

Rangitāne o Manawatu Statutory Acknowledgements

This attachment to the One Plan lists:

1. The Statutory Acknowledgements in the Manawatu-Whanganui Region as identified by Rangitāne o Manawatu;
2. The statements of association relating to the Statutory Acknowledgements are also provided along with the maps that show these statutory areas; and
3. The relevant clauses from the Rangitāne o Manawatu Claims Settlement Act 2016.

Attachment of Statutory Acknowledgements is in accordance with section 32 of the Rangitāne o Manawatu Claims Settlement Act 2016.

Statutory Areas

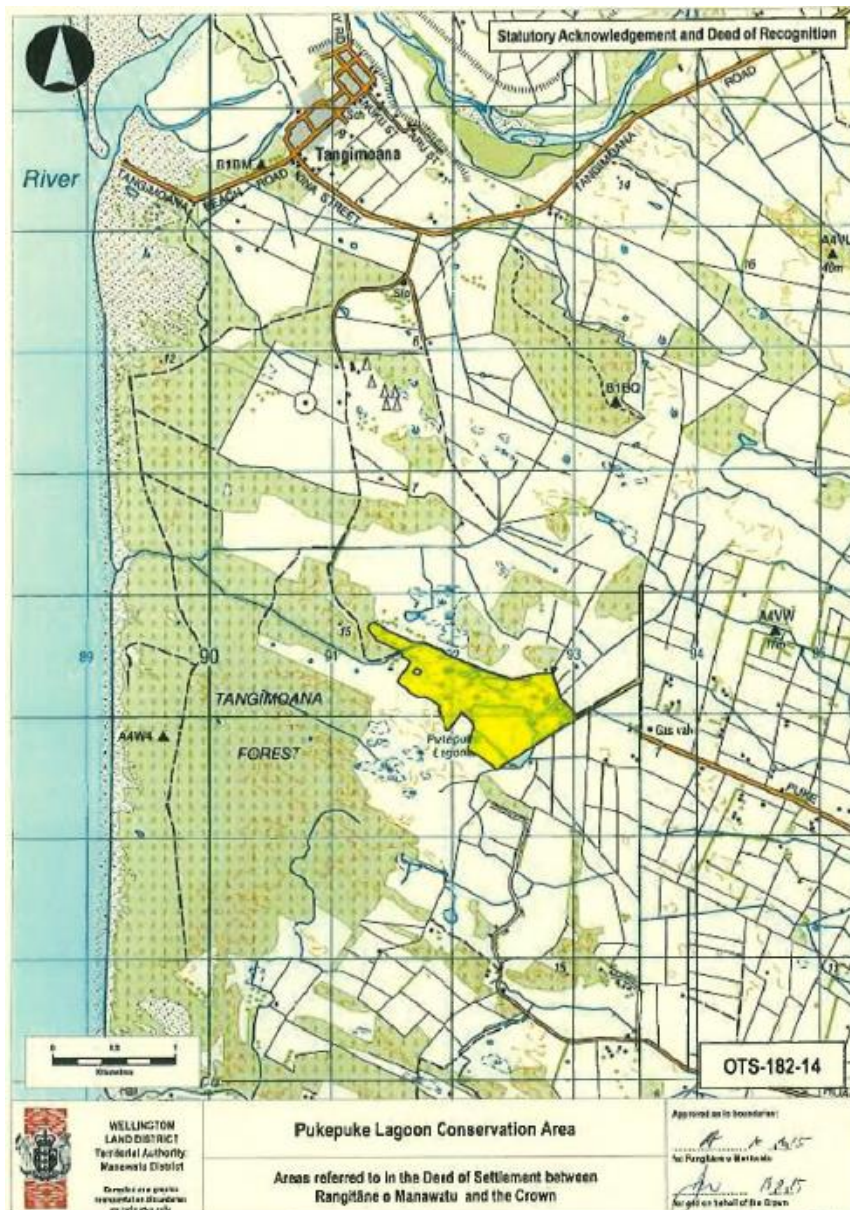
Rangitāne o Manawatu has statutory acknowledgements for the following statutory areas:

Statutory Area	Location
Pukepuke Lagoon	As shown on OTS-182-14
Manawatu Scenic Reserve	As shown on OTS-182-15
Omarupapako/ Roundbush Scenic Reserve	As shown on OTS-182-16
Tawhiriho Scientific Reserve	As shown on OTS-182-17
Ruahine Forest Park	As shown on OTS-182-18
Tararua Forest Park	As shown on OTS-182-19
Manawatu River and Tributaries	As shown on OTS-182-20
Rangitikei River	As shown on OTS-182-21
Pohangina River	As shown on OTS-182-22
Oroua River	As shown on OTS-182-23
Mangahao River	As shown on OTS-182-24
Coastal Area	As shown on OTS-182-25

Statutory Acknowledgment for the Pukepuke Lagoon Conservation Area

Statutory Area

The area to which this statutory acknowledgement applies is the Pukepuke Lagoon Conservation Area, as shown by OTS-182-14.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Pukepuke Lagoon Conservation Area.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Pukepuke Lagoon Conservation Area

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

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

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

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

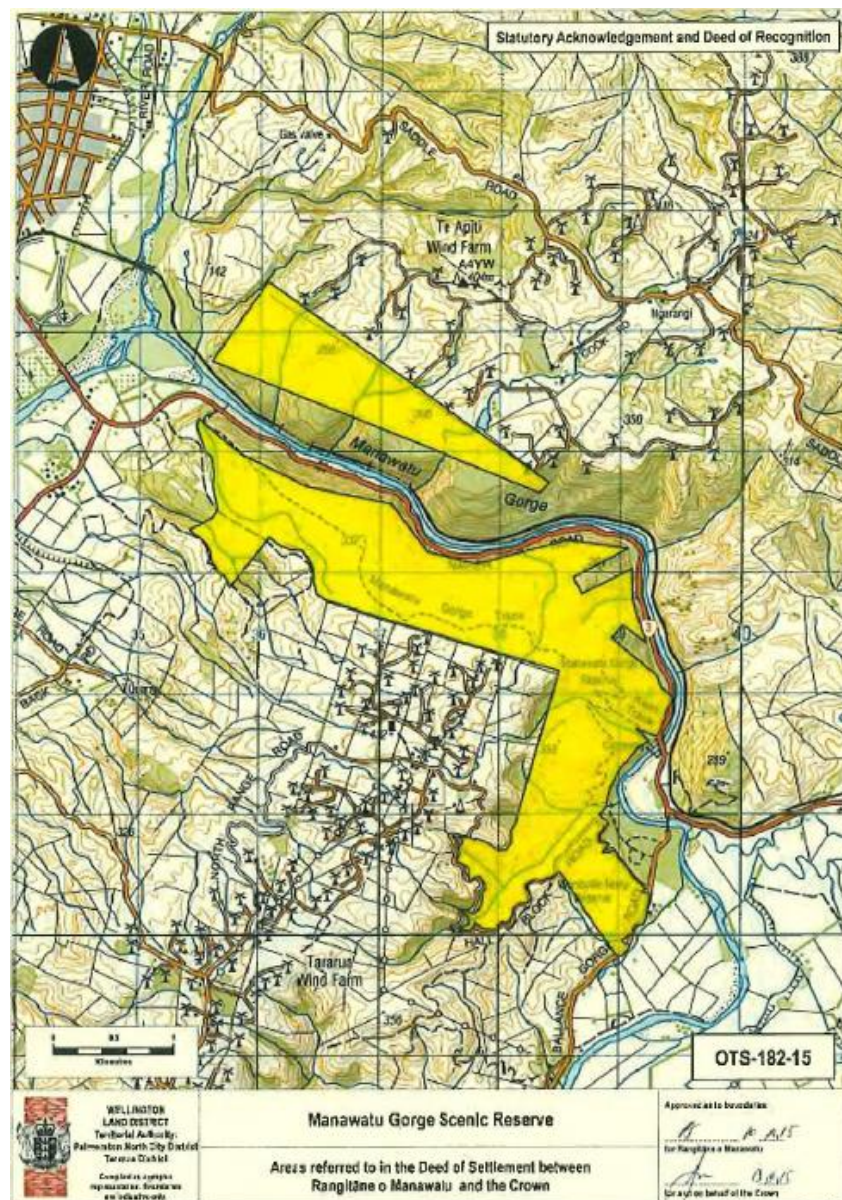
Rangitāne o Manawatu oral histories record a number of battles occurring in the vicinity and over the lagoon.

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

Statutory Acknowledgment for the Manawatu Gorge Scenic Reserve

Statutory Area

The area to which this statutory acknowledgement applies is the Manawatu Gorge Scenic Reserve, as shown by OTS-182-15.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Manawatu Gorge Scenic Reserve.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Manawatu Gorge Scenic Reserve

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

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

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

The stretch of the Manawatu River flowing through Te Apiti was known to Rangitāne o Manawatu as Te Au Rere a te Tonga, *the southern flowing current*. Te Au nui a te Tonga is the name of the waterfall located in the middle of the gorge. Te Ahu a Turanga is also the name of the peak above Te Apiti, on a traditional crossing place used by Rangitāne o Manawatu. This peak is of great significance to Rangitāne o Manawatu as it is the place where Turangaimua, the son of Turi, the Captain of the Aotea waka was killed. The west coast origins of Rangitāne have their source with the Aotea waka which landed at Aotea Harbour, just north of Taranaki. The Aotea waka was captained by Turi, who settled in the Patea District of southern Taranaki and eventually had a son named Turangaimua or more commonly, Turanga. Turangaimua settled in the Manawatu after marrying a Rangitāne o Manawatu woman, Parehuia. At some time after his marriage, Turangaimua journeyed to Tamaki nui a rua and Ahuriri, and joined with Rangitāne o Manawatu in fighting the local iwi. Unfortunately the seemingly defeated Ahuriri iwi were not entirely vanquished and the Turangaimua group were overrun at a saddle on the Ruahine Range, just north of Te Apiti. Turangaimua was killed in the ensuing battle, along with several Rangitāne o Manawatu Chiefs. The slain were heaped in a mound and the wāhi tapu site was named Te Ahu a Turanga, the mound of Turangaimua, at the entrance to the mountain Range. Soon after the battle in which Turanga was slain, his Rangitāne wife, Parehuia, bore him a daughter named Ruahine. Her name was subsequently bestowed on the mountain Range. Whangai Range was commonly used to describe the range either side of Te Apiti in reference to the taniwha, Whangaimokopuna who visits the area when Rangitāne o Manawatu are present. Located within the Manawatu River in Te Au Rere a te Tonga, is a red-coloured, tapu rock known as Te Ahu a Turanga which holds the mauri of the River and Rangitāne o Manawatu. The rock rises and falls with the flood waters and is never covered by the waters.

Significant Sites to Rangitāne o Manawatu

NAME	DESCRIPTION
Parahaki	Kainga
Kauhanga	Occupied location
Moturere	Occupied location
Te Wharau	Occupied location
Kopuanui	Pa
Otangaki	Pa

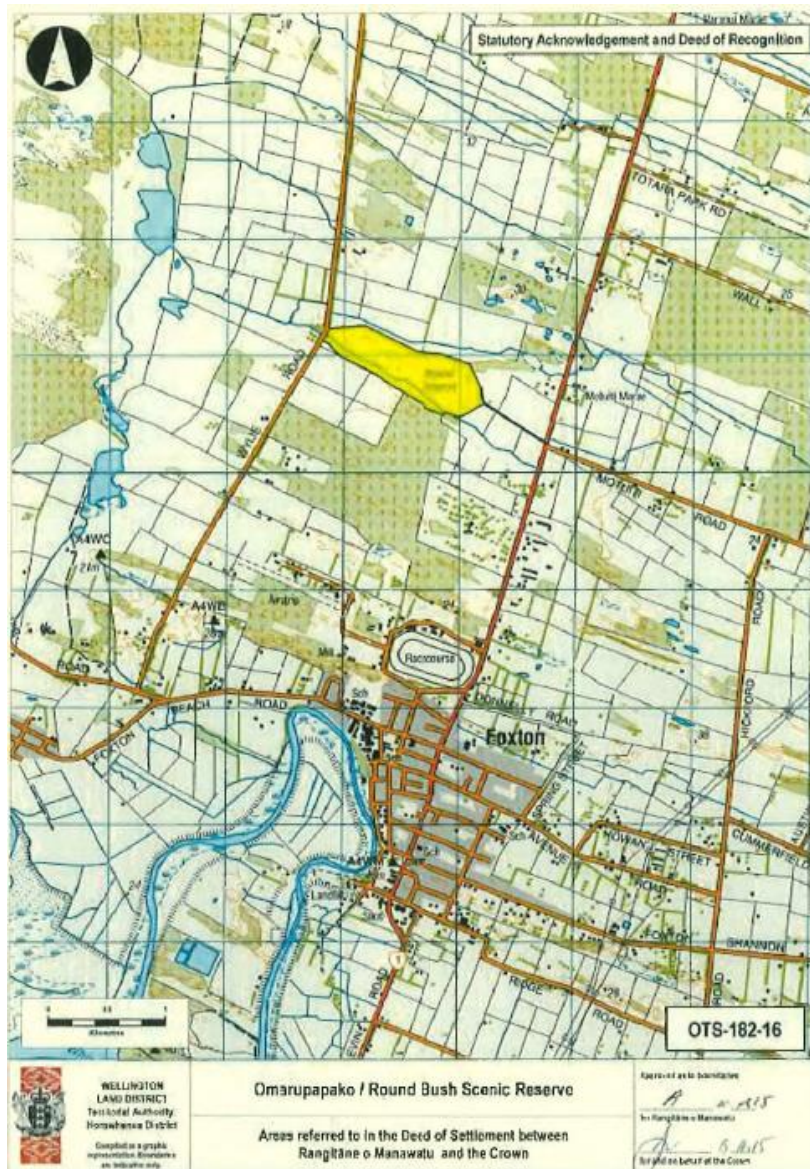
NAME	DESCRIPTION
Otangaki	Clearing
Te Ahua Turanga	Peak
Te Apiti	Site
Te Au Nui O Tonga	Site
Te Au Rere A Te Tonga	Site

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

Statutory Acknowledgment for the Omarupapako / Round Bush Scenic Reserve

Statutory Area

The area to which this statutory acknowledgement applies is the Omarupapako / Round Bush Scenic Reserve, as shown by OTS-182-16.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Omarupapako/ Round Bush Scenic Reserve.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Omarupapako / Round Bush Scenic Reserve

The Reserve is an isolated area of bush, kahikatea (white pine) atop sand dunes about three miles north of the Manawatu River Estuary. Being part of the coastal dune sequence the Reserve was noted on early surveys as an area of bush named Omarupapako. The site was occupied seasonally by Rangitāne o Manawatu for the gathering of kai and other nearby marine resources. Some mystery shrouds the area today. Some Rangitāne o Manawatu hapu consider the area tapu. This is due to deaths occurring in the vicinity and being associated with the surrounding lakes and the location of the taniwha that Matangi slayed after settling the coastal Te Piropiro area. The surrounding area was cultivated and used by Rangitāne o Manawatu and another iwi for gathering kiekie and eel. The dune lakes that once existed in the area were also a plentiful supply of eel for Rangitāne o Manawatu and the Kurahaupo iwi, who both recognised Omarupapako as a prominent marker (dune) in the landscape. The area between Omarupapako and Himatangi was known as Te Piropiro.

Omarupapako/Round Bush is the largest and one of the most important dune forest remnants on the lower North Island west coast. It was selectively logged and partially drained in 1918. The Manawatu District Council planted the south-eastern part of the reserve in pine trees, and removal of these was completed in 2000 and restorative planting undertaken. The reserve is fenced, however vegetation damage and wallowing is caused by sambar deer. The reserve was formally named 'Round Bush Scenic Reserve' by the Department of Lands & Survey in 1964.

Significant Sites to Rangitāne o Manawatu

NAME	Description
Orua Kai Tawa	Occupied location
Te Humetu	Occupied location
Omaru Pa Paku	Bush/ Occupied location

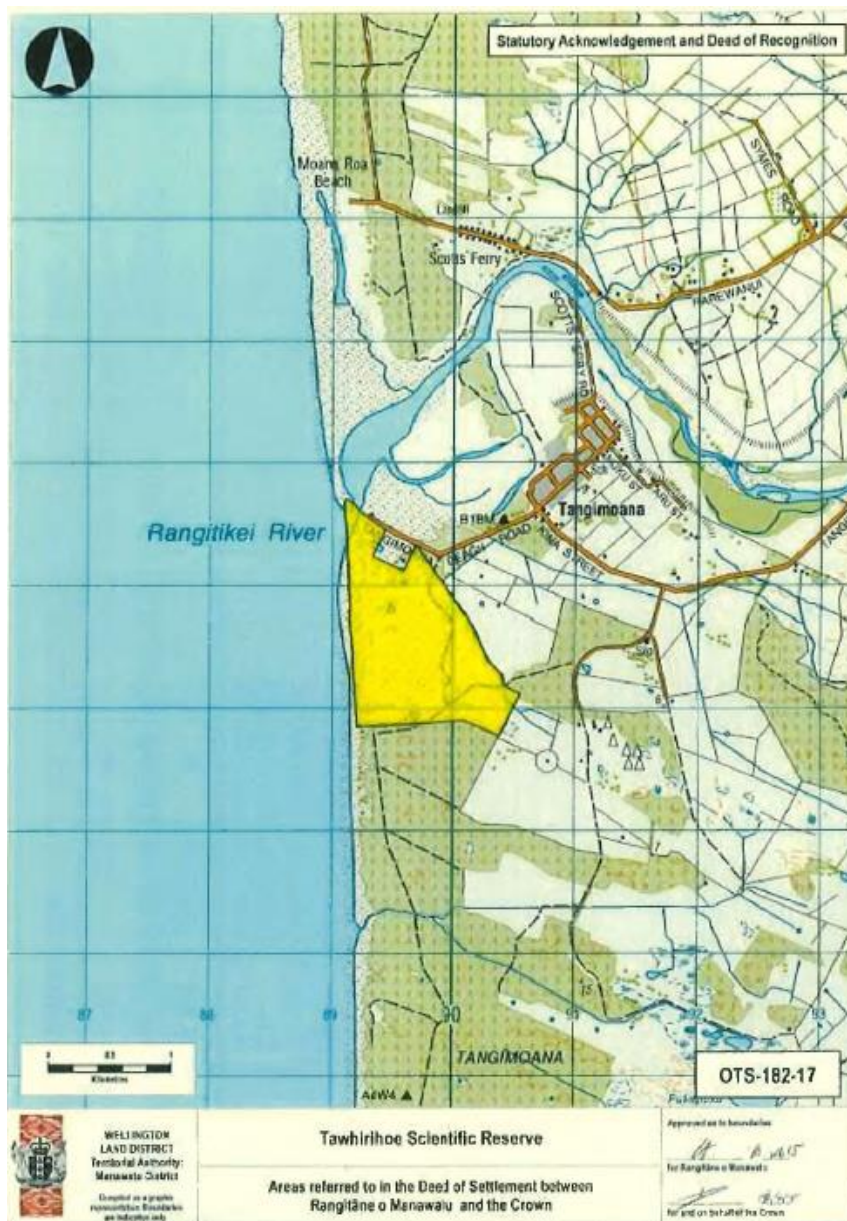
Name	Description
Haku-purua	Lagoon
Okemaha	Lagoon
Kai Iwi	Site

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

Statutory Acknowledgment for the Tawhiriho Scenic Reserve

Statutory Area

The area to which this statutory acknowledgement applies is the Tawhiriho Scenic Reserve, as shown by OTS-182-17.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Tawhiriho Scenic Reserve.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Tawhiriho Scenic Reserve

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

Tawhiriho was an important site and Nohonga area for people travelling along the coast or linking up with trails following inland to Pukepuke and Puketotara. The Tawhiriho area has traditionally been a launching area for waka and Rangitāne o Manawatu fishing station.

Rangitāne o Manawatu also commonly collected pipi along the coastline. The Tawhiriho area had a number of large active dunes where traditionally plant and weaving resources such as pingao were collected.

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

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

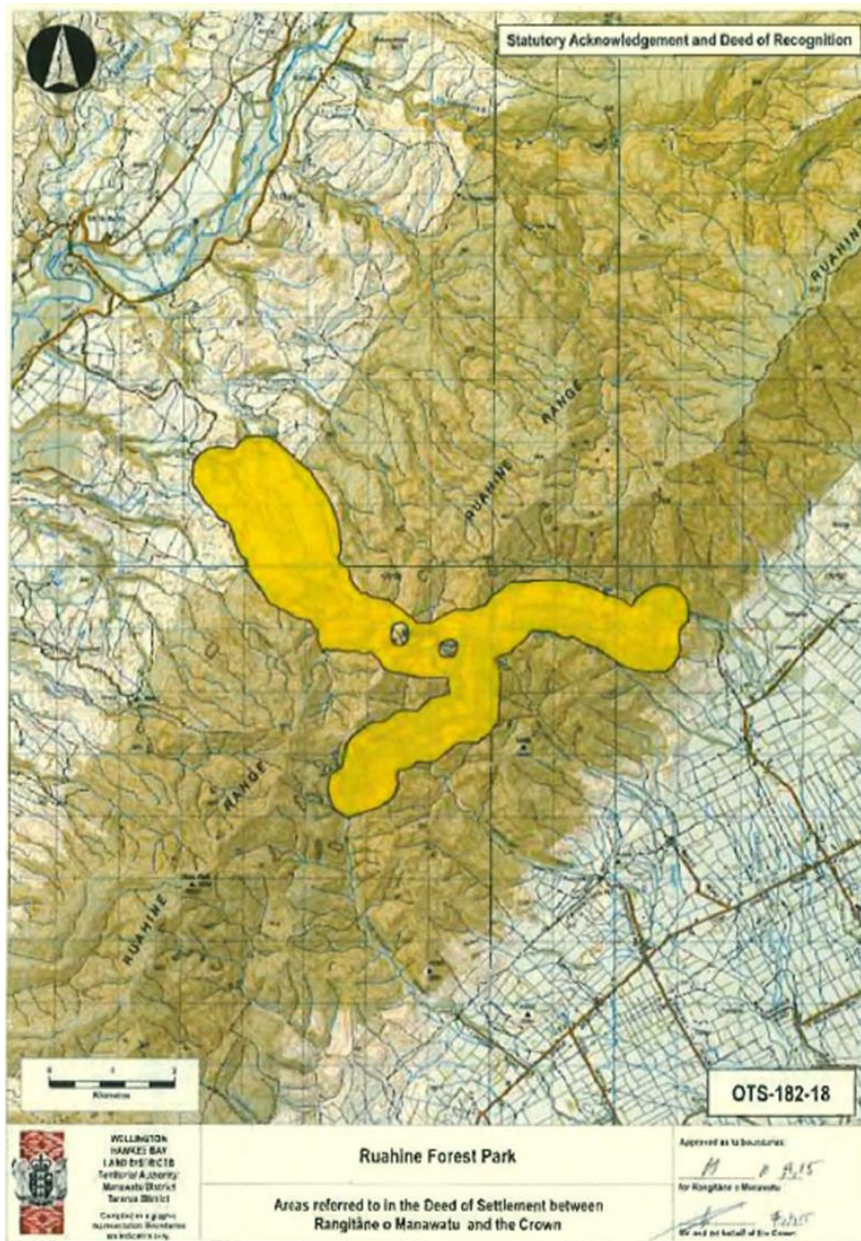
Over recent years numerous archaeological sites have been discovered unearthing middens and numerous artefacts providing important insights into the early history and use of the area by Rangitāne o Manawatu.

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

Statutory Acknowledgment for the Ruahine Forest Park

Statutory Area

The area to which this statutory acknowledgement applies is the Ruahine Forest Park, as shown by OTS-182-18.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Ruahine Forest Park.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Ruahine Forest Park

Ko Ruahine me nga Tararua te maunga
Ko Manawatu te awa
Ko Kurahaupo te waka
Ko Rangitāne te iwi

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

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

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

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

Very little was known about the state of the Ruahine Range and its native vegetation.

Geomorphically the Ruahine Range has only been altered in defined areas by agricultural practices of the last century. However the lower areas have been damaged from forest removal causing massive land movements.

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

Significant Sites for Rangitāne o Manawatu

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

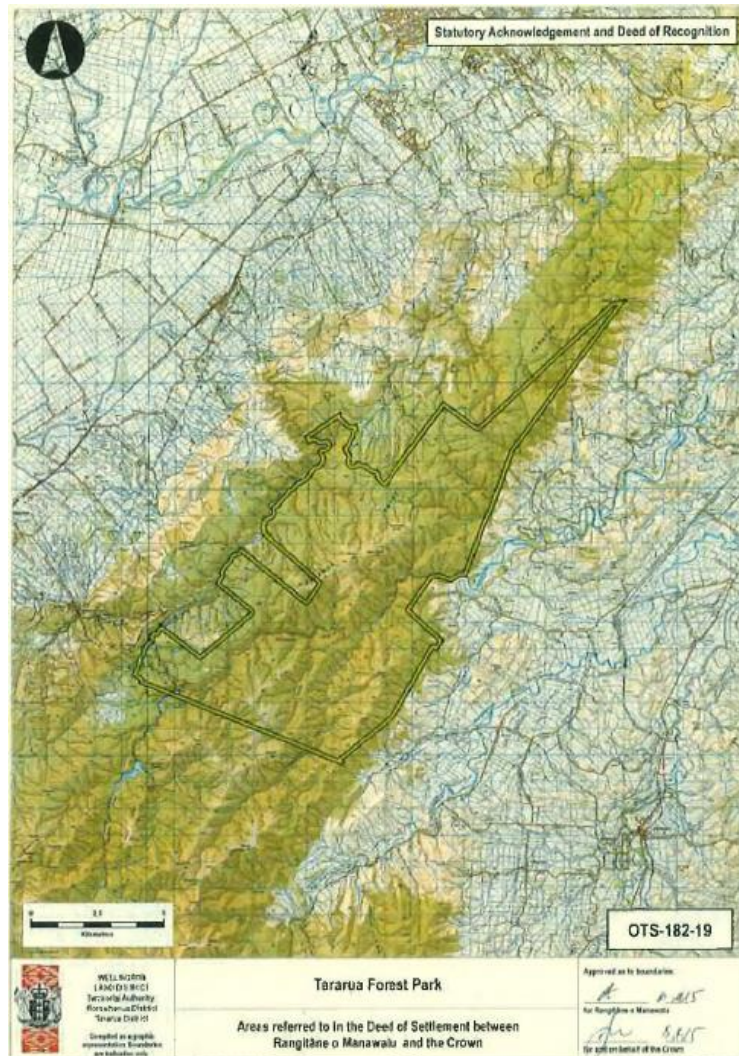
NAME	DESCRIPTION
Tukupari	Peak
Wairarapa	Occupied location
Ahuriri	Track
Te Ahua Turanga	Peak
Te Hekenga	Peak
Wharite	Peak
Whangai	Range

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

Statutory Acknowledgment for the Tararua Forest Park

Statutory Area

The area to which this statutory acknowledgement applies is the Tararua Forest Park, as shown by OTS-182-19.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Tararua Forest Park.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Tararua Forest Park

Ko Ruahine me nga Tararua te maunga
Ko Manawatu te awa
Ko Kurahaupo te waka
Ko Rangitāne te iwi

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

The Tararua Range was initially created or “fished up” by Maui and carved into its current shape by his brothers. It then became the exposed backbone of the fish of Maui (Te Ika A Maui). For Rangitāne o Manawatu traditions such as this, represent the significant links between the cosmological world and the modern world, which have shaped Rangitāne as aniwi.

The name Tararua was bestowed on the mountain range by the Rangitāne o Manawatu tupuna Whatonga. Whatonga who was a great explorer, travelled to the Manawatu via Waka along the West Coast from the South Island. Following his exploration of the Manawatu, he returned to Heretaunga, to his wife Hotuwaipara, who had bore him a son named Tara. Whatonga named the mountain Range (and twin peaks near Mitre Peak) which dominated the landscape within his rohe, Tararua, after his first born son.

Over time the range developed its own persona and place within Rangitāne o Manawatu cultural and spiritual belief system as a highly significant geomorphological feature in the landscape. The Tararua Range became respected and revered as a significant site and was regarded as a place occupied by past ancestors. These ancestors formed the peaks of the Range and were situated in a position similar to those Rangatira and Kaumatua that sit on the paepae in the front of a Marae. Due to this, parts of the Range were not accessible while other parts were used for spiritual and ritualistic practises.

The name of the Tararua, the tracks located within it, the sources of many rivers which begin there, the great abundant sources of mahinga kai located within it and the various names bestowed on areas within the Tararua, reinforce the tribal identity of Rangitāne o Manawatu and the continuity of Rangitāne o Manawatu through the various generations. They are the living evidence that has shaped Rangitāne o Manawatu as an iwi and bestowed upon them as one of the kaitiaki of the Tararua Range.

The Tararua mountain range contains many tracks which link Rangitāne o Manawatu with Rangitāne whanaunga who live in Tamaki Nui a Rua and Wairarapa. These include the tracks that lead from Raukawa Pa on the eastern bank of the Manawatu River, to the Wairarapa, whilst another lead from the fortified Pa site of Te Motu a Poutoa (now known as ANZAC Park) by way of what is now known as the Pahiatua-Aokautere Road onto Forty Mile Bush, in the Wairarapa. Near Puketotara, which now links the Te Awe Awe roads on the eastern and western sides of the Tararua Range, was the track known as Kaihināu, named after the Chief of Tuwhakātupua Pa. From Wairarapa there was a track that followed the Kahuterawa Stream which Rangitāne o Wairarapa would use to visit Rangitāne o Manawatu at Kairanga.

Located along the Tararua Range, are significant peaks which Rangitāne o Manawatu would light fires to send signals to their whanaunga in times of battle. One significant part of the Tararua Range (currently the Tararua Forest Park) originally referred to as “Tihi-Pakirakira” became established as an area for crossing the Range and gathering resources, signal fires and small settlements were established and the area was then known as Arawaru. On Arawaru and Te Apiti some of the most unique flora in the Manawatu is found.

Another significant peak which Rangitāne o Manawatu identify with, is Hanga-o-hia-tangata, which means the place that caused surprise to man, as it is from this peak along with Pukematuwai and Mount Lancaster, that are the sources for the Mangahao, Ruamahanga, Waingawa, Waiohine Park, Otaki River and the southern branch of the Ohau River. The Tararua therefore, gives life to the mauri which flows throughout the rohe of Rangitāne o Manawatu, and provided the link between the cosmological spiritual world and the tupuna of Rangitāne o Manawatu. Another significant peak is Ngāwhakaraua Peak, which is a transliteration of the Rangitāne Pa, Ngāwhakaraua situated near the Manawatu River at Opiki. Mairehau peak is named after the Rangitāne hapu Ngāti Mairehau.

The Tararua Ranges not only provided a transport route for Rangitāne o Manawatu and a means of communication in times of battle, it also contained an abundant source of mahinga kai and shelter for Rangitāne o Manawatu. These included a considerable number of bird species, such as kiwi, kokako, weka, kereru, kaka, hokio, kotuku and huia. Kiwi, kotuku and huia, were a taonga species for Rangitāne o Manawatu, so they were never hunted for food and their feathers were used to make korowai.

The legendary “hokio” were also found in the Range. So too it is believed the kotuku was a distinguished, kaitiaki like visitor to wāhi tapu lakes in the Range such as Hapuakorari.

The dense forest which contained the likes of totara, kahikatea and miro provided many berries which were also a valued mahinga kai. These included the hinau, miro and karaka berries, the mouku fern and pitau whilst the many rivers and streams provided tuna, waikoura, waikakahi and other freshwater species.

The Tararua Range also provided many plants that Rangitāne o Manawatu used for Rongoa purposes and the location of these plant sites of which few remain, stay within the traditional history of Rangitāne o Manawatu.

The waters that flow from the Tararua are sacred and provide the mauri that flow through the Manawatu. The tapu associated with the Tararua is a critical dimension of Rangitāne tribal value and it is the source of the power over life and death, which the Tararua Range possesses.

Significant Sites for Rangitāne o Manawatu

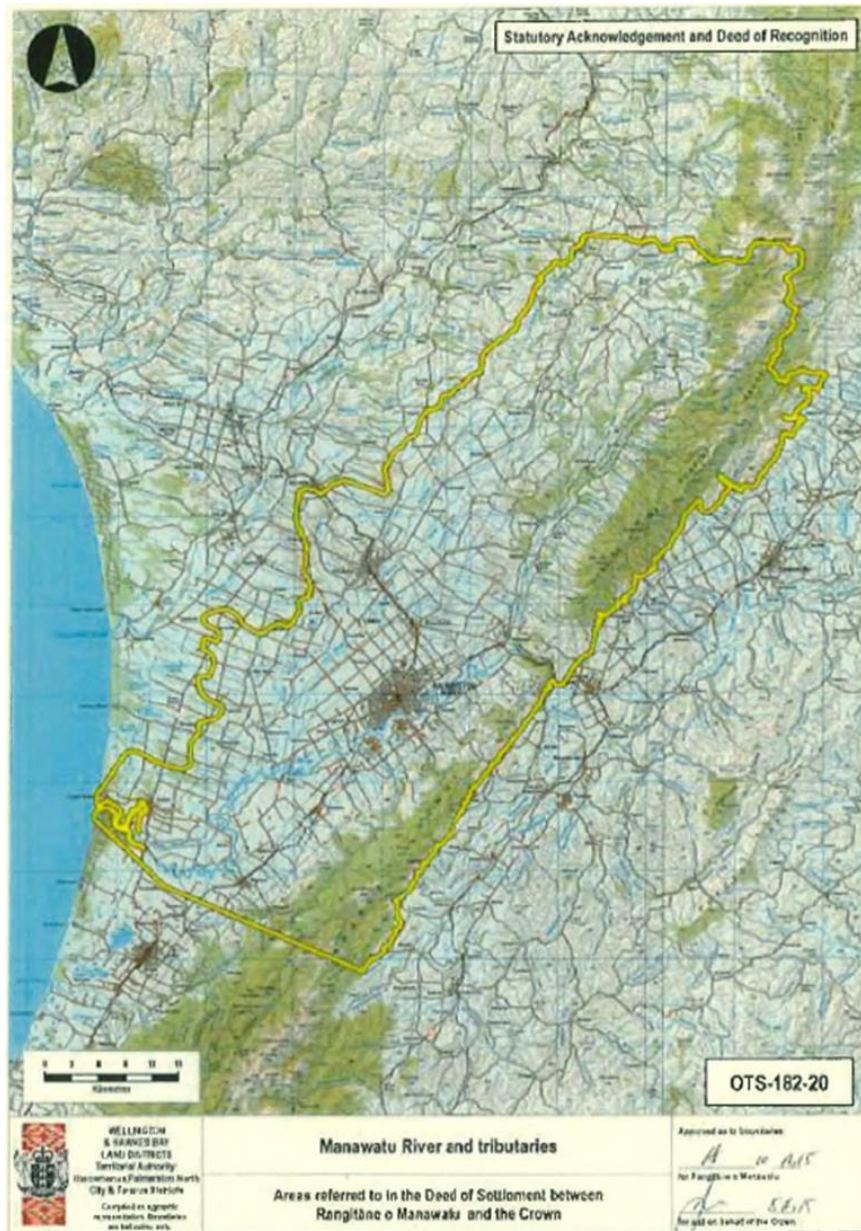
NAME	DESCRIPTION	NAME	DESCRIPTION
Tuapaka	Kainga	Tararua	Track
Kahihu	Peak	Te Horo	Clearing
Kauhanga	Occupied location	Hanga O Hia Tangata	Peak
Mārima	Peak	Mairehau	Peak
Ramiha	Peak	Ngāwhakarua	Peak
Ruamakowhio	Occupied location	Pukematawai	Peak
Tarakamuku	Peak	Tihi-Pakirakira(Arawaru)	Peak
Taramea	Peak	Mangahao	Stream
Te Mata	Peak	Arawaru	Signal fires
Tirohanga	Peak	Aokautere	Site
Kairanga	Track	Te Au Rere A Te Tonga	Site
Pahiatua	Track		

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

Statutory Acknowledgment for the Manawatu River and Tributaries

Statutory Area

The area to which this statutory acknowledgement applies is the Manawatu River and its tributaries, as shown by OTS-182-20.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Manawatu River and its tributaries.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Manawatu River and its tributaries

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

Rangitāne o Manawatu has a rich belief system and structure that has developed over hundreds of years of occupation. The belief system developed a number of spiritual and ritualistic practices that occur at different times and locations along the Manawatu River. A large number of these practices have disappeared due to the introduction of European culture and Christianity. The Manawatu River was created through the spirit of Okatia, who gave life to a totara growing on the slopes of the Puketoi Range in the Hawkes Bay. The totara made its way to the mountain ranges of the Ruahine and Tararua, and as it forced its way through the ranges, it created the Manawatu Gorge and the Manawatu River as it made its way out to sea. For Rangitāne o Manawatu traditions such as this, represent the significant links between the cosmological world and the modern world, which have shaped Rangitāne o Manawatu.

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

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

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

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

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

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

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

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

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

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

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

Ngāti Mairehau (Also known as Ngāi Tuahuriri)

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

Ngāti Hineaute

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

Ngāti Rangitepaia (Also known as Ngāti Rangi)

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

Ngāti Rangiaranaki

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

Ngāti Tauira

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

Ngāti Te Kapuarangi

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

Te Apiti (“The Gorge”)

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

Otangaki – Papaeioa (Palmerston North) – Puketotara

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

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

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

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

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

Ngāwhakaraua was a large Pa situated on a great horseshoe bend of the Manawatu River, slightly upriver and east of the river’s confluence with the Oroua River, and one mile south of the Opiki toll bridge. The pa was occupied by Rangitāne o Manawatu and covered 86 acres of land. The principal buildings were, Te Ahu A Turanga Church, moved from Puketotara c.1879 and destroyed by fire c.1907, although replaced with a smaller building and a wooden whare runanga, ‘Kotahitanga.’ Kotahitanga represented the kaupapa of unity. Ngāwhakaraua was in use as a mahinga kai for some time before the establishment of a Pa in the locality, which indicates there were sufficient food resources on the surrounding land to sustain a resident population.

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

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

Rangitāne o Manawatu - Significant Sites

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

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

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

Significant Sites Associated with the Manawatu River

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

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

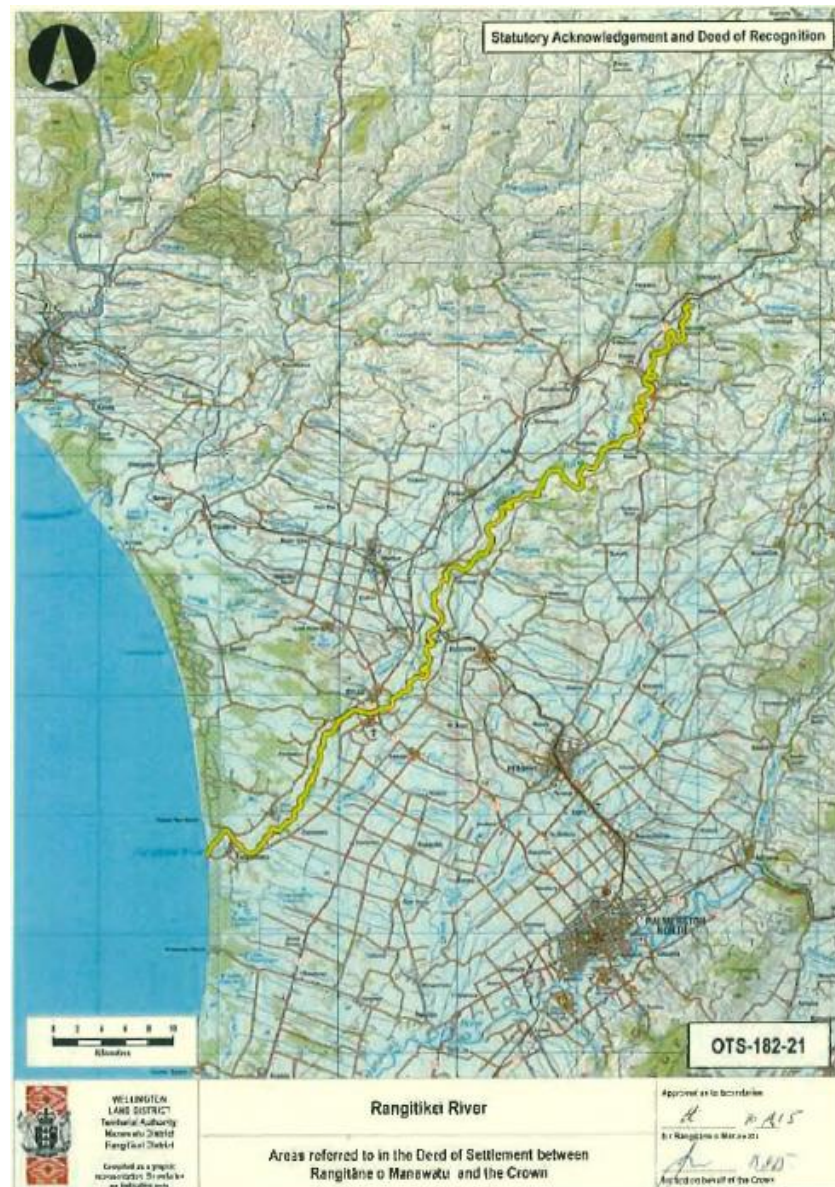
NAME	DESCRIPTION	NAME	DESCRIPTION
Te Karaka	Cultivation	Tikitiki	Kainga
Te Karekare	Pa	Titihuha	Kainga
Te Karihari	Papa Kainga	Toita	Occupied location
Te Kuri Kautete	Kainga	Tokitoki	Kainga
Te Kuripaka	Pa	Tokomaru	Kainga
Te Maire	Kainga	Tuapaka	Kainga
Te Maire	Lagoon	Tuapu	Occupied location
Te Matai	Pa	Turitea	Pa
Te Motu a Poutoa	Pa	Tutunanui Kainga	Kainga
Te Ngaioroa	Kainga	Tuturima	Kainga
Te Oranga-Tuturu	Kainga	Upoko-poutu	Kainga
Te Paiaka Kainga	Kainga	Waitamata	Kainga
Te Papa Ngaio	Pa	Waiteikai	Occupied location
Te Pehu	Site river	Whakapohepohe	Occupied location
Te Raka	Site	Whakaripa	Kainga
Te Rerenga-o-hau	Kainga	Whakatanguru	Kainga
Te Rewarewa	Area	Whakatero	Kainga
Te Waka Puni	Waka mooring	Whakatero	Kainga
Te Weka	Clearing	Whakatutu	Kainga
Te Weki	Clearing	Whakawaewae	Mound
Te Wharangi	Pa	Whakawehi	Kainga
Wharaoere	Occupied location		

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

Statutory Acknowledgment for the Rangitikei River

Statutory Area

The area to which this statutory acknowledgement applies is the Rangitikei River, as shown by OTS-182-21.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Rangitikei River.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Rangitikei River.

The Rangitikei River is of historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu. The Rangitikei River is significant as marker of the boundary of the rohe. The north

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

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

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

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

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

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

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

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

Significant Sites for Rangitāne o Manawatu

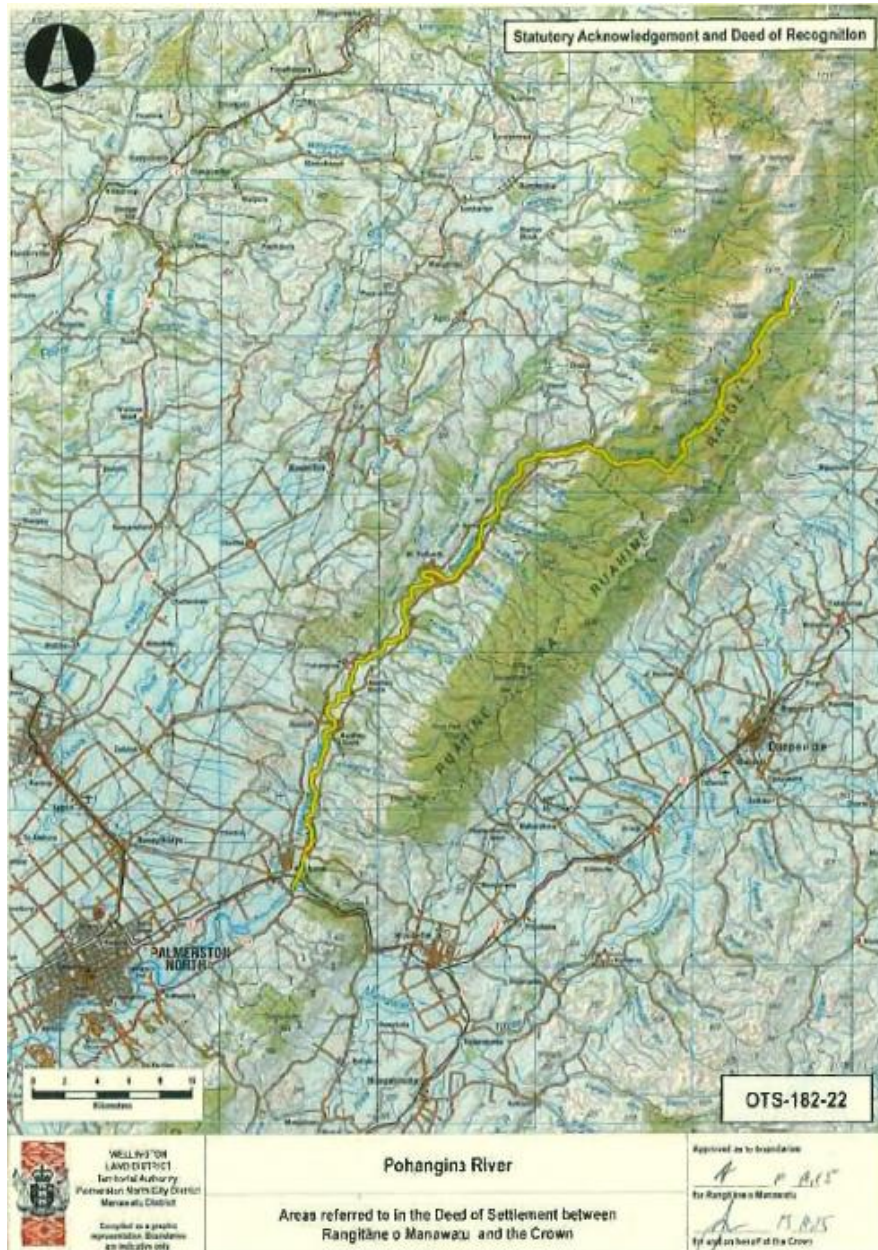
NAME	DESCRIPTION	NAME	DESCRIPTION
Oruawaikaha	Kainga	Te Reu Reu	Occupied location
Ruaputauaki	Kainga	Te Rewa	Occupied location
Taungatara	Kainga	Te Rimu	Occupied location
Waikonehu	Kainga	Te Ripo	Occupied location
Watotara	Kainga	Te Tauhai	Occupied location
Arowhenua	Occupied location	Te Waipohatu	Occupied location
Hauhau	Occupied location	Tuporoporo Onga Onga	Occupied location
Hikunga ana	Occupied location	Waikokowai	Occupied location
Hou Hou Te Umuhaunui	Occupied location	Weihero	Occupied location
Kaiparuhi/Otupori	Occupied location	Kakariki	Pa
Kakariki Ohuarere	Occupied location	Mangamahoe	Pa
Kohaioke	Occupied location	Maramahoeata	Pa
Makopiro	Occupied location	Matahini	Pa
Mingiroa	Occupied location	Matangirei	Pa
Moengaitanga	Occupied location	Ohinepuhiawe	Pa
Omanokotatara	Occupied location	Onepuhi	Pa
Onaireretumutu	Occupied location	Otakou	Pa
Orangipongo	Occupied location	Parewanui	Pa
Orepi Te Mahoe	Occupied location	Poutu	Pa
Otauirā	Occupied location	Tawhirihoe	Pa
Pakapakatea	Occupied location	Te Ara O Taku Maitu:	Pa
Papahauiti	Occupied location	Te Hakeke	Pa
Parakia	Occupied location	Te Iritau	Pa
Parikokakoa	Occupied location	Waitatapia	Pa
Parororangi	Occupied location	Te Arataumaihi	Papa Kainga
Pirunui	Occupied location	Tawaroa	Bush
Pokaka	Occupied location	Te Ruahine	Dune
Puto Riro	Occupied location	Te Pakai	Peak
Rauanga	Occupied location	Awamate	Lagoon
Rotokakahi	Occupied location	Rangitikei	River
Tapui Te Uru Karere	Occupied location	Tangimoana	Beach
Tawahuruhuru	Occupied location	Maramahoeata	Urupa
Te Ara Te Waka Orangipango	Occupied location	Te Pou Te Makariu	Occupied location
Te Mai	Occupied location	Te Pohui	Occupied location

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

Statutory Acknowledgment for the Pohangina River

Statutory Area

The area to which this statutory acknowledgement applies is the Rangitikei River, as shown by OTS-182-22.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Pohangina River.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Pohangina River

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

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

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

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

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

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

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

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

Sites of Significance for Rangitāne o Manawatu

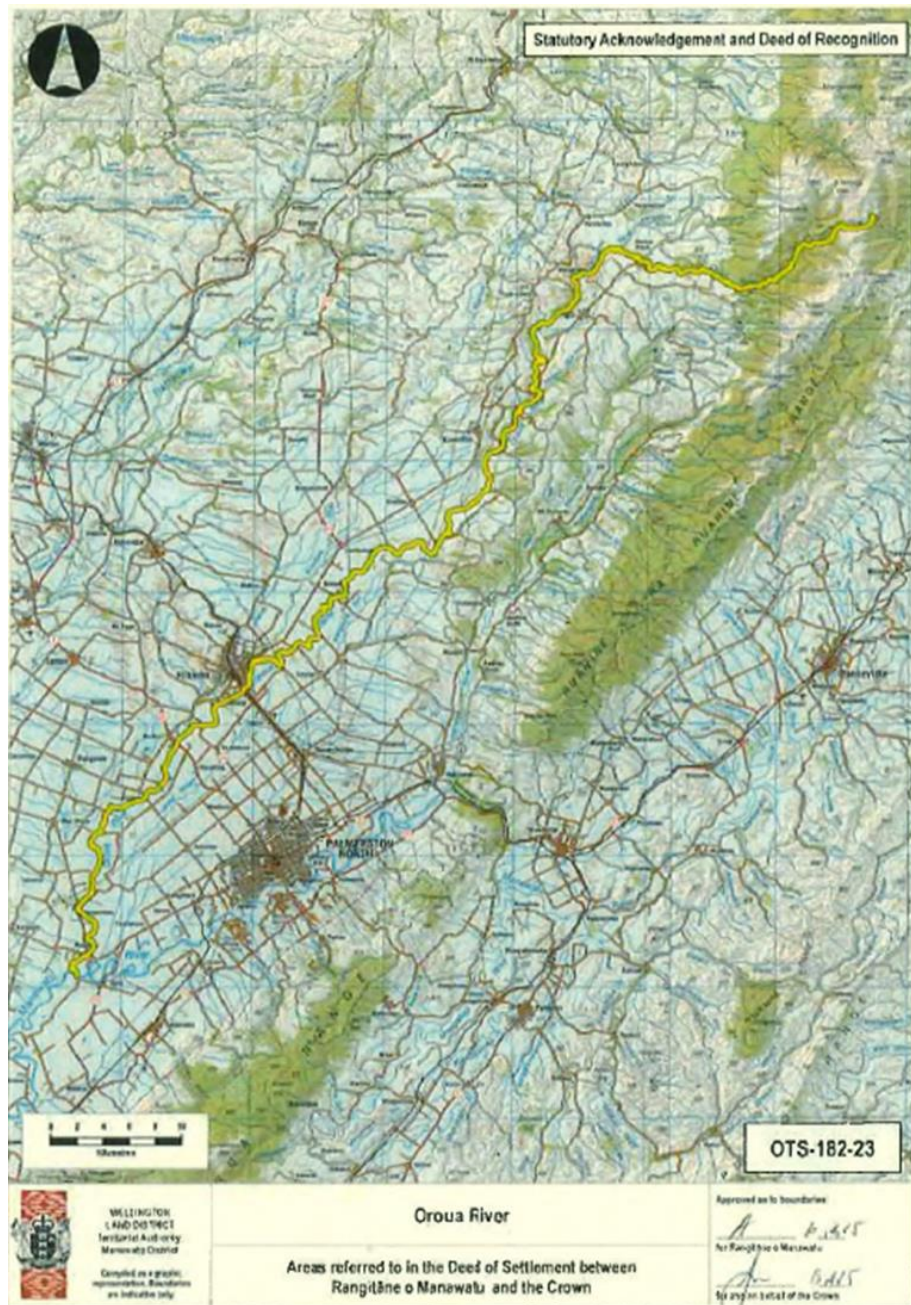
NAME	DESCRIPTION	NAME	DESCRIPTION
Apiti Te Anaowiro	Occupied location	Te Mai	Occupied location
Kahie	Occupied location	Te Ngarara	Occupied location
Kau Kauaroro	Occupied location	Te Pihu	Occupied location
Kie Kie Tangio	Occupied location	Te Ponga	Occupied location
Nga Tamahine	Occupied location	Te Wharau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

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

Statutory Acknowledgment for the Oroua River

Statutory Area

The area to which this statutory acknowledgement applies is the Oroua River, as shown by OTS-182-23.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Oroua River.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Oroua River.

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

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

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

Most settlements in this area had associated urupa.

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

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

Sites of Significance to Rangitāne o Manawatu

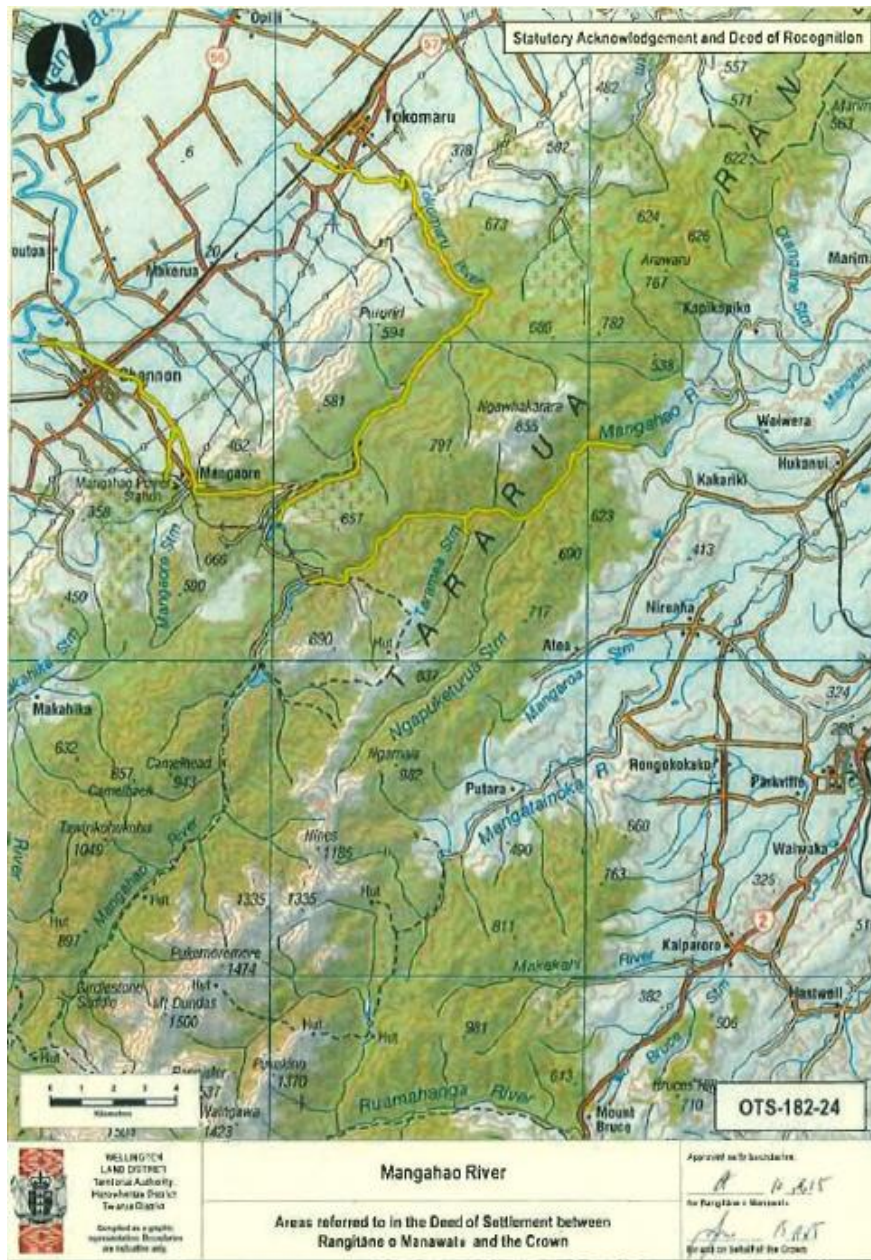
NAME	DESCRIPTION	NAME	DESCRIPTION
Te Rangimarie	Church/Marae	Te Whanua Upainga	Occupied location
Kohanga	Kainga	Tiroriki	Occupied location
Okehu	Kainga	Ture Onga	Occupied location
Te Hoiere	Kainga	Whakaito	Occupied location
Te Kopane	Kainga	Mangawhata	Pa
Te Mauhau	Kainga	Puketotara	Pa/Urupa
Te Putanga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

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

Statutory Acknowledgment for the Mangahao River

Statutory Area

The area to which this statutory acknowledgement applies is the Mangahao River, as shown by OTS-182-24.



Statement of Association

Preamble

Under section 29 of the Rangitane o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitane o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Mangahao River.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Mangahao River.

The Mangahao River is significant to Rangitāne o Manawatu both as a natural and spiritual resource. The Mangahao River flows from the central areas, Hanga o hia tangata, in the Tararua Ranges, along the Ranges, past a number of significant peaks such as Mairehau and Ngāwhakaraua connecting many of the rivers that then flow to the west and the east. The Mangahao River valley also provided an important access and route through the Tararua Ranges to the central areas for spiritual purposes and to gather natural resources. European explorations of the Ranges during the 1900's have also uncovered a number of artefacts in the vicinity of this area.

One of the most significant features of the river is the direct connection through the Ranges connecting many streams to carry Mauri from the ranges to the lowland areas below. However, the Mangahao River has been heavily altered and dammed during European settlement for industrial and power generation purposes.

The Mangahao and its distributaries (Tokomaru River and Mangaore Stream) were highly regarded sources of wai and kai and access ways into the Tararua Ranges.

The Mangahao River has been over time referred to as Moawhanga/Moawanga and Mongohao/Mangahao. The former names refer to the booming sound the river made through its course and to the area being a source of Moa that were hunted in the area. Rangitāne (North Island) also refer to the Mangahao as being a source of (pure) water where the, now extinct, native freshwater fish (grayling) Upokororo was found in large numbers and gathered.

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

Statutory Acknowledgment for the Coastal Area

Statutory Area

The area to which this statutory acknowledgement applies is the Coastal Area, as shown by OTS-182-25.



Statement of Association

Preamble

Under section 29 of the Rangitāne o Manawatu Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Rangitāne o Manawatu of their particular cultural, spiritual, historical, and traditional association with the Coastal Area.

Rangitāne o Manawatu cultural, spiritual, historical, and traditional association with the Coastal Area

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

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

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

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

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

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

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

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

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

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

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

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

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

Significant Sites for Rangitāne o Manawatu

NAME	DESCRIPTION	NAME	DESCRIPTION
Te Waka Puni	Waka Mooring	Haku-purua	Lagoon
Puru-rarauha	Kainga	Kaikokopu	Lagoon
Hokianga	Occupied location	Koputara	Lagoon
Orua Kai Tawa	Occupied location	Pukepūke	Lagoon
Te Humetu	Occupied location	Mikihi	Stream
Tawhirihoē	Pa	Te Aputu	Cultivation
Te Hakeke	Pa	Arawa	Moana tuna
Te Iritau	Pa	Herangi, Te Kau Omorangi, Wawa, Tirimo	Moana tuna
Te Papa Ngaio	Pa	Oahura	Moana tuna
Te Wharangi	Pa	Omanuka	Lagoon
Himitangi	Dune	Ototara	Moana tuna
Te Ruahine	Dune	Te Whangai O Tai Hanau	Moana tuna
Nga Totara	fossil forest	Te Piropiro	Area
Awamate	Lagoon	Okatia	Beach
Kai Iwi	Site	Tangimoana	Beach

Manawatu Estuary

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

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

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

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

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

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

Significant Sites

NAME	DESCRIPTION	NAME	DESCRIPTION
Te Waka Puni	Waka mooring	Te Wharangi	Pa
Orua-rongo	Kainga	Wai-Pipi-O-Maihi	Dune
Puru-rarauha	Kainga	Nga Totara	Fossil forest
Te Rerenga-o-hau	Kainga	Manawatu	River
Whakaripa	Kainga	Mikihi	Stream
Whirokino	Kainga	Okatia	Beach
Te Papa Ngaio	Pa		

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

Required Sections of the Rangitāne O Manawatu Claims Settlement Act 2016

29 Statutory acknowledgement by the Crown

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

30 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- (a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with [sections 31 to 33](#); and
- (b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with [sections 34](#) and [35](#); and
- (c) to enable the trustees and any member of Rangitāne o Manawatu to cite the statutory acknowledgement as evidence of the association of Rangitāne o Manawatu with a statutory area, in accordance with [section 36](#).

31 Relevant consent authorities to have regard to statutory acknowledgement

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

32 Environment Court to have regard to statutory acknowledgement

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

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

- (1) This section applies to an application made under [section 44](#), [56](#), or [61](#) of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.
- (2) On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its

powers under [section 48](#), [56](#), or [62](#) of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.

- (3) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—
 - (a) in determining whether the trustees are persons directly affected by the decision; and
 - (b) in determining, under [section 59\(1\)](#) or [64\(1\)](#) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.
- (4) In this section, **archaeological site** has the meaning given in [section 6](#) of the Heritage New Zealand Pouhere Taonga Act 2014.

35 Provision of summary or notice to trustees

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