

Ngāti Rangi Statutory Acknowledgements

1. This attachment to the One Plan lists:
 - a. The statutory acknowledgement areas, as identified in the Ngāti Rangi Claims Settlement Act 2019, within the region that the Manawatu Wanganui (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 Ngāti Rangi Claims Settlement Act 2019

Statutory Area

2. Attachment of Statutory Acknowledgements to the One Plan is required under section 28 of the Ngāti Rangi Claims Settlement Act.
3. Ngāti Rangi have statutory acknowledgements for the following areas within the region that the Horizons Regional Council operates.

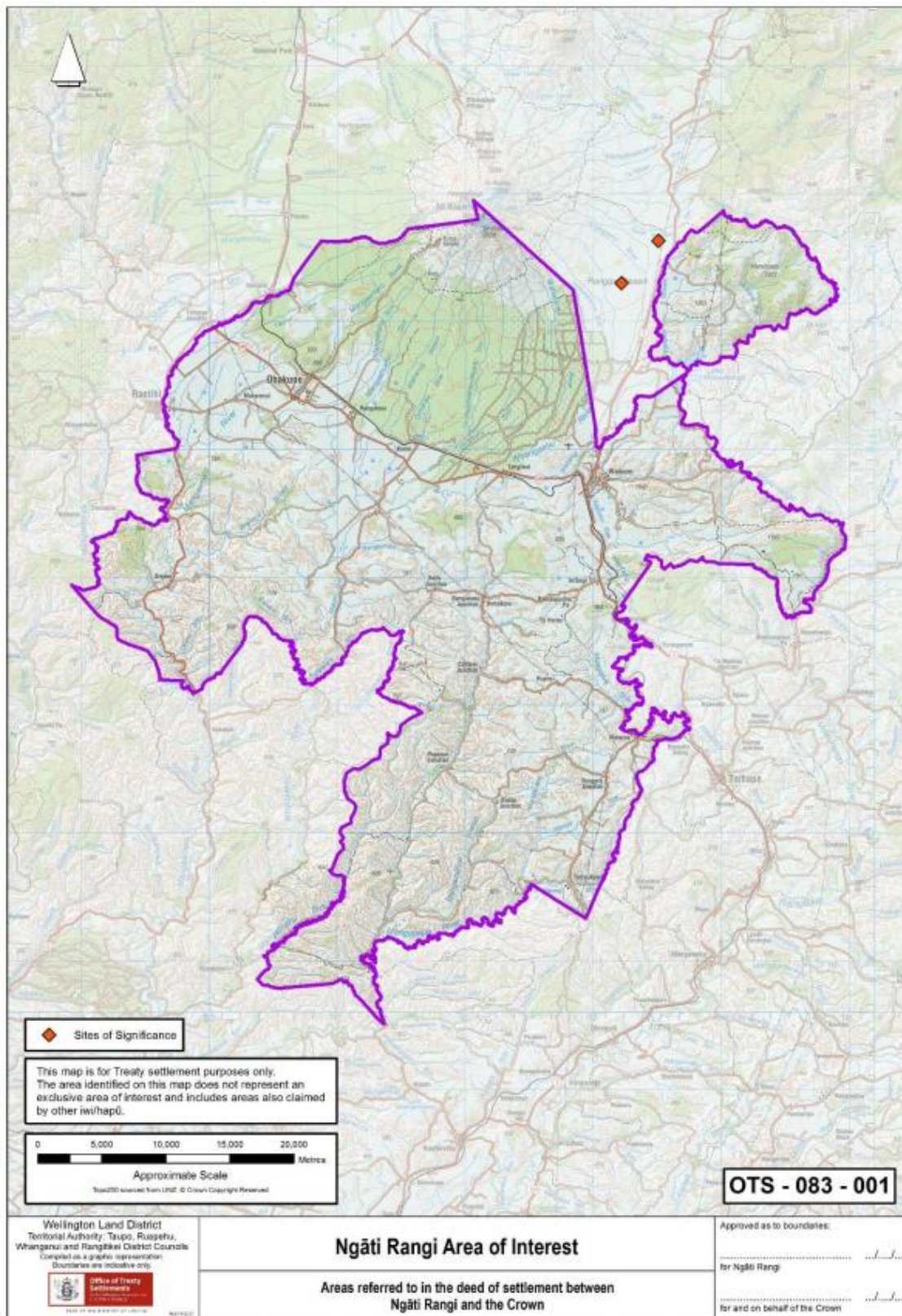
Statutory Area	Location
Auahitōtara Pā	(as shown on deed plan OTS-083-008)
Part of Hautapu River	(as shown on deed plan OTS-083-009)
Part of Moawhango River	(as shown on deed plan OTS-083-010)
Part of Ngāmatea Swamp	(as shown on deed plan OTS-083-011)
Part Ngāurukehu Scientific Reserve	(as shown on deed plan OTS-083-012)
Part of Ngā Roto-o-Rangataua Scenic Reserve	(as shown on deed plan OTS-083-014)
Part of Turakina River	(as shown on deed plan OTS-083-017)
Part of Te Onetapu (Rangipō Desert)	(as shown on deed plan OTS-083-016)

4. Ngāti Rangi has another statutory acknowledgement, as listed below. However information for this site has been omitted as it lies outside of the region in which the Horizons Regional Council operates.

Statutory Area	Location
Part of Upper Waikato Stream	(as shown on deed plan OTS-083-015)

Area of Interest

The Ngāti Rangi area of interest is shown below, as taken from deed plan OTS – 083 – 001. The statutory acknowledgements detailed in this document relate only to those that lie within the Horizons Regional Area.



Statutory Acknowledgment for the Auahitōtara Pā

The area to which this statutory acknowledgement applies is the Auahitōtara Pā (as shown on deed plan OTS-083-008).



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with Auahitōtara Pā.

Auahitōtara was one of the permanent residences and a notable pā of the Ngāti Rangi hapū, Ngāti Rangituhia.

'Auahi' means smoke and 'Tōtara' is the native tree which still grows there today. Therefore, the meaning of the name is 'Smoke of the Tōtara Tree'.

The site is a ridge which encompasses the grove of trees (including tōtara) lower down from that ridge. Occupation began in the time of Tūtakaroa, a descendant of Rangituhia. It was occupied by the Ngāti Rangi ancestor, Te Keepa Te Rangihwinui (Te Keepa) also known as Major Kemp, and others.

Auahitōtara was a Ngāti Rangi fighting pā which Ngāti Rangi used to defend their eastern flank. The pā was strategically located on a prominent summit of the ridge, sitting above a natural defense of cliff walls. It was accessible only through a bottlenecked entrance that was easily defensible as a pre-musket war pā. The site also provided panoramic views of the Moawhango River valley and any approaching enemy.

The land at Auahitōtara was used for hunting and cultivations, including crops of potatoes and onions. The closest waterways and eel fishing spots are the Moawhango River, the Waitaringa River, and the head waters of the Waiouru Stream. Provisions for the famous feast Ngarukaiwaka were gathered from Auahitōtara.

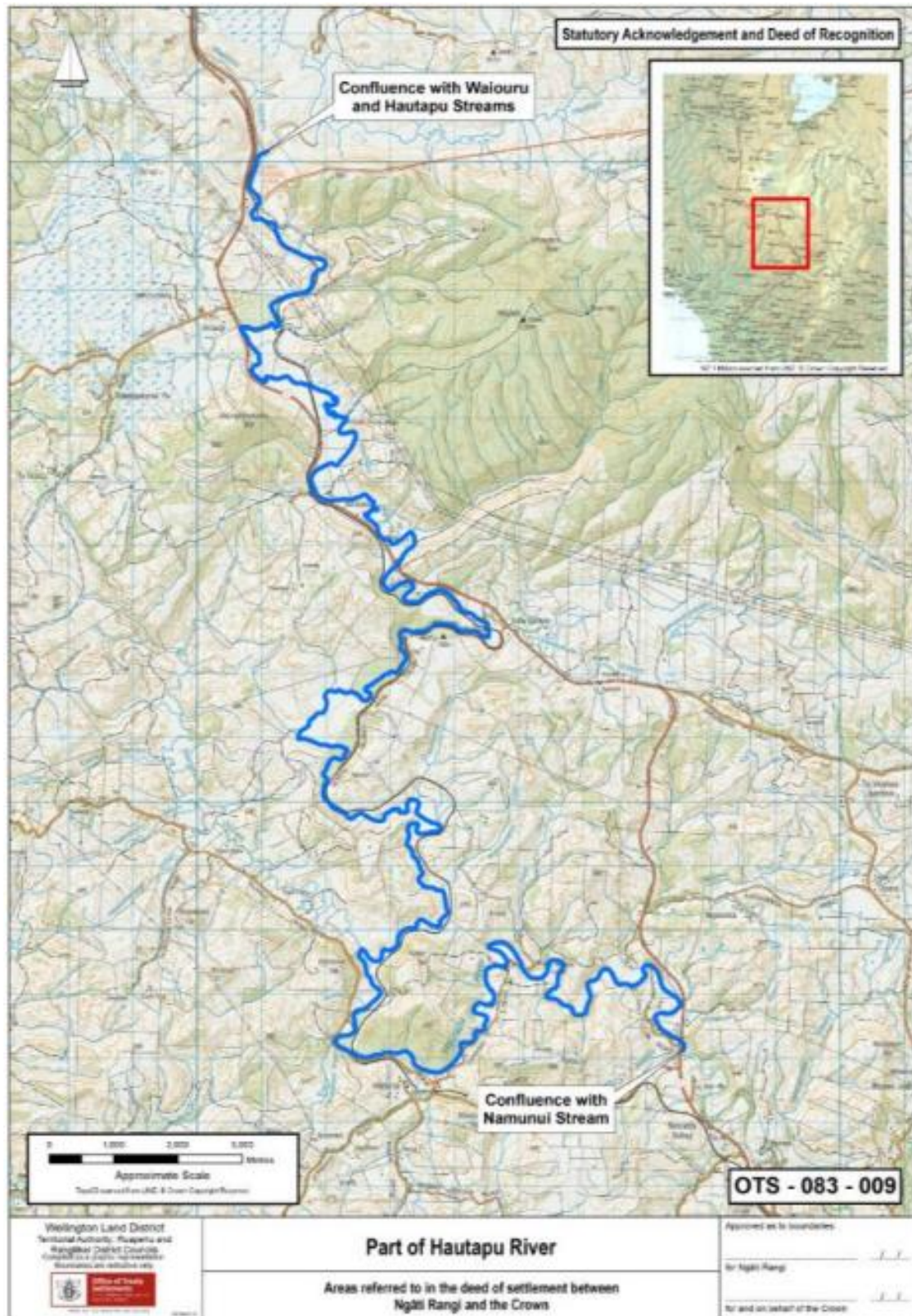
The original survey map of the Rangipō-Waiū block shows an old track that led from Murimotu to Auahitōtara and on to Waiū Pā, past Te Rei and Waipuna down towards the Moawhango Stream and beyond.

In 1845, new houses were built to replace the older ones. In 1880, Te Keepa found Te Aropeta Haeretūterangi (Te Aro), another Ngāti Rangi tupuna, at Auahitōtara flying a flag which displayed the union jack. The flag was named Te Rangi Whakaputaia Haeretūterangi. Te Aro raised the flag as a sign of opposition to the attempts of neighbouring iwi to survey the land for the Native Land Court.

The name Auahitōtara, along with Ruapehu, Huriwaka-raiha, Ngā Rimutāmaka and others occur in the Māramatanga waiata 'Tahitahia te Pō'. The waiata was composed in the 1940s and mentions key geographical features in the east and south of Ruapehu. This waiata highlights the significance of this site in the 20th century.

Statutory Acknowledgment for Part of Hautapu River

The area to which this statutory acknowledgement applies is part of Hautapu River (as shown on deed plan OTS-083-009)



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with part of the Hautapu River.

For Ngāti Rangi, the name 'Hautapu' refers to the sacred winds of the kaitiaki, Peketahi, who frequents the Hautapu catchment. The name can also be taken as a reference to the sacred winds that come off the mountains.

The Hautapu River starts as a stream at a spring to the south of Waiū pā in the Rangipō-Waiū block. This spring is known as Hautapu. West of the Hautapu spring, the second major tributary of the Hautapu River starts at a spring named Hautapurua, (this loosely translates to 'the second part to the Hautapu'). Hautapurua joins the Hautapu Stream before it meets the Waiouru Stream and becomes the Hautapu River.

The junction where the Waiouru and Hautapu Streams meet is known as Ngā Wai o Taketake. Taketake was a Ngāti Rangi tupuna who resided in the area. Taketake is an ancient tupuna who was from the time prior to Taiwiri.

Downstream from Ngā Wai o Taketake, Te Pou o Tāmuringa is between Ngā Hiwi o Taketake (on true right bank) and Te Whakatarā o Paerangi (on the true left bank). The actual location is between the first and second railway crossings over the Hautapu River from its source. This pou was a tribal marker during the time of Te Keepa and gained prominence as a result of Te Keepa's attempts to halt land sales.

At the base of Te Whakatarā o Paerangi and as part of the Hīhītahi Reserve is a hillock, named Ōtahupītara. This is the resting place of Tamarongo, a renowned Ngāti Rangituhia chief.

Further downstream beyond the large waterfall at Tūrangārere is Kōkako, the site of the 1860 hui called by Hori Kīngi Te Anaua and hosted by Ngāti Rangi along with the rest of Whanganui including the Te Anaua family, Tōpia Tūroa, Te Oti Pohe and others. This is noted by Te Keepa:

Kīngi called the meeting at Kokako; fixed his boundary from Kaiwhaiki thence to Hoho thence to Kiekie; then to Hautapu; then to Tikirere; thence to Huriwaka; along the stream of Moawhango, thence to the mouth of the Mangaio thence to Ngapuketuroa thence to Roro-o-Tai Te Ariki; then bends to Ruapehu.

Hori did this because some of the people had joined the King and others had sold their lands.

There are also many references to the Hautapu River as a key source of kai. For example:

- 1) Mangahohonu runs into Hautapu and contains eels.
- 2) Maungaraurekau is also a stream containing eels.
- 3) Waitaringa contains eels and runs into Hautapu. It runs out of a lake which contains eels - Ngamatea.

Statutory Acknowledgment for Part of Moawhango River

The area to which this statutory acknowledgement applies is part of Moawhango River (as shown on deed plan OTS-083-010)



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with part of the Moawhango River.

The Moawhango River is named for the cry of the moa that once frequented the region. Many moa bones have been found in and around the Moawhango River catchment. It was also a key source of food for the tribes and continues to be fished today.

The Moawhango River starts in the Oruamātua blocks and then forms the boundary of the Rangipō-Waiū block in which the Ngāti Rangituhia hapū of Ngāti Rangi has interests. A key tributary of the Moawhango River is the Moawhangoiti Stream, which is also recognised as a key boundary marker for Ngāti Rangituhia. This is critical as these two rivers make up the eastern border of Ngāti Rangi and strengthen the relationship for the Ngāti Rangi people with their relatives of neighbouring hapū/iwi. References to the boundaries are noted as follows:

Keepa then outlined the boundaries of his claim which were confirmed by Winiata Te Pūhaki, who lived at Murimotu and belonged to the Ngāti Rangituhia hapū.

This land belonged to my ancestors. The boundary given by Meiha Keepa, along the Moawhango, was boundary. Point out same boundary on map. Pou a Tama Ringa, Okurukuru, Mangahohonu, Mangaraureka, Te Kurae, source of Moawhangoiti, along that river then along Moawhango, Maunganui, Takapokura, Te Rei, Huriwaka, Takapukotuku, Manaiko, Kaikoura, Te Apiti, Whitingara, Okura, mouth of Mangaio, along Mangaio to Ngapuketurua, Te Atua Te Rahi on Whangaehu, along road to Waikato, crossing it, then to Te Roro o Tai Te Ariki, follows survey line to Nukuhau, then to Makahikatoa, then along survey line of Murimotu to Te Pou A Tamuringa.

Te Pūhaki stated:

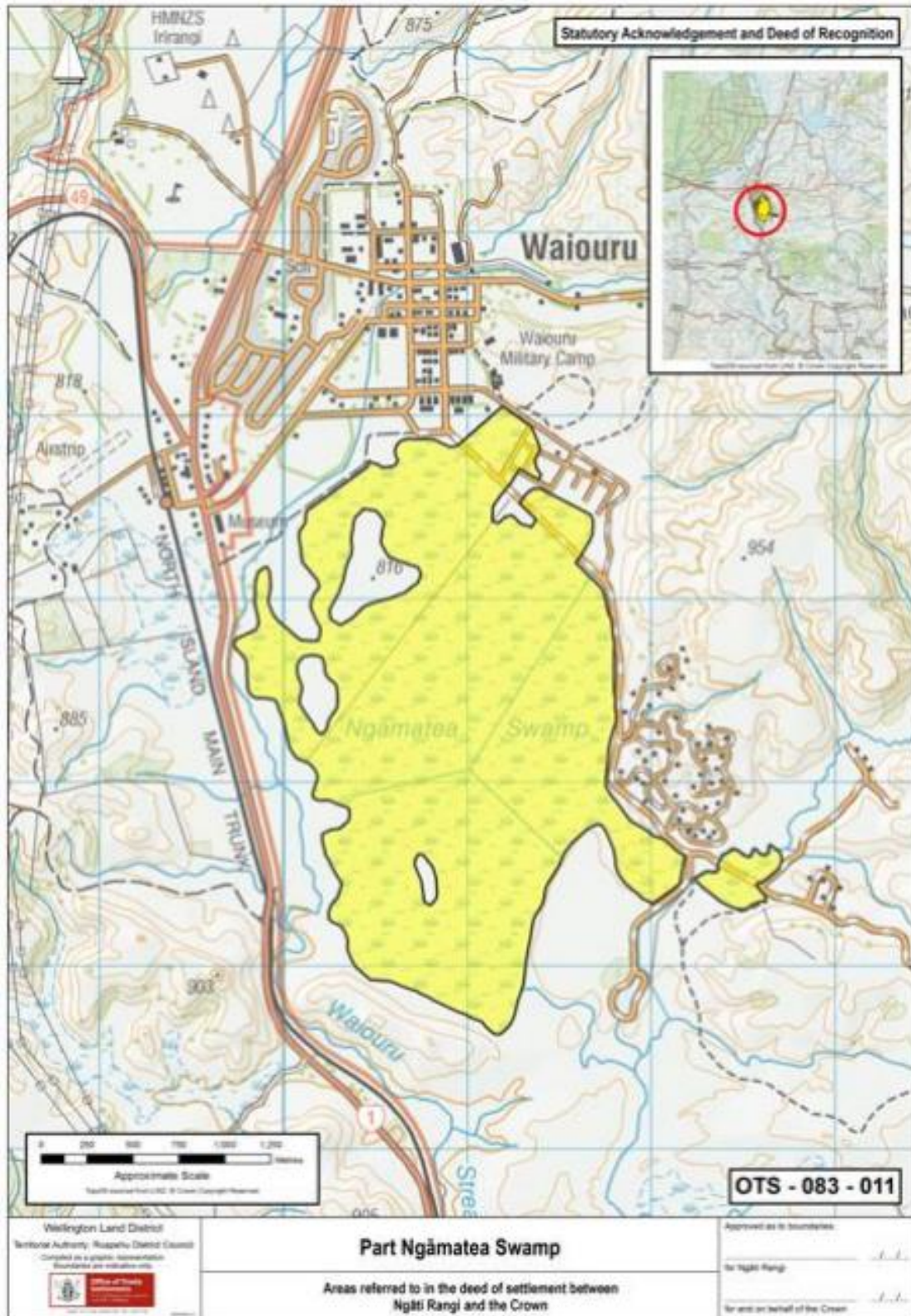
Pou-a-Tamuringa, Okurukuru, Mangahohonu, Mangaraureka, Te Kurae, source of Moawhangoiti, along that river then along Moawhanganui, Mounganui, Takapoukura, Te Rei, Huriwaka, Takapu-o-te-kotuku, Manaiko, Kaikoura, Te Apiti, Whitingara, Okura, mouth of Mangaio, along Mangaio to Ngapuketurua, Te Atua-o-te-rahui on Whangaehu, along road to Waikato, crossing it there to Te Roro-o-Taiteariki, follows survey line to Nukuhau, then to Makahikatoa, then along survey line of Murimotu to Te Pou-a-Tamuringa.

The next witness, Paora Tutawhaa, was of the Ngāti Rangipoutaka hapū and lived at Murimotu. He supported the evidence of Winiata regarding the fighting with another iwi and noted that the links between Ngāti Poutaka and Ngāti Rangituhia were reflected by their joint award of the Murimotu block and their joint occupation elsewhere.

From the days of Rangituhia, the Ngāti Rangi and Ngāti Poutaka have occupied the land south of Waitangi to the Moawhango River.

Statutory Acknowledgment for Part of Ngāmatea Swamp

The area to which this statutory acknowledgement applies is part of Ngāmatea Swamp (as shown on deed plan OTS-083-011)



Statement of Association

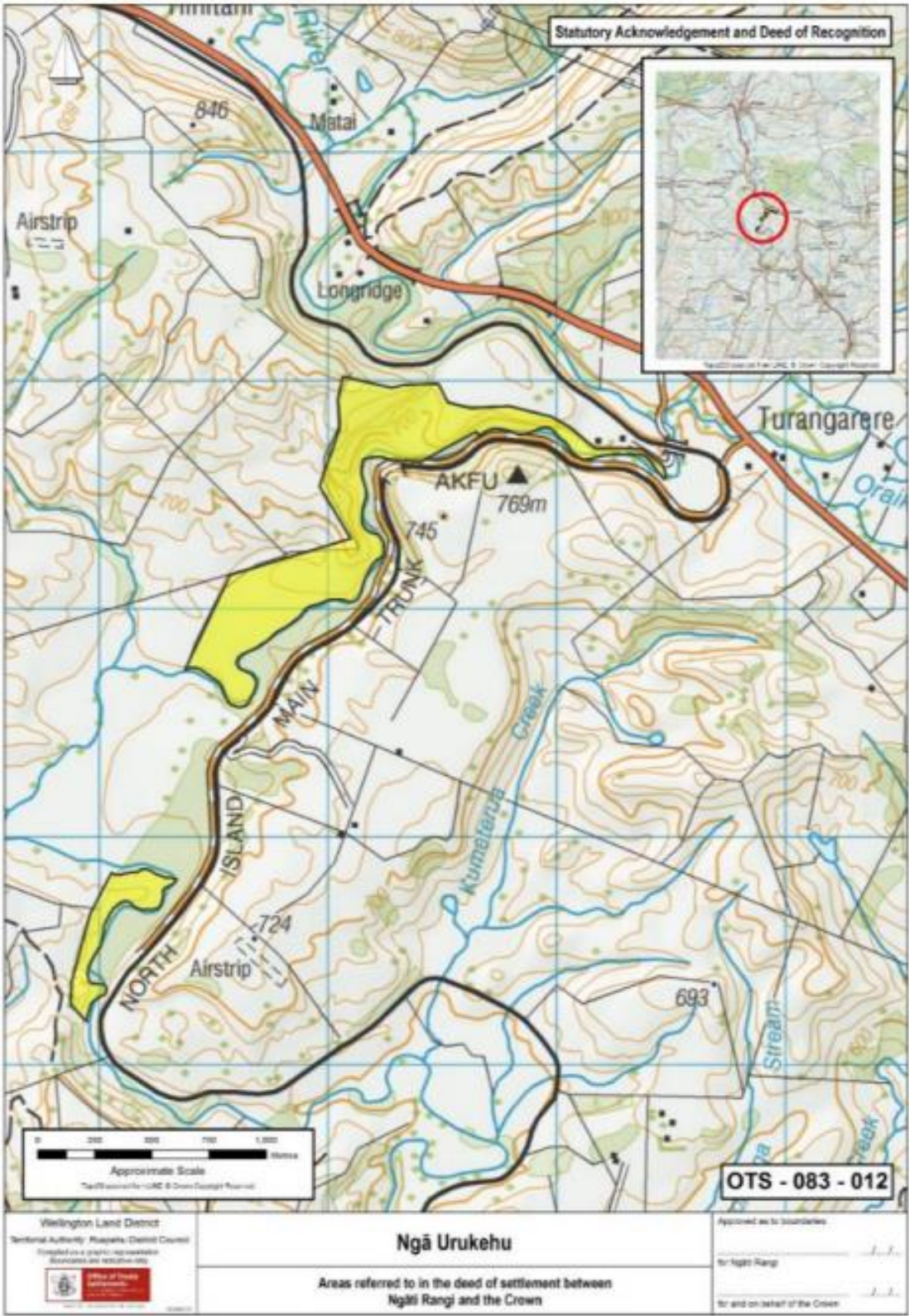
The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with part of Ngāmatea Swamp.

The Ngāmatea swamp is located immediately to the south of the Waiouru Township. The swamp is fed by a number of waterways including the Hautapu River, Ngāwhakamarumaru Stream, and the Waiouru Stream.

It was a popular eel and game gathering spot. Along with Te Rei, Waipuna, Okurukuru, Auahitōtara, and Waitangi, Ngāmatea was described as one of the permanent residences of Ngāti Rangituhia. Four eel weirs were once at Ngāmatea, their names were Pūreirei, Te Mānuka, Te Harakeke and Te Tī. A kaitiaki in the form of a lizard resides here.

Statutory Acknowledgment for Part Ngāurukehu Scientific Reserve

The area to which this statutory acknowledgement applies is Part Ngāurukehu Scientific Reserve (as shown on deed plan OTS-083-012).



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with Ngā Urukehu.

This Scientific Reserve is important to Ngāti Rangi because the kāinga of Kōkako is partly situated on the reserve. Kōkako is the site of the famous inter-iwi land meeting held in 1860 to promote the retention of land and to reject any attempts to sell land.

This hui was called by Hori Kīngi Te Anaua and hosted by Ngāti Rangi along with the greater Whanganui Confederation including the Te Anaua family, Tōpia Tūroa, Te Oti Pohe and others.

It was noted in the Native Land Court that:

Hori Kingi convened the meeting at Kokako in 1860. Hemi, Pirika, Te Meihana, Te Oti Pohe, also took part in calling the meeting.

The meeting was to lay down the boundary of the land belonging to the Whanganui people.

The line was laid because the Ngati Apa were selling their lands, also the Ngati Raukawa, Ngati Te Upokoiri in with Ngati Kahungunu. And because some of the Ngati Whiti and Ngati Tama had intermingled the Ngati Kahungunu and Ngati Te Upokoiri - in agreeing to sell the land. And because Tuwharetoa was joining the King.

Te Keepa notes elsewhere:

I went to the Kokako meeting with 400 of our party. Te Oti, Te Puhaki, Pirika, Hupine, Te Koro and many others were living there permanently. Waiata Puhaki was also living there. The meeting was in 1860. The people of Taupo, Ngati Whiti, Ngati Tama, Ngati Kahungunu, Nga Wairiki and ourselves were present.

Mereaina Te Rauāngina of Ngāti Rangi also noted:

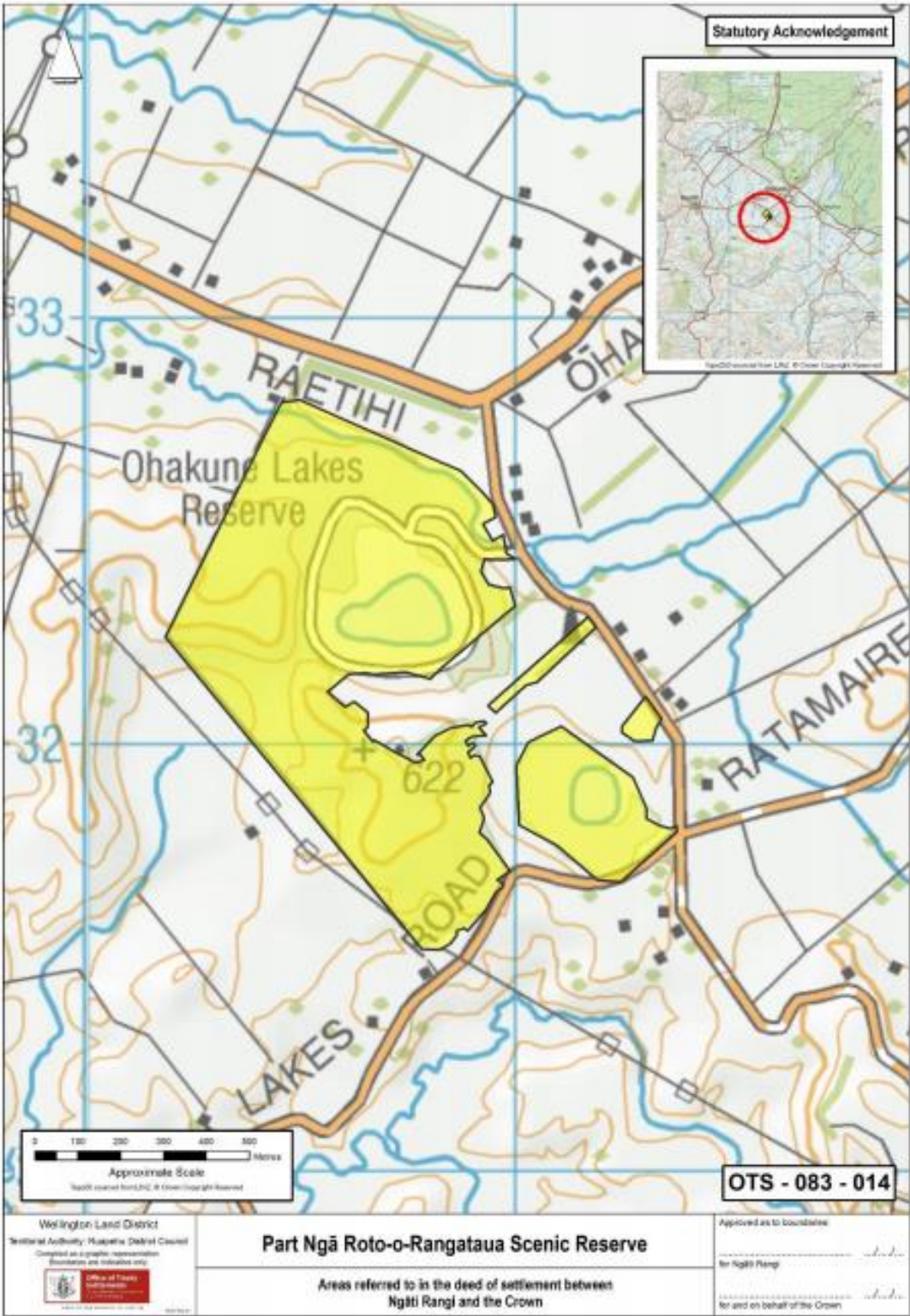
I was present also at the great meeting held at Kokako. Hori Kingi then said his boundary was at Moawhango and none of the chiefs had a word to say, respecting that the line of Hori Kingi's, which was an ancestral boundary. The land on the western side of the Moawhango river was under the mana of the Whanganui's.

It is also key to note that from the Kōkako Hui, a number of houses were erected by Tōpia Tūroa, Te Oti Pohe and others with Ngāti Rangi whakapapa. One of these houses, Te Ika-a-Māui, now stands at Rātana Pā and is known as Whare Māori. It is the small carved house across from the Manuao. The gifting of this house is associated with the descendants of Tōpia Tūroa.

Ngāti Rangi consider Ngāurukehu should be two words, Ngā Urukehu. Ngā Urukehu is a reference to fair haired patupaiarehe that roam the area.

Statutory Acknowledgment for Part of Ngā Roto-o-Rangataua Scenic Reserve

The area to which this statutory acknowledgement applies is part of Ngā Roto-o-Rangataua Scenic Reserve (as shown on deed plan OTS-083-014)



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with part of Ngā Roto-o-Rangataua Scenic Reserve.

Rangatauanui is the name of the larger of the two lakes, while Rangatauaiti is the name for the smaller lake. Rangatauanui was also the name of the hill between the two lakes.

The names of these two lakes derive from the word 'Rangataua' meaning war party. Rangataua was also the name of a demi-god who lived in the clouds. He was a famous warrior and his weapons were rain, hail, snow and lightning. Te Mōkai o Rangataua (a cloud formation) was his waka which would transport him. Ngāti Rangi would often call upon Rangataua to fight for the tribe.

These two lakes are believed to be vents of Ruapehu and have been estimated to have formed 25,000 years ago. As the most southern vents of Ruapehu, they are considered by Ngāti Rangi to be the bottom of the mountain - and for this reason they are sacred to Ngāti Rangi.

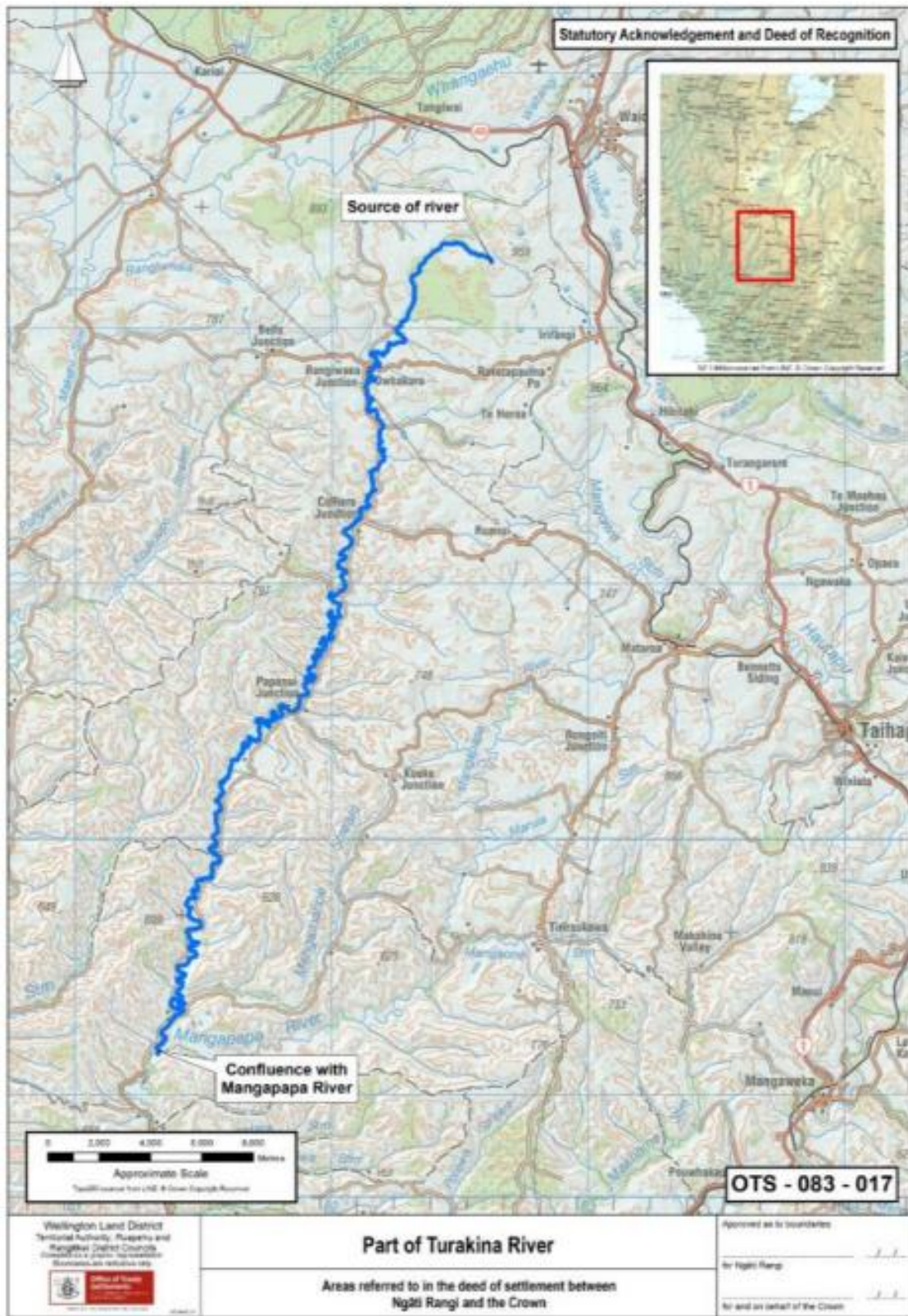
The lakes were principally the domain of the descendants of Te Mahaoterangi and his children, particularly the line of Tāuruoterangi, a descendant of the Ngāti Rangi ancestor Ururangi. Tamakaikino, Rangiāhuta and Rangirōtea descend from Tāuruoterangi. Puku descends from Ronaki, the sibling of Tāuruoterangi. Rangataua North was awarded to Ngāti Puku. Ngāti Rangirotea and Ngāti Rangiāhuta were awarded interests in Rangataua North and Rangataua South, where the lakes are located.

The lakes were a permanent residence which other resource gathering groups frequented. The pā that stood near the lakes was called Ōtāniko (on Rangataua hill between the two lakes) and the house that stood within was named Matahiwi. Other Ngāti Rangi kāinga in close proximity were Rangaia, Turitoto and Ruakākā.

This site became extremely sacred after the massacre of tangata whenua in the early 1800s by an enemy war party led by Te Whatanui of Ngāti Raukawa. While many Ngāti Rangi had already left, some still remained when Te Whatanui and his war party came upon them. The deceased bodies of the slain were subjected to cannibalistic ritual and the remnants cast into the lakes. Those who survived the encounter moved to where the Ohākune township is now located.

Statutory Acknowledgment for Part of Turakina River

The area to which this statutory acknowledgement applies is part of Turakina River (as shown on deed plan OTS-083-017).



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with part of the Turakina River.

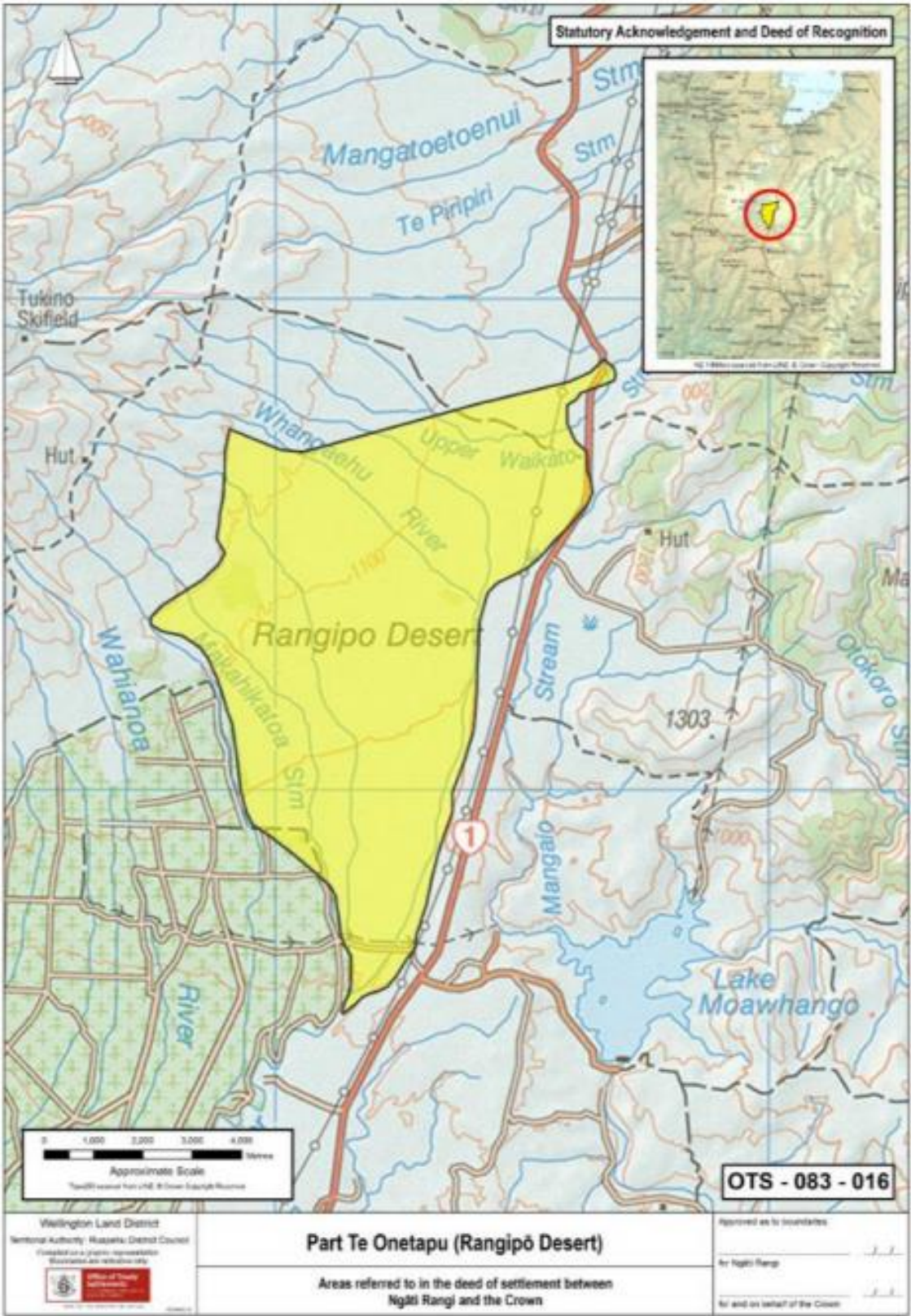
Turakina is named by the famous explorer Hau who named most of the rivers from Whenuakura to Porirua. Turakina is a reference to Hau hearing a large tree falling as he was about to cross the river, the quote is:

'Turakina te rākau ko Turakina' - The tree crashes down and I name this river Turakina.

The source of the river is in the Raketapauma block and the source is named Ngā Mimi-a-Te-Huiatahi and the river spouts out of a rock like someone urinating.

Statutory Acknowledgment for Part of Te Onetapu (Rangipō Desert)

The area to which this statutory acknowledgement applies is part of Te Onetapu (Rangipō Desert) (as shown on deed plan OTS-083-016).



Statement of Association

The Crown acknowledges the statement of association made by Ngāti Rangi of their particular cultural, spiritual, historical, and traditional association with part of Te Onetapu (Rangipō Desert).

Te Onetapu (The Sacred Sands) is described as the sandy portion of the Rangipō Desert on the Rangipō-Waiū block. The area became sacred following the killing of the ancestor Taiteariki (an ancient pre-waka ancestor precedes Paerangi by seven generations) at a site located within Te Onetapu (within the current boundary of Tongariro National Park) in the vicinity of the headwaters of the Waikato River and the summit of the Desert Road. Taiteariki was the son of Whiro, after whom Te Karioi nui a Whiro was named. Whiro was a famous navigator from Rarotonga who travelled to Aotearoa prior to the great migration and made the Murimotu district his permanent home. He came in pursuit of the sacred fires of Te Kāhui Maunga.

The site of Taiteariki's killing is known as 'Te Roro o Taiteariki' (literally 'the Brains of Taiteariki'). It is a wāhi tapu of immense significance to Ngāti Rangi.

It is said that the name Te Roro o Taiteariki was branded upon the landscape because Taiteariki was killed by his kin folk, the children of Houmea. Houmea was a close relation of Taiteariki. Tura and Rotuhia killed Taiteariki with slings and stones, an act of vengeance for the deaths of Rangitaurewarewa and Rangiwhakarurua, two chiefs of Puhikariri who were killed at Ngā Rimutāmaka.

In accordance with ritual afforded to those of chiefly status, the body of Taiteariki was interred upon Ruapehu at a wahi tapū known as Te Pātatau o Te Rangi (referred to in the waiata, 'Kaore Te Aroha'.)

The killing of Taiteariki made the area sacred, hence the name Te Onetapu - The Sacred Sands - was applied to the wider area.

Te Onetapu along with Nukuhau and Te Roro o Taiteariki are ancient sites used to describe the north-western boundary. During the investigation of title of the Rangipō-Waiū block both Winiata Te Pūhaki of Ngāti Rangituhia and Te Keepa made mention of Te Roro o Taiteariki in their recitals of the block boundaries:

Pou-a-Tamuringa at Hautapu, thence to Okurukuru, to Mangahohonu, Mangaraurekau, to Moawhangoiti river, thence along that river to its junction with Moawhangonui, thence along that river passing Maungariri, Te Rei, Huriwaka, Takapu-o-te-kotuku, Maniako, Kaikoura, Te Apiti, Te Whitingara, Okura, places on its banks until it meets the Mangaio river, then following Mangaio to Puketurua, thence striking across the Whangaehu river at Te Atua-o-te-rahui, at the bend of the river; thence to Te Onetapu on the Waikato, thence to Te Roro-o-Taiteariki, thence to Nukuhau; Mākahikatoa along the boundary crossing the Whangaehu to Pou-a-Poto, thence to Waitangi crossing it to Makiokio stream and to the commencement at Te Pou-a-Tamuringa.

Te Pūhaki stated:

Pou-a-Tamuringa, Okurukuru, Mangahohonu, Mangaraureka, Te Kurae, source of Moawhangoiti, along that river then along Moawhangonui, Mounganui, Takapoukura, Te Rei, Huriwaka, Takapu-o-te-kotuku, Manaiko, Kaikoura, Te Apiti, Whitingara, Okura, mouth of Mangaio, along Mangaio to Ngapuketuru, Te Atua-o-te-rahui on Whangaehu, along road to Waikato, crossing it there to Te Roro-o-Taiteariki, follows survey line to Nukuhau, then to Mākahikatoa, then along survey line of Murimotu to Te Pou-a-Tamuringa.

Both above and below the surface of Te Onetapu are natural resources important to Ngāti Rangi. These include kōkōwai (red ochre), neinei riki (fibre used for weaving) and various types of rock. Of special importance are the springs that bubble up from the vast artesian aquifer, known as Te Wai Hohonu - he moana ki raro whenua. Spiritual guardians are present, known and communicated with by members of the iwi.

Another significant wāhi tapu within Te Onetapu is Ngā Motu a Taka, often referred to by Army personnel as 'Ghost Bush'. As the name suggests, Ngā Motu a Taka is comprised of a number of native motu (bushes). Amongst the barren rocky landscape at the foot of Ruapehu, these motu were a source of food and, if necessary, shelter. During the summer months the area is spectacular.

The Tomowai are an important spring source located on Te Onetapu. The springs fall into the Whangaehu River. The Tomowai has been described as being a 'portal' for both the spiritual and the physical. The Tomowai was used in the performance of 'tohi' rites.

A number of cultural resources are located in their vicinity where everything is vibrant but miniature. Amongst them are neinei riki - the mountain desert equivalent of the much larger Dracophyllum varieties found in other areas. Neinei is used by weavers to create garments. A large source of kōkōwai (red ochre) is found in the vicinity of these springs. Scientifically, kōkōwai is the combination of soil or clay, iron oxide and other chemicals that may be present.

Through the cultural lens, kōkōwai represents the sacred blood of Ranginui and Papatuanuku that was spilt at the time of their separation. The hue of the kōkōwai in the vicinity of the springs appears to vary from an orange-red to red-brown. Traditionally kōkōwai was dried, ground and mixed with hinu. It was used for personal adornment, particularly by the ariki and rangatira to denote their authority. Kōkōwai on an ariki was used to indicate tapu. Furthermore, kōkōwai was used to colour and preserve waka, implements, kōwhaiwhai, and carvings. It was also used by weavers to dye muka for tāniko and other items. Today kōkōwai is considered a taonga, a treasure, an important cultural resource prized in particular by artists.

Ngāti Rangi acknowledges the mana whenua of Ngāti Tūwharetoa in relation to this site, as agreed between Ngāti Rangi and Ngāti Tūwharetoa for the purpose of Treaty settlement.

Ngāti Rangi Claims Settlement Act 2019 – Sections Relevant to Statutory Acknowledgement

27 Statutory acknowledgement by the Crown

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

28 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 29 to 31; 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 32 and 33; and
- c. to enable the trustees and any member of Ngāti Rangi to cite the statutory acknowledgement as evidence of the association of Ngāti Rangi with a statutory area, in accordance with section 34.

29 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, in accordance with 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.

30 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.

31 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.

32 Recording statutory acknowledgement on statutory plans

1. On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
2. The information attached to a statutory plan must include—
 - a. a copy of **sections 27 to 31, 33, and 34**; 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.

33 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. in accordance with section 95E of that Act, whether the trustees are affected persons in relation to an activity.

34 Use of statutory acknowledgement

- 1. The trustees and any member of Ngāti Rangi may, as evidence of the association of Ngāti Rangi with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—
 - a. the relevant consent authorities; or
 - b. the Environment Court; or
 - c. Heritage New Zealand Pouhere Taonga; or
 - d. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.
- 2. The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
 - a. the bodies referred to in **subsection (1)**; or
 - b. parties to proceedings before those bodies; or
 - c. any other person who is entitled to participate in those proceedings.
- 3. However, the bodies and persons specified in **subsection (2)** may take the statutory acknowledgement into account.
- 4. To avoid doubt,—
 - a. neither the trustees nor members of Ngāti Rangi are precluded from stating that Ngāti Rangi 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.