from Foxton Beach. The Manawatu Estuary and the Foxton Beach area, originally named Okatia (after the spirit that created the Manawatu River) was heavily seasonally occupied and used by Rangitāne o Manawatu. Kurahaupo tohunga and Rangitāne o Manawatu ancestor Hau Nui a Nanaia named the Manawatu River after his heart sank in becoming disillusioned in not being able to cross the wide river on his travels down the coast to find his wife, Wairaka.

The Manawatu River mouth has been recognised for the abundance of wetland birds, such as the bar-tailed godwit, lesser knot and golden plover, which are migrants from Arctic breeding grounds; others such as the wrybill, South Island pied oystercatcher, royal spoonbill and banded dotterel, migrated to the Foxton Estuary and wetlands from elsewhere in Aotearoa-New Zealand. It was known throughout Rangitāne o Manawatu that the first travellers to New Zealand followed the migratory paths of the godwit, lesser knot and other migratory birds.

The saltmarsh area of the Manawatu Estuary at Foxton continues to be valued as an important site as the vegetation is representative of pre-European conditions, featuring rushes (used for weaving) and succulent herbs.

The sand country of the west coast adjacent to Te Awahou was formed by the combined perpetual forces of water and wind. The Te Awahou District was significant as it was renowned for its eels. Other shell-bound and finned forms of kai moana were also plentiful: tohemanga, pipi, cockles, tuangi, tuatua, surf crabs and clams, kahawai, freshwater and salt water patiki as well as shark. All would certainly have been eaten, according to the season and availability of fish stocks as Rangitāne o Manawatu managed and sustained their fishery resources for generations.

The primary areas used by Rangitāne o Manawatu were Te Wharangi (fishing station and waka mooring), Te Waka Puni (kainga and waka mooring) Whirokino (waka crossing and Pa) and Mikihi (resource gathering area). Rangitāne o Manawatu never lost their connections to these sites or the Manawatu River.

Significant Sites

| NAME | DESCRIPTION |
|------------------|--------------|
| Te Waka Puni | Waka mooring |
| Orua-rongo | Kainga |
| Puru-rarauha | Kainga |
| Te Rerenga-o-hau | Kainga |
| Whakaripa | Kainga |
| Whirokino | Kainga |
| Te Papa Ngaio | Pa |

| NAME | DESCRIPTION |
|------------------|---------------|
| Te Wharangi | Pa |
| Wai-Pipi-O-Maihi | Dune |
| Nga Totara | Fossil forest |
| Manawatu | River |
| Mikihi | Stream |
| Okatia | Beach |
| | |

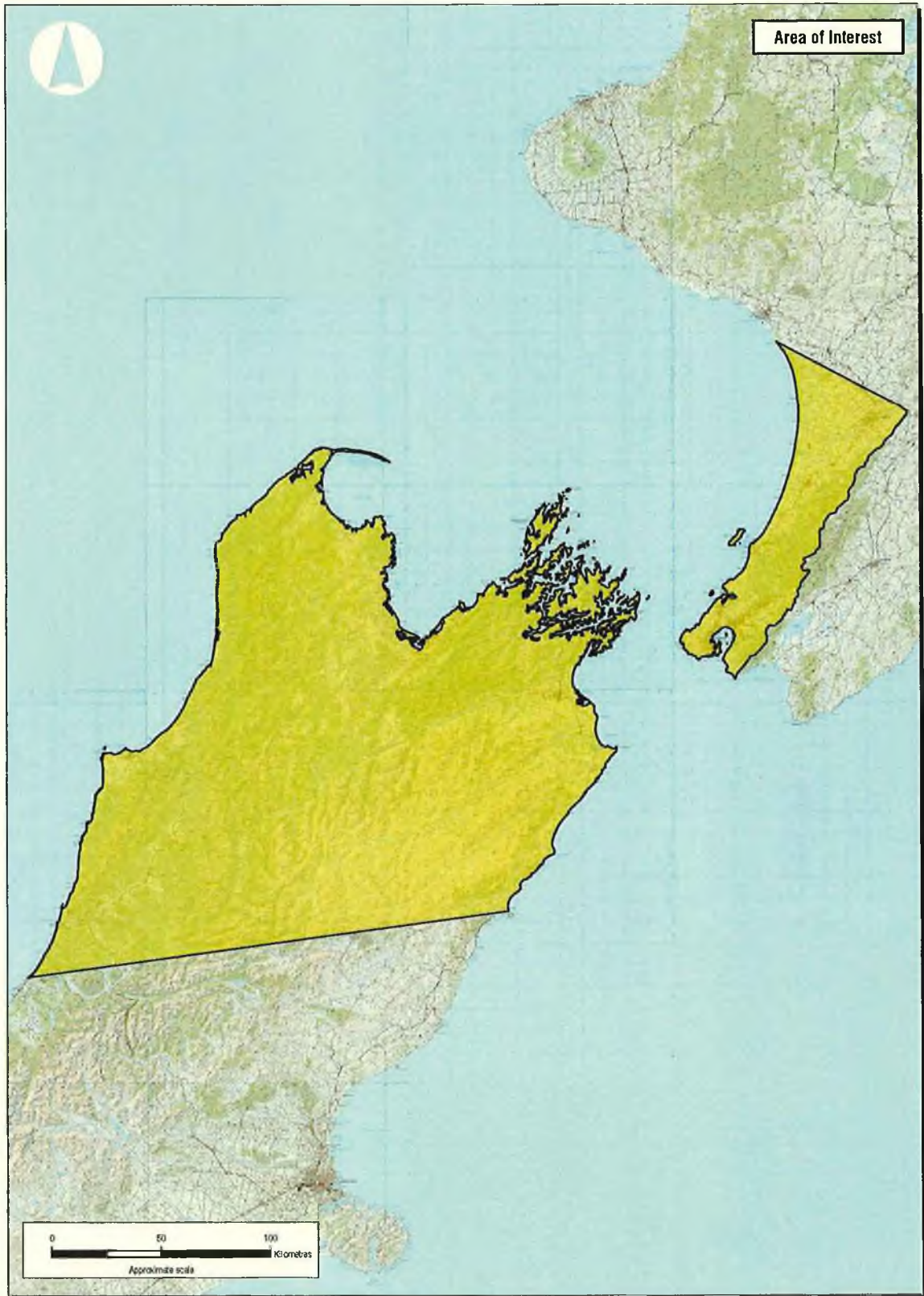
DOCUMENTS

3: STATEMENTS OF ASSOCIATION

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Coastal Area.

NGATI TOA RANGATIRA DEED OF SETTLEMENT
ATTACHMENTS

1: AREA OF INTEREST



*Taonga tūturu***26 Taonga tūturu protocol**

- (1) The taonga tūturu protocol does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, taonga tūturu.
- (2) In this section, **taonga tūturu**—
 - (a) has the meaning given in section 2(1) of the Protected Objects Act 1975; and
 - (b) includes ngā taonga tūturu, as defined in section 2(1) of that Act.

Subpart 2—Statutory acknowledgement and deed of recognition

27 Interpretation

In this subpart,—

relevant consent authority, for a statutory area, means a consent authority of a region or district that contains, or is adjacent to, the statutory area

statement of association, for a statutory area, means the statement—

- (a) made by Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua of their particular cultural, historical, spiritual, and traditional association with the statutory area; and
- (b) set out in part 2 of the documents schedule

statutory acknowledgement means the acknowledgement made by the Crown in section 28 in respect of the statutory areas, on the terms set out in this subpart

statutory area means an area described in Schedule 1, the general location of which is indicated on the deed plan for that area

statutory plan—

- (a) means a district plan, regional coastal plan, regional plan, regional policy statement, or proposed policy statement as defined in section 43AA of the Resource Management Act 1991; and
- (b) includes a proposed plan, as defined in section 43AAC of that Act.

*Statutory acknowledgement***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 Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua to cite the statutory acknowledgement as evidence of the association of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua 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.

33 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—
 - (a) a copy of sections 28 to 32, 34, and 35; and
 - (b) descriptions of the statutory areas wholly or partly covered by the plan; and
 - (c) the statement of association for each statutory area.
- (3) The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—
 - (a) part of the statutory plan; or
 - (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991.

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 Re-

source 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 Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua may, as evidence of the association of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua 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 Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua are precluded from stating that Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua 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.

Deed of recognition

36 Issuing and amending deed of recognition

- (1) This section applies in respect of the statutory areas listed in Part 2 of Schedule 1.
- (2) The Minister of Conservation and the Director-General must issue a deed of recognition in the form set out in part 3 of the documents schedule for the statutory areas.
- (3) The Minister of Conservation and the Director-General may amend the deed of recognition, but only with the written consent of the trustees.

General provisions relating to statutory acknowledgement and deed of recognition

37 Application of statutory acknowledgement and deed of recognition to river or stream

- (1) If any part of the statutory acknowledgement applies to a river or stream, including a tributary, 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.
- (2) If any part of the deed of recognition applies to a river or stream, including a tributary, that part of the deed—

1 AREA OF INTEREST



2: STATEMENTS OF ASSOCIATION

Pukeamoamo and Pukeahurangi are said to have been named by the Rangitāne ancestor Hinetearangi. The landmarks linked her to her ancestors, as she would gaze from Tirohanga pā (north of Masterton) and use the twin peaks Pukeamoamo and Pukeahurangi to guide her line of sight towards Kāpiti Island. The important ancestors, Whātonga, Hotuwaipara, Tara, Tuteremoana and Te Wharekohu were buried in a cave at the southern end of the island. The peaks therefore maintained the link between Rangitāne in the Masterton region with their founding ancestors.

Manawatū River (with recorded name Manawatu River) and its tributaries within the Rangitāne Area of Interest (as shown on deed plan OTS-204-04)

The Manawatū River has its origins on the western side of the Ruahine Range. Its primary source is north of modern day Dannevirke. The catchment also includes the rivers south of the gorge which stretch all the way back to Pukaha / Mount Bruce. They include Bruce Stream, Makakahi, Mangatainoka, Tiraumea and Mangahao rivers. All of these waters converge and enter Te Āpiti (the Manawatū Gorge) and flow on through the Manawatū plains and out to sea at Foxton Beach. For Rangitāne o Tamaki nui-ā-Rua, the Manawatū River is an ancestral waterway, which many hapū refer to as the awa in their pepeha. When the Tamaki nui-ā-Rua was covered in forest, the river served as a highway for Rangitāne. It was an important means of travel and communication, and linked the Rangitāne settlements in forest clearings. Rangitāne had many settlements along the River, which provided fresh water and plentiful kai.

The original ancestor linked with the Manawatū River was Tamakuku, who dug out the bed of the river, and exercised mana on both sides of the river for its full length. Rangitāne's grandfather, Whātonga, journeyed up the Manawatū River whilst on a trip away from Heretaunga. Whātonga's second wife, Reretua, was the grand-daughter of Tamakuku. The links between Rangitāne and Tamakuku were further cemented when Hinetakutai, the daughter of Rangitāne, married Te Rahekeua, a descendant of Tamakuku. All of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua therefore share descent from Tamakuku, and the link to the Manawatū River.

According to Rangitāne the southern part of the river was formed by the efforts of a giant tōtara tree which grew on the Puketoi Range. The tree became possessed with a spirit called Okatia, which desired to get to the sea. When it descended the Puketoi Range, it headed west and thus encountered the formidable Tararua/Ruahine Range. The constant pounding of the giant tree, assisted by the force of the waters of the Manawatū fractured the range, separating the Ruahine and Tararua Ranges and forming the Manawatū Gorge. Rangitāne use the term Te Āpiti when referring to the cleft that Okatia created in the gorge. Where the river flows through the gorge it is referred to as 'Te Au-rere-a-te-tonga' meaning the flowing current of the south. Other names used by Rangitāne when referring to the Manawatū Gorge area are Te Ahu a Turanga-i-mua and Te waha o te kurī.

The Manawatū River was named by the tupuna Haunui a Nanaia. He travelled along the west coast of the lower North Island, pursuing his wife. When he came to the Manawatū river mouth, he stood aghast as he contemplated the crossing, hence *Manawa-breath* and *tū- to stand still*. Some say that his breath stood still as he was actually crossing the river, not only because of the width and depth of the river, but because of the intense cold; it made his breath stand still hence Manawatū.

Rangitāne know of many taniwha and kaitiaki along the course of the river. One of these is Peketahi, the kaitiaki in the bend of the river near the Kaitoki Bridge east of Dannevirke. Peketahi appears in the form of crayfish with a missing limb, an eel or a log. In times of flood Peketahi is often seen as a floating log as he keeps watch on the kāinga.

**NGĀTI TŪWHARETOA DEED OF SETTLEMENT:
ATTACHMENTS**

1: AREA OF INTEREST

