

Ngāti Apa (North Island) Statutory Acknowledgements

This attachment to the One Plan lists:

1. The statutory acknowledgements for the Manawatū-Whanganui Region identified by Ngāti Apa (North Island);
2. The statements of association relating to the statutory acknowledgements and the maps that show the statutory areas; and
3. The relevant clauses from the Ngāti Apa (North Island) Claims Settlement Act 2010.

Attachment of Statutory Acknowledgements is in accordance with section 32 of the Ngāti Apa (North Island) Claims Settlement Act 2010.

Statutory Areas

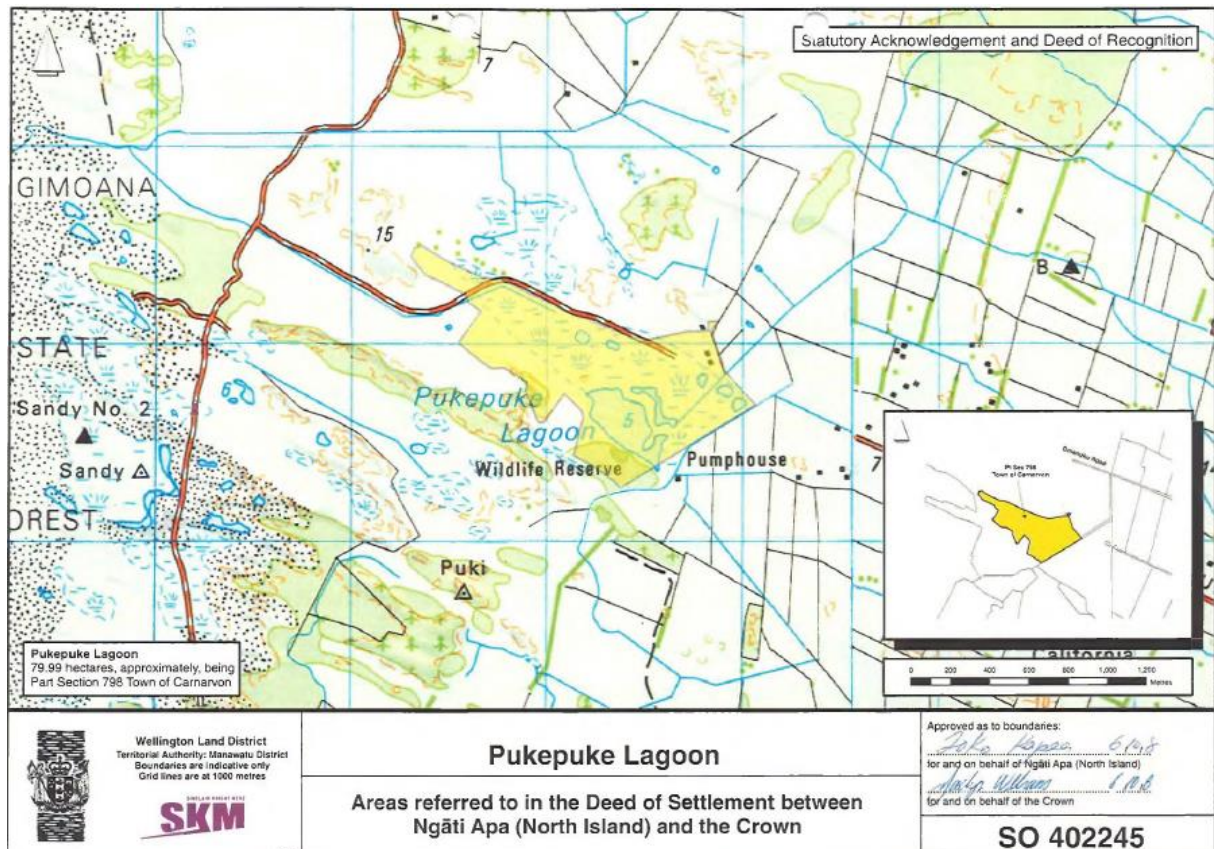
Ngāti Apa (North Island) has statutory acknowledgements for the following statutory areas:

Statutory Area	Location	Legal Description
Pukepuke Lagoon	As shown on SO 402245	79.99 hectares approximately, being part Section 798 town of Carnarvon and being the balance of the site following the vesting of Pukepuke Lagoon House. Wellington Land District – Manawatu District
Omarupapako	As shown on SO 402246	51.2837 hectares, more or less, being Section 648 Town of Carnarvon. Wellington Land District – Horowhenua District
Ruakiwi	As shown on SO 402247	36.3736 hectares, more or less, being lot 2 DP 9949, Wellington Land District – Rangitikei District.
Part of Rangitikei River	As shown on SO 402252	Not Applicable
Part of Mangawheo River	As shown on SO 402255	Not Applicable
Part of Oroua River	As shown on SO 402256	Not Applicable
Ngāti Apa (North Island) Coastal Region	As shown on SO 402250	Not Applicable
Part of Whangaehu River	As shown on SO 402254	Not Applicable
Part of Turakina River	As shown on SO 402253	Not Applicable
Taukoro	As Shown on SO 402249	Not Applicable
Whitau Scientific Reserve	As shown on SO 402248	Not Applicable

Statutory Acknowledgment for the Pukepuke Lagoon Conservation Area

Statutory Area

The area to which this statutory acknowledgement applies is the Pukepuke Lagoon Conservation Area, as shown by SO 402245



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with the Pukepuke Lagoon Conservation Area.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with the Pukepuke Lagoon Conservation Area.

The Pukepuke Lagoon Conservation Area is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island), and is located four kilometres south of the lower Rangitikei River and about four kilometres from the coast. The Area is within the domain of Ngāti Kauae and Ngāti Taurira, both of Ngāti Apa (North Island). Specifically, Pukepuke was known as a kainga site for Nga Potiki and Ngāti Rangiwhao (who were part of Ngāti Taurira hapū).

Pukepuke is the site of a significant pa where many significant battles occurred, and which have helped shape Ngāti Apa (North Island's) history with the area. The pa was a defensive island pa situated in the middle of the Lagoon. Pā at Pukepuke were not just seasonal residences but were utilised as permanent residences prior to the arrival of European settlement by hapū of Ngāti Kauae and Ngāti Taurā.

The Lagoon forms part of a coastal lake network and includes such lakes as Omanuka, Waipouri, Kaikokopu, and Koputara. As such, Pukepuke Lagoon was a significant mahinga kai source and provided physical and spiritual sustenance to the hapū. Many migratory birds resided in the coastal wetland area, as well as other plant (such as harakeke) and bird life that were utilised by hapū.

The Lagoon has always been abundant in eels and inanga (white bait). When the Crown acquired the Pukepuke Reserve in the 1950s, the former Māori owners of the reserve negotiated the retention of fishing rights within the Lagoon, which the agreement is held under a deed of trust. That agreement is still honoured today, and the Lagoon continues to be used by Parewanui hapū who make their journey to the Lagoon to gather eels.

Due to fluid nature of the settlement patterns of Ngāti Apa (North Island) whānau and hapū during pre-European times some whānau stayed and some left Pukepuke and took up residence at other sites in the area. However, Ngāti Apa (North Island) were still in residence when Ngāti Toa under Te Rauparaha passed through on their way to Kapiti Island.

With the arrival of Christianity, Ngāti Apa (North Island) settlement patterns changed dramatically with many gathering at Parewanui on the northern side of the Rangitikei River. Pukepuke and other coastal lakes became used on a more seasonal basis.

Today the Lagoon is only a fraction of its original size, with the lake boundaries having moved from their original boundaries. Nutrients have increasingly become an issue for the Lagoon due to inland farming of surrounding lands and the local drainage system running through the Pukepuke Lagoon Conservation Area.

Rare plant species can be found within the Lagoon area, including *Hydrocotyle pterocarpa*, *Zannichellia palustris*, and dwarf musk. Weir systems have been improved to enable native fish species to swim into the Lagoon.

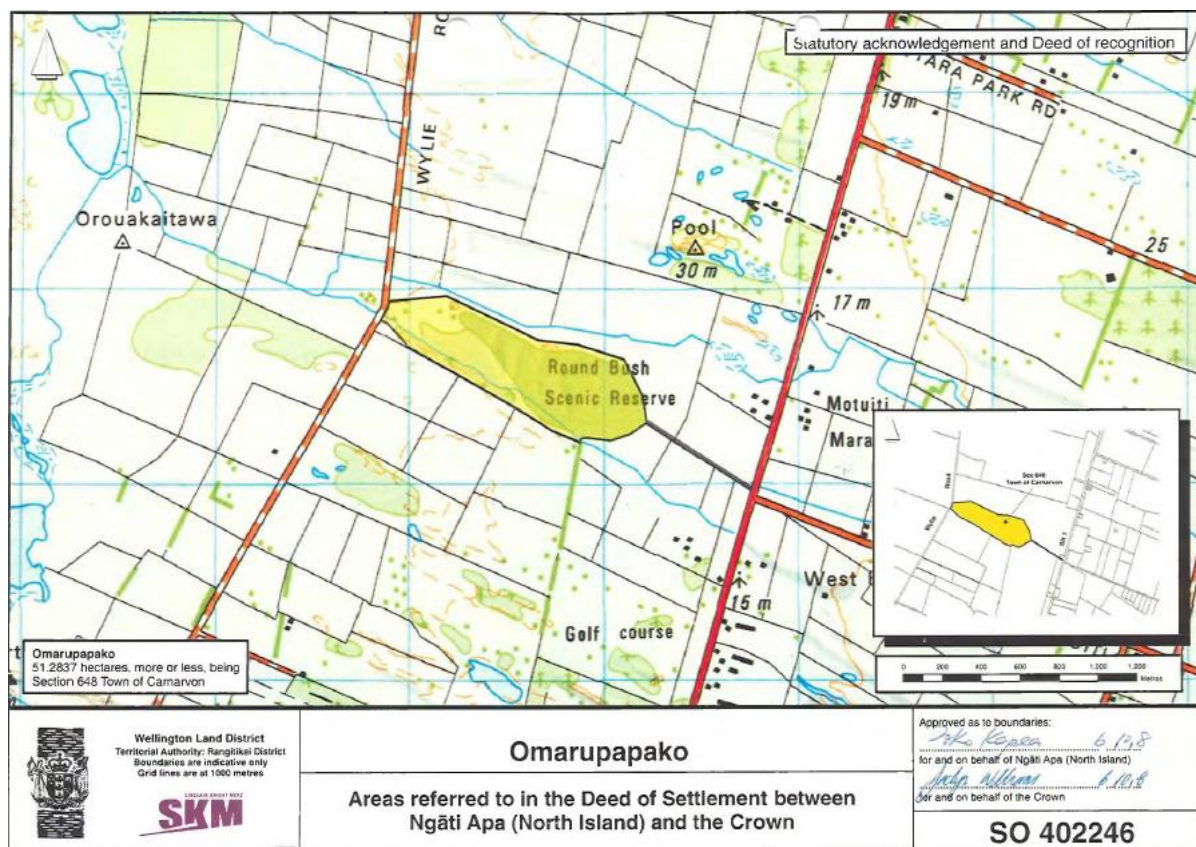
The area is also a significant habitat for bird life, which means that the wetland and lake needs to be managed to a high standard. The bird species include the Matata (North Island Fernbird), Puweto (Spotless Crake), Koitāreke (Marsh Crake), Kuru Whengi (New Zealand Shoveler), and the Papango (New Zealand Scaup). The Kotuku - Ngūtupapa (Royal Spoonbill) and Torea - Pango (Variable Oystercatcher) visit the wetland area occasionally. The Weweia (New Zealand Dabchick) and the Matuku - Hurepo (Australasian Bittern) are also found at Pukepuke.

The capacity of Ngāti Taurā hapū to work closely with the Department of Conservation on the care of the Lagoon is limited, but the hapū aims to in the future increase their capacity, which will enable them to work more closely with the Department to uphold the principle of kaitiakitanga (guardianship) in relation to Pukepuke Lagoon.

Statutory Acknowledgement for Omarupapako – Round Bush Scenic Reserve

Statutory Area

The area to which this statutory acknowledgement applies is Omarupapako – Round Bush Scenic reserve, as shown on SO 402246



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with Omarupapako – Round Bush Scenic Reserve.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with Omarupapako – Round Bush Scenic Reserve.

The Round Bush Scenic Reserve (the Reserve), known traditionally by Ngāti Apa (North island) as Omarupapako, is of historical, cultural, spiritual and traditional significance to the iwi. Omarupapako marks the southern extent of the Ngāti Apa (North Island) area of interest and is located approximately halfway between the Manawatu and Rangitikei Rivers, and slightly inland from the coast.

Customarily, Omarupapako was an area rich with mahinga kai. It was a place where Ngāti Apa (North Island) hapū, namely Ngāti Tauira and Ngāti Tai, could fish for kokopu and eels, as well as gather the kiekie plant. The hapū also cultivated the lands surrounding Omarupapako, and from Omarupapako

the hapū, along with their whanaunga (relations) from Ngāti Kauae and Ngāti Rangiwhao, accessed the surrounding dune lakes such as Koputara, Kaikokopu and Pukepuke, and their resources.

The 1820s and 1830s were a period of inter-tribal conflict, which led to Omarupapako being utilised by the hapū on a more seasonal basis. In order to maintain peaceful relationships and meet the demand for lands, Ngāti Apa (North Island) leadership brokered relationships with other iwi by way of entering into joint leases with settler farmers over lands at Omarupapako. These arrangements were short-lived and came to an end with the 1866 Rangitikei Manawatu purchase. From this point onwards, the traditional usage of Omarupapako became less frequent and eventually stopped.

Omarupapako became significant as the southern boundary marker when Ngāti Apa (North Island) land interests to the south were threatened.

Today, due to the marginalisation of Ngāti Apa (North Island) interests to the south of the Rangitikei, Ngāti Apa (North Island) view Omarupapako as more than a boundary marker - the Reserve represents a part of Ngāti Apa (North Island) identity, history and traditions that are passed down from generation to generation.

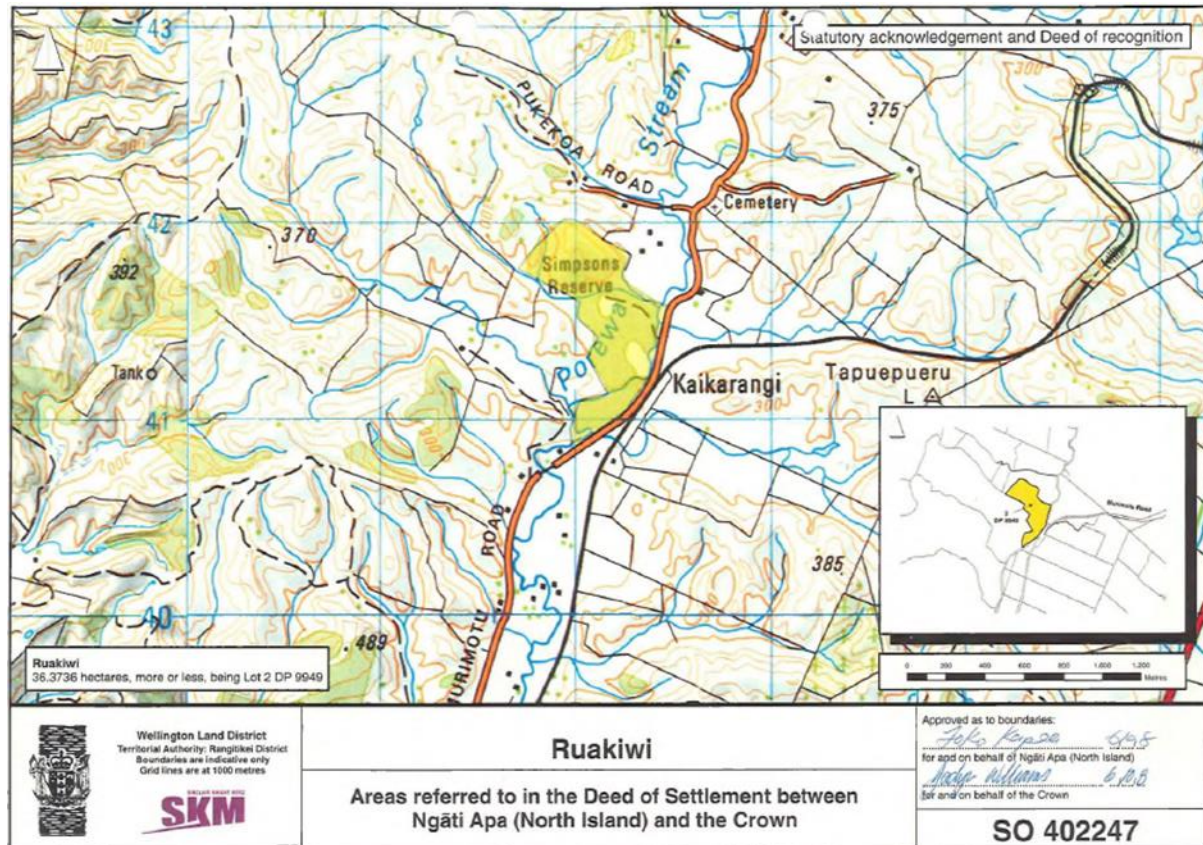
The Reserve is a remnant of the significant lands of Ngāti Taura and Ngāti Tai and has retained some of its original natural features. The Reserve today contains significant wetland flora and fauna, where virtually all natural areas in the surrounding lands have been drained, cleared and developed for pastoral farming. In fact, the Reserve is the largest remaining example of indigenous coastal forest in the rohe. The remaining vegetation includes kahikatea, pukatea, titoki, ti kouka, tawa, significant areas of kiekie and broad leaf species. Kokopu and mudfish are also known to be present in the wetlands significant to Ngāti Apa (North Island), including Omarupapako.

Ngāti Apa (North Island) supports current (and future) initiatives to replant native species in areas within the Reserve where pine plantation has been harvested. Ngāti Apa (North Island) also supports initiatives to address the other pest problems such as possums, sambar deer, gorse and pampas grass infiltration into the reserve. In the future, Ngāti Apa wish to play an increasing role in any initiative that preserves and enhances this taonga (treasure) for all future generations.

Statutory Acknowledgement for the Ruakiwi Site

Statutory Area

The area to which this statutory acknowledgement applies is the Ruakiwi Site, as shown on SO 402247



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with the Ruakiwi Site.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with the Ruakiwi Site

The Simpson Scenic Reserve (the Reserve) is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Reserve is a remnant forest, which has many significant native tree species, including kahikatea, rimu, tawa, miro, hinu, mahoe and maire. Located within the Reserve was Ruakiwi, a traditional hunting and bird-snaring site that was used extensively by Ngāti Apa (North Island) hapū, namely Ngāti Ika and Ngāti Tumoetere. The hapū also used Ruakiwi as a nohoanga (camping ground) to enable them to utilise the resources found abundant in the area.

Ruakiwi was situated on the right bank of the Pourewa Stream, which is a tributary of the Rangitikei River. Its location was advantageous to the hapū as they could also access these waterways and utilise the abundant resources found there as well as use as a travel route to other places within the wider Ngāti Apa (North Island) rohe. Consequently, Ruakiwi, and the wider Reserve area, would be

frequented by other hapū and iwi during their travels to hunting and fishing grounds located in the Reserve and surrounding lands, or along the waterways.

Many hunting shelters were erected in the area and while these may have lasted only a few seasons, new shelters were built to replace those that were beyond repair. Trees that were used for bird-snaring were named, such was their significance to the hapū. Hapū used pikitanga (established hill tracks) from the Rangitikei River through the forest to access the abundant resources of the area, of which the Reserve is now but a remnant.

Certain leaders of those hapū who occupied the area on a more permanent basis developed an expert knowledge of when the various resources of the forest were in season. In the 1820s, inter-tribal conflict caused many of the hapū to move downstream to Parewanui and it was at this point that Ruakiwi became more of a seasonal hunting and bird-snaring ground. During times of conflict, Ruakiwi, and the wider Reserve area, provided vital food supplies for many kainga and pa located in the area.

As a result of the movement of hapū to other areas, those leaders who had acquired knowledge of the resources available in the area became guides for the next generation - those who were connected to the area but had grown up in other parts of the rohe. Seasonal fishing would occur annually, while bird-snaring would generally be carried out every second or third year.

In more recent times, Ngāti Ika and Ngāti Tumoetere have assisted in a number of projects involving the management of the Rangitikei River catchment, where their knowledge of the significance of areas, such as the Reserve, have proved useful in providing examples of what types of flora and fauna were once abundant in the catchment area. Ngāti Ika and Ngāti Tumoetere will continue to play a part in protecting the resources within the Reserve, and improving the water quality of the Rangitikei River catchment.

Statutory Acknowledgement for the Rangitikei River

Statutory Area

The area for which this statutory acknowledgement applies is part of the Rangitikei River, as shown on SO 402252.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with part of the Rangitikei River.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with part of the Rangitikei River.

The Rangitikei River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Rangitikei River is located in the southern area of the Ngāti Apa (North Island) area of interest. The extent of the Ngāti Apa (North Island) interest in the Rangitikei River extends some 60 kilometres to the northern boundaries of the Rangitira block. The naming of the Rangitikei River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the Oriori mo Wharaurangi or the Lullaby for Wharaurangi that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Wharaurangi.

In referring to Rangitikei, the oriori records the following event:

"Ka tikeitia te waewae, ko Rangitikei"

He strode across the land, hence Rangitikei.

The quote refers to the distance Haunui a Nanaia walked in his journey from Turakina to Rangitikei.

The Rangitikei River is the tribal domain for many hapū of Ngāti Apa (North Island), including Ngāti Kauae, Ngāti Tauira, Ngāti Tupua, Ngāti Tupataua, Ngāti Ika/Ngāti Tumoetere, and Ngāti Tamatea.

The Rangitikei River was occupied by two major descent groups - Ngāti Tauira and Ngāti Kauae who descend from Papawhenua and the other group including Ngāti Tupua, Ngai Tupataua, Ngāti Ika/Tumoetere, and Ngāti Tamatea who descend from Tuariki. Many of the Tuariki hapū were strongly interconnected with other hapū in the Whangaehu and Turakina areas. Ngāti Tupua and Ngāti Tupataua occupied the central reaches of the Rangitikei on a permanent basis but many of the other hapū only went to the upper areas of the Rangitikei for refuge from war parties and to snare birds, hunt pigs and catch eels.

The Papawhenua based groups tended to permanently occupy the lower reaches of the Rangitikei River and also utilise the coastal lakes to the south of the river and sometimes they would move on a more permanent basis to places on the Oroua River.

The River, and its numerous tributaries, were utilised extensively for their plentiful fishing resources. Pa tuna or eel weirs, including Nganarangi, Kaitana, Puapuatauaki, Taporapora, Te Papa Taane, and Hauhau, were built in the River and its tributaries, such as the Waiwhero, Mangawhero, Tuwhare, Kirikiri, Tutaenui, Pourewa, Putorino, Makaraka, Mimi o Ahua, Makowai, Mangapapa, Mangatapu, Rangitawa, Waituna, and Waitapu Streams.

The River also helped sustain the fertile flat lands that were used extensively for cultivations. Named cultivations included Onetangi, Ratahi, Titaha, Ngatuahiwi Ki Raukawa, Ngatarawa, Te Oriputaroa, Paiari, Kapakapa, Kurupoke, Kahotea, Kokomutu, Waotatara, Te Karaka, Te Kapuiro, Otapatu, Matahiwi, Onepuehu, Te Pohue, Te Mamaku, Te Ngei, Hauhau, Tawhirihoe, Te Whatiwhati, Taiepa, Pukekuku, Te Awahou, Hinemoa, Korakonui, Potakataka, Pukekura, Kaitoke, Pohueroa, Takirihitau, Pauerawera, Pakapakatea, Puakohanga, Rangitaua, Pukekoeko, Waituna, Waitapu and Pikitara.

Other traditional resource sites include bird snaring trees at Paiari, Okopai and Te Papa Taane, a number of Karaka groves at Parewanui, Kapakapa, and Kahotea and a fern root gathering site at Hauhau.

The Rangitikei River, with its sheer cliffs, was ideally suited for traditional kainga (settlements) and elevated fortified defensive pa sites, including:

- Kainga - Te Pou o Te Rehunga, Te Hou, Ngapuna, Te Kaiwhakataha, Upokotipua, Whakapuni, Okiwa, Parewanui, Paeroa, Wharekura, Huakitaere, Te Ara Taumaihi, Ruapuanaki, Te Ana, Te Karaka, Te Pohue, Te Ngei, Te Mahoe, Moengaaitanga, Makaraka, Otuparua, Te Ahi Kawanui, Kohairoa, Raipaoa, Whakapuni, Te Waiwhero, Te Whataroa, Pinui, Tawhirihoe, Te Kawanui, Pakapakatea, Owetara, Mingiroa, and Waitapu.
- Pa - Te Pou o Te Rehunga, Te Awamate, Pokaitu, Puarere, Raparapatu, Okotare, Otitokotoko, Te Nuku, Paeroa, Okara, Huakitaere, Orehu, Ruapuanaki, Te Ana, Te Karaka, Te Pohue, Paparangiara, Puapuatauaki, Te Mahoe, Rongomutumutu, Te Maire, Te Awahou, Hokianga, Owetara, Te Ika a Te Mate, Ongaonga, Pukioro, Waitapu, Tura o Kahukura and Pikitara.

There were also urupa, including Te Akeake, Okotare, Otitokotoko, Paeroa, Okara, Te One a Kara, and Te Ngei.

Congruent with the change in Ngāti Apa (North Island) settlement patterns on the Rangitikei River are the changes in land use within the River catchment, and the development of small townships. This has led to some significant environmental impacts upon the Rangitikei River.

The key environmental concerns today regarding the Rangitikei River occur predominantly in the lower reaches and several tributaries. The ratings for contact recreation are poor in the Tutaenui, Pourewa and Rangitawa tributaries. Nutrient enrichment is fair for the lower Rangitikei, but very poor for the Tutaenui, Pourewa and Rangitawa Streams. Turbidity has rated as poor for the lower Rangitikei River. Even the life supporting capacity of the River (which is generally not an issue for Rivers within the Rangitikei region) is rated fair in the Tutaenui Stream and poor in the Rangitawa Stream.

A study commissioned by Manawatu-Wanganui Regional Council on the Native Fishery in the region in 2002 noted surprise at the lack of good reference sites in the Rangitikei and it felt that specific catchment studies were required in the Rangitikei. Ngāti Apa (North Island) would support such studies in order to better understand the impacts occurring in the Rangitikei in order to develop better guidelines for management of these waterways.

The Regional Council has also noted three aquatic sites of significance on the Rangitikei River relevant to Ngāti Apa (North Island) including the Redfin Bully in the lower Rangitikei, the Brown Mudfish in the Tutaenui Stream and the Giant Kokopu in the Forest Road wetland near Parewanui which Ngāti Apa (North Island) would seek to play a significant role in sustaining their environment into the future.

Water quantity needs to be monitored as Ngāti Apa (North Island) want to see as much of the natural flows of the Rangitikei River maintained into the future. The level of gravel extraction that occurs in the River also needs to be managed in terms of significant sites to Ngāti Apa (North island) and also the riparian habitats for bird life that need be maintained.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapū are fully engaged in upholding the principle of kaitiakitanga in regard to the Rangitikei River.

Statutory Acknowledgement for part of the Mangawhero River

Statutory Area

The area for which this statutory acknowledgement applies is part of the Mangawhero River, as shown on SO 402255.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with part of the Mangawhero River.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with part of the Mangawhero River.

The Mangawhero River is of historical, cultural, spiritual, and traditional significance to Ngāti Apa (North Island). The Mangawhero River catchment is located in the north eastern corner of the Ngāti Apa (North Island) area of interest. The extent of the Ngāti Apa (North Island) interest in the Mangawhero River goes from its junction with the Whangaehu River up to the northern boundaries of the Ohineiti and Paratieke land Blocks

The Mangawhero River is one of the three rivers that form the identity of Nga Wairiki, with Ngāti Tukorero living along its lower reaches and Ngāti Houmahanga at the juncture between the River mouth and the Whangaehu River. Nga Wairiki leader, Eruera Whakaahu, stated that 'the name Nga Wairiki means three rivers and so the people who lived on Turakina, Whangaehu [and] Mangawhero were called Nga Wairiki.'

The Mangawhero River was abundant with mahinga kai, of which Ngāti Apa (North Island) utilised extensively. As such, many kainga (traditional settlements), including Aupori, Raukiwi, Ongaihi, Te Mania, Whareoeka, Pamoana, Pukohu, Ngotengote, Te Ure, Okoropanga, Paheru, Te Maire, Puehurangi, Waipuna, Whakaneke, Rangiahua, Te Mae, Turanga, Tapiripiri and Manumanu, were situated along or nearby the River. Notably Manutawhao and Paheru were known as 'kainga tiaki pa tuna' or traditional settlements set up especially for the customary usage of their respective pa tuna. Ngāti Tukorero had numerous pa tuna (eel weirs) along the River, including Mangakotuku, Ngotengote, Te Ure, Paheru, Otarawa, Paratawa, Manutawhao, Poupou, Ongarue, Puketapu, Te Kawau, Maire, Ruatangata, Taumangi, and Parangarau.

The area was also extensively cultivated, with cultivation sites including Pukeahu, Paratieke, Wainui, Arerotero, Te Maire, Puehurangi, Hikawai, ikawaia, and Whakaneke located along the River. The ngahere or native bush surrounding the River was also of traditional significance to the hapū as many areas, including Tukupouhanga, Te Pura, Te Mania, and Tekokete, were utilised for the snaring of birds.

The River was also important to Ngāti Apa (North Island) defensively, and there were several important pa in the Mangawhero River area including Ahimate, Waipipi, Paratieke, Pukohu, Orunere, Ongaihi, Ruakiwi and Ongarua.

Urupa or burial grounds could also be found in the Mangawhero River area named Opura, Pipipi, and Rangiahua. Much of the pastoral development from the 1870's onwards has resulted in the degradation of the river quality - from soil erosion to increased amounts of nutrients, including nitrates, in the lower reaches of the River. There are few discharges into the Mangawhero River and the horticulture industry upstream affects the water quality.

These activities contribute towards the Manawatu-Wanganui Regional Council rating the River's water quality (which the River is noted by the Council as a remnant native fishery) as 'fair'.

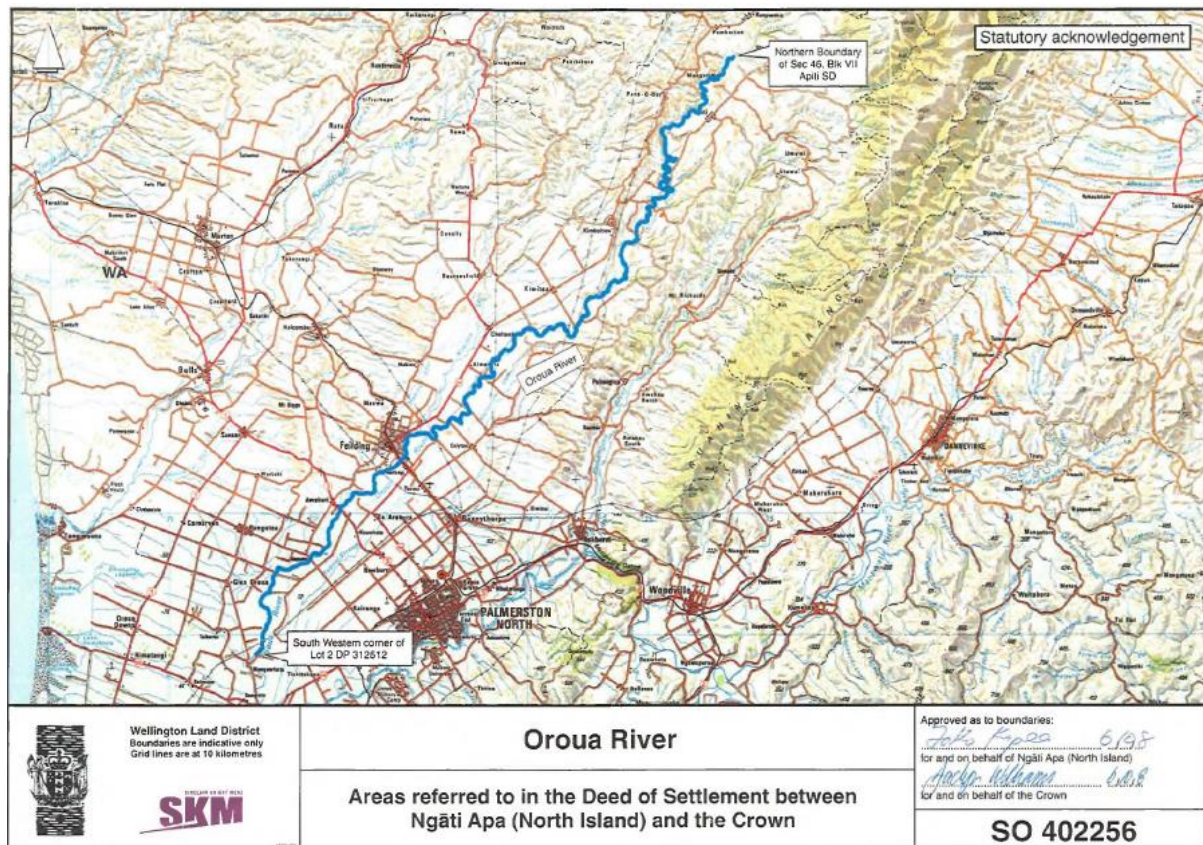
The River flow needs to be maintained as the River remains an important food source for Ngāti Tukorero and any diversion of the water for hydro - electric generation purposes or other wise would severely affect the mauri of the Mangawhero River.

The Taukoro Stream, a tributary of the Mangawhero River, is noted by the Manawatu- Wanganui Regional Council as an aquatic site of significance for the koaro (a freshwater fish). Ngāti Apa (North Island) will seek to play a significant role of ensuring the sustainability of this and other indigenous fish and plant species in the Mangawhero River.

Statutory Acknowledgment for part of the Oroua River

Statutory Area

The area for which this statutory acknowledgement applies is part of the Oroua River, as shown on SO 402256.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with part of the Oroua River.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with part of the Oroua River.

The Oroua River is of historical cultural, spiritual, and traditional significance to Ngāti Apa (North Island). The Oroua River is located within the southern area of the Ngāti Apa (North Island) area of interest. Ngāti Apa (North Island) interest in the Oroua River extends from Ohungarea near Mangawhata (6 kilometres from the mouth of the Oroua River into the Manawatu River) to the south eastern boundary of the Ngāti Apa (North Island) area of interest. (17 kilometres upstream from Kimbolton.)

Ngāti Apa (North Island) is linked to the Oroua River through the ancestor, Matangi. Flocks of birds would gather along the River and occupy certain areas. Matangi heard of this and travelled from the Wairarapa region to see these birds. As he drew near, the birds would take flight and soar into the sky, hence naming the surrounding land on the lower left bank of the Oroua River, Aorangi.

Ngāti Apa (North Island) acknowledge that other iwi have interests in the Oroua River. The extent of the River from Tangaro a Whetu to Karitaka was included in the Aorangi 3 Block, which was allocated by agreement to Ngāti Kauwhata prior to the land being processed through the Native Land Court. Ngāti Apa (North Island) had a strong historical association with these areas but acknowledge that title was awarded in the 1870s by the Native Land Court to Ngāti Kauwhata. Ngāti Apa (North Island) also acknowledge that Rangitane occupy the area from the River mouth to Ohungarea, and that Ngāti Hauiti have interests beyond the Ngāti Apa (North Island) interest in the upper reaches of the River.

Hapū of Ngāti Apa (North Island) - Ngāti Tumokai, Ngāti Tauira, Ngāti Rakei, and Ngāti Apu - occupied the surrounding lands of the Oroua River. The land was fertile and would be cultivated extensively by these hapū. Kainga, pa, urupa, and eel fisheries were located along the Oroua River, including;

- cultivations: Te Putaangi, Whangapatiki, Whakaito, Wai o Te Hawhe, Tuki a Poaka, Titipirau, Tiniwera, Tekatea, Te Upoko o Tini, Te Ruapuha, Te Ruahine, Te Rangiora, Te Putaanga, Te Papaku, Te Paitai, Te Paate, Te Mate He, Te Kopiro, Te Kopani, Te Kohanga, Te Kini, Te Hinau a Hapainga, Te Awahuri, Te Auahi, Tautaranui, Tapuae o Takiri, Tangaro o Whetu, Rakautatahi, Oturoriki, Oteawhi, Otawhiri o Te Ririki, Ngakou, Nga Whakatete, Nga Wahine Kaiwi, Karitaka, Karangatiko, Kahukore, Hokirua, Haowhenua, Aungawha, Apiapi, Mangawhata, Pariroa, and Aorangi;
- kainga: Te Putaanga, Te Awahuri, Tawhiri a Te Uri Ki, Keritako, Aorangi, and Kahukore;
- pa: Te Putanga, Te Mate He, Te Hinau a Hapainga, Te Aunui, Taparata, Tamatehi, Rakautatahi, Karangatiko, Taikorea, Pariroa, and Purionge;
- urupa: Te Awahuri, Te Katea, Whitianga, and Otawiri o Te Ririki; and
- eeling grounds: Te Rotonui a Hau, Te Ruahine, Ngakou, Te Kopiro, Kai Iwi, Whitianga, Tautaranui, Te Koropu, Okirua, Te Rangatika, and Ngamokotanahuru.

Warring between iwi changed the settlement patterns of Ngāti Apa (North Island) along the Oroua River. While some hapū left the area, only a few remained to live alongside other iwi on the Oroua River, including iwi whom had been gifted land by Ngāti Apa (North Island).

In recent times, there has been a large amount of change in the land usage within the Oroua River catchment, including gravel extraction and sewage disposal from the Feilding township. Such activities impact significantly on the surrounding environment. Insect and fish life are affected, as is water quality and riparian habitats for bird life. The level of gravel extraction that occurs in the River needs to be managed in order to protect significant sites to Ngāti Apa (North Island) that are located along the River.

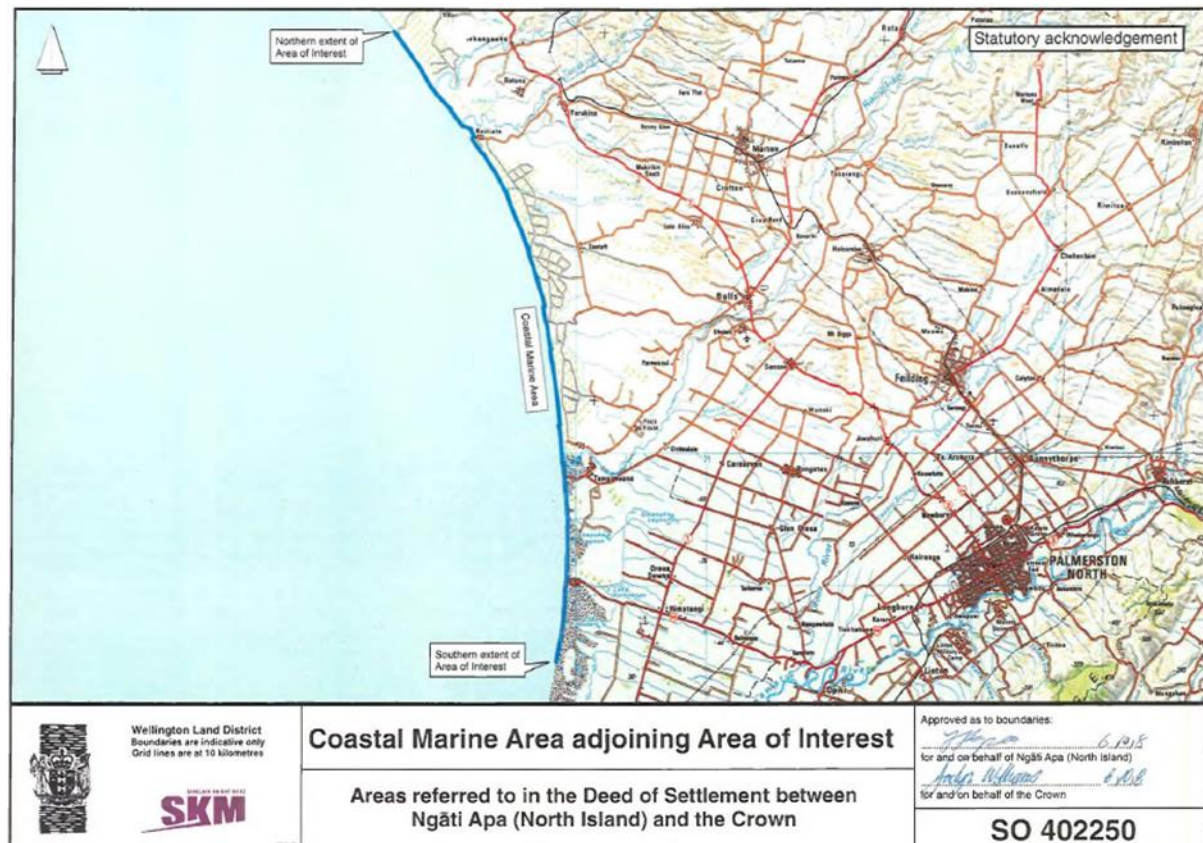
Ngāti Apa (North Island) note that there are three aquatic sites of significance in the Oroua River - the banded kokopu in the upper catchment and the Mangapikopiko Stream, and the Redfin Bullies in the middle reaches of the Mangaone West Stream tributary. The occupation of these species is seen by Ngāti Apa (North Island) as starting points for enhancing the habitat quality of the Oroua River.

As Ngāti Apa (North Island) develops their capacity they look forward to a time when hapū are fully engaged in upholding the principle of kaitiakitanga in regard to the Oroua River.

Statutory Acknowledgement for the Ngāti Apa Coastal Region

Statutory Area

The area for which this statutory acknowledgement applies is the Ngāti Apa Coastal Region, as shown on SO 402250.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with the Ngāti Apa Coastal Region.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with the Ngāti Apa Coastal Region.

The coastline within the Ngāti Apa (North Island) area of interest is of historical, cultural, spiritual, and traditional significance to Ngāti Apa (North Island). The Ngāti Apa (North Island) coastline extends some 52 kilometres along the western edge of the Ngāti Apa (North Island) area of interest from Motu Karaka in the north to Omarupapako in the south.

The coastline was traditionally used as a highway for Ngāti Apa (North Island) hapū to travel to other areas within the rohe. Other iwi also used the coastline to pass through the Ngāti Apa rohe to other areas of the country. As recorded in the Oriori mo Wharaurangi composed by Te Rangitakorou of Ngāti Apa, Haunui a Nanaia journeyed along the coast naming the three major rivers of significance as he crossed them while in pursuit of his wife, Wairaka.

A major part of traditional life in Ngāti Apa (North Island) involved utilising the resources located within the coastal area. Sea fishing was a major activity, particularly in the summer months, when hapū would gather near the mouths of three of the major rivers within Ngāti Apa (North Island) area of interest, namely the Whangaehu River, Turakina River and the Rangitikei River. Reupena Ngataieparino, a Chief of Ngāti Apa (North Island), quoted an old saying that when the weather was fine, 'oh the Ngāti Tamawaina [a Ngāti Apa (North Island) hapū based near the mouth of the Turakina River] will be at the sea shore fishing.'

Sites of significance located along the coastline and at the mouths of three of the major rivers include:

- Whangaehu River - the tauranga waka named Harakeke where sea fishing waka landed and were launched and two fishing stations or camps named Maraeaute and Whitiāu;
- Turakina River - fishing stations where seafaring waka were launched, namely at Te Ope o Te Wai, Takurangi, Taurangamana, and Te Papa. A sand bank near Te Papa was named Te Rangitukaka as it extended across the Turakina River and so this had to be navigated when coming in from sea; and
- Rangitikei River - the fishing station and tauranga waka of Tawhirihoe and the Rangitikei Heads. The latter area was noted as the place that Rangipowhatu, an early ancestor of the Ngāti Taura hapū of Ngāti Apa (North Island), first settled. From there, his descendants moved into the Rangitikei Valley and populated the area.

Other sea fishing sites of significance included Motu Karaka, a fishing boundary marker located to the north of the Whangaehu River mouth, Urutaukawe, a permanent sand hill used as a bearing point at sea, which was located at the Turakina River mouth, and Omarungehe, an inland marker for catching hapūka.

Two traditional sites of significance located on the coast include:

- Herewahine, which is a sand dune on the beach at the boundary between the Rakautaua and Waipu land blocks. Herewahine was named after a Ngāti Apa (North Island) ancestor who sighted beached sperm whales (paraoa) in the vicinity; and
- Pakauhau, a shag-breeding ground located near the Turakina River where shags were sometimes harvested by hapū.

Shellfish were also prevalent, and therefore gathered, along the coastline. While the coastline was not as abundant in shellfish as other areas of Aotearoa, there are some areas, particularly the beach near the Waipatiki Stream and Waikakahi Stream, where pipi, toheroa, and scallops can be found.

As a result of the early land transactions between the Crown and Ngāti Apa (North Island), access to many of the resources along the coastal area became very difficult and limited. Reserves were established around coastal lakes such as Kaikokopu, Pukepuke and the beach area between the Turakina River and the Whangaehu River, but no legal access was provided for these land areas. These barriers led to the traditional usage of the coastal area being marginalised. In the 1970's and early- 1980's, the coastal waters were fished extensively by foreign fishing boats who were allowed to commercially fish in the area, which resulted in the depletion of the Ngāti Apa (North Island) fishery.

Summer fishing in the coastal lakes was also a traditional activity carried out by hapū such as Ngāti Taura and Ngāti Kauae, who were located at the lower Rangitikei River. Many coastal lakes south of the Rangitikei River, including Puketotara, Rehurehu, Rotokokopu, Pukepuke, Whakarua, Wharekupenga, Oakura, Otahanga, Kaikokopu, Te Kariri and Koputara, were accessed mainly for tuna, and also for kokopu, mudfish, inanga and kakahi. It is noted that Koputara was allocated to hapū of Ngāti Raukawa in the Rangitikei Manawatu transaction. These lake systems Connect with the ocean through the Kaikokopu Stream and the stream connected to Pukepuke Lagoon crossing

the coastal margin. The care and protection of these coastal margins was integral to the health of the fisheries at the coastal margin itself and further inland.

Between the Turakina River and the Rangitikei River there are many streams which were utilised for fishing. These include the Waipatiki, Waikakahi, Waimahora, and Koitiata Streams. The fisheries at the coastal margin were a significant part of the overall traditional usage of these streams due to migratory species being harvested in that section.

In recent times, the Manawatu-Wanganui Regional Council has cited the importance of the lower reaches of the Whangaehu, Turakina, and the Rangitikei Rivers native fish spawning. They also note the Koitiata Stream, Waimahora Stream, Waipatiki Stream, Kaikokopu Stream as well as the stream that connects to the Pukepuke Lagoon. They also note aquatic sites of significance for the brown mudfish at Omarupapako, banded kokopu in the Waimahora Stream and an unnamed stream in the Santoft Forest which presumably would be the Waikakahi Stream and also Redfin Bullies in the Kaikokopu Stream. Due the migratory nature of these species the protection of the coastal margins of these water systems is important in retaining and further enhancing what remnant native fishery there is. Within the advent of pastoral farming the nutrient levels in these vulnerable waterways has increased markedly. Many of them are treated as drains with the focus on keeping the drain clear and not developing them as natural areas. The consequences of these actions also affect these water systems in the coastal margin. As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapū are fully engaged in upholding the principle of kaitiakitanga in regard to the Crown lands within the Ngāti Apa (North Island) coastline within the Ngāti Apa (North Island) area of interest.

Statutory Acknowledgement for part of the Whangaehu River

Statutory Area

The area for which this statutory acknowledgement applies is part of the Whangaehu River, as shown on SO 402254.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with part of the Whangaehu River.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with part of the Whangaehu River

The Whangaehu River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Whangaehu River is located in the northern area of the Ngāti Apa (North Island) area of interest. The extent of Ngāti Apa (North Island) interest in the Whangaehu River goes from its mouth on the west coast up to some 50 kilometres to the northern boundaries of the Heao and Maungakaretu No.1 land blocks.

The naming of the Whangaehu River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the Oriori mo Whaurangi or the Lullaby for Whaurangi that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Whaurangi.

In referring to Whangaehu, the oriori records the following event:

“ Ka Tiehua te wai, ko Whangaehu”

He splashed through cloudy waters, hence Whangaehu

The quote refers to the cloudy colour of the water in terms of its source being the acidic crater lake on Mt Ruapehu.

The Whangaehu River is one of three rivers that form the identity of Nga Wairiki. Nga Wairiki leader, Eruera Whakaahu, stated that the name Nga Wairiki means three rivers and so the people who lived on Turakina, Whangaehu [and] Mangawhero were called Nga Wairiki.’ It also provides the tribal domain for many hapū of Ngāti Apa (North island), including Ngāti Rangiwhakaturia, Ngāti Tamaea, Ngāti Kiriwheke, Ngāti Hikapirau, Ngāti Ratua, Ngāti Paenga, Ngāti Houmahanga, & Ngāti Huru.

The River was navigable and provided hapū with an important access route to the sea. Whitiau and Waiharakeke were two kainga that were occupied on a seasonal basis for sea fishing, and Harakeke was an important tauranga waka (canoe landing area) that was used for launching fishing expeditions out to sea.

While the River was not abundant in fish life, it provided a passage way for fish life to access tributaries that were less affected by the acidic water, and swamps and lakes that were connected to the river. Pa tuna (eel weirs) were found in tributaries including the Mangawhero Stream, the Rakautaua Swamp, Te Ngaire Stream, Kapakapa Stream. Three other pa tuna named Te Maire, Titau and Tuini were found on the Mangamahu Stream. Pa tuna were also noted in wetlands or swamps that were linked to the Whangaehu River at Taika, Onereingi, and Otukotu. Lake Okake and the Takaponui, MaNgātipona, Mangarou, and Waiporotu Streams were utilised for traditional fishing.

The Whangaehu River had many kainga spread all along its length within the Ngāti Apa (North Island) area of interest including Maraeaute, Waiharakeke, Ngahere, Wharepuarere, Whakapumahu, Akerama, Matatera, Matatera Papatupu, Orotaniwha, Ohopukia, Titirangi, Otawai, Takuao, Upokongahua, Kauangaroa, Te Koretu, Te Koukou, Whetukura, Te Waiawa, Totara, Atuahihhi, Kohanga, Te Umu Taro, Whitiau, Ngaue, Oeta, Tautarawhata, Wakapapa, and Aruekawa.

The river banks were extensively cultivated with many sites being sheltered and fertile. Named cultivations include Parikorikori, Matatera Papatupu, Tauanui, Wharepu, Paitarata, Hekeheke, Oue, Topini, Pohatuanoa, Koamaui, Waiatoko, Te Takataka, Matahiwi, Rotakohu, Tawarauha, Tawhirirangi, Tamaraukaha, Te Rimu, Pitatangi, Ratanui, Te Karaka and Paranaki.

Other traditional resource sites along the River include bird snaring bushes at Iwiroa and Pakihi, fern root at Ruahoara, and harakiekie gathered at Te Paruparu.

The importance of the River for defence was evident by the number of pa including Waiharakeke, Te Ripo, Manuriro, Mangaroa, Te Ruapohatu, Otuwhangai, Aromanga, Te Rewa, Kawakawa, Te Karaka, Te Uwhi, Tiritiri, Ohakato, Otairi, Huhupara, Pihia, Kohurupo, Paekowhai, Akerama, and Te Umu Taro.

There were also burial areas at sites, including Matatera, Otuwhangai, Tongowhiti, Waiaua and Otaika.

In more recent times, water quantity issues are becoming increasingly significant. As the Whangaehu River provides a drainage system for the crater lake at Mt Ruapehu, the River rates poorly in terms of contact recreation and its life supporting capacity. Also, there is pressure for increased hydro electricity activity on the River and its tributaries, which will impact the on the water quality.

As evidenced by the number of pa tuna found and the fisheries practices adopted by hapū in the tributaries and swamps connected to the river, the River still plays a significant part as the access

route to the sea for many freshwater fish species. The River banks are also important breeding grounds for bird life, and the River mouth holds a sustainable white bait fishery.

Ngāti Apa (North Island) will always seek to maintain the flows of the Whangaehu River in order to support tributary fisheries dependent upon those flows.

Statutory Acknowledgement for the Turakina River

Statutory Area

The area for which this statutory acknowledgement applies is part of the Turakina River, as shown on SO 402253.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with part of the Turakina River.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with part of the Turakina River

The Turakina River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Turakina River is located in the central area of the Ngāti Apa (North Island) area of interest. The extent of Ngāti Apa (North Island) interest in the Turakina River goes from its mouth on the West Coast up to some 40 kilometres to the northern boundaries of the Ohaumoko and Parae Karetu blocks.

The naming of the Turakina River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the Oriori mo Whaurangi or the Lullaby for Whaurangi that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Whaurangi.

In referring to Turakina, the oriori records the following event:

“Ka hinga te rakau, ko Turakina”

He felled a tree so he could cross, hence Turakina.

The quote relates to the act of felling or push down from an upright position (i.e. turaki), a tree for Haunui a Nanaia to cross the river.

The Turakina River is one of three rivers that form the identity of Nga Wairiki. Nga Wairiki leader, Eruera Whakaahu, stated that “the name, Nga Wairiki, means three rivers and so the people who lived on the Turakina, Whangaehu [and] Mangawhero were called were called Nga Wairiki.” It also provides the tribal domain for many hapū of Ngāti Apa (North Island), including Nga Ariki, Ngāti Rangipuhi, Ngāti Kiriwheke, Ngāti Ratua, Ngāti Hikapirau, Ngāti Tumoetere, and Ngāti Paenga.

The river was an important fresh water fishing resource, and the abundance of fresh water fisheries can be demonstrated by the numerous pa tuna that were in the Turakina River, and some of its tributaries. These included Te Ope a Te Wai, Ohi, Ohinepeke, Te Rimu, Rapautiko, Potai, Aromanga, Titikaka, Weherua, Te Mai, Piraunui, Taurimu, Okuraingatai, Otawaru, Wakaika, Wharawhakaho, Ohape, Ataua, Otangiroro, Potahi, Tawhatunui, Pirokorokiro, Pokowharo, Whangaihapū, Opango, Tataramoa, Waharua, Paeroa, Mahitihiti, and Ngapuna.

Other tributaries and lakes that are linked to the river were also accessed traditionally by Ngāti Apa (North Island), including the Waipu Stream and Lake Waipu, Te Rimu Stream, Wharepu Stream, Otawhia Stream, Rangituroa Stream, Lake Maputahi, Raunui Stream, Pokowharo Stream, Titoitoi Stream, Parawhera Stream, Te Hinau Stream, Te Hue Stream, Makirikiri Stream, Pokaikahawai Stream, Matairangi, Kahurauponga Stream, Omaha Stream, Waimutu Stream, Makuhou Stream, Mangara Stream, Mangahowhi Stream, and Omango Stream.

Sea fishing was also very important to Ngāti Apa (North Island). Several sites on the River and near the coast were referred to as fishing stations that were utilised more extensively in the summer sea fishing months as waka launching stations. These fishing kainga included Takurangi, Taurangamana, Te Papa and Te Ope o Te Wai.

The River also helped sustain the fertile flat land that was used for cultivation purposes including specific sites such as Te Ope o Te Wai, Matahiwi, Te Angaangaruru, Te Rimu, Wharepu, Te Pukerewa, Paparangiara, Paeroa, Rapaki and Te Puru. These cultivations in turn supported many kainga including Te Papa, Te Ope o Te Wai, Opekanora, Okaukatiti, Ohinepeke, Okuraingatai, Kirikiri, Te Kowai, Opotiki, Kataka, Toakaituna, Otangiroro, Paparangiara, Pirokorokiro, Pokowharo, Oronui, Tini Waitara, Rapaki, Te Puru, Te Kopiro, Mahitihiti, and Mangahowhi. The surrounding native bush lands within the Turakina River were also accessed traditionally including sites of significance such as Pangakoriko, Tirotiro, Nga Moturiki, Paparangiara, Mamahoe, and Whangaihapū.

The River was also sustained (sic) the rugged hills located in the upper reaches of the River were used as defensive pa, including Te Maire, Pukemata, Toakaituna, and Maipaua.

There were also urupa at Te Onepoto, Te Mangungu, Okaukatiti, Pukemata, and Rukumoana.

In recent times, much of the land in the Turakina valley has been converted to pastoral farming which has led to a large amount of degradation of the water quality in the Turakina River. Nutrient enrichment is high; standards for contact recreation are not rated high as well as turbidity being a problem connected to the levels of erosion in the catchment. Spawning grounds for inanga (whitebait) and various other small native fish species are compromised by the amount of pastoral farming down to the rivers edge which means whitebait catches are very sparse compared to previous eras.

However the life supporting capacity of the River remains fairly high and there is evidence of Redfin Bullies being present in the middle reaches of the Turakina River, which is something Ngāti Apa (North Island) would seek to play a part in supporting.

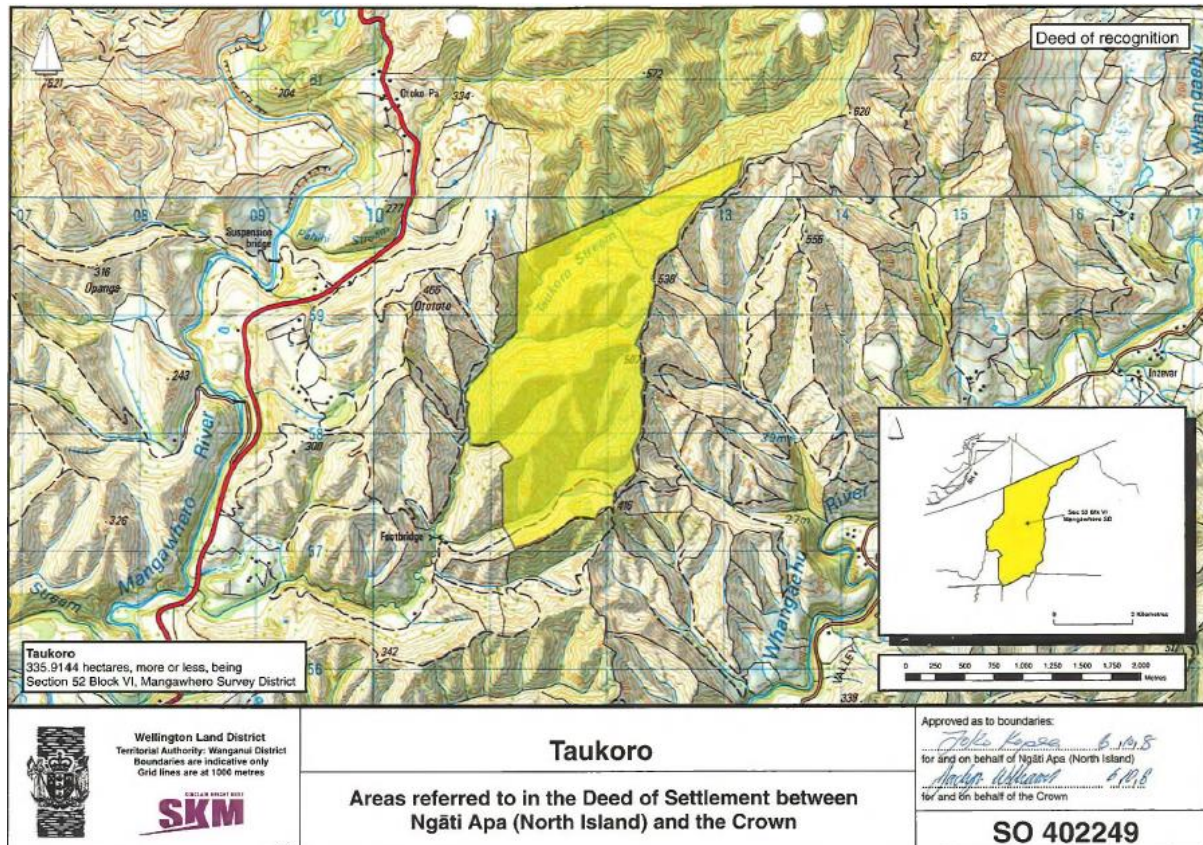
Bird life also utilise riparian areas of the river for breeding and general habitat and these needs to be protected.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapū are fully engaged in upholding the principle of kaitiakitanga in regard to the Turakina River.

Statutory Acknowledgement for the Taukoro Conservation Area

Statutory Area

The area for which this statutory acknowledgement applies is the Taukoro Conservation Area, as shown on SO 402249.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with the Taukoro Scientific Area.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with the Taukoro Scientific Area

The Taukoro Conservation area is of historical, cultural and traditional significance to Ngāti Apa (North Island). The Conservation Area is located approximately forty kilometres inland from the west coast at Whangape on the Taukoro Stream which is a tributary of the Mangawhero River. The Conservation Area falls within the Paratieke Block which was awarded to Ngāti Tukorero hapū of the Nga Wairiki hapū collective. The collective, along with their Rangitikei whanaunga, form Ngāti Apa (North Island).

The Taukoro Stream is a significant part of the Mangawhero River fishery, which includes eels and koaro. The surrounding area was extensively cultivated by hapū, with sites located at Pukekahu, Paratieke, Wainui, Areroatero. The native bush was utilised for bird snaring, with sites located at Tukuhouhunga, Tekokete and Te Mania. Other resources accessed in the area were timber for waka

building and fern root. There were also many kainga and pa, including Paratieke, Waipipi, and urupa such as Pipipi.

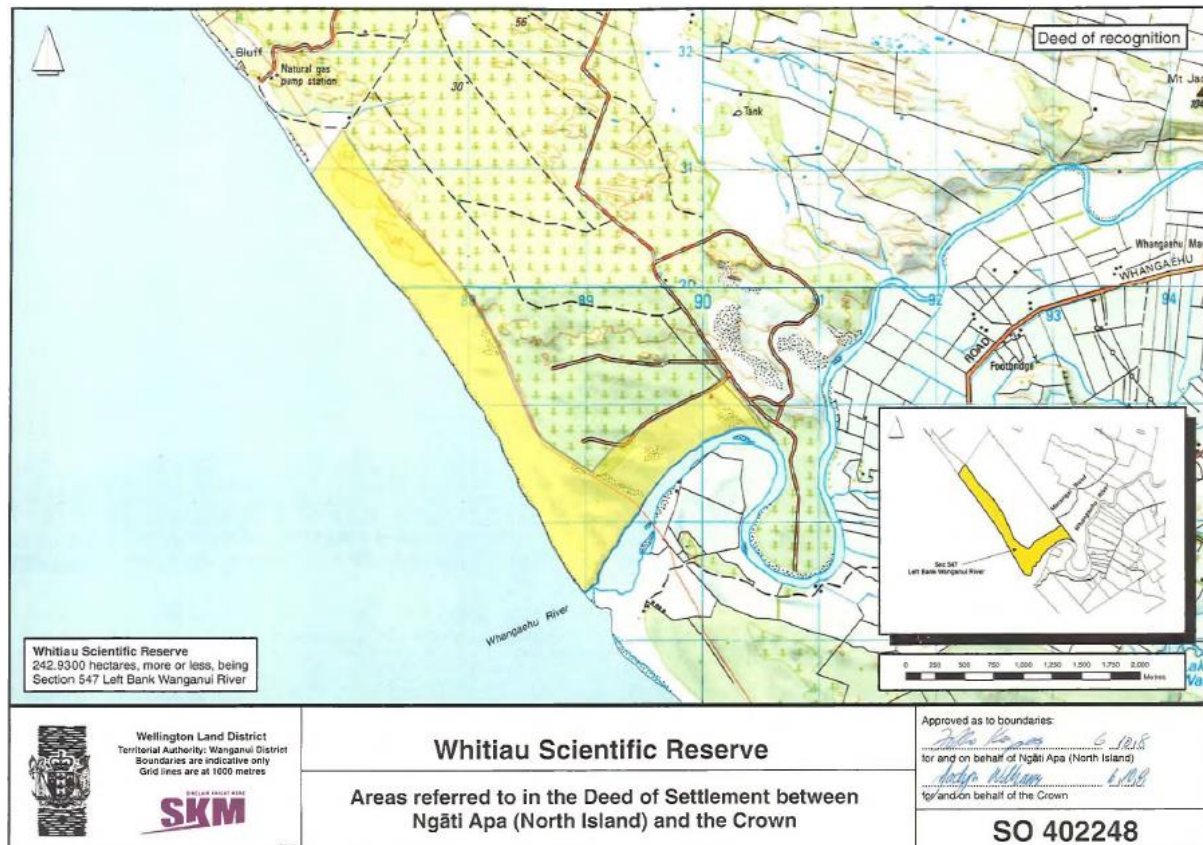
Today the Taukoro Conservation Area is a significant remnant indigenous forest of rimu, tawa and manuka, with reports of kiwi and kereru in the area. Koaro continue to thrive in the Taukoro Stream, along with tuna (eels), and the area remains an important habitat in the lower Mangawhero River catchment.

Ngāti Apa (North Island) supports current and future initiatives to deal with the pests in the area including deer, goats, pigs and possums as well as the erection of stock proof fencing that enables the entire conservation area to re-establish free from stock.

Statutory Acknowledgement for the Whitiāu Scientific Reserve

Statutory Area

The area for which this statutory acknowledgement applies is the Whitiāu Scientific Reserve, as shown on SO 402248.



Statement of Association

Preamble

Under section 27 of the Ngāti Apa (North Island) Claims Settlement Act the statement, the Crown acknowledges the statement of association made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with the Whitiāu Scientific Reserve.

Ngāti Apa (North Island) cultural, spiritual, historical, and traditional association with the Whitiāu Scientific Reserve

The Whitiāu Scientific Reserve is an area of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). Located in the Whitiāu Scientific Reserve is Whitiāu, a traditional fishing kainga (settlement) that was situated on the north bank at the mouth of the Whangāehu River. It was the most seaward of all fishing kainga on the Whangāehu River, and lies within the hapū domain of Ngāti Rangiwhakaturia. This kainga, along with others in the vicinity, was utilised on a seasonal basis by Ngāti Rangiwhakaturia and other related hapū located along the Whangāehu River, including the descendant hapū of Taitapu (who was the sister of Rangiwhakaturia), Ngāti Houmahanga, Ngāti Hikapirau. Whanaunga (kin) located further along the Whangāehu River, from as far as the junction at the Mangawhero River, would also come to this kainga.

While the Whitiāu kainga was not used all-year round, Ngāti Rangiwhakaturia enjoyed long-term continuous use of it and always returned to the kainga year-after-year. The Whitiāu kainga was part of a network of pa sites at the mouth of the Whangāehu River, including Waiharakeke and a waka-landing area at Maraeaute, which was situated on the south bank of the Whangāehu River.

Fishing would take place in large waka out at sea in addition to fishing at the mouth of the Whangāehu River. At the end of the fishing season, whanau and hapū would return to places situated along the Whangāehu River, including Matatera, Kauangaroa and Mangawhero. Swamps located in the area were also utilised by the hapū to catch eels. These swamps became very important to the hapū in times of trouble, for example, during times of battle when hapū, who had gathered in nearby pa, required food and resources whilst waiting for an ensuing attack.

The area was also a rich source of harakeke (flax), which was utilised by the hapū, and there were cultivated areas further inland.

Today, the Whitiāu Scientific Reserve is the location of some very rare plant species. A native annual herb known as *Sabaea Ovata*, thought to be extinct, was discovered in the Whitiāu Scientific Reserve area in 1989. This plant is under serious threat of extinction as other invasive exotic species, and threats such as cattle tramping, have the potential to eradicate this plant altogether. Ngāti Rangiwhakaturia have been involved in the preservation of this plant species, and view the area as a taonga that requires the appropriate management to ensure that this native species, along with other local native species, remain in abundance in this area.

Ngāti Apa (North Island) Claims Settlement Act 2010

Sections relevant to Statutory Acknowledgements

28 Purposes of statutory acknowledgement

- (1) The only purposes of the statutory acknowledgement are to—
 - (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in [sections 30](#) and [31](#); and
 - (b) require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in [section 33](#); and
 - (c) enable the trustees and any member of Ngāti Apa (North Island) to cite the statutory acknowledgement as evidence of the association of Ngāti Apa (North Island) with the relevant statutory areas, as provided for in [section 34](#).
- (2) This section does not limit [sections 38 to 40](#).

29 Relevant consent authorities to have regard to statutory acknowledgement

- (1) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under [section 95E](#) of the Resource Management Act 1991, whether the trustees are affected persons in relation to an activity within, adjacent to, or directly affecting the statutory area for which an application for a resource consent has been made.
- (2) Subsection (1) 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) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under [section 274](#) of the Resource Management Act 1991, whether the trustees are persons who have an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.
- (2) Subsection (1) 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) If, on or after the effective date, an application is made under [section 44](#), [56](#), or [61](#) of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—
 - (a) Heritage New Zealand Pouhere Taonga, in exercising its powers under [section 48](#), [56](#), or [62](#) of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and
 - (b) the Environment Court, in determining under [section 59\(1\)](#) or [64\(1\)](#) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.

(2) In this section, **archaeological site** has the meaning given in [section 6](#) of the Heritage New Zealand Pouhere Taonga Act 2014.

Section 31: replaced, on 20 May 2014, by [section 107](#) of the Heritage New Zealand Pouhere Taonga Act 2014 (2014 No 26).