



# APPENDICES

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NGĀ ĀPITIHANGA

APPENDICES

## **Appendix 1:**

# **Statutory Acknowledgements**

# Appendix 1: Statutory acknowledgements

## 1 Statutory acknowledgements

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

Statutory acknowledgements may apply to land, rivers, lakes, wetlands, landscape features or a particular part of the coastal marine area. Where a statutory acknowledgement relates to a river, lake, wetland or coastal area, the acknowledgement only applies to that part of the bed in Crown ownership or control.

### 1.1 Purpose of statutory acknowledgements

The purpose of statutory acknowledgements are to:

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

### 1.2 Having regard to statutory acknowledgements

Local authorities must attach information recording statutory acknowledgements to all statutory plans that wholly or partly cover the area. The attachment of information to this Regional Policy Statement is for the purposes of information only and is not subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Consent authorities must have regard to a statutory acknowledgement relating to a statutory area in forming an opinion, in accordance with 95 to 95G of the Resource Management Act, as to whether the governance entity may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

## 2 Statutory acknowledgements within the Waikato region

The following statutory acknowledgments apply within the Waikato region. Detail and maps of the statutory areas for each are contained in the relevant settlements acts. The settlement acts that apply in the Waikato region are as follows:

- Ngati Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005;
- Pouakani Claims Settlement Act 2000;
- Te Arawa Lakes Settlement Act 2006;
- Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008;
- Maraeroa A and B Blocks Claims Settlement Act 2012;
- Ngāti Koroki Kahukura Claims Settlement Act 2014;
- Ngāti Hauā Claims Settlement Act 2014;
- Raukawa Claims Settlement Act 2014.

### 3 Statutory acknowledgement for Ngāti Tūwharetoa

In accordance with the provisions set out under section 42(1)(2) of the Ngati Tuwharetoa (Bay of Plenty) Settlement Act 2005, information is attached to this Regional Policy Statement by way of reference to sections 7 to 10 which records the statutory acknowledgement that wholly or in part covers the statutory areas.

### 4 Statutory acknowledgement for the people of Pouakani

In accordance with the provisions set out under section 42(1)(2) of the Pouakani Claims Settlement Act 2000, information is attached to this Regional Policy Statement by way of reference to sections 5 to 7 which records the statutory acknowledgement that wholly or in part covers the statutory areas.

### 5 Statutory acknowledgement for Te Arawa

In accordance with the provisions set out under section 65(1)(2) of the Te Arawa Lakes Settlement Act 2006, information is attached to this Regional Policy Statement by way of reference to section 7 to 9 which records the statutory acknowledgement that wholly or in part covers the statutory areas.

### 6 Statutory acknowledgement for Affiliate Te Arawa Iwi and Hapū

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 27-34.

Section 40(2) of the Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008 requires information relating to the Rotorua region geothermal system. This information includes a description of the geothermal systems within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 36-42.

#### 6.1 Statutory areas

The following table shows the areas to which the statutory acknowledgement relates within Waikato Regional Council jurisdiction.

Statutory Area	Map Reference
Matahana Ecological Area	SO 364721
Part of the Waikato River (Atiamuri Dam to Huka Falls)	SO 364734

#### 6.2 Statements of association

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008, the following statements of association are included below.

Statutory Area	Map Reference
Matahana Ecological Area	SO 364721

The following Statement of Association by the Affiliate Te Arawa Iwi/Hapū applies to the above Statutory Area.

## STATUTORY ACKNOWLEDGMENTS

The traditions of Ngāti Kearoa Ngāti Tuarā illustrate their cultural, historic and spiritual association with the Matahana Ecological Area. For Ngāti Kearoa Ngāti Tuarā, traditions such as these represent the links between ngā atua (the gods) and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Matahana Ecological Area to Ngāti Kearoa Ngāti Tuarā.

Ngāti Kearoa Ngāti Tuarā tradition tells of how Horohoro was named and its link to the Matahana 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 location within the Matahana Ecological Area. The stream was given the name Waikarakia and the mountain became known as “Te Horohoroinga o Ngā Ringa o Kahumatamomoe, or the Washing of the Hands of Kahumatamomoe: (Horohoro for short).

The traditional association can also be tracked 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 bird and from that time on, the people lived well due to the plentiful resources.

The Matahana 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 Tuarā would often hunt pigs, trap eels, snare ducks, pūkeko, matuku (water fowl) and rats (brought from Hawaiki) 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 Tuarā within the Matahana 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 Ngāti Kearoa Ngāti Tuarā. The Matahana Ecological Area was a significance source from which the physical wellbeing of Ngāti Kearoa Ngāti Tuarā was sustained, and the spiritual wellbeing nourished.

Ngāti Kearoa Ngāti Tuarā have always maintained a considerable knowledge of the land of the Matahana Ecological Area, its history, the traditional trail of the tūpuna of the area, the places for gathering kai and other taonga, and ways in which to use the resource of the Matahana Ecological Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Kearoa Ngāti Tuarā with the Matahana Ecological Area.

<b>Statutory Area</b>	<b>Map Reference</b>
Part of the Waikato River (Atiamuri Dam to Huka Falls)	SO 364734

The following Statement of Association by the Affiliate Te Arawa Iwi/Hapū applies to the above Statutory Area.

The Waikato River is a resource of great cultural, historical, traditional and spiritual significance to the people of Ngāti Tahu Ngāti Whaoa.

From Pohaturoa in the north, to the Huka Falls in the south, the banks of the Waikato River provide for a number of historic sites that are significant to Ngāti Tahu Ngāti Whaoa. Importantly, the principal papakāinga (settlement) of Ngāti Tahu Ngāti Whaoa, Orakei-Korako, lay on the west bank of the River and remained so for many years.

The Waikato River was an integral part of life for Ngāti Tahu Ngāti Whaoa. Not only did it provide a rich food source, but also provided passage for the Ngāti Tahu Ngāti Whaoa people to access a number of wāhi tapu sites along the river.

The close connection Ngāti Tahu Ngāti Whaoa have with the Waikato River is illustrated by the significant number of places held sacred to them along the River between Pohaturoa and Huka Falls. Some of these sites are described below:

### ***Huka Falls***

The Huka Falls provided a place of residence for Ngāti Tahu Ngāti Whaoa and many Ngāti Tahu Ngāti Whaoa ancestors were buried there. The area also provided many food crops, including potatoes.

### ***Nihoroa***

Nihoroa was a Ngāti Tahu Ngāti Whaoa settlement on the banks of the Waikato River. kōkōwai (cockabully) and kōkopu (trout) were gathered from this part of the river, and the settlement was also a favoured place for gathering ducks. Nihoroa also had one of the largest kāinga of the Ngāti Tahu Ngāti Whaoa people.

A rāhui post was placed on the track leading from Nihoroa. Another rāhui post stood above Otamarauhuru, between the Waikato River and Lake Rotokawa. Rāhui were often set in place in areas where food needed to be conserved. In this instance, it is mentioned that the area was a favourite place for gathering birds. The rāhui ensured that the birds continued to flourish in the area.

### ***Rua Hoata***

Rua Hoata was a very large cave that was used primarily as a kāinga, but also as a place of refuge from invading iwi. Situated on the banks of the Waikato River, Rua Hoata was flooded when the hydro electric dam was built at Aratiatia.

### ***Matauraura***

Matauraura was a kūmara cultivation inland of the Parehawa hot spring, not far from Ohaaki. The remnants of a cave kumara pit are still visible today. A pā was built at Matauraura for protection during the time of Te Kooti, and remains of this pā are located on the bend of the Waikato River, upstream from the Ohaaki Bridge.

### ***Tahunatara***

Located south of Reporoa in the Waikato River, the man-made island of Tahunatara was formed after a trench was dug across the headland of the River. Tahunatara was formerly a raupō reserve situated on the Waikato River, where it flows through Broadlands. Both kōkopu (trout) and duck were caught at Tahunatara, kūmara and other crops were also grown, and the first willow trees in the area were planted there.

### ***Ngaawapurua Pā and Cultivation***

Occupied by Ngāti Whaoa, Ngaawapurua Pā was flooded when the Ohakuri Dam was built. The cultivations extended along the Waikato River, located at the southern part of the Ohakuri Dam.

**Piripekapeka Pā**

Piripekapeka Pā was located above Orakei-Korako and is the burial place of the chief, Matarae.

**6.3 Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008**

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008, this section sets out the relevant provisions of sections 27-34 in full.

**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).*

## 6.4 Geothermal Statutory Areas

The following table provides a description of the geothermal fields within the Rotorua Geothermal System that are located within the Waikato Regional Council jurisdiction.

Geothermal Area	Map Reference
Horohoro geothermal field	SO 364723
Waikite-Waiotapu Waimangu geothermal field	SO 364723
Reporoa geothermal field	SO 364723
Atiamuri geothermal field	SO 364723
Te Kopia geothermal field	SO 364723
Orakei Korako geothermal field	SO 364723
Ohaaki/Broadlands geothermal field	SO 364723
Ngatamariki geothermal field	SO 364723
Rotokawa geothermal field	SO 364723

## 6.5 Statements of Association

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008, the following statement of association is included below.

Statutory Area	Map Reference
Rotorua Region Geothermal System	SO 364723

The following Statement of Association by the Affiliate Te Arawa Iwi/Hapū applies to the Rotorua Region Geothermal System.

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 Whakaari (White Island), via Kawerau, Rotorua and Taupō 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 (ngāwhā, 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 kōkōwai (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 wahi 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 wahi 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 Tūhourangi 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, Ruawahia and Wahanga on 10 June 1885 when the Pink & White Terraces were destroyed – Affiliate Te Arawa iwi/hapū continued to utilise the geothermal resources around the Rotorua Region.

## **6.6 Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008**

In accordance with section 40(2) of the Affiliate Te Arawa Iwi and Hapu Claim Settlement Act 2008, this section sets out the relevant provision of sections 36 - 42 in full relating to the Rotorua region geothermal areas.

### **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).*

**7 Statutory acknowledgement for Maraeroa A and B Blocks**

In accordance with section 28 of the Maraeroa A and B Blocks Claims Settlement Act 2012, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides

a description of the statutory area, statements of association and relevant provisions of sections 23-30.

## 7.1 Statutory areas

The following table shows the areas to which the statutory acknowledgement relates.

Statutory Area	Map Reference
Ongarue River	As shown on OTS-120-13
Mangaparuhou Stream	As shown on OTS-120-17
Tahorakarewarewa	As shown on OTS-120-16
Taporaroa Pa	As shown on OTS-120-19
Tikiwhenua	As shown on OTS-120-09
Tomotomo Ariki	As shown on OTS-120-10
Waimiha Stream	As shown on OTS-120-22
Waimoanaiti	As shown on OTS-120-11
Karamarama Stream	As shown on OTS-120-14
Weraroa	As shown on OTS-120-15
Commencement of Waipa River	As shown on OTS-120-08
Kahaho Stream	As shown on OTS-120-26

## 7.2 Statements of association

In accordance with section 28 of the Maraeroa A and B Blocks Claims Settlement Act 2012, the following statements of association are included below.

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

	Name of Site	Land owner Admin Body	Name of area/Reserve	Statement of Association
1.	<b>Ongarue River</b> (as shown on deed plan OTS-120-13)	Department of Conservation	Maraeroa A2	Ongarue is a sacred river commencing on Pureora-o-Kahu mountain. Its name means "the tremors." Ongarue It was formed by an earthquake in pre-European times and is a main contributory to the Whanganui river. Ngāti Rereahu and other local iwi regard the Ongarue as a taonga (treasure) and he wai whakarite (ceremonial waters). There were special places along the river where ceremonial blessings were performed as well as places for mahinga kai (making food) and also points where water was drawn for general living requirements. The Ongarue was an important source of food and a means of transportation right through to Whanganui. Kokopu, koaru, marearea, tuna, koura, piharau were plentiful in the river and putangitangi and kereru inhabited the riverbanks. Also harvested were the komata and hinau growing on the banks of the river.
2.	<b>Mangaparuhou Stream</b> (as shown	Department of Conservation	Maraeroa A1	Paruhou is a sacred river also commencing on Pureora-o-Kahu

STATUTORY ACKNOWLEDGMENTS

	on deed plan OTS-120-17)			mountain and joins the Ongarue near the headwaters of the Ongarue. It was formed by an earthquake in pre-European times and the name Paruhou means “new earth” which was so named due to an earthquake unveiling new soil from which the water flowed. Ngāti Rereahu and other local iwi regard the Paruhou as a taonga (treasure) and he wai whakarite (ceremonial waters). There were special places along the river where ceremonial blessings were performed as well as places for mahinga kai (making food) and also points where water was drawn for general living requirements. The Paruhou is still used today for the same purposes as our tupuna used them.
3.	<b>Tahorakarewarewa</b> (as shown on deed plan OTS-120-16)	Department of Conservation	Maraeroa A2	Tahorakarewarewa is one of the traditional boundary markers or Pou recognised by tupuna of old from both the Te Arawa and Tainui tribes. It marks the place of the papakāinga (village) which belonged to the tupuna Haakuhaanui. Tahorakarewarewa is an ancient kōrero which is interpreted as being a very significant place both in size and stature. It is one of several recognised boundary markers that marked the eastern boundary between Tainui and Te Arawa.
4.	<b>Taporaroa Pa</b> (as shown on deed plan OTS-120-19)	Department of Conservation	Maraeroa A1	<p>Taporaroa is the most significant papakāinga (village) of to Ngāti Rereahu papakāinga (village) and other local iwi as it was the most ancient of the old villages in the time of Kahupekarere (Pureora-o-Kahu) Turongo, Raukawa, Rereahu, Maniapoto and their families.</p> <p>It was also a neutral place for the tribes of Tainui and Te Arawa because of a shared ancestry first through Kahupekarere, then Raukawa and Turongoihi.</p> <p>Taporaroa meaning “a long mat” was named after the whariki (mat) that Raukawa and Turongoihi were betrothed as infants. The Taporaroa village also covered a large area and was well populated in the ancient times therefore the name also refers to the size and extent of the area.</p>
5.	<b>Tikiwhenua</b> (as shown on deed plan OTS-120-09)	Department of Conservation	Maraeroa A1	Tikiwhenua is a sacred burial site or Urupā where lay the remains of the many tupuna who fought in the battle of “Ngahau” in the 18th Century between Rereahu/Maniapoto and the Whanganui tribes.

STATUTORY ACKNOWLEDGMENTS

6.	<b>Tomotomo Ariki</b> (as shown on deed plan OTS-120-10)	Department of Conservation	Maraeroa A1	Tomotomo Ariki is an ancestral pathway and is referred to as “He huarahi tangata – he ara tupuna”, meaning a road way for people, - an ancestral pathway. It was a major pathway at the time of the 1864 battles of Orakau and Rangiaowhia. Tomotomo Arikilt provided a travel way between Waikato, Raukawa, Maniapoto, Rereahu and Tuwharetoa districts and was also well used by those tribes as well as by visiting tribes.
7.	<b>Waimiha Stream</b> (as shown on deed plan OTS-120-22)	Department of Conservation	Maraeroa A2	<p>Waimiha o Kahu Punawai: The “Waimiha o Kahu” punawai or spring is situated just below the summit of Pureora mountain on the northern face. The water from the spring was used to perform the miha (ritual) to cleanse or purify a person from their ailments. The spring is also the source of the Waimihia river which flows down the mountain eventually joining the Ongarue. Waimiha o Kahu was named after Kahupekarere who recovered from a serious illness after the purification ceremony was performed with water from the spring. Further purification was obtained from standing on the summit and being purified by the winds. The saying “Purea I te wai, purea I te hau” refers to the purification rituals performed there. Waimiha o Kahu is therefore referred to as “He wai whakarite” or sacred waters.</p> <p>Waimiha o Kahu:</p> <p>Waimiha o Kahu. he waahi tango wai, Water drawing points.</p> <p>He wai tino tapu, nei nga whakaaro o Rereahu me etehi atu mo te Waimiha –o-Kahu.</p> <p>Divine Water is how Rereahu and others consider the entire Waimiha River.</p> <p>However here the water drawing points and there are many along the river, deals specifically with the area directly below Nga Herenga Papakāinga a span of 500 meters with the waters flowing north, considered in ancient times as the mauri (life essence) of the Papakāinga Rereahu and other local iwi descendants believe it important to be addressed as a waahi tapu.</p>
8.	<b>Waimoanaiti</b> (as shown on deed plan	Department of Conservation	Maraeroa A1	Waimoanaiti is part of the wetlands that forms the beginning of the

STATUTORY ACKNOWLEDGMENTS

	OTS-120-11)			Waipa river. In times of heavy rain it turned into a lake or lagoon hence the name Waimoanaiti or "little sea". It was also a wahi pakanga or the place of the extended site of the historic battle of Ngahau.
9.	<b>Karamarama Stream</b> (as shown on deed plan OTS-120-14)	Department of Conservation	Maraeroa A1	The Karamarama stream flowed below the village of Waitaramoa. It was a beautiful stream of crystal clear waters and full of koura (fresh water crayfish). Water was drawn from the Stream at various drawing points by inhabitants of Waitaramoa Pa and areas were also set aside for ceremonial purposes. It was therefore a wai whakarite or sacred stream. Karamarama means crystal clear or pure water and the stream eventually flows into the Waipapa River.
10.	<b>Weraroa</b> (as shown on deed plan OTS-120-15)	Department of Conservation	Maraeroa B1	Weraroa is a historic Rereahu village and traditional boundary marker defining the Tainui/Te Arawa boundary line. Weraroa means a large fire and likely named after the Taupo eruption scorched the earth so badly that the land remains largely vacant of trees and other plants even today.
11.	<b>Commencement of Waipa River</b> (as shown on deed plan OTS-120-08)	Department of Conservation	Maraeroa A1	<p>The Waipa River commences at Taporaroa and is a very sacred river to both Rereahu and Maniapoto and is the source and original home of the taniwha, Waiwaia. (spiritual water guardian). The Waipa eventually flows into the Waikato river at the Ngaruawahia confluence.</p> <p>When the chieftaness Kahupekarere first arrived in the district at Pakaumanu she was overheard to say "I pa mai te rongo haruru ana, aa ka mutu, he wai noa". That is she heard the thunderous sounds of the water long before she saw it. Pakaumanu makes further reference to the Waipa River as having the sound of birds wings.</p> <p>The place where the water from the swamp actually turns into a stream is known as pekepeke which means "to bounce" which happens when you walk on the moss areas of swamp lands.</p> <p>The Waipa River was also a traditional food gathering area where once were an abundance of tuna (eels), koura (crayfish) and manu (birds).</p>
12.	<b>Kahaho Stream</b> (as shown on deed plan OTS-120-26) This stream is known to	Department of Conservation	Maraeroa B	Te Mangakakaho ano ra he wai tapu, he wai whakahira, whakahara, ki a matou o Rereahu me ona uri.

STATUTORY ACKNOWLEDGMENTS

	<p>the descendants of the original owners of the Maraeroa A and B blocks as Mangakakaho Stream.</p>			<p>Managakakaho Stream, sacred water of quality and utmost importance to Rereahu and other local iwi descendants.</p> <p>From a water shed of small puna wai (springs) in the Maraeroa C block, it flows firstly towards the West then turns East into Maraeroa B through part of Crafar Farms here flowing slightly North, eventually joining the Waimiha River.</p> <p>The Mangakakaho Stream is an important waahi tapu, particularly nga punawai termed wai whakarite (Blessing Water), and is used for this purpose even today by some members of Rereahu and other local iwi. The northern section was identified and used by Rereahu and other iwi whanau to prepare stone implements, adzes, axes, etc.</p> <p>Along most of the Mangakakaho Stream in terms of food, Mokopuna are still able to gather freshwater Koura, Kokopu, Tuna, Ti-komata as did our ancestors in their time.</p>
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**7.3 Maraeroa A and B Blocks Claims Settlement Act 2012**

In accordance with section 28 of the Maraeroa A and B Blocks Claims Settlement Act 2012, this section sets out the relevant provisions of sections 23-30 in full.

**23 Statutory acknowledgement by the Crown**

*The Crown acknowledges the statements of association.*

**24 Purposes of statutory acknowledgement**

- (1) *The only purposes of a 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 25 to 27; and*
  - (b) *require relevant consent authorities to provide summaries of resource consent applications or, as the case requires, copies of notices of applications, to the trustees in accordance with section 29; and*
  - (c) *enable the trustees and any member of the settling group to cite a statutory acknowledgement as evidence of their association with the relevant statutory area, 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) *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in respect of an application for a resource consent for an activity within, adjacent to, or that directly affects a statutory area.*
- (2) *Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

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

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

**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.*

**28 Recording statutory acknowledgement on statutory plans**

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

**29 Provision of information about resource consent applications to trustees**

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

- (4) *The trustees may, by notice in writing to a relevant consent authority,—*
- (a) *waive their rights to be notified under this section; and*
  - (b) *state the scope of that waiver and the period it applies for.*
- (5) *This section does not affect the obligation of a relevant consent authority to decide,—*
- (a) *under section 95 of the Resource Management Act 1991, whether to notify an application;*
  - (b) *under section 95E of that Act, whether the trustees are affected persons in relation to an activity.*

### **30 Use of statutory acknowledgement**

*The trustees and any member of the settling group may, as evidence of their association with a statutory area, cite the statutory acknowledgement that relates to that area in submissions or proceedings concerning activities within, adjacent to, or that directly affect the statutory area and 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.*

## **8 Statutory acknowledgment for Ngāti Koroki Kahukura**

In accordance with section 27(2) of the Ngāti Koroki Kahukura Claims Settlement Act 2014, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 22-26 and 28-29.

### **8.1 Statutory areas**

The following table shows the areas to which the statutory acknowledgement relates within Waikato Regional Council jurisdiction.

<b>Statutory Area</b>	<b>Map Reference</b>
Little Waipā Recreation Reserve	As shown on OTS-180-14
Whitehall Estate site	As shown on OTS-180-15
Pōkaiwhenua Stream (Pokaiwhenua Stream) marginal strip site	As shown on OTS-180-17
Waikato River and its tributaries within the area of interest	As shown on OTS-180-27
Lake Arapuni	As shown on OTS-180-28
Lake Karapiro	As shown on OTS-180-29

### **8.2 Statements of association**

In accordance with section 27(2) of the Ngāti Koroki Kahukura Claims Settlement Act 2014, the following statements of association are included below.

#### **Little Waipā Recreation Reserve** (as shown on deed plan OTS-180-014)

Waipa Iti continues to be of significant ancestral value to Ngāti Koroki Kahukura, and nearby Ngāti Koroki Kahukura pā drew upon it. Waretini and Taehuri (Ngāti Koroki Kahukura) lived at Waipa Iti but moved when the lake waters covered their lands. There were fruit plantations on this land and fruit was harvested by our tūpuna. The Mangakarā Creek at Waipa Iti was the place where Wīwī and Raupō were plentiful and they were used to line our whare (houses). Ropes and whips which were made from flax were exported for sale.

In more recent years, a young person drowned in the river upstream from Waipa Iti. It was Ngāti Koroki Kahukura tupuna Tioriori who waited at Waipa Iti in vigil to perform the karakia. The tūpuna provided awahi (support) to the bereaved whānau until the tūpāpaku emerged and could be returned to their marae for burial.

Ngāti Koroki Kahukura have also supported the re-interment of wheua/kōiwi (bones) that have been found in the area within the Pōhara urupā.

**Whitehall Estate site** (as shown on deed plan OTS-180-015)

Ngāti Koroki Kahukura know the Whitehall area as Te Miro and this area continues to hold significant ancestral value to Ngāti Koroki Kahukura.

Te Miro was a traditional bush settlement kāinga. Our tūpuna harvested native flora and fauna from the bush and waterways in this area for nourishment, building materials and medicinal purposes. Kawakawa leaves were used to treat respiratory illnesses. The bush provided sustenance by way of berries and manu (birds). Mātauranga Māori methods of seasonal hunting to protect resources were exercised in this area. As kaitiaki, Ngāti Koroki Kahukura understood the habits of the kererū: which food made them fat, which seasons it was best to harvest them or best to leave them. When berries were plentiful it was considered to be an indication that there were few manu around and, as such, many of the manu may not have been worth eating. However, if there were hardly any berries on the trees, that was a tohu (sign) that many manu were present which had eaten the berries. The plentiful manu would be plump and slow making them easier to catch. The rituals of harvest and preparation for cooking and storing kai were part of the traditional knowledge handed down from their tūpuna. The waterways in the Whitehall Fisheries site were also an important source of food. This included watercress, tuna (eels) and koura (little crayfish). One way to catch koura was to stand in the water, lift up the stones and catch them by the tails. Koura were very quick so catching them was quite a skill. Tuna were caught by the fisherman putting his arm down an eel-hole to feel if one was present. Then using a hook, the eel would be snatched and thrown to another person on the riverbank. Another method involved setting hīnaki (eel traps) at night, baited with huhu grubs from the bush. Huhu were threaded onto fine strands of harakeke which were tied into a ball and secured to the end of a long thin pole. This pole was dangled into the water and the huhu scent attracted the tuna. When the tuna bit the ball of harakeke and huhu its teeth caught in the harakeke and the fisherman would pull the line and tuna from the water before it could release its bite. This area was particularly important during harsh times because of its rich food resources.

**Pōkaiwhenua Stream marginal strip site** (as shown on deed plan OTS-180-017)

Pōkaiwhenua stream is a tributary of the Waikato River, the awa tupuna of Ngāti Koroki Kahukura. As an iwi who resides by its banks, Ngāti Koroki Kahukura have, over generations, developed tikanga, mātauranga, and a profound respect for our awa tupuna and all life within it. Pōkaiwhenua was both a seasonal settlement and also a resting place for our people when travelling between settlements. Pōkaiwhenua continues to hold significant ancestral value to Ngāti Koroki Kahukura.

When Pōkaiwhenua was used as a settlement area for Ngāti Koroki Kahukura, they cultivated many māra kai (food gardens). Amongst other produce, various types of rīwai Māori (Māori potatoes) were grown. Some of the types that were grown were Muimui (which had streaks of purple through it), hua karoro (which was yellow in colour) and the kōtero (which was green in colour). Ngāti Koroki Kahukura kaumātua believe these types of rīwai Māori do not exist anymore.

Ngāti Koroki Kahukura tūpuna would place kānga (corn) in the Pōkaiwhenua stream. Kānga wai was placed in the water for approximately three months and, in this time, the corn would ferment. It would then be ready for cooking to a porridge consistency, creating a delicacy enjoyed to this day by many Ngāti Koroki Kahukura. The kōtero (Rīwai Māori) were prepared the same way as kānga and was also considered a

delicacy. Many Ngāti Koroki Kahukura ancestors such as Tioriori Te Hura, Piripi Whanatangi, Nepia Marino, Ihaia Tioriori, Karauria Ngamu, Raniera Te Wera, Aperehama Te Rangipouri and Pita (Marino), Rihia Te Kauae and Parakaia Te Pouepa lived at this site and cultivated the land.

**Waikato River and its tributaries within the area of interest** (as shown on deed plan OTS-180-027)

The Waikato River is the awa tupuna (ancestral river) and a living taonga of Ngāti Koroki Kahukura with its own mauri and spiritual integrity. The awa is part of us. Ngāti Koroki Kahukura regards the Waikato River as the life blood of our people. We regard the awa and its tributaries with reverence, significance and love. The awa continues to provide spiritual and physical sustenance to Ngāti Koroki Kahukura and is inextricably linked to our identity. Our maunga and our awa are inseparable, hence our saying:

Ko Maungatautari te maunga  
ko Waikato te awa

*Our mountain is Maungatautari  
Our ancestral river is Waikato.*

The awa tupuna had traditional healing powers. Spiritually, the Waikato River is constant, enduring and perpetual. It brings us peace in times of stress, relieves us from illness and pain, cleanses and purifies our bodies and souls from the many problems that surround us, and it is the home of the many Taniwha that reside here, hence the saying:

Ko Pōtatau te Tangata  
Ko Taupiri te Maunga  
Ko Waikato te Awa  
He Piko He Taniwha  
He Piko He Taniwha.

Over generations, Ngāti Koroki Kahukura developed tikanga which reflect a profound respect for the Waikato River and the life within it. Tikanga related to the blessing of children, to cleansing, and to healing.

In addition to its spiritual dimension, physically the Waikato River in times past, present and future, has, and will provide for our people the means to sustain ourselves. Its waters enabled the land to remain fertile thereby allowing the gardens of Ngāti Koroki Kahukura to flourish. The awa tupuna yielded aquatic foods such as fish and tuna and the Arapuni region was known as 'te rohe o te tuna - the region of the plentiful eels'. The lyrics of the well-known waiata for the river 'Waikato Te Awa', originally composed by Rangi Harrison who worked on the Waikato river dam system, include:

'Titiro whakakatau au, ko Maungatautari, Ko Ngāti Koroki, Ko Arapuni rā, te rohe o te tuna e...'

*From Karapiro I look south and to my right, and there is Maungatautari and Ngāti Koroki through to Arapuni, the domain of the eel.*

According to oral histories when spearing eels, little ones were thrown back. Food was not eaten right by the river, but taken home to eat. Elderly tribal members recall being taught not to be greedy, to take only enough food for a meal, and not to mistreat the river. Rāhui, or prohibitions on fishing or other activities, were imposed in defined areas to prevent fishing for a time to allow for food species to rejuvenate.

In addition to eels, food species that were once abundant include whitebait, inanga, catfish, trout, river cod, freshwater crayfish, mullet, fresh water pipi and mussels, water fowls of all kinds and watercress. Ngāti Koroki Kahukura also accessed the waterways to prepare the traditional fermented delicacy, kānga wai.

The Waikato River was the principal highway of trade for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura were waka builders. From the nineteenth century that trade included sending wheat, flax and potatoes via waka north and overseas for trading. In addition to its role as part of the waka culture and transportation network, the river provided many resources including flax for weaving. Its flood plains and river valleys provided large areas of arable soils.

We are a river iwi. Our relationship with our awa tupuna (ancestral river) has developed over centuries. Ngāti Koroki Kahukura continues to exercise the customary rights and responsibilities of kaitiakitanga over the Waikato River from Karapiro through to Arapuni. As a kaitiaki of our ancestral river, Ngāti Koroki Kahukura continue to be responsible for protecting the health and well-being of the river for future generations.

This statement of association also applies to all lakes and tributaries of the awa tupuna.

**Lake Arapuni** (as shown on deed plan OTS-180-028)

The Waikato River, of which Lake Arapuni forms part, is the awa tupuna (ancestral river) and a living taonga of Ngāti Koroki Kahukura with its own mauri and spiritual integrity. The awa is part of us. Ngāti Koroki Kahukura regards the Waikato River as the life blood of our people. We regard the awa and its tributaries with reverence, significance and love. The awa continues to provide spiritual and physical sustenance to Ngāti Koroki Kahukura and is inextricably linked to our identity. Our maunga and our awa are inseparable, hence our saying:

Ko Maungatautari te maunga ko Waikato te awa

*Our mountain is Maungatautari  
Our ancestral river is Waikato.*

The awa tupuna had traditional healing powers. Spiritually, the Waikato River is constant, enduring and perpetual. It brings us peace in times of stress, relieves us from illness and pain, cleanses and purifies our bodies and souls from the many problems that surround us, and it is the home of the many Taniwha that reside here, hence the saying:

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Ko Taupiri te Maunga  
Ko Waikato te Awa  
He Piko He Taniwha  
He Piko He Taniwha.

Over generations, Ngāti Koroki Kahukura developed tikanga which reflect a profound respect for the Waikato River and the life within it. Tikanga related to the blessing of children, to cleansing, and to healing.

In addition to its spiritual dimension, physically the Waikato River in times past, present and future, has, and will provide for our people the means to sustain ourselves. Its waters enabled the land to remain fertile thereby allowing the gardens of Ngāti Koroki Kahukura to flourish. The awa tupuna yielded aquatic foods such as fish and tuna and the Arapuni region was known as ‘te rohe o te tuna - the region of the plentiful eels’. The lyrics of the well-known waiata for the river ‘Waikato Te Awa’, originally composed by Rangī Harrison who worked on the Waikato river dam system, include:

‘Titiro whakakatau au, ko Maungatautari, Ko Ngāti Koroki, Ko Arapuni ra, te rohe o te tuna e...’

*From Karapiro I look south and to my right, and there is Maungatautari and Ngāti Koroki through to Arapuni, the domain of the eel.*

According to oral histories when spearing eels, little ones were thrown back. Food was not eaten right by the river, but taken home to eat. Elderly tribal members recall being taught not to be greedy, to take only enough food for a meal, and not to mistreat the river. Rāhui, or prohibitions on fishing or other activities, were imposed in defined areas to prevent fishing for a time to allow for food species to rejuvenate.

In addition to eels, food species that were once abundant include whitebait, inanga, catfish, trout, river cod, freshwater crayfish, mullet, fresh water pipi and mussels, water fowls of all kinds and watercress. Ngāti Koroki Kahukura also accessed the waterways to prepare the traditional fermented delicacy, kānga wai.

The Waikato River was the principal highway of trade for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura were waka builders. From the nineteenth century that trade included sending wheat, flax and potatoes via waka north and overseas for trading. In addition to its role as part of the waka culture and transportation network, the river provided many resources including flax for weaving. Its flood plains and river valleys provided large areas of arable soils.

We are a river iwi. Our relationship with our awa tupuna (ancestral river) has developed over centuries. Ngāti Koroki Kahukura continues to exercise the customary rights and responsibilities of kaitiakitanga over the Waikato River from Karapiro through to Arapuni. As a kaitiaki of our ancestral river, Ngāti Koroki Kahukura continue to be responsible for protecting the health and well-being of the river for future generations.

In addition to this statement regarding the Waikato River, Ngāti Koroki Kahukura states our specific association to Lake Arapuni.

Since the early 1800's, Ngāti Koroki Kahukura have farmed lands on both sides of our awa tupuna in the Arapuni area. What is now Lake Arapuni continues to hold significant historic, cultural and ancestral value for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura continues to exercise kaitiakitanga in the Arapuni area through conducting karakia and pōwhiri and other customary activities.

Arapuni was the name of the rapids along the Waikato River which were submerged when the lake was formed. Ngāti Koroki Kahukura whānau worked on the dam construction project that led to the formation of the lake.

Ngāti Koroki Kahukura's presence in the area is recognised within the well-known Waikato waiata for the river 'Waikato Te Awa', originally composed by Rangi Harrison who worked on the Waikato river dam system, which says:

*'Ko Maungatautari, ko Ngāti Koroki Kahukura, ko Arapuni rā, te rohe o te tuna e'*

Lake Arapuni covers a number of sites of significance to Ngāti Koroki Kahukura including travel routes important to the iwi. Many Ngāti Koroki Kahukura tūpuna lived on their lands along the eastern banks of our awa tupuna and crossed the river to travel.

Our burial caves lined both banks of the awa (once very steep) that is now Lake Arapuni, including a significant burial cave not far from Darby Rd. Mere Kara tells of the times of her childhood swimming at Arapuni. Because the banks of the river were so steep in other areas, they would travel to swim at Arapuni as it was more accessible and safer to swim there.

In more recent years, if there was mishap through drowning, Ngāti Koroki Kahukura waited in vigil to karakia and support and awhi the bereaved whānau until the tūpāpaku emerged. Ngāti Koroki Kahukura has also supported the reburial of wheua or kōiwi (bones) discovered in and around the Lake and re-interred these with due respect within urupā.

**Lake Karapiro** (as shown on deed plan OTS-180-029)

The Waikato River, of which Lake Karapiro forms part, is the awa tupuna (ancestral river) and a living taonga of Ngāti Koroki Kahukura with its own mauri and spiritual integrity. The awa is part of us. Ngāti Koroki Kahukura regards the Waikato River as the life blood of our people. We regard the awa and its tributaries with reverence, significance and love. The awa continues to provide spiritual and physical sustenance to Ngāti Koroki Kahukura and is inextricably linked to our identity. Our maunga and our awa are inseparable, hence our saying:

Ko Maungatautari te maunga

ko Waikato te awa

*Our mountain is Maungatautari*

*Our ancestral river is Waikato.*

The awa tupuna had traditional healing powers. Spiritually, the Waikato River is constant, enduring and perpetual. It brings us peace in times of stress, relieves us from illness and pain, cleanses and purifies our bodies and souls from the many problems that surround us, and it is the home of the many Taniwha that reside here, hence the saying,

Ko Pōtatau te Tangata

Ko Taupiri te Maunga

Ko Waikato te Awa

He Piko He Taniwha

He Piko He Taniwha

Over generations, Ngāti Koroki Kahukura developed tikanga which reflect a profound respect for the Waikato River and the life within it. Tikanga related to the blessing of children, to cleansing, and to healing.

In addition to its spiritual dimension, physically the Waikato River in times past, present and future, has, and will provide for our people the means to sustain ourselves. Its waters enabled the land to remain fertile thereby allowing the gardens of Ngāti Koroki Kahukura to flourish. The awa tupuna yielded aquatic foods such as fish and tuna and the Arapuni region was known as ‘te rohe o te tuna - the region of the plentiful eels’. The lyrics of the well-known waiata for the river ‘Waikato Te Awa’, originally composed by Rangī Harrison who worked on the Waikato river dam system, include:

‘Titiro whakakatau au, ko Maungatautari, Ko Ngāti Koroki,

Ko Arapuni ra, te rohe o te tuna e...’

*From Karapiro I look south and to my right, and there is Maungatautari and Ngāti Koroki through to Arapuni, the domain of the eel.*

According to oral histories when spearing eels, little ones were thrown back. Food was not eaten right by the river, but taken home to eat. Elderly tribal members recall being taught not to be greedy, to take only enough food for a meal, and not to mistreat the river. Rāhui, or prohibitions on fishing or other activities, were imposed in defined areas to prevent fishing for a time to allow for food species to rejuvenate.

In addition to eels, food species that were once abundant include whitebait, inanga, catfish, trout, river cod, freshwater crayfish, mullet, fresh water pipi and mussels, water fowls of all kinds and watercress.

The Waikato River was the principal highway of trade for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura were waka builders. From the nineteenth century that trade included sending wheat, flax and potatoes via waka north and overseas for trading. In addition to its role as part of the waka culture and transportation network, the river provided

many resources including flax for weaving. Its flood plains and river valleys provided large areas of arable soils.

We are a river iwi. Our relationship with our awa tupuna (ancestral river) has developed over centuries. Ngāti Koroki Kahukura continues to exercise the customary rights and responsibilities of kaitiakitanga over the Waikato River from Karapiro through to Arapuni. As a kaitiaki of our ancestral river, Ngāti Koroki Kahukura continue to be responsible for protecting the health and well-being of the river for future generations.

In addition to this statement regarding the Waikato River, Ngāti Koroki Kahukura states our specific association to Lake Karapiro.

The Karapiro area is of immeasurable spiritual, cultural and ancestral significance to Ngāti Koroki Kahukura. It is a wāhi tino tapu.

Ngāti Koroki Kahukura have sustained our presence upon the lands in and around what is now Lake Karapiro for many generations, maintaining our presence to this day.

#### *Taumatawiwi*

In the 1800s, during times of inter-tribal conflict, other iwi and hapū occupied the Maungatautari and Karapiro area with Ngāti Koroki Kahukura's permission, but friction resulted, and a pivotal battle was fought by Ngāti Koroki Kahukura and others at Taumatawiwi in 1830. To prevent interference, slain bodies of fallen Ngāti Koroki Kahukura warriors (as well as warriors from other iwi who supported them in the battle), were burnt at the base of prominent rocks situated in the valley where the Hauoira Stream joined the Waikato River. Because of the foul odours emanating from the cremations, the place was called Karapiro (karā being a type of rock and piro meaning foul). These rocks are now submerged in the lake and, in the 1980s, monuments were established to commemorate the importance of the site.

The battle of Taumatawiwi is central to the identity and the on-going customary rights and responsibilities of Ngāti Koroki Kahukura in the area.

Ngāti Koroki Kahukura people lived in the Horahora village which was also flooded (along with the Horahora Dam) when the new dam was constructed at Karapiro between 1940 and 1947. This was the location of many traditional landmarks and food sources important to traditional customary practices.

Ngāti Koroki Kahukura has a deep and important on-going association with the Karapiro area on the basis that the bones of our ancestors as well as our former homes and burial grounds lie beneath the waters of the hydro lake.

### **8.3 Ngāti Koroki Kahukura Claims Settlement Act 2014**

In accordance with section 27(2) of the Ngāti Koroki Kahukura Claims Settlement Act 2014, this section sets out the relevant provisions of sections 22-26 and 28-29 in full.

#### **22 Statutory acknowledgement by the Crown**

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

#### **23 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 24 to 26; 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 27 and 28; and*

- (c) *to enable the trustees and any member of Ngāti Koroki Kahukura to cite the statutory acknowledgement as evidence of the association of Ngāti Koroki Kahukura 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) *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.*

**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 Ngāti Koroki Kahukura may, as evidence of the association of Ngāti Koroki Kahukura 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 Koroki Kahukura are precluded from stating that Ngāti Koroki Kahukura 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.*

**9 Statutory acknowledgement for Ngāti Hauā**

In accordance with section 36(2) of the Ngāti Hauā Claims Settlement Act 2014, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 31-35 and 37-38.

**9.1 Statutory areas**

The following table shows the areas to which the statutory acknowledgement relates within the Waikato Regional Council Jurisdiction.

<b>Statutory Area</b>	<b>Map Reference</b>
Waiorongomai (being part of Kaimai Mamaku Conservation Park)	As shown on OTS-190-02
Ngatamahinerua (being part of Kaimai	As shown on OTS-190-03

## STATUTORY ACKNOWLEDGMENTS

Mamaku Conservation Park and part of Maurihero Scenic Reserve)	
Te Wairere (being Wairere Falls Scenic Reserve, part of Gordon Park Scenic Reserve, and part of Kaimai Mamaku Conservation Park)	As shown on OTS-190-04
Te Weraiti (being part of Kaimai Mamaku Conservation Park)	As shown on OTS-190-05
Whewells Bush Scientific Reserve	As shown on OTS-190-06
Te Oko Horoi	As shown on OTS-190-07
Waikato River and tributaries within the Ngāti Hauā Area of Interest	As shown on OTS-190-08

## 9.2 Statements of association

In accordance with section 36(2) of the Ngāti Hauā Claims Settlement Act 2014, the following statements of association are included below:

<b>Waiorongomai (as shown on deed plan OTS-190-02)</b>		
<b>Site Type</b>	Puke Tapu (Sacred hill)	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	South of Te Aroha, North of Old Te Aroha Road	Waiorongomai is a Puke Tapu of great significance to Ngāti Hauā.
<b>Description of Site</b>	Being part of Kaimai Mamaku Conservation Park	
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Te Wharenui	According to Ngāti Hauā traditions, Waihoka pa was located at the base of Waiorongomai.
<b>Ngāti Hauā hapū association</b>	Ngāti Te Oro / Ngāti Rangi / Ngāti Tawhaki / Ngāti Werewere	
<b>Pepeha, waiata or whakatauki</b>	<p><i>Ka titiro au ki te rangi Ko whea tera e tu ana, Ā, ko Te Aroha o Kahu</i></p> <p><i>I look skyward And I am amazed by the impressive stance of the Love of Kahu (Te Aroha)</i></p>	Waiorongomai overlooked areas where Ngāti Hauā resided, cultivated, hunted, gathered food, and fished.
		Ngāti Hauā have continually used Waiorongomai area for eeling and other purposes right up to this present time.

<b>Nga Tamahine e Rua (as shown on deed plan OTS-190-03)</b>		
<b>Site Type</b>	TeTihi Maunga (Mountain Peaks)	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Part of Kaimai Mamaku Conservation Park and part of Maurihero Scenic Reserve, Kaimai Ranges	Ngā Tamahine e Rua is located in the Kaimai Ranges.
<b>Description of Site</b>	Nga Tamahine e Rua are two large peaks in the Kaimai Ranges.	
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Wiremu Tamehana	Ngā Tamaahine e Rua overlooks the Waiharakeke area and was used as a significant marker by the Ngāti Hauā people, who had a number of settlements and cultivations in the vicinity.
<b>Ngāti Hauā hapū association</b>	Ngāti Hauā / Ngāti Te Oro / Ngāti Rangi / Ngāti Tāwhaki	
<b>Pepeha, waiata or whakatauki</b>	<p><i>Ka puia taku mata ki te horowai Ki Te Wairere Ka huri atu rā ki Waiharakeke E noho ana i te taumarumarutanga O Ngā Tamaahine e Rua Ka titiro au ki te rangi, ko whea tērā e tū ana Ā, ko Te Aroha o Kahu e Katahi ka tere taku haere ki</i></p>	According to Ngāti Hauā traditions, Ngāti Hauā's occupation at the foot of Nga Tamahine e Rua was solidified by the cementing of peace following the battle of Taumatawiwi in 1830.

STATUTORY ACKNOWLEDGMENTS

	<p><i>Tātuanui o Hauā</i></p> <p><i>My face has succumbed to the wondrous cascade of Te Wairere And I turn to gaze upon Waiharakeke, Which is sheltered by the envelopment of Ngā Tamaahine e Rua I look skyward And I am amazed by the impressive stance of the Love of Kahu (Te Aroha) Thenceforth I continue my journey to Te Tātua nui o Hauā</i></p>	<p>Ngāti Hauā have always lived in the vicinity of Ngā Tamahine e Rua and have used this area for food gathering (birds), hunting and collection of rongoā. Ngāti Hauā to this day have land in Ngā Tamahine e Rua, and continue to gather food in this area.</p>
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<b>Te Wairere (as shown on deed plan OTS-190-04)</b>		
<b>Site Type</b>	Horowai (waterfall) and track	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Wairere Falls Scenic Reserve, and being part of Gordon Park Scenic Reserve, and part of Kaimai Mamaku Conservation Park, Kaimai Ranges	The Wairere Falls is a unique landmark and provides spiritual sustenance to the Ngāti Hauā people. The source of the Wairere Falls travels from the Tauranga district and runs through the heart of the Kaimai Ranges, then flows out into the Okauia Valley and gushes into the Waihou river.
<b>Description of Site</b>	The Wairere Falls is a waterfall nestled at the southern end of the Kaimai Ranges and flows down into the Waihou River	
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Tamehana Te Waharoa	
<b>Ngāti Hauā hapū association</b>	Ngāti Hauā / Ngāti Tāwhaki / Ngāti Rangi	
<b>Pepeha, waiata or whakatauki</b>	<p>Wiremu Tamehana was walking through the Kaimai Ranges when he quotes the following tongikura. Upon seeing the burning fires, he knew that there was comfort, with the people living there.</p> <p><i>Kua kaimai ahau a paowa nei</i></p> <p><i>I have eaten From the smoke of the fire</i></p> <p><i>As long as I see The smoke of the burning fires It is sufficient for food</i></p>	<p>According to the traditions of Ngāti Hauā, from ancient times Ngāti Tāwhaki, Ngāti Rangi and Ngāti Hauā maintained their rights of access to and from Omokoroa via the Wairere track which passed over the Kaimai Ranges.</p> <p>The Wairere Falls is also a site of great historical significance for the people of Ngāti Hauā. In the early contact period, the Wairere track was used to transport flax for trade over the Kaimai Ranges to the port at Tauranga.</p> <p>In the year 1836, Wairere Falls was the place where Tarore, the grand-niece of Te Waharoa, was killed by a raiding party, who were at war with Ngāti Hauā. According to Ngāti Hauā traditions, Tarore's bible was stolen from the Wairere campsite and was credited with converting her assailant, who later sought forgiveness from Tarore's</p>

STATUTORY ACKNOWLEDGMENTS

		<p>father Ngākuku. Tarore's bible, "The Gospel of Luke", cemented peace with Ngāti Hauā. It was then taken to Otaki, and possibly even to the South Island, in the possession of Māori preaching the gospel of peace and reconciliation. Such was the influence of this book, "The Gospel of Luke" and the story of this young girl Tarore who died at Te Wairere.</p> <p>In August 1838 Te Waharoa was taken ill at Motu Hoa, in Tauranga. As Te Waharoa's illness grew stronger, Ngāti Hauā carried him home to Matamata, to die. According to Ngāti Hauā traditions, as they approached Wairere Falls, they stopped at a place near the river of Waitioko, which flows in the forest, between Wairere and Waipapa. Te Waharoa thence asked for a drink of Waitioko's sweet waters. Subsequently his people went to fill his calabash, and gave it to him, which revived him for a while. Te Waharoa thence declared the stream his own.</p> <p>The Wairere Falls overlooked Papa Kainga and sacred burial grounds, and is professed to be near the resting place of Te Waharoa's renowned son, Wiremu Tamehana.</p>
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<b>Te Weraiti (as shown on deed plan OTS-190-05)</b>		
<b>Site Type</b>	Puke Tapu (Sacred Hill)	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Te Weraiti (Being part of Kaimai Mamaku Conservation Park), at the southern end of the Kaimai Ranges	Te Weraiti is a Puke tapu of Ngāti Hauā located in the Okauia district; it is a key boundary marker used to define both the eastern and southern boundaries of Ngāti Hauā rohe.
<b>Description of Site</b>	Te Weraiti is a hill in the Kaimai Ranges	
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Tamehana Te Waharoa	
<b>Ngāti Hauā hapū association</b>	Ngāti Rangī / Ngāti Tāwhaki / Ngāti Te Oro	Te Weraiti was acknowledged as a significant landmark, viewed from Ngāti Hauā pā and kāinga in the vicinity of Te Weraiti.
<b>Pepeha, waiata or whakatauki</b>	None provided	According to Ngāti Hauā tradition, Te Waharoa of Ngāti Hauā provided protection to those who resided in the areas below Te

STATUTORY ACKNOWLEDGMENTS

		<p>Weraiti at Waihou, Waiharakeke, Parekarewarewa and Okauia where there were mahinga kai (areas of cultivation), papa kāinga (inhabitations) and urupā (sacred burial grounds).</p> <p>Ngāti Hauā, through the hapū of Ngāti Rangī Te Oro, Ngāti Rangī, Ngāti Tāwhaki, have had a strong association with Te Weraiti.</p>
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<b>Whewells Bush Scientific Reserve (as shown on deed plan OTS-190-06)</b>		
<b>Site Type</b>	Scientific Reserve	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Tamahere	<p>The Tamahere area, where the Whewells Bush Scientific Reserve is located, is a significant cultural landscape of Ngāti Hauā.</p> <p>The Tamahere area has many wāhi tapu of great significance to Ngāti Hauā. Our ancestor Hauā was born and raised at Te Rapa Pā.</p> <p>Maniapoto Pā was situated besides Mangaone stream, which is one of the three Ngāti Hauā fortresses that is expounded in Ngāti Hauā's pepeha:</p> <p>Mai i Te Pae o Tūrāwaru Ki Te Kaweitiki Ki Maniapoto</p> <p>According to the Kaumatua of Ngāti Hauā, Maniapoto Pā was also known as a 'launching pad' for many of the warring campaigns of the Ngāti Hauā taua (warriors) during the early 1700's under the leadership of Taiporutu and Tangimoana.</p> <p>Tamahere was renowned for its rich fertile soil. The Ngāti Hauā people cultivated the land, and traded with the Auckland markets in the 1850s – 1860s.</p> <p>It was there in Tamahere where Wiremu Tamehana laid down his taiaha before his enemy of the time, as a covenant of peace between Ngāti Hauā and the Crown, which is known as Te Maungarongo o Tamehana.</p>
<b>Description of Site</b>	Bush area	
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Tamehana Te Waharoa	
<b>Ngāti Hauā hapū association</b>	Ngāti Rangī / Ngāti Tāwhaki / Ngāti Te Oro	
<b>Pepeha, waiata or whakatauki</b>	<p><i>Ka hunuku atu ki Motumāoho Ka haere tonu ra taku haere ki Kirikiriroa Ka titiro ki te rāwhiti ki te maunga I whakatau atu ngā manu nui o te motu</i></p> <p><i>Ko wai kē Ko Maungakawa Kei raro rā Ko Tamahere Ko te wāhi i hohouhia te maungarongo Ka tū kau ake rā ko Pukemoremore Ka huri tonu atu ki Te Tikitiki o Ihingarangi</i></p> <p><i>Journeying still to Motumāoho And traversing through to Hamilton The birthplace of our ancestor, Hauā My eyes are transfixed eastward To the mountain which embraced All noblemen and dignitaries Yes indeed it was Maungakawa Below was the hallowed setting of Tamahere The place upon which the covenant of peace was humbly cemented Within the refuge of the sacred prominence of Pukemoremore</i></p> <p><i>Mai i Te Pae o Tūrāwaru Ki Te Kaweitiki (Kawehitiki) Ki Maniapoto</i></p> <p><i>From the Pae o Tūrāwaru (Waharoa) Ki te Kaweitiki (Maungakawa) Ki Maniapoto (Tamahere)</i></p>	

STATUTORY ACKNOWLEDGMENTS

<b>Te Oko Horoi (as shown on deed plan OTS-190-07)</b>		
<b>Site Type</b>	DOC owned Marginal Strip	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Marginal Strip, Waikato River, Cambridge	<p>Kemureti is captured within the well known proverb of King Tawhiao:</p> <p><i>Ko Arekahanara taku haona kaha</i>  <i>Ko Kemureti taku oko horoi</i>  <i>Ko Ngaruawahia taku turangawaewae</i></p> <p><i>Alexandra will ever be a symbol of my strength</i>  <i>Cambridge a symbol of my wash bowl of sorrow</i>  <i>And Ngaruawahia my footstool.</i></p> <p>Te Oko Horoi is within an area of high cultural significance to Ngāti Hauā. Notable sites in the area include Tikapu, Horotiu Pa and the Pa of Taowhakaio.</p> <p>According to Ngāti Hauā traditions, Koroki lived on the south side of the Waikato River near Cambridge at Tikapu and Taowhakaio lived on the northern bank of the river.</p> <p>When Taowhakaio found Koroki visiting his wife in his absence, he vowed to cook Koroki and eat him, Koroki wasted no time addressing this insult. He called on his Waikato cousins for help and together they attacked and defeated Taowhakaio and his people.</p> <p>Through the union of Koroki and Tumataura –Haua the eponymous ancestor of Ngāti Hauā iwi is born.</p> <p>Horotiu is acknowledged as one of the Pa where Haua was raised.</p>
<b>Description of Site</b>	Marginal Strip situated alongside Cambridge Golf Course within the rohe of Kemureti.	
<b>Ngāti Hauā Tupuna association</b>	Koroki, Taowhakaio, Tumataura, Haua	
<b>Ngāti Hauā hapū association</b>	Ngāti Hauā whānui	
<b>Pepeha, waiata or whakatauki</b>	<p><i>Ko Arekahanara taku haona kaha</i>  <i>Ko Kemureti taku oko horoi</i>  <i>Ko Ngaruawahia taku Turangawaewae</i></p> <p><i>Alexandra will ever be a symbol of my strength</i>  <i>Cambridge a symbol of my wash bowl of sorrow</i>  <i>And Ngaruawahia my footstool.</i></p>	

<b>Waikato River</b>		
<b>Site Type</b>	<b>Te Awa Tupuna (The Ancestral River)</b>	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Waikato River	<p>Waikato is our awa tapu (sacred river), our awa tupuna (ancestral river). It is our living taonga (a precious treasure)</p>
<b>Description of Site</b>	Waikato River is the longest river in New Zealand	
<b>Ngāti Hauā</b>	Te Waharoa, Te Tiwha	

STATUTORY ACKNOWLEDGMENTS

<p><b>Tupuna association</b></p>		<p>to the people of Ngāti Hauā. Ngāti Hauā is inextricably connected to the river through the ancestral ties of whakapapa which originated from the beginning of time, from the creation of the world when Ranginui (Sky Father) and Papatūānuku (Mother Earth) separated. That is when Tangaroa (Guardian of the Sea) flooded into the realm of daylight and brought nourishment to the world. This depicts the Ngāti Hauā worldview and highlights the importance of our waterways, it's tributaries, and all that dwell within, to the people of Ngāti Hauā. This forms the foundation of Kaitiakitanga, which states that this taonga must be cherished and respected, and is a matter of great significance and priority, for the Ngāti Hauā people as guardians of the Waikato river.</p>
<p><b>Ngāti Hauā hapū association</b></p>	<p>Ngāti Hauā</p>	
<p><b>Pepeha, waiata or whakatauki</b></p>	<p><i>Waikato taniwha rau He piko, he taniwha He piko, he taniwha</i></p> <p><i>Waikato of many taniwha (chiefs) A taniwha (chief), at every Bend Indeed, a taniwha (chief), at every bend</i></p> <p><i>Tōku awa koiora Ko ngōna pikonga He kura tangihia nō te Mātaamuri</i></p> <p><i>My river of life Each curve More beautiful than the last</i></p>	<p>The Waikato river was named by the ancestors of Tainui waka, of whom Ngāti Hauā descend. There is a well-known iwi legend which recounts the river Waikato being given as a gift hailing from Ruapehu maunga, by Tongariro, to his sick relative, Taupiri.</p> <p>The Waikato River, and its region, has been populated for at least the past 700 to 800 years. The river provides physical and spiritual sustenance, and traditional healing powers for the people of Ngāti Hauā living along its catchment. The Waikato river is synonymous with mana, and Ngāti Hauā regard the awa as a source of mana, and an indicator of their own mauri, identity and wellbeing.</p> <p>According to Ngāti Hauā the Waikato River provided nutrients that enabled lands to remain fertile, thereby allowing areas of cultivation to flourish. These fertile areas yielded water fowl to reproduce aquatic foods such as fish and tuna, with the Ngāti Hauā region being known as 'Te rohe o te Tuna' (The land that was rich in</p>

		<p>tuna) in those times, right up to this present time. The tupuna Te Oro, originator of the hapū Ngāti Te Oro, was a grandson to Hauā, and he resided at Horotiu, on the banks of the Waikato River.</p> <p>Ngāti Hauā are infinitely connected to the awa through the renowned chief, Te Waharoa, and his warriors, who fought at the significant battle of Taumatawiwi, at Karāpiro, on the Waikato River. In the lull of battle Te Waharoa burnt his fallen warriors there, which is the derivation of the name Karāpiro, karā meaning rock and piro from the putrid smell of the burning bodies.</p>
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### 9.3 Ngāti Hauā Claims Settlement Act 2014

In accordance with section 36(2) of the Ngāti Hauā Claims Settlement Act 2014, this section sets out the relevant provisions of sections 31-35 and 37-38 in full.

#### **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 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 33 to 35; 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 36 and 37; and*
- (c) enable the trustees and any member of Ngāti Hauā to cite the statutory acknowledgement as evidence of the association of Ngāti Hauā 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) *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.*

**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) *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.*

**38 Use of statutory acknowledgement**

- (1) *The trustees and any member of Ngāti Hauā may, as evidence of the association of Ngāti Hauā 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 Hauā are precluded from stating that Ngāti Hauā 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.*

## 10 Statutory acknowledgement for Raukawa

In accordance with section 27 of the Raukawa Claims Settlement Act 2014, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory areas within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 22-26, 28 and 29.

Section 34 of the Ruakawa Claims Settlement Act 2014 requires information relating to the geothermal resource be included in statutory plans. This information includes a description of the geothermal systems within Waikato Regional Council jurisdiction, statements of association and sections 30-33, 35 and 36.

### 10.1 Statutory areas

The following tables show the areas to which the statutory acknowledgement relates within Waikato Regional Council jurisdiction.

<b>Statutory Area</b>	<b>Map Reference</b>
Part Kaimai Mamaku Conservation Park	As shown coloured yellow on OTS-113-17
Part Pureora Conservation Park (being part of Pureora Forest Park)	As shown coloured yellow on OTS-113-21
Titiraupenga	As shown on OTS-113-31

<b>Statutory Area</b>	<b>Map Reference</b>
Arahiwi Scenic Reserve	As shown on OTS-113-22
Arapuni Scenic Reserve	As shown on OTS-113-04
Kaahu Scenic Reserve	s shown on OTS-113-06
Lake Arapuni	As shown on OTS-113-24
Lake Atiamuri	As shown on OTS-113-28
Lake Karapiro	As shown on OTS-113-30
Lake Maraetai	As shown on OTS-113-26
Part Lake Ohakuri	As shown coloured yellow on OTS-113-29
Lake Waipapa	As shown on OTS-113-25
Lake Whakamaru	As shown on OTS-113-27
Puniu River and its tributaries	As shown on OTS-113-19
Waihou River Marginal Strip	As shown on OTS-113-23
Waihou River and its tributaries	As shown on OTS-113-18

Waikato River and its tributaries	As shown on OTS-113-20
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Statutory Area	Map Reference
Te Kohera-Kawakawa Bay	As shown on OTS-113-35

## 10.2 Statements of association

In accordance with section 27 of the Raukawa Claims Settlement Act 2014, the following statements of association are included below:

### Part Kaimai-Mamaku Conservation Park

The area known as the Kaimai-Mamaku Ranges (which falls within the conservation park of the same name) played a significant role in the establishment of the iwi of Raukawa. The Kaimai-Mamaku Ranges covers a large tract of land stretching from the Hauraki Golf in the north to the Mamaku Ranges in the south. The Raukawa association with the Kaimai-Mamaku Ranges extends from Te Wairere in the north through to the Mamaku forests in the south.

Raukawa have had an association to the Kaimai-Mamaku Ranges from the time of Tūrongo and Māhina-a-rangi through to the present day. When Māhina-a-rangi was with child, Tūrongo desired for his child to be born in his lands. Consequently, he returned to Rangiātea to prepare a home for his new bride and child. Māhina-a-rangi was to later follow. Whilst heavy with child, Māhina-a-rangi and her entourage journeyed from the east coast to be with Tūrongo. Raukawa tradition notes that her journey took her by way of Wairoa, Huirau, Ruatahuna, Te Whaiti, Waitapu and Rotorua, then onwards to the Kaimai Ranges where she gave birth to her child. The boy was named Raukawa in commemoration of the perfume she wore to attract her husband, Tūrongo. The birthplace of Raukawa is found in the modern-day Kaimai-Mamaku Conservation Park and is known as Whenua ā-kura.

Ngāti Āhuru, a hapū of Raukawa, credits the naming of the Kaimai Range to the ancestors, Āhuru and his brother. As grown men, the two brothers came by way of Mount Kakaramea to Rotorua and then on to the Kaimai Ranges. Here the two men were hungry so Āhuru gathered berries. Upon his return to his brother, he stretched forth his hands and offered the food to him saying 'Kaimai' which translates as 'Let us eat'.

Throughout the generations, hapū of Raukawa have occupied and moved all around the area. There were pā and settlement sites such as Weraroa, Kaitorenui, Kuranui and Te Rake, as well as urupā (burial site) at Hengaroa, Kotare and Ngamotu and many other sites throughout the ranges. Bird snaring places such as Nga-Manu-a-Tamarau and Kakahuiti are also located within the ranges and considered to be sites of significance to the hapū of Ngāti Mōtai. Further, the Mangatotara and Āhuru streams supplied pātuna (eels) as well as the water supply for the local whānau and hapū.

In the Wairere area, a significant battle was fought between Raukawa and another iwi in the 1830s resulting in the death of a daughter of a leader of the other iwi. Following this fight and a subsequent battle, peace was arranged between the iwi with a boundary being established at Te Wairere with the agreement of both iwi

During times of war the Kaimai-Mamaku Ranges provided a safe haven for Raukawa. Many Raukawa pā sites were established as hideouts in the Kaimai Ranges.

Raukawa hapū also maintained a strong association with the Mamaku Forest Plateau. Within the Mamaku Plateau stands the maunga, Hautere which was named after the Raukawa ancestress born five generations after Raukawa. Hautere is the ancestral mountain of the Ngāti Āhuru and is well remembered in Raukawa oral tradition. According to Raukawa kaumātua, Hautere maunga provided the people with an

abundance of food and in times of war, was used to trap unsuspecting enemy in deep pits found scattered around the maunga.

Pātetere was a brother of Hautere and is the ancestor that the area Te Kaokaoroa-o-Pātetere was named after. The tūpuna Pātetere and Hautere are well remembered today in song, pepehā and are depicted in the carvings that adorn the meeting house at Ngātira marae.

At the foot of the Paepae Whakarei Hills is the source of the Waihou River that wends its way out to the Hauraki Gulf. The Waihou River is an important feature to many Raukawa hapū who relied upon the clear fresh waters. The source is called 'Te Matapuna o Waihou' and is found near the settlement of Hamaria. In Raukawa traditions, King Tāwhiao would often visit the settlement at Hamaria. Raukawa kaumātua today still recall hunting for pig as they made their way through Hamaria, Puke Manuka, Takahua and Mangatapu.

The Mamaku plateau is unique in terms of its geological history and formation and thus it has provided the hapū of Raukawa with a unique and very special garden and food basket. The waterways were a highway for hapū of Raukawa as trading routes with other iwi for a long period of time. Along the banks of the waterways were strategically placed defendable pā sites such as Takahua, Tikitiki, Kakahuiti and Hiwiroa.

The healing waters of the Opuiake, Kahatahi and Oraka are also sites of significance to Raukawa. In terms of the geological history of the plateau, the underground water supply is in its purest of form, Rhyolite (proven to be over 1000 years old at Te Waihou spring), and feeds the ground waterways such as the Pokaiwhenua, Whakauru, Matarawa, Oraka, Waimakariri and Mangatapu rivers.

Today, the Kaimai-Mamaku Ranges have deep associations for a number of Raukawa hapū including Ngāti Mōtai, Ngāti Āhuru, Ngāti Mahana, Ngāti Te Apunga, Ngāti Tukorehe, Ngāti Kirihihi and Ngāti Wehiwehi. There are five Raukawa affiliated marae that continue to maintain a presence in the Kaimai-Mamaku Ranges - Ūkaipō, Rengarenga, Te Omeka, Tangata and Ngatira. Many traditional tracks throughout the ranges continued to be used by descendants of Raukawa today and the conservation park is still a rich source of plants for food and medicine.

#### **Te Kohera - Kawakawa Bay.**

Raukawa have a long association to Kawakawa Bay stemming back to the time of the grandchildren of Raukawa. Te Kohera resided at Kawakawa. The son of Te Kohera, Pakaketaiari, also lived at Kawakawa. Pakaketaiari's eldest child was Te Rangipumamao who lived at Kawakawa and as an adult was tragically killed by a falling tree there. Pakaketaiari's fourth child, Ngamotu, and his descendants, also lived at Kawakawa and other pā.

The Raukawa chief, Hitiri Te Paerata, a descendant of Ngamotu, was also born in a cave at Kawakawa.

#### **Part Pureora Conservation Park**

The Pureora Conservation Park covers a considerable area within the south-western portion of the Raukawa rohe and includes many areas and sites that are highly revered by Raukawa. The Pureora Conservation Park stretches across parts of a number of land blocks. These blocks include Maraeroa, Tihoi, Pouakani, Wharepuhunga and Rangitoto.

The maunga, Pureora, is in itself an iconic site of significance for Raukawa. Its distinctive pyramidal shape is covered in forests. In Raukawa tradition, Pureora was named by Rakatāura, the tohunga of the Tainui waka and ancestor of Raukawa. Following his arrival in Aotearoa, Rakatāura and his wife Kahukeke, the daughter of Hoturoa, travelled into the central North Island naming places that they came upon. It

was at Wharepūhunga, Kahukeke fell ill and consequently Rakatāura built a house for her to rest. Rakatāura climbed a mountain where he performed a purification ritual in order to heal his wife. He was successful and his wife recovered at Wharepūhunga. He named the mountain that he prayed on Te Pureora-o-Kahu, in recognition of that event. Te Whakakākahō o Kahukeke was also named by Rakatāura as the collection site of sticks that were used to build the whare (hut/house) that Kahukeke laid in while she was recuperating from her illness. Unfortunately, Kahukeke did not fully recover from her illness and her journey was short lived. Stricken by the death of his beloved wife, Rakatāura named the place in memorial of her death, Puke o Kahu.

Raukawa traditions state that Rakatāura also deposited at Pureora one of the 'mauri stones' brought from Hawaiki to Aotearoa. This stone was a talisman used to attract birds into an area. From that day forward, Pureora became one of several famed bird snaring areas used by Raukawa hapū to hunt Kēreru and other native birds.

Pureora was a valuable source of food for Raukawa hapū, particularly the wide variety of birds and other plant life including 'perei', similar to kumara but tubular in appearance. According to Raukawa tradition, a great feast was held in commemoration of the marriage between Te Rangipumaomao and a woman from a neighbouring iwi.

The food for this wedding was gathered from Pureora and Kaiperei.

Pureora also contains numerous waterways and mahinga kai of significance to Raukawa. The waterways of Huruhurumāku were so named due to the tupuna, Hā dropping his taiaha in the waters and the feathers that adorned the taiaha getting wet. Other waterways such as Kākāhō, Pūrākaukerea and the Puketapu streams were sources for Raukawa of food such as tuna (eels) and koura (freshwater crayfish) as well as the daily water supply. The waterways were also used for healing.

Pureora is also renowned for having an abundant supply of poaka (pigs). According to some kaumātua, this area was vastly hunted to supply meat to many of the pā in the Te Pae-o-Raukawa rohe (area). Large mahingā kai (gardens) were grown around the pā to help supply food for the people and their manuwhiri (visitors), especially when the occasion was for a tangihanga (funeral).

Many hapū were associated with the Pureora area including Ngāti Te Kohera, Ngāti Wairangi and Ngāti Hā. There are also many sites associated with specific hapū of Raukawa within the Pureora area. According to oral traditions of Ngāti Te Kohera, it was at the settlement and defensive pā of Tutakamoana that the chief, Te Hoariri, was renamed Te Paerata due to his gallant achievements in battle. Te Paerata was to later lead the successful defence of Tutakamoana against marauding forces.

The conservation park also falls within part of the Tīhoi block. In that area, Raukawa history records that following the murder of Te Atainutai, his grandson sought revenge. Consequently, he joined with Whitipatoto of Raukawa from Wharepūhunga and together they marched on the iwi that had killed Te Atainutai. As a result of his offensive march through the Pureora forest, Whitipatoto named the area now known as Tīhoi.

By the time Christianity came into the Pureora region in the nineteenth century, Raukawa hapū continued to reside upon lands around Pureora including Puketoro, a kāinga and bird snaring place, Putakoura, a kāinga and potato plantation and Puketapu where food was stored in a cave. Te Ahiahi-a-te-maraeua, a lagoon and kainga situated near Pureora, was a further bird snaring place used by Raukawa.

### **Titiraupenga**

The maunga, Titiraupenga, is an iconic part of the Raukawa landscape. Its uniquely distinctive shape dominates the surrounding scenery.

Titiraupenga was a famed bird mountain with large stocks of kereru, kākā and other native birds. During the early nineteenth century, the renowned leader, Te Momo of Ngāti Te Kohera, conducted bird snaring rituals at Titiraupenga and according to tradition, a whare wānanga was also established at Titiraupenga. In a pātere composed by Ngawaero, she tells the story of the rich and abundant birdlife of Titiraupenga and makes reference to Te Momo erecting the pou known as Papa o Te Raro a talisman he used to attract the birdlife.

There were many Raukawa kainga at Titiraupenga including Te Kākāho and Arataki and kokowai caves above Waione.

Ngāti Hā, a hapū of Raukawa (also sometimes referred to under the collective name, Te Tini a Parekāwa in the Native Land Courts), populated the area around Titiraupenga together with other Raukawa hapū, namely Ngāti Moekino, Ngāti Whāita and Ngāti Wairangi-Parewhete.

To the side of Titiraupenga was the large Raukawa settlement of Kaiwhā. For many Raukawa hapū today, Titiraupenga is recognised as their ancestral mountain and is visible from Raukawa marae.

### **Arahiwi Scenic Reserve**

Raukawa have a long association with the Pātetere area and the resources within the Arahiwi Scenic reserve.

The region became known as Te Kaokaoroa-o-Pātetere, literally meaning the long outstretched armpit of Pātetere. Pātetere was a fifth generation descendant of Raukawa.

The descendants of Raukawa continued to live in the Pātetere region. The Arahiwi Scenic Reserve is within the rohe of the hapū of Ngāti Ahuru, a Raukawa hapū, who built a pā nearby including the ancient pā at Hamaria and Takahua.

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

### **Arapuni Scenic Reserve**

The Arapuni Scenic Reserve lies within an important bird snaring area for Raukawa. Located on the banks of the Waikato River, the area also enabled easy access to the Waikato Awa and provided for the physical and spiritual sustenance of the Raukawa people.

The Raukawa ancestor, Tehe, a fourth generation descendant of Wairangi, built his pā at Te Tuki and settled the area. South of Te Tuki was the ancient pā, Kotaramu that was populated by the descendants of Takihiku who travelled to Te Tuki to snare birds.

### **Kaahu Scenic Reserve**

Raukawa have a long association to the area of the Kaahu Scenic Reserve dating back to the arrival of the Tainui waka.

Following his arrival in Aotearoa, Rakatāura, tohunga of the Tainui waka and ancestor of Raukawa, and his wife Kahukeke travelled inland from Kāwhia into the central North Island naming places that they came upon. When they arrived in Whakamaru, Rakatāura and Kahukeke settled in the area and built an ancient shelter at Kaahu mountain. Rakatāura named the mountain, Kaahu, in commemoration of his wife.

Raukawa hapū continued to occupy the area including Ngāti Whāita, Ngāti Wairangi, Ngāti Upokoiti, Ngāti Moekino and Ngāti Hā. The area provided the hapū with access to the Waikato Awa and the resources that they could draw from its waters.

### **Waihou River Marginal Strip**

Located on the banks of the Waihou Awa, Raukawa have a long association to area within vicinity of the Waihou marginal strip. The Waihou River supplied water and resources to four Raukawa marae namely Ngātira, Whakaaratamaiti, Tapapa and Ruapeka marae, and the river was important to hapū of Raukawa due to its proximity to the Waihou Springs (Blue Springs), the waters of which flow into the Waihou River. The spring was an important resource for the Raukawa hapū of Ngāti Āhuru, Ngāti Tukorehe, Ngāti Te Rangi and others as it was located centrally between the marae and access to the spring and the river was shared.

### **Waikato, Waihou and Pūniu Awa and Tributaries**

The Waikato, Waihou and Pūniu Awa and tributaries are the veins carrying the lifeblood of Papatūānuku. If events or activities affect the awa, they in turn affect Papatūānuku. 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 Pūniu Awa stems back to the time of the arrival of the Tainui waka to Aotearoa. The Tainui ancestors, Rakatāura 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, Rakatāura and Kahukeke, Raukawa established their interests in the Waikato Awa from the Huka Falls to Tiki o Ihingarangi. Since that time Raukawa hapū have maintained their ahikāroa.

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 ahikāroa, Raukawa marae, hapū and whānau 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.

### **Waihou River**

Raukawa have an association with the Waihou Awa and its tributaries, and in particular, the source of the Waihou and the Waihou Springs. Raukawa acknowledge that other iwi share interests in parts of the Waihou River and its tributaries.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, the ancestor, Raukawa, was born and spent his first days in the region of the Waihou Awa. The grandchildren of Raukawa returned to this region to defeat another iwi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waihou Awa and the mauri of Raukawa are inextricably linked. The Waihou Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Waihou to the Blue Springs near Putaruru to Te Puaha o Waihou (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.

As tāngata whenua within a 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 assert the rights and responsibilities of kaitiakitanga in relation to the Waihou Awa within the Raukawa rohe. 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. Raukawa consider the Waihou Awa to be a boundary marker remembered in the pepeha 'Mai te Wairere ki Maungatautari'

In accordance with the principles of ahikāroa, many Raukawa marae and hapū were located near the Waihou Awa. To the west of the Waihou Springs stand the Ngāti Ahuru marae of Ngātira and Whakaaratamaiti. Also in this area are the remnants of ancient marae and wahi tapu, including Hamareha which is also known as Hamaria where the source of the Waihou Awa is found. To the east of the Waihou Awa stand the Ngāti Tūkorehe and Ngāti Te Rangi marae of Ruapeka and Tāpapa, Ūkaipō marae of Ngāti Kirihihi and Ngāti Wehiwehi and Tangata marae. Also in this area once stood the Ngāti Tūkorehe pā of Tokopikowhakahau. To the south of the Waihou stands the Ngāti Mōtai and Ngāti Te Apunga marae of Paparaamu. Also in this area is the old pā of Wairereaurangi and an eel weir called Ruatu, which was used by the hapū of Ngāti Mōtai, Ngāti Tūkorehe, and Ngāti Kirihihi.

There are also particular sites of significance associated with the Waihou Awa that are of inestimable importance to Raukawa people. The swamp, Te Mana-o-Kahu, which forms part of the Waihou Awa, was named by Rakatāura following the death of his wife, Kahukeke. One of the four famous niu pole, Te Niu o Tuwharakarara, is located to the north of the Waihou Springs in a village sustained by the spring waters. The Mangaowheo stream, a tributary of the Waihou, includes the Ruataupuku falls, and the eel weir at Kopuaroa. At Te Maire and Iwituaroa on the Waihou River, there were more eel weirs. Other tributaries of the Waihou River including the streams of Waiteariki and Manganui also supplied hapū with tuna (eels) and koura (freshwater crayfish) as well as their daily drinking water supply.

### **Pūniu River**

Raukawa have a special relationship with the Pūniu Awa and its tributaries, particularly that part of the awa located in the Wharepūhunga Block. This includes the source of the Pūniu and tributaries such as Owairaka.

The history of the Tainui ancestors, Rakatāura and Kahukeke in the Wharepūhunga region, where the Pūniu Awa flows, is particularly rich. It was in this region that Kahukeke fell ill. Rakataura consequently built a house for her to rest in and climbed a mountain where he performed a purification ritual to heal her. He was successful and

his wife recovered. From this time forward, this region has been known as Wharepūhunga.

Thirteen generations later, Raukawa returned to this region and defeated another iwi. Since that time Raukawa hapū have maintained their ahikāroa. In particular, Whakatere, a son of Raukawa, had numerous descendants settle on the lands around the Pūniu at Wharepūhunga. Significant pā were built near the river, including Puketarata, Totorewa, Pataokatoka, Tangimanaia and Pamotumotu.

For over 600 years, Raukawa have held that the mauri of the Pūniu Awa and the mauri of Raukawa are inextricably linked. The Pūniu Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Pūniu to Te Puaha o Pūniu (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.

As tāngata whenua within a 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 the responsibilities of kaitiakitanga in relation to the Pūniu Awa within the Raukawa rohe. 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.

In accordance with the principles of ahikāroa, many Raukawa marae and hapū are still located near the Pūniu Awa, including the Ngāti Puehutore marae of Whakamārama, the Ngāti Takihiku marae of Rāwhitiroa which sits at the confluence of the Owairaka stream and Pūniu Awa, the Ngāti Kiriupokoiti marae of Aotearoa and the Ngāti Werakoko marae of Parawera.

The Pūniu Awa provided important physical and spiritual sustenance to particular sites that are of inestimable importance to the Raukawa iwi:

- Te Horanga pā is located south of Kihikihi on the north bank of the Pūniu Awa. This site is significant as a pā taken by Raukawa in battle.
- Whakapirimata pā is located on the north bank of the Pūniu Awa near St Leger Road and not far from Te Horanga. This pā was built by Whāita after Raukawa settled in the area.
- Pane-o-Whaita is located on the north bank of the Pūniu Awa near Whakapirimata pā. This is where Whāita was buried.
- Several significant ancient pā of Ngāti Whakatere drew from/relied on the Pūniu Awa, including Puketarata (found to the north of the Mangaorongo Stream and south of Kakepuku), Totorewa (near the confluence of the Waipa River and Mangaorongo Stream), Patokatoka (near Mihimihi further up the Mangarongo Stream) and Tangimania and Pamotumotu (on a ridge west of the Mangatutu Stream).
- The pā site at Orakau is located near the Pūniu Awa. Orakau is a very significant site for Raukawa as this is where Raukawa lost many of their leading chiefs in the war with the Crown forces in 1864. The battle of Orakau is still commemorated by Raukawa iwi today.

### **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, Rakatāura 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 hapū 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 Karapiro**

Following the birth of Raukawa, Māhina-a-rangi continued her journey until she arrived at the Waikato Awa. At the time, it would have been too difficult to cross the river at Arapuni as the rapids were located there. Instead at a place now known as Horahora, (near present day Karapiro), Māhina-a-rangi crossed the river and continued on her journey to her husband. Horahora was named after the action of Māhina-a-rangi laying out the wet clothes of her baby to dry.

Three generations after Tūrongo and Māhina-a-rangi, the first grandchild of Raukawa was born. His name was Te Ihingarangi and he was the eldest son of Rereahu, the eldest son of Raukawa. Problems arose between Te Ihingarangi and his younger brother Maniapoto. During the ensuing fight, Maniapoto deposed his elder brother and Te Ihingarangi moved from his homeland and built a pā at Karapiro. According to Raukawa tradition, Karapiro was the stronghold of Te Ihingarangi.

The stretch of water at Karapiro was known in ancient times as Horotiu.

Before the dam was built, the awa at Karapiro supplied the people of Raukawa with tuna (eels), koura (freshwater crayfish) and kokopu (freshwater fish). It was a source of physical and spiritual wellbeing.

The Raukawa hapū of Ngāt Huri, Ngāti Tukorehe, Ngāti Mōtai, and Ngāti Te Apunga maintain a presence at Karapiro. These hapū built marae within the area and cultivated the lands.

### **Lake Arapuni**

A number of Raukawa hapū lived in the Arapuni area including Ngāti Tamatehura, Ngāti Kapu, Ngāti Ngārongo, Ngāti Huri, Ngāti Hineone, and Ngāti Mutu. These hapū had pā, urupā, and cultivations in this area. In terms of Ngāti Mutu, their eponymous ancestor was a fifth generation descendant from Raukawa and it is said he met his untimely death when he drowned in the Arapuni rapids.

Arapuni was also a well known spot for eel fishing despite the presence of tumultuous rapids. Some of the names of these sites along the Arapuni stretch of the river are Te Takangaongaoko a kainga belonging to Ngāti Tukorehe, Huihuitaha stream (a eel source for many hapū), Te Ana Kaitangata, Mangare, Puketotara, Pawaiti and Hapenui. Hapenui was one of the first pā to fall to the combined forces of Whāita, Tamatehura, Wairangi, Upokoiti and Pipito. These sites are regarded as highly significant to the many hapū of Raukawa.

Also near Arapuni is the ancient pā site of Piraunui (previously known as Motu Kākāpō). Piraunui was a pā taken from another iwi by the Raukawa forces led by Whāita. During the attack, because speed was of the essence, Raukawa threw their

opponents from the cliff top and left the bodies of their enemy to rot at the escarpment floor below, hence the name Piraunui.

In the early 1800s, some Raukawa hapū in the Maungatautari area migrated to Kāpiti while others like Ngāti Huri remained on the lands at Arapuni and do so today. The marae at Te Mātiti, although no longer used, still remains. The name of the whare was Te Maioha o Maihi Te Ngaru.

At Pikitū stands the Ngāti Huri marae. The name of the whareniui is Huri in commemoration of their eponymous ancestor. The people from Pikitū marae continue to interact with the Waikato Awa at Arapuni. They were able to excavate from the lake bed, artefacts from a sunken village. These artefacts included an old waka that is now safely housed in a whare taonga on the marae.

### **Lake Waipapa**

Waipapa is a kāinga site and was one of the traditional Raukawa boundary markers. The hapū of Ngāti Wairangi, Ngāti Moe, Ngāti Parekāwa, and Ngāti Te Kohera lived in the area. They had cultivations, and set eel pā in the river. East of Waipapa are the swamps Waikura and Hamotea where Raukawa hapū collected raupō for roofing in shelters. Waipapa is also particularly significant as it is the location at which the taniwha, Rangikakake resides.

Te Atainutai, the son of the conqueror, Upokoiti settled the area at Waipapa.

Today the hapū of Ngāti Whāita, Ngāti Wairangi, Ngāti Poroaha and Ngāti Hā maintain a presence in the Waipapa area. The Ngāti Whāita pā at Ongaroto is located approximately 26km east of Waipapa dam.

### **Lake Maraetai**

The hapū that descended from Upokoiti, Wairangi and Whāita, who conquered the area, lived within the Maraetai area, namely, Ngāti Whāita, Ngāti Poroaha (who are also identified as Ngāti Poroahi). The tupuna, Poroaha is a descendant of Rereahu, the first born child of Raukawa. His daughter, Te Akamorunga married the tupuna, Huri who descends from Whakatere, the second child of Raukawa.

Ngāti Whāita had cultivations on the land that is now Lake Maraetai at Wairere, Opukera, Motuhauhi, Taiamoe and Te Ruahoko. There was also a pā called Whakaheketaka, this is also where the dead were buried.

### **Lake Whakamaru**

The hapū that lived in the Whakamaru area of the Waikato Awa were Ngāti Moekino, Ngāti Whāita and Ngāti Wairangi-Parewhete.

Whakamaru is a shortening of the name Te Whakamarumarutanga o Kahukeke. This was named by the ancestor Rakatāura, for his wife Kahukeke (the daughter of Hoturoa, chief of the Tainui waka) as this was where he built her a shelter in which she could continue her excellent and well known work with flax and kākāho.

There were many Raukawa kāinga near and at Whakamaru including Te Kākāho and Arataki and kokowai caves above Waione. Stretching across the Waikato Awa was the Ngāti Whāita/Ngāti Wairangi stronghold of Waimahana. This area was submerged by the creation of Lake Whakamaru.

When the dam was constructed in 1949 the people of Ongaroto pā were forced to quickly remove the bones of ancient tūpuna from their urupā. Not all the bones could be found.

### **Lake Atiamuri**

Many hapū, including Ngāti Whāita, Ngāti Wairangi, Ngāti Moekino and Ngāti Hā maintained a presence in the Atiamuri area. These hapū built marae and cultivated the lands.

The river gave sustenance to the pā 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 hapū Ngāti Whāita and later Ngāti Kikopiri occupied a pā. Tūpuna (ancestors) were also buried on Pohaturoa.

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

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

### **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 hapū 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 kāinga at Ohakuri on the Tatua West block near the present day Ohakuri dam. Ohakuri was also a source of food for the hapū, especially tuna and koura. Today, Raukawa people hunt in the bush around Ohakuri Lake, fish and recreationally use the lake for camping and swimming.

### **Statement of association for Te Kohera - Kawakawa Bay**

Raukawa have a long association to Te Kohera - Kawakawa Bay and the surrounding area stemming back to the time when the grandchildren of Raukawa drew resources from the bay. In capturing the lands, Raukawa fought five key battles. These battles were in retaliation to offences against Raukawa committed by other iwi. It was as a result of the death of Te Atainutai and a subsequent battle between Raukawa and a neighbouring iwi, that Raukawa ancestors continued to occupy the lands at Kawakawa.

The Raukawa ancestor, Te Kohera, resided at Kawakawa. The son of Te Kohera, Pakaketaiari, also lived at Kawakawa. The eldest child of Pakaketaiari was Te Rangipumamao who lived at Kawakawa and as an adult was tragically killed by a falling tree there. The fourth child of Pakaketaiari, Ngamotu also lived at Kawakawa and his subsequent descendants continued to occupy Kawakawa and other pā including Tutakamoana, Te Korae, Poutangotango and other places. Today, the whare tūpuna at Mokai Marae is named Pakaketaiari and Ngāti Te Kohera is a well known hapū of the northern Taupō region.

The Raukawa chief, Hitiri Te Paerata, a descendant of Ngamotu, was also born in a cave at Kawakawa.

## **10.3 Raukawa Claims Settlement Act 2014**

In accordance with section 27 of the Raukawa Claims Settlement Act 2014, this section sets out the relevant provisions of sections 22-26, 28 and 29 in full.

### **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.*

**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.

#### 10.4 Geothermal statutory areas

The following tables show the geothermal areas to which the statutory acknowledgement relates.

Statutory Area	Map Reference
Atiamuri geothermal field	as shown on OTS-113-32
Mangakino geothermal field	as shown on OTS-113-32
Okauia geothermal field	as shown on OTS-113-32
Okoroire geothermal field	as shown on OTS-113-32
Ongaroto geothermal field	as shown on OTS-113-32
Taihoa geothermal field	as shown on OTS-113-32
Whakamaru Hot Beach geothermal field	as shown on OTS-113-32

#### 10.5 Statements of association

In accordance with section 34 of the Raukawa Claims Settlement Act 2014, the following statements of association are included below:

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 wāhi 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, Rakatāura 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 mauiui (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 Māhina-a-rangi. Having successfully given birth to her son Raukawa, tradition says that Māhina-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 Māhina-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 hapū living in Te Kaokaoroa o Pātetere including Ngāti Tukorehe and Ngāti Te Rangi, Ngāti Mōtai and Ngāti Āhuru 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 Rakatāura, the tohunga of the Tainui waka, and his wife Kahukeke. According to Raukawa tradition, the Whakamaru area was named by Rakatāura 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 hapū such as Ngāti Wairangi and Ngāti Whāita 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 Ngāti Whāita and Ngāti 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 Whāita 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 Pā. The name of the whareniui is Whāita named after the eponymous ancestor.

Ongaroto is located on the right bank of the Waikato River and the hapū used the geothermal springs in conjunction with the cooler waters of the Waikato to ease muscular aches and pains. On occasion some of the ngāwhā 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 Whāita and Wairangi. The Horohoro bluffs are a significant geographical marker for the iwi.

Ngāti Huri and Ngāti Wairangi have longstanding connections to the Horohoro area. Historically, Ngāti 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 kaumātua have identified many sites of significance in the Horohoro region including burial sites and rock art.

## **10.6 Raukawa Claims Settlement Act 2014**

In accordance with section 34 of the Raukawa Claims Settlement Act 2014, this section sets out the relevant provisions of sections 30 to 33, 35 and 36 in full.

### **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.*

**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,—*

STATUTORY ACKNOWLEDGMENTS

- (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.*

**HE TAIAO MAURIORA**

HEALTHY ENVIRONMENT

**HE ŌHANGA PAKARI**

STRONG ECONOMY

**HE HAPORI HIHIRI**

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**Waikato**  
  
**REGIONAL COUNCIL**  
*Te Kaunihera ā Rohe o Waikato*