

Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua

Statutory Acknowledgements

1. This attachment to the One Plan lists:
 - a. The statutory acknowledgements, as identified in the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017, that lie within the Horizons Regional Council area.
 - 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 Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017.

Statutory Areas

2. Attachment of Statutory Acknowledgements is in accordance with section 33 of Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017.
3. Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua have statutory acknowledgements for the following areas within the Horizons Regional Council area.

Statutory Area	Location
Akitio River	As shown on deed plan OTS-204-02
Coastal Marine Area	As shown on deed plan OTS-204-03
Manawatū River and its tributaries within area of interest	As shown on deed plan OTS-204-04
Wainui River and its tributaries	As shown on deed plan OTS-204-06

4. Included in the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 are other statutory acknowledgements, as listed below. However, as these lie outside of the Horizons Regional Council area the information for these sites has been omitted.

Statutory Area	Location
Ruamahanga River and its tributaries	As shown on deed plan OTS-204-05
Lowes Bush Scenic Reserve	As shown on deed plan OTS-204-07
Oumakura Scenic Reserve	As shown on deed plan OTS-204-08
Pukeahurangi / Jumbo	As shown on deed plan OTS-204-09
Pukeamoamo / Mitre	As shown on deed plan OTS-204-10
Rewa Bush Conservation Area	As shown on deed plan OTS-204-11

Area of Interest

5. The Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua area of interest is shown below, as taken from deed plan OTS – 204 – 01. The statutory acknowledgements detailed in this document relate only to those that lie within the Horizons Regional Area.



Statutory Acknowledgment for the Akitio River and its tributaries

The area to which this statutory acknowledgement applies is the **Akitio River and its tributaries** (as shown on deed plan OTS-204-02).



Statement of Association

Under section 28 of the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 the Crown acknowledges the statement of association made by Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua of their particular cultural, spiritual, historical, and traditional association with the Akitio River and its Tributaries.

The rivers along the Wairarapa coastline were natural settlement and mahinga kai sites for Rangitāne. The Akitio River, and its tributaries, spring from the inland ranges on the eastern side of the Puketoi Range. The bush covered hills through which the river ran contained pā sites and kāinga for harvesting birds, kiore, and other kai from the forest. Some of the Rangitāne o Tamaki nui-ā-Rua ancestors associated with the Puketoi area at the head of the river were Ruatōtara, Wahatuara, Kuaoriki, Te Rangiwhaka-ewa and Hautumoana. Taurangawaiō was a significant site on the south bank of the river near the junction of Glenora and River Roads.

The Akitio River provided a transport route, fresh water, and tuna and koura for Rangitāne traveling from inland settlements to the coast. A traditional trail ran from Hapuakorari in the Tararua Ranges, through Hāwera/Hāmua and out to coast at Akitio. The river mouth was an important mahinga kai, where permanent and seasonal Rangitāne settlements were established for fishing and gathering crayfish, along with gardens on the fertile river flats. It was traditional for Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua to travel to Akitio in autumn. At this time vast quantities of crayfish would be gathered, and dried, to be transported back.

The Akitio River served as one of the earliest boundary markers of Rangitāne territory. Whātonga, the grandfather of Rangitāne, divided land between his sons Tautoki and Tara. Some accounts record that the Akitio River mouth was the northern coastal boundary of Tautoki's takiwā. The boundary line turned inland on the northern bank of the river, towards the Puketoi Range.

One of the pā sites along the river was called Mutumanu, situated a short distance inland. The Akitio River mouth was one of the settlements reoccupied by Rangitāne after the period of exile at Nukutaurua (on Māhia Peninsula). There is an urupā site on the south bank of the river mouth.

Statutory Acknowledgment for the Coastal Marine Area

The area to which this statutory acknowledgement applies is the **Coastal Marine Area** (as shown on deed plan OTS-204-03). Only the **yellow highlighted** portion of the Coastal Marine Area is within the Horizons Regional Council area.



Statement of Association

Under section 28 of the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017, the Crown acknowledges the statement of association made by Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua of their particular cultural, spiritual, historical, and traditional association with the Coastal Marine Area.

Rangitāne trace their connection to the coastal marine area from Te Aho a Maui (Cape Turnagain) to Turakirae back to the earliest Māori ancestors. The archaeological sites of early Māori coastal settlement, such as those in Palliser Bay, date from the period of Rangitāne occupation. Traditionally, Rangitāne maintained their ancestral relationship with the coastal area for at least 28 generations through migrations to seasonal fishing camps, and knowledge of ancestral relationships and usage rights. The associations to the coastal marine area outlined below include the interests of Te Hika o Pāpāuma.

Te Aho a Maui is the ancestral name for Cape Turnagain on the Wairarapa coastline. The name means 'Maui's fishing line', which is part of the well-known story of Maui and his brothers fishing up the land mass now known as the North Island. Further north, Te Matau a Maui, sometimes referred to as Te Kauae a Maui, (Cape Kidnappers) is the hook used by Maui, and the coastline running south is his line. The bend in the line at Cape Turnagain is seen as representing where the line was held. Rangitāne consider Maui to be an important ancestor. Rangitāne's mother was from Te Aitanga-a-Kupe, who were descended from Maui. One of the Rangitāne fishing grounds offshore from Te Aho a Maui was called Poroporo.

The next important ancestor was the great voyager Kupe. When he came to Rangiwhakaoma (Castlepoint), he battled the octopus Te Wheke o Muturangi, which had hidden in a cave in the reef below the lighthouse. The cave is known as Te Ana o te Wheke o Muturangi. Kupe also settled the Kawakawa (Palliser Bay) area. The next explorer was Whātonga, the grandfather of Rangitāne, who settled for a time at Rangiwhakaoma, where he built a pā called Matirie on the site of the current lighthouse. Rangiwhakaoma has always been an important location for Rangitāne. The lagoon made a natural sheltered stopping point for travelers along the Eastern coastline, where they could replenish food and water supplies. Rangiwhakaoma has a long history of Rangitāne occupation and resource use. There are a number of traditional fishing grounds off the coast at Rangiwhakaoma.

There are numerous places along the length of the coastline where Rangitāne had permanent and seasonal occupational sites. Beach-side kāinga were used as a base to harvest koura, inanga, kina, pāua, oysters and other shellfish, shark and other fish species. The beaches were used as location to dry and/or smoke the harvest which was then stored, and could be traded or taken to inland settlements. The locations used by Rangitāne hapū for occupation and coastal resource use include: Tautāne, Wainui, Akitio, Owhanga, Mataikona, Whakataki, Rangiwhakaoma, Otuhaumi, Waimimiha, Whareama, Oruhi, Motukairangi, Uruti, Okautete, Kaihoata, Te Unuunu, Waikekeno, Pukaroro, Te Awaiti, Matakiki, Ngāwihi, Te Kawakawa (Palliser Bay), and Ōnoke Moana.

Rangitāne have many wāhi tapu along the coastal area. It was traditional for sand dunes to be used for burials, and urupā can be found along the coastline. One such urupā area is the sandhills at Ocean Beach, north of Rangiwhakaoma, where kōiwi and other artifacts are exposed from time to time. Rangitāne were involved in a number of battles at coastal pā, such as Oruhi at Whareama. Battles took place on the beaches and foreshore, where tupuna were killed.

Another wāhi tapu is the large rock on the foreshore at Matāikona, Te Rerenga o Te Aohuruhuru, where Aohuruhuru leapt to her death after being shamed by her husband. Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua commemorate locations where drowning's have occurred. In some dangerous fishing and swimming spots, there is kōrero about taniwha who live below the water who drag swimmers, divers or fishermen to their deaths. For example, a taniwha is said to live under a rock at the mouth of the Owahanga River. The taniwha serves as a warning against the strong currents which can drag swimmers underneath the rock and into the jaws of the taniwha.

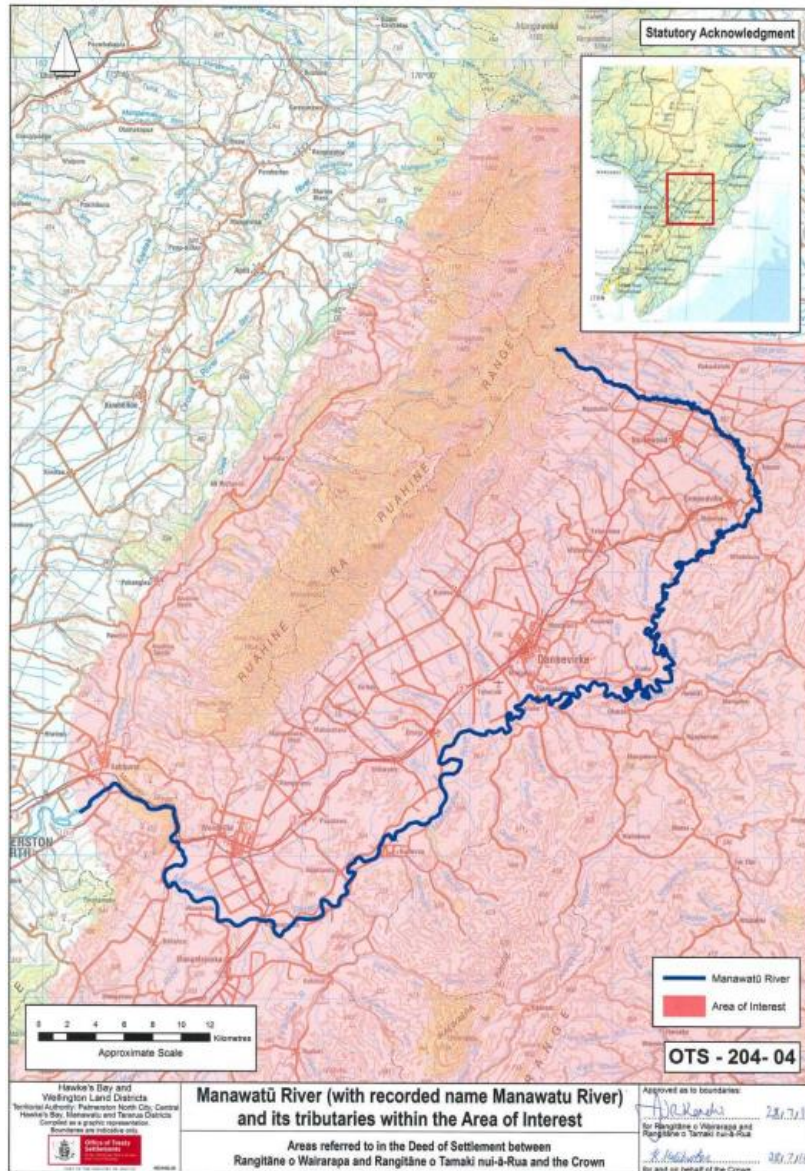
Similarly, the octopus Muturangi is said to be responsible for drownings on the reef at Rangiwhakaoma.

The coastal marine area is of strong significance for Rangitāne people. Whilst most of the kōrero here connects to the landward area, the fishing rohe of Rangitāne extended many miles out to sea and Rangitāne tupuna intimately knew the nature of the underwater terrain and fishing grounds offshore. Their interests extended well below the sight of land. Te Rua Hikurangi which runs the length of the East Coast is a significant feature. Being a deep undersea trench it brought many deep sea species close in to shore. It was also a migratory route for mammals, koura and tuna (inanga).

While there were many tuku arrangements between Rangitāne and other non-Rangitāne hapū/iwi, Rangitāne maintain their customary rights and interests along their coastal area.

Statutory Acknowledgment for the Manawatū River and its tributaries within the Rangitāne Area of Interest

The area to which this statutory acknowledgement applies is the **Manawatū River (with recorded name Manawatu River) and its tributaries within the Rangitāne Area of Interest** (as shown on deed plan OTS-204-04)



Statement of Association

Under section 28 of the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017, the Crown acknowledges the statement of association made by Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua of their particular cultural, spiritual, historical, and traditional association with the Manawatū River, and its tributaries, within the Rangitāne Area of Interest.

The Manawatū River has its origins on the western side of the Ruahine Range. Its primary source is north of modern day Dannevirke. The catchment also includes the rivers south of the gorge,

which stretch all the way back to Pukaha / Mount Bruce. They include Bruce Stream, Makakahi, Mangatainoka, Tiraumea and Mangahao rivers. All of these waters converge and enter Te Āpiti (the Manawatū Gorge) and flow on through the Manawatū plains and out to sea at Foxton Beach. For Rangitāne o Tamaki nui-ā-Rua, the Manawatū River is an ancestral waterway, which many hapū refer to as the awa in their pepeha. When the Tamaki nui-ā-Rua was covered in forest, the river served as a highway for Rangitāne. It was an important means of travel and communication, and linked the Rangitāne settlements in forest clearings. Rangitāne had many settlements along the River, which provided fresh water and plentiful kai.

The original ancestor linked with the Manawatū River was Tamakuku, who dug out the bed of the river, and exercised mana on both sides of the river for its full length. Rangitāne's grandfather, Whātonga, journeyed up the Manawatū River whilst on a trip away from Heretaunga. Whātonga's second wife, Reretua, was the grand-daughter of Tamakuku. The links between Rangitāne and Tamakuku were further cemented when Hinetakutai, the daughter of Rangitāne, married Te Rahekeua, a descendant of Tamakuku. All of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua therefore share descent from Tamakuku, and the link to the Manawatū River.

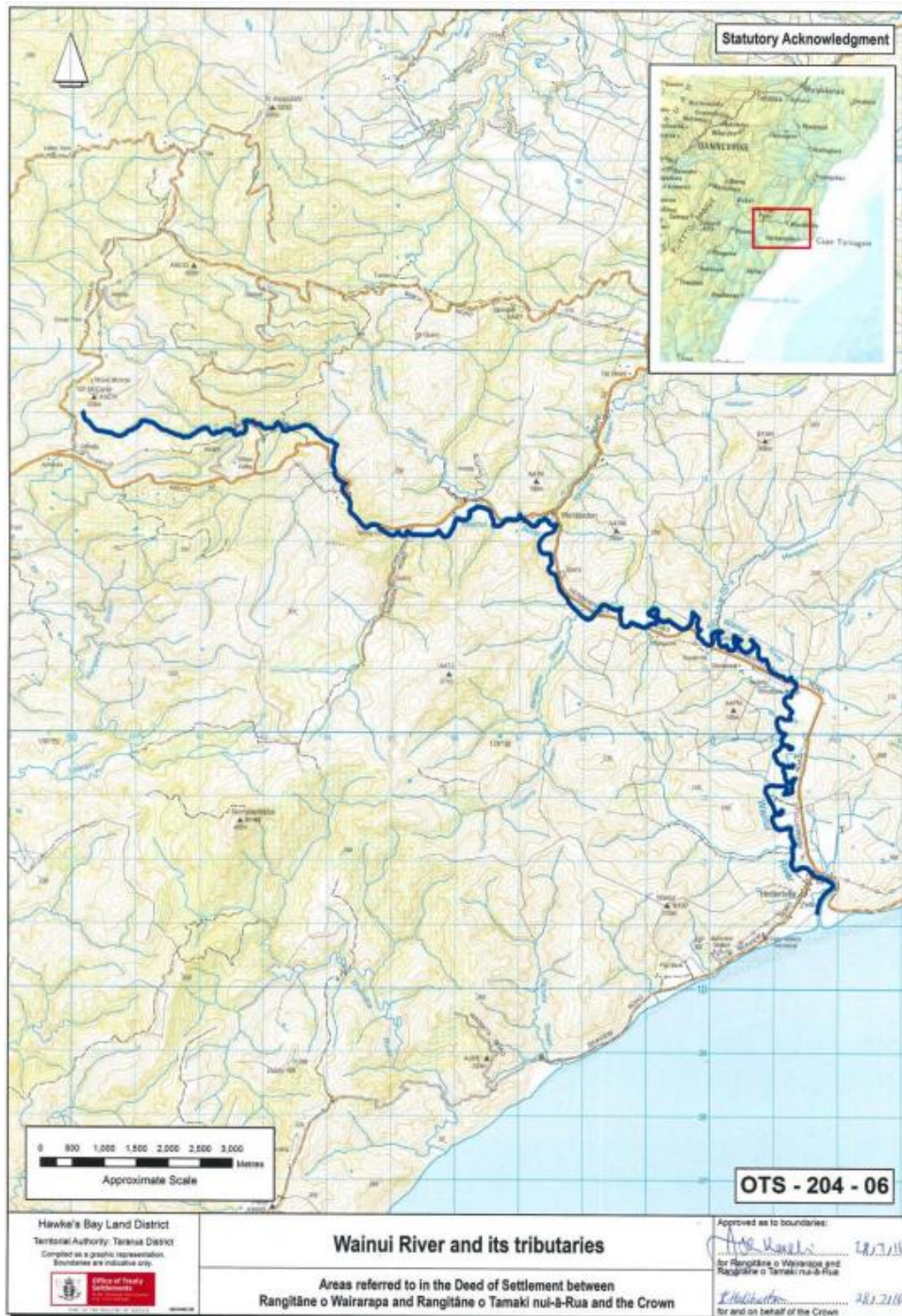
According to Rangitāne the southern part of the river was formed by the efforts of a giant totara tree which grew on the Puketoi Range. The tree became possessed with a spirit called Okatia, which desired to get to the sea. When it descended the Puketoi Range, it headed west and thus encountered the formidable Tararua/Ruahine Range. The constant pounding of the giant tree, assisted by the force of the waters of the Manawatū fractured the range, separating the Ruahine and Tararua Ranges and forming the Manawatū Gorge. Rangitāne use the term Te Āpiti when referring to the cleft that Okatia created in the gorge. Where the river flows through the gorge it is referred to as 'Te Au-rere-a-te-tonga' meaning the flowing current of the south. Other names used by Rangitāne when referring to the Manawatū Gorge area are Te Ahu a Turanga-i-mua and Te waha o te kurī.

The Manawatū River was named by the tupuna Haunui-ā-Nanaia. He travelled along the west coast of the lower North Island, pursuing his wife. When he came to the Manawatū river mouth, he stood aghast as he contemplated the crossing, hence Manawa-breath and tū- to stand still. Some say that his breath stood still as he was actually crossing the river, not only because of the width and depth of the river, but because of the intense cold; it made his breath stand still hence Manawatū.

Rangitāne know of many taniwha and kaitiaki along the course of the river. One of these is Peketahi, the kaitiaki in the bend of the river near the Kaitoki Bridge east of Dannevirke. Peketahi appears in the form of crayfish with a missing limb, an eel or a log. In times of flood Peketahi is often seen as a floating log as he keeps watch on the kāinga.

Statutory Acknowledgment for the Wainui River and its tributaries

The area to which this statutory acknowledgement applies is the **Wainui River and its tributaries** (as shown on deed plan OTS-204-06)



Statement of Association

Under section 28 of the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 the Crown acknowledges the statement of association made by Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua of their particular cultural, spiritual, historical, and traditional association with the Wainui River and its tributaries.

The rivers along the Wairarapa coastline were natural settlement and mahinga kai sites for Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua. The Wainui River rises through inland bush covered hills. The river provided a transport route, fresh water, and tuna and koura for Rangitāne travelling over the hills from inland settlements. The river mouth was important mahinga kai, with both permanent and seasonal Rangitāne settlements for fishing and gathering crayfish, along with gardens on the fertile river flats.

The importance of the Wainui River mouth as a Rangitāne mahinga kai is shown by the name given to the settlement there – Tautāne. The name 'Tautāne' refers to the use of an area for cultivations. Traditionally a 'māra tautāne' was a special planting of kūmara tubers, which were always planted before the main food crop. The māra tautāne were intended to be set aside as an offering to the gods to protect the upcoming crops.

Te Hika o Pāpāuma had a strong presence along the Wairarapa coast north of Rangiwhakaoma (Castlepoint). Through intermarriage Te Hika o Pāpāuma became interlinked with both Ngāti Hāmua and Ngāti Te Rangiwhaka-ewa of Rangitāne. In Rangitāne traditions, the Wainui River mouth features in a series of battles fought by Rangitāne, led by Irakumia, who was descended from Pāpāuma and the Rangitāne chief Tāwhakahiku. The enemy camped at the mouth of the Wainui River. Irakumia advanced with his taua down the bed of the river, however, their marching stirred up mud in the waters which alerted the enemy to their approach. After battles at the Wainui and Tautāne river mouths, peace was made following the death of Irakumia's son. This led to the formation of an important alliance.

The Wainui River mouth area continued to be an important settlement for Rangitāne hapū. In the early nineteenth century it was associated with the prominent Rangitāne chief Henare Matua.

Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 - Sections relevant to Statutory Acknowledgements

28 Statutory acknowledgement by the Crown

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

29 Purposes of statutory acknowledgement

1. 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 30 to 32; 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 33 and 34; and
 - c. to enable the trustees and any member of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua to cite the statutory acknowledgement as evidence of the association of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua with a statutory area, in accordance with section 35.

30 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.

31 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.

32 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.

33 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. copy of sections 28 to 32, 34, and 35; 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.

34 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.

35 Use of statutory acknowledgement

- 1. The trustees and any member of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua may, as evidence of the association of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua 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 Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua are precluded from stating that Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua 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.