

17 Ngāti Hinerangi Statutory Acknowledgements

In accordance with Section 33 of the Ngāti Hinerangi Claims Settlement Act 2021, information recording the statutory acknowledgement is hereby attached to the Bay of Plenty Regional Policy Statement. This information includes the relevant provisions from the schedules to the Ngāti Hinerangi Claims Settlement Act 2021 in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgement.

17.1 Statutory Acknowledgement for Kaimai Range ridgeline

17.1.1 Statutory Areas

The statutory areas for which Ngāti Hinerangi has statutory acknowledgments within the Bay of Plenty region are:

Statutory Area	Location
Kaimai Range ridgeline	As shown on OTS-135-18
Part Kaimai Range (including part Kaimai Mamaku Conservation Park, part Gordon Park Scenic Reserve, part Wairere Falls Scenic Reserve, and part Maurihero Scenic Reserve)	As shown on OTS-135-19
Te Ara o Maurihero (Thompson's Track)	As shown on OTS-135-21
Waihou River and its tributaries within the area of interest	As shown on OTS-135-24
Waianuanu (being part Kaimai Mamaku Conservation Park and part Gordon Park Scenic Reserve)	As shown on OTS-135-23

A map showing the location of this statutory area is provided at the end of this section.

17.2 Statutory Acknowledgement for Kaimai Range ridgeline

17.2.1 Statutory Area

The area to which this statutory acknowledgement applies is the Kaimai Range ridgeline as shown on deed plan OTS-135-18.

17.2.2 Statement of Association

Under Section 28, the Crown acknowledges the statements of association for the Kaimai Range ridgeline.

The maunga of the Kaimai Range are spiritually, culturally, traditionally and historically of high importance to Ngāti Hinerangi and their hapū. The Kaimai Range is considered by Ngāti Hinerangi to be Te Wao Nui a Tane, the sacred realm of Tane-mahuta, the God of the Forest, a wahi tapu which must be protected. The maunga in the Kaimai Range are revered by Ngāti Hinerangi as a total and complete entity at the centre of the traditional tribal rohe of Ngāti Hinerangi, known as Te Rohe o Koperu. The Kaimai maunga connect Ngāti Hinerangi to their coastal pa and settlements in the east and seafood resources. It also connects them with their food resources, pa and settlements in the west in the Matamata and Okauia region. The maunga in the Kaimai Range are closely interconnected with the identity of Ngāti Hinerangi. The maunga, the forests, the rivers, and the people are all interconnected and interdependent on each other. Ngāti Hinerangi are taught that to protect themselves, they must also protect the wholeness of the

environment - the land, the moana, the maunga, the forests and the rivers. The concept of kaitiakitanga is ingrained within Ngāti Hinerangi as they live, and have lived, at the foot of their maunga, enveloped by their forests and immersed in the waters of their rivers and moana since ancient times.

This bond is sacred like the bond of a child connected by the umbilical cord to his mother. The child is dependent on the mother. The mother is Papatūanuku, the Earth Mother, who is the provider and giver of life. To destroy the maunga, to destroy the moana, to destroy the forests, to destroy the waterways is to ultimately destroy ourselves. Ngāti Hinerangi are committed to ensuring that they as a people survive with their resources and identity.

The maunga, waters, wildlife and the flora and fauna are regarded as taonga, treasures that have been handed down to them by their tupuna and every generation has a responsibility to retain and maintain these resources intact for future generations for another 500 years yet to come. Each of the maunga along the Kaimai Range is individually named. As a physical feature, outsiders have viewed the Kaimai Range as a physical barrier, an impediment to progress and economic development. However, for Ngāti Hinerangi and their hapū, the Kaimai Range is not an impediment. The mountainous forests of the Kaimai Range, with their unique and rich flora and fauna, are the provider and sustainer of all things for Ngāti Hinerangi. It is the provider of food in the form of bird life such as the tui, kakariki, kererū and many more different species of flora and fauna that were known to Ngāti Hinerangi as their traditional food sources. These included among others, pikopiko, harore, kiore, huhu, koura, tuna, and many more. The forests of the Kaimai Range are the provider of shelter in the form of trees such as rimu and kahikatea, tōtara and kauri to be used as material for buildings and other forms of construction. It is the provider of clothing in the form of kiekie and harakeke from the sheltering swamps. It is the provider of art and other visual art forms such as wood for carvings, wharenuī and pataka and also for providing dyes and colourings for carvings, ta moko, and clothing. It is the provider of rongoa Maori or medicines and herbal remedies for ailments and to protect life. It is the provider of transport with the provision of totara and other trees for the building of waka. It is the provider of the means of war by the provision of hard woods such as kanuka and mānuka for the making of weapons. The seafood from Tauranga Moana consisted of: tāmure, haku, hāpuka, tarakihi, kahawai, pātiki, crayfish, pipi, tuatua, paua, tipa, kuku, and tio repe.

The forest in the Kaimai Range also provides the means of sustaining life by the provision of firewood for heat and for cooking food. It is the provider of traditional and customary beliefs and practices by tribal elders who were entrusted with the transmission of esoteric knowledge, for the maintenance of traditional Ngāti Hinerangi society from one generation to another. It is the provider of sanctuary and security from enemies from outside and has been responsible for the survival of Ngāti Hinerangi and their hapū for more than 500 years. Ngāti Hinerangi are the kaitiaki for the Kaimai Range from just south of Te Aroha maunga in the north to Whenua a-kura and Te Ara Pōhatu in the south. The Kaimai maunga are sacred to the iwi of Ngāti Hinerangi and its hapū of Ngāti Tokotoko, Ngāti Tangata, Ngāti Kura, Ngāti Whakamaungarangi, Ngāti Te Riha, Ngāti Tawhaki, Ngāti Rangī, and Ngāti Tamapango.

The following maunga and ngā ara tapu are located in the Kaimai Range.

1 Pukekōhatu	16 Te Wairere Falls
2 Pāhiko	17 Te Ara o Te Wairere (Wairere Falls Track)
3 Wahine Rock (also known to Ngāti Hinerangi as Ngā Tamāhine e Rua)	18 Te Ariki Falls
4 Kakarahi	19 Waianuanu
5 Sentinel Rock	20 Te Ara o Te Tuhi (Te Tuhi Track)
6 Motutapere	21 Pūtangi Maunga
7 Mount Eliza	22 Te Ara o Te Ōhutu (Te Ōhutu Track)
8 Te Kuri o Te Manako	23 Te Weraiti
9 Pua Pua Tirohia	24 Wairoa
10 Te Ara o Maurihero (Thompson's Track)	25 Whenua ā-kura
11 Maurihero	26 Haukapa
12 Te Hanga Ridge	27 Te Ara Pōhatu
13 Pukupenga	28 Te Whanautanga a Kiharoa
14 Te Ariariparitupu	29 Kaikaikaroro
15 Te Mimiha o Tūwhanga	

The following rivers and streams flow from the Kaimai ridgeline or connect to waterways that flow from the ridgeline.

1 Waiorongomai Stream	34 Mangapouri Stream
2 Pohomihi Stream	35 Ōkoroire Stream
3 Wairakau Stream	36 Mangawhara Stream
4 McNichol Stream	37 Tahawai Stream
5 Wahine Stream	38 McKinney Stream
6 Waipupu Stream	39 Uretara Stream
7 Mangamaire Stream	40 Ngututuru Stream
8 Whakahoro Stream	41 Te Rereatukahia Stream
9 Magill Stream	42 Waitekohe Stream
10 McLaren Stream	43 Tuapo Stream
11 Waiharakeke East Stream	44 Kauritatahi Stream
12 Foughey Stream	45 Poupou Stream
13 Stanley Stream	46 Aongatete River
14 Gordon Stream	47 Wainui Stream
15 Mangapukatea Stream	48 Whatakao Stream
16 Depression Stream	49 Waipapa Stream
17 Karengorengo Stream	50 Waitioka Stream
18 Martin Stream	51 Kaiopopko Stream
19 Puketutu Stream	52 Te Puna Stream
20 Sheehan Stream	53 Waione Stream
21 Wairere Stream	54 Mangaone Stream
22 Waiteariki Stream	55 Ōhourere Stream
23 Manganui Stream	56 Waireia Stream
24 Mangamaku Stream	57 Mangarata Stream
25 Mangapiko Stream	58 Mangatarata Stream
26 Mangangarara Stream	59 Otawhiri Stream
27 Mangamaori Stream	60 Ngāumuwahine River
28 Ahimate Stream	61 Hurunui Stream
29 Pūtangi Stream	62 Te Ahuru Stream
30 Te Weraiti Stream	63 Piako Stream
31 Wairoa Stream	64 Tuakopae Stream
32 Matatū Stream	65 Momutu Stream
33 Māhina-a-rangi Stream	

17.2.3 Purposes of Statutory Acknowledgement

Under Section 29, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are to:

- (a) Require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to this statutory acknowledgement, in accordance with sections 30 to 32, and
- (b) 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) Enable the trustees and any member of Ngāti Hinerangi to cite the statutory acknowledgement as evidence of the association of Ngāti Hinerangi with the statutory area, in accordance with Section 35.

17.2.4 Relevant Consent Authorities to have regard to Statutory Acknowledgement

Under Section 30, relevant consent authorities 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 a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

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

Under Section 31, 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 in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

Under Section 32, if an application is made under sections 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 the statutory area, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area.

The Environment Court, must have regard to the statutory acknowledgement relating to the statutory area, in determining under Section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014 any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, including determining whether the trustees are persons directly affected by the decision.

In this section, archaeological site has the meaning given in Section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

17.3 **Statutory Acknowledgement for Part Kaimai Range (including part Kaimai Mamaku Conservation Park, part Gordon Park Scenic Reserve, part Wairere Falls Scenic Reserve, and part Maurihiro Scenic Reserve)**

17.3.1 **Statutory Area**

The area to which this statutory acknowledgement applies is Part Kaimai Range (including part Kaimai Mamaku Conservation Park, part Gordon Park Scenic Reserve, part Wairere Falls Scenic Reserve, and part Maurihiro Scenic Reserve) as shown on deed plan OTS-135-19.

17.3.2 **Statement of Association**

Under Section 28, the Crown acknowledges the statement by Ngāti Hinerangi of the association for the statutory area.

Ngāti Hinerangi of Tauranga Moana and Matamata have important associations with various areas throughout the Kaimai Mamaku Conservation Park. The Kaimai Mamaku Conservation Park runs along the mountainous and forested Kaimai Range, which is at the centre of the traditional territorial tribal rohe of Ngāti Hinerangi, that is known as Te Rohe o Kōperu. This statement of association sets out the Ngāti Hinerangi ancestral, cultural, spiritual, traditional, and historical associations with key areas, sites, locations and places within the Kaimai Mamaku Conservation Park.

Maurihiro (part scenic reserve)

This is the area in the Kaimai Range known as Maurihiro, comprising mountain features of Ngā Tamāhine e Rua, Te Hanga Ridge, Pukupenga, Te Ariariparitupu, Te Mimiha o Tūwhanga, Te Wairere Stream, and Te Wairere Falls.

Maurihiro (2,723 acres) lies east of Waiharakeke East, in the Kaimai Range just south of the Te Aroha Block. The Native Land Court considered the customary interests in Maurihiro to be similar to those in the adjoining Waiharakeke East Block, and awarded title to the descendants of Tokotoko and Tangata.

The Maurihiro Block is located on the eastern side of the Waiharakeke East Block and is part of the central mountain range of the Kaimai maunga. Ngā Tamāhine e Rua is the northern extremity, Te Hanga Ridge is the middle portion and Te Wairere Falls and river is the southern point of the block. Te Mimiha o Tūwhanga is the south-eastern extremity of the Maurihiro A Block which was named after the son of Tokotoko, the paramount chief of Ngāti Hinerangi.

According to Ngāti Hinerangi kōrero tuku iho, Maurihiro is not the correct name for this block. The proper name is Te Hanga which is the name for the mountain ridge running towards the south. The name Maurihiro was only applied after the survey of the block was carried out in the 1880s.

At the northern point of the block is located the Ngā Tamāhine e Rua Mountain peak. An ancient Ngāti Hinerangi pa is located near this mountain top.

The place name Te Ariariparitupu located on the eastern side of the Maurihiro block is also in the wrong place. It should be further south. The place where Te Ariariparitupu is currently situated is Te Hanga Ridge. Te Ariariparitupu is a wāhi tapu for Ngāti Hinerangi which is marked by a spring of salt water and when the tide is high, it rises and falls with it. The spring is called Waimāpunapuna. Te Wairere Stream takes its rise near Te Ariariparitupu. Pukupenga is a mountain area on the western boundary of this block.

An ancient track known as Te Māweteuru permitted travel from Waiharakeke and other settlements on the Waihou River across the Te Hanga Ridge to the Ngāti Hinerangi inland and coastal settlements in Tauranga. Ngāti Tokotoko had settlements called Te Tāheke and Te Taupaki located in this block.

There is a Ngāti Hinerangi burial ground on the northern side of Te Wairere Falls. Ngāti Hinerangi ancestors are buried there. Maurihero is a wāhi tapu for Ngāti Hinerangi because of the many pā sites and urupā and burial grounds that exist in the area. According to Te Kahukoti Te Waitangi during the hearings in the Native Land Court in to the Maurihero Block in 1874:

"Some of the pā and urupā in the Maurihero Block are at Wheronui. Some of Ngāti Hinerangi are buried there."

Title was investigated in April 1884, when Pohoi Te Takatika of Te Puna claimed the land for Ngāti Hinerangi. He noted that their land east of Maurihero had been confiscated and identified Mangakahika as a stream that marked the northern limit of Ngāti Hinerangi interests in Maurihero, placing it north of Nga Tamāhine e Rua. Te Kahukoti Waitangi affirmed this evidence, and also named several Ngāti Hinerangi pā on or near Maurihero.

Paratoenga Te Iwinui (or Hiwinui) claimed as a Ngāti Hinerangi descended from the Ngāti Hinerangi tupuna Kura.

As with the Waiharakeke blocks, the Court largely relied on its past judgments to conclude that Maurihero was indeed Ngāti Hinerangi land:

It has been admitted that the block now before the Court was a portion of the Waiharakeke, excluded when that block passed the Court, which block was awarded to the descendants of Tokotoko and Tangata. If, therefore, those descendants were found to be the owners of the larger portion of the block, they must be equally so the owners of this remaining portion of that block.

According to Pohoi Te Tahatika:

"Tokotoko and Tangata had equal rights - they jointly conquered these lands ... this range at a certain part is called Hunga. Ngatamahinerua is the northern extremity and Hunga the middle portion and Wairere in the south. . . All Ngāti Hinerangi are well acquainted with Hunga on this block."

Pohoi Te Tahatika continued:

"...Tokotoko and Tangata conquered the land now before the Court this range of hills is in the Tauranga District... They were owned by the ancestors I have named. [Tokotoko and Tangata].

The range of hills as shown on the plan is between Tauranga and Waihou but is near Waihou. This land and the land adjoining were conquered by Tokotoko and Tangata].

Tokotoko and Tangata conquered the pā Paretoenga and Ngatupara were of Ngāti Hinerangi. Te Tahatika, the father of Pohoi, Maihi Hoki and others.

"What I have said about Tokotoko and Tangata conquering this land is true - the whole of the land was held between them - this land at Ōkauia and lands further south, Mangatōtara. All the lands conquered by Tokotoko and Tangata were held jointly by them I never heard Ngāti Hinerangi say that Tokotoko had no claim to this land. Tokotoko and Tangata had equal rights. Kōperu's conquest was the first conquest ... after that Tokotoko and Tangata. Ngāti Hinerangi lived at Tauranga under this conquest."

Further evidence by Ngati Hinerangi was given by Karanama Te Waitangi:

"I live at Ōkauia and come from Tauranga. Ngāti Tokotoko of Ngāti Hinerangi tribe. I know this land before the court. I know where Maurihoro proper is to the north east of Ngatamahinerua [trig] station. This block before the Court was surveyed by Mr Shepherd. I went with him to make the survey. It was Te Pohoi who made application for the survey. The surveyor told me that the hapū named in the application was Ngāti Tokotoko and the name of the tribe Ngāti Hinerangi. Ngāti Hinerangi has other land not included in this block which have been mentioned at other Courts at the Court in Shortland, Waiharakeke East and West. Ngāti Hinerangi lands extended eastward of the range of hills marked on the plan Maurihoro and Pawheronui and Pitoitōi, Te Pauapara, Hamamatewaha, Kauritutu. All these names [are] from the boundaries of the Ngāti Hinerangi lands on the Tauranga side."

Ōkauia and Whakamārama to the south have been both awarded to Ngāti Hinerangi and Waiharakeke to the west through the same ancestors as we now claim. Mangatōtara has also been awarded to them. Mangawhero - a block to the south west of Ōkauia has also been awarded to Ngāti Hinerangi. All the land surrounding the block [Maurihoro] have been awarded to Ngāti Hinerangi. This block [Maurihoro] is situated in the centre of Ngāti Hinerangi lands and has been mentioned at other Courts as situated, this land was conquered by our ancestors Tokotoko and Tangata. I do not go into the particulars as the evidence is already before the Court."

On 21 April 1884, the Native Land Court investigation into the Title of Ownership to the Maurihoro Block was delivered. The Judgement stated:

"It has also been admitted that the block now before the Court was a portion of the Waiharakeke excluded when the block passed the Court, which block was awarded to the descendants of Tokotoko and Tangata."

If, therefore, those descendants were found to be the owners of the larger portion of the block, they must be equally so the owners of this remaining portion of that block."

The Court therefore awards this block equally between the descendants of Tangata and Tokotoko, that is to say to Timi Te Rua, Te Rikihana Paratoenga and those whom they may admit with them as descendants of Tangata one half of this Maurihoro block and to Te Pohoi Tahatika, Te Kahukoti, Te Waitangi, Karauia and those whom they may admit with them as descendants of Tokotoko, one half of the block."

The judgment awarded Ngāti Hinerangi with its hapū of Ngāti Tokotoko and Ngāti Tangata lands in the northern boundary of the traditional rohe of Ngāti Hinerangi. The Court's investigation had clearly shown the historical link that existed between each of the land blocks in the northern boundary which extended from Aratiatia and Waiharakeke in the West to Waiharakeke and Maurihero in the East. As a result, the ownership list was comprised solely of Ngāti Hinerangi: 73 of the grantees for the block were being Ngāti Tangata and 71 being Ngāti Tokotoko, and the block divided into two halves with one to each hapū.

Te Wairere Falls (Te Ariki Falls) part Wairere Falls Scenic Reserve, and part Maurihero Scenic Reserve)

Te Wairere Falls and Te Ariki Falls are sacred wahi tapu of Ngāti Hinerangi. Ngāti Hinerangi rangatira and tūpuna were buried in the caves and gorges to the north and surrounding Te Wairere Falls.

Te Ariki Falls was venerated for its spiritual and healing powers and was thus reserved for the high born ariki of the tribe which is the tradition contained in the meaning of the name, Te Ariki.

Te Wairere Falls is an iconic landmark for Ngāti Hinerangi, as it was the site where the ocean navigator and explorer Ngāhue travelled to in his exploration of the North Island. Ngāhue landed in Tauranga and travelled over the Kaimai maunga to Te Wairere Falls. He then continued down to Te Waipounamu to explore the South Island and found the precious pounamu stone. He retraced his way back to Te Wairere Falls where he came across a moa. He killed the moa then cut the flesh of the moa up to take with him on his voyage back to the islands.

Te Wairere Falls is located at the southern extremity of the Maurihero and Waiharakeke East blocks. Te Wairere Stream running down from the Maurihero blocks is the feeder for Te Wairere Falls. The correct name for Te Wairere Stream is Te Wairere Te Mahunga. Te Wairere only applies from the falls to the Waihou River. From the falls up is called Te Rirohanga.

Te Ariki Falls is also an iconic waterway of Ngāti Hinerangi and was reserved as a water source for high born rangatira. The warrior chief of another tribe famously asked for a drink from Te Ariki waters when he was close to passing away.

When Kōperu and his elder brother Kauamo and their people travelled across from Whaingaroa on the West Coast, they first stayed for a short time at Maungatautari but then they decided to move on to Te Wairere Falls where they set up their first settlement.

Te Wairere Falls Track was an important communication link across the Kaimai maunga to the Ngāti Hinerangi coastal settlements on Tauranga Harbour. It linked up with other tracks coming from Ōkauia settlements such as Te Tuhi and Te Ōhutu connecting with the inland settlements of Whakamarama and Te Irihanga and others. In former times, this track was known as "Maorioro" (or Maurihero). Kōperu established several pā near to Te Wairere Falls and set up Pā Tuna and extensive cultivation sites for the settlement of his people near Te Wairere. This also became the important burial ground for Ngāti Hinerangi ancestors who are buried there, making the area a very sacred site for Ngāti Hinerangi.

A Tauranga tribe, who were of Tainui descent, were the original inhabitants of the area. Very shortly, Kōperu and his people began to acquire the land for themselves in a series of battles which extended over the Kaimai Mamaku area from Ōkauia on the Waihou River to Tauranga in the east.

Kōperu's grandsons Tokotoko, Te Riha and Tangata consolidated his gains. This began when Tangata had an altercation with Tokotoko's wife who had tried to treat him as a slave asking him to fetch her some water. He returned and hit her on the head and then fearing his elder brother's wrath, he fled to Wharewera pā on Waiharakeke. Angered that he was not shown the required level of respect by the tribe there he rolled around in the toitoi bush cutting his flesh and then ran back to his elder brother accusing the other tribe of attacking him. Tokotoko raised an army to fight the remainder of the other people in the Wharewera pā in the Waihou River region.

17.3.3 Purposes of Statutory Acknowledgement

Under Section 29, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are to:

- (a) Require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to this statutory acknowledgement, in accordance with sections 30 to 32, and
- (b) 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) Enable the trustees and any member of Ngāti Hinerangi to cite the statutory acknowledgement as evidence of the association of Ngāti Hinerangi with the statutory area, in accordance with Section 35.

17.3.4 Relevant Consent Authorities to have regard to Statutory Acknowledgement

Under Section 30, relevant consent authorities 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 a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

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

Under Section 31, 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 in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

Under Section 32, if an application is made under sections 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 the statutory area, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area.

The Environment Court must have regard to the statutory acknowledgement relating to the statutory area, in determining under Section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, including determining whether the trustees are persons directly affected by the decision.

In this section, archaeological site has the meaning given in Section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

17.4 **Statutory Acknowledgement for Te Ara o Maurihero (Thompson's Track)**

17.4.1 **Statutory Area**

The area to which this statutory acknowledgement applies is Te Ara o Maurihero (Thompson's Track) as shown on deed plan OTS-135-21.

17.4.2 **Statement of Association**

Under Section 28, the Crown acknowledges the statements of association with Te Ara o Maurihero (Thompson's Track).

In pre-European times Te Ara o Maurihero/Thompson's Track was a major highway or line of communication over the Kaimai maunga. Te Ara o Maurihero/Thompson's Track traversed the Ngāti Hinerangi tribal rohe and their inland relations and the rich coastal resources of Tauranga Moana. The Te Ara o Maurihero/Thompson's Track area contains a proliferation of pā sites and terraces which indicates that the region was a major network of Ngāti Hinerangi settlements and cultivation sites. Today Te Ara o Maurihero/Thompson's Track and all the other tracks in the Ngāti Hinerangi tribal rohe are regarded by Ngāti Hinerangi as the sacred footsteps of our tūpuna - ngā tapuwae o ngā tūpuna. Ngāti Hinerangi are focused on reconnecting, protecting, and preserving all the sacred tracks and trails over the Kaimai Range.

Kōperu, the Ngāti Hinerangi founding tupuna, situated and occupied strategic pa sites at each end of Te Ara o Maurihero/Thompson's Track. On the Waihou River side of the Kaimai Range in the west was the strategic pa site of Wharewera and on the eastern side of the track adjacent to the Waitekohe Stream was the strategic pā site called Hamamatewaha. The Hamamatewaha pā was a traditional Ngāti Hinerangi boundary marker located in the north east of Tauranga for Te Rohe o Kōperu, the traditional Ngāti Hinerangi tribal boundaries established by Kōperu.

Te Ara o Maurihero/Thompson's Track provided Ngāti Hinerangi with important opportunities for trade and commerce with other groups. The use of the track helped to strengthen links between different Ngāti Hinerangi hapū and also to create ties with other groups through trade.

The northern most pā of the Ngāti Hinerangi chief, Tokotoko, was Wharewera which was located in the area of Te Ara o Maurihero. These pā, therefore, were important and their strategic location provided protection and security for people using the track.

Thompson's Track is an incorrectly named place which was assumed to be the transliterated surname for Wiremu Tamihana as in William Thompson. Instead, Thompson's Track was named after a surveyor called Thompson. The traditional Ngāti Hinerangi name for Thompson's Track is Maurihero. This name was changed to the current name after Europeans settled in the area.

The original name for this very important communication track was "Maorioro" (or Maurihero) which was noted by the Crown's surveyor in the Lands and Survey Department, in his map describing the path through the forest to Tauranga, in 1882.

There are other important mountain features that are culturally, spiritually, and historically important to Ngāti Hinerangi. A nearby lake was an important food gathering resource area for Ngāti Hinerangi people on their travels across Te Ara o Maurihero/Thompson's Track.

The lake provided access to a special variety of eel that was known as 'tuna kuwharuwharu' or longfin eel. The traditional Ngāti Hinerangi name for the lake and surrounding area was Te Kuri o Manako. According to Ngāti Hinerangi tradition, the tuna in the lake provided an important source of food for people travelling over the track. The tuna kuwharuwharu were unique in that they would come up onto the bank and make a barking sound like a dog, which is how the lake and the area was named Te Kuri o Manako. Ngāti Hinerangi descendants still gather tuna from the lake today.

Another mountain feature of significance to Ngāti Hinerangi is the Mount Eliza (known to Ngāti Hinerangi as Te Kohe maunga) adjacent to Te Ara o Maurihero/Thompson's Track. According to Ngāti Hinerangi tradition, the mountain feature takes its name from the Waitekohe Stream that flows down from the maunga. The Waitekohe Stream is on the Tauranga side of the Kaimai Range, runs parallel with Te Ara o Maurihero/Thompson's Track and was utilised by Ngāti Hinerangi walking the track.

Himiona Te Kohe was the direct descendant of Kōperu. Himiona Te Kohe was the Ngāti Hinerangi chief who, during the musket raids and inter-tribal fighting with other iwi in the 1820s and 1830s respectively, gave permission to the chief of another iwi, for cutting rights to the bountiful supply of flax adjacent to Te Ara o Maurihero/Thompson's Track. Ngāti Hinerangi joined forces with Te Waharoa and his people to harvest the flax and then transport it by human carriers over Te Ara o Maurihero/Thompson's Track to sell to European traders in exchange for muskets and powder.

There were other major tracks within the Ngāti Hinerangi rohe crossing over the Kaimai maunga that interconnected with Te Ara o Maurihero/Thompson's Track. Ngāti Hinerangi were and still are kaitiaki of the tracks over the Kaimai maunga.

This strategic position was maintained by intermarriage with neighbouring iwi and by military force.

In times of war, the tracks and trails over the Kaimai Range brought death and destruction, and in times of peace, they brought trade and prosperity and freedom of movement between the different tribes.

17.4.3 Purposes of Statutory Acknowledgement

Under Section 29, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are to:

- (a) Require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to this statutory acknowledgement, in accordance with sections 30 to 32, and
- (b) 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) Enable the trustees and any member of Ngāti Hinerangi to cite the statutory acknowledgement as evidence of the association of Ngāti Hinerangi with the statutory area, in accordance with Section 35.

17.4.4 Relevant Consent Authorities to have regard to Statutory Acknowledgement

Under Section 30, relevant consent authorities 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 a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

17.4.5 Environment Court and Heritage New Zealand Pouhere Taonga to have regard to Statutory Acknowledgement

Under Section 31, 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, in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

Under Section 32, if an application is made under sections 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 the statutory area, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area.

The Environment Court must have regard to the statutory acknowledgement relating to the statutory area, in determining under Section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, including determining whether the trustees are persons directly affected by the decision.

In this section, archaeological site has the meaning given in Section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

17.5 Statutory Acknowledgement for Waihou River and its tributaries within the area of interest

17.5.1 Statutory Area

The area to which this statutory acknowledgement applies is the Waihou River and its tributaries as shown on deed plan OTS-135-24.

17.5.2 Statement of Association

Under Section 28, the Crown acknowledges the statements of association for the Waihou River and its tributaries.

Waihou River and its tributaries within the area of interest (as shown on deed plan OTS-135-24).

The Waihou River is the ancestral river of Nāati Hinerangi. The Waihou River and its tributaries within Te Rohe o Kōperu, the traditional tribal boundaries of Ngāti Hinerangi, are sacred to Ngāti Hinerangi who have occupied the lands in the Matamata region adjacent to the Waihou River for more than 500 years. The renowned Ngāti Hinerangi tohunga, Tāmure, who was the son of Hinerangimarino and Taunga-ki-te-Marangai, married Tūwaewae, the daughter of Kōperu. Tāmure was responsible for maintaining the sacred wairua and spiritual essence of the Waihou River, as well as being the tohunga and kaitiaki of the taniwha who dwelled within its sacred waters.

On the banks of the Waihou River was the settlement of Huakaramo, which was the scene of an attack in earlier times by another tribe over a dispute between a man and a woman and their child. The dispute resulted in the killing of two Ngāti Hinerangi chiefs, Te Moanaikauia and Hou. However, no Ngāti Hinerangi pā or land was taken in the ensuing altercation. Ngāti Hinerangi reacted instantly and raised a war party to avenge the killing of their two chiefs. The war party attacked the pa of the other tribe killing a chief and 30 others. The other tribe never received payment for the deaths of these people.

The Waihou River is of great spiritual, cultural, ancestral, traditional, and historical importance to Ngāti Hinerangi. The evidence of this can be seen by the great number of Ngāti Hinerangi pā sites, papakāinga settlements, urupā, and wāhi tapu located nearby or on the banks of the river. The Waihou River is home to sacred waiariki (geothermal springs) and tīpua mokomoko (reptilian deities). The Waihou River has been a provider of life sustaining fresh water, food resources in the form of birdlife, tuna, freshwater crayfish, and other fish species, and it has provided a plentiful supply of harakeke for clothing and building materials.

The Waihou River has provided a communication system for travel and transport along its waterways to other regions of the Ngāti Hinerangi tribal rohe, helping to strengthen links between Ngāti Hinerangi and their whanaunga along the river. The Waihou River also provided Ngāti Hinerangi with important commercial opportunities to trade with other iwi and hapū who lived along the river. It was also a means of transport in times of war for Ngāti Hinerangi war parties travelling in waka taua in defence of their tribal rohe. Ngāti Hinerangi have exercised rangatiratanga and kaitiakitanga over the Waihou River and its tributaries and waterways, from time immemorial and it plays a central role in the cultural and spiritual identity of Ngāti Hinerangi.

17.5.3 Purposes of Statutory Acknowledgement

Under Section 29, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are to:

- (a) Require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to this statutory acknowledgement, in accordance with sections 30 to 32, and
- (b) 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) Enable the trustees and any member of Ngāti Hinerangi to cite the statutory acknowledgement as evidence of the association of Ngāti Hinerangi with the statutory area, in accordance with Section 35.

17.5.4 Relevant Consent Authorities to have regard to Statutory Acknowledgement

Under Section 30, relevant consent authorities 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 a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

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

Under Section 31, 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 in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

Under Section 32, if an application is made under sections 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 the statutory area, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area.

The Environment Court must have regard to the statutory acknowledgement relating to the statutory area, in determining under Section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014 any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, including determining whether the trustees are persons directly affected by the decision. In this section, archaeological site has the meaning given in Section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

17.6 **Statutory Acknowledgement for Waianuanu (being part Kaimai Mamaku Conservation Park and part Gordon Park Scenic Reserve)**

17.6.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Waianuanu (being part Kaimai Mamaku Conservation Park and part Gordon Park Scenic Reserve shown on deed plan OTS-135-23).

17.6.2 **Statement of Association**

Under Section 28, the Crown acknowledges the statements of association for the Waianuanu (being part Kaimai Mamaku Conservation Park and part Gordon Park Scenic Reserve).

Waianuanu maunga is one of the sacred maunga of Ngāti Hinerangi within the Kaimai Range. Ngāti Hinerangi has maintained ahikāroa rights to Waianuanu maunga for more than 500 years. Waianuanu maunga is a wāhi tapu of Ngāti Hinerangi and comprises burial caves with the kōiwi remains of Ngāti Hinerangi tūpuna who lived in the nearby settlements in the Whakamārama Block and other adjoining land blocks.

Waianuanu is one of the most eastern maunga of Ngāti Hinerangi. Closely connected with the Waianuanu maunga is the Ngāumuwahine River. It runs around the foot of the Waianuanu maunga and is a sacred awa to Ngāti Hinerangi. The Ngāumuwahine River runs to the south east of the Ngāti Hinerangi traditional tribal rohe. Ngāti Hinerangi tracks ran through and around the surrounding forest at the base of the Waianuanu maunga, providing access to the inland settlements as a half-way stop-over point for travellers crossing the Kaimai Range.

Waianuanu maunga is located on the northwest corner of the Mangatotara 1A land block which belongs to Ngāti Hinerangi. Today, members of Ngāti Hinerangi are landowners on the land blocks immediately adjacent to Waianuanu. These include the Mangatotara 1A block on the south-east side of the Ōkauia No1 Block. Ngāti Hinerangi customary lands and ancient interests are also recorded in the Whakamārama and Ōteora land blocks that surround Waianuanu maunga, its ngāhere and awa.

Waianuanu maunga is flanked by the Mangatotara Block, Te Irihanga (Te Mahau portion) and the Ōteora Block to the south-east, which was awarded to Ngāti Hinerangi tūpuna by the Tauranga Commissioners' investigations in 1881 into Reallocated Lands. Ngāti Hinerangi tribal members are owners in these land blocks today.

Ōkauia No1 Block to the north-west of Waianuanu peak is linked to another sacred maunga of Ngāti Hinerangi called Te Weraiti which was awarded to Ngāti Hinerangi by the Native Land Court in 1879. Waianuanu and Te Weraiti maunga are linked together to the other sacred maunga within the traditional tribal rohe of Ngāti Hinerangi as a spiritual stairway to the Supreme Creator, Io Matuakore and the Gods who dwell in the upper heavens and provide a sacred sanctuary that has ensured Ngāti Hinerangi's survival.

There are burial caves located on Ngāti Hinerangi's sacred maunga Te Weraiti, which stands above the Ōkauia papakāinga where the four Ngāti Hinerangi marae are located. The four Ngāti Hinerangi marae, Te Ōhāki, Hinerangi Tāwhaki, Tangata, and Tamapango reside below these two sacred maunga. From this position, Ngāti Hinerangi have been the kaitiaki of Waianuanu and Te Weraiti maunga for more than 500 years.

17.6.3 Purposes of Statutory Acknowledgement

Under Section 29, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are to:

- (a) Require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to this statutory acknowledgement, in accordance with sections 30 to 32, and
- (b) 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) Enable the trustees and any member of Ngāti Hinerangi to cite the statutory acknowledgement as evidence of the association of Ngāti Hinerangi with the statutory area, in accordance with Section 35.

17.6.4 Relevant Consent Authorities to have regard to Statutory Acknowledgement

Under Section 30, relevant consent authorities 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 a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

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

Under Section 31, 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 in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

Under Section 32, if an application is made under sections 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 the statutory area, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area.

The Environment Court must have regard to the statutory acknowledgement relating to the statutory area, in determining under Section 59 (1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014 any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, including determining whether the trustees are persons directly affected by the decision. In this section, archaeological site has the meaning given in Section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

17.7 Maps of Ngāti Hinerangi Statutory Areas









