

Part 2: District Wide Matters

HISTORICAL AND CULTURAL VALUES

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HISTORIC HERITAGE - TAONGA TUKU IHO

Status: HH is Operative and subject to Plan Change 9.

INTRODUCTION

Historic heritage covers a broad range of features of both Māori and European origin that contribute to an understanding and appreciation of New Zealand's history and culture. They may be identifiable features or sites where often there is no visible feature or evidence.

Heritage items addressed in this chapter are archaeological sites, historic structures and historic sites. As many of these items are also of significance to Māori there is strong connection between this chapter and SASM- Sites and Areas of Significance to Māori. SASM also addresses additional heritage schedules not addressed in this chapter: marae and structures and sites of cultural significance.

Notable trees are addressed in a separate chapter TREE- Notable Trees.

Unidentified historic heritage sites are protected by a discovery protocol under Heritage New Zealand, Pouhere Taonga (HNZPT).

Archaeological sites schedule

Information used in the Archaeological Sites Schedule comes from the Archaeological Site Recording Scheme and Upgrade Project called ArchSite, provided by the New Zealand Archaeological Association (NZAA). ArchSite data consists of a combination of manually plotted co-ordinates and GPS technology.

Historic structures schedule

The Historic Structures Schedule lists the historic buildings or structures. Additional information on many of the heritage buildings and structures in the schedule is available in the 'Rotorua Central Area: Built Heritage Study' (Matthews & Matthews Architects Ltd).

Historic Structures are divided into two categories. Category status 1 is given to places of "special or outstanding historic or cultural heritage significance or value". Category 2 status is given to places of "historic or cultural heritage significance or value". Structures that are listed and have no category are buildings identified within the district by the Council and are deemed to provide good examples of urban design practice and contribute to the character of the environment.

Historic sites schedule

This schedule lists a number of other sites of historical values that are not included in the archaeological sites or historic structures schedules.

Relationship between the District Plan protections and Heritage New Zealand Pouhere Taonga Act 2014

The schedules are not the same as the New Zealand Historic Heritage List for Rotorua. It is a separate but parallel protection process. Since an item may appear in either or both lists care should be taken to ascertain and fulfil

any obligations under both the District Plan and the Heritage New Zealand Pouhere Taonga Act 2014. It should be noted that archaeological sites, known and unknown, are protected under this Act.

ISSUES

HH-I1 Historic heritage

Inappropriate subdivision, use and development can impact the identified heritage values of a historic structure, site or archaeological site. This includes the extent of place of the historic structure, which extends to the land and features surrounding the historic structure that forms part of or contributes to its historical, cultural and other heritage values.

To avoid, remedy or mitigate adverse effects on such historic features the District Plan intends to manage any activity where the heritage values of the historic item may be impacted. The challenge is to implement an appropriate level of control over heritage features to ensure that they are appropriately managed and protected whilst providing enough flexibility for the establishment and operation of activities. To enable this Council must ensure appropriate regulatory mechanisms are in place and consultation procedures completed before land use decisions are made.

Advice Note:

SASM- Sites and Areas of Significance to Māori focuses in more detail on the contemporary and traditional relationship between Māori with their ancestral lands, water, sites, wāhi tapu and other taonga. It is important that this chapter of the District Plan is read with SASM.

OBJECTIVES

HH-O1

[2.3(8)]

Protect cultural heritage features (Māori and European) from different eras and of themes that contribute to, and that are representative of Rotorua's evolving history.

Policies HH-P1 to HH-P3

POLICIES

Objective HH-O1

HH-P1

[2.3(8)(1)]

Enable land use activities to occur within a site or structure identified in the Historic Structures Schedule or Historic Sites Schedule as being of heritage importance where the activity will not result in modification that will adversely affect the associated heritage values of the structure or site.

HH-P2

[2.3(8)(2)]

Enable subdivision, use and development where these do not detract from the values of an archaeological site identified in the Archaeological Site Schedule.

HH-P3

[2.3(8)(3)]

Enable alterations for the purpose of improving structural performance, fire safety and access to a structure identified in the Historic Structures Schedule, while minimising the significant loss associated with the heritage values.

RULES

The rules in the table below apply in addition to:

- the rules in Part 3 – Area Specific Matters (zone chapters and development area chapters); and
- the rules in the other chapters in Part 2 – District-wide Matters.

For certain activities, consent may be required by rules in more than one chapter in the Plan. Unless expressly stated that a rule overrides another rule, consent is required under each of those rules. The steps plan users should take to determine what rules apply to any activity, and the status of that activity, are provided in Part 1, How the Plan Works.

Links to the rule categories can be found at below:

Built Historic Heritage – Historic Heritage Structures	6
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Built Historic Heritage – Historic Heritage Structures		
HH-R1	Maintenance and repair of historic heritage structures listed in the Historic Structures Schedule	[4.5(56), 5.5.1(38) 6.5(60), 9.5(61) 10.5(47)]
Applicable Spatial Layers Historic Structures Overlay	1. Activity Status: Permitted Performance Standards: <ol style="list-style-type: none"> The repair and maintenance of any structure shall use materials that are the same or similar to the original materials; and The repair and maintenance work shall comply in all respects with the relevant performance standards of the zone. 	2. Activity Status: Discretionary Where: Compliance is not achieved with the performance standards for HH-R1(1). Assessment Criteria: <ol style="list-style-type: none"> Zone Specific HH-AC1
HH-R2	Alterations and additions to historic heritage structures listed in the Historic Structures Schedule	[4.5(57), 4.5(58) 5.5.1(39), 6.5(61) 6.5(62), 9.5(62) 9.5(63), 10.5(48) 10.5(49)]
Applicable Spatial Layers Historic Structures Overlay	1. Activity Status: Permitted Where: The activity is internal alterations only and only the exterior of the structure is identified for protection in the schedule.	
Applicable Spatial Layers Historic Structures Overlay	2. Activity Status: Restricted Discretionary Where: The activity is not permitted internal alterations under HH-R2(1) or permitted maintenance and repair under HH-R1(1). Matters of Discretion: <ol style="list-style-type: none"> Zone Specific HH-MD1; Additions and Alterations to Historic Structures HH-MD2; and 	

	c. Infrastructure Specific HH-MD3.	
HH-R2A	New buildings that are on the same site as a heritage structure listed in the Historic Structures Schedule, or a specified adjacent site	
Applicable Spatial Layers Residential 1 Zone Residential 2 Zone Commercial 4 Zone	<p>1. Activity Status: Restricted Discretionary</p> <p>Where:</p> <p>The new building is on the same site as a heritage structure in the Residential 1, 2 or Commercial 4 zone.</p> <p>Rule HH-R5(2A) also applies to the sites adjacent to Landmark Restaurant (H1.25) at 2 Meade Street (Legal Description: Section 3 Block LI Town of Rotorua and Part Section 4 Block LI Town of Rotorua and Part Section 4 Block LI Town of Rotorua), and 3 Meade Street (Legal description: Section 2 Block XLIX Town of Rotorua).</p> <p>Rule HH-R5(2A) does not apply to Pukehangi Cottage (H1.27).</p> <p>Matters of Discretion:</p> <ol style="list-style-type: none"> Whether the new building compliments the form and fabric which contributes to, or is associated with, the heritage values of the structure. Whether the new building uses materials and/or design details that respect rather than replicate any features of the heritage structure. Sensitive contemporary interpretations in terms of form and detail may be considered. Whether the new building will not compromise the ability to interpret the heritage structure and its extent of place. Whether the new building maintains visual linkages between the heritage structure and the street, where relevant. Whether the location of the new building and associated siteworks enables the heritage values of the structure and its extent of place to be maintained. Whether other structures or features associated with the heritage structure are retained and are complemented. Whether the scale of the new building dominates the heritage structure. 	
HH-R3	Re-siting, destruction or demolition of a historic heritage structure listed in the Historic Structures Schedule	[4.5(61), 5.5.1(42) 6.5(65), 9.5(66) 10.5(52), 15.5(5)]
Applicable Spatial Layers Historic Structures Overlay	<p>1. Activity Status: Discretionary</p> <p>Where:</p> <p>The activity is required by new infrastructure as described in EIT- Energy, Infrastructure and Transport.</p> <p>Assessment Criteria:</p> <ol style="list-style-type: none"> Infrastructure Specific HH-AC2. 	
Applicable Spatial Layers Historic Structures Overlay	<p>2. Activity Status: Non-Complying</p> <p>Where:</p> <p>The activity is not provided for in Rule HH-R3(1).</p>	

Archaeological Sites and Historic Sites		
HH-R4 Maintenance and repair of sites listed in the Archaeological Sites Schedule or Historic Sites Schedule		[4.5(56), 5.5(38) 6.5(60), 9.5(61) 10.5(47), 15.5(5)]
Applicable Spatial Layers Archaeological Sites Overlay Historic Sites Overlay	1. Activity Status: Permitted Performance Standards: <ol style="list-style-type: none"> The repair and maintenance of any structure shall use materials that are the same or similar to the original materials; The repair and maintenance work shall comply in all respects with the relevant performance standards of the zone; The activity can involve maintenance of the existing site such as gardens, lawns and planting beds but no development or redevelopment of the site involving excavation, modification or disturbance of the ground shall be undertaken; and Modification and disturbance of historic and archaeological sites may only be undertaken where an archaeological authority has been granted from Heritage New Zealand. 	2. Activity Status: Discretionary Where: Compliance is not achieved with the performance standards for HH-R4(1). Assessment Criteria: <ol style="list-style-type: none"> Zone Specific HH-AC1.
HH-R5 Disturbance, modification and alteration of cultural historic heritage listed in the Archaeological Sites Schedule or Historic Sites Schedule		[4.5(59), 5.5.1(40) 5.5.2(23), 6.5(63) 7.5(85), 9.5(64) 10.5(50), 15.5(5)]
Applicable Spatial Layers Archaeological Sites Overlay Historic Sites Overlay	1. Activity Status: Discretionary Where: <ol style="list-style-type: none"> The activity is not provided for as permitted maintenance and repair under HH-R1; and If located in the Industrial T Zone, the activity is required by new infrastructure as described in EIT- Energy, Infrastructure and Transport. Assessment Criteria: <ol style="list-style-type: none"> Zone specific HH-AC1; and Infrastructure specific HH-AC2. 	
Applicable Spatial Layers Archaeological Sites Overlay Historic Sites Overlay	2. Activity Status: Non-Complying Where: The activity is in the Industrial T Zone and is not required by new infrastructure as described in EIT- Energy, Infrastructure and Transport.	

HH-R6	Destruction of cultural historic heritage listed in the <u>Archaeological Sites Schedule</u> or <u>Historic Sites Schedule</u>	[4.5(60), 5.5(41) 5.5.2(24), 6.5(64) 7.5(86), 9.5(65) 10.5(51)]
Applicable Spatial Layers Archaeological Sites Overlay Historic Sites Overlay	1. Activity Status: Non-Complying	

Matters of Discretion

The following matters of discretion apply where listed in the rule table for the relevant activity.

HH-MD1 Zone specific matters of discretion

1. Residential Zones:

- a. The extent to which the activity adversely effects the character and amenity values of the zone.

2. Industrial Zones:

- a. The extent to which the proposal will enhance the character and amenity of the city entranceways.

3. Reserves, Community Assets and Water Zones:

- a. Building Design, Site Layout and Amenity:
 - i. The amenity of the streetscape is maintained and enhanced;
 - ii. The extent to which the activity would maintain or enhance heritage features, cultural sites, identified natural and cultural landscapes or archaeological sites;
 - iii. The extent to which the activity adversely affects the natural character, cultural amenity and landscape values; and
 - iv. The extent to which the activity adversely affects adjoining sites or land-based activities.

HH-MD2 Additions and alterations to Historic Heritage Structures

1. A Conservation plan shall be submitted with an application for resource consent. The Conservation plan will be assessed in accordance with the extent to which it makes provision for the following:
 - i. A statement of the significance of the historic heritage structure;
 - ii. The physical condition and structural integrity of the historic heritage item;
 - iii. The physical conservation, action and care necessary for returning or revealing the historic heritage significance of the structure (this may include maintenance, reconstruction or restoration);
 - iv. The associated significance (if any) of the land surrounding the historic heritage structure;
 - v. Activities which may be compatible and incompatible with the protection of the historic heritage structure;

- vi. Measures to enable the cultural significance of a place to be retained;
 - vii. Any listing with Heritage New Zealand Pouhere Taonga and the reasons for the listing of the historic heritage structure under the Heritage New Zealand Pouhere Taonga Act 2014; and
 - viii. Any recommendations made by Heritage New Zealand Pouhere Taonga and any other professionally recognised party in historic heritage conservation issues, where relating to Category 1 Heritage New Zealand items or others, which, in council's opinion might benefit from the recommendations.
2. Any consultation and feedback undertaken with Iwi regarding the cultural values and importance of the historic heritage structure; and
 3. Detail on how the alterations and additions will be carried out in a way that is in keeping with and does not detract from those features for which the historic heritage item has been listed and protects the following elements;
 - a. Style and character of the building;
 - b. Scale, form and detailing, including roof form, roof angle and eaves;
 - c. Minimisation of the loss of historic fabric, original materials and original craftsmanship;
 - d. Use of original materials, including cladding profiles, colour and texture;
 - e. Original setting, including protection and maintenance of surrounding trees and gardens;
 - f. Original floor plan; and
 - g. Cultural significance of the historic heritage item.

HH-MD3 Infrastructure specific

1. The benefits to be derived from the proposal, including its contribution to achieving central government initiatives (e.g. high speed broadband), national energy objectives and renewable energy targets.
2. The extent to which the proposal detracts from the cultural values of the scheduled item.
3. The extent to which technical and operational constraints impact the ability to avoid, remedy or mitigate adverse effects.
4. The extent to which the substantial upgrade of transmission infrastructure reduce the existing adverse effects of the transmission infrastructure.

Assessment Criteria

Whilst not limiting the exercise of its discretion, Council may consider the particular matters below where indicated in the table above.

HH-AC1 Zone specific assessment criteria

1. **All Zones:**
 - a. The degree to which the proposal complies with the performance standards of the zone.
2. **Residential Zones:**
 - a. The extent to which the proposal will avoid, remedy, or mitigate effects on the character and amenity of the zone;

- b. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of neighbouring residents, including protection of privacy and outlook and protection from adverse effects from any source of disturbance;
- c. The extent to which the proposal will avoid, remedy, or mitigate the effects on the streetscape and on-site landscaping, in particular where buildings intrude into the front yards; and
- d. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

3. City Centre Zones:

- a. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity and vitality of the city centre zone or pedestrian focussed streets;
- b. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping; and
- c. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

4. Commercial Zones:

- a. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping;
- b. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of adjacent lots, including protection of privacy and outlook and protection from adverse effects from any source of disturbance or nuisance, including noise, glare, illumination and light levels;
- c. The extent to which the proposal will avoid, remedy or mitigate effects on the amenity and vitality of the city centre zone, and the character and amenity of the City Entranceways; and
- d. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

5. Industrial Zones:

- a. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping;
- b. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of adjacent lots, including protection of privacy and outlook and protection from adverse effects from any source of disturbance or nuisance, including noise, glare, illumination and light levels;
- c. The extent to which the proposal will avoid, remedy, or mitigate the effects on the amenity and vitality of the city centre zone, and the character and amenity of the City Entranceways; and
- d. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

6. Business and Innovation Zones:

- a. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping;
- b. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of adjacent lots, including protection of privacy and outlook and protection from adverse effects from any source of disturbance or nuisance, including noise, glare, illumination and light levels;
- c. The extent to which the proposal will avoid, remedy, or mitigate the effects on the amenity and vitality of the city centre zone, and the character and amenity of the City Entranceways; and
- d. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

7. Rural Zones:

- a. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of neighbouring residents, including protection of privacy and outlook and protection from adverse effects from any source of disturbance;
- b. The cumulative effect on the character and amenity area; and
- c. The location and or design of the proposal detracts from the qualities and characteristics specified of a landscape or feature identified in the schedules for Natural Environmental values or the natural character of the environment.

8. Reserves, Community Assets and Water Zones:

- a. How the activity will detract from the amenity of the zone and will result in visual domination of the adjoining sites;
- b. Any cumulative effects resulting from the operation and development of the activity; and
- c. The extent to which the proposal detracts from the physical, natural and cultural values as listed in the schedules for Historical and Cultural Values or Natural Environmental Values as well as other relevant matters that are identified in the associated chapters.

HH-AC2 Infrastructure specific

- 1. The benefits to be derived from the proposal, including its contribution to achieving central government initiatives (e.g. high speed broadband), national energy objectives and renewable energy targets.
- 2. The extent to which the proposal detracts from the cultural values of the scheduled item.
- 3. The extent to which technical and operational constraints impact the ability to avoid, remedy or mitigate adverse effects.
- 4. The extent to which the substantial upgrade of transmission infrastructure reduce the existing adverse effects of the transmission infrastructure

ANTICIPATED ENVIRONMENTAL RESULTS

HH-AER1	No loss of the diverse and representative range of historic buildings, sites, structures, and notable vegetation and trees that contribute to Rotorua's identity and sense of place.
HH-AER4	No loss of values or significance of historic heritage or cultural values due to inappropriate use and development of infrastructure.

SCHEDULES

HH-SCHED1 – Archaeological Sites Schedule

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
U15/ 5	358	Hill Pā	Ōkawa Bay
U15/ 6	309	Pā	Awahou
U15/ 7	357	Ridge Peak/Pā	Mourea
U15/ 8	357	Pā	Mourea
U15/ 9	304	Midden	Hamurana
U15/ 10	370	Pā	Ōkere Falls
U15/ 11	532	Pā	Tārukenga
U15/ 12	522	Pā	Mourea
U15/ 13	373	Pā	Te Ākau Point
U15/ 14	373	Pā	Motuhiwa Island
U15/ 15	358	Pā	Motutara Point
U15/ 16	357	Pā	Mourea
U15/ 17	513	Pā	Tārukenga
U15/ 18	309	Pā	Awahou
U15/ 19	534	Pā	Te Ārero Bay
U15/ 20	303	Pā	Hamurana
U15/ 21	373	Pā	Ōkere Falls
U15/ 22	532	Pā	Waiteti
U15/ 23	534	Pā	Pāteko Island
U15/ 24	304	Pā	Hamurana
U15/ 25	534	Pā	Ngārehu Point
U15/ 26	306	Pā	Hamurana
U15/ 27	313	Pā	Ngongotahā
U15/ 28	312	Pā	Pukekura
U15/ 29	373	Pā	Pukeroa
U15/ 30	374	Pā	Kahurua Point
U15/ 31	358	Pā	Wairau Bay
U15/ 32	307	Pā	Mission Bay
U15/ 33	376	Pā	Tūmoana Point

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
U15/ 34	359	Pā	Mourea
U15/ 35	305	Pā	Hamurana
U15/ 36	374	Pā	Kaharoa Point
U15/ 37	534	Pā	Cherry Bay
U15/ 38	357	Pā	Mourea
U15/ 39	377	Pā	Tapanīau Point
U15/ 40	508	Pā	Te Rangiwhakairo
U15/ 41	312	Pā	Ngongotahā
U15/ 42	376	Pā	Te Rei Bay
U15/ 43	309	Pā	Awahou
U15/ 44	306	Pā	Hamurana
U15/ 45	534	Pā	Pōtangotango Point
U15/ 46	307	Pā	Mission Bay
U15/ 47	534	Pā	Wharetata Bay
U15/ 48	301	Pā	Awahou
U15/ 49	532	Pā	Tārukenga
U15/ 50	533	Pā	Mokoia Island
U15/ 51	533	Rock Carving	Mokoia Island
U15/ 52	533	Cultivation	Mokoia Island
U15/ 53	532	Pā	Tārukenga
U15/ 54	534	Pā	Te Ārero Bay
U15/ 55	534	Pā	Te Ārero Bay
U15/ 56	524	Pā	Te Ngae
U15/ 57	524	Pā	Tikitere
U15/ 58	523	Pā	Wairau Bay
U15/ 59	363	Pā	Te Ngae
U15/ 60	533	Pā	Mokoia Island
U15/ 61	533	Pā	Mokoia Island
U15/ 62	533	Pā	Mokoia Island
U15/ 63	533	Pā	Mokoia Island
U15/ 64	533	Pā	Mokoia Island
U15/ 65	533	Terrace	Mokoia Island

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
U15/ 66	533	Pā	Mokoia Island
U15/ 67	533	Pā	Mokoia Island
U15/ 68	533	Pā	Mokoia Island
U15/ 69	533	Pā	Mokoia Island
U15/ 70	533	Pā	Mokoia Island
U15/ 71	533	Pā	Mokoia Island
U15/ 72	533	Bath	Mokoia Island
U15/ 73	533	Trail	Mokoia Island
U15/ 74	533	Track	Mokoia Island
U15/ 75	362	Flour Mill	Te Ngae
U15/ 76	534	Flour Mill	Lake Rotoiti
U15/ 77	377	Pā	Hauparu Bay
U15/ 78	374	Pā	Kaharoa Point
U15/ 79	358	Kāinga	Mourea
U15/ 80	361	Pā	Tikitere
U15/ 81	357	Pā	Mourea
U15/ 82	513	Pā	Waiteti
U15/ 83	376	Pā	Tāhunaroa
U15/ 84	370	Pit	Ōkere Falls
U15/ 85	357	Pit	Mourea
U15/ 86	362	Mission Site	Te Ngae
U15/ 87	534	Hut Site	Ruahine Springs
U15/ 88	513	Pā	Waiteti
U15/ 89	314	Pā	Ngongotahā
U15/ 90	308	Pā	Awahou
U15/ 91	524	Pā	Te Ngae
U15/ 92	301	Pā	Awahou
U15/ 94	502	Headland Pā	Kaharoa
U15/ 104	534	Headland Pā	Kaharoa
U15/ 512	515	Pā	Hamurana
U15/ 591	533	Terrace	Mangorewa River Catchment
U15/ 598	305	Urupā	Hamurana

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
		Pit	
U15/ 599	305	Pit	Hamurana
U15/ 600	305	Burial, trench	Hamurana
U15/ 601	305	Pit, artefact, midden	Hamurana
U15/ 602	509	Midden, pit	Hamurana
U15/ 603	304	Pit	Hamurana
U15/ 604	310	Burial, Church/ chapel	Hamurana / Awahou Stream
U15/ 605	507	Urupā	Hamurana
		Pit	
U15/ 606	507	Trench	Hamurana
U15/ 607	508	Pit	Hamurana
U15/ 608	508	Pit	Hamurana
U15/ 609	508	Midden, artefact	Hamurana
U15/ 610	508	Pit	Hamurana
U15/ 611	509	Pit	Hamurana
U15/ 612	508	Urupā	Hamurana
U15/ 613	301	Pit	Hamurana
U15/ 614	508	Midden	Hamurana
U15/ 615	507	Urupā/ cemetery	Hamurana
U15/ 616	306	Urupā	Hamurana
U15/ 617	315	Tramway tracks	Ngongotahā
U15/ 618	315	Timber Mill	Ngongotahā
U15/ 619	534	Karaka grove	Kaituna River Catchment
U15/ 620	534	Terrace, pit	Kaituna River Catchment
U15/ 622	509	Pit	Hamurana
U15/ 623	534	Pit	Lake Rotoiti
U15/ 624	534	Midden, terrace	Lake Rotoiti
U15/ 625	376	Terrace	Lake Rotoiti
U15/ 626	523	Terrace, oven stones	Lake Rotoiti
U15/ 636	370	House floor, site, artefact	Ōkere Falls
U15/ 637	534	Pit	Kaituna River Catchment

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
U15/ 638	358	Terrace	Lake Rotoiti
U15/ 639	534	Terrace	Lake Rotoiti
U15/ 645	534	Pit, terrace	Kaituna River Catchment
U15/ 646	534	Terrace	Kaituna River Catchment
U15/ 647	534	Pit	Kaituna River Catchment
U15/ 648	534	Pit	Kaituna River Catchment
U15/ 649	534	Pit	Kaituna River Catchment
U15/ 650	534	Pit	Kaituna River Catchment
U15/ 651	534	Pit	Kaituna River Catchment
U15/ 652	534	Pit	Kaituna River Catchment
U15/ 653	534	Terrace	Kaituna River Catchment
U15/ 654	534	Terrace	Kaituna River Catchment
U15/ 655	534	Terrace	Kaituna River Catchment
U15/ 656	534	Terrace	Kaituna River Catchment
U15/ 657	534	Terrace, oven stones	Kaituna River Catchment
U15/ 658	534	Terrace	Kaituna River Catchment
U15/ 659	534	Pit	Kaituna River Catchment
U15/ 660	534	Terrace	Kaituna River Catchment
U15/ 661	534	Pit	Kaituna River Catchment
U15/ 662	534	Pit	Kaituna River Catchment
U15/ 663	534	Scarp, terrace	Kaituna River Catchment
U15/ 664	534	Scarp, terrace	Kaituna River Catchment
U15/ 665	534	Pit	Kaituna River Catchment
U15/ 666	534	Pit	Kaituna River Catchment
U15/ 667	534	Pit	Kaituna River Catchment
U15/ 700	534	Pit	Kaituna River Catchment
U15/ 716	534	Depression/ pit complex	Kaituna River Catchment
U16/ 1	316	Ridge Pā	Fairy Springs
U16/ 5	321	Pā	Kāwaha Point
U16/ 6	345	Pā	Whakarewarewa
U16/ 7	345	Pā	Pōhaturoa

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
U16/ 9	332	Pā/ Urupā	Pukehāngi Hill
U16/ 10	325	Pā	Rotorua Hospital
U16/ 17	516	Pā	Ngongotahā Valley
U16/ 18	519	Pā	Pukehāngi Hill
U16/ 19	325	Pā	Ōhinemutu
U16/ 20	537	Rail Road	SH 5 Whakarewarewa Forest Park
U16/ 21	324	Flour Mill	Utuhina
U16/ 24	525	Pā	Rotokawau
U16/ 25	525	Pā	Rotokawau
U16/ 33	537	Pā	Te Kahikatea Stream
U16/ 34	537	Kāinga	Tumunui
U16/ 37	348	Pā	Tokorangi Pā
U16/ 38	537	Terraces	Hemo Gorge
U16/ 39	351	Pā	Hemo Gorge
U16/ 40	521	Pit	Tihiōtonga
U16/ 41	521	Pit	Tihiōtonga
U16/ 42	351	Fence Line	Tihiōtonga
U16/ 43	521	Fence Line	Tihiōtonga
U16/ 44	330	Fishing Weirs	Holdens Bay
U16/ 46	328	Pā	Ngāpuna
U16/ 47	328	Depression	Ngāpuna
U16/ 48	328	Pā	Ngāpuna
U16/ 49	328	Hut Sites	Ngāpuna
U16/ 50	328	Pit	Ngāpuna
U16/ 51	328	Pā	Ngāpuna
U16/ 52	328	Tapū Rocks	Ngāpuna
U16/ 53	328	Trail	Ngāpuna
U16/ 54	525	Pit	Pikirangi Marae
U16/ 55	525	Hut Site	Rotokawa
U16/ 56	525	Pā	Rotokawa
U16/ 57	537	Pā	Eastern Suburbs
U16/ 58	341	Pā	Ōwhata

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
U16/ 62	525	Pits	Rotokawa
U16/ 63	525	Pit	Rotokawa
U16/ 64	366	Pā	Rotokawa
U16/ 67	538	Pā	Motuwhētero Island
U16/ 72	515	Pā	Ngongotahā Valley
U16/ 73	518	Pā	Paradise Valley
U16/ 74	519	Pā	Paradise Valley
U16/ 75	520	Pā	Utuhina Stream
U16/ 76	520	Pā	Utuhina Stream
U16/ 77	520	Pā	Utuhina Stream
U16/ 78	525	Pā	Hannah's Bay
U16/ 79	518	Pā	Paradise Valley
U16/ 80	316	Pā	Fairy Springs
U16/ 81	321	Pā	Koutu
U16/ 84	342	Pā	Ngātautara
U16/ 85	515	Pā	Ngongotahā Valley
U16/ 86	515	Pā	Ngongotahā Valley
U16/ 92	537	Tomo	Tumunui
U16 /93	537	Kāinga	Tumunui
U16/ 94	537	Burial	Waimangu
U16/107	518	Burial Site	Paradise Valley
U16/ 184	323	Midden	Pukehāngi
U16/ 185	342	Obsidian	Pukehāngi
U16/ 186	342	Midden	Pukehāngi
U17/ 60	545	Pit, terrace	Lake Ohakuri
U17/ 61	545	House/ floor site	Lake Ohakuri Arm
V15/ 1	378	Pā	Ruatō
V15/ 2	379	Pā	Rotoiti
V15/ 3	534	Pā	Tokerau Bay
V15/ 94	534	Tunnel	Lake Rotoiti
V15/ 163	535	Pits	Lake Rotomā Scenic Reserve
V15/ 169	535	Pā	Matūtū Point

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
V15/ 200	379	Pā	Gisborne Point
V15/ 201	535	Pā	Hinehopu
V15/ 202	535	Pā	Ōkahu Point
V15/ 203	535	Pā	Matawhāura Bay
V15/ 204	380	Pā	Gisborne Point
V15/ 207	535	Pā	Matawhāura Bay
V15/ 208	385	Pā	Te Pōhue Bay
V15/ 214	535	Pā	Marāua Pā
V15/ 215	535	Pā	Wharenareke Bay
V15/ 234	535	Pā	Lake Rotomā
V15/ 235	535	Terrace/Pit	Patarata Point
V15/ 236	535	Pā	Ōtumarekura Point
V15/ 240	534	Pā	Lake Rotomā
V15/ 385	534	Pā	Puketapu Point
V15/ 386	534	Pā	Puketapu Point
V15/ 387	534	Pā	Te Pāpatu Point
V15/ 415	390	Pā	Pangopangoa Bay
V15/ 420	384	Terrace	Te Pōhue Bay
V15/ 499	384	Pits	Te Pōhue Bay
V15/ 500	386	Kāinga	Rotoehu
V15/ 501	386	Terraces	Rakaumakere Point
V15/ 504	535	Pā	Waione Bay
V15/ 505	535	Pits	Matawhāura Bay
V15/ 506	535	Pits	Lake Rotomā
V15/ 507	535	Pits	Lake Rotomā
V15/ 508	535	Pā	Lake Rotoehu
V15/ 509	384	Pit	Hinehopu
V15/ 510	535	Pā	Omahota Bay
V15/ 511	535	Pā	Lake Rotoehu
V15/ 513	535	Pā	Omahota Bay
V15/ 514	535	Pā	Ōmarupoto Bay
V15/ 515	535	Pā	Matawhāura Bay

Unique ID# (NZAA ref)	Planning map	Type	Site identifier (location)
V15/ 516	535	Pā	Waipūia Point
V15/ 519	534	Canoe Artefact– Hollowed out Totara log	Kaiwaka Road
V15/ 555	535	Pits	Lake Rotomā
V15/ 556	391	Burial	Lake Rotomā
V15/ 1200	534	Pā	Lake Rotoiti
V15/ 1216	535	Fence, ditch	Lake Rotoehu
V15/ 1217	535	Midden, bank, ditch	Lake Rotoehu
V15/ 1218	535	Fence	Lake Rotoehu
V15/ 1219	535	Ditch	Lake Rotoehu
V15/ 1220	535	Ditch	Lake Rotoehu
V15/ 1221	535	Terrace	Lake Rotoehu
V15/ 1238	534	Terrace, bank, ditch	Tokerau
V16/ 271	539	Bank, ditch, scarp, platform, terrace	Tarawera River Catchment
V16/ 272	539	Ditch, platform, earth bank	Rotomā Forest
V16/ 286	539	Pit	Rotomā Forest

HH-SCHED2 – Historic Structures Schedule










Photo	Unique ID# and Map	Item	Location	Legal description	NZHPT Category
	H1.1 Planning Map 326	The Bath-House Rotorua Museum	Government Gardens, Hinemaru Street	Lot 2 SECT 2 Blk Tarawera SD, Lot 2 SO 42367 of Pt Sec 2 Blk 1 Tarawera SD	1
	H1.2 Planning Map 326	Blue Baths (exterior)	Government Gardens, Hinemaru Street	Pt Lot 3 DPS 15998	1
	H1.3 Planning Map 326	Bandstand Rotunda	Government Gardens, Hinemaru Street	Pt Lot 3 DPS 15998	2
	H1.4 Planning Map 326	Te Runanga Tea Pavilion and Storeroom (whole building)	Government Gardens, Hinemaru Street	Pt Lot 3 DPS 15998	2
	H1.5 Planning Map 326	Gardener's Cottage (exterior)	Government Gardens, Hinemaru Street	Pt Section 2 Blk I Tarawera SD	2
	H1.6 Planning Map 345	Carved Storehouse, Model Village	Whakarewar ewa	Pt Lot 3 DPS 23567	Not listed
	H1.7 Planning Map 326	Ex-Government Tourist Bureau Building	Corner Fenton and Haupapa Streets null	Pt Section 14 Blk XXIII TN of Rotorua	Not listed
	H1.8 Planning Map 335	"Glenholme" Dwelling Edwardian Villa, (whole building)	63 Miller Street	Pt Lot 5 DPS 4366	2
	H1.9 Planning Map 345	Guide Rangi's House (whole building)	Corner of Froude and Fenton Streets	Section 4 Blk LII TN of Rotorua	Not listed










Photo	Unique ID# and Map	Item	Location	Legal description	NZHPT Category
	H1.10 Planning Map 326	Prince's Gate Archway (whole structure)	Government Gardens, Hinemaru Street	Lot 3 SECT 2 Blk I Tarawera SD, PT Section 2 Blk I Tarawera SD, Pt Lot 3 DPS 15998	2
	H1.11 Planning Map 326	Arawa War Memorial including Māori carvings	Government Gardens, Hinemaru Street	Pt Section 2 Blk I Tarawera SD	Not listed
	H1.12 Planning Map 326	Wylie Memorial	Government Gardens, Hinemaru Street	Pt Lot 3 DPS 15998	2
	H1.15 Planning Map 326	Dr Lewis' House, Rave Complex	Hinemoa Street	Section 90 Blk I Tarawera SD	Not listed
	H1.13 Planning Map 326	Bowling Pavilion	Government Gardens, Hinemaru Street	Pt Lot 3 DPS 15998	2
	H1.14 Planning Map 326	Polynesian Baths	Government Gardens	Lot 1 DPS 15998	Not listed
	H1.15 Planning Map 326	Former nurses' house	Hinemoa Street	Section 90 Blk I Tarawera SD	Not listed
	H1.16 Planning Map 326	Dr. Wohlman's House, Rave Complex	Hinemoa Street	Section 90 Blk I Tarawera SD	Not listed
	H1.18 Planning Map 325	Te Hāhi o te Whakapono/St Faith's Anglican (whole building)	Ōhinemutu	Waikareao	9705 Wahi Tupuna/Ti puna






Photo	Unique ID# and Map	Item	Location	Legal description	NZHPT Category
	H1.19 Planning Map 325	The Bath-House behind and below the Lake House Hotel	Ōhinemutu	Waihunuhunukuri	Not listed
	H1.20 Planning Map 326	Old Post Office (exterior and clock mechanism)	Corner of Arawa and Fenton Streets	Lot 1 DPS 56898	2
	H1.21 Planning Map 326	Prince's Gate Hotel	1-3 Arawa Street	Lot 2 DP 34492	2
	H1.22 Planning Map 335	Robertson House (whole building)	70 Pererika Street	Lot 16 DP 3016	2
	H1.23 Planning Map 335	Scout Hall (exterior)	Pererika Street Reserve	Pt Rotorua TN BELT	2
	H1.24 Planning Map 336	Westpac Building (exterior)	1251 Tutaneikai Street	Section 8 Blk XXXIX TN of Rotorua	Not listed
	H1.25 Planning Map 345	Landmark Restaurant (exterior)	1 Meade Street	Section 1 Blk XLIX TN of Rotorua	2
	H1.26 Planning Map 326	Graeff's Bakery	Corner Tutaneikai and Haupapa Streets	Section 15 Blk XXX TN of Rotorua	Not listed
	H1.27 Planning Map 332	Cottage on Pukehāngi Road	Pukehāngi Road	Kaitao Rotohokahoka 1 T	Not listed
	H1.28 Planning Map 345	Rotorua Catholic Immaculate Conception (whole building)	Whakarewarewa	Whakarewarewa Lot 16A	Not listed

Photo	Unique ID# and Map	Item	Location	Legal description	NZHPT Category
	H1.29 Planning Map 358	St Mary's Anglican (whole building)	Mourea	Mourea Papakāinga 3E2	Not listed
	H1.30 Planning Map 367	St Peter's Anglican (whole building)	Hinemoa Point	Ōwhata 1Q5	2
	H1.31 Planning Map 533	St Peter's Anglican (whole building)	Mamakū	Pt Section 3 Blk XVI VILL of Mamakū	Not listed
	H1.32 Planning Map 345	Te Arawa Anglican (whole building)	Whakarewarewa	Whakarewarewa 3 No 1B73	Not listed
	H1.33 Planning Map 310	The Church of the Good Shepherd (whole building)	Awahou	Mangorewa Kaharoa Church Reserve	Not listed
	H1.34 Planning Map 515	Edward Vaile Early Settler Memorial (whole structure)	Broadlands	Lot 16 DP 28027	Not listed
	H1.35 Planning Map 325	Horse Trough	Near corner of Lake Road /Ranolf Street	Section 6 Blk LV TN of Rotorua	Not listed
	H1.36 Planning Map 335	Horse Trough	Old Taupo Road (on Boy's High School frontage)	Pt Rotorua TN BELT	Not listed
	H1.37 Planning Map 362	Remnants of Niu Tireni baker's oven at Te Ngae	Sited behind the meeting house of the Waiōhewa Marae and the water channel from the Waiōhewa	Lot 2 DPS 92329	Not listed



Photo	Unique ID# and Map	Item	Location	Legal description	NZHPT Category
			Stream.		
	H1.39 Planning Map 370	Steps down to the former Government Power Works	Near the car park, Ōkere Falls	Section 8 Blk VI Rotoiti SD	Not listed
	H1.40 Planning Map 325	St. Luke's Church and Hall	1123 Amohia Street	Lot 1 DPS 23270	Not listed
	H1.41 Planning Map 326	Mayfair Flats	1057 Arawa Street	Lot 8 DP 18658	Not listed
	H1.42 Planning Map 326	Fat Dog Cafe building. Former EC Randle and Co., Auckland House	1161 Arawa Street	Lot 3 DPS 5654	Not listed
	H1.43 Planning Map 326	Rotorua Women's Club/Soldiers' Institute	1133 Hinemaru Street	Lot 1 DP 34492	Not listed
	H1.44 Planning Map 325	Villa associated with Gardiner family	1271 Hinemoa Street	Lot 4C DP 2809	Not listed
	H1.45 Planning Map 335	Edward La Trobe Hill's house	1282 Hinemoa Street	Section 6 Blk XXXVII TN of Rotorua	Not listed
	H1.46 Planning Map 326	Grosvenor Flats	1079 Pukuatua Street	Section 5 Blk XXXVI TN of Rotorua	Not listed
	H1.47 Planning Map 326	Rotorua Primary School Infant Block	1249 Rangioru Street	Pt Section 3 Blk LVII TN of Rotorua	Not listed
	H1.48 Planning Map 326	Rotorua Primary School Dental Block	1249 Rangioru Street	Pt Section 3 Blk LVII TN of Rotorua	Not listed

Photo	Unique ID# and Map	Item	Location	Legal description	NZHPT Category
	H1.49 Planning Map 326	Rotorua Primary School, Main Building	1249 Rangioru Street	Section 2 Blk LVII TN of Rotorua	Not listed
	H1.50 Planning Map 325	Janet Fraser Memorial Guest House	2A Ranolf Street	Section 12 Blk LVII TN of Rotorua	Not listed
	H1.51 Planning Map 326	Kusab's Building	1154 Tutanekai Street	Lot 2 DPS 5654	Not listed
	H1.52 Planning Map 326	The Pig and Whistle, Former Police Station	1182 Tutanekai Street	Lot 3 DPS 56898	Not listed
	H1.53 Planning Map 326	Rotorua District Council Civic Administration Building	1061 Haupapa Street	Pt Section 3BLK XXIV TN of Rotorua	Not listed
	H1.54 Planning Map 336	Capers Café Building, ex Lee Brothers Ltd	1181 Eruera Street	Lot 2 DPS 5016	Not listed

HH-SCHED3 – Historic Sites Schedule

Unique ID#	Planning map	Item	Location	Legal description
H4.1	326, 327	Government Gardens	Queens Drive	Pt Lot 3 DPS 15998
H4.2	368	Kāramuramu Baths	Rotokawa	Pt Lot 1 DPS 49938
H4.3	365	Pikirangi Puna	Rotokawa	Pt Lot 1 DPS 49938
H4.4	367	Iri-irikapua, Hinemoa's rock	Hinemoa Point	Ōwhata 1Q5
H4.5	326	Makawe (tapū stone)	Pukeroa Hill, Hospital Grounds, Rangiuru Street	Pt Section 8 Blk LVII TN of Rotorua
H4.6	502	Mātuatonga, the Kumara god	Mokoia Island	Mokoia Island ML 10120
H4.7	345	Pohutu Geyser	Whakarewarewa	Section 7 Blk I Tarawera SD
H4.8	321	Te Koutu Battle Site	Taharangi Street	Te Koutu E170
H4.9	326	Malfroy Geyser	Government Gardens	Pt Lot 3 DPS 15998
H4.10	533	Wakimihia (Hinemoa's Pool)	Mokoia Island	Mokoia Island ML 10120

TREE

NOTABLE TREES– RAKAU
RONGONUI

Status: TREE is operative

INTRODUCTION

Trees are an important part of the heritage of the Rotorua landscape and some are worthy of protection. The District Plan provides for the protection of trees on public and private land.

ISSUES

TREE-I1 General

Inappropriate subdivision, use and development can impact the identified heritage values. To avoid, remedy or mitigate adverse effects on such historic features the District Plan intends to manage any activity where the heritage values of the historic item may be impacted. The challenge is to implement an appropriate level of control over heritage features to ensure that they are appropriately managed and protected whilst providing enough flexibility for the establishment and operation of activities. To enable this Council must ensure appropriate regulatory mechanisms are in place and consultation procedures completed before land use decisions are made.

OBJECTIVES

TREE-O1 [2.3(9)]	Notable trees and vegetation are recognised and protected as important living components of Rotorua’s environment due to their scientific, cultural, aesthetic, or ecological values. <i>Policies TREE-P1 to TREE-P3</i>
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POLICIES

Objective TREE-O1

TREE-P1 [2.3(9)(1)]	Enable land use activities to occur within sites containing notable trees subject to the health, vigour and function of the tree being maintained.
TREE-P2 [2.3(9)(2)]	Consider the location of notable tree or area of vegetation listed in the Schedule of Notable Trees as an integral part in determining its importance when assessing land use and subdivision in the surrounding environment.
TREE-P3 [2.3(9)(3)]	Restrict the removal or destruction of notable trees and areas of vegetation listed in the Schedule of Notable Trees, unless the tree or vegetation poses a danger to human safety, or is certified as dead.

RULES

The rules in the table below apply in addition to:

- the rules in Part 3 – Area Specific Matters (zone chapters and development area chapters); and
- the rules in the other chapters in Part 2 – District-wide Matters.

For certain activities, consent may be required by rules in more than one chapter in the Plan. Unless expressly stated that a rule overrides another rule, consent is required under each of those rules. The steps plan users should take to determine what rules apply to any activity, and the status of that activity, are provided in Part 1, How the Plan Works.

Notable Trees		
TREE-R1	Maintenance of a notable tree listed in the Notable Trees Schedule	[4.5(62), 4.5(63) 5.5(43), 5.5(44) 7.5(87), 7.5(88) 8.5.1(23), 8.5.1(24) 9.5(105), 9.5(104) 10.5(81), 10.5(82) 15.5(5)]
Applicable Spatial Layers Notable Trees Overlay	1. Activity Status: Permitted Performance Standards: a. Trimming and maintenance shall only be: i. under taken where it is completed by a qualified arboriculturist and approved by Council prior to commencement of works; or ii. Emergency work to safeguard life or property shall be carried out by the council or a utility operator. In this case the operator concerned shall notify the council in writing as to the reason for the trimming within 10 working days.	2. Activity Status: Discretionary Where: Compliance is not achieved with the performance standards for TREE-R1(1). Assessment Criteria: a. Zone specific TREE-AC1 ; and b. Infrastructure specific TREE-AC3 .
TREE-R2	Removal of a notable tree listed in the Notable Trees Schedule	[4.5(62,) 4.5(63) 5.5(43), 5.5(44) 7.5(87), 7.5(88) 8.5(1)(23), 8.5(1)(24) 9.5(105), 9.5(104) 10.5(81), 10.5(82), 15.5(5)]
Applicable Spatial Layers Notable Trees Overlay	1. Activity Status: Permitted Where: Any tree removal is only to a tree certified as dead or dangerous by a qualified arboriculturist and certified by council prior to removal.	
Applicable Spatial Layers Notable Trees	2. Activity Status: Discretionary Where:	

Overlay	The removal is required by a new infrastructure activity as described in EIT-Energy Infrastructure and Transport and is not provided for in TREE-R2(1).	
Applicable Spatial Layers Notable Trees Overlay	3. Activity Status: Non-Complying Where: The removal is not provided for in TREE-R2(1) or (2). Assessment Criteria: <ol style="list-style-type: none"> For the removal of any notable tree the proposal shall consider: <ol style="list-style-type: none"> The health and condition of the notable tree. Alternative measures available that avoid the removal of the tree. Measures proposed to provide for replanting and compensating for the loss of the tree. 	
TREE-R3	Buildings, structures (including infrastructure) or earthworks within the dripline of notable tree identified in Notable Trees Schedule	[4.5(64), 5.5(45) 7.5(89), 5(1)(25) 9.5(107), 10.5(83) 15.5(5)]
Applicable Spatial Layers Notable Trees Overlay	1. Activity Status: Discretionary Assessment Criteria: <ol style="list-style-type: none"> Zone specific TREE-AC1; Buildings, structures and earthworks TREE-AC2; and Infrastructure specific: TREE-AC3. 	

Assessment Criteria

Whilst not limiting the exercise of its discretion, Council may consider the particular matters below where indicated in the table above.

TREE-AC1 Zone specific

1. All Zones:

- The degree to which the proposal complies with the performance standards of the zone.

2. Residential Zones:

- The extent to which the proposal will avoid, remedy, or mitigate effects on the character and amenity of the zone;
- The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of neighbouring residents, including protection of privacy and outlook and protection from adverse effects from any source of disturbance;
- The extent to which the proposal will avoid, remedy, or mitigate the effects on the streetscape and on-site landscaping, in particular where buildings intrude into the front yards; and
- The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

3. City Centre Zones:

- The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity and vitality of the city centre zone or pedestrian focussed streets;

- b. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping; and
- c. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

4. Industrial Zones:

- a. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping;
- b. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of adjacent lots, including protection of privacy and outlook and protection from adverse effects from any source of disturbance or nuisance, including noise, glare, illumination and light levels;
- c. The extent to which the proposal will avoid, remedy, or mitigate the effects on the amenity and vitality of the city centre zone, and the character and amenity of the City Entranceways; and
- d. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

5. Business and Innovation Zones:

- a. The extent to which the proposal will avoid, remedy or mitigate the effects on the streetscape and on-site landscaping;
- b. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of adjacent lots, including protection of privacy and outlook and protection from adverse effects from any source of disturbance or nuisance, including noise, glare, illumination and light levels;
- c. The extent to which the proposal will avoid, remedy, or mitigate the effects on the amenity and vitality of the city centre zone, and the character and amenity of the City Entranceways; and
- d. The extent to which the proposal will avoid, remedy, or mitigate effects on the natural, physical, spiritual or cultural qualities and characteristics of a site identified in the schedules for Historical and Cultural Values or Natural Environmental Values.

6. Rural Zones:

- a. The extent to which the proposal will avoid, remedy, or mitigate effects on the amenity of neighbouring residents, including protection of privacy and outlook and protection from adverse effects from any source of disturbance;
- b. The effect on the landscape and on-site landscaping, in particular where the activity is prominent when viewed from the road or other public land;
- c. The cumulative effect on the character and amenity area; and
- d. The quality of the landscape and of any proposed landscaping scheme designed to mitigate the potential adverse effects of the activity.

7. Reserves, Community Assets and Water Zones:

- a. How the activity will detract from the amenity of the zone and will result in visual domination of the adjoining sites; and
- b. The extent to which the proposal detracts from the physical, natural and cultural values as listed in the schedules for Historical and Cultural Values or Natural Environmental Values as well as other relevant matters that are identified in Historical and Cultural Values and Natural Environmental Values.

TREE-AC2 Buildings, structures and earthworks within the dripline of a Notable Tree

1. For activities within the dripline of any notable tree whether the proposal will:
 - a. Alter the soil levels or water table by addition or excavation or compaction.
 - b. May discharge or disperse any toxic substance.
 - c. Include the placement of a membrane or any other impervious surfacing.
 - d. Involves a use, excavation or construction work or any other activity which will damage, destroy or detract from the appearance and survival of the tree.

TREE-AC3 Infrastructure specific

1. The benefits to be derived from the proposal, including its contribution to achieving central government initiatives (e.g. high speed broadband), national energy objectives and renewable energy targets.
2. The extent to which the proposal detracts from the physical, natural and cultural values of the notable tree
3. The extent to which technical and operational constraints impact the ability to avoid, remedy or mitigate adverse effects.
4. The extent to which the substantial upgrade of transmission infrastructure reduce the existing adverse effects of the transmission infrastructure.

ANTICIPATED ENVIRONMENTAL RESULTS

TREE-AER1	No loss of the diverse and representative range of historic buildings, sites, structures and notable vegetation and trees that contribute to Rotorua's identity and sense of place.
TREE-AER2	No loss of values or significance of historic heritage or cultural values due to inappropriate use and development of infrastructure.

SCHEDULES

TREE-SCHED1 – Notable Trees Schedule

Unique ID#	Botanical Name	Location	Notes	Map Ref.
H3.1	<i>Gingko biloba</i>	Government Gardens	Planted circa 1892. Located near totem pole.	326
H3.4	Gingko biloba	Kuirau Park		325
H3.5	Quercus species	Pererika Street Reserve		335
H3.6	Liriodendron tulipifera	Pererika Street Reserve and Rotorua Boys High School	Planted on Arbor Day, 19 July 1933.	335
H3.7	Dacrydium cupressinum	Rotorua Boys High School	Largest of three trees planted in 1934 by Taiporutu Mitchell.	335
H3.9	Podocarpus totara	Rotorua Boys High School	Planted by Mrs. Peter Fraser, the wife of the Prime Minister on 12 September 1944 in honour of Taiporutu Mitchell.	325
H3.10	Populus yunnanensis	Rotorua Boys High School		335
H3.11	Quercus borealis rubra	Rotorua Boys High School		325
H3.12	Quercus ilex	Rotorua Boys High School		335
H3.13	Quercus robur	Rotorua Boys High School		325
H3.14	Sequoia sempervirens	Rotorua Boys High School		335
H3.15	Sequoiadendron gigantea	Rotorua Boys High School	Planted by H.A. Goldie, Arbor Day 19 July 1933.	335
H3.16	Cryptomeria japonica	Scion campus	Largest examples of this species in New Zealand.	346
H3.17	Pinus echinata	Scion campus	Planted circa 1908.	345
H3.18	Pinus leiophylla	Scion campus	Planted circa 1903.	345

Unique ID#	Botanical Name	Location	Notes	Map Ref.
H3.19	<i>Pinus taeda</i>	Scion campus	Planted circa 1903.	345
H3.20	<i>Pinus montezumae</i>	Whakarewarewa School		345
H3.21	<i>Quercus x heterophylla</i>	Whakarewarewa School	Rarely seen in New Zealand.	346
H3.22	<i>Acer palmatum</i>	22 Vista Place		318
H3.23	<i>Cryptomeria japonica</i>	2 Ford Road	The one remaining survivor of the once two trees which stood either side of the gateway to Ford's farm.	334
H3.25	<i>Dacrycarpus dacrydioides</i>	1105 State Highway 30/ Te Ngae Road	Refer SNA 43.	365
H3.26	<i>Dacrycarpus dacrydioides</i>	380 Ngongotahā Rd	Refer SNA 9.	316 & 317
H3.27	<i>Dacrycarpus dacrydioides</i>	5a / 110 Curtis Road	Planted by Sir Frank and Lady Mappin. Located north of Moose Lodge.	377
H3.28	<i>Juglans cordiformis</i> var. <i>ailantiflora</i>	19e Te Mū Road	Planted by Rev. Spencer in 1860 on the Old Te Mū Mission site.	745
H3.29	<i>Metrosideros excelsa</i>	205 Kāwaha Pt Road		321
H3.30	<i>Prumnopity taxifolia</i>	Hongi's Track, State Highway 30	The track was founded by Chieftainess Hinehopu, who planted the Matai beside the track.	384
H3.31	<i>Quercus palustris</i>	401 Old Taupo Road		344
H3.33	<i>Quercus robur</i>	North side of Pukeroa Hill (Hospital)	Planted by Jean Michel Camille Malfroy on 20 January 1884.	326
H3.34	<i>Sequoia sempervirens</i>	Hamurana Lakeshore Reserve		302
H3.35	<i>Sequoia sempervirens</i>	Long Mile Road	Grove planted in 1901.	346

Unique ID#	Botanical Name	Location	Notes	Map Ref.
H3.36 to H3.50	Dacrycarpus dacrydioides	Curtis Road	Kahikatea Stand (of 15 trees)	377 & 534



TREE-FIGURE1 - Boys High Notable Trees



SITES AND AREAS OF SIGNIFICANCE TO MĀORI – NGĀ RAWA AHUREA Ā-IWI NGĀ RAWA TUKU IHO

Status: SASM is Operative.

INTRODUCTION

This chapter addresses the protection of buildings, sites, landscapes, natural features and wāhi tapu that are of cultural significance to Iwi.

The relationship of Iwi and their culture and traditions is reflected through kaitiakitanga. This provides for the active protection of the whole environment, its resources and ecosystems in order to maintain and protect the mauri of all taonga.

Marae

This chapter includes rules regarding renovations and alterations to marae. There are over 30 marae in the district. These features are an integral part of Māori culture and marae are places of cultural living history.

A Marae Protection Area Overlay is also set out in this chapter to manage the effects of buildings near marae.

Other areas and sites of cultural significance

This chapter also contains broad provisions areas and sites of cultural significance. With respect to historic structures other than marae, archaeological sites and historic sites this chapter needs to be read in conjunction HH Historic Heritage. Many of the items scheduled in HH Historic Heritage have significance to Iwi. To avoid duplication and confusion, the rules are not repeated in this chapter but the objectives and policies provide additional guidance for the rule framework in HH Historic Heritage.

This chapter also contains the rule framework for a small number of scheduled cultural structures and sites not included in the schedules of historic structures, archaeological sites or historic sites.

Customary activities are also addressed in this chapter with a permissive approach provided performance standards are met.

Traditional Māori villages

Council acknowledges that the traditional Māori villages of Ōhinemutu, Whakarewarewa and Ngāpuna in the Urban Area have historical and cultural significance to the tāngata whenua. Although all three retain a primarily residential function, the villages of Ōhinemutu and Whakarewarewa have become significant destinations for tourists as well.

The objectives and policies of this chapter are relevant to these villages but the management of land use is primarily addressed through a unique zone (Residential 5 Zone).

ISSUES

SASM-I1 Areas and sites of cultural historic heritage values

Development, re-development, and some land uses can compromise the cultural and historic heritage value of land, water, sites, wāhi tapu and taonga. These are an integral part of Māori culture, history, and tradition, taking many forms such as lakes, mountains, headlands, islands, trees and archaeological sites, all contributing to the rich cultural identity of the district. The values associated with some sites may be obvious such as archaeological sites, while others are less apparent, and can relate to the values derived from an association of an ancestor to a particular area. It is important that the effects of activities are managed so the cultural historic heritage of the district is maintained, and where possible enhanced.

There are some areas and cultural sites that are 'unknown sites', and not identified. Their locations have not been made public as they are of high cultural value and identification may undermine the integrity of the site. Consultation with Iwi is required to ensure activities do not impact these undisclosed sites.

Water holds mauri for Māori and is recognised as being an integral part of Māori cultural and spiritual life. Further, land and water are not considered separate environmental components; rather the two are looked at as a whole. While issues of abstraction, discharge and geothermal activity are managed at a regional level, the effects of land use and its impact on stream, river, and water quality are also considerations of the District Plan. Te Arawa is kaitiaki over land, air and water considering the lakes of the district as taonga. Further, Te Arawa is the owner of the beds of 12 of the 16 natural lakes within the district making Te Arawa a key stakeholder in lake and land management. Lake water quality is not just a scientific or community issue, but also a significant cultural issue.

SASM-I2 Marae are sites of living cultural historic heritage

Marae are places with a high cultural historic heritage value that are centres of activity, and function as an integral component of everyday life. The design of marae is purposeful in that it provides a link to the past, ancestral whakapapa, oral history, and acts as a centre for traditional and community activities.

Regular maintenance of core buildings and marae facilities is necessary and should be encouraged for their continued use and to maintain the historic heritage aspects for which the buildings are valued. Tangata whenua are best placed to know and care for the cultural values of their own marae and the District Plan recognises and provides for this.

The significance of marae can be adversely affected by unsympathetic development around them. High buildings can detract from the prominence of the marae and the setting of the wharenuī. Views of significant cultural landmarks may be obstructed. Windows, balconies and decks on adjoining sites may have an intrusive relationship to the marae. Activity that would be acceptable as permitted activity elsewhere may be potentially harmful to the status of the marae.

OBJECTIVES

Areas and sites of cultural and historic heritage value

SASM-O1 <i>[3.3(1)]</i>	Sites of importance to tāngata whenua are protected so that their cultural values are maintained and not adversely affected by new activities. <i>Policies SASM-P1 to SASM-P4</i>
SASM-O2 <i>[3.3(2)]</i>	Resource management decisions that give appropriate weighting to the relationship of tangata whenua with water, the lakes, rivers and streams of the district. <i>Policies SASM-P5 to SASM-P7</i>

Marae are sites of living cultural historic heritage

SASM-O3 [3.3(3)]	The cultural significance of marae, as landmarks, significant sites and buildings, and their relationship with the landscape is protected. <i>Policies SASM-P8 to SASM-P9</i>
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POLICIES**Areas and sites of cultural and historic heritage value***Objective SASM-O1*

SASM-P1 [3.3(1)(1)]	Avoid activities that will adversely affect the spiritual and cultural heritage values of sites of importance to tangata whenua.
SASM-P2 [3.3(1)(2)]	Enable activities on sites of importance to tangata whenua that do not adversely affect the spiritual or cultural values of the site.
SASM-P3 [3.3(1)(3)]	Encourage consultation with tangata whenua where applications may affect identified and unidentified sites of spiritual and cultural significance of the land, water, wāhi tapu and taonga.
SASM-P4 [3.3(1)(4)]	Manage effects of subdivision, use and development on those lands, water, wāhi tapu, taonga and other areas of importance to tangata whenua.

Objective SASM-O2

SASM-P5 [3.3(2)(1)]	Recognise the Te Arawa Lakes Trust as a partner in the management of the effects of activities on the district's water bodies, through requiring affected party approval, particularly in relation to the activities that may affect the beds of the lakes that the Trust is the owner of.
SASM-P6 [3.3(2)(2)]	Recognise the Te Arawa River Iwi Trust, Ngāti Tūwharetoa and Raukawa Settlement Trust as partners in the management of the effects of activities on the Waikato River and its catchment.
SASM-P7 [3.3(2)(3)]	Consider Iwi and Hapū management plans, or memoranda of understanding between Iwi and the council (available on the Council's website) when making decisions on resource consents and plan changes.

Marae are sites of living cultural historic heritage*Objective SASM-O3*

SASM-P8 [3.3(3)(1)]	Enable opportunities for the development of marae that; <ol style="list-style-type: none"> 1. provide for a range of functions including living, working, cultural activities and recreation serviced by infrastructure and road access 2. protect the amenity of papakāinga and the cultural and spiritual values of the marae.
SASM-P9 [3.3(3)(2)]	Ensure that activities within the Marae Protection Area as shown on the Planning Maps are managed so that they do not adversely affect the cultural historic heritage values associated with marae, particularly that the height, siting and orientation of buildings and structures adjacent to marae respect the tikanga of the marae and the whareniui.

RULES

The rules under the following headings override the rules in Part 3 Area Specific Matters (zones and development area chapters):

1. Customary activities; and
2. Marae activities.

The rules in the other chapters of Part 2 District Wide Matters continue to apply to these activities, unless expressly stated, for example: earthworks, natural hazards, signs, light and noise.

The rules under the following headings apply in addition to the rules in Part 3 (zones and development area chapters) and in the other chapters of Part 2 District Wide Matters:

1. Sites and structures of cultural significance; and
2. Marae Protection Overlay.

For certain activities, consent may be required by rules in more than one chapter in the Plan. Unless expressly stated that a rule overrides another rule, consent is required under each of those rules. The steps plan users should take to determine what rules apply to any activity, and the status of that activity, are provided in Part 1, How the Plan Works.

Links to the rule categories can be found below:

Customary Activities	41
Structures and Sites of Cultural Significance.....	41
Marae Protection Area Overlay	42
Marae Activities	43

Customary Activities		
SASM-R1	Customary activities	[3.5(4)]
Applicable Spatial Layers Structures and Sites of Cultural Significance Overlay	1. Activity Status: Permitted Performance Standards: a. Activities shall comply with the relevant performance standards of the zone.	2. Activity Status: Restricted Discretionary Where: Compliance is not achieved with the performance standards for SASM-R1(1). Matters of Discretion: a. Those matters of non-compliance and the objectives and policies relevant to the matters of discretion; and b. SASM-MD1 General.
Structures and Sites of Cultural Significance		
SASM-R2	Maintenance and repair of sites listed in the Structures and Sites of Cultural Significance Schedule	[4.5(56), 5.5(38) 6.5(60), 9.5(61) 10.5(47), 15.5(5)]
Applicable Spatial Layers Structures and Sites of Cultural	1. Activity Status: Permitted Performance Standards: a. The repair and maintenance of any structure shall use materials that are	2. Activity Status: Discretionary Where:

Significance Overlay	<p>the same or similar to the original materials;</p> <p>b. The repair and maintenance work shall comply in all respects with the relevant performance standards of the zone; and</p> <p>c. The activity can involve maintenance of the existing site such as gardens, lawns and planting beds but no development or redevelopment of the site involving excavation, modification or disturbance of the ground shall be undertaken.</p>	<p>Compliance is not achieved with the performance standards for SASM-R2(1).</p> <p>Assessment Criteria:</p> <p>a. Zone Specific SASM-AC1</p>
SASM-R3 Disturbance, modification and alteration of cultural historic heritage listed in the Structures and Sites of Cultural Significance Schedule		[3.5(2)]
Applicable Spatial Layers Structures and Sites of Cultural Significance Overlay	<p>1. Activity Status: Discretionary</p> <p>Where:</p> <p>The activity is not permitted maintenance under SASM-R2.</p> <p>Assessment Criteria:</p> <p>a. General SASM-AC1; and</p> <p>b. Infrastructure specific SASM-AC2.</p> <p>Advice Note:</p> <p>Modification and disturbance of historic and archaeological sites may only be undertaken where an archaeological authority has been granted from Heritage New Zealand.</p>	
SASM-R4 Destruction or demolition of cultural historic heritage listed in the Structures and Sites of Cultural Significance Schedule		[3.5(3)]
Applicable Spatial Layers Structures and Sites of Cultural Significance Overlay	<p>1. Activity Status: Non-Complying</p>	
Marae Protection Area Overlay		
SASM-R5 Alterations to existing buildings located within the Marae Protection Area Overlay		[3.5(5)]
Applicable Spatial Layers Marae Protection Area Overlay	<p>1. Activity Status: Restricted Discretionary</p> <p>Where:</p> <p>The marae will be visible from proposed second floor windows or balconies.</p> <p>Matters of Discretion:</p> <p>a. SASM-MD1 General; and</p>	

	b. SASM-MD2 Alterations in Marae Protection Area Overlay.	
SASM-R6 New buildings within the Marae Protection Area Overlay		[3.5(6)]
Applicable Spatial Layers Marae Protection Area Overlay	1. Activity Status: Discretionary Assessment Criteria: a. SASM-AC1 General; and b. SASM-AC2 New Buildings in Marae Protection Area Overlay.	
Marae Activities		
SASM-R7 Replacement, additions, alterations and maintenance to buildings on the marae		[3.5(7)]
Applicable Spatial Layers All Zones	1. Activity Status: Permitted Performance Standards: a. Activities shall comply with the performance standards of the zone.	2. Activity Status: Restricted Discretionary Where: Compliance is not achieved with the performance standards for SASM-R7(1). Matters of Discretion: a. Those matters of non-compliance and the objectives and policies relevant to the matters of discretion; and b. SASM-MD1 General.
SASM-R8 Establishment of a new marae		[3.5(8)]
Applicable Spatial Layers All Zones	1. Activity Status: Permitted Performance Standards: a. Activities shall comply with the performance standards of the zone.	2. Activity Status: Restricted Discretionary Where: Compliance is not achieved with the performance standards for SASM-R8(1). Matters of Discretion: a. Those matters of non-compliance and the objectives and policies relevant to the matters of discretion; b. Where the performance standards of the zone are not met: the extent to which the activity will avoid, remedy or mitigate the effects of the non-compliance in achieving the purpose of the relevant performance standard and the objectives and policies relevant to the matter of discretion; and c. SASM-MD1 General.
SASM-R9 Temporary buildings and structures erected for cultural events on marae		[3.5(9)]
Applicable Spatial Layers	1. Activity Status: Permitted Performance Standards:	2. Activity Status: Restricted Discretionary Where:

All Zones	a. Activities shall comply with the performance standards of the zone.	Compliance is not achieved with the performance standards for SASM-R9(1). Matters of Discretion: a. Those matters of non-compliance and the objectives and policies relevant to the matters of discretion; and b. SASM-MD1 General.
SASM-R10 Community, educational or health facilities associated with the marae complex, and located on marae grounds		[3.5(12)]
Applicable Spatial Layers All Zones	1. Activity Status: Controlled Performance Standards: a. Activities shall comply with the relevant performance standards of the zone. Matters of Control: a. The extent to which the scale and nature of the proposal affects the cultural and historic heritage values of sites scheduled in the historical and cultural values or natural environmental values schedules; b. The extent to which the scale and nature of the proposal affects the character and environmental quality of the adjoining properties, the street scene and the properties within the zone; c. The extent to which the amenity of the adjoining properties and of the properties within the zone is maintained and enhanced by the proposal; d. SASM-MC1 Design and layout; e. SASM-MC2 Parking, turning and access; and f. Whether a financial contribution is required under the provisions of FC - Financial Contributions.	2. Activity Status: Restricted Discretionary Where: Compliance is not achieved with the performance standards for SASM-R10(1). Matters of Discretion: a. Those matters of non-compliance and the objectives and policies relevant to the matters of discretion; b. Where the performance standards of the zone are not met: the extent to which the activity will avoid, remedy or mitigate the effects of the non-compliance in achieving the purpose of the relevant performance standard and the objectives and policies relevant to the matter of discretion; and c. SASM-MD1 General.
SASM-R11 Marae under a development plan		[3.5(10)]
Applicable Spatial Layers All Zones	1. Activity Status: Restricted Discretionary Performance Standards a. Application for development plan SASM-S1 Matters of Discretion a. Where the performance standards of the zone are not met: the extent to which the activity will avoid, remedy or mitigate the effects of the non-compliance in achieving the purpose of the relevant performance standard and the objectives and policies relevant to the matter of discretion. b. SASM-MD1 General.	

Advice Note:

Where an application for resource consent is required for marae, the resource consent can be in the form of a 'development plan' to establish the principles of development, rather than providing all details with the application. Marae developed in accordance with the development plan will not require further resource consent for not meeting the performance standards of the zone.

Performance Standards

The following performance standards apply if listed in the rule table for the relevant activity.

SASM-S1 Development plans for marae

[3.8(3)]

1. Applications shall include sufficient detail to describe the scale and means of servicing the site by providing information regarding:
 - a. The number of residential units or other buildings,
 - b. The means of access to a road,
 - c. The means of providing services (potable water supply, stormwater and sewage disposal, electricity, gas and telecommunications),
 - d. Any proposal for the staging of the development;
2. It may also include all or any of the following:
 - a. Landscaping of the site (including earthworks, existing planting to be retained, proposed planting, fencing or other means of enclosure, and any other hard landscaping features).
 - b. Design and external appearance of the buildings.

Advice Note:

1. A development plan may be subject to conditions relevant to any of the above matters that are considered necessary given the circumstances of the site, but are not submitted with the development plan accompanying the application for resource consent.

Matters of Control

The following matters of control apply if listed in the rule table for the relevant activity.

SASM-MC1 Building design and site layout

[3.7(1)(1)]

The extent to which –

1. The privacy and outlook for adjoining properties is maintained.
2. The principles of CPTED are implemented, including provision for the passive surveillance of any adjoining road or reserve.
3. Adverse effects from natural hazards or the worsening of any hazard are managed.
4. The principles of sustainable building design are implemented to make use of solar gain.
5. The exterior finishing of buildings and structures complements adjoining activities and reflects the appearance and character of the other Marae buildings on site.

SASM-MC2 Parking, access and turning*[3.7(1)(4)]*

The extent to which –

1. Onsite design, location and surfacing of vehicle, pedestrian and cycle access, parking and turning areas provide for practical use of the site and maintains the amenity of neighbouring occupiers.
2. Adequate sight distances to prevent adverse effects on traffic flow and safety are provided.

Matters of Discretion

The following matters of discretion apply where listed in the rule table for the relevant activity.

SASM-MD1 General matters of discretion*[3.8(1)]*

Council shall restrict its discretion to the following matters for all activities listed as restricted discretionary activities in the activity table:

1. The extent to which legal protection of the site of cultural importance scheduled in the Historical and Cultural Values or Natural Environmental Values schedules can be achieved;
3. The extent to which the ongoing preservation and maintenance of the site of cultural importance scheduled in the Historical and Cultural Values or Natural Environmental Values schedules is secured through a formal management arrangement;
4. The extent of any further investigations and studies necessary to determine the precise location of the site;
5. The degree to which existing planting is retained and the extent of proposed re-vegetation; and
6. The extent of the use of Tikanga Māori to ensure that the intrinsic worth of the site is able to be maintained.
7. Whether a financial contribution is required under the provisions of FC- Financial Contributions.

SASM-MD2 Alterations to existing buildings within the Marae Protection Area Overlay*[3.8(2)(2)]*

In addition to the general criteria set out in SASM-MD1 above, for alterations to existing buildings located within the protection areas shown on the Planning Maps that do not comply with the performance standards of the zone and where the marae is visible from windows or balconies, council in consultation with the relevant Marae Committee shall also have regard to the extent to which the following measures ensure:

1. The building is orientated on site and designed to avoid, remedy or mitigate second floor windows or balconies from looking directly into or over the marae complex.
2. The building is located away from any marae building or provides a greater setback from the boundary than that required in the performance standards.
3. The exterior treatment and materials used are sympathetic to the marae and avoid glare and reflectivity.
4. The building respects the tikanga of the individual components of the marae.
5. The landscaping or screening is proposed to reduce overlooking from the building into the marae.

6. The cultural significance of buildings and areas associated with the marae is affected by the proposed alterations.

Assessment Criteria

Whilst not limiting the exercise of its discretion, Council may consider the particular matters below where indicated in the table above.

SASM-AC1 General assessment criteria

[3.9(1)]

1. The extent to which conservation principles contained within the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value are complied with.
2. The extent to which policies of any Iwi and Hapu management plan, conservation plan and heritage inventory relating to the heritage resource are achieved.
3. The extent to which the proposal will avoid, remedy or mitigate effects on the significance of the associated landscape and land surrounding the cultural site, archaeological site or wāhi tapu.
4. The extent to which the activity follows the recommendations made by Heritage New Zealand Pouhere Taonga and any other professionally recognised party (including an expert in tikanga Māori and local knowledge who is recognised by tangata whenua in heritage conservation issues).
5. The extent to which the proposal will avoid, remedy or mitigate effects of the loss of historic fabric.
6. The degree of change to the original setting of a site scheduled in the Cultural and Historical Values or Natural Environmental Values schedules, including landscapes and protection and maintenance of surrounding vegetation.
7. The extent of the impact upon the health and wellbeing of waterbodies including the Waikato River.
8. The extent to which new activities will avoid, remedy or mitigate effects on the appearance and integrity of a heritage site or item, with particular regard to the:
 - a. Visual impact of buildings, structures, signs, and exterior lighting.
 - b. Visual connectivity of sites, including Marae to other sites, landmarks, landscapes or wāhi tapu, that contributes to its cultural importance.
 - c. Cumulative effects of built form and human presence.
 - d. Appropriate separation distance from the cultural site, archaeological site or wāhi tapu, from the proposed activity.
 - e. The extent to which:
 - i. Onsite design, location and surfacing of vehicle, pedestrian and cycle access, parking and turning areas provide for practical use of the site and maintains the amenity of neighbouring occupiers.
 - ii. Adequate sight distances to prevent adverse effects on traffic flow and safety are provided.
 - f. Proposed hard and soft landscaping including planting, paths, fencing and gates.
9. Whether a financial contribution is required under the provisions of FC – Financial Contributions.

SASM-AC2 New buildings within the Marae Protection Area Overlay*[3.9(2)]*

In addition to the general criteria set out in SASM-AC1 of the district plan, for buildings located within the protection areas shown on the planning maps that do not comply with the performance standards for height requirements of the zone and where exterior glazing or balconies face, council in consultation with the relevant Marae Committee shall also have regard to the extent to which the following measures ensure:

1. The building is orientated on site and is designed to prevent windows or balconies from looking directly into or over marae complex.
2. The building is located away from any marae building or provides a greater setback from the boundary than that required in the performance standards.
3. The exterior treatment and materials used are sympathetic to the marae and avoid glare and reflectivity.
4. The building respects the tikanga of the individual components of the marae.
5. The landscaping or screening proposed, reduces overlooking from the building into the marae.
6. The cultural significance of buildings and areas associated with the marae is not affected by the proposed alterations.
7. The proposed building does not adversely affect any urupā located within the Marae and any mitigation proposed to reduces its impact.

SASM-AC3 Infrastructure specific

1. The benefits to be derived from the proposal, including its contribution to achieving central government initiatives (e.g. high speed broadband), national energy objectives and renewable energy targets.
2. The extent to which the proposal detracts from the cultural values of the scheduled item.
3. The extent to which technical and operational constraints impact the ability to avoid, remedy or mitigate adverse effects.
4. The extent to which the substantial upgrade of transmission infrastructure reduce the existing adverse effects of the transmission infrastructure

ANTICIPATED ENVIRONMENTAL RESULTS

The efficiency and effectiveness of the policy framework of this part will be the focus of ongoing monitoring and review. Effectiveness or achievement of the objectives will be assessed through performance indicators. The performance indicators will be developed to measure the following outcomes that the policy framework was put in place to achieve:

SASM-AER1	No loss of Appendix 1 and 2 sites of cultural value and the elements for which they are valued.
SASM-AER2	Retain the visual prominence of marae in their surrounding environment and landscape.
SASM-AER3	Improved water quality and the elements for which water is valued are retained, and where possible enhanced.
SASM-AER4	No loss of values or significance of historic heritage or cultural values due to inappropriate use and development of infrastructure.

SCHEDULES

SASM-SCHED1 – Structures and Sites of Cultural Significance Schedule

Unique ID# and Map	Item	Location	Legal description	NZHPT Category
C1.1 Planning Map 345	Whakarewarewa Bridge	Puarenga Stream, Whakarewarewa	N/A	Not listed
C1.2 Planning Map 372	Urupā	Whangamoa, Lake Rotoiti	Lot 1 DP 312311	Not Listed

SASM-SCHED2 – Marae Schedule

Planning map	Marae	Wharenuī (Meeting house)	Wharekai (Dining room)	Hapū (Tribe)
310	Tarimano	Tawakeheimoa	Te Aongahoro	Ngāti Rangiwewehi
312	Waiteti	Ngāranui	Te Urutakiao	Ngāti Ngāranui
315	Parawai	Whatumairangi	Parehina	Ngāti Tura Ngāti Tuteiti
317	Waikuta	Rangitunaeke	Hinerā	Ngāti Tūteaiti
321	Kārenga/ Tūmahaurangi	Tūmahaurangi	Kārenga	Ngāti Whakaue
325	Mātaatua	Mātaatua	Hinetai	Tūhoe
325	Paratehōata	Tūnohopu	Rukuwai	Ngāti Whakaue
325	Tārewa Pounamu	Taharangi	Te Tiukahapa	Ngāti Tūara
325 326	Te Papāiōuru	Tamatekapua	Whakatūria	Ngāti Whakaue
325	Te Roro-o-te-Rangi / Te Kuirau	Te Roro-o-te-Rangi	Kaimatai	Ngāti Whakaue
337 338	Āpumoana	Āpumoana Āpumoana o te Ao Hou	Te Aowhēoro	Ngāti Tūmatawera
337	Hinemihi	Hinemihi	Hinewai	Ngāti Tarāwhai Tūhourangi
337	Hurungaterangi	Hurungaterangi	Whaingarangi	Ngāti Hurungaterangi
337	Tapuaekura	Rakeiao	Maruahangaroa	Ngāti Rongomai

Planning map	Marae	Wharenuui (Meeting house)	Wharekai (Dining room)	Hapū (Tribe)
345	Te Pākira	Wāhiao	Te Rau Aroha	Tūhourangi Ngāti Wāhiao
357	Hinetapaturangi/ Waiātuhi	Kahumatamomoe	Hinetaputūrangi	Ngāti Pīkiao
357	Pāruaharanui	Pāruaharanui	Waiwaha	Ngāti Pārua
358	Hōhōwai	Te Tākinga	Hineora	Ngāti Te Tākinga
362	Mātaikotare/ Waiōhewa	Rangiwhakaekeau	Uenukurai	Ngāti Rangiteaorere
365	Pikirangi	Ohomairangi	Makuratawhiti	Ngāti Uenukukōpako
365	Ruamata	Uenukukōpako	Taoitekura	Ngāti Uenukukopako
367	Hinemoa Point/ Ōwhata Marae	Tutanekai	Hinemoa	Ngāti Te Roro-o-te-rangi
372	Ōtaramarae Pounamunui	Houmaitawhiti	Hinekukute-rangi	Ngāti Hinekura
373	Tāheke/ Ōpatia	Rangitihi	Manawakoto-koto	Ngāti Pīkiao
378 379	Ruatō	Ngāpūmanawa-e- Waru o Te Arawa	Te-Awa-i- Takapuhaia	Ngāti Rongomai
379 380	Punawhakareia	Uenukumai- rarotonga	Te Ao Kapu- rangi	Ngāti Te Rangiunuora
379	Waikōhatu	Tarāwhai	Rangimaikuku	Ngāti Tarāwhai
381	Tauruao	Rangiunuora	Wetengāuru	Ngāti Te Rangiunuora
382	Te Waiiti	Hinekura	Niniurangi	Ngāti Hinekura
383	Tapuaeharuru	Uruika	Kauiarangi	Ngāti Tamate-atūtahi Kawiti
509 510	Rongomaipāpā	Maruahangaroa	Hineteata	Ngāti Kahungunu
532	Tārukenga	Te Ngākau	Hinetai	Ngāti Te Ngākau
536	Kearoa	Kearoa	Te Uira	Ngāti Tūara Ngāti Kea
546	Mataarae	Mataarae	Hinetai	Ngāti Tahu

Part 2: District Wide Matters

HISTORICAL AND CULTURAL VALUES

SASM

ATTACHMENTS – STATUTORY
ACKNOWLEDGMENTS – NGA
WHAKAAETANGA-A-TURE | ROTORUA



ATTACHMENTS – NGA WHAKAAETANGA-A-TURE | ROTORUA – STATUTORY ACKNOWLEDGMENTS

Update Record

Date	Change/Update
July 2018	Document developed
January 2023	Updated for Ngāti Rangitahi Claims Settlement Act 2022 and reformatted for consistency with reformatted District Plan.

INTRODUCTION

A statutory acknowledgement is a means by which the Crown has formally acknowledged in Treaty of Waitangi settlement claim acts the statements made by iwi of their cultural, spiritual, historical and/or traditional association (‘statements of association’) with a taonga (a resource known as a ‘statutory area’). Statutory areas have included land, geographic features, lakes, wetlands, geothermal features, minerals and the coastal marine areas. They have been limited to taonga owned or controlled by the Crown.

This document provides information on statutory acknowledgements for statutory areas in the Rotorua district. Information about statutory areas near the district boundary is also included in recognition that activities within the district could potentially affect these statutory areas.

This document is to be read as an attachment to and in conjunction with the Rotorua District Plan. It is for the purpose of public information and is not part of the District Plan.

A summary of the purpose and implications of statutory acknowledgements follows in section 2 of this document. Section 3 provides information about each statutory area, including maps and the statements of association. The statutory areas are grouped by claim settlement act. The claim settlement acts that apply to the Rotorua district are as follows:

- a. Ngāti Tūwharetoa (Bay of Plenty) Claims Settlement Act 2005;
- b. Ngāti Awa Claims Settlement Act 2005;
- c. Te Arawa Lakes Settlement Act 2006;
- d. Affiliate Te Arawa Iwi and Hapū Claim Settlement Act 2008;
- e. Ngāti Māhino Claims Settlement Act 2012;
- f. Tapuika Claims Settlement Act;
- g. Ngāti Rangiwewehi Claims Settlement Act 2014;
- h. Ngāti Rangiteaorere Claims Settlement Act 2014;
- i. Raukawa Claims Settlement Act 2014.

- j. Ngāti Rangitihi Claims Settlement Act 2022 (refer to section 12)

Extracts of the claims settlement acts are provided in at the end of the document.

It is noted that the Council's practice is to use macrons when spelling Māori words, but they are omitted when quoting a statutory acknowledgement that omits macrons.

2. PURPOSE AND EFFECT OF STATUTORY ACKNOWLEDGEMENTS

Purpose and requirements

Each Treaty claims settlement act and deed of settlement is different, but the purpose and implications of statutory acknowledgements are generally similar. A summary is provided below by way of an introduction only. Reference should be made to the specific Treaty claim settlement act. Extracts of these acts are provided in section 13 of the document.

Common purposes and implications of statutory acknowledgements:

- Attachment of statutory acknowledgement information to RMA Plans
Local authorities must attach the following information to all plans under the Resource Management Act 1991 (RMA) that wholly or partly cover a statutory area.
 - Extracts of the Treaty claims settlement acts
 - Description of the statutory areas
 - Statements of association

The attachment is for the purposes of information only and is not subject to the plan change requirements of Schedule 1 of the Resource Management Act 1991, unless adopted by the relevant local authority.
- Forwarding of summaries of resource consent applications under the RMA to iwi
For resource consent applications for activities within, adjacent to, or that directly affect a statutory area, Treaty claim settlement acts generally require consent authorities to forward a summary of the resource consent application to relevant iwi governance entity.

This information forwarded to iwi must be the same as would be given to any affected persons under limited notification, unless otherwise agreed between the consent authority and the relevant iwi governance entity.

The information is to be provided as soon as reasonably practicable after the consent authority has received the application, and prior to making any determination as to notification of the application.
- Notification of resource consent applications
For resource consent applications within, adjacent to or that directly affect a statutory area, consent authorities are also required to have regard to the statutory acknowledgement in deciding whether iwi are may be adversely affected and require notification of resource consents.
- Provision of evidence of association
In submissions to, and proceedings before, a consent authority, the Environment Court, or the Historic Places Trust, the relevant iwi governance entity and any member of that iwi may cite a statutory acknowledgement as evidence of association with the statutory area, where those proceedings concern activities within, adjacent to, or impacting directly on the statutory area.

- **Determination of Interests in Environment Court Proceedings**

The Environment Court must have regard to a statutory acknowledgement relating to a statutory area in determining whether the relevant iwi governance entity has an interest greater than that of the general public (and therefore may become party to proceedings), in respect of an application for a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

- **Determination of archaeological authorities**

When an application is made for an authority to destroy or modify an archaeological site within a statutory area, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to that statutory area in determining whether to grant the authority.

Meaning of River or Stream

The Treaty claims settlement act may include definitions or other text that limit the application of the statutory acknowledgement.

Statutory acknowledgements for rivers generally apply to:

- the continuously or intermittently flowing body of fresh water, including a modified watercourse that comprises the river or stream; and
- 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);

Statutory acknowledgements for rivers generally do not apply to:

- a part of the bed of the river or stream that is not owned by the Crown; or
- an artificial watercourse.

Reference should be made the specific act for the particular statutory acknowledgement.

Limitations

Deeds of settlement also generally make explicit the following limitations on the effect of statutory acknowledgements. However reference should be made to the relevant act and deed of settlement for the specific limitations applying to each statutory area.

Common limitations (wording may differ):

- Except as provided in the claims settlement act, the statutory acknowledgement does not affect and is not to be taken into account in the exercise of powers, duties or functions by any person or entity under any statute, regulation or bylaw
- Except as provided in the claims settlement act, a person, in considering a matter or making a decision or recommendation under an enactment or a bylaw must not give greater or lesser weight to the association of the iwi with a statutory area than that person would give if there were no statutory acknowledgement for that area.
- Except as provided in the claims settlement acts, the statutory acknowledgement does not affect the lawful rights or interests of any person who is not party to the deed of settlement.
- The existence of a statutory acknowledgement does not prevent the Crown from providing a statutory acknowledgement in respect of the same area to another entity.
- The statutory acknowledgement does not have the effect of granting, creating or providing evidence of an estate or interest in, or rights relating to, a statutory area.

Non-exclusivity

Statutory acknowledgements are not exclusive instruments. Other groups may also have an interest in activities that affect taonga subject to statutory acknowledgements.

3. STATUTORY ACKNOWLEDGEMENTS

Ngāti Tūwharetoa (Bay of Plenty)

This part provides information about the following statutory areas acknowledged in the Ngāti Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005.

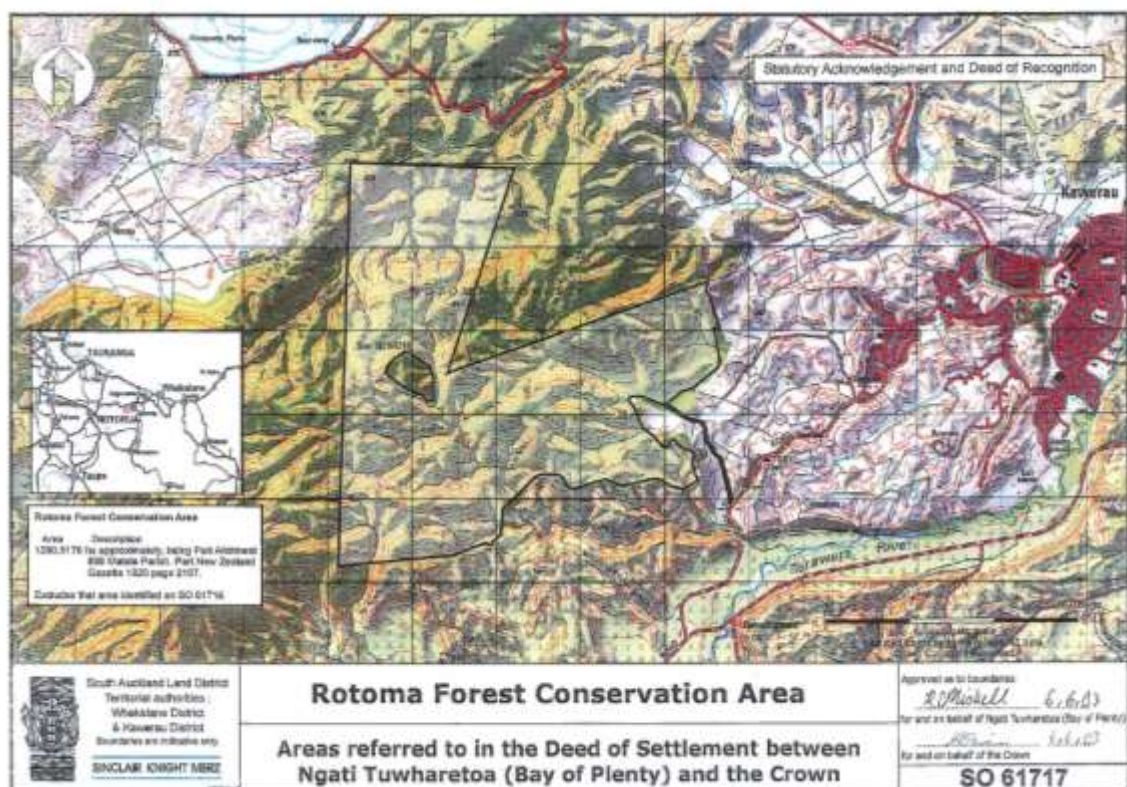
Statutory areas in or partly in the Rotorua district	Statutory areas near the Rotorua district:
<ul style="list-style-type: none"> Lake Rotomā Scenic Reserve Tarawera River 	<ul style="list-style-type: none"> Rotomā Forest Conservation Area

The information consists of a description of each statutory area and the statements of association for each area. Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Rotomā Forest Conservation Area

1. Statutory Area

The area to which this statutory acknowledgement applies is the Rotoma Forest Conservation Area, as shown in survey plan SO 61717.



2. Statement of Association

Preamble

Under section 37 of the Ngāti Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005, (clause 5.2.2

of the Deed of Settlement), the Crown acknowledges the statement by Ngati Tuwharetoa (Bay of Plenty) of the cultural, spiritual, historic and traditional association of Ngati Tuwharetoa (Bay of Plenty) with the Rotoma Forest Conservation Area as set out in below.

Cultural, spiritual, historic and traditional association of Ngati Tuwharetoa (Bay of Plenty) with the Statutory Area

For Ngati Tuwharetoa (Bay of Plenty) whaanui, Te Atua Reretahi, which is within the Rotoma Forest Conservation Area, is a very sacred urupa (burial place). This is because our eponymous ancestor Tuwharetoa is buried there. The caves that extend beyond Te Atua Reretahi into the adjacent Apurangi and Tautara basins are also the resting places of many of Tuwharetoa's descendants.

Te Ngako o Te Rangi (a descendent of Tuwharetoa) prepared a special cave at Te Atua Reretahi as the burial place for Tuwharetoa. Other ancestors were also taken there. It is for this reason that Ngati Tuwharetoa (Bay of Plenty) - whanau, hapu and iwi -acknowledge the whakatauki:

NEKENEKEATU
KO TE WAHA O TE PARATA
AUE KO TEATUA RERETAHI
KOMAWAKE TAUPO
KO HINE TEAR1KI
KOHAHURU
KO NGA KAHU1AR1KJ
MOE MAI I TE MOENGA ROA EE EE

It is particularly significant to Tuwharetoa people as visiting the urupa is a special occasion for us. Our Tupuna have resided over our tribal area since time immemorial.

The spiritual and cultural values of the resting place of our Tupuna have been passed down to us, helping our people endure the events of the last one hundred and fifty years. For the uri (descendants) of Tuwharetoa, Te Atua Reretahi is a place of healing. It is a place that binds all the people from the mountain to the sea.

The resting place of our Tupuna is as old as the maunga and as young as the fresh morning dew. It is ageless as time itself, it passes us by every day but will never pass on. Tuwharetoa cannot be separated from Te Atua Reretahi as it is in our hearts, our bodies and it is the very essence of our soul. We are Tuwharetoa Te Atua Reretahi. Let us remember those who died in the struggle and there have been many.

This area of land was once a stronghold of Ngati Mawake, ancestors of Tuwharetoa. They were descendants of Ngatoroirangi, the high priest on the Te Arawa waka, and lived from Apurangi to Haehaenga.

In the area of the Rotoma Forest Conservation Area, Ngati Tuwharetoa (Bay of Plenty) people traditionally hunted birds such as the kereru (native wood pigeon), weka, tui, kahu and kiwi and, after their introduction, animals such as possums, deer and pigs.

The area supplied Ngati Tuwharetoa (Bay of Plenty) people with many other sources of food. The berries of tutu, hinau, tawa and miro all grew within the area and could be eaten in various forms. The fleshy white leaf of the tawhara was considered a prized delicacy, and the kiekie plant was a key resource. The ti kauka (cabbage tree) and mingi mingi (tumingi) shrub provided food for Tuwharetoa people. The young uncurled shoots of the piko piko fern were collected for greens.

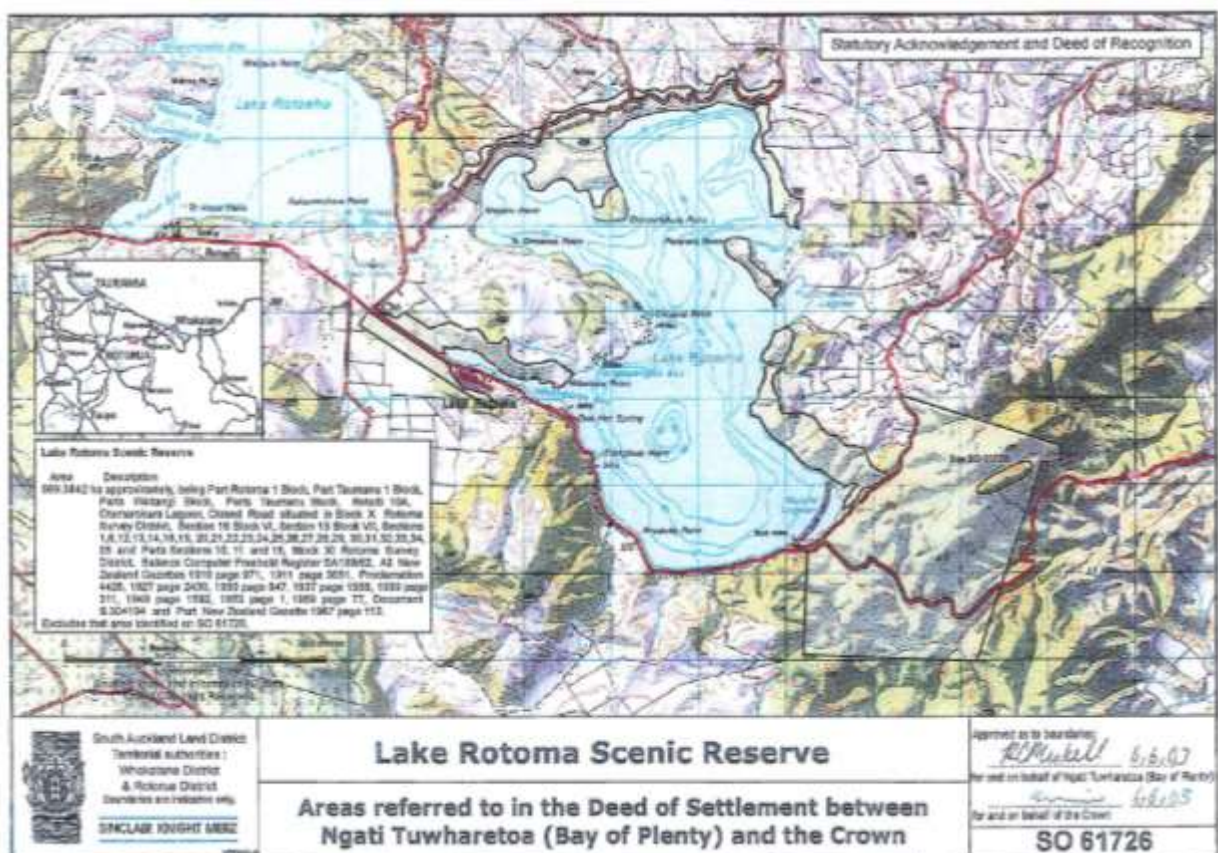
Small berries of several other trees, such as rimu, kahikatea and matai, were eaten.

Other significant food sources in this area were the makaika (a species of Maori potato) and the mamaku (giant tree fern). Selected trees, such as rata, totara and kahikatea, were used for the building of canoes, weapons and houses and to make tools. The kaponga tree fern was valuable for many different applications: the leaves were used for shelter, the bark for medicine and the shape for art.

2. Lake Rotomā Scenic Reserve

1. Statutory Area

The area to which this statutory acknowledgement applies is the area known as the Lake Rotoma Scenic Reserve, as shown on SO 61726, South Auckland Land District. The area includes the bed and waters of the lagoon near Otumarokura Point.



2. Statement of Association

Preamble

Under section 37, the Crown acknowledges the statement by Ngāti Tuwharetoa (Bay of Plenty) of the cultural, spiritual, historical, and traditional association of Ngāti Tuwharetoa (Bay of Plenty) with the Lake Rotoma Scenic Reserve as set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Tuwharetoa (Bay of Plenty) with Statutory Area

Ngāti Tuwharetoa (Bay of Plenty) has always been associated with the area of the Lake Rotoma Scenic Reserve through Rakeimarama, the first-born (matamua) son of Tuwharetoa. Rakeimarama was a highly respected tohunga because of his powerful incantations and sorcery. He could venture anywhere unchallenged. He lived on an island in Lake Rotoma with his iwi; they respected his

command and were careful not to threaten the sanctuary of the island.

One fateful day, returning from visiting whānaunga (kindred) in another area, Rakeimarama arrived on the shore of Rotoma at his pa called Ngohiorangi. Feeling hungry after his journey he called to the people of the island to fetch him by canoe, as was the custom. Not receiving any response, he became very angry. Rakeimarama removed some clothing, tied flax around his waist, and ventured into the water. There he began to recite his incantations and summoned considerable powers. The tempest summoned by the karakia lashed the shores of Lake Rotoma with heavy rain and strong winds. The pa and the island slowly disappeared. If one ventures out on Lake Rotoma, sometimes the island can be seen just below the surface of the water.

Ngāti Tuwharetoa (Bay of Plenty) were also associated with the area which is now the Lake Rotoma Scenic Reserve through the hapū Ngāti Tiki, Ngāti Rahikora, and Ngāti Hinewai.

The boundary trees Tau-rangi and Te Wera-a-Tapahi, which were in the area of the Lake Rotoma Scenic Reserve, were significant boundary markers between the neighbouring western tribes and Tuwharetoa (through the hapū of Ngāti Umutahi) on the eastern shore of Lake Rotoma.

Traditionally, Ngāti Tuwharetoa (Bay of Plenty) people who lived at a kainga called Taraki fished at a fishing ground called Purehurehu, and gathered inanga (whitebait) and kōura (fresh water crayfish) in the area of what is now the scenic reserve: piki atu kei raro ko Te Tuwatawata, haere tika ana ki Maungawhakamana, titaha ana ki Otitapu, ko ngā tirohanga, o ngā Tipuna eee.

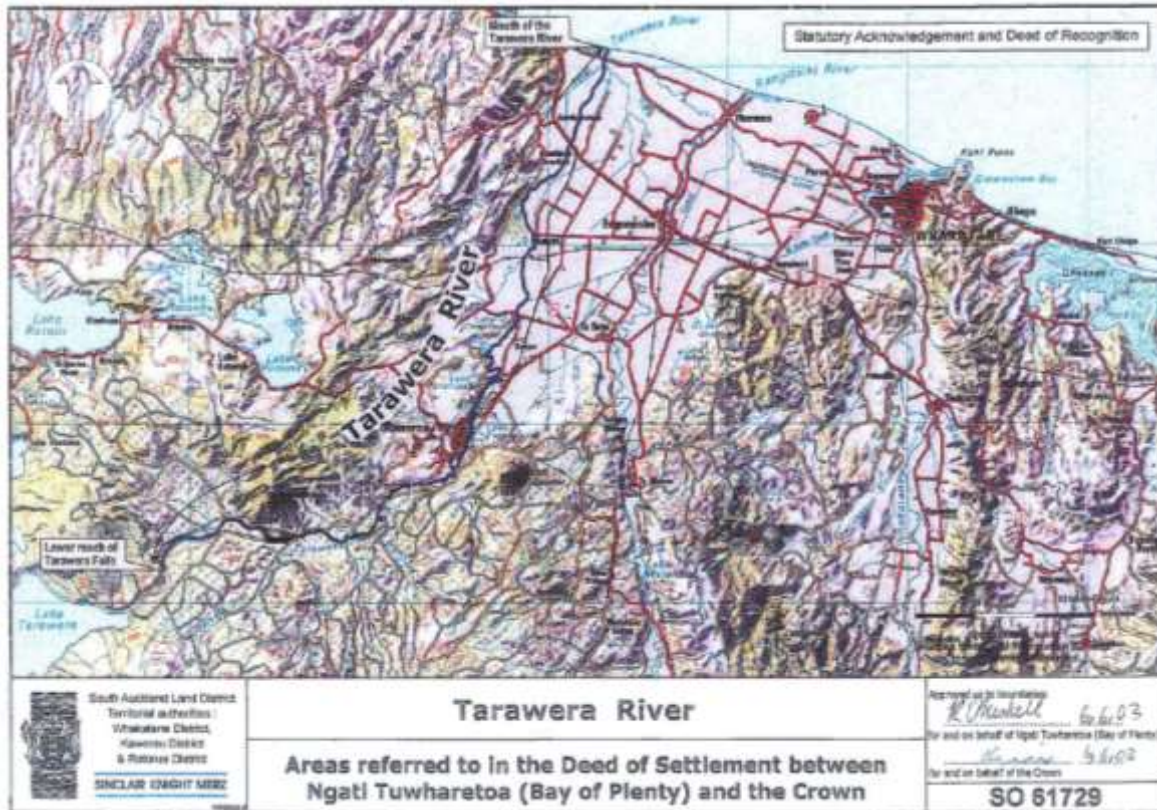
Otitapu was a lookout post, built high on the Tihetihe range within the Lake Rotoma Scenic Reserve. It served the several pa sites surrounding it, including Okoroiti and Okake to the south and Ōpeke and Waituhi to the east. It also served the Haupanapana track to the south and joined the Tararaika and the Tuwharetoa trails, which were used by Tuwharetoa people to travel to and from the coast.

There are burial caves around Otitapu which are sacred to Tuwharetoa people. Lake Rotoma Scenic Reserve was also the scene of a famous battle, called Rarapahore, in which Tuwharetoa people fought.

3. Tarawera River

1. Statutory Area

The area to which this statutory acknowledgement applies is the Tarawera River, as shown on SO 61729.



2. Statement of Association

Preamble

Under section 37, the Crown acknowledges the statement by Ngāti Tuwharetoa (Bay of Plenty) of the cultural, spiritual, historical, and traditional association of Ngāti Tuwharetoa (Bay of Plenty) with the Tarawera River as set out below.

Cultural, spiritual, historical, and traditional association of Ngāti Tuwharetoa (Bay of Plenty) with Statutory Area

Ko Pūtauaki te Maunga, ko Te Takanga i ō Apa te Awa, ko Te Aotahi te Tāngata, ko Ngāti Tuwharetoa (Bay of Plenty) te iwi.

Before the 1886 Mount Tarawera eruption the Tarawera River flowed down the valley through what is now Kawerau. The area was once marshlands; a number of streams flowed through the swamps to join the Tarawera River. After the eruption, the Tarawera River changed course several times. This occurred as a result of flooding and through the efforts of settlers to prevent the river encroaching on surrounding land. Near the coast the Tarawera River merged with other rivers and flowed into the sea at Te Awa a Te Atua.

The traditional name of Ngāti Tuwharetoa (Bay of Plenty) for the Tarawera River was Takanga-i-ō-Apa, which means “the falling of Apa”. Apa was an original inhabitant of the area who lived south of Pūtauaki. Once he encountered a moa—a pet of the local Tuwharetoa people. The bird was resting on one leg with its mouth open facing the southern wind. Upon seeing the bird, Apa crept

slowly towards the resting bird and struck at the exposed leg. Immediately the bird struck out with the leg that was drawn up and knocked Apa over the cliff. The injury Apa received was a broken leg and subsequently he became known as Apa-Koke (which means “Apa limping”).

The Tarawera River was a key resource for Ngāti Tuwharetoa (Bay of Plenty). The iwi living along the banks of the Tarawera River were spiritually and emotionally bound to and physically sustained by its waters. Healing ceremonies were held by and in the river. All the families grew up around the river and played together in and along the river. Along the riverbanks hot springs and baths were dug and used communally. It was a very special way of life.

Canoes were the only mode of transport used on the river, because it flowed through a huge swamp area. Many had secret canals linked to the river where they could quickly escape from invading tribes. The people used large canoes for reclamation work to supply building materials and shifting dirt. The reclamation work was done to enlarge islands for smaller canoes for everyday use. Ngāti Tuwharetoa (Bay of Plenty) people used the river for travelling long distances to tangi and other events; sometimes journeys could last well into the night as the travellers negotiated the many well-known waterways.

The Tarawera River was a very important source of food and raw materials for the Ngāti Tuwharetoa (Bay of Plenty) people who lived along its banks. The river provided the people with plentiful supplies of fish, watercress, kōura (freshwater crayfish), and kākahi (freshwater mussels), which were considered a delicacy. Eels were caught in the river, particularly matamoe (a black migratory eel) and rino (an eel with a silver belly). The great paewai eel also lived in the river. It is said that if one catches this type of eel it is a bad omen. Along the river banks the people gathered toetoe and tī whanake (cabbage tree) leaves (for use in cooking baskets), harakeke (flax – for food, medicine, and weaving), and raupō (for thatching of houses).

The Tarawera River ran like a thread through every family living along its banks.

Ngāti Awa

This part provides information about the following statutory areas acknowledged in the Ngāti Awa Claims Settlement Act 2005.

Statutory areas in or partly in the Rotorua district

- Tarawera River

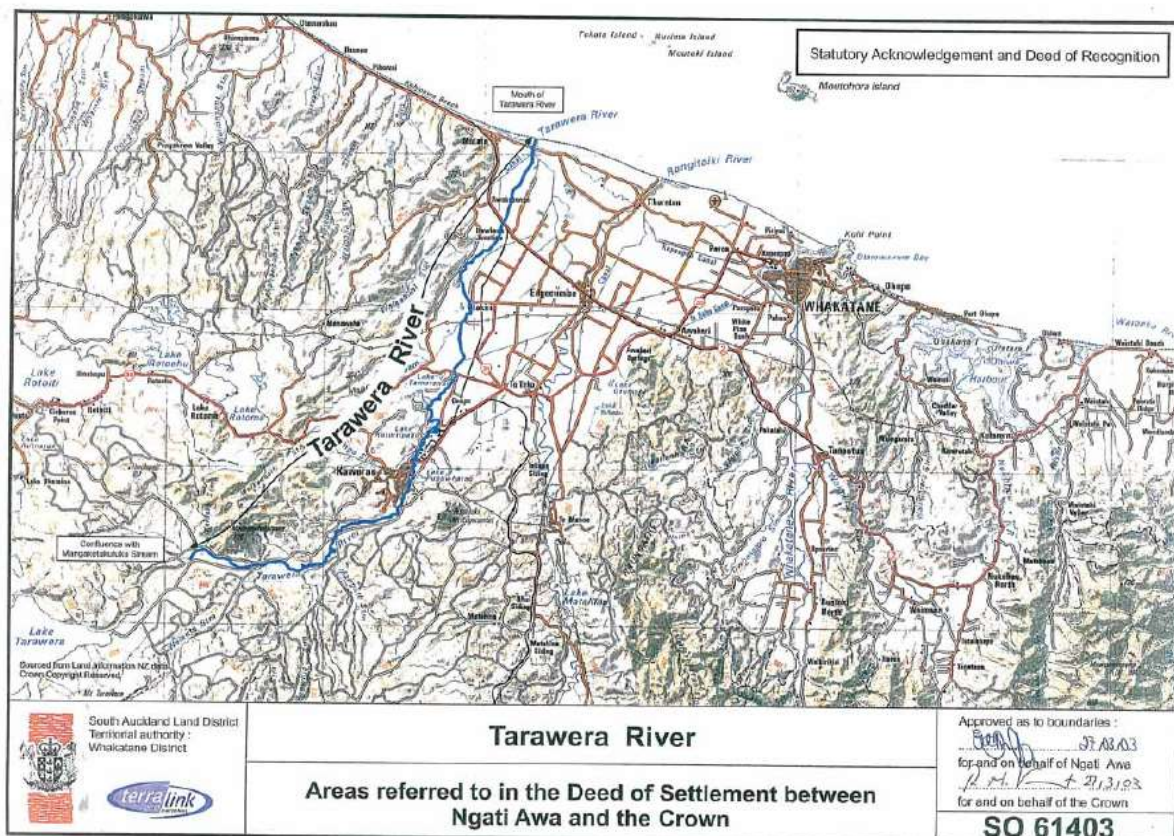
The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Tarawera River

1. Statutory Area

The area to which this statutory acknowledgement applies is the Tarawera River, as shown on SO 61403.



2. Statement of Association

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

The Tarawera River was created by the tears of Tarawera. Tarawera yearned for her husband,

Pūtauaki, who left her for the island of Moutohorā. In ancient times before the arrival of the waka Mātaatua the banks of the Tarawera River were inhabited by ancestors of Ngāti Awa including Te Tini o Toi, Te Tini o Awa, and Te Tini o Kawerau. In more modern times, but long before the arrival of Europeans, hapū such as Ngai Te Rangihouhiri II, Ngāti Hikakino, and Te Tāwera utilised the resources of the river and occupied its banks.

A number of tipua (guardian spirits) and taniwha of special significance to Ngāti Awa inhabited the Tarawera River. Taratua was one such taniwha. This feared taniwha of Ngati Awa lived at Ruataniwha. In ancient times Taratua terrorised and devoured people attempting to travel along the river. Taratua was later killed by an ancestor of Ngāti Awa named Iratūmoana. The story of Taratua is well known and features the Ngāti Awa tipuna Iratūmoana, who was successful in killing the feared taniwha.

Te Awa a Te Atua is the name of the mouth of the Tarawera River. When the Mātaatua waka arrived at Te Awa a Te Atua, Wairaka bathed at the river mouth. While Wairaka was swimming she was overcome with her menstruation. Her father, Toroa, chief of the Mātaatua waka saw blood floating down the river and asked whose godly blood it was. Wairaka confirmed that it was her blood and Toroa named the river mouth Te Awa a Te Atua (the river of the Gods).

The people of Ngāti Awa lived in many villages located along the banks of the Tarawera River. The riverbanks thus became the repository of many kōiwi tangata. Urupa are the resting places of Ngāti Awa tipuna and, as such, are the focus of whānau traditions. Urupa and wāhi tapu are places holding the memories, traditions, victories, and defeats of Ngāti Awa tipuna, and are frequently protected in secret locations. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Awa whānui to the Tarawera River.

Awaiti is a well-known Ngāti Awa wāhi tapu along the Tarawera River. Awaiti was named by the Ngāti Awa chief Tūhori when he released the two taniwha Tūtarakauika and Tūpai into the Tarawera River. These two taniwha formed the Kōmutumutu River, which connects the Rangitaiki and Tarawera Rivers. The Kōmutumutu River flows into the Tarawera River (the smaller river), hence the name, Te Awaiti o Tīhori. Another site near the Tarawera River named by Tīhori was Kōpai o Piko. Kōpai o Piko was named when Tīhori found out that his wife had been unfaithful to him and he decided to leave Matahina.

Tīhori built a waka, Whakapaukarakia, and he left the district via the Rangitaiki River and then through Kōmutumutu into the Tarawera River and finally out at Te Awa a Te Atua. The two taniwha, Tūtarakauika and Tūpai, dug out a channel which enabled Tīhori to travel to Te Awa a Te Atua. The channel they created formed bends in the land that established the Kōmutumutu River, hence the name Kōpai o Piko.

Te Tatau o Hape is another wāhi tapu of Ngāti Awa at the Tarawera Falls. Hape was a great ancestor of Ngāti Awa who went in search of greenstone. Hape travelled along the Tarawera River during his journey. When Hape arrived at the Tarawera Falls, he placed a huge boulder in the path of the Tarawera River, hence the Māori name of the Tarawera Falls, Te Tatau a Hape (the door of Hape).

The Tarawera River was a major food and water resource to the Ngati Awa people both prior to and since the arrival of the Mātaatua waka. Ngati Awa people resided in a number of pa sites located along the riverbank. Such sites are significant to Ngati Awa and illustrate Ngati Awa connections to the Tarawera River. A sacred pa site along the Tarawera River is Parawai.

Parawai was one of the pa of Te Tāwera hapū of Ngati Awa. Parawai was the site of many battles between Ngati Awa and other iwi. Another important pa of Ngati Awa was Te Kohika. This was located toward the coast and near the island pa of Te Matata and Ōmarupōtiki and was used to access the reefs at the mouth of the river. Ōmataroro was another important Ngati Awa pa near

the Tarawera River. Ngāti Awa watched over and protected the Tarawera River from such pa.

From time to time other hapū such as Ngāti Pūkeko and Ngāti Hāmua also lived along the Tarawera River near its mouth.

The Tarawera River provided an abundance of fish, eels, kākahi, and whitebait for the hapū of Ngāti Awa. The junction of the Waikāmihi Stream and the Tarawera River was an important fishing location for whitebait, eels, and other fish for Te Tāwera hapū of Ngāti Awa. As well as being an abundant source of food for the hapū of Ngāti Awa, the Tarawera River was also used as a highway to assist the transportation of materials and people up and down the river. Waka that travelled up and down the Tarawera River were launched at Ōkauneke.

The tipuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Tarawera River, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of its resources. All of these values remain important to the hapū of Ngāti Awa today.

Te Arawa Lakes

This part provides information about statutory areas acknowledged in the Te Arawa Lakes Claims Settlement Act 2006. The settlement included vesting of lakebeds in Te Arawa and a statutory acknowledgement covering the Te Arawa lakes, with the exception of Lake Okaro. Lake Okaro was excluded as it was vested in and administered by the Rotorua District Council and statutory acknowledgements have only applied to resources owned or controlled by the Crown.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Te Arawa Lakes

1. Statutory Areas

The statutory areas for which the statutory acknowledgment was given are the Crown stratus (that is, the space occupied by water and the space occupied by air) above the beds of lakes Rotorua, Rotoiti, Rotoehu, Rotoma, Okataina, Tikitapu, Okareka, Tarawera, Rotomahana, Rerewhakaaitu, Ngahewa, Ngapouri and Tutaeinanga. Legal descriptions of the beds of these lakes are provided below:

Statutory Area	Legal Description
Bed of Lake Rotorua	Section 1 SO 338985
Bed of Lake Rotoiti	Section 1 SO 338986
Bed of Lake Rotoehu	Section 1 SO 338988
Bed of Lake Rotoma	Section 1 SO 338987
Bed of Lake Okataina	Section 1 SO 338989
Bed of Lake Tikitapu	Section 1 SO 338994
Bed of Lake Okareka	Section 1 SO 338992
Bed of Lake Tarawera	Section 1 SO 338996
Bed of Lake Rotomahana	Sections 1 & 2 SO338995
Bed of Lake Rerewhakaaitu	Section 1 SO 338990
Bed of Lake Ngahewa	Section 1 SO 338991
Bed of Lake Ngapouri	Section 2 SO 338993
Bed of Lake Tutaeinanga	Section 1 SO 338993

2. Statement of Association

KO TE WHĀNAUNGATANGA

Te Whānau

Ka moe te tāne me te wāhine kua kiia kua kotahi i roto i Te Atua. He whakatūhonotanga tēnei i a rāua e taea ai te hanga tangata, hei noho ki te ao mārama. Kaare e roa e noho tahi ana te tokorua kua tūhonotia, ā, mea rawa āke, kua noho he tangata ki te kōpu o te mea wāhine; kua hapū.

Kei roto i te iwa marama kua whānau te tamaiti hei poipoitanga, hei atawhaitanga mā ngā pakeke; kei muri kua haere te korero i roto i te iwi, i te mea kua whānau te wāhine ā mea. Ā te wā e whakawhānau ana te wāhine, ka noho tētehi ki te taha ki te āwhina i ā ia. Kaare he tikanga mena he wāhine no tētehi o ngā kāinga e noho tata āna; ki te kore e kitea tētehi, kua riro mā te tāne tonu hei whakawhānau. Ahakoa ko wai, mā te pai o te āwhina i te wāhine me te pēpi ka ora tahi rāua; koira te mea nui.

Kua puta mai he pēpi mā te tokorua nei, ko te kiia, kua tu he whānau. Kei muri, kia whanawhānau mai ano he uri, kua kaha te haere o te kōrero rarā, 'Ara ko te whānau ā Mere rāua ko Rihari tēra.' Ēngari kia tokomaha tonu ngā tamariki katahi ka tino mārama te kōrero o te whakatu whānau. Ko te tikanga, nāna kotahi noa iho te tamaiti, e rua tekau rānei ngā tamariki ā te tāne me te wāhine, he whānau tēra.

Ko Te Whakawhānaungatanga

Kua tokomaha haere nga tamariki, me ata hangaia ano he kaupapa hei whakatutuki i nga whakaaro. Kia kōrero mo te mate tangata, kua nuku atu te whānau ki te marae noho ai kia māmā ai te whakarite i ngā tikanga o nehe, mo te tangi aitua. Kei ngā wā pēnei, tēra e pokea ai te marae e te manuhiri e haere mai ana ki te ngaki mate. Kua kimi me pēhea rā e taea te whāngai i te tangata i te kaha tokomaha. Heoi kua haere mai tēna o te whānau me tāna poaka, tēna o te whānau me tāna pēke riwai, tēna me tāna hipi, he kau rānei hei whakarahi ake i ngā kai mo te marae. Ko taua kōrero rarā, 'Ma tāu rourou, ma tāku rourou, ka ora te manuhiri.'

Kia tūpono ke ki te raruraru i runga i te marae, kua kitea ngā mahi o reira; arā, ko te whakatika i te wai o ngā wharepaku, ko te kimi tēpu mo te wharekai kia rahi atu, ko te tiki wāhie mo te hāngi. Ma te kotahi o ngā whakaaro o te whānau, ka taea noatia te whakarite i ngā hiahia nei.

Na ngā here whānaungatanga, kua piritahi katoa te whānau hei whakau i a rātau ano. Koira ko te kōrero rarā, 'Whakapūpūngia ngā rākau kia kore e whati.' Kei roto i te whānau ngā mātauranga katoa; mo te tuhi kōrero, mo te tatau moni, mo te mahi whare, mo te whakamārama i te ture, mo te arahi i te hapū.

Kei runga i ēnei āhuatanga, kua tiroiro ngā uri ki o rātau tata, tētehi ki tētehi; nā wai i korero noa iho, mea rawa āke kua puta ki ngā whakapapa ki te titiro i nga tūpuna i taki heke iho ai rātau. Nā te hiahia kia mōhio, kua kite i ngā tūpuna no te waka kē, no te iwi kē.

Ko Te Hapū

Kei roto i te tokomaha o te tangata ngā kaupapa huhua noa atu e noho ana kia riro mā tētehi hei whakaoho ake. He pēra mo te whakatū kapa haka. Kei reira ōna toa mo te taki i te ngeri, i te waiata, i te pao i te aha ake. Huihui rawa ake ngā tāngata ki te whakaari i nga taonga rarā, e whānaunga katoa ana.

Ka toro tēnei mea te whānaungatanga ki hea noa atu rere ai. Kua tawhiti atu i ngā mātua me ngā tamariki ake, kua tokomaha rawa, ina ra hoki hua whā, kua rima ke ngā whānau; ko te kiia tēra, he hapū. Ka piri pēra i te whānau i runga i te kukume o te whānaungatanga.

Ma te whānaungatanga ka mau ngā tāngata ki a rātau anō. Koira kei ngā haere ki waho, he haere ahapū tonu; nāna ki te tangihanga, ki te koroneihana, ki te hui whenua, ki te hura kōhatu, ki hea noa atu rānei.

I māmā ai te whakatū i te Roopu 28 a Tūmatauenga i te Pakanga Tuarua o te Ao, nā te

whānaungatanga, ara na te here tangata. Ko ngā here o roto i te whānau, me o te hapū i te whakakotahi i ngā hoia. Nā ngā wehewehenga i roto i te Roopu nei, ka whakaarahia ake ngā kamupene hei whakakao haere i a rātau. I pērātia, nā te here-tangata. Ka mutu, ko ngā uri o te Taitokerau i whakanōhia hei Kamupene 'A'; ko Te Arawa i noho hei Kamupene 'B'; a Ngāti Porou me Ngāti Kahungunu hei Kamupene 'C'; ko te rerenga o te Motu hei Kamupene 'D.'

Ko Ngā Moana me Ōna Taonga

Ko te kaupapa tēnei o te rangātiratanga o ngā moana o Te Arawa i takoto ai te kōrero, no Te Arawa ōna moana; ko te take, he wāhi mahinga kai ngā moana nei no te iwi, he wāhi tikinga wai hei unu; he mahinga otaota hei whāriki, hei kākahu mo te tangata. E mahi ana me te whakaaro ake anō ki ēra o ngā whānaunga kei kore mo rātau. Ka āta mau ki ngā tohutohu ā ngā koeke, kaua e moumou i te taonga.

Ko te kaupapa tēnei i whakatauria ai e te hapū, mā te rangātira anō hei karanga mo āhea timata ki te rama koura (kei te takiwā ki Noema); a, mo āhea anō hoki e mutu ai tēra mahi (kei a Pēpuere).

Kia kitea ai te tohu o ā rātau manaaki i ngā tikanga o te hapū, ka ū katoa ki taua manaakitanga; kare kau he kōwae. Kua riro mā tēna, mā tēna o te hapū hei whakatūpato kei hē ngā mahi i te moana. Engari e mahi ana me te whakaaro ake anō ki ētehi, kei kore mo rātau. Arā, kia aroha ki ngā whānaunga.

He moana, kei reira ōna tikanga, ōna āhuatanga hei whakatūpato mā te tangata. Koira kei te Rotoiti, ko te rohe ki Tapuaeharuru mai i Koro-ki-te-Wao tae noa ki Te Tawa, ko te mahinga kai tēnei o Ngāti Tamateatutahi/Kawiti. E rama koura ai tēnei iwi, ki konei anahe, kā mutu. Kaare i kō atu. Ka pēra ānō a Ngāti Rongomai; timata mai i Hingarāe, tae noa ki Tapuaekura, ka mutu. Nā, he pēra a Te Rotoiti huri i ngā tahataha o ngā wai. Kei a Ngāti Te Tākinga; kei a Ngāti Hinekura, kei a Ngāti Kawiti e roherohe haeretia ana.

Ko Te Takahi Tikanga

I runga i te tikanga, e kore e taea te haere ā tētehi ki te rohe o te hapū kē mahi kai ai māna. Kei poka noa ia, kua mate tēra o ngā hapū, kua pau te koura, te aha rānei i āna mahi. Ka hē ai ēra tikanga.

Ehara kau i te mea, ka patua e te tangata, ka hahungia rānei ki te rakau, kāo. Engari, ka hangaia he kōrero hei hāhāni i taua hunga takahi tikanga rā, ā, katahi ka tukuna aua amuamu rarā kia haere ana i te takiwā. Mutu rawa āke kua mōhio katoā ngā iwi āe, he tangata raweke kai a mea, he tangata kore mohio ki te whakaaro ki ētehi. Ka mau tēra kōrero hāhāni ki runga i taua hunga rā, ā mate noa. Kei reira, kua heke aua hāhanitanga ki ngā uri, arā ki tana whānau.

Engari, he pai ake pea tēnei tikanga i tā ngā tūpuna o mua. Kei tā rātau, kua kite kua takahi tikanga te tangata, kua titoa he patere hei taunu i te hunga rā; e puta ai ngā kohukohu, ngā whakatumautanga mo taua tangata. Kā mutu, ka haere tēna patere, waia tangia haeretia ai i te nuku o te whenua, hei whakarongotanga mā ngā iwi. Aue, te whakamā i ahau e!

Ko Te Taniwha me Te Mauri

I mua, e noho karapoti ana ngā kāinga o te hapū i ngā tahataha o te moana, me te manaaki a ngā tāngata i ngā wai, kia kaua e tukinotia. Me tika hoki tā rātau tiaki, ina ra hoki, kua hiainu wai, kua pai te tiki atu i te moana, mo te haere ki te mahi koura kua haere, kua rama; kua pirangi paopao hei mahi whāriki, kua tuku ki te wai, kua tiki atu. Nā te matapopore ki te tāonga, i mahi nui ki te tiaki, kua pirangi mea, nā, kua tae atu ki te tiki. Kotahi tonu te whakaaro e hua ake ana i roto i te hapū, ko te tiaki i te wai o te moana i kiia ai ko rātau ngā kaitiaki.

Kā ngana a Ngāti Pikiao ki te tiaki i o rātau moana, ka pera hoki a Ngāti Rangiwewehi, a Tuhourangi, a Ngāti Rangitahi, a Uenukukōpako, a katoa noa iho. Ko te tohu ra hoki tēnei o te rangātiratanga o te iwi, ko ou moana. Kei turikore te hapū ki te tiaki i te moana, tēra e tukinotia e te rāwaho, kua raruraru ngā kai o roto.

Kei ngā tohutu ā ngā koeke, ko te tino hunga kei ā ia te kaitiakitanga o te moana, he taniwha. He hunga manaaki tēnei; he atawhai tāna i te tangata; kei roto i te wai tōna kainga, kei tētehi wāhi e mōhiotia ana e ngā uri no rātau taua moana. He wā kua kitea e rere ana i roto i te wai, ēngari mā ngā uri anō, ka mōhiotia ko te taniwha tēra. Ko tōna kaupapa, he tiaki i te iwi; me te aha, he whakamauru tonu te hapū ki a ia hei hāpai i o rātau whakaaro. Koirā, kei roto i ngā mahara o te iwi, ko te manaaki i te taniwha. Ko taua manaaki i te taniwha, ko te moana katoa atu tera.

Te Wairua

Kei whakahāwea mai te tauhou ki te taniwha e kōrerohia ake nei, notemea kaare e kitea. Nō hea hoki e mōhio ai, e pēhea ana te ahua o te taniwha, e hia ōna waewae me ōna ringaringa, e pēhea ana te hanga o te kanohi, he mau huruhuru rānei, he aha rānei. Koinei katoa ngā mea ka patapataingia.

Kei ngā mea matatau ki a ia, kua karanga mai, āe, i konei i Te Papatu e noho ana; ka hia nei ngā marama e noho ana i konei; ēngari kua heke inaiane kei Pateko e noho ana. Arā he heke tonu te taniwha.

E kore ai e kitea nā te mea he wairua kē. Ka hikoi ana te taniwha ki tētehi wāhi o te moana, kua hurihia tōna āhua ki te rākau a, ko ia tēra e tere ana i te wai. He wā ano, kua whakakitea mai me te tumu putoetoe nei te āhua. He pēra tēnei tāonga; he wairua ke te haere.

He kōrero tēnei mo te wairua taniwha. Otirā, he wairua anō to te moana. E ora ana te wai, kua ora katoa ngā kai me ngā otaota o roto. Nā taua ora rarā, kua piataata te moana kia ataahua ai ki te tirohanga tangata. Kei konei, kua uru mai te hari o te ngakau o te tangata mo te pai o te moana me ōna āhuatanga katoa.

Te Tohu Rangātira

Mā te whānaungatanga, ka taka ngā āhuatanga katoa o ngā moana ki raro i te mana o tēna hapū, o tēna hapū, o tēna hapū. Kia hui te iwi, kua mene katoa mai i raro i te mana o te rangātira, ahakoa he take māmā, he take uaua rānei.

I kiia ai, ko te mana o te iwi kei te rangātira; he whānaunga tēnei kei runga i ā ia te ure tārewa i mōhiotia ai ko ia to rātau tuakana i roto i ngā whakapapa.

Ka hui kau ana, kua puta ngā kōrero a tēna, a tēna; ka pai hoki ki te whakarongo atu. Kia haere ngā kōrero o te hui, he mana tonu ngā hamumu ā ngā hunga tūtū ki kōrero.

Kia tae ki tōna takiwā i te hui, kua tu ake te rangātira kei roto rā i te whakaminenga e noho puku ana, kua hōmai i tāna whakatau i runga i ngā kōrero i rongo ai ōna taringa. Ahakoa kaare anō kia mōtinihia te take, kia takoto rānei he whakataunga kōrero, kua puta tāna whakatau, kua mutu te kōrero mo taua take. Nāna tika, kaare rānei e tika āna ki ētehi, kua naomia atu e te hapū, kua kiia nā rātau katoa tēra kōrero.

Ka tau ki runga i te rangātira te kawē i ngā āhuatanga o te whānaungatanga; ina ra hoki, ahakoa nāna te kōrero whakamutunga i runga āke nei, ēngari e whakaputa ana ia i ngā whakaaro o te tokomaha o te hapū. Nā konei, ka whakamauru atu ai tana iwi ki ā ia, he manaaki nōna i a rātau. Nā ēnei tikanga a te rangātira, kua ūhia ki runga i ā ia ōna pepeha:

Ko Matawhāura te maunga,

Ko Te Rotoiti te moana,

Ko Ngāti Pikiao te iwi,

Ko Tieri te tangata.

Ko Te Reo

Mā te reo Māori rawa katahi anō ka puta ngā whakaaro o te tangata. I pēnei ai te kōrero, e uaua ana te whakamārama ā te reo Pakeha i ngā take Māori. Anei tonu, e korerohia nei mo te taniwha me ōna āhuetanga. Ko te mate nui e kore nei e taea e te reo Pakeha, he kore no tauwiwi e whakapono ki tēnei mea te taniwha; me te aha, e pōhara ana tēra iwi ki ngā kupu hei whakamārama i tā te Māori e whakaponohia ana.

Koira te take me tiki atu i to tātau reo kia taea te whakahuahua i ngā tāonga o nehe. Ahakoa he aha, he makere noa mai ngā tāonga mā to tatau reo. Tēna kia waiho ki te reo Pakeha, kua ahua kati ke i ngā kōrero, kua kore e kitea.

He nui ngā kōrero tawhito mō o tātau moana kei roto i ngā waiata i whakarere iho e ngā mātua tūpuna. Mā te reo Māori anake e kitea ai. Anei tonu tēnei kōrero:

“Nā Hākomiti mai to ara, ko Paripari-te-tai. Ko te Roto-kite-a-lhenga-i-ariki-ai-Kahu.”

Ko tōna whakamārama, ko te huarahi tēnei mai i Maketū, i takahia mai e lhenga, arā, i mā Ohākomiti, katahi kā tau atu ki Paripari-te-tai kei te Rotoiti. Kia tangohia anō i tētehi atu o ngā waiata:

“Ngā tuāone i raro o Pūremu.. Ko te wai tēna, i tahuri atu ai.

Te Uru-o-Te Whetu e, kia kai tākiri. Tangaroa i te wai e, i hāoa mai koe...”

Hei whakaatu tēnei i te nui o te kōrero kei ngā waiata, engari mātua me mōhio rawa ki te reo o o tātau tūpuna. E kii ana rātau, he reo rangātira to tātau reo.

Te Pataka Kai

Kua korerohia tēnei take i runga āke nei mo te kai i rari noa i te moana hei mahinga mā te iwi. Ngā moana i noho ai te inanga i haongia i te taha moana; ko te koura i ramahia i ngā po o te Raumatī; ko te kōaro, ko te tuna, ko te kākahi, ko te morihana i ora ai te iwi.

Mahi kai ai te whānau i raro i te mana o te Koeke o te hapū. Kua kiia, kua tae ki te wā mo tētehi kai, nā, kua tae ki te moana tiki ai. Kua pau te tau mo ēra kai, kua haere te reo o te koeke, kia whakamutua aua mahi kai.

Te Huarahi Nui

Ka pa tēnei kaupapa ki o tātau moana i hoea ai ngā tūpuna mai i tētehi pito ki tētehi pito. Haere mai ai ngā iwi o Maketū e taki haere atu ana ki Taupo. Whai haere mai rātau mā te awa o Kaituna, katahi kā peka mā te Kaharoa kia tae ki te huarahi o Ohākomiti; mā reira kua heke atu ki te moana o Te Rotoiti. Kua piki te whānau ki runga i te waka hoe ai to rātau huarahi ki tāwāhi atu ki Te Ruato. Kua tuku i konei, kua taki haere mā raro ki Ōkātina. Ko te huarahi tawhito tēnei o ngā tūpuna mai iho; he haere mā runga i te moana.

Kua tae ki Ōkātina, arā, ki Tauranganui, kua eke ano ki runga i te waka, hoe atu ai ki Ōtangimoana, kei tēra pito ki te Tonga. He māmā noa iho te hiko mā raro i reira, kia tae ki te moana o Tarawera. Heoi, mā te whānau kakari, kua hoea ano te waka kia whiti atu ki tēra taha ki te Tonga, arā, ki te Whanga o Rāpatu. He hanga noa iho te haere mā raro, kua tae ki tēra o ngā moana ki Rotomāhāna. Kua hoe anō i ngā waka, ā, kua tuku ki tēra whaitua o te moana kua takahia to rātau huarahi ki Taupo ki reira whakatutukihia ai te take i haerengia ai.

Ko te tikanga tēnei ā ngā tūpuna mo te haere; he haere tawhiti, kua tere atu mā te waka i runga i te moana. Kua noho te whānau rara ki Taupo, kua tutuki pai te take i haerengia ai, kua hoki ki te kainga, ki Maketū. Koirā anō te ara hokinga ātu i mā aua moana anō.

Relationships

A man takes a woman to wife and in the eyes of God they are one. Destiny had ordained that they should be united as a way of replicating the species and so settle the earth. Time will see the female conceive and become pregnant.

A period of nine months will elapse before the child is born to become an object of love and affection for the couple. Once the infant is born, it will be announced to the community that So and So's wife had given birth. People at such times are careful to insure that a person is available to stand in as a mid-wife. It is often the case that a woman from the neighbourhood plays this role; otherwise, the husband stands in. In the event, it doesn't really matter who assists as long as the role is carried out with care.

On the birth of the child, the couple will, technically speaking, have established a whānau. In the course of time, other children are born to the young couple that will give cause for people to say, 'Over yonder live the whānau of Mary and Richard.' Of course once the family begins to expand and especially when children in time take spouses, then will it be readily said and with much validity, that the couple have indeed given rise to a whānau. Whether, however, there is merely one child or twenty children, a whānau is deemed to have been established.

With the growing numbers of the whānau through the arrival of grandchildren on the scene, new demands and facilities require accommodation. When, therefore, a bereavement strikes the whānau, people move to the marae to give the iwi better access to the deceased and where the values of the ancestors can be better fulfilled. Here the numbers of those attending the tangi will increase to many hundreds of people. Pressures arise whereby eating facilities are stretched to their limits.

Under such circumstances, individual whānau will contribute a pig from one, a sheep from another, a bag of potatoes from another and so on it goes that the crowds are dined. This gives rise to the adage,

"With your contribution and my contribution, the visitors will eat well".

However, sometimes the more difficult problems arise on the day of such meetings and hui. There is no water in the ablutions; there are insufficient tables for the dining room; wood is required for the hāngi. It is at such times that whānaungatanga surfaces as when resources from people's homes are brought to the fore; the truck to cart the wood, the chainsaw to cut the logs, the fuel for the machines, the manpower to carry out the work.

Without doubt, the close ties people have with each other, is encouraging and self-supporting. As they say from time to time;

'Place the sticks together in one bundle so that they will not break.'

Under this mantle of cooperation, individuals display their talents; the talent for writing, the talent for accounting, for house maintenance, for understanding legislation, and for giving direction to the hapū. The interest which then arises in each other, leads to inquiring after their relationships within the group; from simple discussions, they are then lead into genealogy and the discovery of certain ancestors from whom they are all descended. This discovery finds that some ancestors are, in fact, from other canoes.

The Hapū

Always from time to time, there arises within the hapū, issues which require action and determination. This would apply to the setting up of a kapa haka (haka party) team. On such occasions, skills and expertise are seen such as those who are competent at reciting ngeri (poems), singing, and performing the patere (song of derision) and pao (lullabies) and others. At the point when people are all assembled to begin to train, relationships become evident. At times, relationships have a way of leading into other hapū and iwi which were otherwise unknown. Once relationships extend beyond great-grandchildren, the tendency is to break off into other whānau so that a group of four and five whānau will constitute a hapū. As with the whānau, individuals will link and tie in with each other as before, albeit that, over time, they are each a degree further apart in their relationship.

Such is the way that whānauangatanga attracts people to each other. It is with these connections and links in mind that people, when travelling to other distant parts, do so as a hapū. Going to tangihanga, to the Coronation, to land meetings, to unveilings and where-ever.

The establishment of the 28th Māori Battalion during World War 2, was conceived in a similar way. Whānauangatanga surfaced to link and draw soldiers together. Companies were created in the same principle, that of close affinal ties. Thus, all soldiers from Northland were enlisted as A Company, those from Te Arawa as B Company, those from Ngāti Porou as C Company and the rest of the Country as D Company.

The Lakes and Food chains

It is upon this similar relationship that the Tino Rangātiratanga (title) of the Te Arawa lakes is guarded and protected that we say we own these lakes. Customary usage has seen members of the iwi take food from its waters; it is a source of water for the people; material for making clothing and mats is obtained from the same waters. In the usage of the resources, it is axiomatic that all who do so, have consideration for others lest they are left without. The Māori adage will serve to remind us - never waste that which others could use.

Stringent measures were set in place in order to police the usage of the food from the lakes. It was normal for the koeke (elder) of the iwi to announce the commencing date for taking koura which was about the month of November; he would also announce when the season would be closed – about February.

In this way, people were able to adhere to the set dates for taking koura and they would, without deliberately spying or going out of their way to check each other, still play a monitoring role and thus assist in the policing of the system. By so carefully caring for the resources, all were able to share.

Each lake had its own set procedures and protocols which all were required to adhere to. In Lake Rotoiti for instance, the stretch of lake-shore from Koro-ki-te-Wao to Te Tawa was the established territory of the Ngāti Tamateatutahi. These people took koura from the area and from that area only and never any other part of the lake. The Ngāti Rongomai had their own lake-shore territory which extended from Hingarāe to Tapuaekura; no more and no less. In a similar way was the whole lake-shore divided and shared amongst all the hapū of Ngāti Pikiao - Ngāti Te Tākinga, Ngāti Kawiti, Ngāti Hinekura and Ngāti Te Rangiunuora.

The Infringement of Tikanga Rights

It would be an abuse of tikanga rights for a person to trespass on other people's food-taking preserves. To do so would deprive the owners of that food preserve of their rights; not to mention the abuse of local mana.

It is not that people will be physically chastised. But what will follow is that rumour will be put about slighting the offender's reputation. He will be known as a person who will take other

people's share of food, a person who cares not for the welfare of others. Such a reputation will be associated with that person's name until he dies. Unfortunately however, for his children and subsequent generations, they will be tarred with his ill-fame.

This may perhaps be a more reasonable fate to endure than what used to take place traditionally. Time was whenever anyone infringed a tikanga, a pateri (ballad) would be composed by some woman or male who had taken umbrage over the offence. Running through the strains of the poem would be words of castigation and slander targeting the person's reputation and genealogy. In time, that pateri would travel the country-side for all to hear of the disreputable actions of the offender. Worse still would happen when people from other parts of the country, would take to and learn the poems as well. Alas, the shame.

The Taniwha and the Mauri

Time was when people lived on the shores of the lakes where they cared for the state of the water by preventing it from being disturbed by outsiders. They were most conscious in carrying out their duties in this respect, thereby enabling people to take water for drinking; allowing people to torch for koura at night; and to harvest the paopao (rush weed) for making floor mats. This they did by entering the water to do so. In a sense it was really devotion to the task of accessing the resources that stringent care of the waters was taken. From the responsibility that was thus carried out, people regarded themselves as the guardians of the lakes.

With this objective in mind did Ngāti Pūkiao guard their lakes; as did Ngāti Rangiwēhē, Tuhourangi, Ngāti Rangitahi and Ngāti Uenukukōpako. So it was with all other hapū. In the minds of the people concerned was the ever present thought that the symbol of tribal sovereignty, was the lakes.

Be that as it may, it was maintained quite openly by the elders now long departed, that the real guardian of the lakes was the taniwha. He was a benevolent agent who actually cared for people. His home was in the water in place known only to the hapū descendants. At times he would be seen to be floating over the waters, noticeable only to members of the hapū. Its sole purpose it was said, was to see to the safety of the people. For this reason, the taniwha was regarded with the powers to protect users of the lake and to resolve their problems. Conversely, accidents on the waters might well be ascribed to abuse of the taniwha and his way of retribution. Uppermost in the minds of people would be the consideration for the welfare of this tribal guardian. In extending measures to protect the taniwha, the health and betterment of the lakes would be maintained and therefore, its mauri.

The Spirit

A stranger may well laugh at the idea that a taniwha existed in the lakes simply because it could not be seen. How, if it couldn't be seen, would one know what it looked like, how many arms and legs it possessed, what sort of face it would have. Does it have hair on its body or what? These would be the sorts of questions that could well be asked.

Those who know of its existence, have been known to say that it used to live near Te Papatu, where it had been for some considerable time. It is now however, living near Pateko Island. This will illustrate that it does move about the lake.

It cannot be seen because it is a spirit. Whenever it has been seen to move about on the waters, it has done so by transforming itself into a log. On other occasions, it has been known to change its form to that of a floating toetoe clump. Because it is a spirit, it has the capacity to transform itself.

So much for the taniwha spirit. In a similar way do the lakes have a spirit. This spirit is reflected in the healthy and pure state of the waters where food is taken and where vegetation grows

abundantly. Healthy water will be seen to glisten and shine and become a pleasure to behold. At such time the minds and souls of human beings are overtaken by the wonders and glory of nature's gifts to the world.

The Symbol of Chieftainship

Through the concept of whānaungatanga, all the benefits of the lakes are transmitted to each and every hapū. At times people may come together to meet, for whatever purpose. It has been said already that the authority within the iwi lies with the rangātira or chief. His status is attained from his derivation from the senior male line of descent that makes him the tuakana, that is, being of the senior lineage.

At a meeting called to discuss hapū business, all and sundry will talk in turn. Comments which follow are often most interesting to listen to. And so they should be in the sense that people, knowing that they are entitled to time on the floor, will dwell long on what they wish to say prior to standing.

At a given point in the meeting, the chief who might be sitting amidst a group of people, might say nothing. Eventually, he would at long last stand to express his thoughts, based upon what would have transpired during the meeting. While no motion or resolution may have been passed by the assembly, his statement of opinion, regardless, becomes the final word on the issue under discussion. At this point it is binding upon everyone and embraced by all.

Truly the responsibility for the welfare of the hapū is vested in the chief. As herein mentioned, notwithstanding that the final statement of opinion on the issue was his and his alone, he is articulating nevertheless, that which is in the best interests of the hapū. So it is with the lakes that any issue affecting the waterways is for the hapū to deliberate on in the presence of the chief. Because of his commitment to their health and wellbeing, the people will incline to his views at all times. It is for this reason that the apū will speak of him as follows:

Matawhāura is the mountain;

Rotoiti is the lake,

Ngāti Pikiao is the iwi,

And Tieri is the chief.

The Language

It is only through the indigenous languages that Māori are truly able to make themselves understood. This claim is made on the understanding that matters which pertain to Māori culture cannot be easily explained, if at all, in English. An example of this may be taken from the earlier discourse on the taniwha. Pakeha people may find it difficult to explain what a taniwha is since this concept does not exist in that culture. Given this observation, there is little wonder that words and terms to express relevant thoughts and ideas are not readily available.

It makes good sense therefore, to be resorting to the language of the Māori to explain matters of yesteryear. Māori language has a way of simplifying cultural expressions and concepts, where as the English language has a tendency to impede and indeed, constrain dialogue.

Considerable information abounds within the words of waiata left by our forebears. Such information can, of course, only be released through use of the Māori language. For example

"It was by the Ohākomiti track that you arrived at Paripari-te-tai; and thereby reached Lake Rotoiti."

In brief, this statement explains that Ihenga left Maketū and travelled along the Ohākomiti Track to Paripari-te-tai to arrive at Lake Rotoiti. We might again take the following waiata:

“There lay the beach below Pūremu. It was there that the heirloom called Te Uru-o-te-Whetu was lost in the waters. From these same waters of Tangaroa, the tāonga was ensnared in the fishing net, that it was retrieved by the people.”

This hopefully, will demonstrate the abundance of information contained within our waiata, which information could only be released through knowledge of the Māori language. Our ancestors have often said that our language is a very sophisticated language.

The Food Cupboard

This point was made earlier regarding the lakes, in which there was an abundance of food to be harvested by the hapū. There was the whitebait to be netted along the shores, the koura to be caught by torching at night during Summer, there was the kākahi, the eel, the gold-fish and the kōara. Always food was taken following the declaration by the chief who would define when certain food was ready to be taken. Upon reaching the end of the season, the chief would in due course announce its closure.

The Main Highway

It was par for the course for people to travel from point A to point B whenever possible by canoe. Hence, in planning a journey from Maketū to Taupo, the trip would take them up the Kaituna river diverting onto the Kaharoa track to reach Ohākomiti. From there, the journey by canoe would traverse the waters of Rotoiti, arriving at Ruato Bay on the southern shores. A hike over the hills was then taken, along the route long trodden by our ancestors to Lake Ōkātina to the landing place of Tauranganui and on again by canoe to Ōtangimoana on the southern side of the lake. A ten minute walk and the party will have arrived at Lake Tarawera. A canoe trip across the waters to Rapatu Bay and then on to Lake Rotomahana still proceeding southwards will bring people to the last lap of the journey on foot.

There on arrival at Taupo the business of the day is discussed and resolved and once again people make plans for the return to Maketū. As with the journey southwards, the northward trip home is without incident as the tracks and land marks along the way, have long been identified by previous generations of travellers that, as the main highway, it had become part of customary usage.

Affiliate Te Arawa Iwi and Hapū

This part provides information about the following statutory areas acknowledged in the the Affiliate Te Arawa Iwi and Hapū Claim Settlement Act 2008.

Statutory areas in or partly in the Rotorua district	Statutory areas near the Rotorua district
<ul style="list-style-type: none"> • Part Kaituna River • Part Tarawera River • Waitetī Stream • Ngongotahā Stream • Parts of the Whakarewarewa Forest known as Lake Rotokakahi and Lake Aikitapu Covenant area • Part Lake Rotoiti Scenic Reserve 	<ul style="list-style-type: none"> • Matahana ecological area
Geothermal statutory areas in or partly in the Rotorua district	
<ul style="list-style-type: none"> • Rotorua Region Geothermal System 	

The information consists of a description of each statutory area and the statements of association for each area.

The Affiliate Te Arawa Iwi and Hapū means Te Arawa iwi and hapū, comprising of the following 11 collective groups:

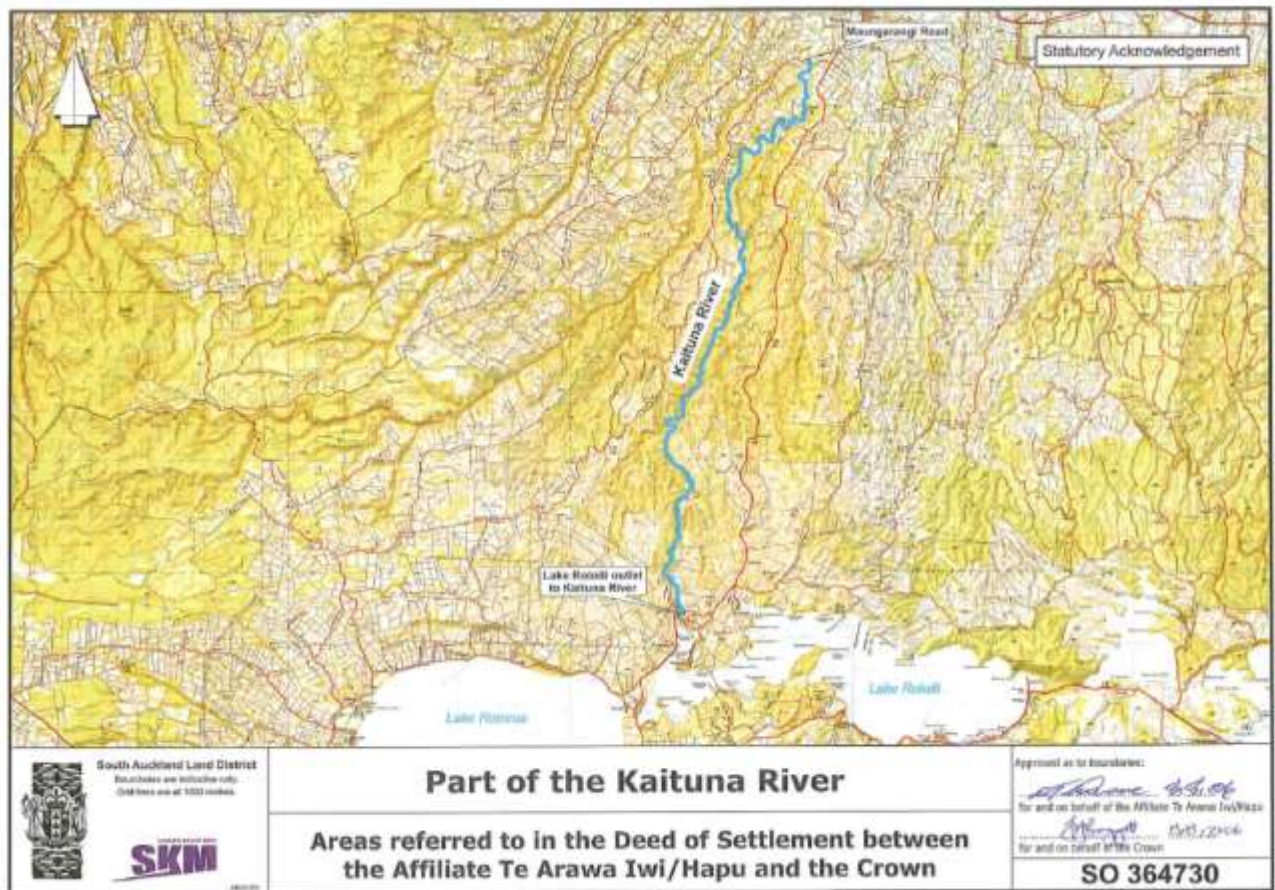
- Ngāti Ngararanui (including Ngāti Tamahika and Ngāti Tuteaiti)
- Ngāti Kearoa Ngāti Tuara
- Ngāti Tura – Ngāti Te Ngakau
- Ngāti Te Roro o Te Rangī
- Ngāti Tuteniu
- Ngāti Uenukukopako
- Tuhourangi Ngāti Wāhiao
- Ngāti Tahu – Ngāti Whaoa
- Ngāti Pikiao (excluding Ngāti Makino)
- Ngāti Rongomai
- Ngāti Tarawhai

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Kaituna River (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is the part of the Kaituna River shown on survey plan SO 364730.



2. Statement of Association

The Kaituna River is famous for the fish pools in its upper reaches and the Okere Falls and its rapids. The path of the river makes its way to the Maketu Estuary on the East Coast of the Bay of Plenty.

The stern anchor of the Arawa waka (named Tuterangi Raruru) is said to have been placed at Te Awahou, roughly where the Kaituna River now flows out to sea. The bow anchor (called Tokaparore) of the Arawa waka was set approximately where the Kaituna River used to flow out to sea at Maketu.

The Ngāti Pikiao people settled along the upper reaches of the Kaituna River as it followed its course to the sea at the Maketu Estuary. The Kaituna River has been a rich source of fish, shellfish, eels, koura (freshwater crayfish) and many other types of food for the Ngāti Pikiao people for several generations.

Along the banks of the river grow many varieties of plants that have special value and importance to Ngāti Pikiao. The plants are used for medicinal purposes, weaving and dyeing. The Ngāti Pikiao people own a wide range of taonga made from the rare vegetation that grows along the river banks, including flax kits and cloaks. To this day, the banks of the Kaituna River still provide unique raw materials used for weaving.

As well as providing many food gathering places and plant life, historically, the Kaituna River also provided passage for Ngāti Pikiao to other parts of the Arawa region.

In the past, parts of the Kaituna River were also used for ritual cleansing after battle. An example of such a place was Te Wai-i-Rangi - a stretch of water on the river that flows into a green tunnel of vegetation. It was here that ancestors returning from battle would go to shed tapu placed upon them from the bloodshed of warfare. There are also burial caves that line the river in the steep gorges through which it runs, all of which are sacred places

to the Ngāti Pikiao people. Ngāti Pikiao acknowledge that Tuhourangi have a historical association with the Kaituna River as there are burial caves along the River that were used by the people of Tuhourangi.

The Kaituna River is the life force that sustains the people of Ngāti Pikiao. It remains significant to Ngāti Pikiao as a symbol of mahinga kai from which the physical wellbeing of Ngāti Pikiao was sustained as well as nourishing the spiritual wellbeing. The Kaituna River has always been an integral part of the social, spiritual, and physical lifestyle of Ngāti Pikiao.

2. Tarawera River (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is the part of the Tarawera River shown on survey plan SO 364731.



2. Statement of Association

Deep in the Tarawera Forest on the banks of the Tarawera River, stands a commemorative plaque dedicated to Tuhourangi, son of Rangitihi-Whakahirahira, father of “Nga Pumanawa e Waru o Te Arawa”. The plaque commemorates the birth of Tuhourangi, and was erected by the local iwi. Standing in front of a rock, at the base of the Marangaranga Hill, the plaque was carved by local tohunga, Kaka Niao, who has since passed on.

The rock at which the plaque stands is of great significance in that the pito (placenta) of Tuhourangi is embedded inside of it. The rock is named Marangaranga from which the Hill’s name was derived. The inscription on the plaque reads as follows:

He Whakamaharatanga ki te Whānautanga o Tuhourangi

(In Memory of the Birthplace of Tuhourangi)

For centuries, Marangaranga has been revered as the birthplace of Tuhourangi, paramount chief of Te Arawa. A son of Rangitihi, Tuhourangi was a 6th generation descendant of Tamatekapua, Captain and Navigator of Te Arawa Canoe, which had its landfall at Maketu.

The site is regarded as an uruuru whenua - a place where passers by deposit small offerings of grass, ferns or twigs in order they might enjoy a safe journey.

Marangaranga is situated approximately one kilometre from where the Otuhangu stream joins the Tarawera River. According to Mr Graham Terire (local historian, and caretaker of the plaque), Tuhourangi (as chief of his tribe) later returned and lived at Marangaranga after regaining the area by conquest.

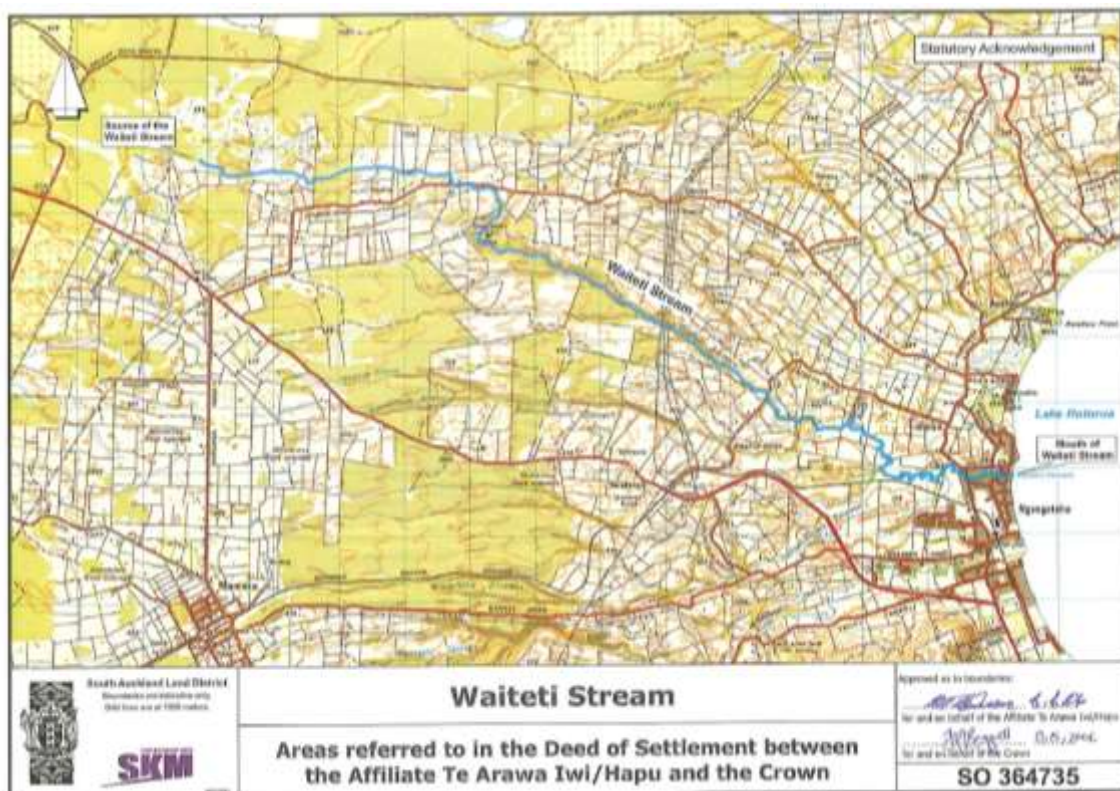
The Tarawera River was an integral part of the overall life force that sustained the people of Tuhourangi. It remains significant to the people of Tuhourangi as on its banks, their eponymous ancestor Tuhourangi was born. The Tarawera River has always been an important part of the social, spiritual, and physical lifestyle of Tuhourangi.

In addition to providing a rich food source, the Tarawera River also provided passage for the people to access a number of wāhi tapu sites along the river. The Tarawera River provided the main route between coastal areas and Tarawera/Taupo ever since the Arawa waka made a stop at Te Atua o Te Po River near Matata. This route was later used by Tuhourangi for access to the coast, and to transport kūmara, flour and flax merchandise by ship for trade at Auckland.

3. Waitetī Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is the Waiteti Stream, as shown on SO 364735.



2. Statement of Association

The cultural, spiritual, historical and traditional association of Ngāti Ngararanui (including Ngāti Tuteaiti and Ngāti Tamahika) with the Waiteti Stream is first and foremost an association that

recognises Ngāti Ngararanui as being an autonomous entity within the greater Ngāti Whakaue Tribe of Te Arawa thus:

Ko Waiteti te awa

Ko Waiteti te marae

Ko Ngāti Ngararanui te iwi

The Waiteti Stream is, and has always been, the single most prominent landmark that gives to the descendants of Ngāti Ngararanui their turangawaewae, their sense of belonging and their status as an iwi. From the time of Whakaue Kaipapa and his sons, Tawakeheimoa, Tuteaiti, Ngararanui and Tutanekai, the Waiteti Stream has been the homeland of Ngāti Ngararanui.

Tau ika and tau koura, fishing and fresh-water crayfish grounds, off the mouth of the Waiteti Stream, marked the eastern boundary of Ngāti Ngararanui. The ancestral Ngāti Ngararanui land holdings stretched as far westward as the Kuranui-Whaiti Line at Te Poi. Access to these lands was primarily by way of the Waiteti Stream and its many tributaries. From the lake shore, the descendants of Ngāti Ngararanui spread inland and westward, cultivating the fertile lands along the northern and southern banks of the stream, and birdsnaring and food gathering in the forests.

The life-giving waters of the Waiteti Stream were Ngāti Ngararanui's constant source of sustenance. Places where drinking water was taken were set apart from places where the people swam and washed. Further upstream at secluded pools, sacred ceremonial customs were performed. Of particular cultural and spiritual significance is the place known as Waiorotoki. Here rests the sacred whetstone or rubbing stone Hinetuahoanga brought on board the Te Arawa Waka from far-off Hawaiiki. The stone was then very light but because of its tapu (sacredness), it has become heavy with the passing years.

This was the very stone used to sharpen the adzes that felled and carved out the great tree which formed the hull of the Te Arawa Waka, one of the three sacred taonga (treasures) of Ihenga, and revered in the well-known karakia tawhito (ancient prayer) of Te Arawa thus:

E Nukutaimaroro

Pera hoki ra ko ahau

Ko Hinetuahoanga

E kimi ana

E hahau ana

I te whānau a Rata

Also of great cultural and spiritual significance is Te Motu-Tapu-a-Ihenga (the Sacred Grove of Ihenga) on the Waiteti Stream in close proximity to Te Whakaeketahuna Pa.

The Waiteti Stream is, for Ngāti Ngararanui, the beginning of the watery pathway down to the ngutu-awa or mouth, across Lake Te Rotoruanui a Kahumatamomoe to the Ohau Channel, on into Lake Te Rotoiti i Kite Ai a Ihenga i Ariki Ai a Kahumatamomoe to the waters of the Kaituna and on to Maketu, “mai Maketu ki Tongariro...” It is upon the currents of these linking waterways that the spirits of Ngāti Ngararanui departed are carried on their final journey home to Hawaiiki Nui, Hawaiiki Roa, Hawaiiki Pamamao. The mauri or life-force of the Waiteti River, has ever been the thermometer that gauges the physical and spiritual health and well-being of Ngāti Ngararanui.

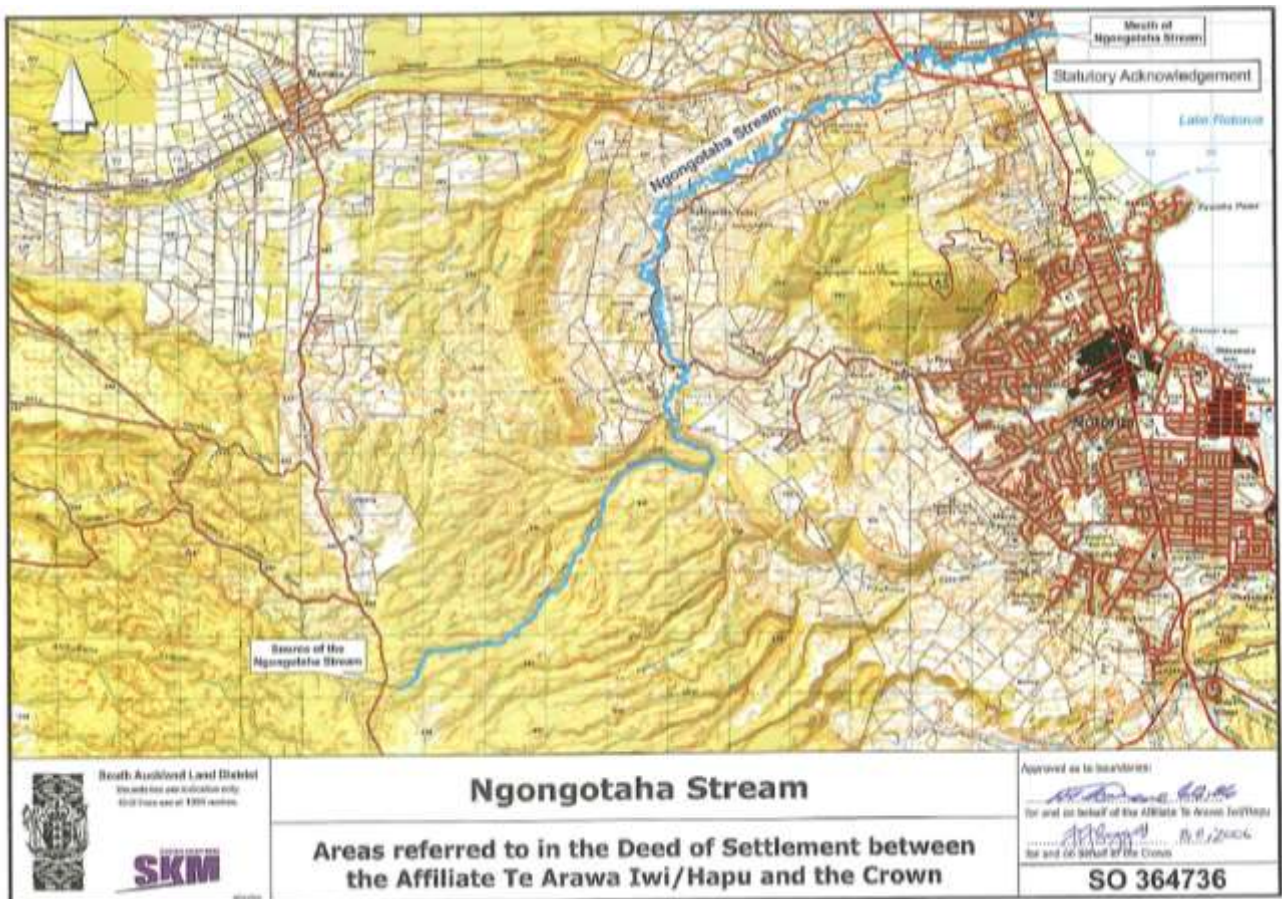
The association of Ngāti Ngararanui with the Waiteti Stream is one of deep cultural and spiritual significance. The Waiteti Stream identifies Ngāti Ngararanui as an autonomous iwi of Ngāti Whakaue, an iwi charged with the responsibility of kaitiakitanga of the waters and especially of the taonga, Hinetuahoanga, resting at Waiorotoki. It is the single most prominent landmark that

signposts the heartland of Ngāti Ngararanui. The waters of the Waiteti Stream have ever been a source of physical and spiritual sustenance for the descendants of Ngāti Ngararanui. The life force of the Waiteti Stream is their life force, their pathway back to a rich history, their status symbol as tangata whenua, and their way home.

4. Ngongotahā Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is the Ngongotaha Stream, as shown on survey plan SO 364736.



2. Statement of Association

Ko Ngongotaha te maunga	Ngongotaha is the mountain
Ko Ngongotaha te awa	Ngongotaha is the river
Ko Parawai te marae	Parawai is the marae
Ko Ngāti Tura-Ngāti Te Ngakau te iwi	Ngāti Tura-Ngāti Te Ngakau are the tribes

Ngongotaha Stream takes its name from Mount Ngongotaha, which feeds the waters of Ngongotaha Stream through the numerous springs found on the northern slope.

The name, Ngongotaha, derives from the tale of the encounter between the great explorer, Ihenga and the patupaiarehe (fairy people). The patupaiarehe, occupiers of the spirit world and guardians of Te Tuahu o Te Atua (The Sacred Alter of the Gods) lived on Mount Ngongotaha, and on very rare occasions, would take on the physical form of a white fungus on cold, misty nights. As Ihenga tried to flee down the mountain side, he was pursued by a patupaiarehe, who enticed him to drink from a calabash. The sound of Ihenga drinking thirstily from the calabash gave rise to the name, Ngongotaha.

Ngongotaha Stream provides for many gathering grounds of kokopu (trout), koura (freshwater crayfish), kakahi (freshwater mussels) and inanga (whitebait). At the mouth of the stream lies Te Akau, a permanent settlement for Ngāti Tura-Ngāti Te Ngakau. Numerous other settlements could also be found along Ngongotaha Stream, as the stream provided the people with an abundance of resources. An illustration of this is how Ngāti Tura-Ngāti Te Ngakau used the sands of Ngongotaha Stream to assist in growing kūmara, which was part of their staple diet.

The original kainga of Ihenga at Ngongotaha was later renamed Parawai by his uncle and Ariki, Kahumatamomoe, after his garden at Maketu. It was at Parawai that Ihenga placed the koura into the Ngongotaha stream.

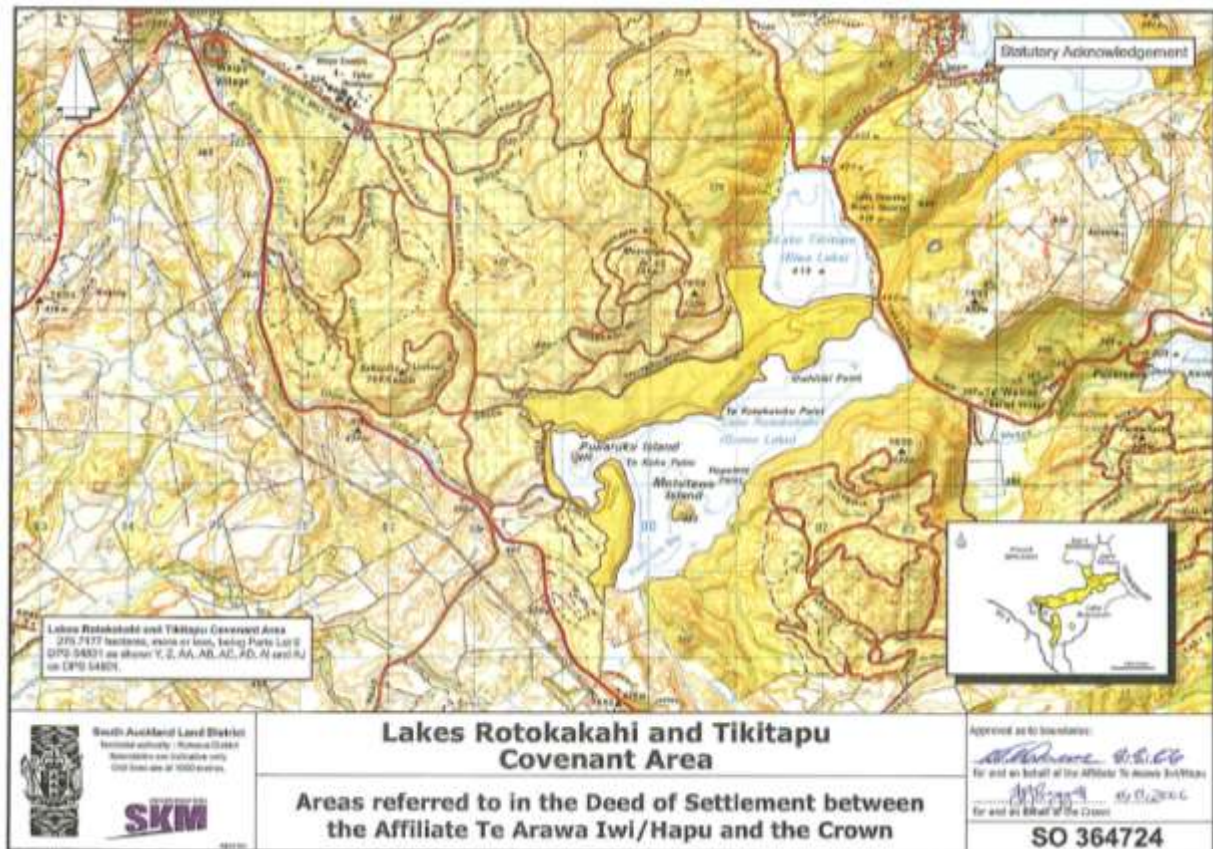
Ngāti Tura-Ngāti Te Ngakau have a deep, spiritual association with the mauri of Ngongotaha Stream. The people believe that the current of Ngongotaha Stream conveys the spirits of their dearly departed on the watery pathway back to Hawaiki Nui. Furthermore, schools of inanga can be found travelling upstream at times when other food sources are scarce. Koura can also be found in the banks of the stream in plentiful supply when their population in the clay banks of Lake Rotorua is low.

Ngongotaha Stream has always been an integral part of the social, spiritual, and physical lifestyle of Ngāti Tura-Ngāti Te Ngakau. It is the life force that sustained the people of Ngāti Tura-Ngāti Te Ngakau. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Tura Ngāti Te Ngakau to the Ngongotaha Stream.

5. Whakarewarewa Forest known as the Lake Rotokākahi/Lake Tikitapu Covenant Areas (Parts of)

1. Statutory Area

The area to which this statutory acknowledgement applies is the parts of the Whakarewarewa Forest known as the Lake Rotokakahi / Lake Tikitapu Covenant Areas shown on survey plan SO 364724.



2. Statement of Association

Lake Rotokakahi, highly sacred to Te Arawa, is the single outstanding feature of significance on the cultural landscape of the covenant areas. Its waters, imbued with the tapu of ancestors of great mana killed in battle on the lake - whose remains lie undisturbed on the lake bed - lap the surrounding shores. Its islands of sanctuary, Motutawa and Punaruku, are saturated with the blood of Tuhourangi.

Following the conquest and total banishment of Ngāti Apumoana, Ngāti Pīkiao and Ngāti Tuteata for the killing of Umukaria at Motutawa, the whole of the Tuhourangi tribe remained and settled on the land surrounding the lakes. Their principal pa were at Motutawa, Kariri and Ohorongo. There were numerous settlements, kainga and cultivations all around Rotokakahi. There were also a number of fishing grounds and grounds for the gathering of kakahi (freshwater mussels). The resultant population growth of Tuhourangi bore witness to the prosperity they enjoyed on this land and their surrounding vast Rotomahana Parekarangi estates. Yet, it was on Lake Rotokakahi and the island of Motutawa that Tuhourangi sought sanctuary in the many battles they were to fight subsequent to their initial conquest.

The values Tuhourangi place on Lake Rotokakahi and the surrounding lands are values consequential to their defining moment in history as a people. This was where Tuhourangi launched its terrible revenge on the slayers of their favourite son, Umukaria. This was the spot from which Tuhourangi spread its numerous hapū to settle their vast estates, to cultivate their rich soils, to fish their numerous lakes, to continue their own traditional customs, usages and practices, to multiply, and to further enhance the mana of Tuhourangi throughout the land. But above all, this was, and still is, their sanctuary - where they can honour their ancestors, bury their deceased, and remember their proud history.

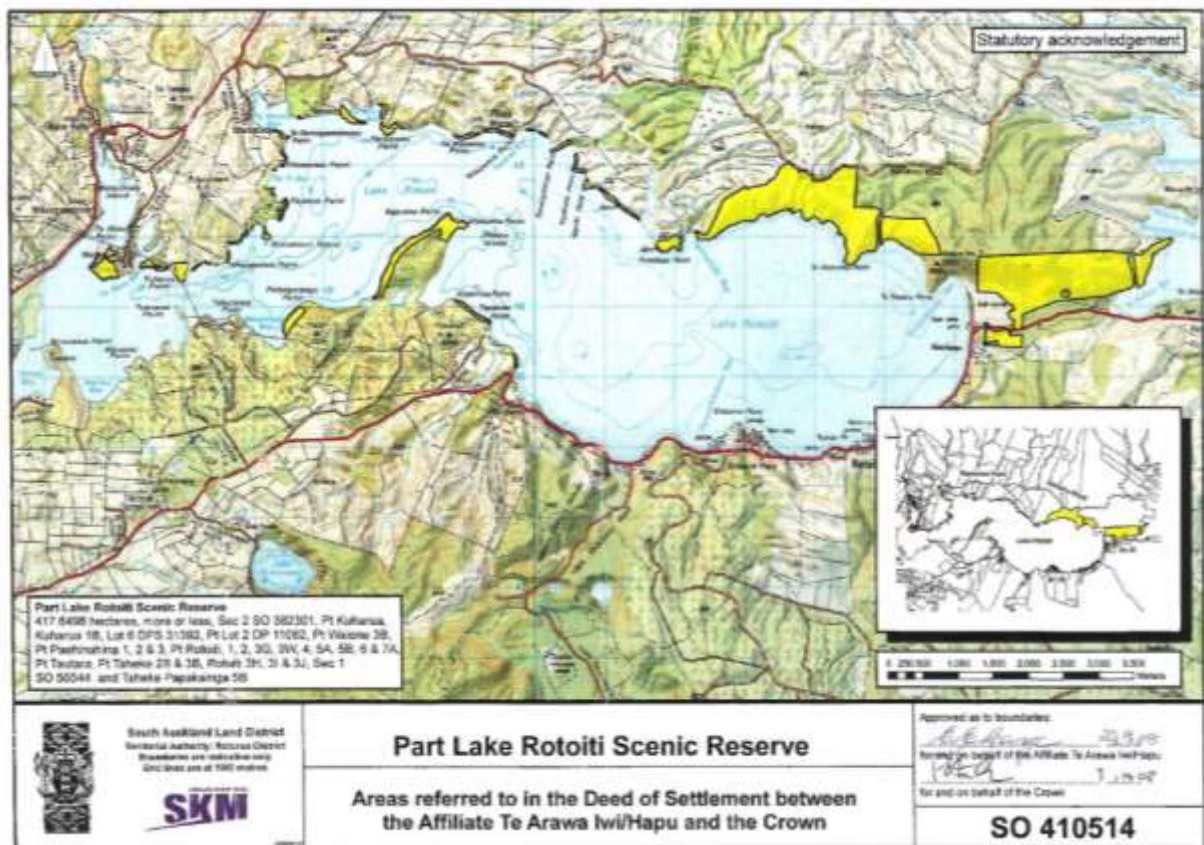
6. Lake Rotoiti Scenic Reserve (Part)

1. Statutory Area

ECM-20179293

ROTORUA DISTRICT PLAN

The area to which this statutory acknowledgement applies is Part Lake Rotoiti Scenic Reserve as shown on survey plan SO 410514.



2. Statement of Association

This reserve is situated around the shores of Lake Rotoiti and Lake Rotoehu within the traditional 'Rohe Potae' of a confederation of Hapu referred to collectively as Ngati Pikiao. The area contains many sacred sites of the confederation of Ngati Pikiao as the well known Rotorua historian Don Stafford has stated:

"We can be forever grateful that in 1920 [sic] the Ngati Pikiao people set aside an enormous area in lake-edge and other reserves for the benefit of all. Such generosity has preserved not only the beauty of the whole area, but with it far more of its history than would otherwise be the case."¹

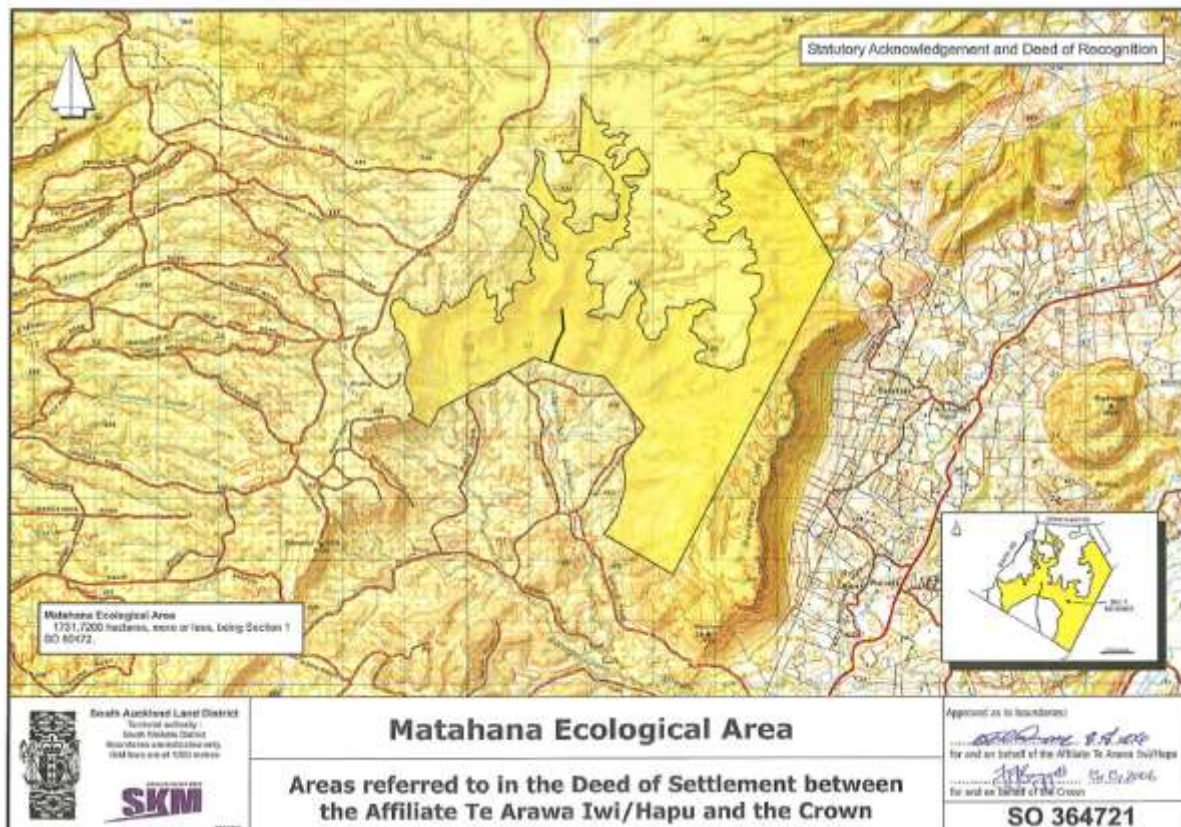
Ngati Pikiao acknowledges that Ngati Te Rangiunuora can claim interests in all the reserve sites including the sacred Maunga Matawhaura which is situated in the furthestmost eastern corner of Lake Rotoiti. Matawhaura is referred to in a pepeha (proverb) unique to the people of Ngati Pikiao and their affiliate hapu. The words "Ko Matawhaura te maunga" will be heard when men of Ngati Pikiao introduce themselves at the beginning of their whaikorero on the marae, and is used to identify the speaker's rohe (area) in pepeha form.

7. Matahana Ecological Area

1. Statutory Area

The area to which this statutory acknowledgement applies is the Rotorua Geothermal System, as shown on survey plan SO 364721.

¹ 1 Stafford Landmarks of Te Arawa Vol 2 Pg 11 "Introduction"



2. Statement of Association

The traditions of Ngāti Kearoa Ngāti Tuara illustrate their cultural, historical and spiritual association with the Matahāna Ecological Area. For Ngāti Kearoa Ngāti Tuara, traditions such as these represent the links between nga atua (the gods) and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Matahāna Ecological Area to Ngāti Kearoa Ngāti Tuara. Ngāti Kearoa Ngāti Tuara tradition tells of how Horohoro was named and its link to the Matahāna Ecological Area. Kahumatamomoe, who came on the Arawa waka, is credited with naming Horohoro. On his travels around the island, Kahumatamomoe came to Horohoro Mountain and became affected by a tapu. In order to cleanse himself, he bathed in a small stream just in behind the north end of the mountain and located within the Matahāna Ecological Area. The stream was given the name Waikarakia and the mountain became known as “Te Horohoroinga o Nga Ringa o Kahumatamomoe”, or “The Washing of the Hands of Kahumatamomoe” (Horohoro for short).

The traditional association can also be traced back to Haukapuanui and Tangiharuru’s visit to the area, where they were amazed at its fruitfulness. The streams were full of eels and water birds abounded. The bush likewise was full of birds and from that time on, the people lived well due to the plentiful resources.

The Matahāna Ecological Area provided the people with valuable food resources, and continued to do so for hundreds of years. The young men of Ngāti Kearoa Ngāti Tuara would often hunt pigs, trap eels, snare ducks, pukeko, matuku (water fowl) and rats (brought from Hawaiiki) in the Waikarakia Stream.

Other materials such as flax were highly sought after for their fine qualities. Leaves of the kawakawa, and berries from the miro and karaka trees provided both food and medicine.

There are many sites of cultural, historical and spiritual significance to Ngāti Kearoa Ngāti Tuara within the Matahāna Ecological Area. The sources of the Waikarakia and Pokaitu Streams are in

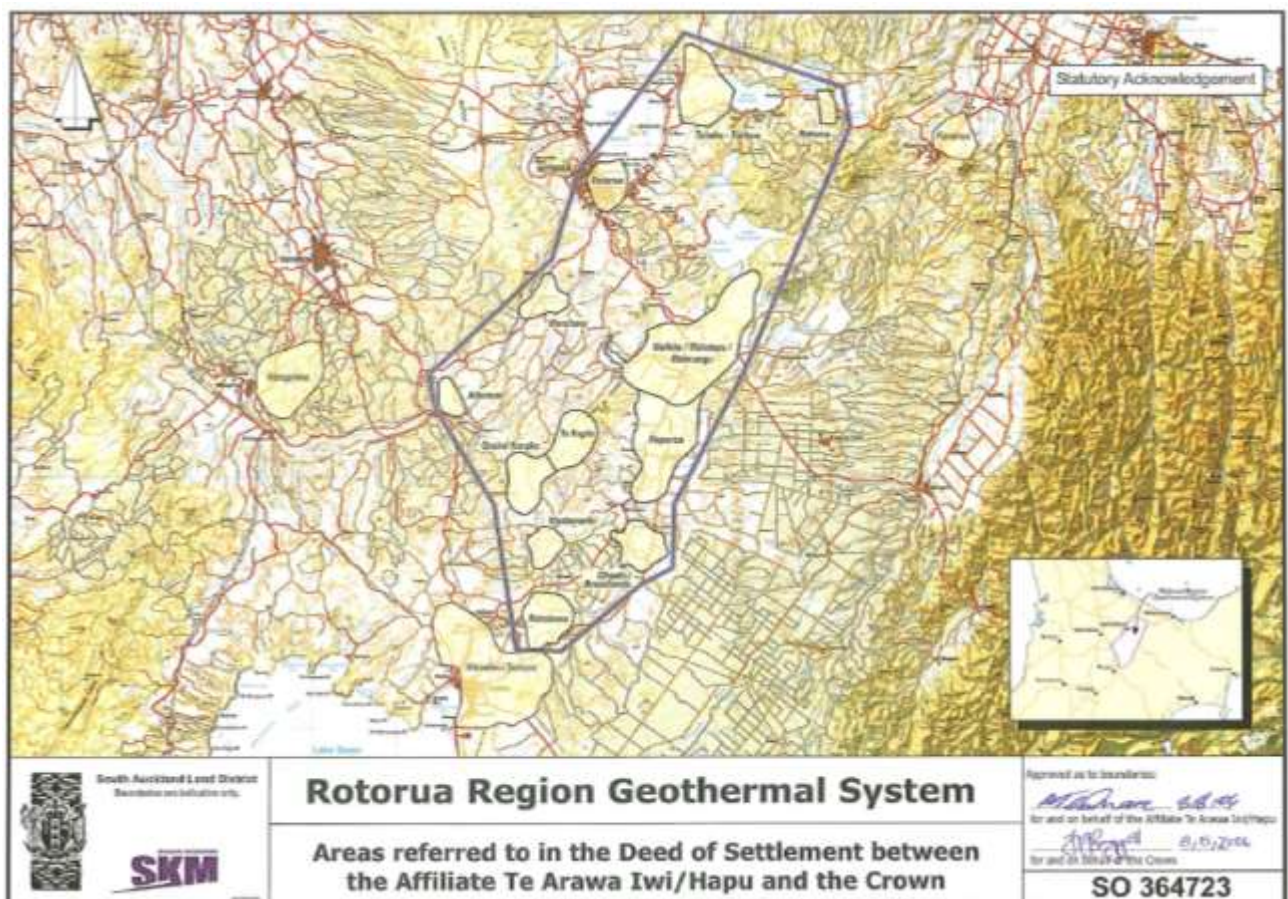
deep bush. They flow through steep-sided gorges and have many small caves. In some of these caves lie the bones of ancestors, and they are therefore considered tapu. The Waikarakia Stream, in particular, has a mystique to this day.

The Matahana Ecological Area is of great significance to Ngati Kearoa Ngati Tuara. The Matahana Ecological Area was a significant source from which the physical wellbeing of Ngati Kearoa Ngati Tuara was sustained, and the spiritual wellbeing nourished. Ngati Kearoa Ngati Tuara have always maintained a considerable knowledge of the lands of the Matahana Ecological Area, its history, the traditional trails of the tupuna of the area, the places for gathering kai and other taonga, and ways in which to use the resources of the Matahana Ecological Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngati Kearoa Ngati Tuara with the Matahana Ecological Area.

8. Rotorua Region Geothermal System

1. Statutory Area

The area to which this statutory acknowledgement applies is the Rotorua Geothermal System, as shown on survey plan SO 364723.



2. Statement of Association

Geothermal resources are regarded as taonga - resources that are inherited from the ancestors and highly-prized.

Among the first voyagers who came from Hawaiki to Aotearoa on the Arawa waka was the tohunga, Ngatoroirangi. On his travels around the district, Ngatoroirangi climbed Tongariro in order to survey the whole country from its summit. As he climbed the slopes of the mountain, the cold became unbearable, almost freezing him. He called on his sisters in Hawaiki to send him fire. On hearing his call, his sisters sent two taniwha underground, Pupu and Te Haeta, to bring him fire.

The passage the two taniwha took, and the places where they surfaced became the connecting route of the geothermal system – from Whakāri (White Island), via Kawerau, Rotorua and Taupo and on to Tongariro, distributing geothermal resources in the Rotorua districts including Rotoma, Taheke-Tikitere, Waikite-Waiotapu-Waimangu, Ohaaki and Orakei-Korako.

Places where surface geothermal activity was present were highly-favoured as places for settlement. All geothermal areas have traditional cultural and spiritual associations for the affiliate Te Arawa Iwi/Hapū. There was considerable mana associated with iwi whose lands included geothermal resources.

Geothermal resources were used in various ways. Hot pools (ngawha, puia, waiariki) provided hot water for cooking and bathing. Hot ground was used for cooking holes and ovens. Mud from some pools had medicinal properties, especially in the treatment of skin infections such as ngerengere. Paint and dyestuffs such as kokowai (red ochre) were obtained from hydro-thermally altered ground. Many hot pools had well-known therapeutic qualities in the treatment of muscular disorders, rheumatic and arthritic ailments, as well as skin conditions. Some had other qualities and were known as wāhi tapu, for example, a place for ritual cleansing after battle, or other spiritual qualities linked to medicinal or therapeutic use, or incidents of the past. Some had a particular tohunga associated with them. Some were burial places. Many hot pools are still regarded as wāhi tapu, or sacred places.

In the 19th Century there was a hive of tourism activity in and around Lake Tarawera and Lake Rotomahana. The people of Tuhourangi had seen the potential in geothermal activity in and around the lakes and at Te Wairoa as an economic bastion.

The beauty of the Pink and White Terraces caused hordes of tourists to flock to Rotomahana from all over the world to see what was considered to be the eighth natural wonder of the world. Even after the eruption of the three peaks - Tarawera, Ruawāhia and Wahanga on 10 June 1886 when the Pink & White Terraces were destroyed – Affiliate Te Arawa Iwi/Hapū continued to utilise the geothermal resources around the Rotorua Region.

Ngāti Mākino

This part provides information about the following statutory areas acknowledged in the • Ngāti Mākino Claims Settlement Act 2012.

Statutory areas in or partly in the Rotorua district:
<ul style="list-style-type: none">• Part Lake Rotomā Scenic Reserve• Part Lake Rotoiti Scenic Reserve

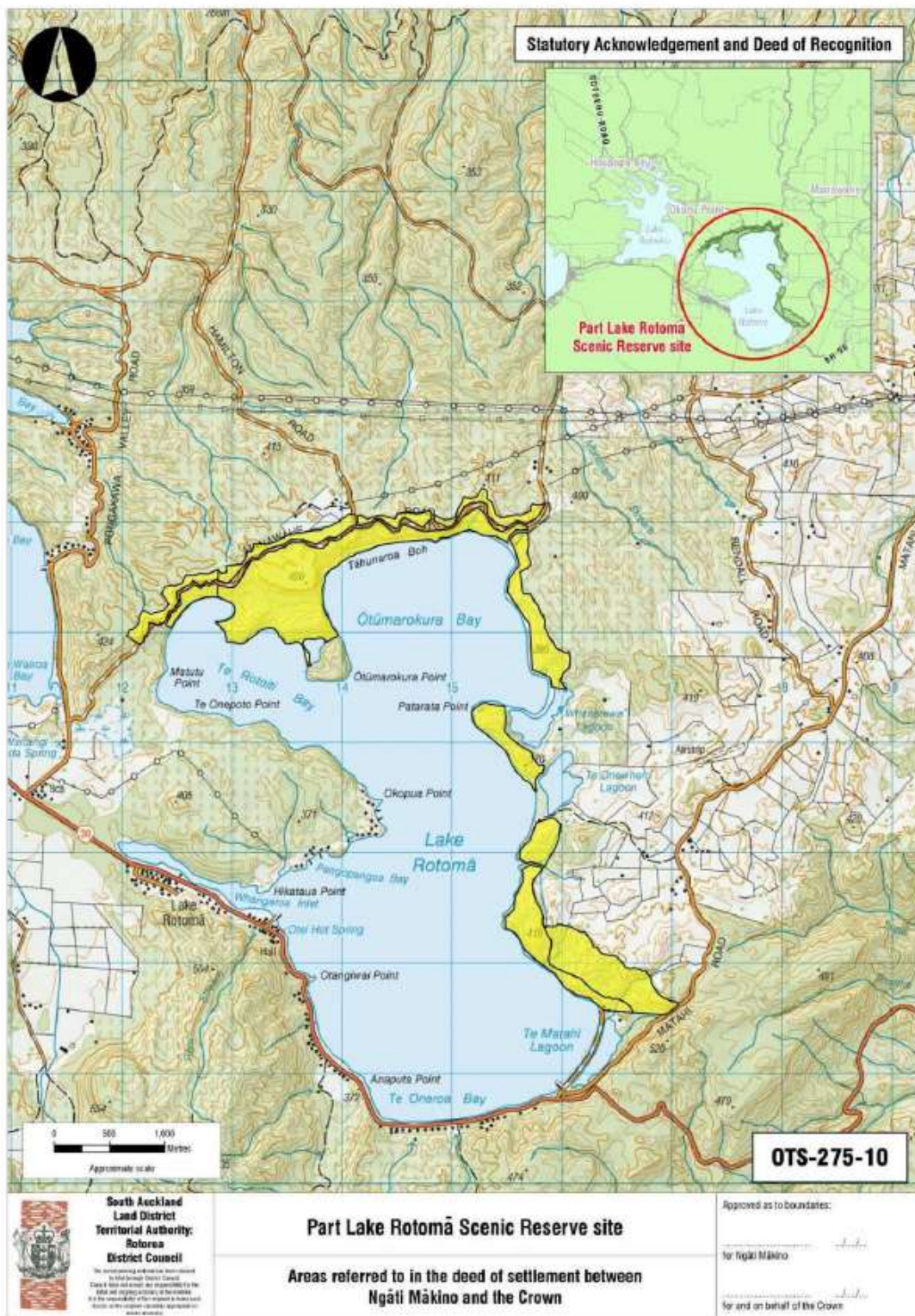
The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Lake Rotomā Scenic Reserve (Part)

1. Statutory Area

The area to which this Statutory Acknowledgement applies is Lake Rotoma Scenic Reserve as shown marked in yellow on deed plan OTS-275-10.



2. Statement of Association

Lake Rotomā and the surrounding lands were an important source of food for our tupuna. The bush forest foods and bird and rat trapping areas. Fishing grounds were abundant with koura, kākahi, toitoi, inanga and kōkopu.

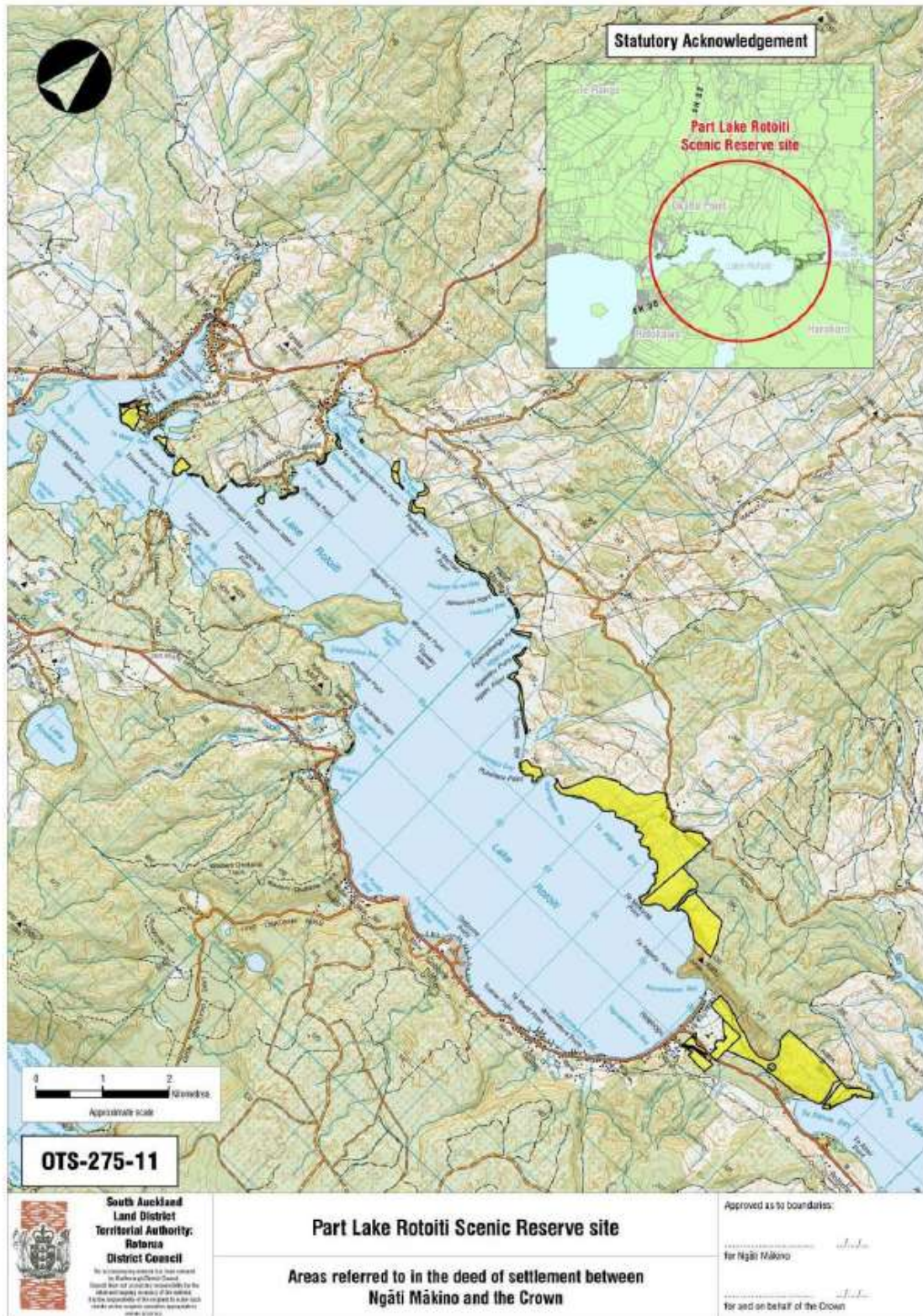
Naia, a descendant of Waitaha a Hei built the large pā at Otumarokura on the north western side of Lake Rotomā at the entrance to Te Rotoiti inlet. Hikataua, a nearby settlement located at the mouth of the Whangaroa inlet is named after Hikataua, another descendant of Waitaha a Hei.

The island Motu-a-tara is located in the central southern part of Lake Rotomā. The island was originally occupied by Ngāi Tuahuriri, the people of Tuahuriri, a descendant of Waitaha a Hei. A disagreement ensued between Ngāi Tuahuriri and a powerful tohunga Raraumaiwaho resulting in Raraumaiwaho sinking the island. Ngāi Tuahuriri fled the island and migrated to Te Waipounamu.

2. Lake Rotoiti Scenic Reserve (Part)

1. Statutory Area

The area to which this Statutory Acknowledgement applies is Lake Rotoiti Scenic Reserve as shown marked in yellow on deed plan OTS-275-11.



2. Statement of Association

Tutauaroa, the son of Waitaha a Hei, and others were the first settlers at Te Papatu, situated on Lake Rotoiti at the point near the foot of the long steep ridge leading from the lake edge to the summit of Matawhāura Mountain. Matawhāura is the highest mountain on the shores of Lake Rotoiti and due to its covering of bush provided forest foods as well as bird and rat trapping areas. Lake Rotoiti was an important source of koura, kākahi, toitoi, inanga and kōkopu for our people.

Later Peru and Tutehe, descendants of Tutauaroa occupied Te Papatu. They then moved to Te Pakipaki near the summit of Matawhāura Mountain. Due to its elevated location Te Pakipaki became a very important pā as from here one could see all movements on Lake Rotoiti.

While living at Te Pakipaki the Ngāti Mākino chief Whakahau II was the guardian of the Lake Rotoiti end of Matawhāura and Taingaru, another chief of Ngāti Mākino, the guardian of the eastern, Rotoehu end. Whakahau II and his wife Manuka were buried at Te Pakipaki and many of Ngāti Mākino were interred at Te Anakaihau, a deep waro situated to the west of Te Pakipaki pā.

Matawhāura and Lake Rotoiti were important to Ngāti Mākino as sources of food, the pā were well situated and the waro were well hidden to give a safe, final resting place for our tupuna.

Tapuika

This part provides information about the following statutory areas acknowledged in the Tapuika Settlement Act 2014.

Statutory areas in or partly in the Rotorua district:	Statutory areas near the Rotorua district:
<ul style="list-style-type: none"> • Pokopoko Stream Scenic Reserve • Mangōrewa Scenic Reserve • Part Ruatō Stream Conservation Area • Part Mangōrewa Ecological Area • Mangōrewa River, Kaituna River, Te Rerenga Stream and Whataroa Stream marginal strips • Kaituna River • Mangōrewa River • Ruatō Stream • Ōhaupara Stream • Ōnaia Stream 	<ul style="list-style-type: none"> • Kiwi Stream Conservation Area • Kiwi Stream

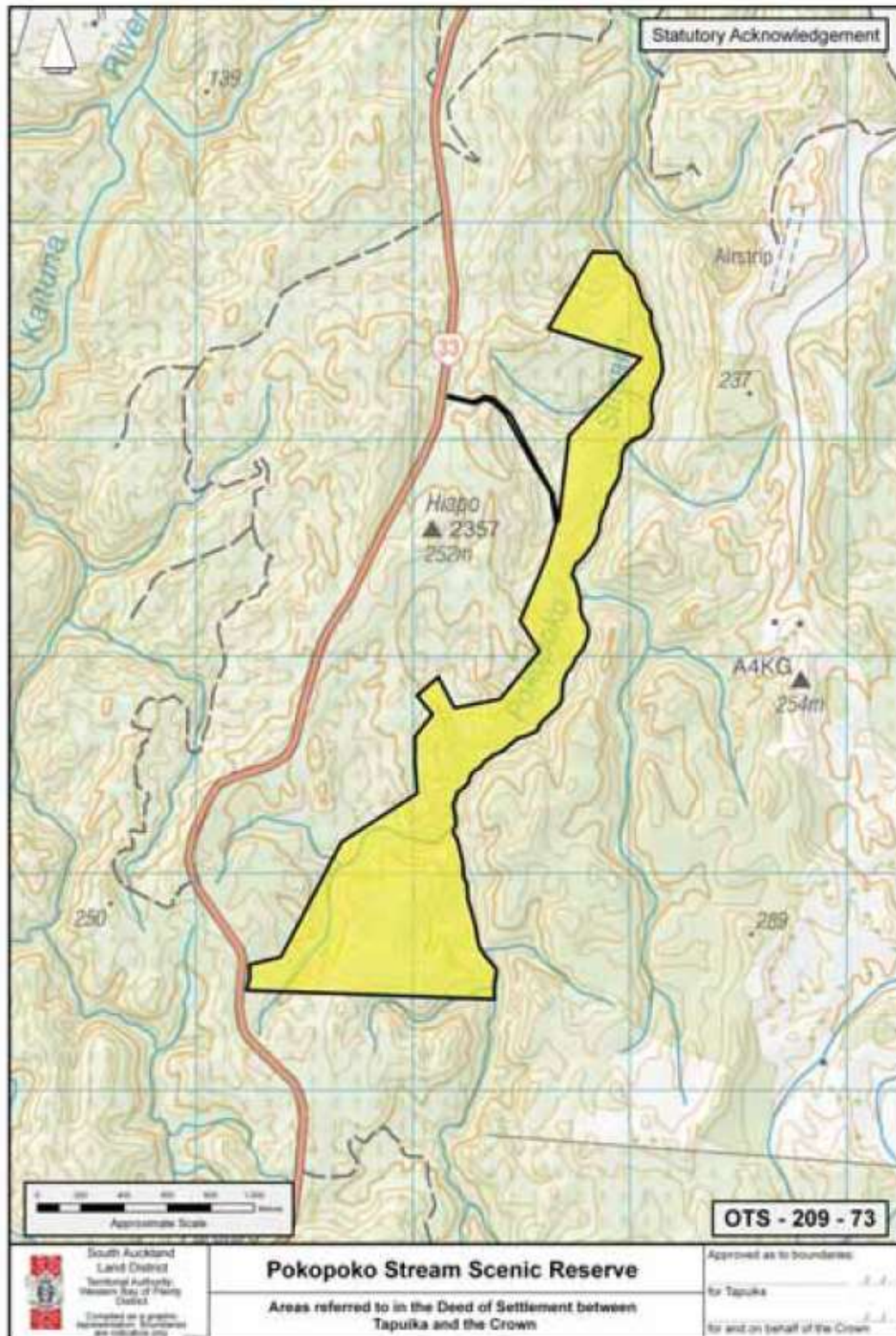
The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Pokopoko Stream Scenic Reserve

1. Statutory Area

The area to which this statutory acknowledgement applies is the Pokopoko Stream Scenic Reserve as shown on deed plan OTS-209-73.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Te iri o komata.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect Tapuika associations with the Pokopoko Stream begin with Hinemaru, the great grand-daughter of Tapuika, who occupied the lands from Papanui south following the Pokopoko Stream to its outlet at Waihi estuary.

To Tapuika, the Pokopoko Stream is a taunga ika (customary fisheries resource) for the customary catch of kirikopuni the silver belly eel. The Pokopoko Stream is one of the few remaining streams where kirikopuni can be caught in their migration to the sea.

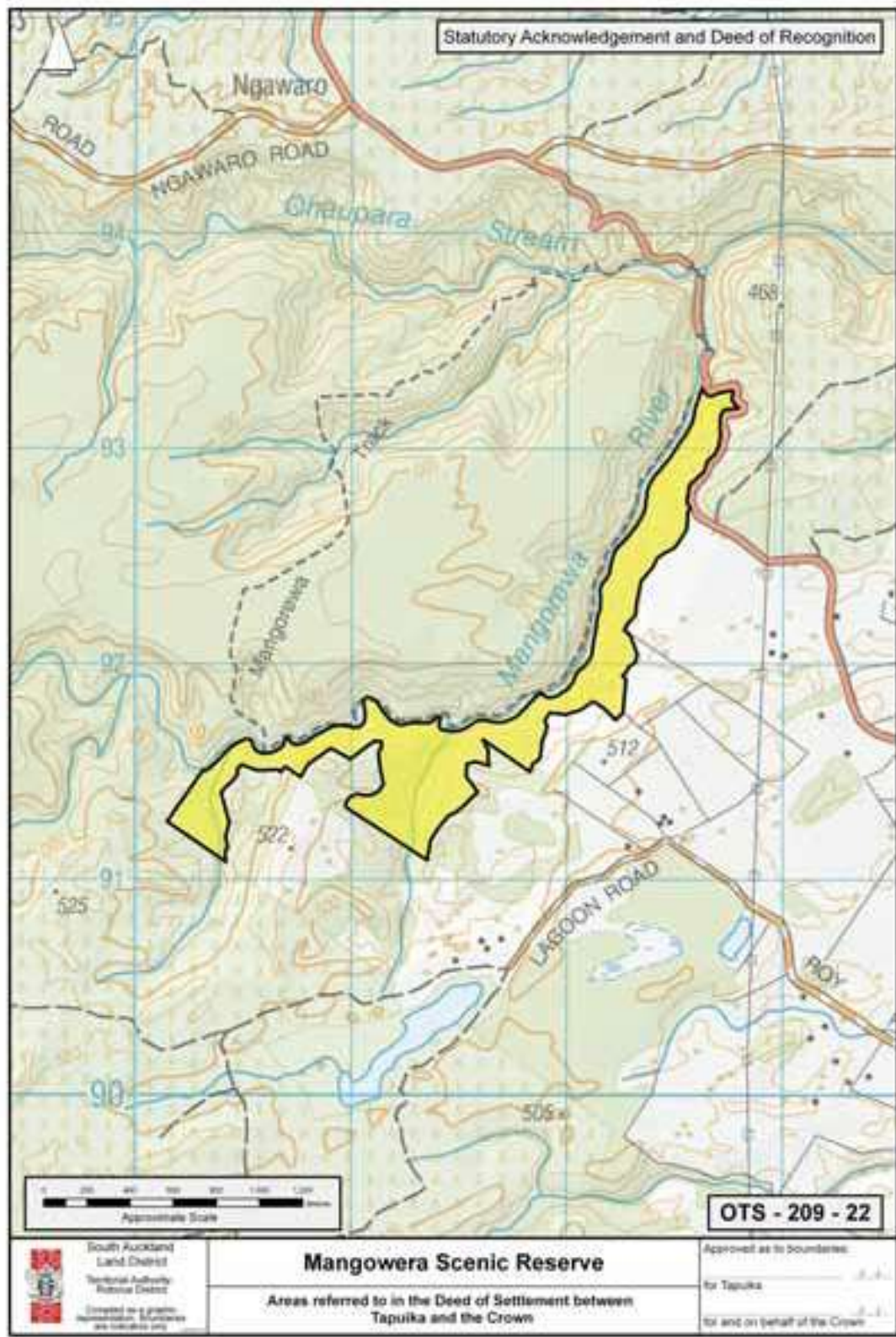
On the banks of the upper reaches of the Pokopoko stream is Te Hiapo. The Pokopoko Stream forms the eastern boundary of Te Hiapo. This area was known for the numerous hilltop pā sites of Tapuika, referred to in the waiata 'Tera Koia Ngā Uru Whetu' as 'aku puke Ngāhuru.' Te Hiapo was a strategic site midway between Rotorua and Maketū.

During the 1830's at the height of the flax trade, Te Hiapo was the scene of many battles for control of the Pokopoko Stream which provided easier access to Waihi estuary and ultimately Maketū, the centre of the flax trade.

2. Mangōrewa Scenic Reserve

1. Statutory Area

The area to which this statutory acknowledgement applies is the Mangorewa Scenic Reserve as shown on deed plan OTS-209-22.



2. Statement of Association

The lands within the Mangorewa Scenic Reserve contain many sites of significance to Tapuika. For Tapuika the area is predominately associated with occupation including seasonal nohonga for the purpose of trapping birds and food gathering including cultivation. The entire area was highly defended throughout time, as this was a natural resting place of groups travelling inland or likewise to the coastal areas. The name of the old track that wound through this area was Te Kaharoa o Ruangutu which commences at the Paraiti Stream (Mangorewa River), crosses to Te Rerenga Stream and then down into the Gorge before crossing the Mangorewa River to Kaharoa and Rotorua.

In the gorge below the Mangorewa River and the Ōhaupara Stream converge. This place is known as Te Taita, where a significant battle was fought. From this point the waterway flowing towards the Kaituna River is known to Tapuika as the Paraiti.

Also within the area is placed the remnant of the ancient burial cave Te Ana o Taipō, steeped in early traditions. According to Tapuika, it was a very dangerous place once inhabited by Maero (mythological creatures). Recently a stone carving of the taniwhā, Te Maero a Taipō has been erected at the site. This acts as a pou (mana whenua stake) that recognises and acknowledges Tapuika's association with the Mangorewa.

3. Kiwi Stream Conservation Area

1. Statutory Area

The area to which this statutory acknowledgement applies is the Kiwi Stream Conservation Area as shown on deed plan OTS-209-17.



2. Statement of Association

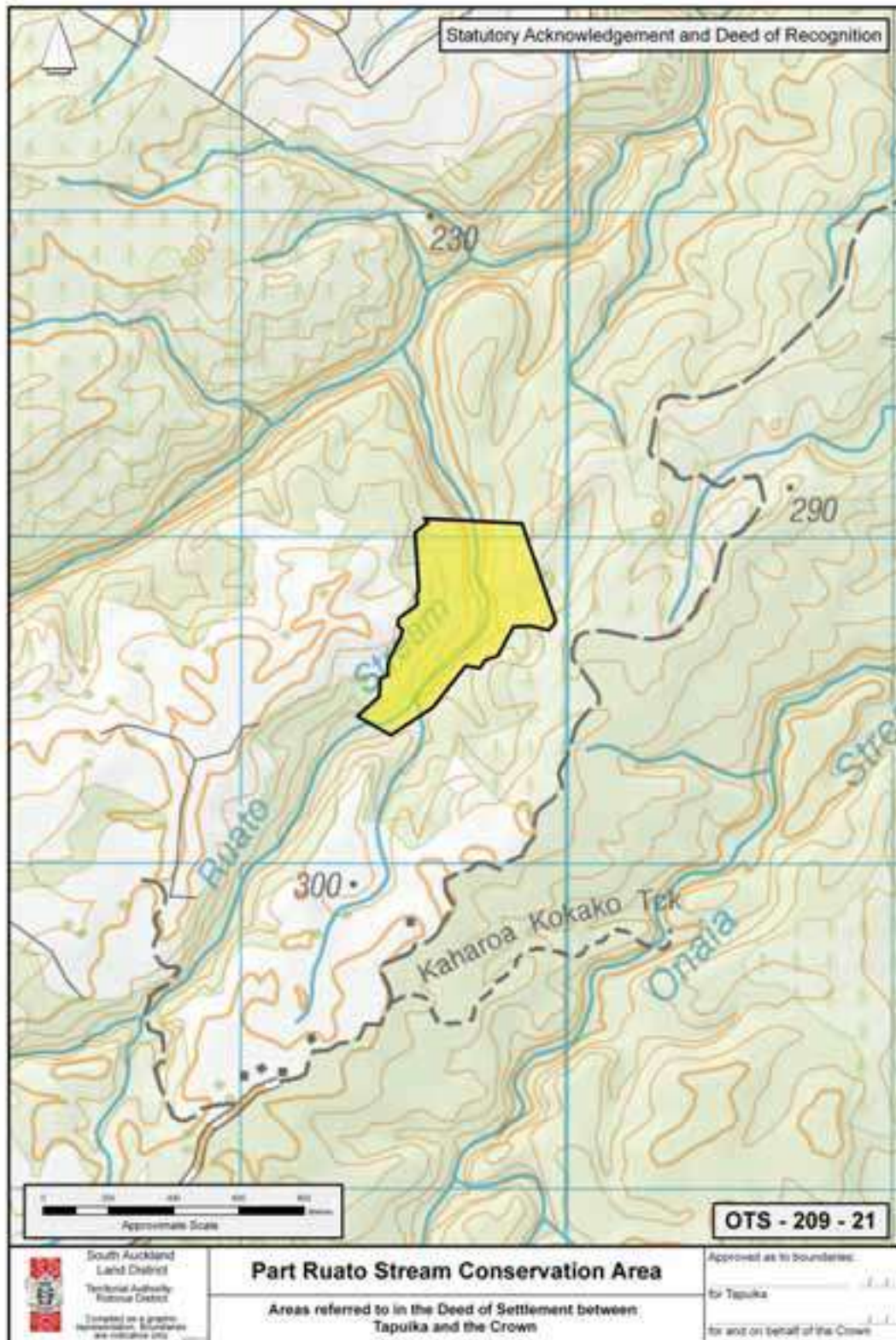
The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Te Maeoro a Taipō.

The Kiwi Stream commences at the western portion of the Pāhiko Block east of Te Matai Rd. The Kiwi Stream is known to Tapuika as the Piparika stream. The Kiwi Stream was a pātaka kai (food storehouse) of kōwhitiwhiti, tuna, inanga, koura, and other freshwater fish for the Tapuika hapū of Ngāti Totokau who lived nearby at Ōnaumoko. At the confluence of the Kiwi Stream as it enters the Mangorewa River is the pā maioro of Whatitiri located on the ridgeline. The surrounding steep terrain made this pā easier to defend against possible attacks from others as the people from the pa could see anyone coming up the Mangorewa valley and the pā had only one entrance to guard. A well known track from Whatitiri still in evidence today was used by the inhabitants of Whatitiri pā to go down to collect water from the Mangorewa Stream.

4. Ruatō Stream Conservation Area (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Part Ruato Stream Conservation Area as shown on deed plan OTS-209-21.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapu. The tāniwha associated with the waterways are Parerora, Pareawheawhe and Te Maero a Taipō.

The Ruato Stream, though small, is a stream of significance to Tapuika. It commences in the Mangorewa - Kaharoa Block and flows through the north-eastern portion of the Pāhiko lands catchment area. The Ruato Stream has a stony stream bed like many of the streams within the upper Mangorewa catchment. The Ruato was one of the streams that the tuna kūwharuwharu (long finned eel) would migrate upstream to as young elvers or tuna kuaō. On reaching the Ruato they would feed on koura, insect larvae and worms gradually gaining the dark coloration and became known as tuna kukahika. The tuna kūwharuwharu would reach maturity after 1.5 - 2.0 years when it would stop feeding in preparation to migrate downstream and out to sea to spawn. It was during this stage that the tuna became known as tuna heke.

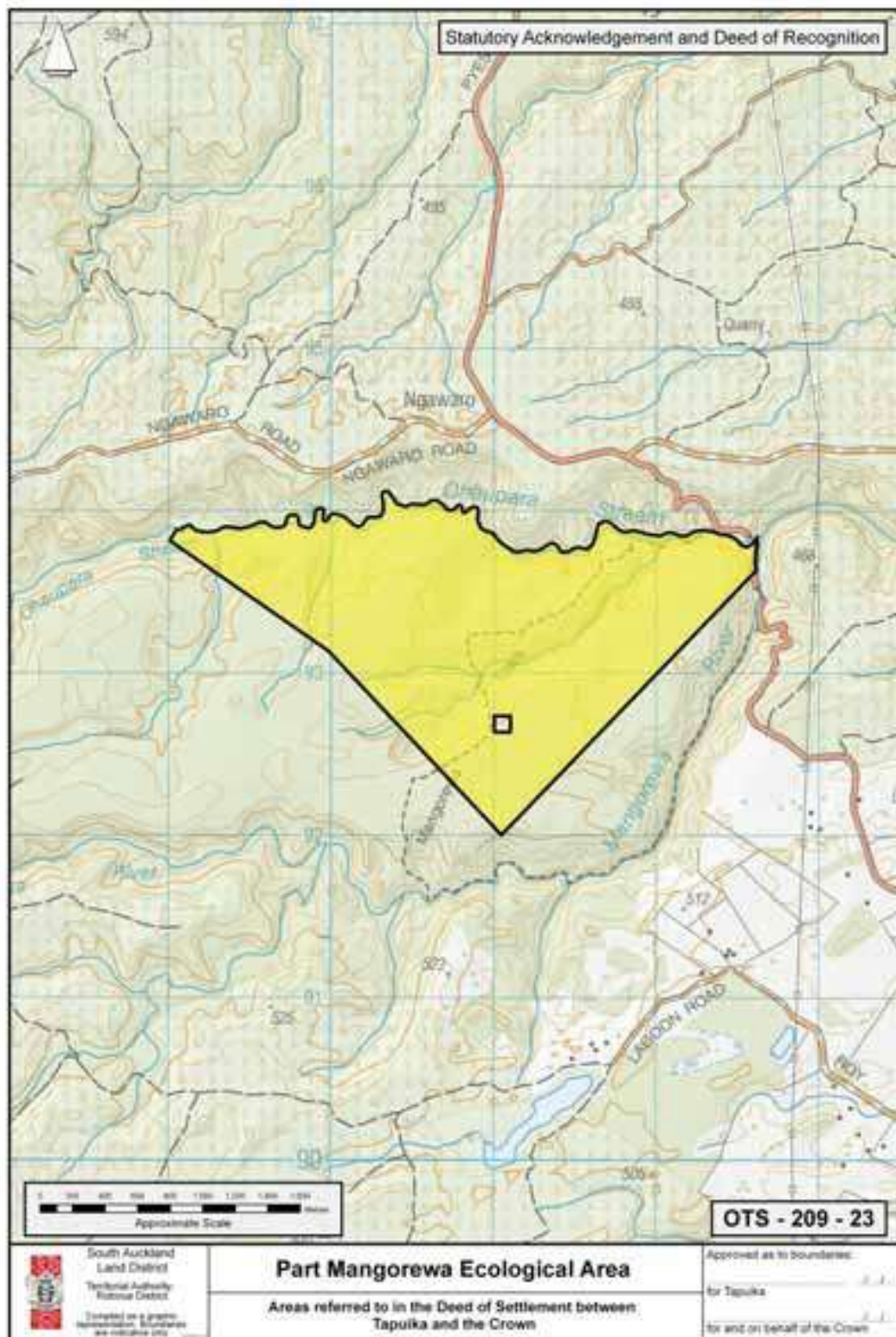
The Ruato and Onaia Streams lie within the area known as Te Waonui o Tapuika (the great forest of Tapuika). It is rich in resources used for medicinal purposes and food gathering and the making of tools. Opanaki is a major māra kai plantation of the Tapuika hapū Ngāti Pāhiko on the hillside above the Ruato stream.

At the confluence of the Ruato Stream and the Mangorewa River is Te Pehu pā made up of limestone caves which were used as a defensive system. Te Pehu is intrinsically linked to Tapuika.

5. Mangōrewa Ecological Area (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is the Part Mangorewa Ecological Area as shown on deed plan OTS-209-23.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this area are Omarutahatonga, Kahukura and Te Maero a Taipō.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect Tapuika have a long standing association with the lands that now form part of the Mangorewa Ecological Area. Two areas, in particular, are of great significance to Tapuika.

Within the Mangorewa Ecological Area are a number of sites significant to Tapuika, these being Otuakakari which was a cultivation area (māra kai) for Paieka Pā situated in close proximity. Te Auapatutangata, is a wahi tapu situated close to the current walking track which is also in close proximity to Otuakakari.

Other places within the ecological area are Tahere kahakaha (Bird spearing hunting ground), Te Horoa and Tereare au Tapu (a place associated with the clearing of spiritual obstructions) and Te Kakao Tuira o Matariki (a place was for predicting seasonal changes associated with cultivation).

Te Kaharoa o Ruangutu

Te Kaharoa o Ruangutu was one of the main passages leading inland from the coast to Rotorua. Te Kaharoa o Ruangutu was named after the Tapuika rangatira Ruangutu. The passage begins where the Paraiti (Mangorewa) River enters the Kaituna moving upstream before making its way to Te Manga o Ngākōhua on the Te Rerenga Stream. The path then crosses Te Āpiti o Mangorewa (Mangorewa Gorge) in the area generally known as the Mangorewa Ecological Area, travelling to Te Kaharoa before exiting near Awahou. Te Kaharoa o Ruangutu was a busy passageway for Tapuika travelling to visit relatives in Rotorua.

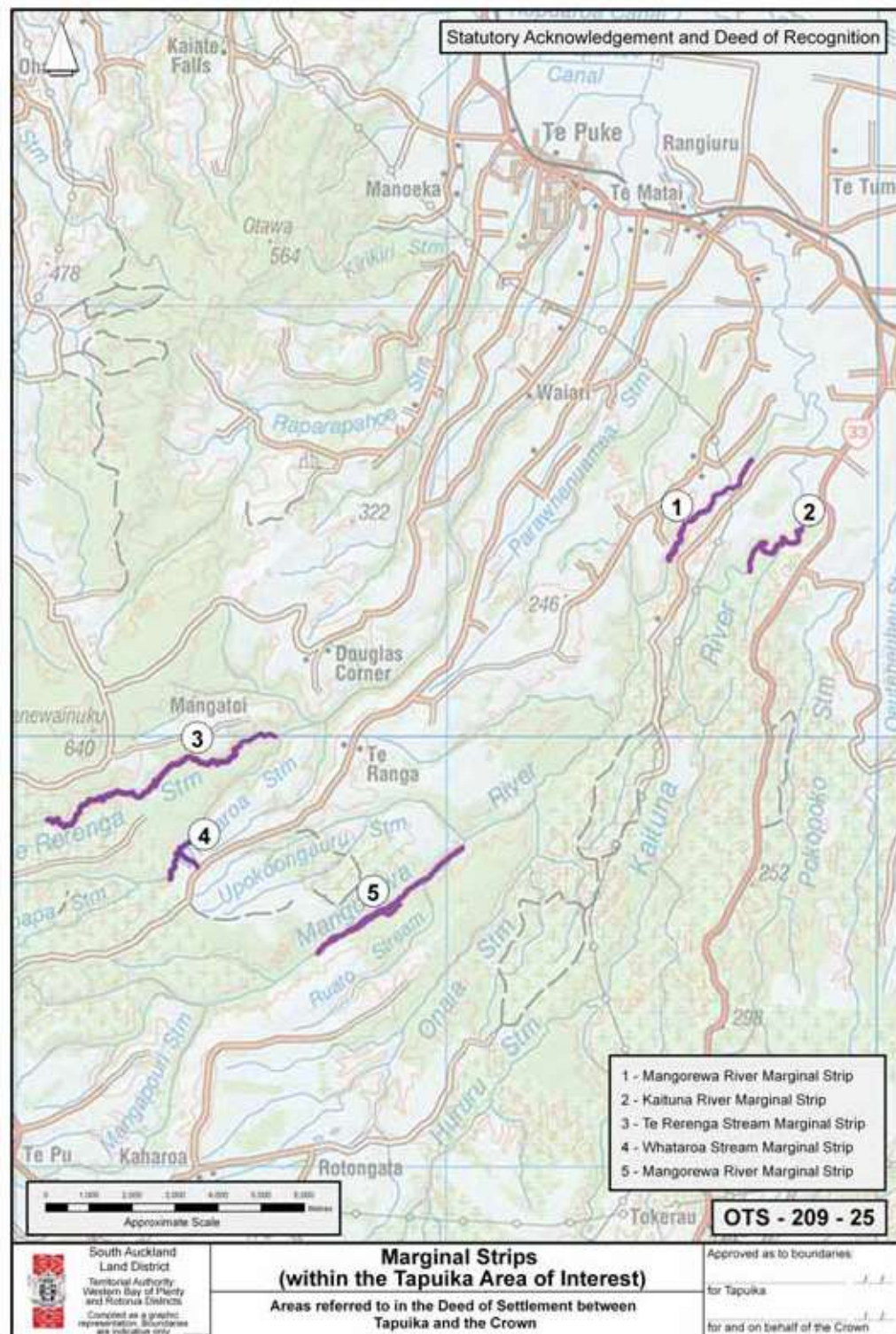
Te Tapuae o Taipō

The Mangorewa Ecological Area was predominantly associated with patunga manu (bird hunting), which were in abundance in the surrounding ngāhere (forest). People using Te Kaharoa o Ruangutu track there needed to be fully alert and vigilant whenever passing in close proximity to this area. The banks of the Mangorewa River were a favoured whenua pēhi (ambush) area for the half bird half human kaitangata (man eating) taniwhā, Taipō. He would wait by the banks for long periods of time waiting for potential victims. His feet from these vigils left imprints in the rock at Mangorewa that are still visible today. The name of that specific area is known to Tapuika as Te Tapuae o Taipō (the feet of Taipō).

6. Mangōrewa River, Kaituna River, Te Rerenga Stream and Whataroa Stream Marginal Strips

1. Statutory Area

The area to which this statutory acknowledgement applies is the marginal strips located in the area of interest (as shown on deed plan OTS-209-25).



2. Statement of Association

Kaituna River

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The taniwhā associated with the Kaituna are Te Mapu, Pareawheawhe and Porohinaki.

The presence of tribal taniwhā as guardians of the Kaituna River engendered fear in those who transgressed and showed disrespect for the river. To Tapuika the taniwhā on the river represent the power and authority of the spiritual world. They were the protectors of the river and of the people, providing warnings when the tribe was in crisis.

Tapuika believe that as descendants of the god Pūhaorangi they are the link between the spiritual world and the natural world:

Pōua ki te rangi

Pōua ki te whenua

Anei a Tapuika e tū atu nei

From the heavens to the land here stands Tapuika - as such Tapuika are responsible for protecting and ensuring respect for the mauri of the river as expressed through Tapuika custom, laws, and sacred sanctions. The mauri or life force of the Kaituna river is the integral essence that binds together the spiritual elements and the natural elements. The mauri of the river is an important element that governs the use and wellbeing of the river. The relationship of Tapuika with the Kaituna River and the lands adjoining the river lies at the heart of the spiritual and physical wellbeing of Tapuika. It is our identity as a river people and this is expressed in the tribal proverb:

Ko Rangioru te maunga

Ko Te Kaituna te awa

Ko Tapuika Te Iwi

Rangioru is the mountain, Kaituna is the awa, Tapuika is the Iwi. To Tapuika the Kaituna River is a taonga of immeasurable importance a gift from the Gods, imbued with great mana.

The Kaituna River is known to Tapuika as Te Awanui o Tapuika or the great river of Tapuika, and was named by Tia for his son. The source of Te Awanui o Tapuika, a spring, is located in the Ōhau channel. The traditions of Tapuika confirm the intrinsic connection of Tapuika to the Kaituna River and the mauri or life force of the river. These traditions are expressed in the oratory, customs, genealogy, sayings, songs and occupation of Tapuika beside the waters of the Kaituna.

The Tapuika waiata Tera Koia Nga Uru Whetu recounts the numerous Tapuika settlements along the Kaituna River: Te Hape ā Tāwakepito, Ohautira, Pukemotiti, Paengaroa, Ōporourua, Whirinaki, Te Huruhuru o Tōpea and many others. There are many sacred places of Tapuika along the length of the Kaituna River including Ōteiere, Ōtamamarere, Te Ana o Kaiongaonga, Te Kuaha o Te Urutapu.

The Kaituna River is a provider. It sustains and nurtures all who live by its waters. It has been a pātaka awa for Tapuika for generations. Its river banks crowded with watercress, its waters filled with tuna, kākahi (fresh water mussels), Koura (freshwater crayfish), inanga and koaro. Its

tributaries fed numerous swamps where flaxes of untold varieties were harvested to make clothes and building materials. The name Kaituna is derived from the eating of eels which were caught in abundance.

The Kaituna River is the umbilical cord that joins the tribes of the river together. From its commencement at Ōkere Falls, to the Kaituna plains to its outlet at Te Tumu, the river tribes are joined together through whakapapa and a united responsibility to ensure the Kaituna is protected for the generations yet to come.

Whataroa Stream

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Omarutahatonga.

The Whataroa Stream begins in the valley between Whataroa Rd and Te Matai Rd and is approximately 6.5km long. It is fed by the Taumatapaua and Torepapa tributaries and flows through steep ravines, valleys and gorges on its path eastwards to the Mangatoī stream. On the western boundary of the Pāhiko Block and at the junction of the Torepapa and Taumatapaua Streams was Onaumoko, one of the largest settlements of Tapuika spreading inland over an extensive area.

The pā maioro (fortified pā) was situated on the top of a valley at the northern end of the settlement and was strategically placed on banks high above a waihīrere (waterfall) so that Ngāti Totokau, a hapū of Tapuika could retreat there in times of attack. The location of the pā maioro made it difficult for other Iwi to stage a surprise attack as strangers could be seen approaching from some distance and the putaanga or sentry post at the gateway to the pā was always manned. In addition access to the pā was barred by its environs comprised of rapidly flowing water, rocks and a steep incline. Access to water was important during these times however Ngāti Totokau knowledge of their environment was such that they knew the tracks and places on the stream where they could safely take water without being detected. During the battle of Te Rāhui Ngāti Totokau, living there retreated into the pā Maioro as a precaution against attack spreading inland up the Waiari.

Following the Whataroa in a north east direction it enters the Ōturuturu (Te Rerenga) Stream. In close proximity is Waiwiri pā located on the banks of the confluence of the Te Rerenga and Mangatoī streams where it becomes known as the Waiari.

Mangorewa River

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with the waterways are Parerora, Pareawheawhe and Te Maero a Taipō.

The Mangorewa River originates in the Mangorewa-Kaharoa Block, flowing in an easterly direction until it reaches the Kaituna River. The banks of the upper reaches of the Mangorewa River was the favoured hunting area of the kai tangata (eater of people) Taipō. According to Tapuika, Te Maeoro

a Taipō was a giant who would lay in wait below the small waihirere on the Mangorewa for people to come down to the river to bathe and then kill them taking their bodies to his lair to devour at his leisure. The footprints of Taipō which are enormous in size are imprinted in the rocks along this part of the river and can be seen even today.

Te Taita is the name of the pakanga (battle) which took place at the confluence of the Ōhaupara stream and the Mangorewa River in revenge for the killing of the Ngāti Tauana (a Tapuika hapū) puihi (high born woman) Kahukura. Some years after this event, when Tapuika were on their way to Paterere a female tāniwha was seen entering the Paraiti River from the Ohaupara, this tāniwha was regarded to be Kahukura, and is remembered in the expression “aue te iringa ote upoko o Kahukura” (Alas the hanging head of Kahukura), which hence forth was known as a pouririwai.

According to Tapuika it is at the confluence of the Ohaupara and Mangorewa rivers that the river becomes known as the Paraiti. In traditional times the Paraiti (Mangorewa) river was considered a tapu awa for Tapuika due to the number of urupa and burial caves along the length of the river. Otangikura was the principal burial cave of Tapuika living on the Paraiti (Mangorewa) River while Okaha was an urupā where the dead of Ngāti Tūpari (a Tapuika hapū) were buried. Piako was also a burial cave further downstream on the Paraiti. The burial ana of Te Pehu is at the eastern end of the pā. Site checks in 2005 by the Tapuika kōiwi kaitiaki confirmed the twenty kōiwi including children were undisturbed.

There are also numerous pā along the Paraiti (Mangorewa) River. At the confluence of the Kiwi stream and the Paraiti (Mangorewa) river is the pā maioro Te Whaititiri which looks down into the Mangorewa valley. Continuing downstream at the confluence of the Ruato stream and the Paraiti (Mangorewa) River is the well known Te Pehu pā. It is characterized by the number of limestone caves throughout the area which were used as a defensive system for the pā. A short distance downstream is Te Weta pā situated above the Paraiti (Mangorewa) River. Access onto the site was difficult as the narrow causeway was bounded on both sides by a steep drop down onto the stony river bed. A further difficulty was that the causeway was camouflaged and therefore indistinguishable from the surrounding forest. Te Weta was also similar to Te Pehu with limestone caves all over the site and used as a defensive system to confuse attacking tribes.

Kuratau was a kainga further downstream as the Paraiti (Mangorewa) river enters the Kaituna River. According to Tapuika traditions the kokowai growing on the banks on the River at Kuratau was reserved particularly for Tapuika. Kuratau was also a favoured area for catching ducks and shags as well as tuna heke.

The forest along the Paraiti (Mangorewa) River was a rich resource for the hapū of Tapuika including trees and plants used for building materials, tools, weaponry, rongoa, food and dyes. There was an abundance of birdlife along the river that provided for the people. The waters of the Paraiti (Mangorewa) River were abundant in eels, koura, inanga and kakahi. Kopuapatiki (deep pool of flounders) was a bend on the Paraiti (Mangorewa) River close to the river mouth, named for the river flounder that were unique to this river. Ngāti Kuri and Ngāti Marukukere hapū of Tapuika were able to snare the flounder all year round. For the hapū of Tapuika the retention of the special status of this awa and the reclaiming of its name remains a high priority.

Te Rerenga Stream

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway are

Tamitami and Kahukura.

The full name given by Tapuika to the Te Rerenga Stream is Te Rerenga Wairua o Kahukura. Kahukura was the great grand-daughter of Tauana the eponymous ancestor of the Tapuika hapū Ngāti Tauana who was killed by a party travelling through the area. This led to her brothers seeking support from their Te Arawa whanaunga to obtain utu (revenge) for her death.

Te Rerenga Stream commences from an underground waterway within the vicinity of Ngawaro. It flows east to Te Manga o Ngākōhua in the Taumata Reserve where a wāhi tapū site was marked by a tipua (giant) solitary karaka tree. This tipua marked the western most boundary of the tūpuna Ngākōhua, the matāmua (eldest son) of the rangatira Ruangutu who held extensive lands throughout the Takapū o Tapuika during the 15th Century. Continuing in a north east direction above the Te Rerenga stream is the mahinga kai plantation of Ngāti Tauana known as Te Hunua. This area marked the boundary between Ngāti Tauana and a neighbouring hapū.

Continuing on along the Te Rerenga Stream is the pā kainga of the Tapuika hapū Ngāti Totokau called Ngātokaturua located above the stream within close proximity of the Whataroa Conservation area. This area was a favoured place for the customary harvest of tuna heke when the adult tuna would begin their migration to the sea during Ngāhuru (autumn). In preparation for the harvesting of the tuna hinaki (eel traps) would be constructed from the roots of the kiekie and the vines of the rata. The hinaki would be baited with huhu grubs and toke (worms) and placed in the stream at night. In the early morning the hinaki would be removed from the stream and the eels hung on rails of mānuka to bleed before being gutted and salted and then left to dry. Pāwhara tuna dried eels were a delicacy that could be stored and eaten at a later time. Amawake was the name of the mahinga kai plantation of Ngātokaturua.

As the river journeys east the Te Rerenga Stream flows past the location of the Tapuika pā Kaiakatia which was occupied by Ngāti Totokau in the Whataroa area. Food resources from the stream here were plentiful and included tuna, koura and kōwhitiwhiti (native watercress) supplemented with kumara and aruhe.

The Te Rerenga Stream continues past the northern end of Te Matai Forest. Located below the Te Rerenga Stream in a north west direction is the Pukehunu pā of the Ngāti Tūheke rangatira Paora Paruhi. Pukehunu pā was a renowned taunga ika or eeling place with many pā tuna (eeling weirs). The mahinga kai beside the stream was specific to those that took part in the trapping of the tuna.

A short distance from Pukehunu is Te Waikōkō Tamateranini. Tamateranini was an important ancestor of Ngāti Tauana, who named this portion of the stream after the sound of the water as it raced over the rocks there. As the Te Rerenga Stream continues to flow through the Whakauma Block it becomes known to Tapuika as the Ōtuturu Stream.

There are two significant tohu on the Ōtuturu (Te Rerenga) Stream here. Te Waitakahi o Tamateranini (the trampling of water) marks the ritual performed by Tamateranini to confirm his occupation of the area as a taonga māpuna (prized possession). Te Waitohi o Tamateranini (the sprinkling of water) is the customary ritual used by Tamateranini to clear the land of negative influences with karakia and water.

Continuing north above the Ōtuturu (Te Rerenga) stream is Kihikihi, a pā maioro or fortified pā of the Ngāti Totokau (a Tapuika hapu) rangatira Te Matahi. The name of the whare he resided in was Te Arorangi. The mahinga kai was also known as Kihikihi but was situated a short distance from the pā beside the stream where the terrain was more fertile. The Ōtuturu (Te Rerenga) stream continues north until it meets the Mangatoi stream where it becomes known as the Waiari.

7. Kaituna River

1. Statutory Area

The area to which this statutory acknowledgement applies is the Kaituna River as shown on deed plan OTS-209-26.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapō. The tāniwha associated with the Kaituna are Te Mapu, Pareawheawhe and Porohinaki.

The presence of tribal tāniwha as guardians of the Kaituna River engendered fear in those who

transgressed and showed disrespect for the river. To Tapuika the tāniwha on the river represent the power and authority of the spiritual world and their rangatiratanga over the river is undisputed. They were the protectors of the river and of the people, providing warnings when the tribe was in crisis.

The Tapuika belief is that as descendants of the god Pūhaorangi they are the link between the spiritual world and the natural world as expressed in the following proverb:

Pōua ki te rangi

Pōua ki te whenua

Anei a Tapuika e tū atu nei

From the heavens to the land here stands Tapuika - as such Tapuika are responsible for protecting and ensuring respect for the mauri of the river as expressed through Tapuika custom, laws, and sacred sanctions.

The mauri or life force of the Kaituna River is an important element that governs the use and wellbeing of the river. The mauri of the Kaituna River is the integral essence that binds together the spiritual elements and the natural elements. The relationship of Tapuika with the Kaituna River and the lands adjoining the river lies at the heart of the spiritual and physical wellbeing of Tapuika. It is our identity, it is who we are as a river people expressed in the tribal proverb:

Ko Rangiuuru te maunga

Ko Te Kaituna te awa Ko Tapuika Te Iwi

(Rangiuuru is the mountain, Kaituna is the awa, Tapuika is the Iwi)'.

To Tapuika the Kaituna River is a taonga of immeasurable importance a gift from the Gods, imbued with great mana.

The Kaituna River is known to Tapuika as Te Awanui o Tapuika or the great river of Tapuika, was named by Tia for his son. The source of Te Awanui o Tapuika, a spring, is located in the Ōhau channel. The traditions of Tapuika confirm the intrinsic connection of Tapuika to the Kaituna River and the mauri or life force of the river. These traditions are expressed in the oratory, customs, genealogy, sayings, songs and long time occupation of Tapuika beside the waters of the Kaituna.

The Tapuika waiata Tera Koia Nga Uru Whetu recounts the numerous Tapuika settlements along the Kaituna River: Te Hape a Tāwakepito, Ohautira, Pukemotiti, Paengaroa, Ōporourua, Whirinaki, Te Huruhuru o Tōpea and many others. There are many sacred places of Tapuika along the length of the Kaituna River including Ōteiere, Ōtamamarere, Te Ana o Kaiongaonga, Te Kuaha o Te Urutapu.

The Kaituna River is a provider. It sustains and nurtures all who live by its waters. It has been a pātaka awa for Tapuika for generations. Its river banks crowded with watercress, its waters filled with tuna, kākahi (fresh water mussels), Koura (freshwater crayfish), inanga and koaro. Its tributaries fed numerous swamps where flaxes of untold varieties were harvested to make clothes and building materials. The name Kaituna is derived from the eating of eels which were caught in abundance.

The Kaituna River is the umbilical cord that joins the tribes of the river together. From its commencement at Ōkere Falls, to the Kaituna plains to its outlet at Te Tumu, the river tribes are joined together through whakapapa and a united responsibility to ensure the Kaituna is protected for the generations yet to come.

8. Mangōrewa River

1. Statutory Area

The area to which this statutory acknowledgement applies is the Mangorewa River as shown on deed plan OTS-209-28.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapō. The tāniwha associated with this waterway are Parerora, Pareawheawhe and Te Maeoro a Taipō.

The Mangorewa River originates in the Mangorewa-Kaharoa Block, flowing in an easterly direction until it reaches the Kaituna River. The banks of the upper reaches of the Mangorewa River was the favoured hunting area of the kai tangata (eater of people) Taipō. According to Tapuika, Taipō was a giant who would lay in wait below the small waihirere (waterfall) on the Mangorewa for people to come down to the river to bathe and then kill them taking their bodies to his lair to devour at his leisure. The footprints of Taipō which are enormous in size are imprinted in the rocks along this part of the river and can be seen even today.

Te Taita is the name of the pakanga (battle) which took place at the confluence of the Ōhaupara stream and the Mangorewa River in revenge for the killing of the Ngāti Tauana (a Tapuika hapū) puhī (woman of high rank) Kahukura. According to Tapuika it is at the confluence of the Ōhaupara and Mangorewa Rivers that the river becomes known as the Paraiti.

In traditional times the Paraiti (Mangorewa) River was considered a tapu awa due to the number of urupā and burial caves along the length of the river. Otangikura was the principal burial cave of Tapuika living on the Paraiti (Mangorewa) River while Okaha was an urupā where the dead of Ngāti Tūpari (a Tapuika hapū) were buried; Piako was also a burial cave further downstream on the Paraiti. The burial ana of Te Pehu is at the eastern end of the pā. Site checks in 2005 by the Tapuika kōiwi kaitiaki confirmed the twenty kōiwi including children were undisturbed.

There are also numerous pā along the Paraiti (Mangorewa) River. At the confluence of the Kiwi Stream and the Paraiti (Mangorewa) River is the pā maioro Te Whaititiri which looks down into the Mangorewa valley. Continuing downstream at the confluence of the Ruato stream and the Paraiti (Mangorewa) River is the well known Te Pehu pā. It is characterized by the number of limestone caves throughout the area which were used as a defensive system for the pā. A short distance downstream is Te Weta pā situated above the Paraiti (Mangorewa) river. Access onto the site was difficult as the narrow causeway was bounded on both sides by a steep drop down onto the stony river bed. A further difficulty was that the causeway was camouflaged and therefore indistinguishable from the surrounding forest. Te Weta was also similar to Te Pehu with limestone caves all over the site and used as a defensive system to confuse attacking tribes.

Kuratau was a kainga further downstream as the Paraiti (Mangorewa) river enters the Kaituna River. According to Tapuika traditions the Kokowai growing on the banks on the River at Kuratau was reserved particularly for Tapuika. Kuratau was also a favoured area for catching ducks and shags as well as tuna heke.

The forest along the Paraiti (Mangorewa) River was a rich resource for the hapū of Tapuika including trees and plants used for building materials, tools, weaponry, rongoā, food and dyes. There was an abundance of birdlife along the river that provided for the people. The waters of the Paraiti (Mangorewa) River were abundant in eels, koura, inanga and kākahi. Kōpua pātiki (deep pool of flounders) was a bend on the Paraiti (Mangorewa) river close to the river mouth, named for the river flounder that were unique to this river. Ngāti Kuri and Ngāti Marukukere hapū of Tapuika were able to snare the flounder all year round. For the hapū of Tapuika the retention of the special status of this awa and the reclaiming of its name remains a high priority.

2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The taniwha associated with the waterway is Te Maero a Taipō.

The Kiwi Stream commences at the western portion of the Pahiko Block east of Te Matai Rd. The Kiwi Stream is known to Tapuika as the Piparika stream. The Kiwi Stream was a pātaka kai (food storehouse) of kowhitiwhiti, tuna, inanga, koura, and other freshwater fish for the Tapuika hapu of Ngāti Totokau who lived nearby at Onaumoko.

Continuing downstream at the confluence of the Kiwi Stream as it enters the Mangorewa River is the pā maioro of Whaititiri located on the ridgeline. The surrounding steep terrain made this pā easier to defend against possible attacks from others as the people from the pa could see anyone coming up the Mangorewa valley and the pā had only one entrance to guard. A well known track from Whaititiri still in evidence today, was used by the inhabitants of Whaititiri pā to collect water from the Mangorewa River.

10. Ruatō Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is the Ruato Stream as shown on deed plan OTS-209-64.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Parerora.

The Ruato Stream though small is a stream of significance to Tapuika. It commences in the Mangorewa – Kaharoa Block and flows through the north eastern portion of the Pāhiko lands catchment area. The Ruato Stream has a stony stream bed like many of the streams within the upper Mangorewa catchment. The Ruato was one of the streams that the tuna kūwharuwharu (long finned eel) would migrate upstream to as young elvers or tuna kuao. On reaching the Ruato they would feed on koura, insect larvae and worms gradually gaining the dark coloration and became known as tuna kukahika. The tuna kūwharuwharu would reach maturity after 15 – 20 years when it would stop feeding in preparation to migrate downstream and out to sea to spawn. It was during this stage that the tuna became known as tuna heke.

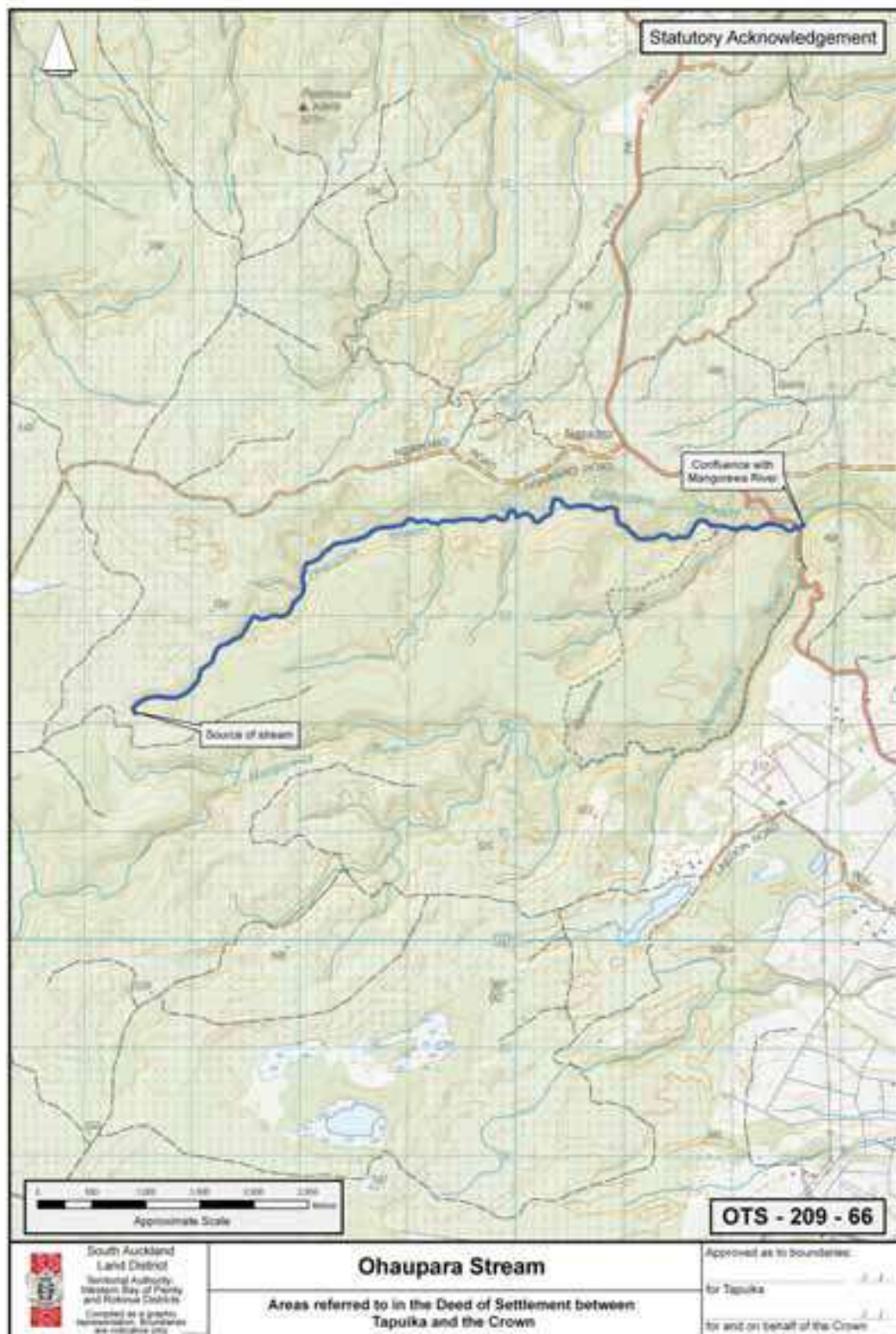
The Ruato and Onaia Streams lie within the area known as Te Waonui o Tapuika (the great forest of Tapuika). It is rich in resources used for medicinal purposes, food gathering and making of tools. Opanaki is a major māra kai plantation of Ngāti Pāhiko, an historical hapū of Tapuika, on the hillside above the Ruato stream approximately 4 kms downstream.

At the confluence of the Ruato Stream and the Mangorewa River is Te Pehu pā made up of limestone caves which were used as a defensive system. Te Pehu is intrinsically linked to Tapuika.

11. Ohaupara Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is the Ohaupara Stream as shown on deed plan OTS-209-66.



2. Statement of Association

The Ohaupara Stream marks the boundary between the Mangorewa – Kaharoa and Taumata lands. In ancient times the Ohaupara Stream was renowned for the number and variety of birdlife such as kereru, tui and kiwi whose feeding area was in close proximity to the stream. It was a favoured patunga manu (bird hunting) area particularly for kereru with snaring rights fiercely contested between various hapū and iwi living nearby.

According to Tapuika traditions when the demi-god Maui Tiketike a Taranga descended into Hine-nui-te-po (the underworld), he assumed the form of the kereru carrying with him his mother Taranga's tatua (belt) around his neck and maro (apron) around his chest. This is the reason why the kereru has a dark plumage around its neck and a white breast.

Taherekahakaha was a nohonga, patunga kereru (kereru hunting) area beside the Ohaupara Stream occupied during the kereru snaring season in autumn when the kereru were fat from feasting on the berries of the miro, rimu, maire, and matai trees which once grew profusely around the Ohaupara Stream. Tapuika knew that after eating on the berries the Kereru would become thirsty and head for the stream. The men would go out at dawn and set the waka kereru (kereru snares) filling it with water from the stream. The kereru would come down to the stream and drink the water in the waka kereru placing their head through the flax noose which then tightened.

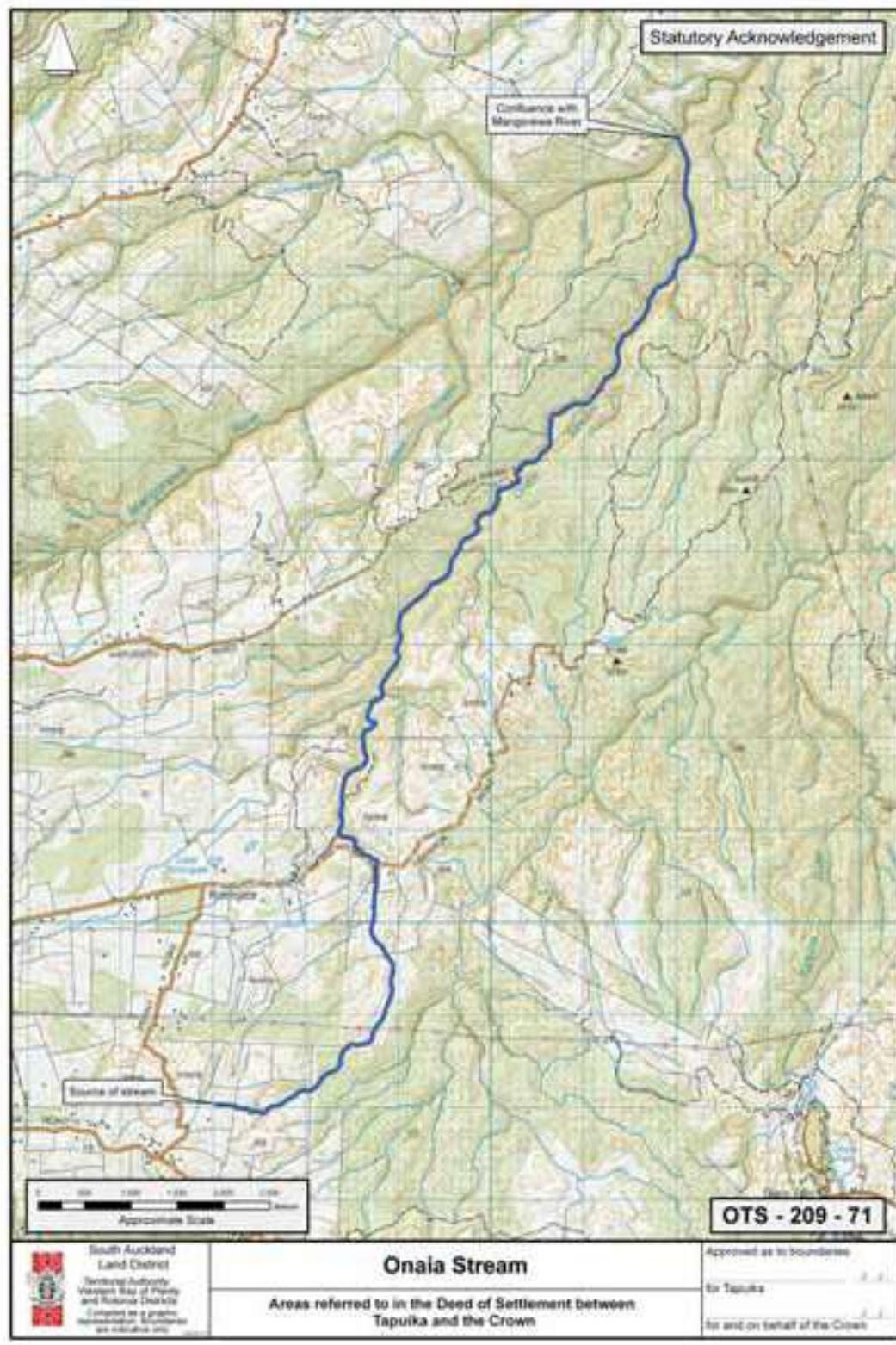
Te Taiki was the name of the Tapuika customary kiore runs which commenced at Taherekahakaha and continued to Opoutihi. There is a Tapuika taiaha movement that is based on the movements of the kiore during these kiore runs.

At the confluence of the Ohaupara Stream and the Mangorewa River is Te Taita. The name Te Taita refers both to the surrounding land and to the pakanga (battle) site there. According to Tapuika the Paraiti (Mangorewa) River commences at Te Taita and continues downstream until it empties into the Kaituna River at Kuratau.

12. Ōnaia Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is the Ōnaia Stream as shown on deed plan OTS-209-71.



2. Statement of Association

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapō. The tāniwha associated with this waterway is Parerora.

The Onaia Stream commences in the Mangorewa – Kaharoa block and stream flows through steep forest clad gorges until it reaches the south west portion of the Pāhiko Block, flowing past the Onaia Ecological area in a north west direction until it meets the Paraiti (Mangorewa) River.

Access down onto the stream was difficult due to the many steep gorges and ravines which were ideal places to hide koiwi in hard to find ana (burial caves). The area within close proximity to the Onaia Stream however was rich in bird life including kereru, tui, ruru and pipiwharau.

South of the confluence of the Onaia Stream and the Paraiti (Mangorewa) River is the island pā of Tapuika known as Te Weta. Access to the pā was deliberately hard to access except by way of a causeway flanked by steep gorges on either side. This was a defensive measure to prevent other iwi from attacking the pā. The pā was occupied by the Tapuika hapū Ngāti Pāhiko from which the block takes its name. The urupā of Pukeroa is in close proximity to the pā.

Ngāti Rangiwewehi

This part provides information about the following statutory areas acknowledged in the Ngāti Rangiwewehi Claims Settlement Act 2014.

Statutory areas in or partly in the Rotorua district:
<ul style="list-style-type: none">• Mangapouri Stream Marginal Strip• Mangōrewa Scenic Reserve• Part Kaharoa Conservation Forest• Part Mangapapa Ecological Area• Part Mangōrewa Conservation and Ecological Area• Part Ruatō Stream Conservation Area• Te Waerenga Scenic Reserve• Kaituna River• Mangapouri Stream• Mangōrewa River• Ōhaupara Stream• Ōnaia Stream• Part Te Mātai Conservation Forest

The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Mangapōuri Stream Marginal Strip

1. Statutory Area

The area to which this statutory acknowledgement applies is Mangapouri Stream Marginal Strip, as shown on OTS-209-81.



2. Statement of Association

Ngāti Rangiwehehi tupuna had considerable knowledge of the lands that now comprise the Mangapouri Marginal Strip and their history, the traditional walking tracks and waterways that criss-crossed the terrain, and their importance in maintaining a Ngāti Rangiwehehi identity.

The land along the banks of the Mangapouri Stream served multiple functions: sacred and profane. Ngāti Rangiwehehi washed, swam, and fished in the Mangapouri Stream. They also used the stream to perform tohi (baptismal) rites and clean the tupapaku (the bodies of the dead) prior to burial.

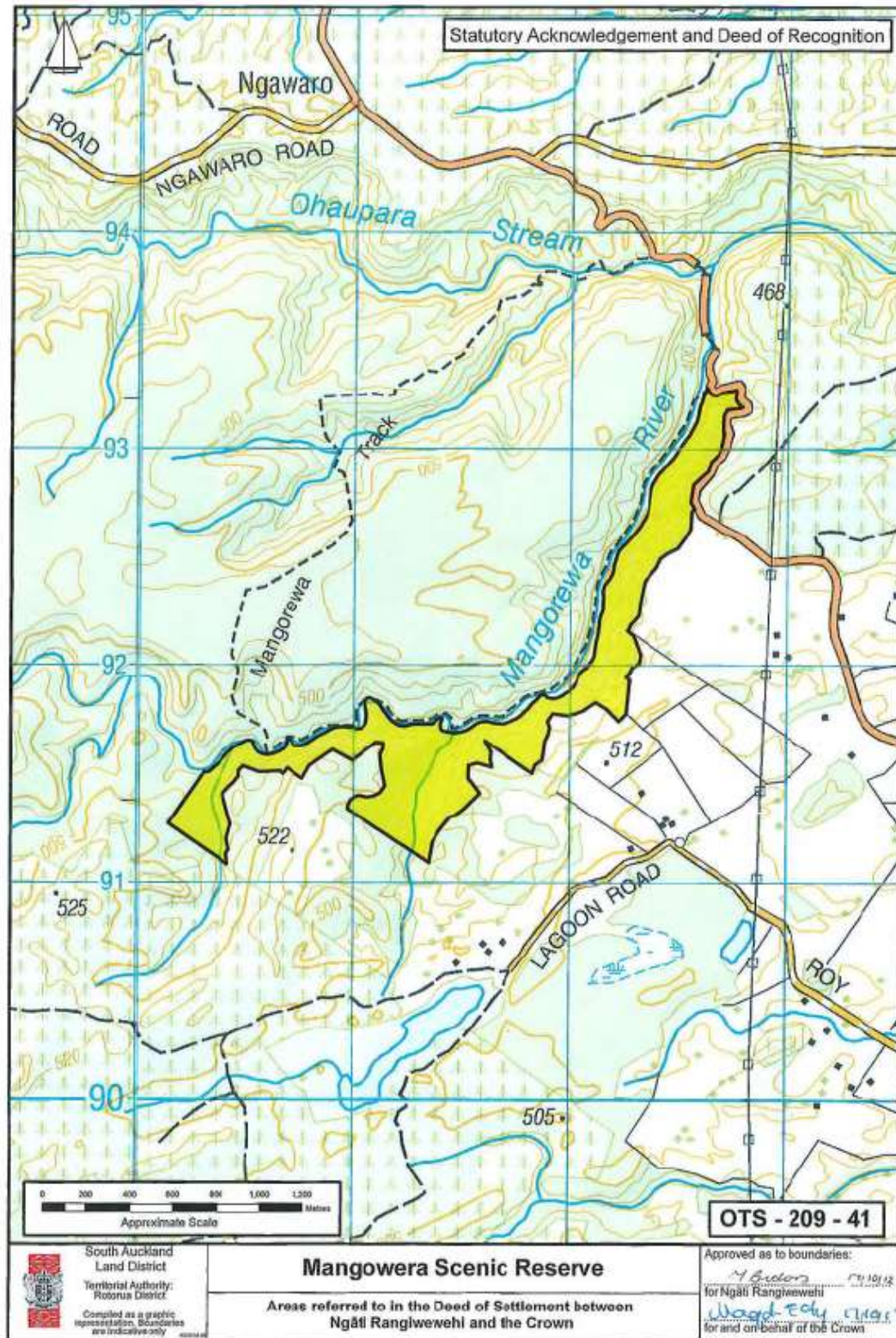
A rich and plentiful supply of eels, native fishes, and water fowl were collected from the Mangapouri Stream and the land along its banks. Along the river banks a host of plants including toetoe, aruhe, kiekie, harakeke, manuka, and ferns were gathered and dressed. Ngāti Rangiwehehi used these resources for medicine, building and thatching houses, food, and weaving. Special materials from the area beside the Mangapouri Stream are still collected today for dyeing woven products. The bush-lands were equally abundant providing Ngāti Rangiwehehi with native birds, and seeds, berries, and leaves for medicine and food. Other resources such as flax, riwai and other vegetables were cultivated for trade.

The tupuna were well acquainted also with the best places along the Mangapouri Marginal Strip to gather food and other resources, the way to prepare them, and the tikanga for their proper and sustainable use. These values remain important, to Ngāti Rangiwehehi today.

2. Mangōrewa Scenic Reserve

1. Statutory Area

The area to which this statutory acknowledgement applies is Mangorewa Scenic Reserve as shown on OTS-209-41.



2. Statement of Association

The Mangorewa Scenic Reserve is part of a much larger parent block known as Mangorewa Kaharoa. Mangorewa Kaharoa was historically known to Ngāti Rangiwewehi as Te Riu o Kereru -the realm of Kereru. According to Ngāti Rangiwewehi tradition this historic name was given by the tupuna Kereru after he had secured the Taumata area for the benefit of Ngāti Rangiwewehi.

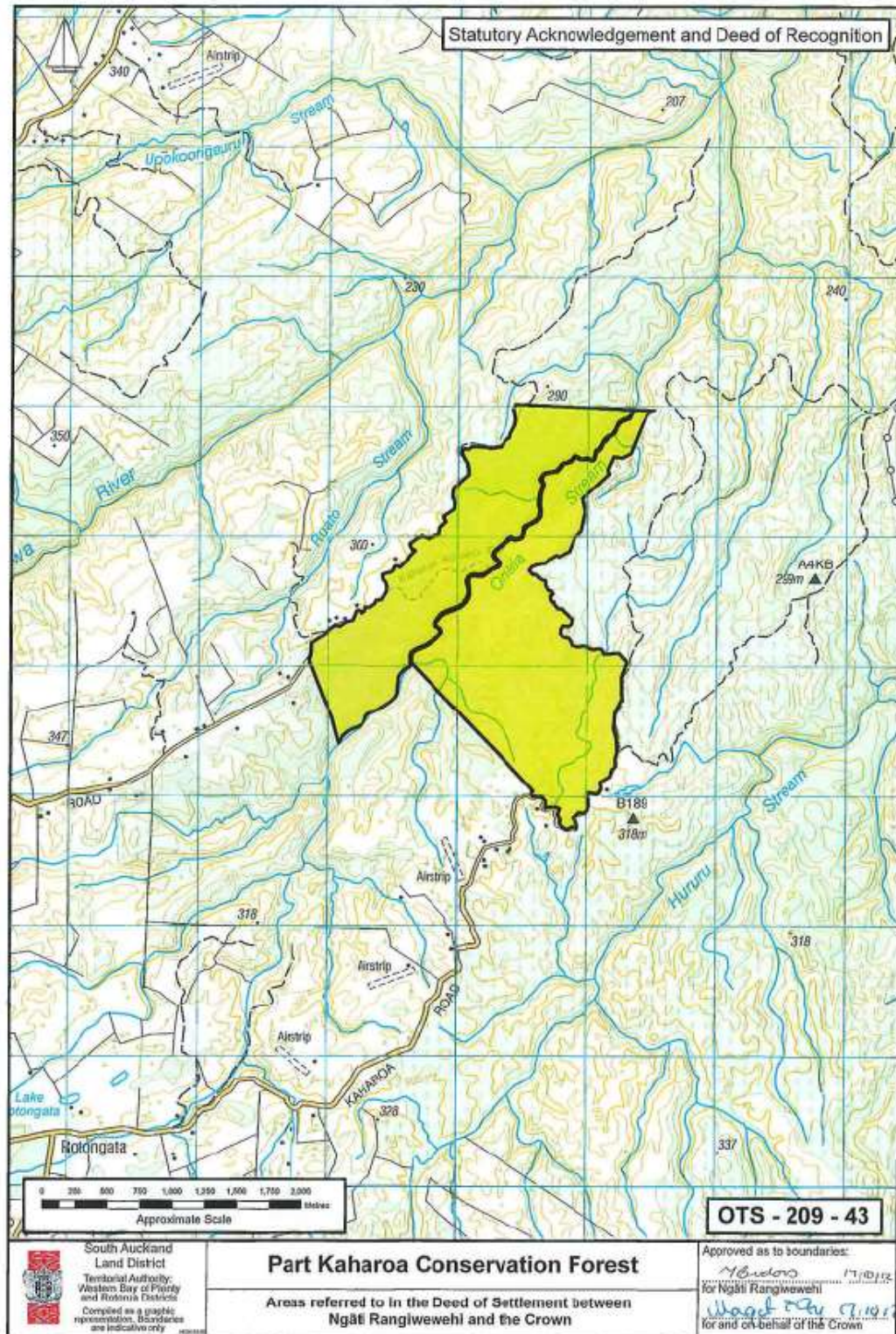
Mangorewa Kaharoa was a fertile and resource-rich area and it provided plentiful food and resources for Ngāti Rangiwewehi. The Mangorewa River which traverses the area now known as the Mangorewa Scenic Reserve teemed with eel, native fish, freshwater crayfish (koura) and water fowl. The bush-lands were equally abundant providing Ngāti Rangiwewehi with native birds, and seeds, berries, and leaves for medicine and food. Other materials such as flax were cultivated for trade.

Ngāti Rangiwewehi tupuna had considerable knowledge of the lands of the Mangorewa Scenic Reserve and its history, the traditional walking tracks of the ancestors in the area and their importance in maintaining a Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the best places to gather food and other resources, the way to prepare them and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

3. Kaharoa Conservation Forest (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Part Kaharoa Conservation Forest as shown on OTS-209-43.



2. Statement of Association

The Kaharoa Conservation Forest was originally part of the larger Mangorewa Block. Tia, a tupuna from a neighbouring iwi, is credited with giving the name Kaharoa to the area after he completed a strenuous journey on foot through the Mangorewa Block. According to tradition, Tia named the track, Te Kaharoa a Tia (Tia's Track). The Kaharoa Conservation Forest falls within the area of Tia's Track.

Mangorewa Kaharoa was historically known to Ngāti Rangiwewehi as Te Riu o Kereru: the realm of Kereru. According to Ngāti Rangiwewehi tradition this historic name was given by the topuna Kereru after he had secured the Taumata area for the benefit of Ngāti Rangiwewehi. The area now known as the Kaharoa Conservation Forest is historically significant because it falls across part of the original Te Riu o Kereru boundaries.

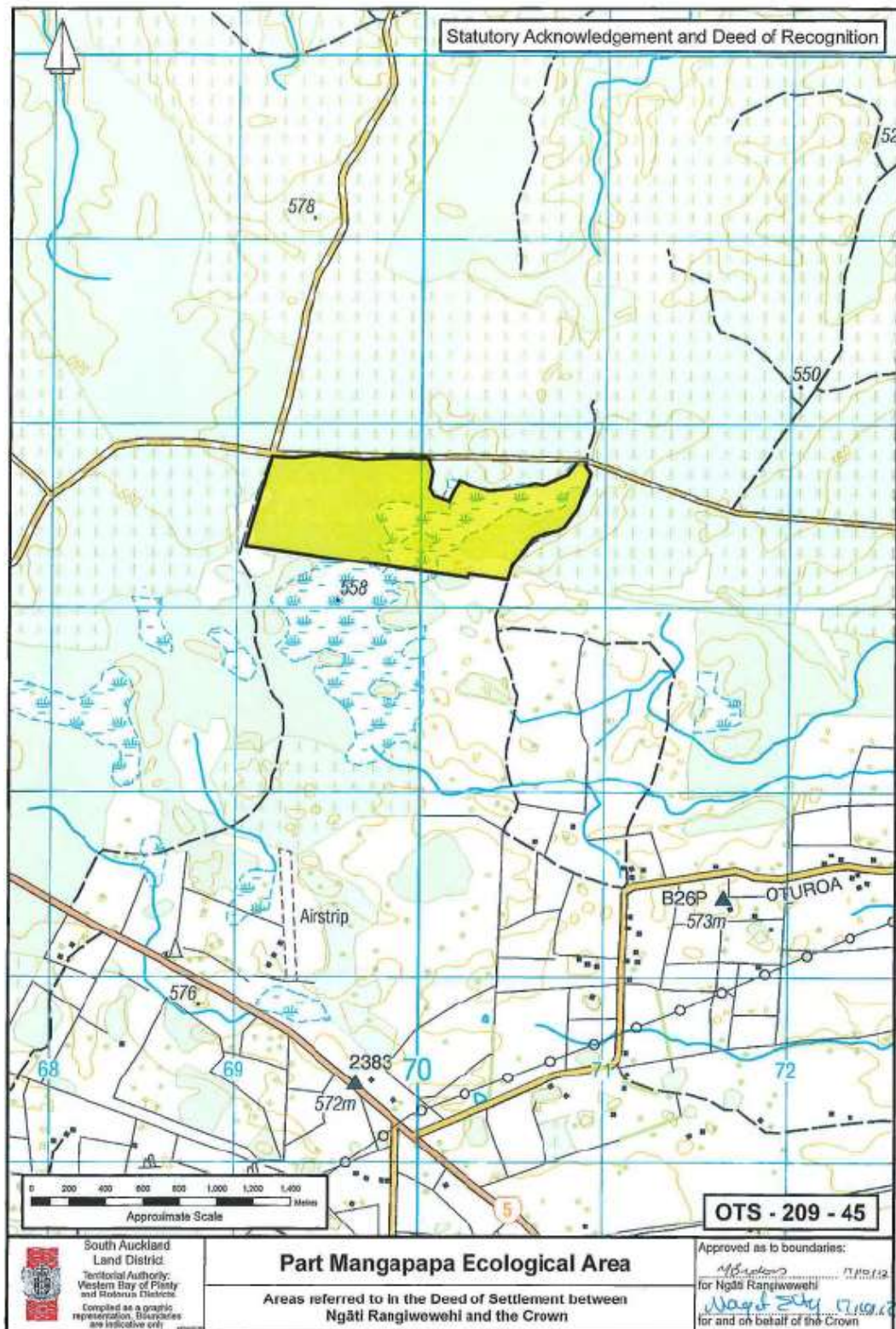
This was a fertile and resource-rich area and it provided plentiful food and a range of resources for Ngāti Rangiwewehi. The Mangorewa River and the Onaia Stream which border and traverse the land teemed with eel, native fish, freshwater crayfish (koura) and water fowl. Within the area bounded by these waterways, Ngāti Rangiwewehi established food cultivations, and bird snaring sites. The bush-lands were equally abundant providing Ngāti Rangiwewehi with native birds, and seeds, berries, and leaves for medicine and food. Other resources such as flax were cultivated for trade. Historic pa sites were also established by Ngāti Rangiwewehi in the lands now known as the Kaharoa Conservation Forest.

Ngāti Rangiwewehi tupuna had considerable knowledge of the lands within the Kaharoa Conservation Forest, their history, the traditional walking tracks and watery corridors that criss-crossed the terrain and their importance in maintaining a Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the best places to gather food and other resources, the ways to prepare them and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

4. Mangapapa Ecological Area (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Part Mangapapa Ecological Area as shown on OTS-209-45.



2. Statement of Association

The Mangapapa Ecological Area is located due west of the Kurupa Range near the lands that are now known as the Maraeroa Oturoa Block. The lands within the area now known as the Mangapapa Ecological Area are of cultural and historical importance to Ngāti Rangiwewehi. According to Ngāti Rangiwewehi tradition the Mangapapa Ecological Area was inherited from ancestors who walked upon and worked the land, established food cultivations, hunted, built historic pa sites, and were buried on the land.

The Mangapapa Ecological Area is historically significant because it falls across part of the Mangorewa Kaharoa that was historically known to Ngāti Rangiwewehi as Te Riu o Kereru - the realm of Kereru. According to Ngāti Rangiwewehi tradition this historic name was given by the tupuna Kereru after he had secured the Taumata area for the benefit of Ngāti Rangiwewehi.

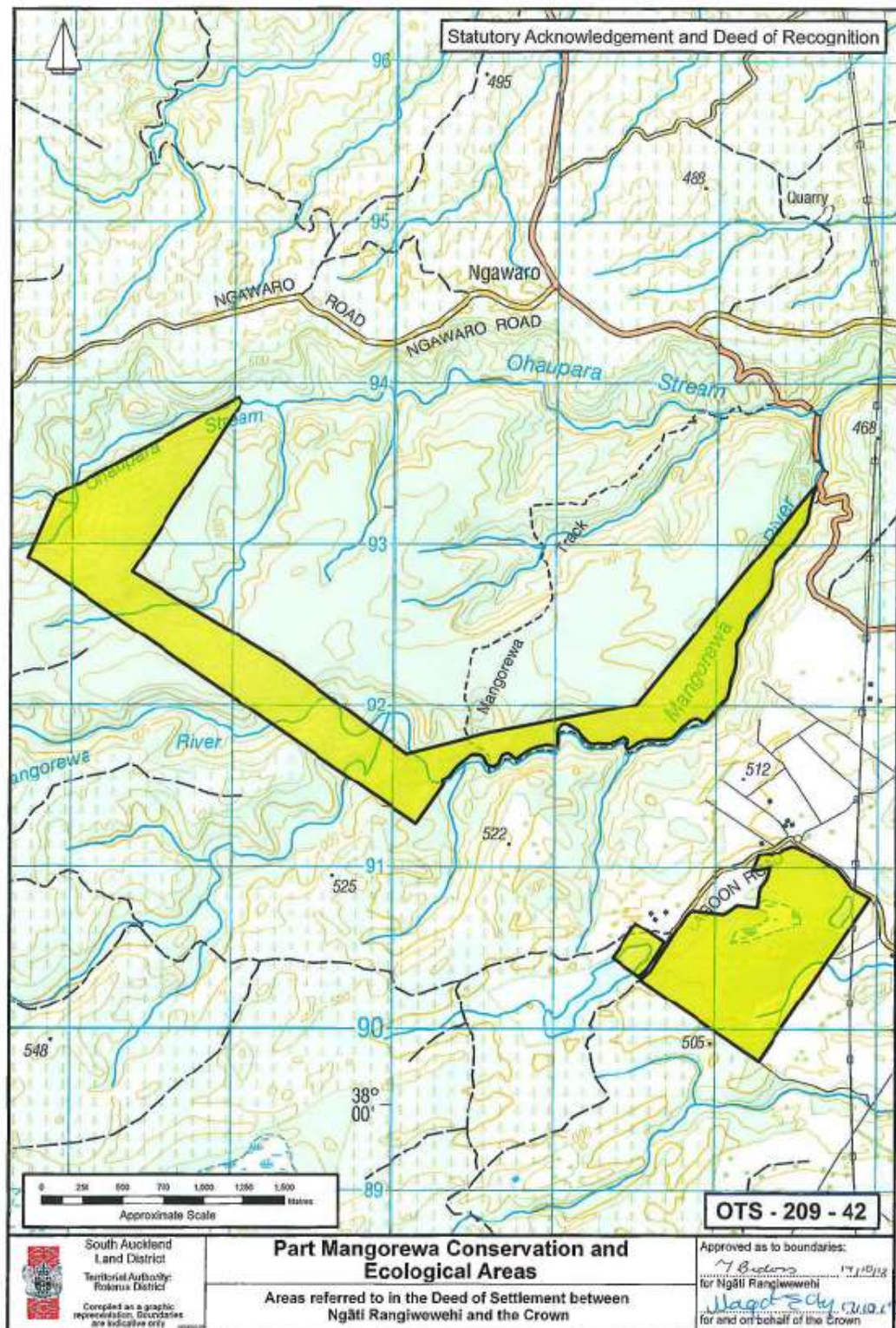
The area now known as the Mangapapa Ecological Area was a fertile and resource-rich area and it provided plentiful food and resources for Ngāti Rangiwewehi. Food cultivations and bird snaring sites were established. The original trees that were highly prized for bird hunting and protected by hapū of Ngāti Rangiwewehi still remain today. A stand of these trees is located at the southern boundary of Mangorewa Kaharoa Te Taumata Trust lands. The bush-lands were equally abundant providing Ngāti Rangiwewehi with native birds, and seeds, berries, and leaves for medicine and food. Other resources such as flax were cultivated for trade.

Ngāti Rangiwewehi tupuna had considerable knowledge of the lands within the Mangapapa Ecological Area, their history, the traditional walking tracks and waterways that criss-crossed the terrain and their importance in maintaining a Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the best places at the Mangapapa Ecological Area to gather food and other resources, the way to prepare them, and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

5. Mangōrewa Conservation & Ecological Area (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Part Mangorewa Conservation & Ecological Area as shown on OTS-209-42.



2. Statement of Association

The Mangorewa Conservation and Ecological Area is a partition of the large parent block known as Mangorewa Kaharoa. Mangorewa Kaharoa was historically known to Ngāti Rangiwewehi as Te Riu o Kereru- the realm of Kereru. According to Ngāti Rangiwewehi tradition this historic name was given by the tupuna Kereru after he secured the Taumata area for the benefit of Ngāti Rangiwewehi. The area now known as the Mangorewa Conservation and Ecological Area is historically significant to Ngāti Rangiwewehi because it falls across part of the original Te Riu o Kereru boundaries.

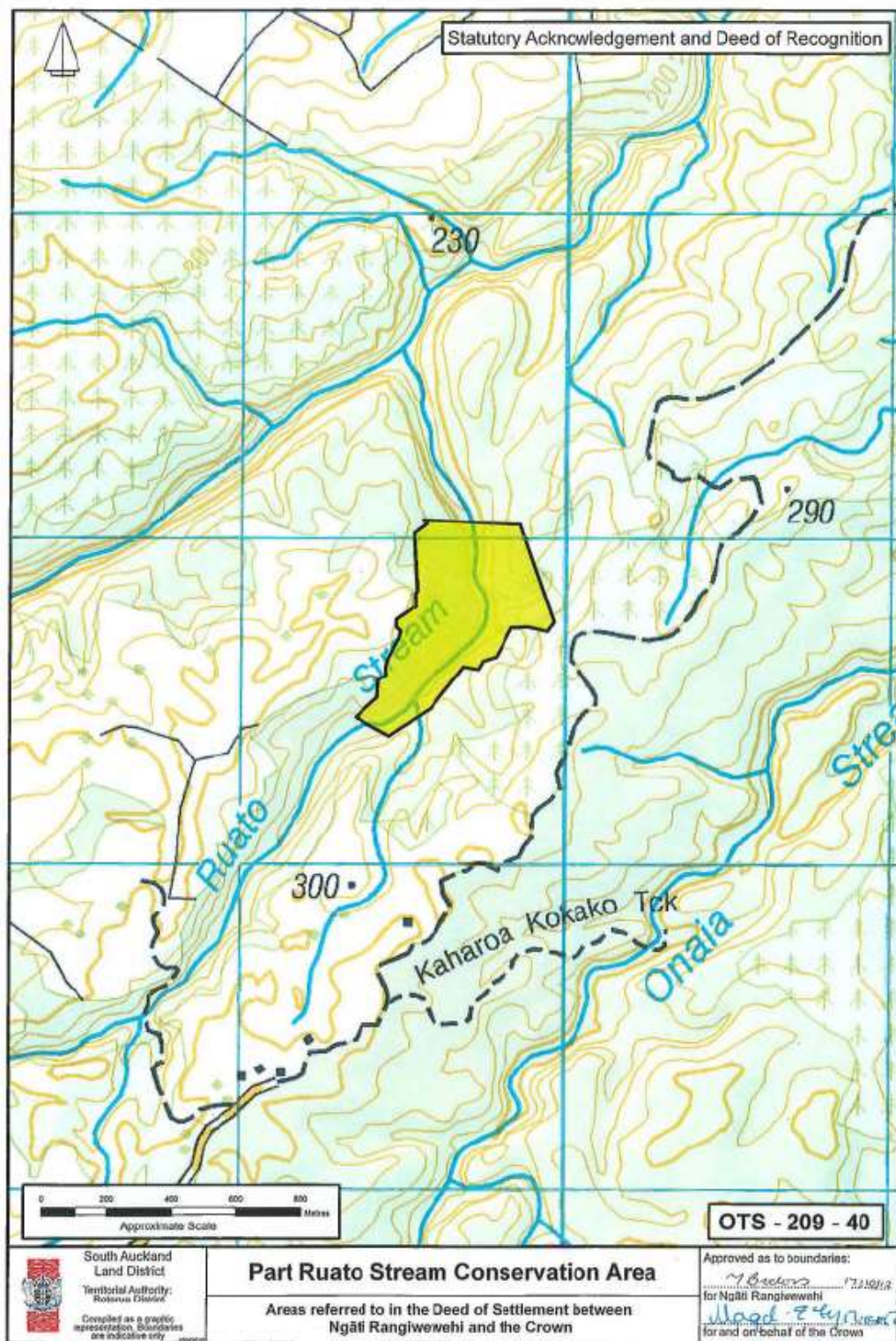
The Mangorewa Conservation and Ecological Area is bordered by two waterways: the Ohaupara Stream and the Mangorewa River. Within this area Ngāti Rangiwewehi established historic pa sites and numerous food cultivations. The most notable cultivations which grew along the riverbanks include Pukehakaokiwa, Waikohukohu, Torehapa, Rimupoka, Te Tapairu, Toraranui, Te Akitahi, Hunua, and Huha. Ngāti Rangiwewehi also established bird snaring sites north of the Mangorewa River such as Waikare and Te Toro. On the Mangorewa River branch to the east were the cultivations known as Paekawakaterateraahuara and Whitingawariwari. The presence of so many successful cultivations indicates a stable, thriving, and balanced community.

Ngāti Rangiwewehi tupuna had considerable knowledge of the lands of the Mangorewa Conservation and Ecological Area and its history, the traditional walking tracks and watery corridors that criss-crossed the terrain, and their importance in maintaining a Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the best places in this area to gather food and other resources, the ways to prepare them and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

6. Ruatō Stream Conservation Area (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Part Ruato Stream Conservation Area as shown on OTS-209-40.



2. Statement of Association

The Ruato Stream Conservation Area contains sites of historical, cultural and spiritual significance for Ngāti Rangiwewehi.

According to Ngāti Rangiwewehi tradition the mauri of waterways that flows into and beyond the Ngāti Rangiwewehi rohe connects the physical and spiritual worlds, links the past and present generations, and creates new life. The ways in which the Ruato Stream Conservation Area was used by Ngāti Rangiwewehi illustrate well these elements. At certain points in the Ruato Stream, tohi (baptismal) rites were carried out while in other parts of the stream Ngāti Rangiwewehi washed and prepared tupapaku (the bodies of the dead) in readiness for tangihanga and eventual 'burial'.

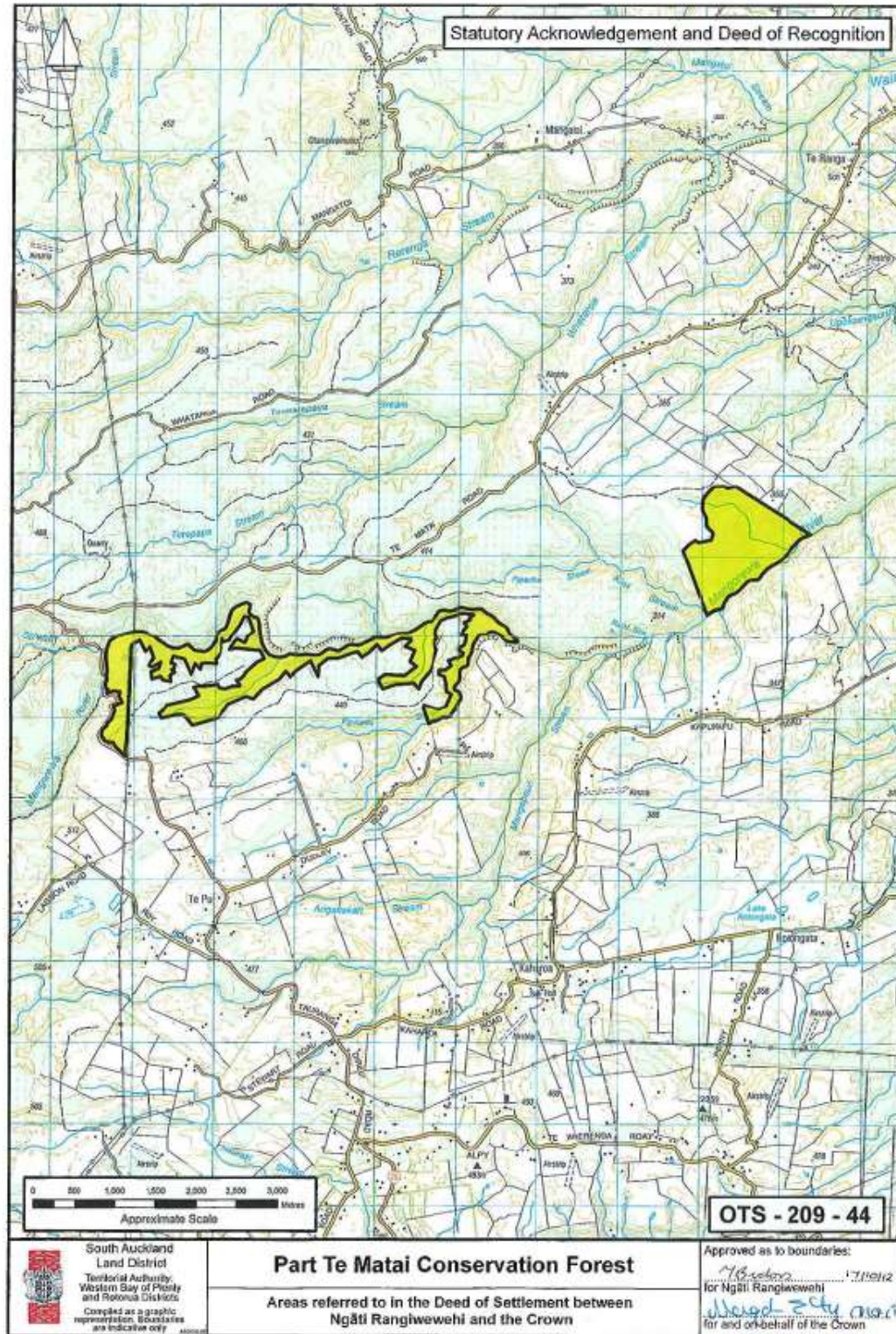
The Ruato Stream Conservation Area also provided a rich supply of food and resources, eel, native fish, freshwater crayfish (koura), and water fowl were taken regularly. Historic pa sites were built nearby and along the banks grew large cultivation plots. Flax was abundant and formed an integral part of the new Ngāti Rangiwewehi trading economy. Further inland, leaves, berries, and seeds were gathered as food and medicine from the native stands of Kawakawa, Miro, Tawa and Karaka.

Ngāti Rangiwewehi topuna had considerable knowledge of iwi traditions and rituals for key rites of passage that were exercised in the Ruato Stream Conservation Area, and their importance in maintaining a Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the traditional walking tracks and watery corridors which crisscrossed the terrain, the best places along the banks of the Ruato Stream to gather food and other resources, the way to prepare them and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

7. Te Mātai Conservation Forest (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Part Te Matai Conservation Forest as shown on OTS-209-44.



2. Statement of Association

Te Matai Conservation Forest is of historical and cultural importance to Ngāti Rangiwewehi. According to Ngāti Rangiwewehi tradition the lands now known as Te Matai Conservation Forest was inherited from ancestors who walked upon and worked the land, established food cultivations, hunted, built historic pa sites, and were buried on the land.

Te Matai Conservation Forest is historically significant because it falls across part of the Mangorewa Kaharoa area that was historically known to Ngāti Rangiwewehi as Te Riu o Kereru - the realm of Kereru. According to Ngāti Rangiwewehi tradition this historic name was given by the tupuna Kereru after he had secured the Taumata area for the benefit of Ngāti Rangiwewehi.

The land now known as Te Matai Conservation Forest was a fertile and resource-rich area and it provided plentiful food and resources for Ngāti Rangiwewehi. Food cultivations and bird snaring sites were established. The bush-lands were equally abundant providing Ngāti Rangiwewehi with native birds, and seeds, berries, and leaves for medicine and food. Other resources such as flax were cultivated for trade.

Ngāti Rangiwewehi tupuna had considerable knowledge of the lands within Te Matai Conservation Forest, their history, the traditional walking tracks that criss-crossed the terrain and their importance in maintaining a Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the best places in Te Matai Conservation Forest to gather food and other resources, the ways to prepare them and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

8. Te Waerenga Scenic Reserve (Part)

1. Statutory Area

The area to which this statutory acknowledgement applies is Te Waerenga Scenic Reserve as shown on OTS-209-46.



2. Statement of Association

Te Waerenga Scenic Reserve is of cultural and historical importance to Ngāti Rangiwewehi. According to Ngāti Rangiwewehi tradition the land now known as Te Waerenga Scenic Reserve was inherited from ancestors who walked upon and worked the land, established food cultivations, hunted, built historic pa sites, and were buried on the land.

The land now known as Te Waerenga Scenic Reserve contains two urupa: Pukuohakoma and Otarau. Both urupa are located due east of the Ngāti Rangiwewehi historic pa site, Te Rangiwahakairo, which rests on Te Kurupa Range, due north of Hamurana Springs Reserve.

The area now known as Te Waerenga Scenic Reserve is historically significant because it falls across part of Mangorewa Kaharoa that was historically known to Ngāti Rangiwewehi as Te Riu o Kereru- the realm of Kereru. According to Ngāti Rangiwewehi tradition this historic name was given by the tupuna Kereru after he secured the Taumata area for the benefit of Ngāti Rangiwewehi.

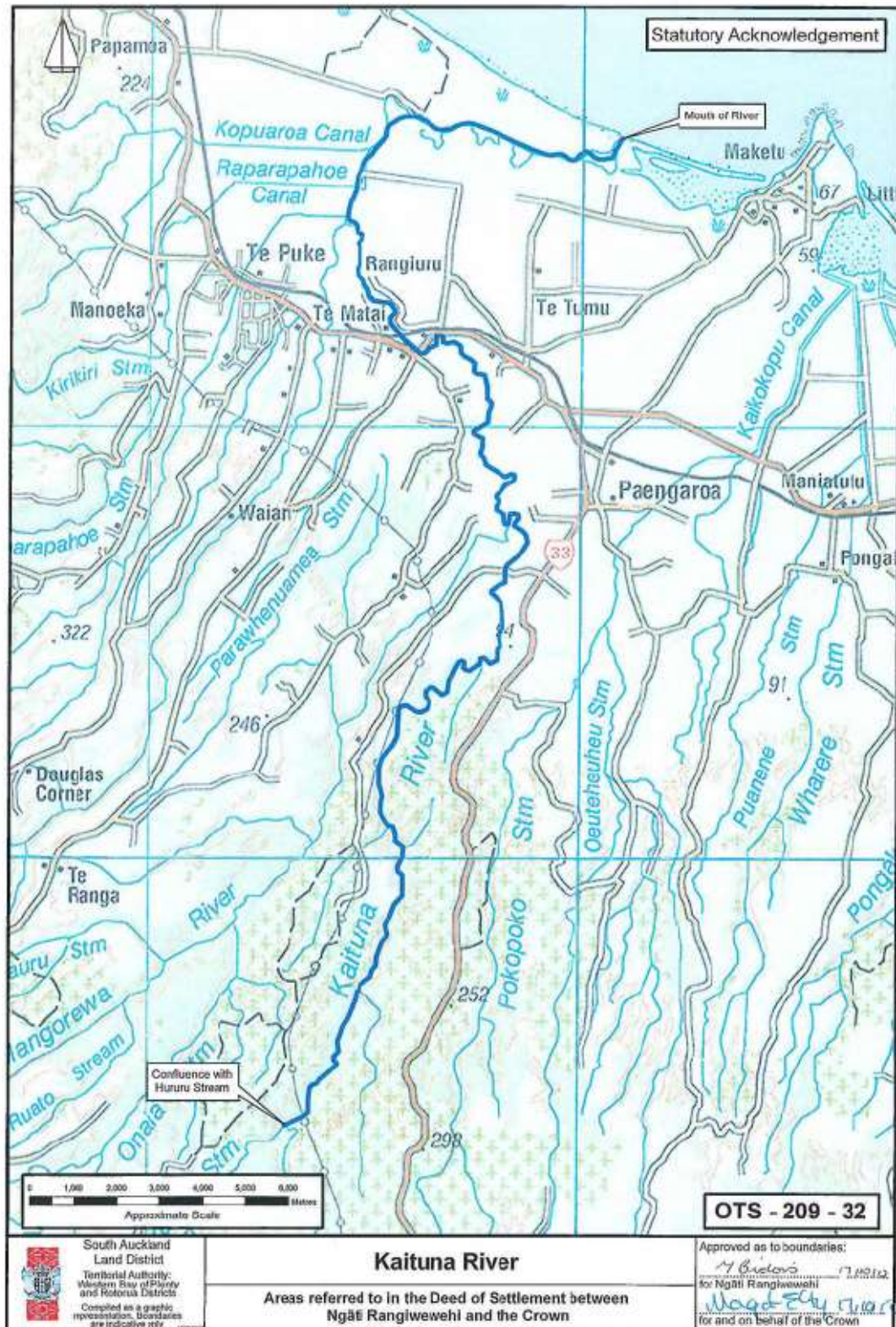
Te Waerenga Scenic Reserve was a fertile and resource-rich area and it provided plentiful food and resources for Ngāti Rangiwewehi. Food cultivations and bird snaring sites were established. The bush-lands were equally abundant providing Ngāti Rangiwewehi with native birds, and seeds, berries, and leaves for medicine and food. Other resources such as flax were cultivated for trade.

Ngāti Rangiwewehi tupuna had considerable knowledge of the lands now known as Te Waerenga Scenic Reserve, their history, the traditional walking tracks and waterways that criss-crossed the terrain and their importance in maintaining Ngāti Rangiwewehi identity. The tupuna were well acquainted also with the best places at Te Waerenga Scenic Reserve to gather food and other resources, the way to prepare them and the tikanga for their proper and sustainable use. These values remain important to Ngāti Rangiwewehi today.

9. Kaituna River

1. Statutory Area

The area to which this statutory acknowledgement applies is Kaituna River, as shown on OTS-209-32.



2. Statement of Association

The stern anchor of the Arawa waka (named Tuterangi Haruru) is said to have been placed at Te Awahou, roughly where the Kaituna River now flows out to sea. The bow anchor (called Tokaparore) of the Arawa waka was set approximately where the Kaituna River used to flow out to sea at Maketu.

The Ngāti Rangiwewehi people settled along the reaches of the Kaituna River from Tumu Kaituna as it followed its course to the sea at the Maketu Estuary. The Kaituna River has been a rich source of fish, all types of shellfish, eels, inanga (whitebait), and many other kinds of food that sustained Ngāti Rangiwewehi people for several generations.

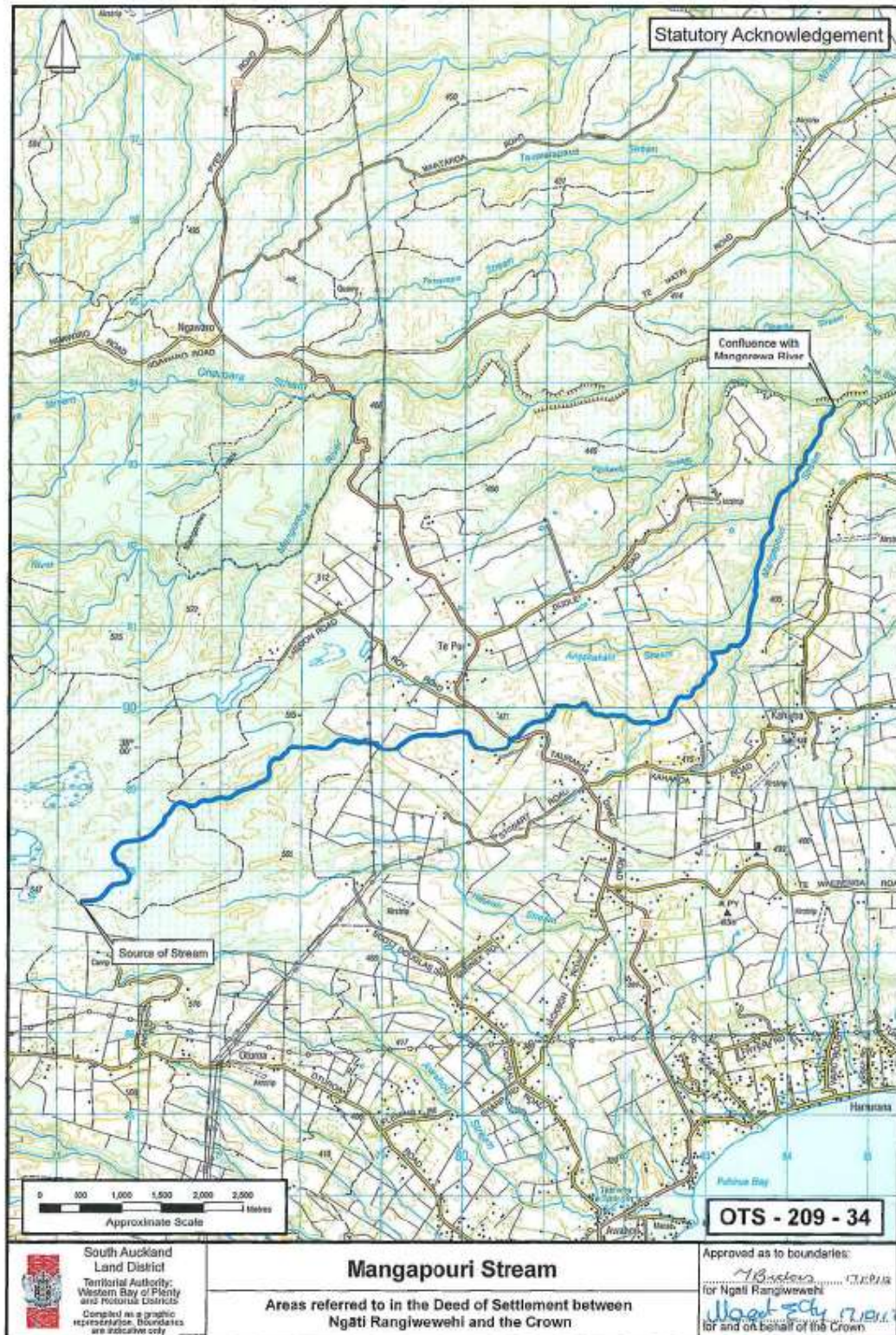
Along the banks of the river grew many varieties of plants such as toetoe, aruhe, kiekie, harakeke, manuka, kanuka and many other types that had special value and importance to Ngāti Rangiwewehi. The plants were used for medicinal purposes, weaving, building, thatching, food and dyeing. The Ngāti Rangiwewehi people owned a wide range of taonga made from the plants sourced from the river banks, including flax kits, mats, (Whariki) and cloaks made from the rare vegetation that grew along the banks. To this day, the banks of the Kaituna River still provide unique raw materials necessary for weaving, building thatching and dyeing.

As well as providing the many food gathering places and plant life, the Kaituna River also provided Ngāti Rangiwewehi a means of transportation to other parts of the Arawa region. Ngāti Rangiwewehi cultivated along the river from Tumu Kaituna to Otaiparia to Papahikahawai.

10. Mangapouri Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is Mangapouri Stream, as shown on OTS-209-34.



2. Statement of Association

The Ngāti Rangiwewehi people settled into their pa along the reaches of the Mangapouri Stream. The people utilized the resources of the Mangapouri Stream as it followed its course to the Mangorewa River.

The stream abounded in eel and other native fish species including an abundance of water fowl. The bush on either side of the stream was likewise full of birds and the people lived well due to the plentiful resources. The people also used certain areas of the stream for performing tohi rites (baptismal rites); they also used certain areas to clean the bodies of the dead prior to burial.

The Mangapouri Stream has been a rich source of native species of fish, eels, kokopu and koaro. Along its banks it provided many other types of food resources for the Ngāti Rangiwewehi people for several generations. Along the banks many variety of plants such as toetoe, aruhe, kiekie, harakeke, manuka, kanuka and a whole host of the different species of fern that had special value and importance to Ngāti Rangiwewehi. The plants were used for medicinal purposes, weaving, building, thatching, dyeing and food. The Ngāti Rangiwewehi people owned a wide range of taonga made from the plants sourced from the river banks, including flax kits, mats (whariki) and cloaks made

from the rare vegetation that grew along the banks. To this day, the banks of the Mangapouri Stream still provide unique raw materials necessary for weaving, building thatching and dyeing.

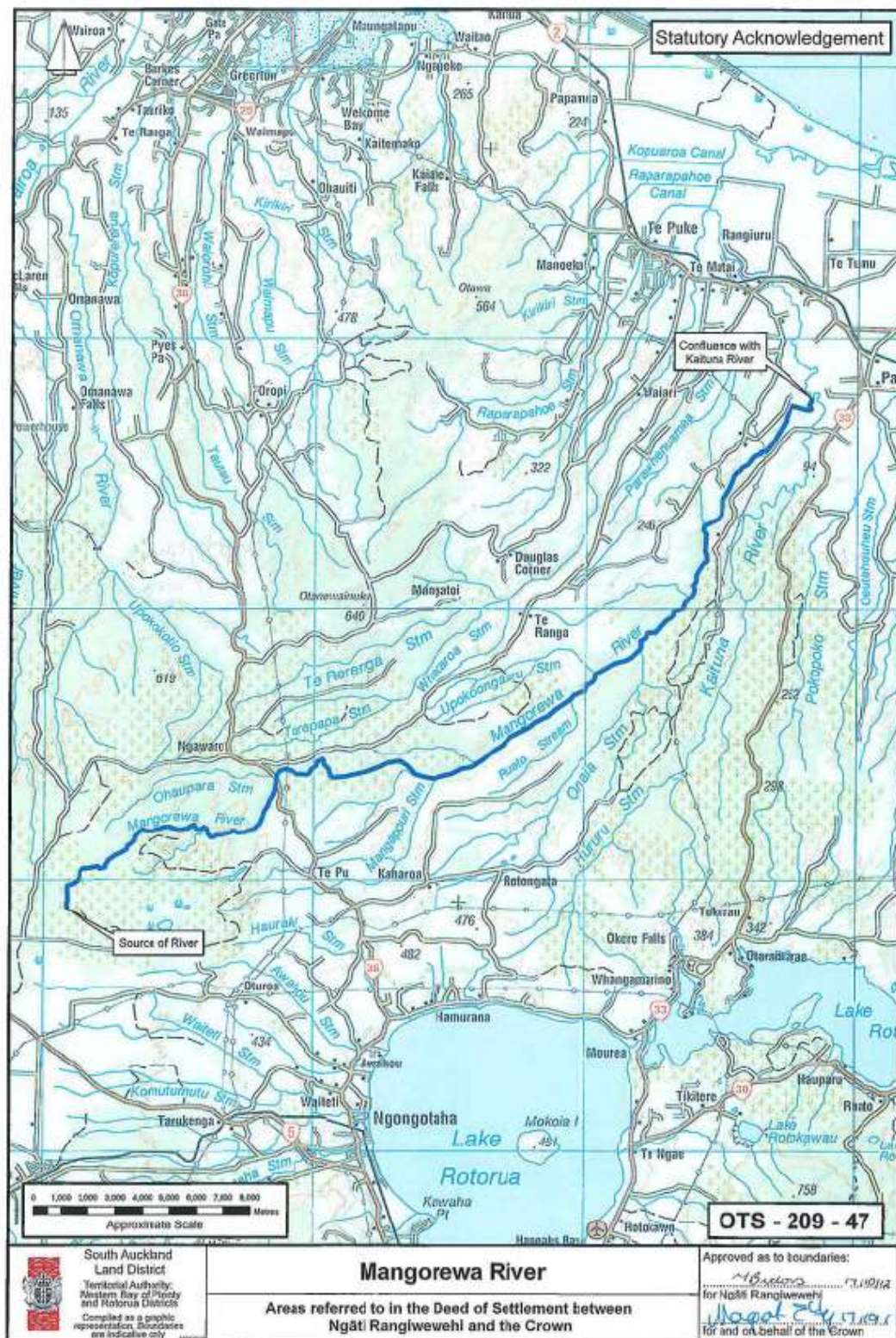
From their pa, the Ngāti Rangiwewehi people cultivated the many varieties of rare plants that grew along the banks of the stream including riwai (potato), wild cabbage and maize. Other varieties of rare and valuable flora and fauna that grew near the Mangapouri Stream were utilized for trade with the people of the coastal area. Ngāti Rangiwewehi hunted birds and fished along its reaches.

The values arising from that traditional and historical association are values consistent with the protection of that history, culture and tradition, the protection of the water quality, the protection of the natural resources and environment, the protection of the aesthetic beauty of the place. Ngāti Rangiwewehi people were very much conservation conscious and they regularly placed rahui (Restrictions) on areas allowing the rejuvenation of their valuable resources.

11. Mangōrewa River

1. Statutory Area

The area to which this statutory acknowledgement applies is Mangorewa River, as shown on OTS-209-47.



2. Statement of Association

To Ngāti Rangiwewehi, the Mangorewa River is a living entity and comprises its waters, banks, bed, and its streams, tributaries, fisheries, vegetation, wetlands, springs, water column as well as its metaphysical being with its own mauri. It springs from the head waters of Mangorewa Te Taumata situated in the area known to Ngāti Rangiwewehi as Te Riu o Kereru. Later, the Mangorewa River meets up with and absorbs the Ohaupara Stream and eventually converges with the Kaituna River before dispersing out to sea. This watery corridor provides Ngāti Rangiwewehi with a transport route, along and into the fertile and lush land that hugs the water's course.

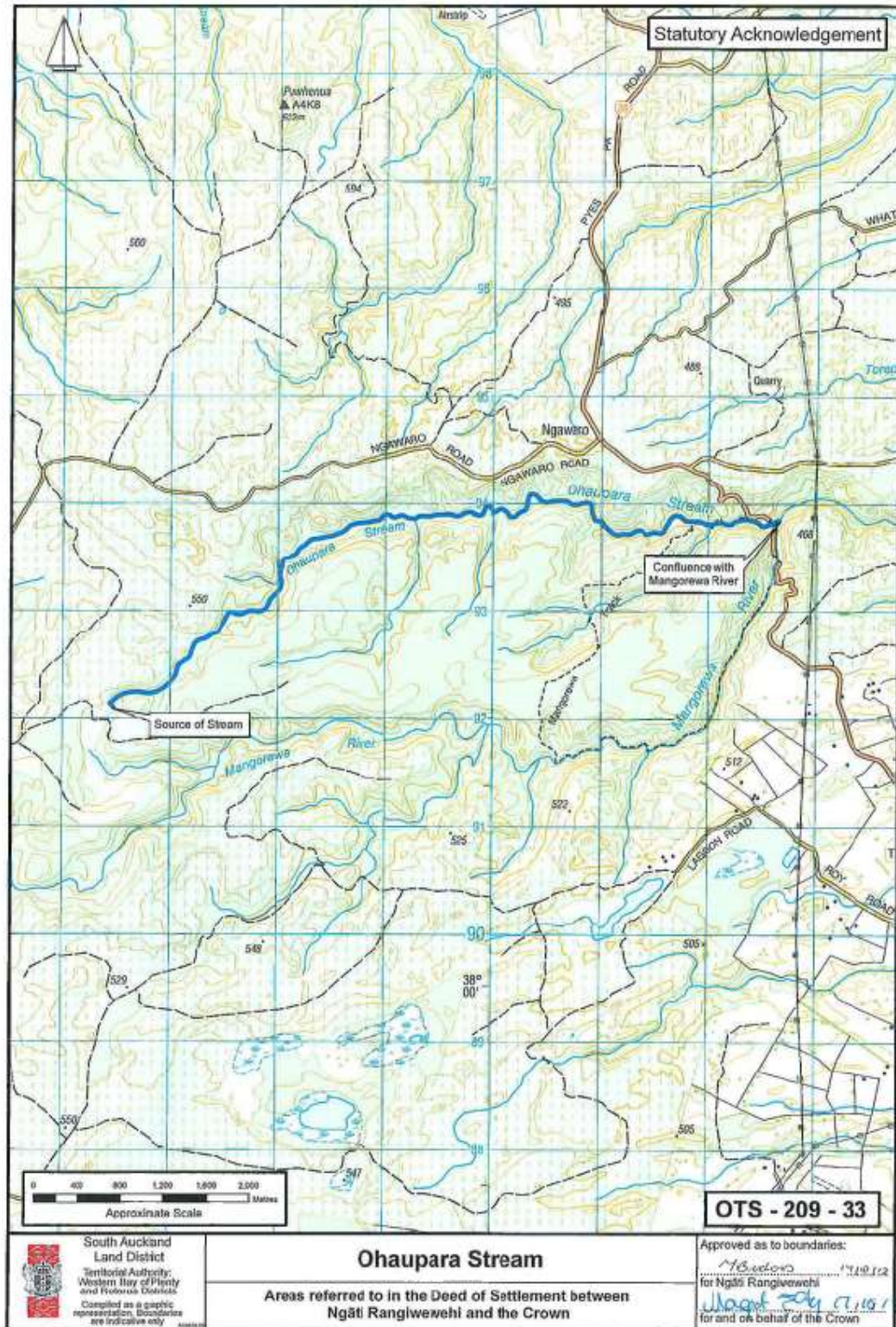
The Mangorewa River plays an important role in sustaining Ngāti Rangiwewehi, physically and spiritually. It is profoundly rich in food and resources including koura, eel, and native fish. According to a tribal historian Hutana Pokenui, the Mangorewa River, and the open ground surrounding the river banks, was a popular "fern ground" where the much sought-after aruhe was cultivated and harvested in quantity. There were cultivations at the eastern end of the Mangorewa River banks as far as the Wairoto Stream. Additional cultivations ran along either side of the Mangorewa River beginning at the heads where the historic pa site Nonamahorohoro was built.

Ngāti Rangiwewehi considers that the values of mana, whakapapa, tapu, and mauri are central to their relationship with their waterways. Mana defines the kaitiakitanga responsibilities of Ngāti Rangiwewehi, within which Ngāti Rangiwewehi is charged with protecting the mauri or life force of their waterways. Whakapapa defines the genealogical relationship while tapu describes the sacredness or purity of the relationship between Ngāti Rangiwewehi and its waterways including the Mangorewa River. These values remain important to Ngāti Rangiwewehi today.

12. Ōhaupara Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is Oahupara Stream, as shown on OTS-209-33.



2. Statement of Association

The Ngāti Rangiwewehi people settled into their pa along the reaches of the Ohaupara Stream. They utilised the resources of the Ohaupara Stream as it followed its course to join the Mangorewa River.

The Ohaupara Stream had been a rich source of native species of eels, kokopu and koaro. Its banks provided many other types of food resources for the Ngāti Rangiwewehi people for several generations. From their pa Ngāti Rangiwewehi people cultivated the many varieties of rare plants that grew along the river-banks and other plants including riwai, (potato), wild cabbage and maize. Along the banks many variety of plants such as toetoe, aruhe, kiekie, harakeke, manuka, kanuka and a whole host of the different species of flora that were used for medicinal, weaving, building, thatching, dyeing and food purposes. Other varieties of rare and valuable flora and fauna were utilized for trade with the people of the coastal area.

Ngāti Rangiwewehi hunted birds and fished along the reaches of the Ohaupara Stream. The stream abounded in eel and other native fish species including an abundance of water fowl. The bush on either side of the stream was likewise full of birds and the people lived well due to the plentiful resources. The people used certain areas of the stream for performing tohi rites (baptismal rites). They also used certain areas to clean the bodies of the dead prior to burial.

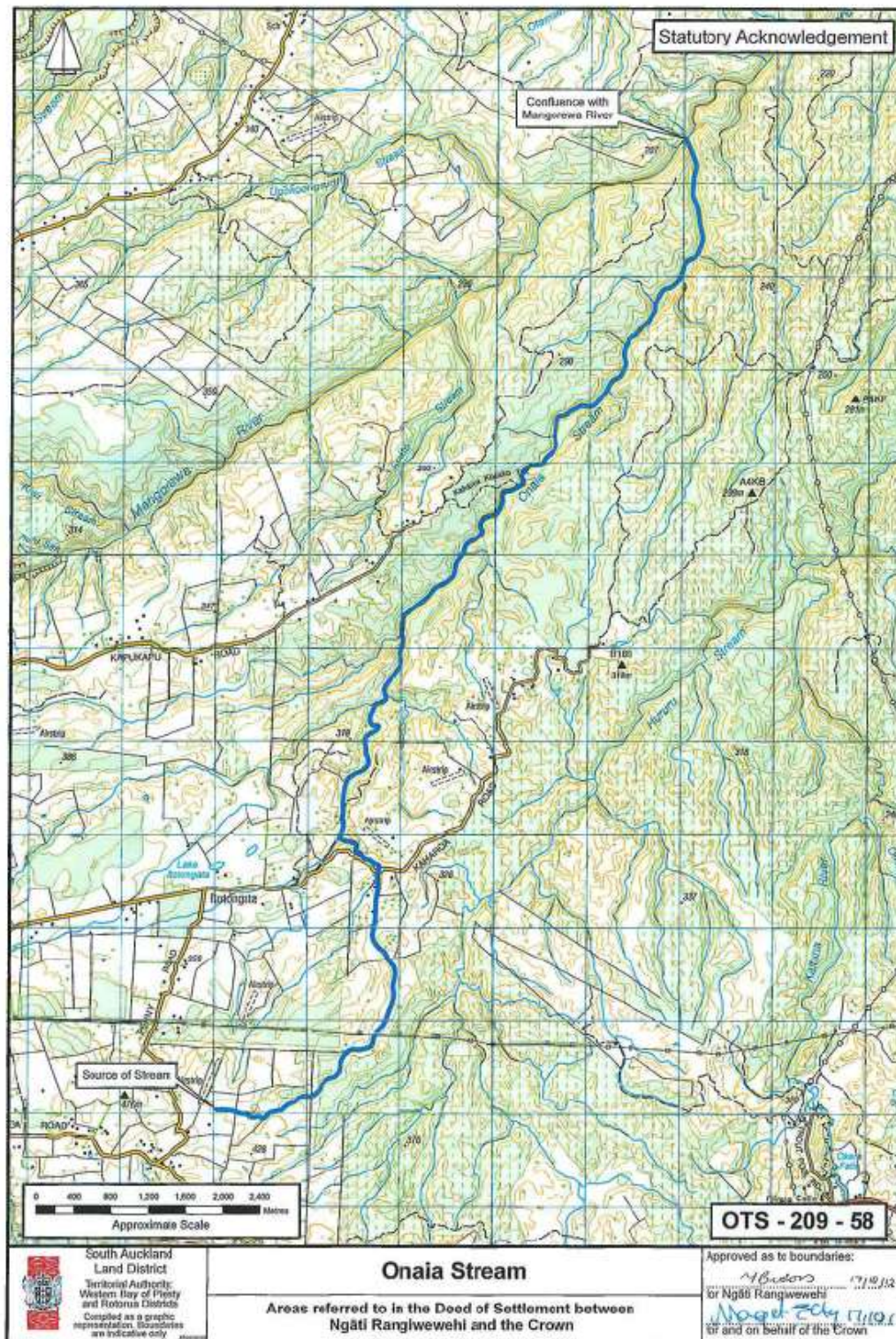
The Ngāti Rangiwewehi people owned a wide range of taonga made from the plants sourced from the river banks. The taonga include flax kits, mats (whariki) and cloaks made from the rare vegetation that grew along the banks. To this day, the banks of the Ohaupara Stream still provide unique raw materials necessary for weaving, building thatching and dyeing. The values arising from that traditional and historical association are values consistent with the protection of that history, culture and tradition, the protection of the water quality, the protection of the natural resources and environment, the protection of the aesthetic beauty of the place. Ngāti Rangiwewehi people were very much conservation conscious and they regularly placed rahui (Restrictions) on areas of the stream to allow the rejuvenation of their valuable resources.

Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Rangiwewehi with the land. Along the Ohaupara stream rare birds were numerous. The melodious sounds of New Zealand birds could be heard here: the noble and harmonious Bellbirds (Tui) solemn Morepork (Ruru), proud, plump native wood pigeon (Kereru) and the North Island Brown Kiwi.

13. Ōnaia Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is Ōnaia Stream, as shown on OTS-209-58.



2. Statement of Association

The Ngāti Rangiwewehi people settled into their pa along the reaches of the Onaia Stream. The people utilized the resources of the Onaia Stream as it flows out to the Mangorewa and Kaituna Rivers.

The Onaia Stream had been a rich source of native species of eels, kokopu koaro and an abundance of water fowl. The banks of the river provided a wide range of food sources for the Ngāti Rangiwewehi people for several generations. From their pa Ngāti Rangiwewehi people cultivated many varieties of rare plants that grew along the banks of the stream and also planted riwai (potato) wild cabbage and maize along the banks of the stream. The toetoe, aruhe, kiekie, harakeke, manuka, kanuka and other different species of flora used for medicinal, weaving, building, thatching, dyeing and food purposes also grew along the river banks. Other varieties of rare and valuable flora and fauna were utilized for trade with the people of the coastal area.

Certain areas of the stream were also used for traditional purposes like performing tohi rites (baptismal rites) and cleaning the bodies of the dead prior to the tangihanga and burial. The values arising from that traditional and historical association are values consistent with the protection of that history, culture and tradition, the protection of the water quality, the protection of the natural resources and environment, the protection of the aesthetic beauty of the place. Ngāti Rangiwewehi people were very much conservation conscious and they regularly placed rahui (Restrictions) on areas allowing the rejuvenation of their valuable resources.

Ngāti Rangiwewehi considers that the values of mana, whakapapa, tapu, and mauri are central to their relationship with their waterways. Mana defines the kaitiakitanga responsibilities of Ngāti Rangiwewehi, within which Ngāti Rangiwewehi is charged with protecting the mauri or life force of their waterways. Whakapapa defines the genealogical relationship while tapu describes the sacredness or purity of the relationship between Ngāti Rangiwewehi and its waterways including the Onaia Stream. These values remain important to Ngāti Rangiwewehi today.

Along the Onaia Stream rare birds were numerous. The melodious sounds of New Zealand birds could be heard here: the noble and harmonious Bellbirds (Tui}, the solemn Morepork (Ruru}, proud, plump native wood pigeon (Kereru) and the North Island Brown Kiwi.

Ngāti Rangiteaorere

This part provides information about the following statutory areas acknowledged in the Ngāti Rangiteaorere Claims Settlement Act 2014.

Statutory areas in or partly in the Rotorua district:
Waiōhewa Stream
Lake Rotorua Marginal Strip
Waiōhewa Stream Marginal Strip
Tikitere Geothermal Field

The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Waiōhewa Stream

1. Statutory Area

The area to which this statutory acknowledgement applies is the area known as Waiohewa Stream, as shown on OTS-209-54.



2. Statement of Association

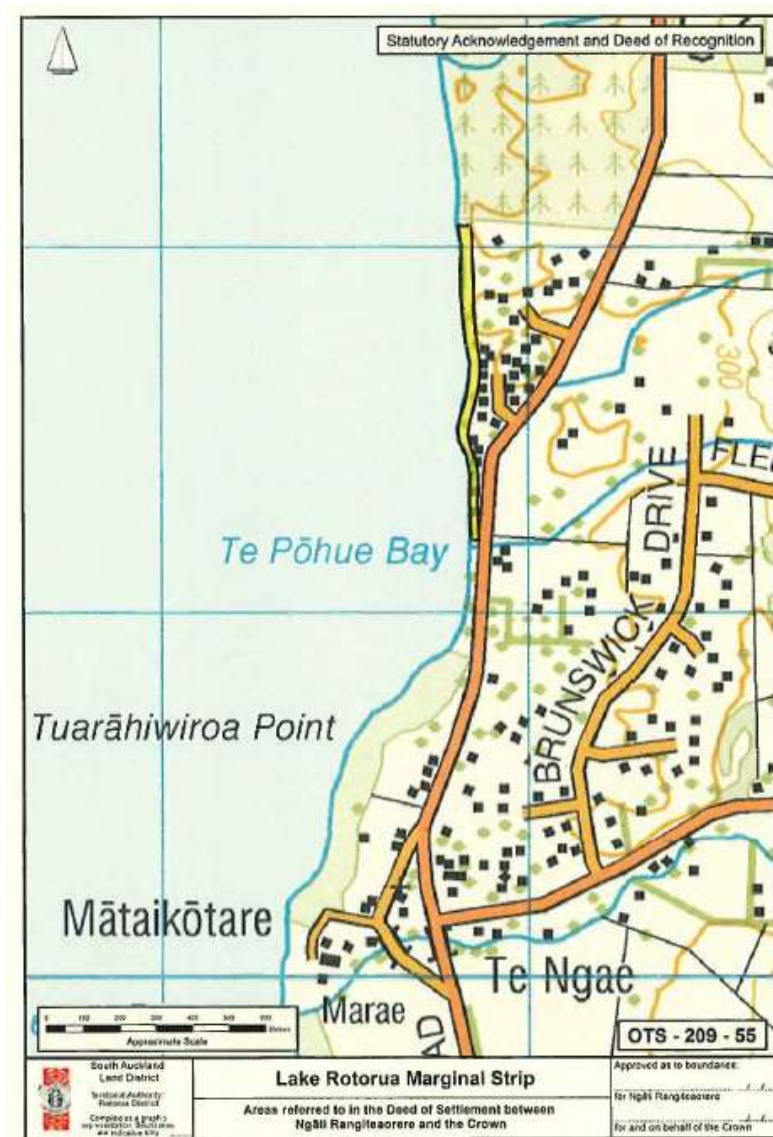
Traditionally, several Ngāti Rangiteaore settlements were located along the banks of the Waiohewa, including Waiohewa Pā, the stronghold of Ngāti Rangiteaore. Ngāti Rangiteaore also maintained cultivations along the stream. The Waiohewa Stream itself provided a rich bounty of kōura, kokopu and inanga.

Ngāti Rangiteaore claim mana over the Waiohewa Stream and the traditions of Ngāti Rangiteaore affirm the cultural, historical and spiritual importance of the Waiohewa Stream to them. The Waiohewa Stream runs directly beside Ngāti Rangiteaore's paramount marae, which is also named Waiohewa.

2. Lake Rotorua Marginal Strip

1. Statutory Area

The area to which this statutory acknowledgement applies is the area known as Lake Rotorua Marginal Strip, as shown on OTS-209-55.



2. Statement of Association

Traditionally, several Ngāti Rangiteaorere settlements were located along the foreshore. From the foreshore, Ngāti Rangiteaorere accessed Mokoia and their traditional fishing grounds in Lake Rotorua.

The Lake Rotorua foreshore is of great significance to Ngāti Rangiteaorere. For Ngāti Rangiteaorere, maintaining their association with the Lake Rotorua foreshore helps uphold Ngāti Rangiteaorere identity, connects past and present generations, acknowledges inter-tribal relationships, and links the people, the whenua and the moana.

3. Waiōhewa Stream Marginal Strip

1. Statutory Area

The area to which this statutory acknowledgement applies is the area known as Waiohewa Stream Marginal Strip, as shown on OTS-209-56.



2. Statement of Association

Traditionally, several Ngāti Rangiteaorere settlements were located along the banks of the Waiohewa, including Waiohewa Pā, the stronghold of Ngāti Rangiteaorere. Ngāti Rangiteaorere also maintained cultivations along the stream. The Waiohewa Stream itself provided a rich bounty of kōura, kokopu and inanga.

Ngāti Rangiteaorere claim mana over the Waiohewa Stream and the traditions of Ngāti Rangiteaorere affirm the cultural, historical and spiritual importance of the Waiohewa Stream to them. The Waiohewa Stream runs directly beside Ngāti Rangiteaorere's paramount marae, which is also named Waiohewa.

4. Tikitere Geothermal Field

1. Statutory Area

The area to which this statutory acknowledgement applies is the area known as Tikitere Geothermal Field as shown on OTS-209-57.



2. Statement of Association

Ngāti Rangiteaorere traditions record that two sisters, Kuiwai and Haungaroa and their younger brother, Tanewhakaraka, brought fire to Aotearoa from Hawaiki to warm their older brother Ngatoroirangi who was caught in a terrible storm on Tongariro. Kuiwai and Haungaroa travelled underground, leaving geothermal heat in the land at the places where they lifted their heads above the surface, including Tikitere. At Tikitere the sisters became separated from Tanewhakaraka who had gone exploring in the ranges. Tanewhakaraka failed to respond to his sisters' calls and with sad hearts Kuiwai and Haungaroa realised they would have to leave their little brother behind playing in the ranges above them. As an act of aroha for their brother, Kuiwai and Haungaroa left the waiariki and ngawha in the Tikitere geothermal field, and on Mokoia Island and they named the ranges where their brother played – Whakapoungakau "our

hearts yearn for you". Tanewhakaraka stayed in the ranges and many of his descendants are Ngāti Rangiteaorere.

Tikitere was a permanent settlement of Ngāti Rangiteaorere from the earliest times. They occupied pā and cultivated the land. They used the hot waters of the springs for cooking, especially tawa berries, and for bathing and medicinal purposes. Urupā are located at several places in the surrounding bush.

One of the ngawha at Tikitere bears the name of Huritini who died by her own hand. Huritini was the daughter of a chief, Rangiteaorere himself in some traditions. Feeling neglected by her husband, she threw herself into a ngawha. Her mother found the korowai belonging to Huritini beside the pool and cried out 'Aue, e tere nei taku hei tiki' (Alas, here floats my precious one). The name Tikitere itself is said to reflect this lament. From the pool named after Huritini an expansive cloud of steam known as Te Putanetane-o-Ngāti Rangiteaorere occasionally rises.

Ngāti Rangiteaorere claim mana over Tikitere and have a deep spiritual connection with the Tikitere geothermal resource. They consider it to be a taonga, inherited from the ancestors and the prime economic life force of the iwi. The Tikitere geothermal field affirms Ngāti Rangiteaorere identity, connects past and present generations, acknowledges inter-tribal relationships, and links the people to the whenua and waiariki.

Raukawa

This part provides information about the following statutory areas acknowledged in the Raukawa Claims Settlement Act 2014.

Statutory areas in or partly in the Rotorua district:
Arahiwi Scenic Reserve
Waikato River and its tributaries
Lake Ōhaki
Lake Ōhaki
Ōhaki Geothermal Resource

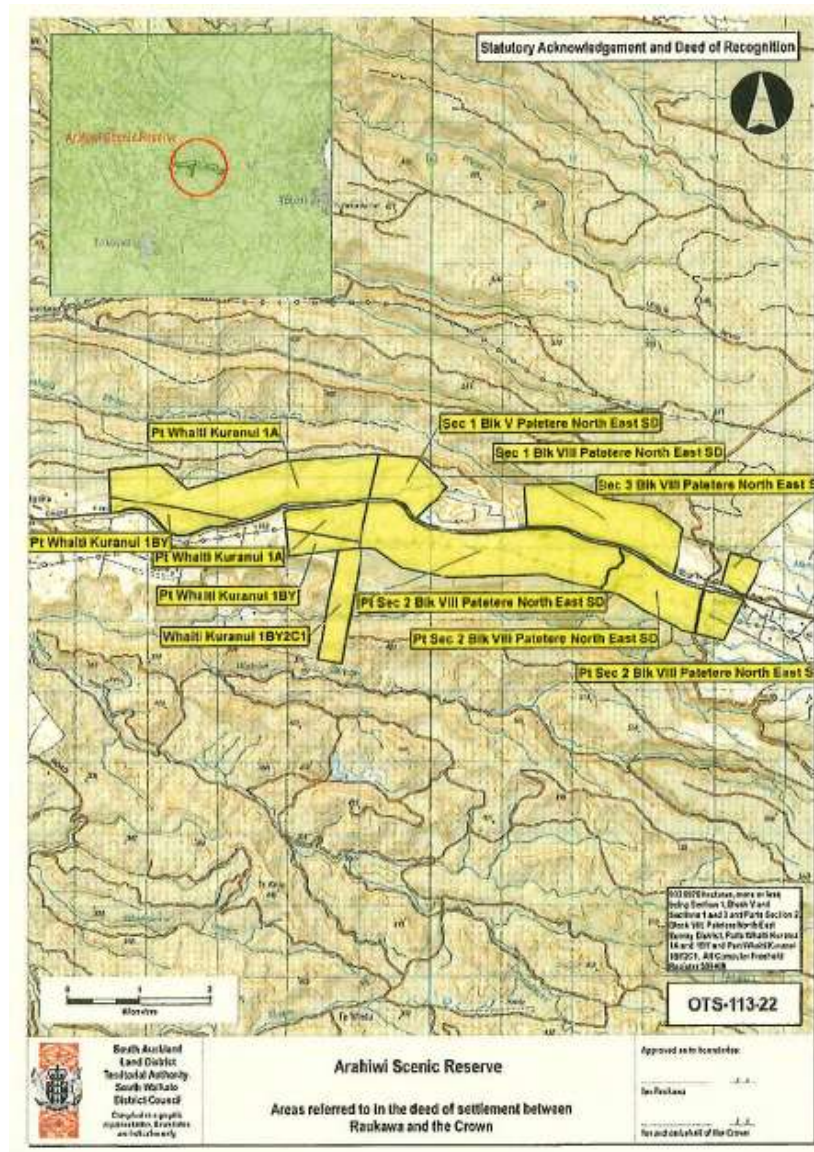
The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Arahiwi Scenic Reserve

1. Statutory Area

The area to which this statutory acknowledgement applies is the area known as Arahiwi Scenic Reserve, as shown on OTS-113-22.



2. Statement of Association

Raukawa have a long association with the Patetere area and the resources within the Arahiwi Scenic reserve. The region became known as Te Kaokaoroa-o-Patetere, literally meaning the long outstretched armpit of Patetere. Patetere was a fifth generation descendant of Raukawa.

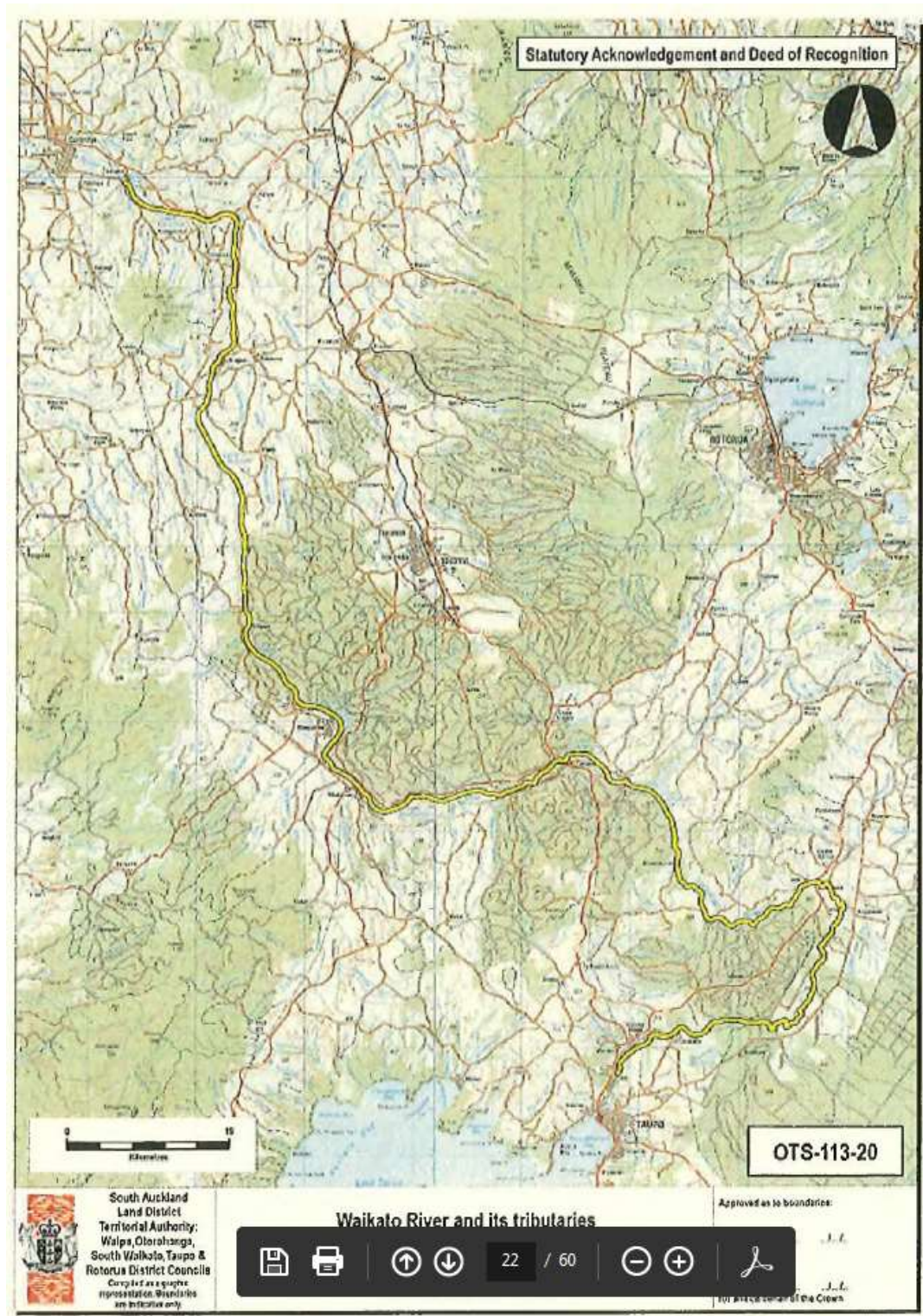
The descendants of Raukawa continued to live in the Patetere region. The Arahiwi Scenic Reserve is within the rohe of the hapu of Ngati Ahuru, a Raukawa hapu, who built a pa nearby including the ancient pa at Hamaria and Takahua.

The Arahiwi Scenic Reserve has been used by the people of the Raukawa marae at Ngatira and Whakaaratamaiti.

2. Waikato River and its tributaries

1. Statutory Area

The area to which this statutory acknowledgement applies is the Waikato River and its tributaries, as shown on OTS-113-20.



2. Statement of Association

Waikato, Waihou and Puniu Awa and Tributaries

The Waikato, Waihou and Puniu Awa and tributaries are the veins carrying the lifeblood of Papatuanuku. If events or activities affect the awa, they in turn affect Papatuanuku. The awa hold mana in their own right (spiritual authority and power, or a right to exist in a pristine state for intrinsic reasons) and its life essence or life force is the mauri of the awa. Each awa carries the life force for the Raukawa people; that which affects the awa, affects the people.

The Raukawa association to the Waikato, Waihou and Puniu Awa stems back to the time of the arrival of the Tainui waka to Aotearoa. The Tainui ancestors, Rakataura and Kahukeke were the first people to settle in the western interior of the central North Island and were responsible for naming significant landmarks.

Waikato Awa and Tributaries

Raukawa have a special relationship with the Waikato Awa and its tributaries. This includes the seven hydro lakes being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri.

Thirteen generations after the arrival of the Tainui ancestors, Rakataura and Kahukeke, Raukawa established their interests in the Waikato Awa from the Huka Falls to Tiki o Ihingarangi. Since that time Raukawa hapu have maintained their ahikaroa.

For over 600 years, Raukawa have held that the mauri of the Waikato Awa and the mauri of Raukawa are inextricably linked. The Waikato Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from Ruapehu to Te Puaha o Waikato (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

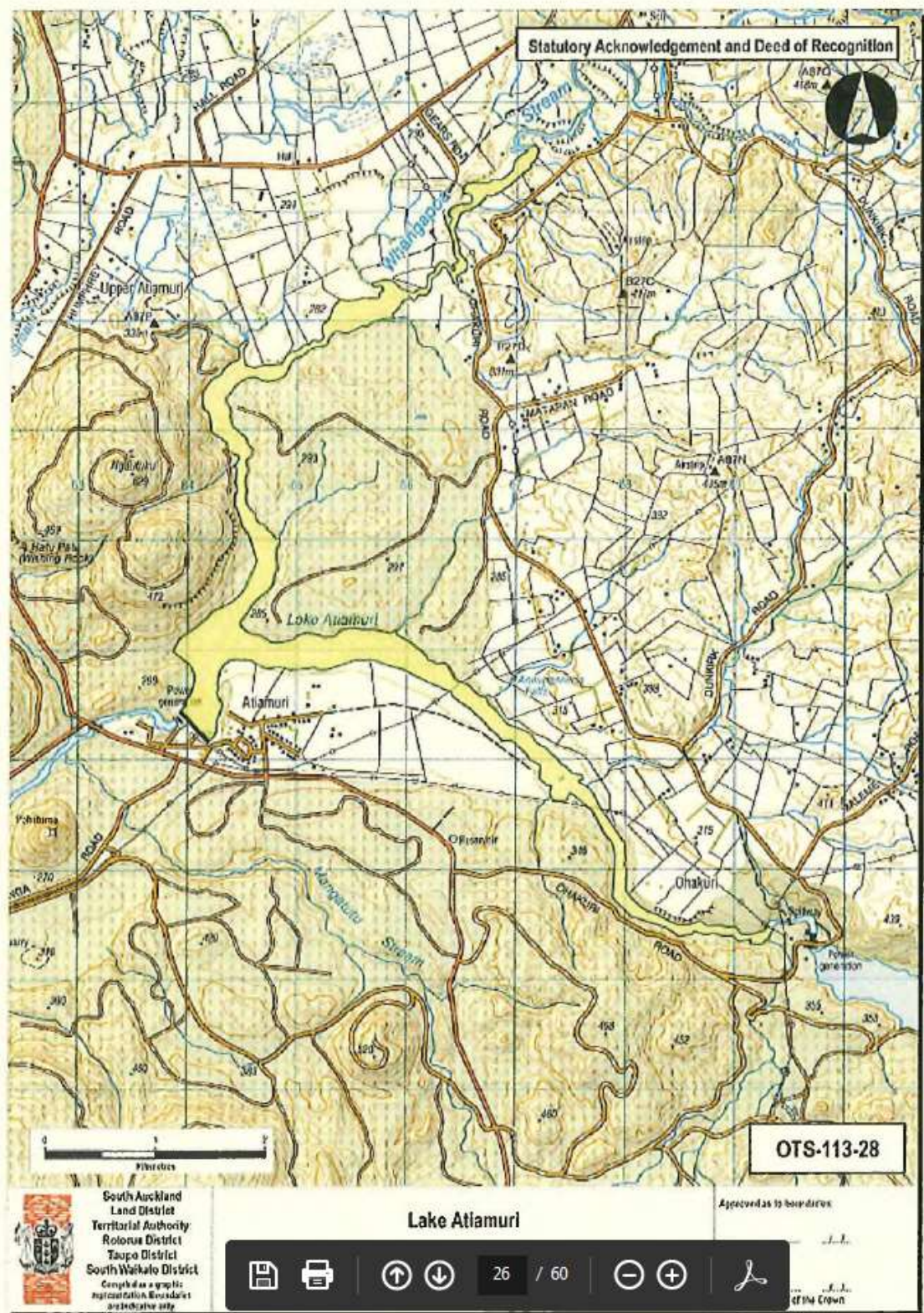
Within the region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and kaitiakitanga in relation to the Waikato Awa within the Raukawa rohe. In accordance with the principles of ahikaroa, Raukawa marae, hapu and whanau still reside next to and live every day with the Waikato Awa. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

3. Lake Ōtiāmuri

1. Statutory Area

The area to which this statutory acknowledgement applies is Lake Ōtiāmuri, as shown on OTS-113-28.



2. Statement of Association

Waikato Awa Hydro Lakes

The Raukawa association to the Waikato Awa hydro lakes is based on their association with the awa itself. This stems back to the time of the arrival of the Tainui ancestors, Rakataura and Kahukeke who were the first people to settle in the western interior of the central North Island and were responsible for naming significant landmarks. Subsequent Raukawa descendants took up occupation beside the Waikato Awa and Raukawa hapu continue to maintain their ahikaroa in the area that is now the Waikato hydro lakes.

When the Waikato Awa was raised during the twentieth century for hydro power generation, the resultant flooding spread across land that was important to Raukawa and submerged important historical and cultural sites. The Raukawa association with the areas that have subsequently become hydro lakes is detailed below.

Raukawa has a very long association with the land now on the bed of the seven hydro lakes within the Raukawa rohe (being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri). This association stems back to the time of the arrival of the Tainui waka to Aotearoa.

Lake Atiamuri

Many hapu, including Ngati Whaita, Ngati Wairangi, Ngati Moekino and Ngati Ha maintained a presence in the Atiamuri area. These hapu built marae and cultivated the lands.

The river gave sustenance to the pa on the ancestral Raukawa maunga (mountain) Pohaturoa, which is located at Atiamuri. It was at Pohaturoa that Raukawa finally defeated another iwi and on top of Pohaturoa, the hapu Ngati Whaita and later Ngati Kikopiri occupied a pa. Tupuna (ancestors) were also buried on Pohaturoa.

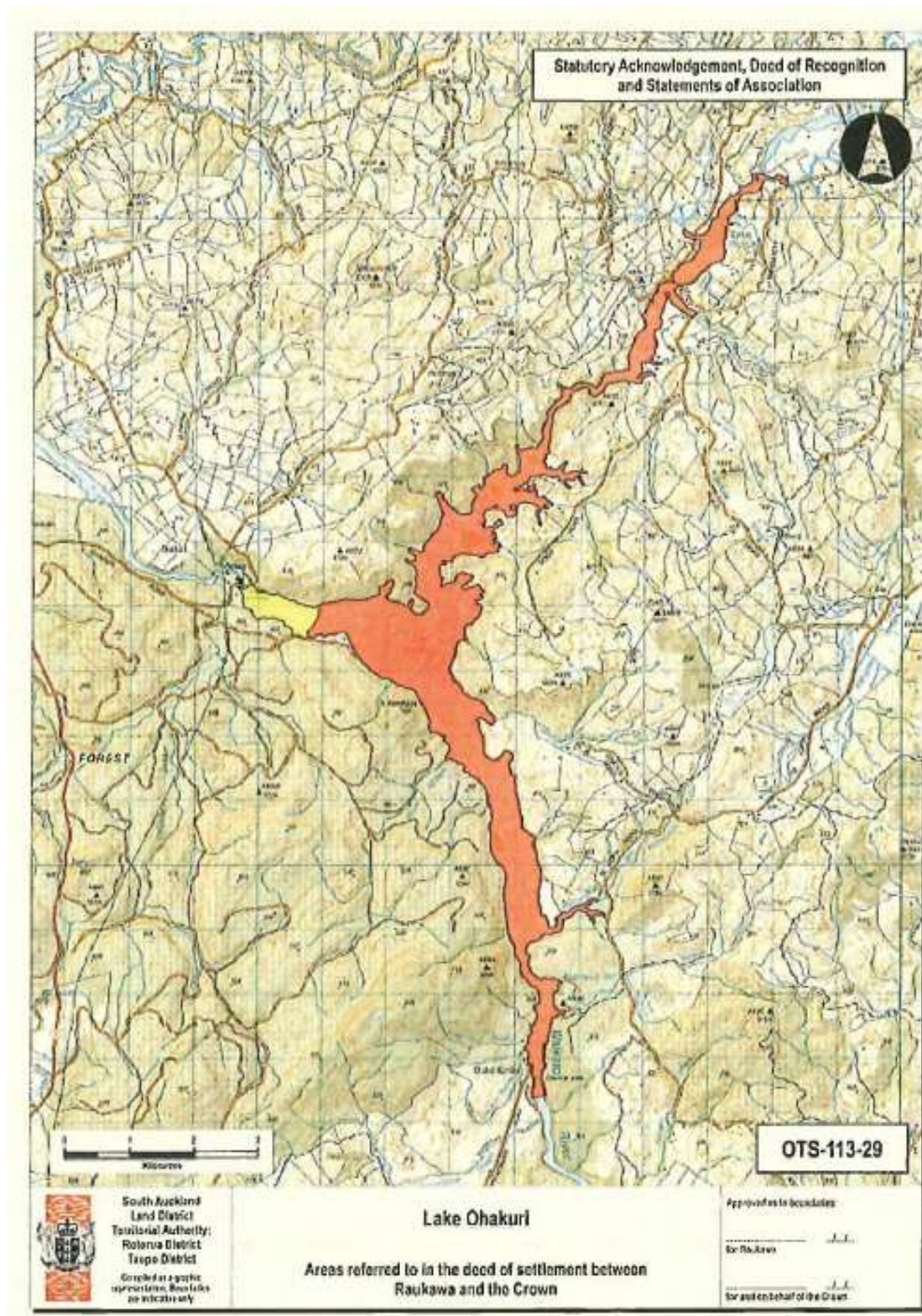
Situated on the right bank of the Waikato Awa, was a settlement of the hapu Ngati Whaita and Ngati Wairangi known as Niho-o-te-Kiore. A pa was built at Niho-o-te-Kiore belonging to Rongonui (the grandfather of Hitiri Te Paerata). Aniwanui was also a settlement on the banks of the Waikato in the Atiamuri area that was occupied by Ngati Wairangi, Ngati Te Kohera and Ngati Whaita. As well, Waiaute was a cultivation in the Atiamuri area belonging to the hapu Ngati Pakau and Ngati Wairangi.

The Ngati Whaita pa at Ongaroto is situated approximately 5 kilometres west of Atiamuri dam. It is the only pa still standing within the area. Another marae, Rongopai, was also built at Ongaroto but it no longer exists today. The people of Ongaroto pa continue to fish and recreationally use Atiamuri for swimming and for the collection of koura. Many Raukawa continue to live in Atiamuri village today.

4. Lake Ōhakuri

1. Statutory Area

The area to which this statutory acknowledgement applies is Lake Ōhakuri, as shown on OTS-113-29.



2. Statement of Association

Waikato Awa Hydro Lakes

The Raukawa association to the Waikato Awa hydro lakes is based on their association with the awa itself. This stems back to the time of the arrival of the Tainui ancestors, Rakataura and Kahukeke who were the first people to settle in the western interior of the central North Island and were responsible for naming significant landmarks. Subsequent Raukawa descendants took up occupation beside the Waikato Awa and Raukawa hapu continue to maintain their ahikaroa in the area that is now the Waikato hydro lakes.

When the Waikato Awa was raised during the twentieth century for hydro power generation, the resultant flooding spread across land that was important to Raukawa and submerged important historical and cultural sites. The Raukawa association with the areas that have subsequently become hydro lakes is detailed below.

Raukawa has a very long association with the land now on the bed of the seven hydro lakes within the Raukawa rohe (being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri). This association stems back to the time of the arrival of the Tainui waka to Aotearoa.

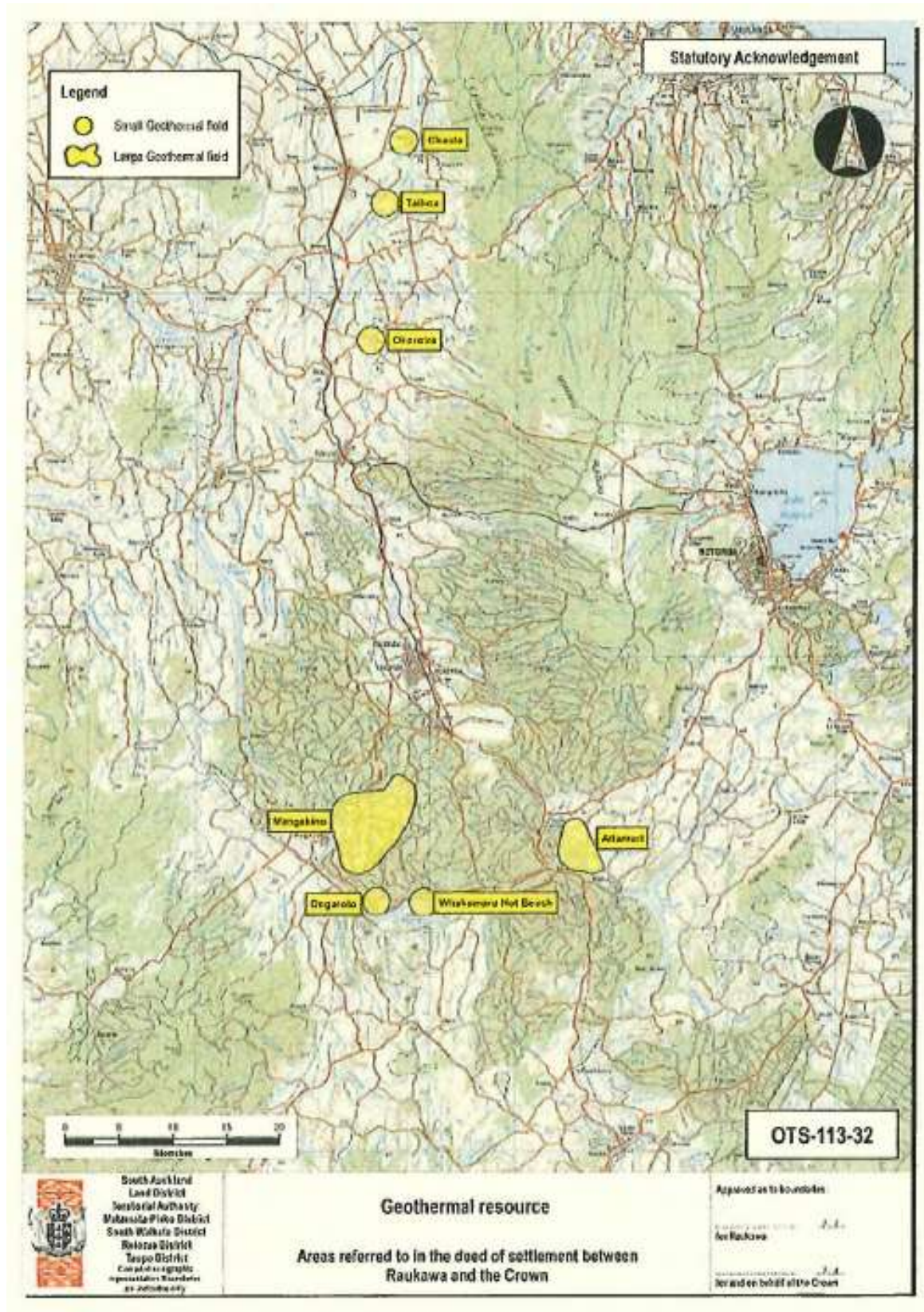
Lake Ohakuri

Lake Ohakuri was formed between 1956 and 1961 over parts of the Tatua West and East blocks, Tutukau lands, Tauri block, and the Rotomahana-Parekarangi block. Many Raukawa hapu built marae within the area and cultivated the lands and Rautawhiri, Ohakuri, and Taewhanga were of particular significance. Hitiri Te Paerata, a leading Raukawa chief, had a kainga at Ohakuri on the Tatua West block near the present day Ohakuri dam. Ohakuri was also a source of food for the hapu, especially tuna and koura. Today, Raukawa people hunt in the bush around Ohakuri Lake, fish and recreationally use the lake for camping and swimming.

5. Ātiamuri Geothermal Resource

1. Statutory Area

The area to which this statutory acknowledgement applies is the Ātiamuri geothermal field, as shown on OTS-113-32.



2. Statement of Association

Raukawa have an association with the geothermal resources within their area of association, including at Okauia, Taihoa, Okoroire, Horohoro, Mangakino, Atiamuri, Whakamaru, Ongaroto. Raukawa acknowledge that other iwi have interests in these geothermal fields.

The people of Raukawa regard geothermal resources as taonga, handed down through the generations. Raukawa also consider geothermal resources to have a mauri in their own right and that mauri is connected to the condition of the site. Raukawa regard themselves as a kaitiaki of this taonga.

Historically and through to the present day, geothermal resources have been used in a variety of ways. Hot pools were used for cooking and the hot ground was used for cooking holes and ovens. Hot pools were also used for bathing and the mud was used in a medicinal manner to treat ailments such as infections and muscular conditions. Other geothermal areas were wahi tapu: some places were recognised as places for healing and cleansing after battle, others were used as burial places.

The Raukawa association with geothermal resources stems from the arrival of the Tainui waka to Aotearoa, and the explorations of the Tainui ancestors, Rakataura and Kahukeke through the current-day Raukawa rohe. In Raukawa traditions, these ancestors named many important sites on and around the geothermal resources.

Okauia Geothermal SA

Okauia Springs were and continue to be well-used by Raukawa people and other iwi due to the springs' healing qualities, especially for rheumatism. There are springs on either bank of the Waihou River and across the river is Papahuia, the other main group of springs.

A key site at Okauia Springs is Te Ramaroa located at Papahuia. Te Ramaroa was used by the people of Tangata marae and other iwi for healing mauri (illnesses), and addressing general aches and pains of the body. According to legend, Te Ramaroa was named after a waka. The waka was crewed by a rangatira and his wife who ignored a warning not to go into the area. As a result they turned to stone and it is said that a perpetual fire remains under the bow of the waka.

Taihoa Geothermal SA

The significance of the Taihoa geothermal site for Raukawa stems back to the generation of Mahina-a-rangi. Having successfully given birth to her son Raukawa, tradition says that Mahina-a-rangi then bathed in the warm waters of the hot pool now known as Taihoa.

The name of this pool was referred to as "Te Waitikihanga a Mahina-a-rangi". Since that time, the people of Tangata marae and other iwi have utilised the hot pools at Taihoa to heal aches and pains.

Okoroire Geothermal SA

Raukawa have a long association with the Okoroire Geothermal area. The springs at Okoroire were used by Raukawa hapu living in Te Kaokaoroa o Patetere including Ngati Tukorehe and Ngati Te Rangi, Ngati Motai and Ngati Ahuru as healing pools to ease aches and pains and alleviate rheumatism. By 1889 the hot springs were world renowned.

Raukawa Association to Whakamaru, Ongaroto and Horohoro SA

Whakamaru Geothermal SA

The Raukawa association to the Whakamaru Geothermal SA stems back to the generation of Rakataura, the tohunga of the Tainui waka, and his wife Kahukeke. According to Raukawa tradition, the Whakamaru area was named by Rakataura for Kahukeke. Kahukeke was an artisan

with flax and when she and her husband arrived in the area, he built her a shelter from which she could work. He named the area Te Whakamarumarutanga-o-Kahukeke. Since that time hapu such as Ngati Wairangi and Ngati Whaita have resided at Whakamaru.

Along the banks of the Waikato River was an ancient settlement named Waimahana which straddled both banks of the Waikato River. This was a settlement of Ngati Whaita and Ngati Wairangi. This settlement took its name from the geothermal riches of the area (literally, warm water), and was famed as a mahinga kai for kumara which grew plentifully here due to the warmth created through geothermal activity. Also nearby is the hot springs of Motumatai in the Waipapa River.

Ongaroto Geothermal SA

Raukawa has a long association with Ongaroto stemming back to the ancestors Whaita and Wairangi, Raukawa's grandchildren, and continuing to the present day. These ancestors were among those who settled the area and their descendants continued to live on the land.

Standing at Ongaroto is the marae known as Ongaroto Pa. The name of the wharehau is Whaita named after the eponymous ancestor. Ongaroto is located on the right bank of the Waikato River and the hapu used the geothermal springs in conjunction with the cooler waters of the Waikato to ease muscular aches and pains. On occasion some of the ngawha were used to slowly cook food.

Horohoro Geothermal SA

Raukawa has a long association with the Horohoro area stemming back to the time of the ancestors Whaita and Wairangi. The Horohoro bluffs are a significant geographical marker for the iwi.

Ngati Huri and Ngati Wairangi have longstanding connections to the Horohoro area. Historically, Ngati Wairangi maintained cultivations at Horohoro and they continue to maintain a connection to Horohoro through their employment as foresters or in other pursuits such as pig hunting in the area.

According to Raukawa tradition, the hot pool at Horohoro was named Pupumahana and was used for washing garments, bathing and as a healing spa. This use of the pool is still practiced today.

Over the past 30 years Raukawa kaumatua have identified many sites of significance in the Horohoro region including burial sites and rock art.

Ngāti Rangitihi

This part provides information about the following statutory areas acknowledged in the Ngāti Rangitihi Claims Settlement Act 2012.

Statutory areas in or partly in the Rotorua district:
Ash Pit Road Marginal Strip (Te Kauae)
Lake Rerewhakaaitu Recreation Reserve
Lake Tarawera historic Reserve and Part Lake Tarawera Scenic Reserve
Rerewhakaaitu Conservation Area
Crater Block Crown Land
Tarawera River

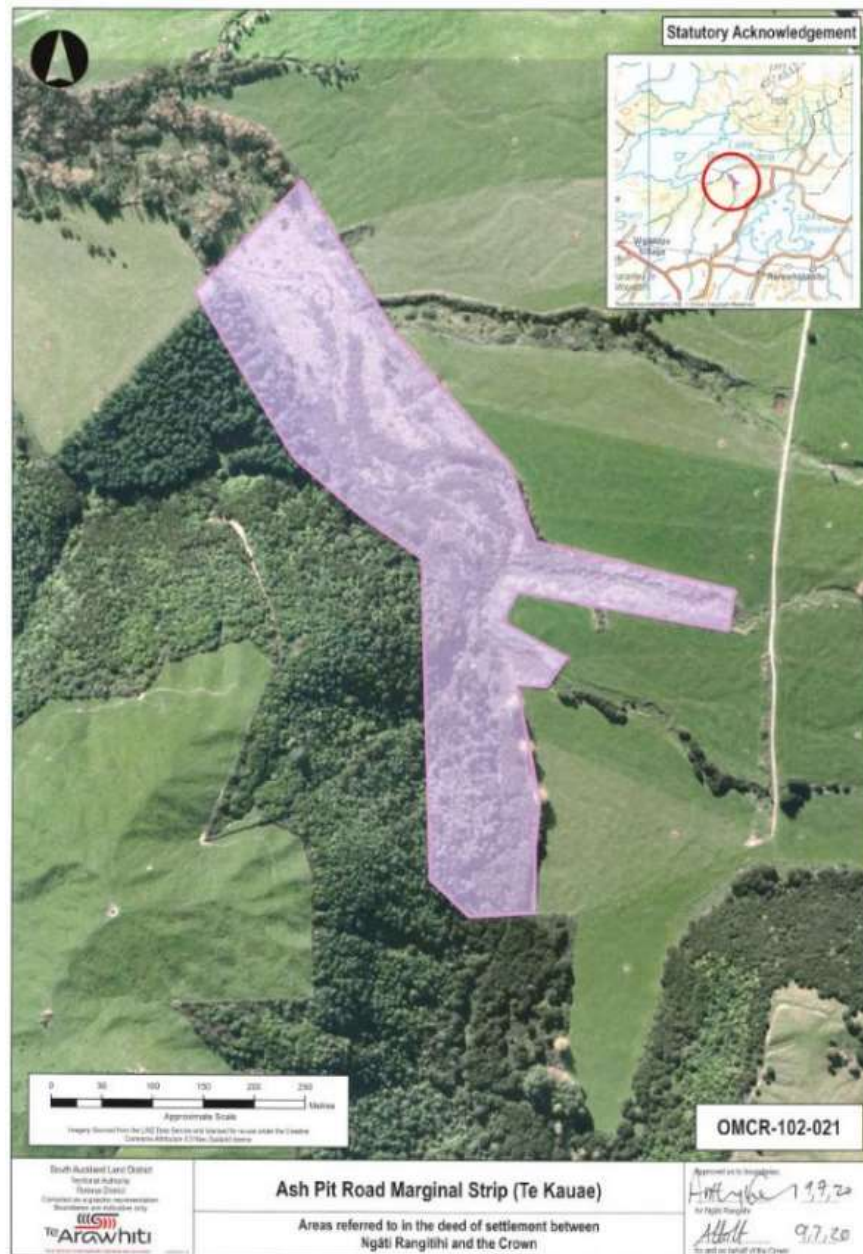
The information consists of a description of each statutory area and the statements of association for each area.

Refer to the settlement legislation (extracts of settlement legislation provided at the end of this document) and deed of settlement for the purpose, effects and limitations of the statutory acknowledgements.

1. Ash Pit Road Marginal Strip (Te Kauae)

1. Statutory Area

The area to which this statutory acknowledgement applies is the Ash Pit Road Marginal Strip (Te Kauae), as shown on deed plan OMCR-102-021.



2. Statement of Association

Under Section 28, the Crown acknowledges the statement by Ngāti Rangitahi of its association with Ash Pit Road Marginal Strip (Te Kauae). Ash Pit Road Marginal Strip is west of Lake Rerewhakaaitu. This marginal strip adjacent to Te Kauae is a high ground significant to Ngāti Rangitahi. It is an aukati (a boundary) marking a prohibited area that was last used as such, following the battle of Pukekaikahu. Tionga and Te Arero were senior Ngāti Rangitahi chiefs slain during the battle of Pukekaikahu.

2. Lake Rerewhakaaitu Recreation Reserve

1. Statutory Area

The area to which this statutory acknowledgement applies is Rerewhakaaitu Recreation Reserve as shown on deed plan OMCR-102-022.



2. Statement of Association

Under Section 28, the Crown acknowledges the statement by Ngāti Rangitahi of its association with Lake Rerewhakaaitu Recreation Reserve. Sites of significance in this area include: Mutumataia Pā - ki te taha rawhiti o te moana; Maraekura - he maara kumara i te Pa o Mutumataia; Te Awaroa pa - ki te uru tonga o te moana; Wharewera - he kainga; Te Awaatua - ki te uru o te moana; Te Kopiha - ki te raki o te moana. he kainga o Ngāti Rangitahi, he waahi pakanga; Keteinanga - nga tauranga ika kei runga i nga moutere i roto i te moana; Raepuku - he Pa kainga; Pukekaikahu - ki te tonga rawhiti o te moana. He waahi pakanga i te tau 1821; Kauae - he kainga o Ngāti Rangitahi i waenganui i te moana o Rerewhakaaitu me Rotomahana. Ngāti

Rangitihi erected rāhui to protect their flax-gathering places, along with the places where fern root was dug, specific tuna gathering places and sites where ducks were found on the lake itself.

3. Lake Tarawera Historic Reserve and part Lake Tarawera Scenic Reserve

1. Statutory Area

The areas to which these statutory acknowledgements apply is Lake Tarawera Historic Reserve and part Lake Tarawera Scenic Reserve as shown on deed plans OMCR-102-023 and OMCR-102-029.





2. Statement of Association

Under Section 28, the crown acknowledges the statement by Ngāti Rangitihī of its association with Lake Tarawera Historic Reserve and part Lake Tarawera Scenic Reserve.

Ko Ruawahia te Maunga

Ko Tarawera te Awa

Ko Ngāti Rangitihī te Iwi

Ko Mokouiarangi te tangata

Ruawahia is the mountain

Tarawera is the river

Ngāti Rangitihi is the iwi

Mokonuiarangi is the ancestor

The mana of Ngāti Rangitihi is commanded by the majesty and dominance of the Maunga Ruawahia descending to its sacred waters of Lake Tarawera. Kai raro i te putake, te ruruhau o to tatou maunga. He maha nga pā, nga kainga, nga urupā ana koiwi, nga mahinga kai, pā tuna, taunga ika, mai Kakarama ki Okaro, Rotomahana, Te Ariki, Moura, Tapahoro tae atu ki Te Kohao o Rongomai, Te Auheke o Tionga, Te Awa o Te Atua. Beneath the base, the shelter of our mountain. There are many fortified villages, homes, human bone burial caves, cultivations, eel traps and fishing grounds, from Kākarama to Okaro, Rotomahana, Te Ariki, Moura, Tapahoro to Te Kohao o Rongomai, Te Auheke o Tionga, Te Awa o Te Atua. These are the places associated with our mountain. Ngāti Rangitihi has retained its connections to the Lake Tarawera Scenic Reserve lands through its land holdings at Ruawahia, Onuku, Rerewhakaaitu, Moura, Te Ariki and Matarumakina. Hei ahakoa te iti me te rahi o te korero noa iho o Ngāti Rangitihi.

4. Rerewhakaaitu Conservation Area

1. Statutory Area

The areas to which these statutory acknowledgements apply is the Rerewhakaaitu Conservation Area shown on deed plan OMCR-102-026.



2. Statement of Association

Under Section 28, the Crown acknowledges the statement by Ngāti Rangitihī of its association with Rerewhakaaitu Conservation Area, located east of Lake Rerewhakaaitu. This area is a whenua roharohai, or seasonal resource gathering area, that Ngāti Rangitihī shared with a hapū of another iwi.

5. Crater Block Crown Land

1. Statutory Area

The areas to which these statutory acknowledgements apply is the Crater Block Crown Land shown on deed plan OMCR-102-028.



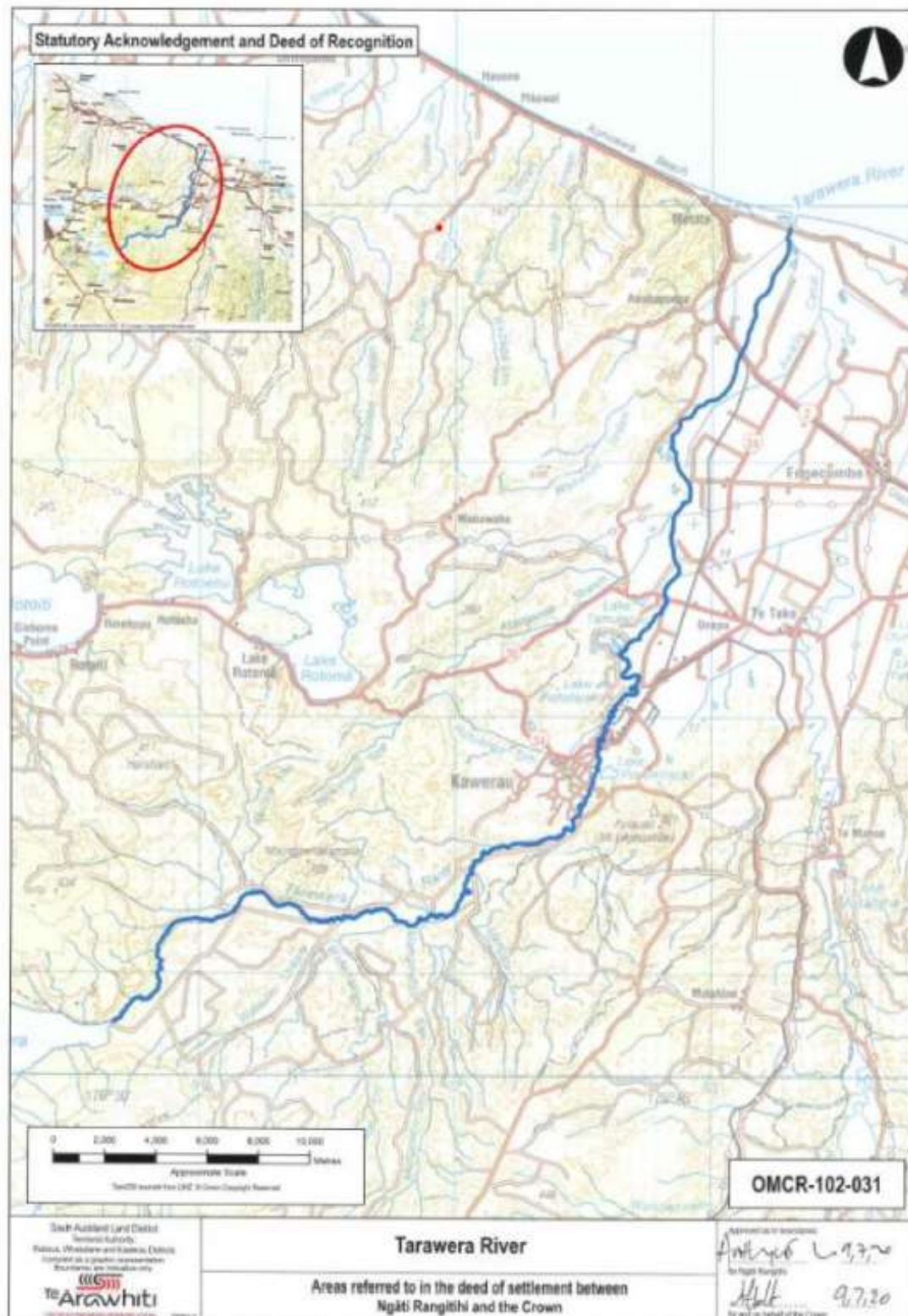
2. Statement of Association

Under Section 28, the Crown acknowledges the statement by Ngāti Rangitahi of its association with Rerewhakaaitu Conservation Area, located east of Lake Rerewhakaaitu. This area is a whenua roharohai, or seasonal resource gathering area, that Ngāti Rangitahi shared with a hapū of another iwi.

6. Tarawera River

1. Statutory Area

The area to which this statutory acknowledgement applies is the Tarawera River as shown on deed plan OMCR-102-031.



2. Statement of Association

Under Section 28, the Crown acknowledges the statement by Ngāti Rangitihi of its association with Tarawera River. The traditions of Ngāti Rangitihi confirm the cultural, historical and spiritual importance of the Tarawera River to them. These traditions represent the links between the world of their tūpuna and present generations. They reinforce Ngāti Rangitihi tribal identity, and are continually expressed in whakapapa, waiata, kōrero, and purakau.

"Tapatapa tu ki te rangi, tapatapa tu ki te whenua, ko te arawa te waka, ko Tamatekapua te tangata, tau ana te waka i te one o Te Kopu a kuku, i te puau o Te Awa o Te Atua, toka tu te kohatu Mimiha i te puau o te awaiti, ki te kuraetanga o te ihu o Tamatekapua i te kuiti i Maketū."

"I recite incantations to the sky and to the land, 'tis Te Arawa the canoe, 'tis Tamatekapua the great chief, the canoe that landed at Te Kōpū-a-Kuku at the river mouth of Te Awa-oTe-Atua, Mimiha, the standing rock at the river mouth of the awaiti, at the ridge of Tamatekapua's nose at Maketu Point."

The Tarawera River is a significant link between Ngāti Rangitihi lands ki uta (inland) and its lands ki te tai (on the coast) at Otamarora. Tapahoro Pā at the outlet of Lake Tarawera cemented Ngāti Rangitihi connection with the Tarawera River. Arama Karaka Mokonuiarangi identified the several Ngāti Rangitihi pā tuna from the lake outlet as far down the river as Mihimarino. This connection is expressed by Ngāti Rangitihi by "Mai maunga Tarawera ki Te Awa o Te Atua" – from the mountain to the sea.

4. EXTRACTS FROM SETTLEMENT LEGISLATION

Note: Rotorua Lakes Council does not guarantee that these extracts are correct. Amendments may also have been made to the Acts that are not incorporated. The source document should be checked. Refer to www.legislation.govt.nz

Ngāti Tūwharetoa (Bay of Plenty) Claims Settlement Act 2005

37 Statutory acknowledgements by the Crown

The Crown acknowledges the statements made by Ngāti Tuwharetoa (Bay of Plenty) of the particular cultural, spiritual, historical, and traditional association of Ngāti Tuwharetoa (Bay of Plenty) with the statutory areas listed in Schedule 3, the texts of which are set out in Schedules 4 to 8.

38 Purposes of statutory acknowledgements

1. The only purposes of the statutory acknowledgements are—
 - a. to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgements, as provided for in sections 39 to 41; and
 - b. to require relevant consent authorities to forward summaries of resource consent applications to the governance entity, as provided for in section 43; and
 - c. to enable the governance entity and a member of Ngāti Tuwharetoa (Bay of Plenty) to cite the statutory acknowledgements as evidence of the association of Ngāti Tuwharetoa (Bay of Plenty) with the relevant statutory areas, as provided for in section 44; and
 - d. to provide a statement by Ngāti Tuwharetoa (Bay of Plenty) for inclusion in a deed of recognition of the association of Ngāti Tuwharetoa (Bay of Plenty) with a statutory area.
2. This section does not limit the operation of sections 59 to 62.

39 Relevant consent authorities to have regard to statutory acknowledgements

1. From the effective date, a relevant consent authority must have regard to a statutory acknowledgement relating to a statutory area in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the governance entity is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
2. Subsection (1) does not limit the obligations of a relevant consent authority under Part 2 of the Resource Management Act 1991.

40 Environment Court to have regard to statutory acknowledgements

1. From the effective date, the Environment Court must have regard to a statutory acknowledgement in determining under section 274 of the Resource Management Act 1991 whether the governance entity is a person having an interest in the proceedings

greater than the public generally in respect of an application for a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

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

41 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgements

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 governance entity is a person directly affected by the decision.

42 Recording statutory acknowledgements on statutory plans

1. From the effective date, relevant consent authorities must attach information recording a statutory acknowledgement to all statutory plans that wholly or partly cover the statutory area.
2. The attachment of information under subsection (1) to a statutory plan—
 - a. may be by reference to this subpart or by setting out the statutory acknowledgement in full; and
 - b. is for the purpose of public information only, and the information is not—
 - i. part of the statutory plan (unless adopted by the relevant consent authority); or
 - ii. subject to the provisions of Schedule 1 of the Resource Management Act 1991.

43 Distribution of resource consent applications to governance entity

1. A relevant consent authority must, for a period of 20 years from the effective date, forward to the governance entity a summary of resource consent applications received by that consent authority for activities within, adjacent to, or impacting directly on a statutory area.
2. The information provided under subsection (1) must be—
 - a. the same as would be provided under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or any other information that may be agreed between the governance entity and the relevant consent authority; and
 - b. provided as soon as is reasonably practicable after the application is received, and before a determination is made under sections 93 to 94C of the Resource Management Act 1991.

3. The governance entity may, by notice in writing to a relevant consent authority,—
 - a. waive its rights to be notified under this section; and
 - b. state the scope of that waiver.
4. This section does not affect the obligation of a relevant consent authority to—
 - a. notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991:
 - b. form an opinion as to whether the governance entity is a person that is likely to be adversely affected under those sections.

44 Use of statutory acknowledgement

1. The governance entity and a member of Ngāti Tuwharetoa (Bay of Plenty) may, as evidence of the association of Ngāti Tuwharetoa (Bay of Plenty) with a statutory area, cite the relevant statutory acknowledgement in submissions to, and in proceedings before, a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or impacting directly on the statutory area.
2. The content of the statement of association, as recorded in the statutory acknowledgement, is not, by virtue of the statutory acknowledgement, binding as deemed fact on—
 - a. relevant consent authorities:
 - b. the Environment Court:
 - c. Heritage New Zealand Pouhere Taonga:
 - d. parties to proceedings before those bodies:
 - e. any other person able to participate in those proceedings.
3. Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
4. Neither the governance entity nor a member of Ngāti Tuwharetoa (Bay of Plenty) is precluded from stating that Ngāti Tuwharetoa (Bay of Plenty) have an association with a statutory area that is not described in the statutory acknowledgement.
5. The content and existence of the statutory acknowledgement do not limit a statement made under subsection (4).

Geothermal statutory acknowledgement

45 Interpretation

In this subpart—

geothermal energy and geothermal water—

- a. have the same meanings as in section 2(1) of the Resource Management Act 1991; but
- b. for the purposes of paragraph (a), do not include any geothermal energy or geothermal water above the ground on land that is not owned by the Crown

geothermal statutory acknowledgement means an acknowledgement made by the Crown under section 46 in respect of the geothermal energy and geothermal water located in the Kawerau Geothermal system on the terms set out in Schedule 5.16 of the deed of settlement

Kawerau Geothermal system means the geothermal system within the boundary generally indicated on SO 61730 South Auckland Land District.

46 Geothermal statutory acknowledgement by the Crown

The Crown acknowledges the statements made by Ngāti Tuwharetoa (Bay of Plenty) of their particular cultural, spiritual, historical, and traditional association with, and use of, the geothermal energy and geothermal water located in the Kawerau Geothermal system as set out in Schedule 5.16 of the deed of settlement.

47 Purposes of geothermal statutory acknowledgement

1. The only purposes of the geothermal statutory acknowledgement are—
 - a. to require relevant consent authorities and the Environment Court to have regard to the geothermal statutory acknowledgement, as provided for in sections 48 and 49; and
 - b. to require relevant consent authorities to forward summaries of certain kinds of resource consent applications to the governance entity, as provided for in section 51; and
 - c. to enable the governance entity and a member of Ngāti Tuwharetoa to cite the geothermal statutory acknowledgement as evidence of the association of Ngāti Tuwharetoa (Bay of Plenty) with, and use by Ngāti Tuwharetoa (Bay of Plenty) of, the geothermal energy and geothermal water located in the Kawerau Geothermal system, as provided for in section 52.
2. This section does not limit the operation of sections 59 to 62.

48 Relevant consent authorities to have regard to geothermal statutory acknowledgement

1. From the effective date, a relevant consent authority must have regard to the geothermal statutory acknowledgement relating to the Kawerau Geothermal system in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the governance entity is a person who may be adversely affected by the granting of a resource consent in respect of the geothermal energy or geothermal water located in the Kawerau Geothermal system.
2. Subsection (1) does not limit the obligations of a consent authority under Part 2 of the Resource Management Act 1991.

49 Environment Court to have regard to geothermal statutory acknowledgement

1. From the effective date, the Environment Court must have regard to the geothermal statutory acknowledgement relating to the Kawerau Geothermal system in determining under section 274 of the Resource Management Act 1991 whether the governance entity is a person having an interest in the proceedings greater than the public generally in relation to an application for a resource consent in respect of the geothermal energy or geothermal water located in the Kawerau Geothermal system.

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

50 Recording geothermal statutory acknowledgement on statutory plans

1. From the effective date, relevant consent authorities must attach to all statutory plans that cover wholly or partly the Kawerau Geothermal system information recording the geothermal statutory acknowledgement.
2. The attachment of information under subsection (1) to a statutory plan—
 - a. may be by reference to this subpart or by setting out the geothermal statutory acknowledgement in full; and
 - b. is for the purpose of public information only, and the information is not—
 - i. part of the statutory plan (unless adopted by the relevant consent authority); or
 - ii. subject to the provisions of Schedule 1 of the Resource Management Act 1991.

51 Distribution of resource consent applications to governance entity

1. A relevant consent authority must, for a period of 20 years from the effective date, forward to the governance entity a summary of resource consent applications received by that consent authority in respect of the geothermal energy or geothermal water located in the Kawerau Geothermal system.
2. The information provided under subsection (1) must be—
 - a. the same as would be given under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or any other information that may be agreed between the governance entity and the relevant consent authority; and
 - b. provided as soon as reasonably practicable after the application is received, and before a determination is made under sections 93 to 94C of the Resource Management Act 1991.
3. The governance entity may, by notice in writing to a relevant consent authority,—
 - a. waive its rights to be notified under this section; and
 - b. state the scope of that waiver.
4. This section does not affect the discretion of a relevant consent authority to—
 - a. notify an application under sections 93 to 94C of the Resource Management Act 1991:
 - b. determine whether the governance entity is a person who may be adversely affected under those sections.

52 Use of geothermal statutory acknowledgement

1. The governance entity and a member of Ngāti Tuwharetoa (Bay of Plenty) may, as evidence of the association of Ngāti Tuwharetoa (Bay of Plenty) with, and use by Ngāti Tuwharetoa (Bay of Plenty) of, the geothermal energy and geothermal water located in

the Kawerau Geothermal system, cite the geothermal statutory acknowledgement in submissions to, and in proceedings before, a consent authority or the Environment Court concerning the taking, use, damming, or diverting of any geothermal energy or geothermal water from a site located in the Kawerau Geothermal system.

2. The content of the statement of association, as recorded in the geothermal statutory acknowledgement, is not, by virtue of the acknowledgement, binding as deemed fact on—
 - a. consent authorities:
 - b. the Environment Court:
 - c. parties to proceedings before those bodies:
 - d. any other person able to participate in those proceedings.
3. Despite subsection (2), the geothermal statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
4. Neither the governance entity nor a member of Ngāti Tuwharetoa (Bay of Plenty) is precluded from stating that Ngāti Tuwharetoa (Bay of Plenty) has an association with the geothermal energy or geothermal water located in the Kawerau Geothermal system that is not described in the geothermal statutory acknowledgement.
5. The content and existence of the geothermal statutory acknowledgement do not limit a statement made under subsection (4).

Ngāti Awa Claims Settlement Act 2005

40 Statutory acknowledgements by the Crown

The Crown acknowledges the statements made by Ngāti Awa of the particular cultural, spiritual, historical, and traditional association of Ngāti Awa with the statutory areas listed in Parts 1 and 2 of Schedule 3, the texts of which are set out in Schedules 4 to 14.

41 Purposes of statutory acknowledgements

1. The only purposes of the statutory acknowledgements are—
 - a. to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgements, as provided for in sections 42 to 44; and
 - b. to require relevant consent authorities to forward summaries of resource consent applications to the Ngāti Awa governance entity, as provided for in section 46; and
 - c. to enable the Ngāti Awa governance entity and a member of Ngāti Awa to cite the statutory acknowledgements as evidence of the association of Ngāti Awa with the relevant statutory areas, as provided for in section 47; and
 - d. to provide a statement by Ngāti Awa, for inclusion in a deed of recognition, of the association of Ngāti Awa with a statutory area.
2. This section does not limit the operation of sections 54 to 57.

42 Consent authorities must have regard to statutory acknowledgements

1. From the effective date, a relevant consent authority must have regard to a statutory acknowledgement relating to a statutory area in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the Ngāti Awa governance entity is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on, the statutory area.
2. Subsection (1) does not limit the obligations of a relevant consent authority under Part 2 of the Resource Management Act 1991.

43 Environment Court to have regard to statutory acknowledgements

1. From the effective date, the Environment Court must have regard to a statutory acknowledgement in determining under section 274 of the Resource Management Act 1991 whether the Ngāti Awa governance entity is a person having an interest in the proceedings greater than the public generally in respect of an application for a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
2. Subsection (1) does not limit the obligations of the Environment Court under Part 2 of the Resource Management Act 1991.

45 Recording statutory acknowledgements on statutory plans

1. From the effective date, local authorities with jurisdiction in an area that includes a statutory area must attach information recording a statutory acknowledgement to all statutory plans that wholly or partly cover the statutory area.
2. The attachment of information under subsection (1) to a statutory plan—
 - a. may be by reference to this subpart or by setting out the statutory acknowledgement in full; and
 - b. is for the purpose of public information only, and the information is not—
 - i. part of the statutory plan (unless adopted by the relevant local authority); or
 - ii. subject to the provisions of Schedule 1 of the Resource Management Act 1991.
3. In this section, statutory plan—
 - a. means a district plan, proposed plan, regional coastal plan, regional plan, or regional policy statement as defined in section 2(1) of the Resource Management Act 1991; and
 - b. includes a proposed policy statement provided for in Schedule 1 of the Resource Management Act 1991.

46 Distribution of resource consent applications to Ngāti Awa governance entity

1. A relevant consent authority must, for a period of 20 years from the effective date, forward to the Ngāti Awa governance entity a summary of resource consent applications received by that consent authority for activities within, adjacent to, or impacting directly on a statutory area.

2. The information provided under subsection (1) must be—
 - a. the same as would be given under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or as may be agreed between the Ngāti Awa governance entity and the relevant consent authority; and
 - b. provided as soon as is reasonably practicable after the application is received, and before a determination is made in accordance with sections 93 to 94C of the Resource Management Act 1991.
3. The Ngāti Awa governance entity may, by notice in writing to a relevant consent authority,—
 - a. waive its rights to be notified under this section; and
 - b. state the scope of that waiver.
4. This section does not affect the obligation of a consent authority to—
 - a. notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991;
 - b. form an opinion as to whether the Ngāti Awa governance entity is a person that is likely to be adversely affected under those sections.

47 Use of statutory acknowledgement

1. The Ngāti Awa governance entity and a member of Ngāti Awa may, as evidence of the association of Ngāti Awa with a statutory area, cite the relevant statutory acknowledgement in submissions to, and in proceedings before, a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or impacting directly on the statutory area.
2. The content of the statement of association, as recorded in the statutory acknowledgement, is not, by virtue of the statutory acknowledgement, binding as deemed fact on—
 - a. relevant consent authorities;
 - b. the Environment Court;
 - c. Heritage New Zealand Pouhere Taonga;
 - d. parties to proceedings before those bodies;
 - e. any other person able to participate in those proceedings.
3. Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
4. Neither the Ngāti Awa governance entity nor a member of Ngāti Awa is precluded from stating that Ngāti Awa have an association with a statutory area that is not described in the statutory acknowledgement.
5. The content and existence of the statutory acknowledgement do not limit a statement made under subsection (4).

Te Arawa Lakes Settlement Act 2006

59 Interpretation

In this subpart,—

consent authority has the same meaning as in section 2(1) of the Resource Management Act 1991, except that it does not include the Minister of Conservation

effective date means the date that is 6 months after the settlement date

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

statement of association means the statement by Te Arawa of the particular cultural, spiritual, historical, and traditional association of Te Arawa with the statutory area

statutory acknowledgement means the acknowledgement made by the Crown under section 60 in relation to the statutory area, on the terms set out in this subpart

statutory area means the Crown stratum above each Te Arawa lakebed

statutory plan—

- a. means a district plan, proposed plan, regional coastal plan, regional plan, or regional policy statement as defined in section 2(1) of the Resource Management Act 1991; and
- b. includes a proposed policy statement provided for by Schedule 1 of the Resource Management Act 1991.

60 Statutory acknowledgement by the Crown

1. The Crown acknowledges the statement of association of Te Arawa.
2. The text of the statement of association is set out in Part 3 of the Cultural Redress Schedule.

61 Purposes of statutory acknowledgement

1. The only purposes of the statutory acknowledgement are—
 - a. to require the relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 62 to 64; and
 - b. to require the relevant consent authorities to forward summaries of all applications for resource consents to the Trustees of the Te Arawa Lakes Trust, as provided for in section 66; and
 - c. to enable the Trustees and members of Te Arawa to cite the statutory acknowledgement as evidence of the association of Te Arawa with the statutory area, as provided for in section 67.
2. This section does not limit the operation of sections 68 and 69.

62 Relevant consent authorities must have regard to statutory acknowledgement

1. From the effective date, a relevant consent authority must have regard to the statutory acknowledgement in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the Trustees of the Te Arawa Lakes Trust

are persons who may be adversely affected by the grant of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

2. Subsection (1) does not limit the obligations of a relevant consent authority under Part 2 of the Resource Management Act 1991.

63 Environment Court must have regard to statutory acknowledgement

1. From the effective date, the Environment Court must have regard to the statutory acknowledgement in determining under section 274 of the Resource Management Act 1991 whether the Trustees of the Te Arawa Lakes Trust are persons having an interest in the proceedings greater than the public generally in respect of an application for a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
2. Subsection (1) does not limit the obligations of the Environment Court under Part 2 of the Resource Management Act 1991.

64 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 of the Lake Te Arawa Lakes Trust 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.

65 Recording of statutory acknowledgement on statutory plans

1. From the effective date, each local authority with jurisdiction in a region or district that includes any part of the statutory area must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover the statutory area.
2. The attachment of information under subsection (1) to a statutory plan—
 - a. may be by reference to this subpart or by setting out the statutory acknowledgement in full; and
 - b. is for the purpose of public information only, and the information is not—
 - i. part of the statutory plan (unless adopted by the local authority); or
 - ii. subject to the provisions of Schedule 1 of the Resource Management Act 1991.

66 Distribution of resource consent applications to Trustees

1. A relevant consent authority must, for a period of 20 years from the effective date, forward to the Trustees of the Te Arawa Lakes Trust a summary of resource consent applications received by that consent authority for activities within, adjacent to, or impacting directly on the statutory area.
2. The information provided under subsection (1) must be—
 - a. the same as would be given under section 93 of the Resource Management Act 1991 to persons who may be adversely affected, or as may be agreed between the Trustees of the Te Arawa Lakes Trust and the relevant consent authority; and
 - b. forwarded as soon as is reasonably practicable after the application is received, and before a determination is made in accordance with sections 93 to 94C of the Resource Management Act 1991.
3. The Trustees of the Te Arawa Lakes Trust may, by notice in writing to a relevant consent authority,—
 - a. waive their rights to be notified under this section; and
 - b. state the scope of that waiver and the period for which it applies.
4. This section does not affect the obligation of a relevant consent authority—
 - a. to notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991;
 - b. to form an opinion as to whether the Trustees of the Te Arawa Lakes Trust are persons who are or may be adversely affected under those sections.

67 Use of statutory acknowledgement

1. The Trustees of the Te Arawa Lakes Trust or a member of Te Arawa may, as evidence of the association of Te Arawa with the statutory area, cite the statutory acknowledgement in submissions to, and in proceedings before, a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or impacting directly on the statutory area.
2. The content of the statement of association is not, by reason of the statutory acknowledgement, binding as deemed fact on—
 - a. relevant consent authorities;
 - b. the Environment Court;
 - c. Heritage New Zealand Pouhere Taonga;
 - d. parties to proceedings before those bodies;
 - e. any other person able to participate in those proceedings.
3. Despite subsection (2), the content of the statement of association may be taken into account by the bodies and persons specified in that subsection.
4. Neither the Trustees of the Te Arawa Lakes Trust nor members of Te Arawa are precluded from stating that Te Arawa has an association with the statutory area that is not described in the statutory acknowledgement.

5. The content and existence of the statutory acknowledgement do not limit a statement made under subsection (4).

General provisions relating to statutory acknowledgement

68 Exercise of powers, duties, and functions not affected

1. The statutory acknowledgement does not, except as expressly provided in this subpart,—
 - a. affect, and must not be taken into account by, a person exercising a power or performing a function or duty under an enactment or local authority bylaw;
 - b. affect the lawful rights or interests of any person;
 - c. grant, create, or provide evidence of an estate or interest in, or rights relating to, the statutory area.
2. No person, in considering a matter or making a decision or recommendation under an enactment or local authority bylaw, may give greater or lesser weight to the association of Te Arawa with the statutory area than that person would give if the statutory acknowledgement were not contained in this Act.
3. Subsection (2) does not affect the operation of subsection (1).

69 Statutory acknowledgement not exclusive

The statutory acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Te Arawa in relation to the statutory area.

Affiliate Te Arawa Iwi and Hapū Claim Settlement Act 2008

Subpart 2—Statutory acknowledgement, geothermal statutory acknowledgement, and of recognition

27 Statutory acknowledgement by the Crown

1. The Crown acknowledges the statements of association.
2. In sections 32 and 34, statements of association means the statements—
 - a. made by the Affiliate of the particular cultural, spiritual, historical, and traditional association of the Affiliate with each statutory area; and
 - b. in the form set out in Part 2 of Schedule 3 of the deed of settlement at the settlement date.

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 29 to 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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with the relevant statutory areas, as provided for in section 34.
2. This section does not limit sections 44 to 46.

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 forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the trustees are persons who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or directly affecting the statutory area.
2. Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

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 determining under section 274 of the Resource Management Act 1991 whether the trustees are persons having an interest in proceedings greater than the public generally 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.

32 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 attachment of information under subsection (1) to a statutory plan—

- a. must include the relevant provisions of sections 27 to 34 in full, the description of the statutory areas, and the statements of association; and
- b. is for the purpose of public information only, and the information is not—
 - i. part of the statutory plan, unless adopted by the relevant consent authority; or
 - ii. subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan under subparagraph (i).

33 Distribution of resource consent applications to trustees

1. Each relevant consent authority must, for a period of 20 years from the effective date, forward to the trustees a summary of resource consent applications received by that consent authority for activities within, adjacent to, or directly affecting a statutory area.
2. The information provided under subsection (1) must be—
 - a. the same as would be given under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or as may be agreed between the trustees and the relevant consent authority; and
 - b. provided as soon as is reasonably practicable after the application is received, and before a determination is made in accordance with sections 93 to 94C of the Resource Management Act 1991.
3. The trustees may, by notice in writing to a relevant consent authority,—
 - a. waive their rights to be notified under this section; and
 - b. state the scope of that waiver and the period it applies for.
4. For the purposes of this section, a regional council dealing with an application to carry out a restricted coastal activity in a statutory area must be treated as if it were the relevant consent authority in relation to that application.
5. This section does not affect the obligation of a relevant consent authority to—
 - a. notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991;
 - b. form an opinion as to whether the trustees are persons who may be adversely affected under those sections.

34 Use of statutory acknowledgement

1. The trustees and any member of the Affiliate may, as evidence of the association of the Affiliate with a statutory area, cite the statutory acknowledgement that relates to that area in submissions to, and in proceedings before, a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or directly affecting the statutory area.
2. The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as deemed fact on—
 - a. relevant consent authorities;
 - b. the Environment Court;

- c. Heritage New Zealand Pouhere Taonga:
 - d. parties to proceedings before those bodies:
 - e. any other person who is entitled to participate in those proceedings.
3. Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
 4. Neither the trustees nor individual members of the Affiliate are precluded from stating that the Affiliate has an association with a statutory area that is not described in the statutory acknowledgement.
 5. The content and existence of the statutory acknowledgement do not limit a statement made under subsection (4).

Application of statutory acknowledgements in relation to rivers

35 Statutory acknowledgements in relation to rivers

If a statutory acknowledgement relates to a river, the river—

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

Geothermal statutory acknowledgement

36 Geothermal statutory acknowledgement by the Crown

1. The Crown acknowledges the statement of association.
2. In sections 40 and 42, **statement of association** means the statement—
 - a. made by the Affiliate of the particular cultural, spiritual, historical, and traditional association of the Affiliate with, and its use of, the geothermal resource; and
 - b. in the form set out in Part 2 of Schedule 3 of the deed of settlement at the settlement date.

37 Purposes of geothermal statutory acknowledgement

1. The only purposes of the geothermal statutory acknowledgement are to—
 - a. require consent authorities and the Environment Court to have regard to the geothermal statutory acknowledgement, as provided for in sections 38 and 39; and
 - b. require relevant consent authorities to forward summaries of certain kinds of resource consent applications to the trustees, as provided for in section 41; and

- c. enable the trustees and a member of the Affiliate to cite the geothermal statutory acknowledgement as evidence of the association of the Affiliate with the relevant geothermal resource, as provided for in section 42.
2. This section does not limit sections 44 to 46.

38 Relevant consent authorities to have regard to geothermal statutory acknowledgement

1. On and from the effective date, a relevant consent authority must have regard to the geothermal statutory acknowledgement in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the trustees are persons who may be adversely affected by the granting of a resource consent under section 14 of the Resource Management Act 1991 in respect of the geothermal resource.
2. Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

39 Environment Court to have regard to geothermal statutory acknowledgement

1. On and from the effective date, the Environment Court must have regard to the geothermal statutory acknowledgement in determining under section 274 of the Resource Management Act 1991 whether the trustees are persons having an interest in proceedings greater than the public generally in respect of an application for a resource consent under section 14 of the Resource Management Act 1991 in respect of the geothermal resource.
2. Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

40 Recording geothermal statutory acknowledgement on statutory plans

1. On and from the effective date, each relevant consent authority must attach information recording the geothermal statutory acknowledgement to all statutory plans that wholly or partly cover the Rotorua region geothermal system.
2. The attachment of information under subsection (1) to a statutory plan—
 - a. must include the relevant provisions of sections 36 to 42 in full, a description of the Rotorua region geothermal system, and the statement of association; and
 - b. is for the purpose of public information only, and the information is not—
 - i. part of the statutory plan, unless adopted by the relevant consent authority; or
 - ii. subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan under subparagraph (i).

41 Distribution of resource consent applications to trustees

1. Each relevant consent authority must, for a period of 20 years from the effective date, forward to the trustees a summary of resource consent applications made under section 14 of the Resource Management Act 1991 received by that consent authority in respect of the geothermal resource.
2. The information provided under subsection (1) must be—

- a. the same as would be given under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or as may be agreed between the trustees and the relevant consent authority; and
 - b. provided as soon as is reasonably practicable after the application is received, and before a determination is made in accordance with sections 93 to 94C of the Resource Management Act 1991.
3. The trustees may, by notice in writing to a relevant consent authority,—
 - a. waive their rights to be notified under this section; and
 - b. state the scope of that waiver and the period it applies for.
4. For the purposes of this section, a regional council dealing with an application to carry out a restricted coastal activity in a statutory area must be treated as if it were the relevant consent authority in relation to that application.
5. This section does not affect the obligation of a relevant consent authority to—
 - a. notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991:
 - b. form an opinion as to whether the trustees are persons who may be adversely affected under those sections.

42 Use of geothermal statutory acknowledgement

1. The trustees and a member of the Affiliate may, as evidence of the association of the Affiliate with, and use by the Affiliate of, the geothermal resource, cite the geothermal statutory acknowledgement in submissions to, and in proceedings before, a relevant consent authority or the Environment Court concerning the taking, use, damming, or diverting of any geothermal resource.
2. The content of the statement of association is not, by virtue of the geothermal statutory acknowledgement, binding as deemed fact on—
 - a. relevant consent authorities:
 - b. the Environment Court:
 - c. parties to proceedings before those bodies:
 - d. any other person who is entitled to participate in those proceedings.
3. Despite subsection (2), the geothermal statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
4. Neither the trustees nor individual members of the Affiliate are precluded from stating that the Affiliate has an association with a geothermal resource that is not described in the geothermal statutory acknowledgement.
5. The content and existence of the geothermal statutory acknowledgement do not limit a statement made under subsection (4).

Ngāti Mākino Claims Settlement Act 2012

23 Statutory acknowledgement by the Crown

1. The Crown acknowledges the statements of association.
2. In this subpart, statements of association means the statements—
 - a. that are made by Ngāti Mākino of their particular cultural, spiritual, historical, and traditional association with each statutory area; and
 - b. that are in the form set out in Part 2 of the documents schedule at the settlement date.

24 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 25 to 27; and
 - b. require relevant consent authorities to give summaries and notices of resource consent applications to the trustees, as provided for in section 29; and
 - c. enable the trustees and any member of Ngāti Mākino to cite the statutory acknowledgement as evidence of the association of Ngāti Mākino with the relevant statutory areas, as provided for in section 30.
2. This section does not limit sections 33 to 35.

25 Relevant consent authorities to have regard to statutory acknowledgement

1. This section applies to a relevant consent authority that has received 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 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, if 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.

26 Environment Court to have regard to statutory acknowledgement

1. This section applies to proceedings before the Environment Court in relation to an application for a resource consent for activities 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, if the trustees are persons with an interest in the proceedings greater than that of the general public in respect of the application.
3. Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

27 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.

29 Distribution of resource consent applications to trustees

1. Each relevant consent authority must, for a period of 20 years starting on the effective date, give 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. The information provided in a summary of an application 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 may be agreed between the trustees and the relevant consent authority.
3. A summary of an application must be provided under subsection (1)(a)—
 - a. as soon as is reasonably practicable after the consent authority receives the application; and
 - b. before the consent authority decides under section 95(a) of the Resource Management Act 1991 whether to notify the application.
4. A copy of the notice of an application must be provided to the trustees under subsection (1)(b) no later than 10 business days after the day on which the consent authority receives the notice.
5. This section does not affect a relevant consent authority's obligation,—
 - a. under section 95(a) of the Resource Management Act 1991, to decide whether to notify an application;
 - b. under section 95E of that Act, to decide whether the trustees are affected persons in relation to an application.

30 Use of statutory acknowledgement

1. The trustees and any member of Ngāti Māhino may, as evidence of the association of Ngāti Māhino with a statutory area, cite the statutory acknowledgement that relates to that area in submissions to, and proceedings before, a relevant consent authority, the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or directly affecting the statutory area.
2. The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - a. relevant consent authorities:
 - b. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991:
 - c. the Environment Court:
 - d. Heritage New Zealand Pouhere Taonga:
 - e. parties to proceedings before those bodies:
 - f. any other person who is entitled to participate in those proceedings.

3. Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.
4. To avoid doubt,—
 - a. neither the trustees nor members of Ngāti Māhino are precluded from stating that Ngāti Māhino have 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.

31 Trustees may waive rights

1. The trustees may waive the right to be given summaries, and copies of notices, of resource consent applications under section 29 in relation to a statutory area.
2. The trustees may waive the right to have a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga have regard to the statutory acknowledgement under sections 25 to 27 in relation to a statutory area.
3. Rights must be waived by written notice to the relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga, stating—
 - a. the scope of the waiver; and
 - b. the period for which it applies.
4. An obligation under this subpart does not apply to the extent that the corresponding right has been waived under this section.

Tapuika Claims Settlement Act 2014

33 Statutory acknowledgement by the Crown

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

34 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 35 to 37; 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 38 and 39; and
- c. to enable the trustees and any member of Tapuika to cite the statutory acknowledgement as evidence of the association of Tapuika with a statutory area, in accordance with section 40.

35 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.

36 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.

37 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.

38 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 33 to 37, 39, and 40; 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.

39 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. a summary of the application, if the application is received by the consent authority; 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 date 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.

40 Use of statutory acknowledgement

1. The trustees and any member of Tapuika may, as evidence of the association of Tapuika 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 Tapuika are precluded from stating that Tapuika 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.

Ngāti Rangiwewehi Claims Settlement Act 2014

34 Statutory acknowledgement by the Crown

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

35 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 36 to 38; 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 39 and 40; and
- c. to enable the trustees and any member of Ngāti Rangiwewehi to cite the statutory acknowledgement as evidence of the association of Ngāti Rangiwewehi with a statutory area, in accordance with section 41.

36 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.

37 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.

38 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.

39 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 34 to 38, 40, and 41; 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.

40 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. a summary of the application, if the application is received by the consent authority; 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.

41 Use of statutory acknowledgement

1. The trustees and any member of Ngāti Rangiwewehi may, as evidence of the association of Ngāti Rangiwewehi 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 Ngāti Rangiwewehi are precluded from stating that Ngāti Rangiwewehi 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.

42 Application of statutory acknowledgement to river or stream

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

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

Ngāti Rangiteaorere Claims Settlement Act 2014

Statutory acknowledgement

31 Statutory acknowledgement by the Crown

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

32 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 for the statutory areas other than the Tikitere geothermal field, in accordance with sections 33 to 35; and
- b. to require relevant consent authorities and the Environment Court to have regard to the statutory acknowledgement for the Tikitere geothermal field, in accordance with sections 33 and 34; and
- c. 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 36 and 37; and
- d. to enable the trustees and any member of Ngāti Rangiteaorere to cite the statutory acknowledgement as evidence of the association of Ngāti Rangiteaorere with a statutory area, in accordance with section 38.

33 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.

34 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.

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

1. If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—
 - a. Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and
 - b. the Environment Court, in determining under section 59(1) or 64(1) of that Act 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.

36 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 31 to 35, 37, and 38; 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.

37 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. a summary of the application, if the application is received by the consent authority; 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 date 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.

38 Use of statutory acknowledgement

1. The trustees and any member of Ngāti Rangiteaorere may, as evidence of the association of Ngāti Rangiteaorere with a statutory area other than the Tikitere geothermal field, 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 trustees and any member of Ngāti Rangiteaorere may, as evidence of the association of Ngāti Rangiteaorere with the Tikitere geothermal field, cite the statutory acknowledgement that relates to that field in submissions concerning activities within, adjacent to, or directly affecting the field that are made to or before—
- a. the relevant consent authorities; or
 - b. the Environment Court; or
 - c. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
3. 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 (2); or
 - b. parties to proceedings before those bodies; or
 - c. any other person who is entitled to participate in those proceedings.
4. However, the bodies and persons specified in subsection (3) may take the statutory acknowledgement into account.
5. To avoid doubt,—
- a. neither the trustees nor members of Ngāti Rangiteaorere are precluded from stating that Ngāti Rangiteaorere has an association with a statutory area that is not described in the statutory acknowledgement; and
 - b. the content and existence of the statutory acknowledgement do not limit any statement made.

39 Application of statutory acknowledgement to river or stream

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

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

- ii. an artificial watercourse.

40 Application of statutory acknowledgement to Tikitere geothermal field

If any part of the statutory acknowledgement applies to the Tikitere geothermal field, that part of the acknowledgement—

- a. applies to the geothermal energy and geothermal water within the geothermal field; but
- b. does not apply to any geothermal energy or geothermal water above land other than land owned by the Crown.

Raukawa Claims Settlement Act 2014

22 Statutory acknowledgement by the Crown

The Crown acknowledges—

- a. the statements of association for the statutory areas described in Parts 1 and 2 of Schedule 1; and
- b. the statement of association for Te Kohera-Kawakawa Bay statutory area arising through the tupuna Te Kohera.

23 Purposes of statutory acknowledgement

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, in accordance with sections 24 to 26; and
- b. 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 27 and 28; and
- c. enable the trustees and any member of Raukawa to cite the statutory acknowledgement as evidence of the association of Raukawa with a statutory area, in accordance with section 29.

24 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.

25 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.

26 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.

27 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 22 to 26, 28, and 29; 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.

28 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.

29 Use of statutory acknowledgement

1. The trustees and any member of Raukawa may, as evidence of the association of Raukawa 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 Raukawa are precluded from stating that Raukawa 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.

Geothermal statutory acknowledgement

30 Geothermal statutory acknowledgement by the Crown

The Crown acknowledges the statement of association for the geothermal resource.

31 Purposes of geothermal statutory acknowledgement

The only purposes of the geothermal statutory acknowledgement are to—

- a. require relevant consent authorities and the Environment Court to have regard to the geothermal statutory acknowledgement, in accordance with sections 32 and 33; and
- b. require relevant consent authorities to record the geothermal statutory acknowledgement on statutory plans that relate to the geothermal resource 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. enable the trustees and any member of Raukawa to cite the geothermal statutory acknowledgement as evidence of the association of Raukawa with the geothermal resource, in accordance with section 36.

32 Relevant consent authorities to have regard to geothermal statutory acknowledgement

1. This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the geothermal resource.
2. On and from the effective date, a relevant consent authority must have regard to the geothermal statutory acknowledgement relating to the geothermal resource 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.

33 Environment Court to have regard to geothermal 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 the geothermal resource.

2. On and from the effective date, the Environment Court must have regard to the geothermal statutory acknowledgement relating to the geothermal resource 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.

34 Recording geothermal statutory acknowledgement on statutory plans

1. On and from the effective date, each relevant consent authority must attach information recording the geothermal statutory acknowledgement to all statutory plans that wholly or partly cover the geothermal resource.
2. The information attached to a statutory plan must include—
 - a. a copy of sections 30 to 33, 35, and 36; and
 - b. a description of the geothermal resource wholly or partly covered by the plan; and
 - c. the statement of association for the geothermal resource.
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.

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 the geothermal resource:
 - 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 geothermal statutory acknowledgement

1. The trustees and any member of Raukawa may, as evidence of the association of Raukawa with the geothermal resource, cite the geothermal statutory acknowledgement in submissions concerning the taking, use, damming, or diverting of any geothermal water or geothermal energy from the geothermal resource that are made to or before —
 - a. the relevant consent authorities; or
 - b. the Environment Court; or
 - c. 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 geothermal 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 geothermal statutory acknowledgement into account.
4. To avoid doubt, —
 - a. neither the trustees nor members of Raukawa are precluded from stating that Raukawa has an association with a geothermal resource that is not described in the geothermal statutory acknowledgement; and
 - b. the content and existence of the geothermal statutory acknowledgement do not limit any statement made.

Ngāti Rangitihi Claims Settlement Act 2022

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 Ngāti Rangitihi to cite the statutory acknowledgement as evidence of the association of Ngāti Rangitihi 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(4) of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.
- 3. The summary must be provided—
 - a. as soon as is reasonably practicable after the relevant consent authority receives the application; but
 - b. before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
- 4. A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.
- 5. The trustees may, by written notice to a relevant consent authority,—
 - a. waive the right to be provided with a summary or copy of a notice under this section; and

- b. state the scope of that waiver and the period it applies for.
- 6. This section does not affect the obligation of a relevant consent authority to decide,—
 - a. under section 95 of the Resource Management Act 1991, whether to notify an application:
 - b. under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

35 Use of statutory acknowledgement

- 1. The trustees and any member of Ngāti Rangitihi may, as evidence of the association of Ngāti Rangitihi 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, because 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. the trustees and members of Ngāti Rangitihi are not precluded from stating that Ngāti Rangitihi 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.