

Ngāti Maniapoto Statutory Acknowledgements

1. This attachment to the One Plan lists:
 - a. The statutory acknowledgement area for Manawatū-Whanganui, as identified in the Maniapoto Claims Settlement Act 2022, within the region that Horizons Regional Council operates;
 - b. The statements of association relating to the statutory acknowledgements; and the maps that show the statutory areas, and
 - c. The relevant clauses from the Maniapoto Claims Settlement Act 2022.

Statutory Areas

2. Attachment of Statutory Acknowledgements to the One Plan is required under section 31 of the Maniapoto Claims Settlement Act.
3. Maniapoto have statutory acknowledgements for the following areas within the region that the Horizons Regional Council operates.

Disclaimer

The information provided in this statutory Acknowledgement has been Published by Te Arawhiti.

Statutory Area	Location
Te Ara-o-Tūrongo	As shown on OMCR-049-01
Part of Pureora Park including Pureora Peak	As shown on OMCR-049-02
Ngā Wai o Maniapoto	As shown on OMCR-049-18
Okahukura Scenic Reserve	As shown on OMCR-049-21
Mangapehi Railway Station Property	As shown on OMCR-049-44
Piropiro Ketemaringi Site A	As shown on OMCR-049-50
Piropiro Ketemaringi Site B	As shown on OMCR-049-51
Waihuka Property	As shown on OMCR-049-63

Maniapoto also have other statutory acknowledgements, as listed below. As these lie outside of the region in which the Horizons Regional Council operates, the information for these sites has been omitted.

Statutory Area	Location
Whareorino Conservation Area	As shown on OMCR-049-03
Coastal Statutory Acknowledgement Area	As shown on OMCR-049-04

Huioteko Scenic Reserve	As shown on OMCR-049-05
Hutiwai Conservation Area	As shown on OMCR-049-06
Kahuwera Scenic Reserve	As shown on OMCR-049-07
Kakepuku Mountain Historic Reserve	As shown on OMCR-049-08
Kawhia Harbour (Rakaunui) Scenic Reserve	As shown on OMCR-049-09
Kawhia Harbour (Waiharakeke) Scenic Reserve	As shown on OMCR-049-10
Mahoenui Conservation Area	As shown on OMCR-049-11
Mangapohue Natural Bridge Scenic Reserve	As shown on OMCR-049-12
Marokopa Falls Scenic Reserve	As shown on OMCR-049-13
Part Matakana Conservation Area (area linked to Te Puta Spring)	As shown on OMCR-049-14
Moeatoa Scenic Reserve	As shown on OMCR-049-15
Mohakatino Conservation Area	As shown on OMCR-049-16
Mokau River Scenic Reserve	As shown on OMCR-049-17
Ngatamahine Scenic Reserve	As shown on OMCR-049-19
Ngutunui Stream Scenic Reserve	As shown on OMCR-049-20
Part Pirongia Forest Park	As shown on OMCR-049-22
Puketapu Historic Reserve	As shown on OMCR-049-23
Rukuhia Domain Recreation Reserve	As shown on OMCR-049-24
Tapuae Scenic Reserve	As shown on OMCR-049-25
Taumatini Scenic Reserve	As shown on OMCR-049-26
Te Kauri Park Scenic Reserve	As shown on OMCR-049-27
Te Kuiti Aerodrome	As shown on OMCR-049-28
Te Naunau Property	As shown on OMCR-049-29
Totoro Scenic Reserve	As shown on OMCR-049-30

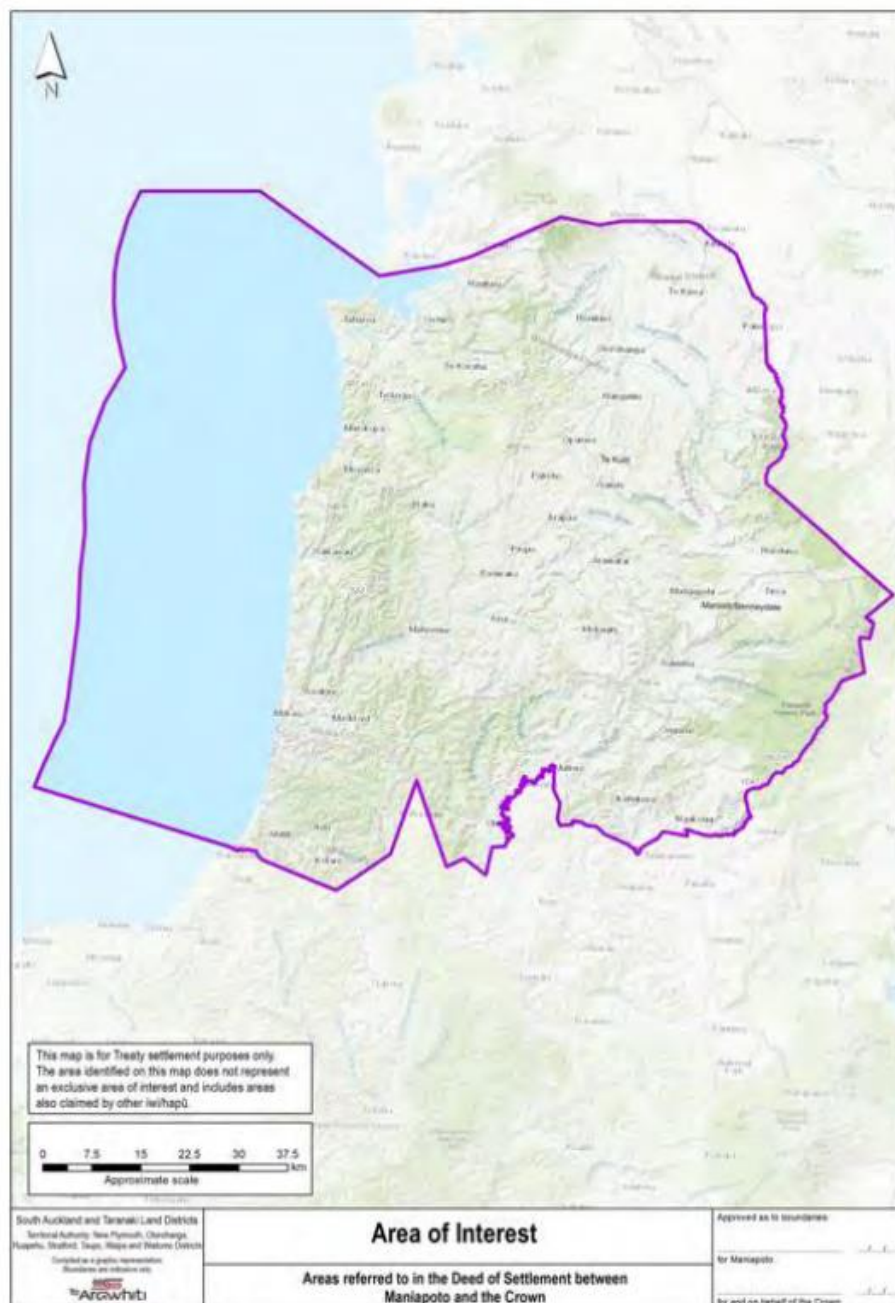
Turaerae Scenic Reserve	As shown on OMCR-049-31
Waitewhena Conservation Area	As shown on OMCR-049-32
Aratoro Property	As shown on OMCR-049-33
Arorangi Property	As shown on OMCR-049-34
Awaroa Property	As shown on OMCR-049-35
Hangatiki Property	As shown on OMCR-049-36
Hauturu West Property	As shown on OMCR-049-37
Herekawe Property	As shown on OMCR-049-38
Hikurangi Property	As shown on OMCR-049-39
Kahuwera Property	As shown on OMCR-049-40
Kurukuru Property	As shown on OMCR-049-41
Mangakahu Property	As shown on OMCR-049-42
Mangaokewa Property	As shown on OMCR-049-43
Mapara Property	As shown on OMCR-049-45
Mokau Estuary Property	As shown on OMCR-049-46
Mokau Property	As shown on OMCR-049-47
Ngaherenga Property	As shown on OMCR-049-48
Omaru Falls Property	As shown on OMCR-049-49
Rākaunui Property	As shown on OMCR-049-52
Ranginui Property	As shown on OMCR-049-53
Tainui Property	As shown on OMCR-049-54
Tangitu Property	As shown on OMCR-049-55
Tapuae Property	As shown on OMCR-049-56
Te Arero Property	As shown on OMCR-049-57
Te Kūiti Pā Railway Yard Carpark	As shown on OMCR-049-58

Te Puna o Te Roimata	As shown on OMCR-049-59
Te Raumauku Caves property	As shown on OMCR-049-60
Te Umuroa Property	As shown on OMCR-049-61
Waiharakeke Property	As shown on OMCR-049-62
Wharerino Site A, B, C, D	As shown on OMCR-049-64, OMCR-049-65, OMCR-049-66, OMCR-049-67
Whareroa Property	As shown on OMCR-049-68
Maniapoto Historical/Existing Interests in the Exclusive Economic Zone	As shown on OMCR-049-69

Area of Interest

The Maniapoto area of interest, as shown below. The statutory acknowledgements detailed in this document relate only to those that lie within the area in which the Horizons Regional Council operates.

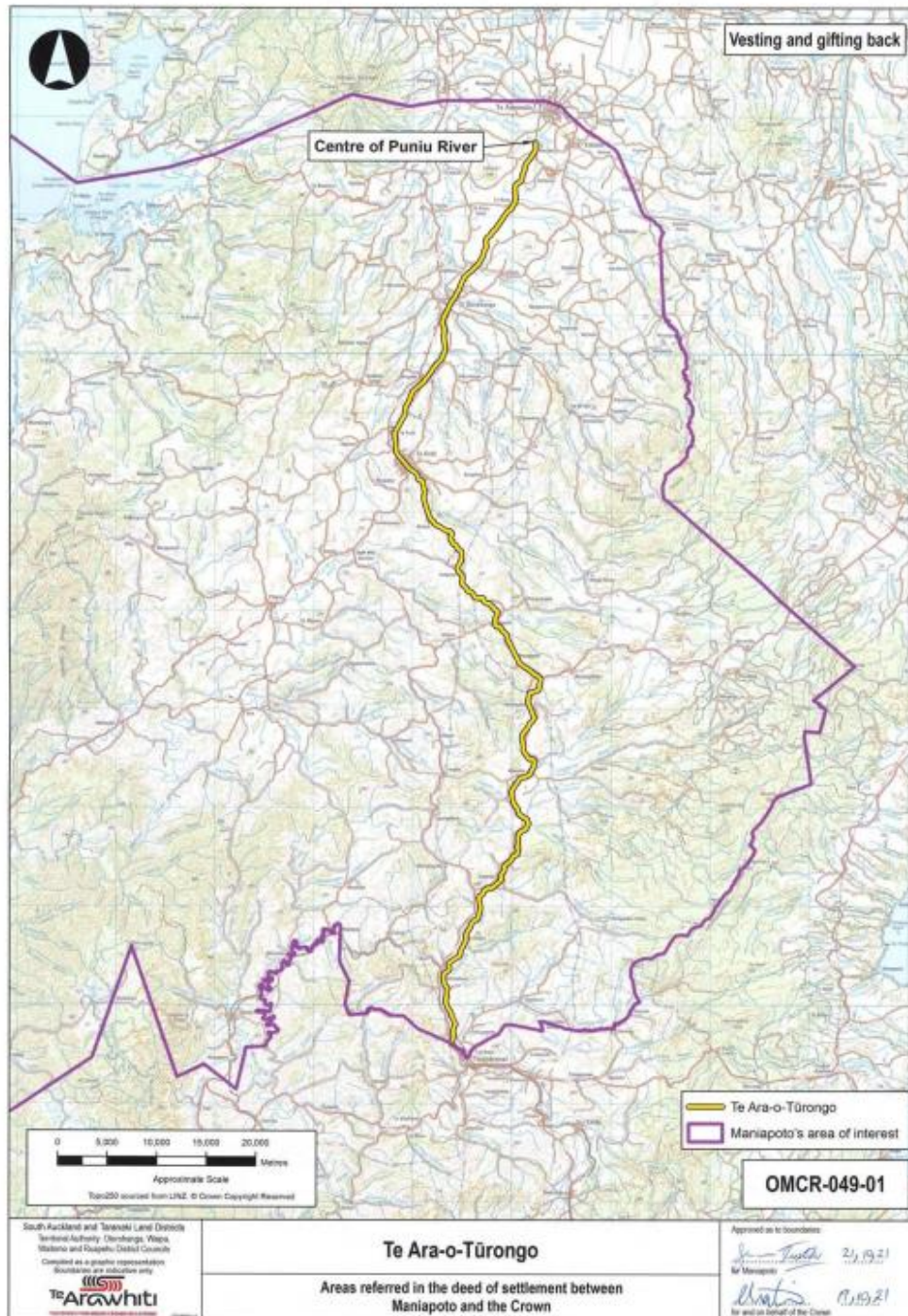
1: AREA OF INTEREST



Statutory Acknowledgement for Te Ara-o-Tūrongo

The area to which this statutory acknowledgement applies to Te Ara-o-Tūrongo as shown on deed plan OMCR-049-01.

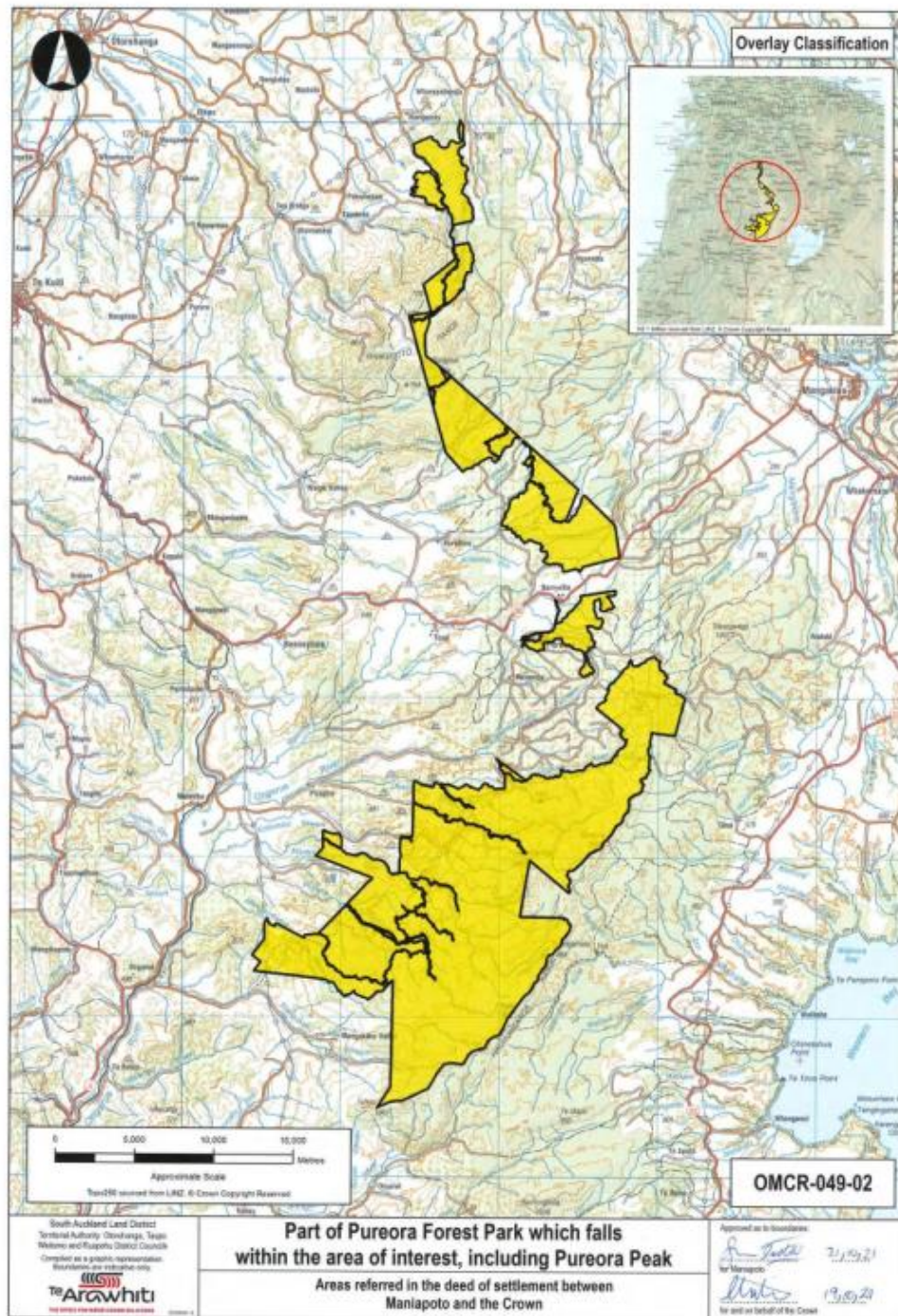
2: DEED PLANS



Statutory Acknowledgement for Part of Pureora Forest Park which falls within the area of interest, including Pureora Park

The area to which this statutory acknowledgement applies to Part of Pureora Park including Pureora Park, as shown on deed plan OMCR-049-02.

2: DEED PLANS



Statutory Acknowledgement for Ngā Wai o Maniapoto

The area to which this statutory acknowledgement applies to Ngā wai o Maniapoto, as shown on deed plan OMCR-049-18.

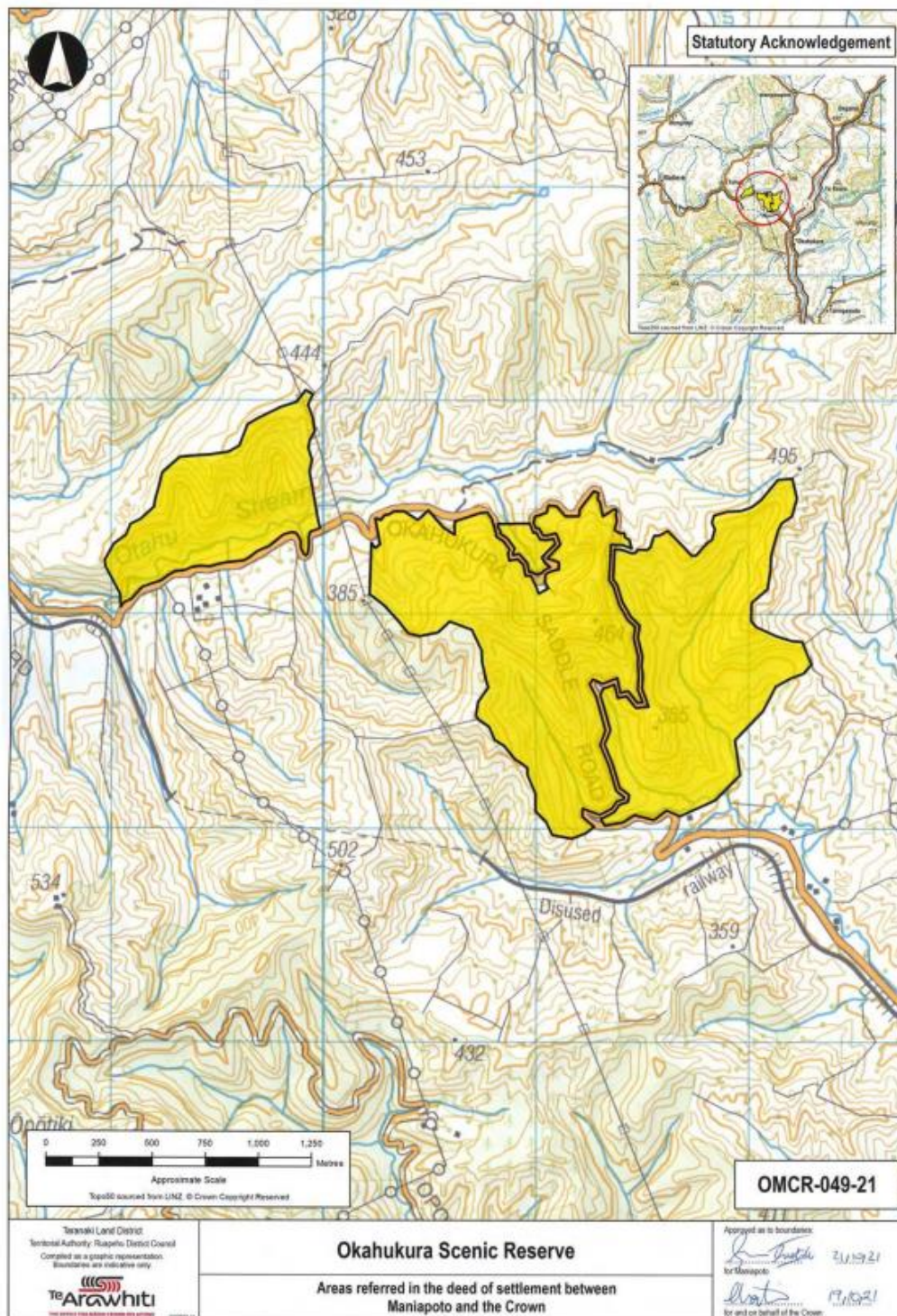
2: DEED PLANS



Statutory Acknowledgement for Okahukura Scenic Reserve

The area to which this statutory acknowledgement applies to Okahukura Scenic Reserve, as shown on deed plan OMCR-049-21.

2: DEED PLANS



Statutory Acknowledgement for Mangapehi Railway Station Property

The area to which this statutory acknowledgement applies to Mangapehi Railway Station Property, as shown on deed plan OTS-049-44.

2: DEED PLANS



Statutory Acknowledgement for Piropiro Ketemaringi Site A

The area to which this statutory acknowledgement applies to Piropiro Ketemaringi Site A, as shown on deed plan OTS-049-50.

2: DEED PLANS



Statutory Acknowledgement for Piropiro Ketemaringi Site B

The area to which this statutory acknowledgement applies to Piropiro Ketemaringi Site B, as shown on deed plan OTS-049-51.

2: DEED PLANS



Statutory Acknowledgement for Waihuka Property

The area to which this statutory acknowledgement applies to Waihuka Property, as shown on deed plan OTS-049-63.

2: DEED PLANS



Statement of Association for Whareorino Conservation Area

Ngāti Maniapoto has a long association with the Whareorino area dating back to the time of Hoturoa, the commander of the Tainui waka. It was at Whareōrino that Hoturoa came across the footprints of the estranged Rakatāura. Rakatāura was the priest of the Tainui waka. They were both exploring the new land following a dispute between them. When Hoturoa saw the footprints of Rakatāura, it eased his antagonism so much that when they met again, they both wept.

The mountain Whareōrino is an iconic geographic feature of Ngāti Kinohaku identity and the site of a pā also known as Whareōrino. Ngāti Peehi and Ngāti Te Kanawa also have a strong association with the Whareōrino area.

The Whareorino Conservation Area is dominated by the Herangi Range. The dense forest providing local hapū with an abundance of birdlife, evidenced by such place names as Te Pae Manu a Pūkauae, Ōtukākāriki and Ruakākā.

Protection Principles The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of Maniapoto values related to, Whareorino Conservation Area:

- (a) recognition of Maniapoto as kaitiaki over the Whareorino Conservation Area;
- (b) recognition and respect for Maniapoto mana, kaitikaitanga, and tikanga in respect of the Whareorino Conservation Area;
- (c) protection of indigenous flora and fauna and waters within Whareorino Conservation Area;
- (d) protection of wahi tapu within Whareorino Conservation Area;
- (e) encouragement of, respect for, and recognition of the association of Maniapoto with Whareorino Conservation Area; and
- (f) accurate portrayal of the association of Maniapoto with Whareorino Conservation Area.

Director-General actions Pursuant to clause 5.4.4 of the deed, the Director-General has determined that the following actions will be taken by the Department of Conservation in relation to the protection principles:

- (a) Maniapoto association with Whareorino Conservation Area will be accurately portrayed in all new Departmental information, signs and educational material about the area;
- (b) the Department of Conservation will engage with Maniapoto regarding all new Department of Conservation public information, education material and signs regarding Whareorino Conservation Area and will only use Maniapoto cultural information relating to the Whareorino Conservation Area with the consent of Maniapoto;
- (c) Department of Conservation staff, volunteers, researchers, contractors, conservation board members, concessionaires and the public visiting the reserve will be provided with

information about Maniapoto values in relation to Whareorino Conservation Area and will be encouraged to recognise and respect Maniapoto association with the area including their role as kaitiaki;

(d) Maniapoto will be consulted regarding any proposed introduction or removal of indigenous species to and from Whareorino Conservation Area;

(e) Significant earthworks and soil/vegetation disturbance (other than for ongoing track maintenance) will be avoided where possible. Where significant earthworks and disturbances of soil and vegetation cannot be avoided, Maniapoto will be consulted and particular regard had to their views, including those relating to kōiwi (human remains) and archaeological sites; and

(f) any kōiwi or other taonga found or uncovered will be left untouched and contact made as soon as possible with Maniapoto to ensure representation is present on site and appropriate tikanga is followed, noting that the treatment of the kōiwi or other taonga will also be subject to any procedures required by law.

Statements of Association for 1. Coastal statutory acknowledgment area

The coastal area which runs from the Waipīngao Stream to Kāwhia Harbour is rich in Ngāti Maniapoto and Tainui waka history. Ngāti Maniapoto held extensive knowledge of the coast, its reefs, its fishing beds, its rocks, pā, kāinga, wāhi tapu and other places. This knowledge dates back to the Tainui waka which traversed these waters, leaving its anchor at Mōkau before ending its journey at Kāwhia where it is buried at Maketū.

Subsequent generations also travelled the coastline either by waka or by coastal tracks. There were tracks from Kāwhia to Marokopa via Te Maika, Te Tahāroa, and Te Ahuahu. There were also tracks from the interior that brought the people to the coast, often on seasonal fishing expeditions. Tihimānuka is a track between Taumarunui and Katikatiaka Pā situated near Parininihi. From Marokopa, another track crossed the forest ranges into the Waipā Valley and came out near Ōtorohanga.

There were many pā, kāinga and wāhi tapu scattered along the coastline. The rugged coast, dominated by cliffs, meant there were exceptional places for defensive pā and places of refuge. Te Kawau Pā was an island pā which Ngāti Maniapoto occupied after the fight at Tihimānuka around 1822. Te Puia and Rerewaka Pā were pā at Mōkau, occupied by Ngāti Maniapoto after the battle of Ngātaiparirua. Other pā around Mōkau included Te Hōrū, Te Mangaeo and Māniaroa. Rangitoto was one of several pā at Awakino. Pāokauwaho and Ōtumatua were pā at Nukuhākari Bay while further north was Puketoa, a pā on the southern side of the Marokopa River estuary occupied during the fishing season. Harihari was a kāinga of the illustrious Ngāti Maniapoto rangatira, Haupōkia Te Pakaru. At Kāwhia there were many pā, including Te Arawī which was besieged by Ngāti Maniapoto and another iwi before its chief and his people were able to migrate south. Other pā in the region included

Taungatara, Takatahi and Te Ahuahu, the latter an ancient pā that protected the kūmara gardens and now the site of Te Waitere village.

There were fishing grounds all along this coastline. The boundary point of Wahanui 20 miles out to sea from the Waipīngao Stream, and deemed part of the Rohe Pōtae, was to protect the customary fishing grounds of Ngāti Maniapoto.

At the Mōkau River Heads, in days of old, the mauri of the fisheries in the form of the historic punga or mooring stone of the Tainui waka lay on the beach. At Te Naenae, tāmure, kahawai and other fish were placed as offerings to Tangaroa. The area was known for its mussel reefs, including that known as Kowhatututae. There was another popular one near the Mōhakatino River. These mussel reefs attracted people from inland as far as Taumaranui and Te Kūiti.

Further north, the Kāwhia Harbour and its various inlets were particular waters of abundance with some important fishing grounds. The banks of Tāoro, Tūhingarā, Toreparu, Ōtaroi, Hākaha, Te Wharau, Tāhunaroa, Te Maire, and other places, were all pipi shellfish grounds. Tarapikau is a sandbank where the pūpū shellfish was collected. There were appointed places where certain fish were taken. Koutu-kōwhai was a place where whai (stingray) abounded. Mangō (sharks) and tāmure (snapper) were fished and bought ashore at Te Umuroa, at Te Ōhau, at Whangamumu, and other sites around the Kāwhia Harbour.

Elsewhere along the coastline, there were many other significant fishing sites located around reefs. Piritoka reef is off Tīrua Point and was a favourite fishing place for those who occupied the pā and kāinga around Nukuhākari Bay and Moeātoa. Poutama was a famous mussel reef a little offshore and just to the south of the Mōhakatino River.

Waka were launched from designated sites such as Te Rua Taniwha in the Poutama region. Piopio and Ōinutai, north of the Awakino River mouth were other examples of launching sites.

Taniwha protected many of these reefs and other waters. The taniwha Rua Kura Moana Kiwa, Kupe Moana Kiwa and Te Rauparaha Moana Kiwa occupied the reefs around Marokopa. Some fifteen taniwha dwell in those waters at Te Māhoe near the Waiharakeke inlet of the Kāwhia Harbour. Collectively they are known as Ngāi-te-heke-o-te-Rangi. Rākei was a taniwha who lurked near Kaitangata Point beyond Kiritehere in a partially submerged cave. There were many other taniwha along this coastline.

Both Kāwhia and Mōkau were key sites of trade for Ngāti Maniapoto after the arrival of the European. Ngāti Maniapoto vessels operating from these waters included the Rere-wiki, Parininihi, Rē-wini and Aotearoa.

The coastal area of Ngāti Maniapoto remains a key geographical feature of the tribal identity and domain of the iwi.

Statements of Association for Huioteko Scenic Reserve

The Huioteko River flows through the Huioteko Scenic Reserve, one of the traditional fishing waters of the Ngāti Te Paemate and Ngāti Waiora hapū. There were pā-tuna situated on the river where tuna, piharau, īnanga, kōura, freshwater pipi, mussel's whitebait, elvers, and kokopū were fished. Many generations of Ngāti Te Paemate and Ngāti Waiora observed the migration of the tuna from the Huioteko River back to sea. There is archaeological evidence of pā in the area, one to the northwest of the Huioteko Scenic Reserve, the other to the south-east. Local knowledge also talks of a track that ran through the area to Mōkau.

Statements of Association for Hutiwai Conservation Area

The Hutiwai Conservation Area is part of that wider area south of the Mōkau that has a rich Ngāti Maniapoto history and, in particular, records the tribe's relationship with the neighbouring iwi on this part of its southern rohe. It was an area of both conflict and settlement. Given the rough interior, the people naturally settled around the mouth of the Tongapōrutu River to take advantage of access to the coastal waters and its bounty. The southern headland was guarded by an island named Pā Tāngata which was once a bastion of defence. There was also the small conical hill pā of Pou o te Hia (the pole belonging to Hia) on the northern reaches of the river. It is also the place where, according to Ngāti Maniapoto oral history, a pou whenua or land marker post was once erected to mark its southern boundary. On the southern side of the river stands Puketapu (sacred hill), a ridgetop pā that has a long history of occupation. From here the people travelled into the Hutiwai Conservation Area via the Hutiwai Stream to snare birds and to obtain other resources that the forest had to offer.

Statements of Association for Kakepuku Mountain Historic Reserve

Kakepuku is an ancestral mountain steeped in the traditions of Ngāti Maniapoto and Tainui waka. One account of Ngāti Maniapoto attributes nearby Te Kawa Mountain as the husband of Kakepuku, he having fought Puketarata and Kārewa (Kārewa/Gannet Island) for her love. It is said that the annual migration of the eels, or heke tuna, was marked when the autumn mists of the summit of Kakepuku mingled with those of her lover Te Kawa. The people knew that the tuna had begun to flow and made their way to their pā tuna to harvest the eels.

According to Ngāti Unu, the full name of Kakepuku is 'Kakepuku-te-rerenga-o-Kahurere'. Ngāti Unu state that following the death of her husband Uetapu, Kahurere set off in search of her son Rakamaomao naming on the journey several significant mountains and other features. Other accounts claim Kahurere, also referred to as Kahukeke or Kahupeka, and was the daughter of Hoturoa, the captain of the Tainui waka, who married Rakatāura, the

principal tohunga of that waka. It is said that Rakatāura named Kakepuku-o-Kahu and other geographical landmarks for his wife during the course of their journey of exploration inland.

Over the centuries there have been many tribes who have settled for periods on the slopes and in the shadow of Kakepuku. These included Ngāti Kahu (descendants of Ngāti Kahupungapunga being the original people), Ngāti Unu, Ngāti Mōtai, Ngāti Makahori, Te Rahopupuwai, Ngāti Ngutu ki Kōhatu-tapu, the ancestors of Ngāti Ngā Waero and others. A small remnant of the original iwi remains and gains strength through association with the collective of identities that is Ngāti Maniapoto.

There are a number of known pā and kāinga on and around Kakepuku. One of these was Hikurangi Pā Tirohia. Its earthworks can still be seen today on the northern rim of the summit. It was so named because it could only be gazed upon and never taken in battle. Other pā on the summit were Te Tokatoka and Omāngo. Other pā or kāinga around the maunga included Torerewa (or Totorewa), Ariki-tū-rere (or Ariki-tī-rere), Mangahuka, Ōngaru, and Kōhatu-Tapu. At the base of the mountain on the northern side was the old Pokuru settlement. Onepaka (Honipaka) was a kāinga at the base on the western side by the Waipā River. There were also large gardens at the foot of the mountain at Mangamāhoe, Kakepuku of course being rich in volcanic soil. Te Wai-Whakaata-o-Karoro was a stone feature on Kakepuku used for ceremonial purposes. There are also special waters of cleansing and healing on Kakepuku.

Kakepuku is an important geographical point of identity for the hapū in the northern reaches of Ngāti Maniapoto tribal territory, but in particular the descendants of the great leader, Unu and his wife Hinemārama of Ngāti Kahupungapunga fame.

Ko whea? Ko whea tērā maunga e tū mai rā? Ko Kakepuku!

What is yonder mountain soaring high above us? 'Tis Kakepuku!

Statements of Association for Kahuwera Scenic Reserve

Ngāti Maniapoto has a long association with the mountain Kahuwera and the surrounding area. It remains an important geographical marker of identity for several Ngāti Maniapoto hapū in the locality. They include Ngāti Paretekawa and Ngāti Rahurahu from Napinapi marae, and the Ngāti Waiora people of Mōkau Kōhunui marae.

Kahuwera was the site and the name of a whare wānanga established by Hiaroa, one of the tohunga or priests on the Tainui waka and an ancestor particularly recorded in Ngāti Maniapoto whakapapa. Kahuwera was for many generations one of four main whare wānanga or houses of learning of the descendants of Tainui waka.

According to some within Ngāti Maniapoto, the mountain Kahuwera was the residence of patupaiarehe or fairy-like people and the abode of the sacred god, Uenuku. Uenuku was called upon during times of war. Tribal oral tradition also speaks of a comet that flies over Kahuwera in the direction of Marokopa. Tūkaiteuru is the name of that comet.

Hiaroa mentioned above was the guardian of the mauri of manu, or birdlife brought on the Tainui waka. It was at Kahuwera that he secreted the mauri in the forest to ensure an abundance of birds. When Ngāti Maniapoto hosted the great Waikato ariki, Pōtatau Te Wherowhero at Ōrongokoekoeā, hapū from throughout the area made contributions of local delicacies. Ngāti Te Paemate of Kahuwera (and Aorangi), in particular, are recorded as bringing the berry-fattened tūi.

Such abundance of birdlife along with the Mōkau River and its tributaries that ran below the mountain meant Kahuwera was an area well occupied by successive generations of Ngāti Maniapoto. Among them included the local rangatira Te Whaaro Kaitangata and Wahanui himself. Wahanui had a kāinga or residence at the base of Kahuwera on the Mangakōwhai Stream named after that waterway.

There is a significant burial cave atop of Kahuwera which contains many remains but has long since been closed up.

Statements of Association for Part Matakana Conservation Area (area linked to Te Puta Spring). Near Waitomo.

The Matakana Conservation Area, including that particular part linked to Te Puta Spring, is steeped in Ngāti Uekaha, Ngāti Ruapūtahanga and Ngāti Te Kanawa (hapū of Ngāti Maniapoto) history. The spring or puna was a particular place of healing. The Matakana area was an important source of water and rongoā for those hapū. It was also sacred to them being the home of their pataupaiarehe. Pōhatuiri (also known as Parahaumiti) is the name of the local marae neighbouring the conservation area. The people there in times of old left kai outside the wharenuī for the patupaiarehe, this being an important tikanga for them. Other surrounding pā and kainga in times of old whose occupants utilised the resources of the Matakana bush included Horotea, Ōwhawhe, Ōhinetemaire and Rangiāhua. Rangiāhua was the ancient pā of the prominent ancestor, Uekaha who also lived in a cave in the vicinity.

Statements of Association for Mangapohue Natural Bridge Scenic Reserve.

Mangapohue Natural Bridge Scenic Reserve is one of several features in the area of significance to Ngāti Toa-Tūpahau. It is said that Ruamoko and Hine Hururoa lived at the Mangapōhue natural bridge. They were rangatira of the area in days of old. Nearby on the hill Puketutu was the pā, Te Koipō (also possibly known as Puketutu). Te Koipō was a bush retreat of the Ngāti Waipari hapū of Ngāti Kinohaku and used on their bird snaring expeditions.

Statements of Association for Marokopa Falls Scenic Reserve

The Marokopa Falls Scenic Reserve and the surrounding area is rich in Maniapoto history and tradition. According to Ngāti Toa-Tūpahau, the falls themselves are known as Haruruana Te

Wairua o Waiora. There is a taniwha at Haruruana Te Wairua o Waiora which protects the waters around the falls. It is one of several taniwha that inhabit the Marokopa River.

The woman of rank Hine Hururoa is associated with the falls. She is said to have wept the waterfall into existence because her people were without water. Her tears ensured that there was water for the generations to come.

The Marokopa Falls Scenic Reserve includes the meeting of the Marokopa and Tawarau waters. The waters are renowned for their healing qualities and the medicinal plants found in the surrounding forest. One such place of healing was Rongomai te Kakara, a rock once located on the bank of the Tawarau River. The many special plants which grew on it provided rongoā or Māori medicines. Next to Rongomai te Kakara is Tangitangi, a big waterfall of which it is said, 'Tangitangi haere te wai'. According to local tradition, Rongomai te Kakara would often cause the river to flow strongly, resulting in the tangitangi, or roar from the waterfall. An extraordinary roar from Tangitangi signalled there had been a death in the family or a new baby had been born.

There are also other significant sites near the reserve. Not too distant from the Marokopa Falls along the Tawarau River is Raumoko, a large rock on a crest that looks like a face. Raumoko is a female ancestor who was consulted by tohunga in regards to the propriety of candidates for tā moko. Tangiwai is a waterfall that comes directly out of Raumoko. It was a place where women would give birth and care for themselves during menstruation. It was also where the local people, such as those from the nearby Puketutu Pā, would cleanse their body of ailments. Warriors too would wash in these waters following a battle. Tangiwai dropped down the rock face and became Kimiora Stream. Kimiora Stream ran underground and came out again at another large rock called Ruamoko, on the bank of Tawarau River. Hence it is said, Raumoko ki runga, Ruamoko ki raro' or Raumoko above, Ruamoko below. 'Ka rere ki Tawarau Ki ngā hīnga ki raro Ngā tai o ngā here ki waho Raukura Moana'.

Statements of Association for Moeatoa Scenic Reserve Near Marokopa.

The Moeatoa Scenic Reserve is an area of historical significance. A key feature is the maunga or mountain Moeātoa itself. Ngāti Maniapoto tradition recalls that Hoturoa and Rakatāura, having arrived to this land aboard the Tainui waka, built a tūāhu or altar at Moeātoa. They called it 'Te Tūāhu-a-Rakatāura-rāua-ko-Hoturoa'. When the children of Rakatāura grew up, he sent them to occupy various areas. His son Tūhianga was sent to Moeātoa.

It was also at the Moeātoa Cliffs that a fleeing Ruapūtahanga (from the Aotea region) appealed to a pursuing Whatihua (a descendent of Hoturoa) to abandon the chase and return to his home at Kāwhia. The tide was in, and the surge of the ocean into its mighty cliffs was relentless. While Ruapūtahanga had managed to make the crossing in desperation, she warned Whatihua 'E hoki i konā! Ka mate koe i te whāinga mai ki taku hika tau kē' (Go Back! You will die in your pursuit of my body now set apart). He was reminded that the tides of Rākei-mata-taniwha would engulf him, a reference to the rua or cavern that was the lair

of the taniwha, Rākei. Rākei would wait for the tide to rise enough to allow him to occupy the cavern to await an unwary traveller. Whatihua heeded the warning and abandoned the chase.

There are several pā recorded in the area along with associated evidence of occupation. Many gathered at the ancient pā Matapari and Ōtaranga, located on the cliff high above the sea on the northern shoulder of Moeātoa. Ōtūmatua and Pāōkauwaho were two other pā nearby, situated to the south of Moeātoa at Nukuhākari Bay. The rich fishing grounds and the fertile valleys at Nukuhākari Bay provided the people with a ready supply of food.

Ngāti Toa-Tūpāhau has strong associations with this area, their ancestor Tūpāhau dwelling in the area at one point. It is also here that many of their relatives gathered before migrating south in the early 1820s. A fire was lit at the time on the top of Moeātoa to alert the Ngāti Maniapoto chief, Te Rangitūātea, of their departure. Te Rangitūātea had assisted their escape from Ngāti Maniapoto forces. The remains of that fire could still be found in the early 1900s.

Today the Moeātoa peak provides a key geographical reference for the identity of the peoples of Marokopa marae.

Statements of Association for Mohakatino Conservation Area. Near Mōkau.

The Mohakatino Conservation area is within the general Mōkau Mōhakatino area which was for a long period a contact zone between Maniapoto and its southern neighbour. It was an area of interaction where whakapapa intermingled but also where, at times, there was friction and conflict. Maniapoto was involved in key battles here in the early 1800s, including the battle in nearby Ngātaiparirua.

The Mohakatino Conservation Area's northern boundary is nearby and at points, touches the Mōkau River. There were pā and kāinga scattered along this river. One such kāinga was Panirau which was located within the Mohakatino Conservation Area and provided the inhabitants access to an abundance of bird life including waterfowl, kererū, kākā, and kiwi. The Panirau Stream, part of the northern boundary of the conservation area, provided the local people with a supply of eels and other fisheries. One such pā-tuna, located on the Panirau Stream, was named Tōtara-tūpau.

On the southern boundary of the Mohakatino Conservation Area is Tawhitiraupeka. Tawhitiraupeka is a hill that was part of a track traversed by war parties making their way to Whanganui.

Statements of Association for Mahoenui Conservation Area. Near Māhoenui.

Mahoenui Conservation Area and the general Māhoenui area is of historical significance to Ngāti Maniapoto. There was significant settlement here. The Māhoenui village was still well

occupied into the early 20th century. Māhoenui people grew wheat, maize, and all manner of other crops, and ground the wheat into flour in their water mill. Māra-pua was a local mahinga kai, or māra kai used for the cultivation of seedlings. The rivers of the Māhoenui area provided sustenance to the people by way of food, cleansing and spiritual healing. Pā tuna were erected at local places such as Kaiwaka to catch the silvery eels that the area was known for. Kaiwaka was also a canoe landing place and a key part of the river transport system, making it possible for those of Māhoenui to maintain strong links with their coastal relatives. It was also a place of refuge for those coastal Māori during times of conflict with those to the south. High on the northern side of the Awakino River, north-east of the village of Māhoenui, stood Hukarere Pā which was of great natural strength. Local caves were burial sites. Human remains have been rediscovered there in modern times and reburied.

Some of the significant ancestors of that land in their time were Hinehape and Tūakōurā, Paiariki, Te Keepa and Whaaro Kaitangata. It was also the home of Te Rangituataka who at the end of 1903, gathered the Ngāti Maniapoto people to discuss their circumstances as an iwi in this new century. The result was the drafting of Te Kawenata o Maniapoto which espoused tribal unity and the maintenance of Ngāti Maniapoto identity and traditions.

Finally, Māhoenui is also well known for a population of rare giant wētā known as the Māhoenui Wētā, endemic to the area. These and other local indigenous species such as tuna, īnanga, giant kōkopu, banded kōkopu, and kōaro are considered important to the natural heritage and cultural landscape of Ngāti Maniapoto.

Statements of Association for Mokau River Scenic Reserve.

The Mokau River Scenic Reserve is an area of spiritual, cultural and historical significance to Ngāti Maniapoto. The Mōkau River itself was a major highway and a significant link between the northern regions of the rohe of Ngāti Maniapoto and Taranaki to the south. In times of old, the area about the reserve was a key borderland between Ngāti Maniapoto and its southern neighbours. As such, it was a critical focal area for the defence of Ngāti Maniapoto territory.

The section of the Mōkau River which abutted the reserve was particularly navigable for large waka. The area was heavily settled with pā and kāinga on its river banks. One pā located in the reserve was the ancient Rangikōhua. It is said to date back some 800 years. A little further on was Pātokatoka, a shallow cave situated in the face of the bluff. That cave was the abode of the ancestor Paepipi.

Further on again was Tawariki Pā. Below it was a cave which provided a subterranean route to Ōhura. There were specific seasonal campsites for particular activities such as birding, eeling, canoe-building etc. The people would also make their way to the mouth of the Mōkau River for seasonal fishing expeditions.

The bounty of the Mōkau River valley was an abundant source of food. In previous times the Mōkau River valley supplied eels, freshwater crayfish and spawning piharau (lamprey eel). The adjacent forests and swamps were home to a variety of birdlife including waterfowl, kererū, kākā and kiwi as well as timber, flax and other resources. In post-European contact times, there were significant cultivations of potatoes, maize, tobacco and flax growing in the fertile ground around the Mōkau River.

While the milling of timber was a key feature of Māori-Pākehā economic activity, many of the logs along the river were considered tapu, and manifestations of taniwha. Te Kauri is the name of one such taniwha who manifests as a tōtara log and travels along the Mōkau River.

Tikanga Māori prevailed well after the arrival of Europeans. In 1845 the area was declared tapu to any trade by the great Maniapoto chief, Taonui Hīkaka I. In 1854, his son Te Kurī and another chief, Te Kākā declared the river tapu.

Statements of Association for Ngā Wai o Maniapoto (all named waterways).

Ngā Wai o Maniapoto are awa tūpuna and living taonga to Ngāti Maniapoto. The relationship between Ngāti Maniapoto and its many rivers and streams as well as its lakes, creeks, repo and puna are historic, cultural, physical, and spiritual. Generations of the tribe have long exercised their kaitiakitanga responsibilities and other tikanga concerning the waterways and their many components including the beds, banks, fisheries, plants, taniwha and the mauri or life force.

Ngā Wai o Maniapoto have been, and continue to be, central to the way of life, spiritual and physical well-being of Ngāti Maniapoto, and to their tribal identities and culture. Ngā Wai o Maniapoto include the Waipā, the Mangapū, the Marokopa, the Mōkau, the Mangapeehi, the Ōngārue, the Waimiha, the Ōhura and the Taringamotu Rivers. These are heard among the pepeha or maxims of the many hapū of Ngāti Maniapoto.

There is a long history of the occupation of Ngāti Maniapoto along those waterways including riverside settlements, cultivations and nearby pā and wāhi tapu.

A number of these rivers were navigable waters that allowed Ngāti Maniapoto hapū and others to travel and trade afar.

These waterways were also a critical source of sustenance, a fishery for īnanga, tuna, freshwater crayfish as well as watercress, and other plant life. Ngāti Maniapoto developed various methods for catching, preserving, cooking and distributing these foodstuffs. These included significant pā tuna structures or eel weirs which were erected in the many streams to capture eels.

Ngā Wai o Maniapoto were also a source of rituals and healing where the tohi rituals were performed, where the umbilical rites were observed and where the purification rituals were undertaken.

There are a number of taniwha associated with Ngā Wai o Maniapoto, not least Waiwaiā and Tūheitia, they being spiritual guardians of all things that are the Waipā River. Another is Papaki Rae, one of six taniwha placed along the Ōngārue River. Tradition also talks about Te Rua o te Taniwha, the lair of the taniwha near the mouth of the Marokopa River. These guardians remain there to this day.

Statements of Association for Ngātamahine Scenic Reserve. Near Piopio.

Ngātamahine was historically an important site for its abundance of birdlife. People would come here from the nearby Ngāruawāhia and Rahuikākā kāinga to snare birds. It was also an area traversed by the ancestress Ruapūtahanga as she journeyed to Kāwhia to marry Tūrongo.

Statements of Association for Ngutunui Stream Scenic Reserve. Near Pirongia.

The Ngutunui Stream Scenic Reserve, situated at the base of Pirongia Maunga, has sacred and historical associations for Ngāti Maniapoto. The Ngutunui Stream runs through it. The stream is named after the ancestor, Ngutu or Ngutunui whose father Whaita was a cousin to Maniapoto. Whaita was a great warrior. Through his many deeds in battle, he extended the rohe over which his people exercised authority and control. Ngutu grew up to follow in his father's footsteps and he too became a great warrior. As a result of his battle exploits, the area his father held was enlarged. The additions included the land where this reserve is situated. Ngutu and his warriors were one of the strongest fighting units of Maniapoto. The role of Ngutunui was to ward enemy raiding parties from entering Ngāti Maniapoto lands. The men of Ngutunui would act as the rearguard in the event Ngāti Maniapoto had to retreat from battle.

Within the reserve is a toka or rock which is recalled as a resting place for warriors. There is also a waterfall whose name is Ngā Roimata o Tāwhiao.

Statements of Association for Part Pirongia Forest Park.

The central feature of the Pirongia Forest Park and its surrounding environs is the Pirongia Maunga or Mountain, originally known as Pūawhe. Pirongia is of cultural significance to Ngāti Maniapoto as it is to other iwi in the surrounding Waipā area. The maunga is a geographical signifier of pride and identity for several Ngāti Maniapoto hapū.

The full name of the maunga is Pirongia-te-aroaro-o-Kahurere. The name is part of the story of the exploration of Kahurere and the naming of several significant mountains and other features for her. According to Ngāti Unu, following the death of her husband Uetapu,

Kahurere set off in search of her son Rakamaomao naming on the journey several significant mountains and other features. Other accounts claim Kahurere, also referred to as Kahukeke or Kahupeka, was the daughter of Hoturoa, the captain of the Tainui waka, who married Rakatāura, the principal tohunga of that waka. It is said that Rakatāura named Pirongia-te-aroaro-o-Kahurere and other geographical landmarks after his wife during the course of their journey of exploration inland. Kahurere is said to have anointed herself with oils from the rangiora tree on the summit.

According to one account, two altars or tūāhu were erected by other tohunga of the Tainui waka, namely Rotu and Hiaroa on Pirongia. Incantations were performed at the tūāhu or alters by Rotu and Hiaroa to ensure an abundance of bird life. These tūāhu were named Te Rape a Raka and Paewhenua. Birdlife returned to Pirongia from March to May each year.

Ngāti Maniapoto tradition speaks of Pirongia as a refuge for the patupaiarehe or spiritual beings. The names of some of their chiefs are still remembered in a song of lamentation Kāore te rangi nei. They include Tiki, Nukupori, Tapu-te-uru, Ripiroaiti, Whanawhana and Te Rangipōuri, the latter the composer of that waiata. Their chief abode is Hīhikiwi, the highest peak on Pirongia. In 1886 in the Native Land Court, the much renowned Ngāti Maniapoto rangatira Wahanui Huatare spoke of Hīhikiwi as a significant landmark of Tūrongo, the great-grandfather of the ancestor Maniapoto. Another landmark is Pukehoua which Winitana Tūpōtahi of Ngāti Paretekawa spoke of in the Native Land Court in 1888 when giving the northern boundary of Ngāti Maniapoto.

According to some, Pirongia is also said to have been a boundary demarcating the division of the district between the ancestor Tūrongo who was given the area south, and his brother Whatihua who obtained the mana of the land to the north. The trails over Pirongia were the key routes for Ngāti Maniapoto tūpuna and those of other iwi travelling between the Waipā Valley and Kāwhia. The track called Tihi-toetoe which passed over the southern shoulder of Pirongia was tapu to war expeditions. The expression was, 'Te ora tukutuku pūraho-rua kei Tihi-toetoe' – ('The road by which one related to both sides may pass is at Tihi-toetoe').

Together with Kakepuku, Pirongia, the maunga are referred to as "ngā hūhā o Kahurere" (the thighs of Kahurere). Pirongia remains a sacred mountain for Ngāti Maniapoto and a key geographical point of reference for the northern reaches of its tribal territory. This is captured in a chant of old:

Ko whea, ko whea tērā maunga e tū mai rā.

Ko Pirongia!

What is yonder mountain soaring high above us?

Tis Pirongia!

Statements of Association for Puketapu Historic Reserve. Near Āria.

Puketapu Historic Reserve near Mōkauiti is a historical pā dated around 1750. However, knowledge of the historical particulars of the pā has been lost to Maniapoto tribal memory.

There are several such pā throughout the rohe where the physical landscape proves the once existence of a fortified village. Despite the scarcity of knowledge of these sites, they nonetheless remain culturally and historically significant to Ngāti Maniapoto. The name of the hill itself on which the pā was located signals the significance of this historical reserve, namely Puketapu, meaning sacred hill.

Statements of Association for Kawhia Harbour (Rakaunui) Scenic Reserve. Near Hauturu.

There are numerous sites of significance throughout the Rākaunui area rendering the reserve and the surrounding lands a place of cultural and historical importance to Ngāti Maniapoto. Moana Kahakore were caves associated with the hapū Ngāti Te Kiriwai and where Tāwhiao stayed. Another important site is Te Mania Pā, which today is known as Rākaunui marae. The meeting house is known as Moana Kahakore, and the dining room is known as Te Mania. It is said that Pukehua founded Te Mania Pā. The hapū associated with it included Ngāti Te Kiriwai, Ngāti Apakura, Ngāti Tamainu, and Ngāti Kaumātua. Other hapū associated with Rākaunui are Ngāti Te Kanawa and Ngāti Ngutu. Ancestors of these hapū made use of the resources on the reserve. Further on, there was a village called Hekaheka and a puna called Te Puna o Hekaheka, which provided drinking water. There was also the urupā known as Hekaheka. In addition to the rich fishing grounds, the local people planted and ploughed. There was a kumara garden at the beach Taumaha, as well as maize patches and small potato fields, with pig-proof mātuka fences. Important names associated with Rākaunui include Hone Kiripi, the rangatira of Ngāti Tamainu in the mid 1800s, and the tohunga Kereopa.

Statements of Association for Rukuhia Domain Recreation Reserve.

Rukuhia was one of a series of pā and camps on the Mōkau River. Others in the vicinity include Mātangiāwhā Pā and the large Arapae Pā just north of Piopio. Rukuhia is also within the vicinity of Te Ana o Taretai, a place of ceremonial significance in times of old. Parties travelling up and down the Mōkau Valley would deviate to visit it.

Statements of Association for Tapuae Scenic Reserve. Near Āria.

Tapuae is an old pā site of historical significance, in particular, to the Ngāti Paemate hapū of Ngāti Maniapoto. The wider area was called Te Pōhue. The top side of Te Pōhue is the hillside called Whakatangata. It is on Whakatangata where Tapuae is situated. On the western side of Te Pōhue, not too distant from Tapuae is a limestone rock face. Located there is an old burial ground called Korotangi.

Statements of Association for Te Kauri Park Scenic Reserve. Near Kāwhia.

Te Kauri Park Scenic Reserve is part of Te Kauri lands near Kāwhia that were associated with Ngāti Kiriwai and other hapū of Ngāti Maniapoto. Ngāti Kiriwai had kāinga in the area such as Hikuparia, Otongoreia, Mokoroa and Te Awemoremore. While proximity to Kāwhia

Moana provided an array of seafood, the forest inland provided an abundance of birdlife. Te Kauri Stream was a particular source of eels with a number of rua tuna (eel holes) along the course of the waterway. Te Kauri serves today as a boundary marker for Ngāti Maniapoto.

Statements of Association for Te Kuiti Aerodrome. Near Te Kūiti.

Te Kuiti Aerodrome is situated near the old Te Kumi and Te Uira kāinga. These kāinga are associated with several Ngāti Maniapoto hapū including Ngāti Kinohaku, Ngāti Rōrā, Ngāti Peehi and others. Te Uira was a large burial ground. Te Kumi was the rangatira kāinga of Te Mahuki situated on the Mangaokewa Stream.

Other kāinga on and around this land that predated Te Kumi and Te Uira included Ngātaiparirua, Te Hunua, Ngārauru and Te Aratotara. Te Rua o te Manu was also an old pā nearby.

The aerodrome is situated near present day Oparure and Te Kōrapatū marae.

Statements of Association for Te Nau Nau property. Near Mōkau.

Te Naunau is a significant urupā on the Mōkau spit extending from the northern bank of the Mōkau River. This wāhi tapu contains the ancestors of Maniapoto hapū including Ngāti Rākei, Ngāti Waikōrārā Ngāti Mihi, Ngāti Waiora, Ngāti Te Paemate, Ngāti Tūmarouru, Ngāti Rungaterangi but also those of other iwi. Ngāti Maniapoto fought a major battle here in the early 1800s called Ngā-Tai-Pari-Rua.

Te Naunau is also a landing place of the Tainui waka. It was here that some members of the crew disembarked and where the anchor stone of the waka was situated for many years.

Statements of Association for Totoro Scenic Reserve.

The Totoro Scenic Reserve incorporating Owairua Hill takes its name from one of the more prominent settlements in the Upper Mōkau region. There are several pā and pits recorded in the surrounding area, illustrating a place once well occupied and whose people made use of the resources at Totoro. One of these pā in the region was that known as Pukewao which was occupied by Taonui Hīkaka. The area was once known for the great many kahikatea trees growing about there. While bird snaring was popular, a key local food resource was the famous silvery eels caught in pā tuna erected in the various streams. This included the Rangikōhua Stream which is on the reserve's northern boundary and the Mangapōhutu Stream on its southern boundary.

Statements of Association for Turaerae Scenic Reserve.

The Turaerae Scenic Reserve is in the middle reaches of the Mōkauiti Stream. There was an old village at Tūraerae. Tūraerae was an important viewpoint and lookout towards Mōkau.

From here, the surrounding pā could be warned of any advancing war-party from that direction. One such pā near the reserve's southern boundary was possibly known as Onepou.

Statements of Association for Kawhia Harbour (Waiharakeke) Scenic Reserve.

Waiharakeke is an area of historical importance for Ngāti Maniapoto which counted among its residents, the great Ngāti Maniapoto chief Haupōkia te Pakaru, a signatory to the Treaty of Waitangi at Kāwhia. Te Māhoe is a particularly well known old pā situated at Waiharakeke, as is the settlement of Te Pahe several miles up the river. A Pākehā artist painted a wāhi tapu there in 1844.

There are several urupā within the area, not least Te Waihoanga where Tūhoe Pōtiki is buried alongside rangatira of Ngāti Maniapoto and other iwi connected to Kāwhia. Some of these other iwi were expelled from the Kāwhia region by Ngāti Maniapoto and others in the early 1820s.

The fertile fishing grounds in the harbour, the estuary and river, and the abundant surrounds meant Waiharakeke was a well-settled area. The local people had access to great quantities of fish, eels and birdlife and were frequently visited by their relatives from inland on seasonal and trading expeditions. There was a scenery of luxuriant foliage along the banks of the Waiharakeke Stream, and almost every opening revealed a kāinga Māori or settlement. Many waka would beach at the mouth of Waiharakeke Stream. Te Kaharau was the name of one particular waka tauranga.

Waiharakeke was at the centre of early Ngāti Maniapoto trading activity at Kāwhia with Pākehā which began in the 1820s. The region was a scene of industry and a favourite port for trading vessels up until the Waikato wars in 1863. Ngāti Maniapoto traded considerable shipments of wheat, flour, flax, pigs and potatoes from the area in return for clothing, tobacco, guns, ammunition and other items. A wheat flour mill was built by Ngāti Maniapoto and others at Waiharakeke in the 1840s as part of the local industry.

Statements of Association for Waitewhena Conservation Area.

Waitewhena Conservation Area is located in the valley of the Waitewhena Stream which is a tributary of the Ōhura River and near the old Waitewhenua track. According to Ngāti Maniapoto tradition, the Waitewhena track provided the means of accessing the Whanganui River and elsewhere south and east.

The area is particularly significant to Ngāti Te Paemate who lived in various kāinga in and around Waitewhena utilising its abundance of resources. Kāinga included Te Rurunga, Te Ruangāngāhu, Kai-o-te-Ngārārā, Te Poroa and Pukewhārangi. The latter is now an urupā but in times of old, there used to be a mangao tree called Ngāmaru, where the local people used to catch birds. Pouwhakatupu was the site of two parrots' nests. Waitewhena and the

surrounding area was generally known as one that was visited to catch birds. There were other resources as well. Whōwhi and Pākirahīrau were places where kōkōwai and harakeke were gathered. There were several pā tuna on the waterways. Tōtara-tūpau was one on the Panirau Stream. Te Rērere was another on the Mangaohotu River. Te Ramarama was yet another not too distant.

A key landmark is Te Tātara Hill. Te Tātara got his name from Te Paemate. He hung up his tātara or rain cape there when he placed a rāhui on that area.

Another place is Umukaimata. It is said that it was here that two birds were taken from an umu or oven for Ruapūtahanga only to be found to be underdone. She subsequently continued on her journey to Taorua (twice cooked) where the birds were recooked.

Two other variations of this name have been noted, namely Waitewhenua and Waitohena. The correct name is Waitewhena.

Maniapoto Settlement Act 2022 - Sections relevant to Statutory Acknowledgement 32

Statutory acknowledgement by the Crown

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

33 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 34 to 36; 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 37 and 38; and
- (c) to enable the trustees and any member of Maniapoto to cite the statutory acknowledgement as evidence of the association of Maniapoto with a statutory area, in accordance with section 39.

34 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.

35 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.

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

- (1) This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.
- (2) On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.
- (3) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—
 - (a) in determining whether the trustees are persons directly affected by the decision; and
 - (b) in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.
- (4) In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

37 Recording statutory acknowledgement on statutory plans

- (1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
- (2) The information attached to a statutory plan must include—
 - (a) a copy of sections 32 to 36, 38, and 39; and
 - (b) descriptions of the statutory areas wholly or partly covered by the plan; and
 - (c) the statement of association for each statutory area.
- (3) The attachment of information to a statutory plan under this section is for the purpose of public information only and, unless adopted by the relevant consent authority as part of the statutory plan, the information is not—
 - (a) part of the statutory plan; or
 - (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991.

38 Provision of summary or notice to trustees

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

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

39 Use of statutory acknowledgement

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

- (3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
- (4) To avoid doubt,—
 - (a) the trustees and members of Maniapoto are not precluded from stating that Maniapoto has an association with a statutory area that is not described in the statutory acknowledgement; and
 - (b) the content and existence of the statutory acknowledgement do not limit any statement made.

42 Exercise of powers and performance of functions and duties

- (1) The statutory acknowledgement and the deed of recognition do not affect, and must not be taken into account by, a person exercising a power or performing a function or duty under an enactment or a bylaw.
- (2) A person, in considering a matter or making a decision or recommendation under an enactment or a bylaw, must not give greater or lesser weight to the association of Maniapoto with a statutory area than that person would give if there were no statutory acknowledgement or deed of recognition for the statutory area.
- (3) Subsection (2) does not limit subsection (1).
- (4) This section is subject to —
 - (a) the other provisions in this subpart; and
 - (b) any obligation imposed on the Minister of Conservation of the Director-General by the deed of recognition.