

Appendix 6 – Statutory Acknowledgement Areas – Maraeroa A & B Blocks

Attachment of information to the Waitomo District Plan in accordance with Sections 23 to 30 of the Maraeroa A and B Blocks Claims Settlement Act 2012. The information is for the purpose of public information only and is not part of the District Plan or subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Section 28(1) of the Maraeroa A and B Blocks Claims Settlement Act 2012 requires Council to record the statutory acknowledgement on all statutory plans.

Section 28(2) states that the information attached to a statutory plan must include the relevant provisions of the Act in full, the descriptions of the statutory areas, and the statements of association.

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

For more information please refer to Maraeroa A and B Blocks Claims Settlement Act 2012.

Sections from the Maraeroa A and B Blocks Claims Settlement Act 2012

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

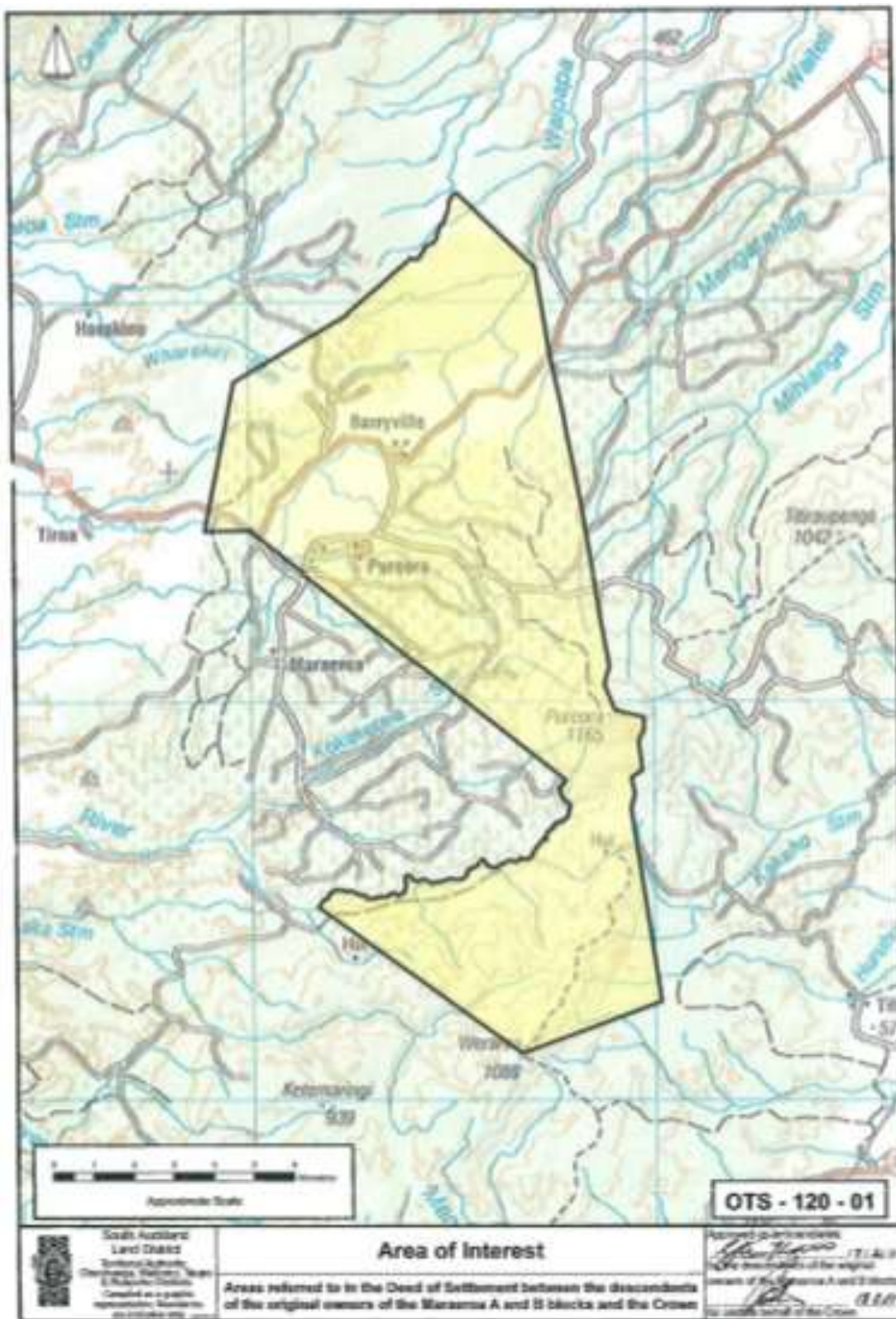
submissions or proceedings concerning activities within, adjacent to, or that directly affect the statutory area and that are made to or before—

- (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.

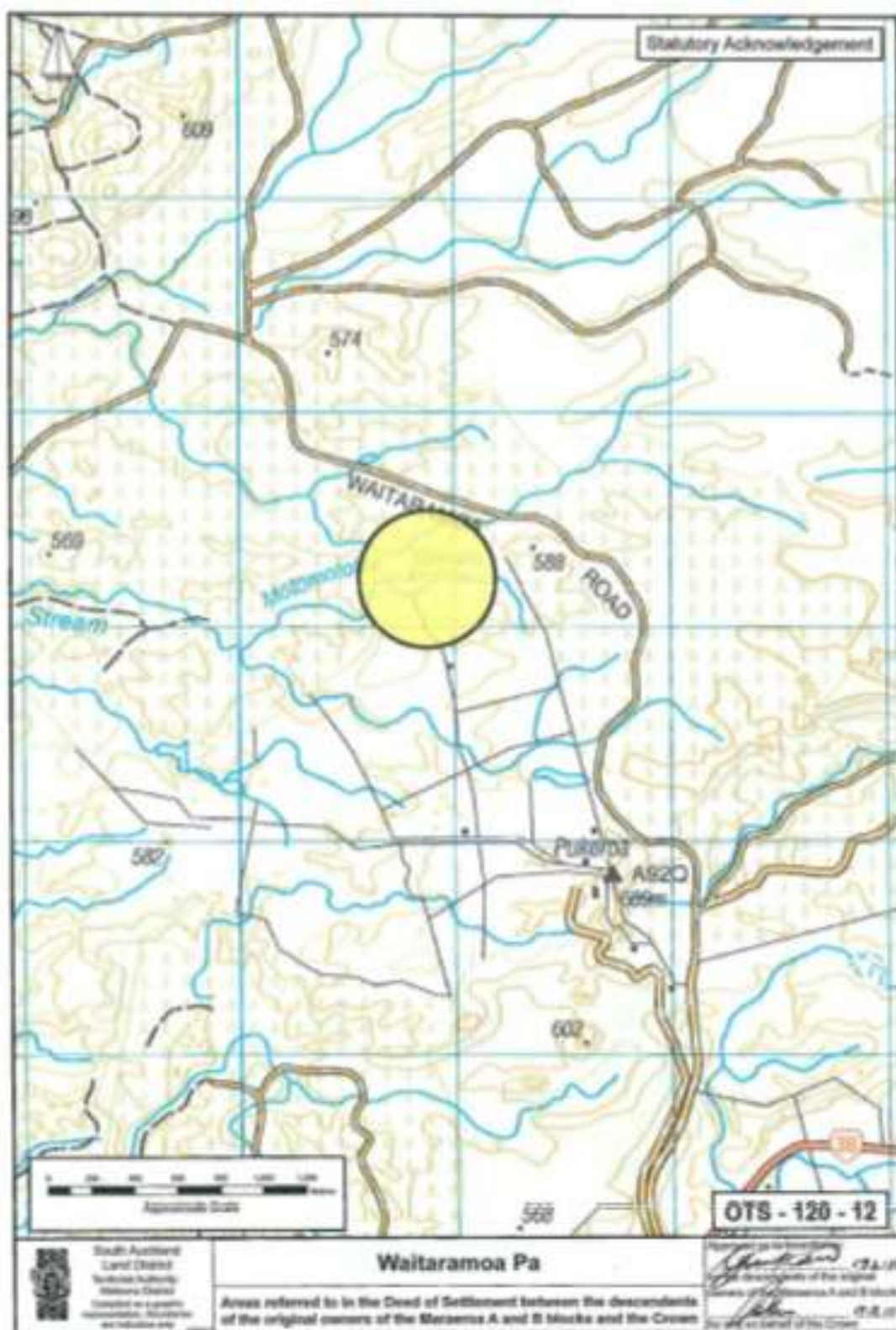
Statutory Acknowledgment Area of Interest

Statutory Area Location

Maraeroa A and B Blocks As shown on OTS-120-01



Statutory Acknowledgement Areas

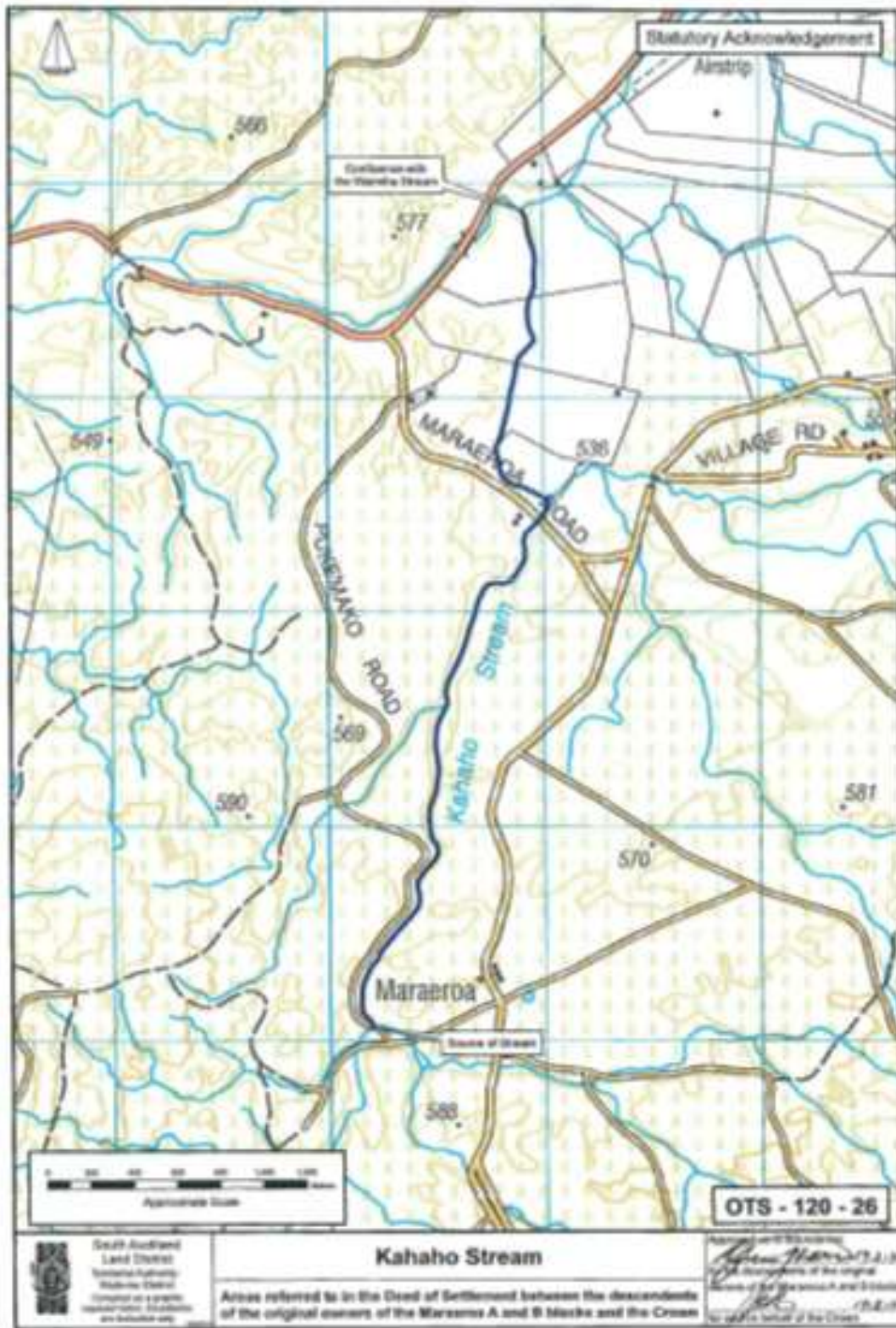
















Statements of Association

APPENDIX 6

3 STATEMENTS OF ASSOCIATION

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

	Name of Site	Land owner Admin Body	Name of area/Reserve	Statement of Association
1.	Ongarue River (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. Ngati 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.	Mangaparou Stream (as shown on deed plan OTS-120-17)	Department of Conservation	Maraeroa A1	Paruhou is a sacred river also commencing on Pureora-o-Kahu 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. Ngati 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

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				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.	Tahorakarewarewa (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 papakainga (village) which belonged to the tupuna Haakuhaanui. Tahorakarewarewa is an ancient korero 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.	Taporaroa Pa (as shown on deed plan OTS-120-19)	Department of Conservation	Maraeroa A1	<p>Taporaroa is the most significant papakainga (village) of to Ngati Rereahu papakainga (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>

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5.	Tikiwhenua (as shown on deed plan OTS-120-09)	Department of Conservation	Maraeroa A1	Tikiwhenua is a sacred burial site or Urupa where lay the remains of the many tupuna who fought in the battle of "Ngahau" in the 18 th Century between Rereahu/Maniapoto and the Whanganui tribes.
6.	Tomotomo Aniki (as shown on deed plan OTS-120-10)	Department of Conservation	Maraeroa A1	Tomotomo Aniki 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 Aniki 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.	Waimiha Stream (as shown on deed plan OTS-120-22)	Department of Conservation	Maraeroa A2	<p>Waimiha o Kahu Punawai:</p> <p>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 "Pūrea i te wai, pūrea i te hau" refers to the purification rituals performed there. Waimiha o Kahu is therefore referred to as "He wai whakaita" or sacred waters.</p> <p>Waimiha o Kahu:</p>



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				<p>Waimiha o Kahu. he waahi tango wai, Water drawing points.</p> <p>He wai tino tapu, nei nga whakaaro o Rereahu me etahi 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 Papakainga a span of 500 meters with the waters flowing north, considered in ancient times as the mauri (life essence) of the Papakainga Rereahu and other local iwi descendants believe it important to be addressed as a waahi tapu.</p>
8.	Waimoanaiti (as shown on deed plan OTS-120-11)	Department of Conservation	Maraeroa A1	Waimoanaiti is part of the wetlands that forms the beginning of the 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.	Karamarama Stream (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 whakante or sacred stream. Karamarama means crystal clear or pure water and the stream eventually flows into the Waipapa River.
10.	Weraroa (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



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				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.	Commencement of Waipa River (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, Waiwala. (spiritual water guardian). The Waipa eventually flows into the Waikato river at the Ngaruawahia confluence.</p> <p>When the chieftaness Kahupekanere 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.	Kahaho Stream (as shown on deed plan OTS-120-26). This stream is known to the descendants of the original owners of the Maraeroa A and B blocks as Mangakakaho Stream.	Department of Conservation	Maraeroa B	<p>Te Mangakakaho ano ra he wai tapu, he wai whakahiria, whakahara, ki a matou o Rereahu me ona uri.</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 Crater Farms here flowing slightly North, eventually joining the Waimiha River.</p>



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				<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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APPENDIX 6