

19 Whakatōhea Statutory Acknowledgements

In accordance with Section 35 of the Whakatōhea Claims Settlement Act 2024, 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 Whakatōhea Claims Settlement Act 2024 in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgement.

The statutory areas for which Whakatōhea has statutory acknowledgments are set out in the following table:

Statutory Area	Location
Nukuhou River and tributaries within area of interest	As shown on OMCR-087-01
Ōpape Stream and tributaries	As shown on OMCR-087-02
Ōtara River and tributaries	As shown on OMCR-087-03
Waiaua River and tributaries within area of interest	As shown on OMCR-087-04
Waiōtahe and tributaries within the area of interest	As shown on OMCR-087-05
Waioweka River and tributaries within area of interest	As shown on OMCR-087-06

Maps showing the location of these statutory areas are provided at the end of this section.

19.1 Statutory Acknowledgement for Nukuhou River and tributaries within area of interest

19.1.1 Statutory Area

The area to which this statutory acknowledgement applies is the Nukuhou River and tributaries within the area of interest, as shown on deed plan OMCR-087-01.

19.1.2 Statement of Association

Under Section 30, the Crown acknowledges the statement by Whakatōhea of its association with Nukuhou River and tributaries within area of interest.

The Nukuhou river is a traditional food source and part of the cultural repository of the mauri of Ūpokorehe and Whakatōhea whānui. The Nukuhou is significant to our people as the main source of fresh water to the Ōhiwa harbour. The origins of the Nukuhou start in the south-west bounded by Kahunui, Te Kahikatea on the east, and the Parau stream mouth, and Tautautahi on the west. The Whakarāe Pā sits on a high ridge over the last few kilometres of the Nukuhou as it meanders between Matekerepu and Kotare to reach Ōhiwa. "Ka heke te wai mātao ki roto i te awa o Nukuhou, mātatoru ngā rākau, ngā manu, te pataka kai ki reira. Ki ngā wāhi katoa he momo pataka kai". The fresh cold waters flow into the Nukuhou that provides for the dense bush, bird life and our vast food cupboard.

Whānau would move along the river with the seasons to harvest whitebait, herrings, tāmure (snapper), tuna (eel), and riverside cherries, apples and blackberries. Uwha (mama eels) are mōkai (pets) which were not to be eaten to allow them to spawn and give birth. They journeyed down from Matekerepu around the bends of the Nukuhou across the plain passing the Kotare (the bird of the area) on their way to Ōhiwa harbour. To the whanau living alongside Nukuhou between Matekerepu and Kotare there was just one ruru (owl) called Kerepu. "There must have been more, but to us there was one". "The soil of the plains alongside the awa and under the guise of Hiwarau maunga and Whakarāe Pā fed us with kamokamo, rīwai, watermelons and lots of other vegetables." "He kaha a

Pāpa me oku tuakana ki te mahi rakau, mahi taiepa". The riverside of the Nukuhou was a source of products that made our mats, internal floor coverings, rope and clothes, as well as products to construct our whare and our whareniui.

As children we knew where not to play along the Nukuhou because that was where the taniwha was. "Kei konei a Makawe ko ia te tipua kei roto i tēnei awa" (Makawe is the name of the taniwha in this part of the river). Makawe is also the name of one of our big trees still standing in Te Waonui o Tane. Living along the Nukuhou River meant living with the source of life, the river nourished the physical and spiritual wellbeing of our whānau.

19.1.3 Purposes of Statutory Acknowledgement

Under Section 31, 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 32 to 34; 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 35 and 36; and
- (c) Enable the trustees and any member of Whakatōhea to cite the statutory acknowledgement as evidence of the association of Whakatōhea with the statutory area, in accordance with Section 37.

19.1.4 Relevant consent authorities to have regard to Statutory Acknowledgement

Under Section 32, 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.

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

Under Section 33, 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 34, 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.

19.2 Statutory Acknowledgement Ōpape Stream and tributaries

19.2.1 Statutory Area

The area to which this statutory acknowledgement applies is Ōpape Stream and tributaries as shown on deed plan OMCR-087-02.

19.2.2 Statement of Association

Under Section 30, the Crown acknowledges the statement by Whakatōhea of its association with Ōpape Stream and its tributaries.

Sites of significance in this area include Puketapu, the knoll rising above the awa on one side, was used as a lookout above Te Kotukutuku, the mouth of the navigable channel at Opape. After landing at Awaawakino, the Nukutere waka came through Te Kotukutuku to land at Opape beach. Tautūrangi and his wife Rangihaka left the Nukutere to settle, calling their kainga Taiharuru and the urupa Waiorata on the rocky seaward side of Opape. Other historical Pā sites drawing strength and resource from the Opape awa are: Maeaea, Tarakeha, Pa-o-te-ruru, Tanewhakino, Taramarama, Puketaro, Tawatihitihī, Karaparua and Pihero. Opape was once the mouth of the Waiau River. From Tauturangi and Rangihaka came the tribe of Te Wakanui, and then Pane-nehu, and today Ngāti Ruatakenga hapū o te Whakatōhea. Prior to raupatu and the enforced repatriation of Whakatōhea Hapū, the Opape awa was within the customary area of the Ngāti Rua hapū, but each Whakatōhea Hapū, marae and kainga have their individual stories and connection with Opape. The awa provided a diverse range of food sources that were a staple harvest for our people, such as toitoi (Cooks Turban), tuangi haruru (surf clam), pūtaratara (ostrich foot snail), tuna (eel), pātiki (flounder), and stingray.

The awa was also a source for our rongoā (medicine), providing many applications from the Riverside bark, leaves, supple branches and sap, transformed as antiseptics, antihistamines, anti-inflammatory, and analgesics which could be applied topically as tinctures, poultices, rubs, ointments, bathed in, ingested internally in forms of teas, and provided splints/supports, in as many forms as current. The Kuia from Ngāi Tamahaua recounts the koe koea (long-tailed cuckoo/hawk) and that their home was above the river mouth. The whānau used to refer to this place as where "the hawks are". The Kuia says they are returning and when the koe koea appear, we know the seasons are changing. The awa fed us, the awa healed us and the awa connected us, it also provided the materials for everyday community life, waka (boats), housing and construction. Ko Tarakeha te maunga Ko Opape te awa Ko Opape te marae Ko Muriwai te whare tipuna Ko Tapairu te wharekai Ko Ngai Tamahaua te hapū Opape awa was and continues to be vital to Ngāi Tama and Whakatōhea well-being through its ancestral, cultural, historical and spiritual connection.

19.2.3 Purposes of Statutory Acknowledgement

Under Section 31, 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 32 to 34; 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 35 and 36; and

- (c) Enable the trustees and any member of Whakatōhea to cite the statutory acknowledgement, as evidence of the association of Whakatōhea with the statutory area, in accordance with Section 37.

19.2.4 **Relevant consent authorities to have regard to Statutory Acknowledgement**

Under Section 32, 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.

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

Under Section 33, 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 34, 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.

19.3 **Statutory Acknowledgement for Ōtara River and tributaries**

19.3.1 **Statutory Area**

The areas to which these statutory acknowledgements apply is Ōtara River and tributaries as shown on deed plans OMCR-087-03.

19.3.2 **Statement of Association**

Under Section 30, the crown acknowledges the statement by Whakatōhea of its association: The river is of spiritual significance to the iwi and hapū of Whakatōhea. The Ōtara rivermouth was an important mahinga kai, where permanent and seasonal hapū settlements were established for fishing and gathering kaimoana, which included kahiatua and pipi, along with gardens on the fertile river flats. As Ōpōtiki developed up as the centre of Whakatōhea territorial power, large whareniui were erected and straddled either side of the Ōtara River. On the east side was Piri-toreuma, the whare of Ngāi Tamahaua, Matangipuria, the whare of Ngāti Ngāhere, Te Hokowhitū, the whare of Ngāti Īra and Te Kareke Pā, being the winter settlement for Ngāti Ruatakana. Further up the river was the settlement of Kohipāua, where Te Awanui Āporotanga and his section of Ngāti Ruatakana lived. Ōtūtaopuku, situated between the coast and the Ōtara river, is a site of significance for Ngāti Ngāhere; an ancient site of both urupa and a fortified pā of Ngāti Ngāhere. Ngāti Ngāhere tipuna, Te Hau-o-te Rangī, settled at the source of the two tributaries, Pākihi and

Te Waiti, that feed the Ōtara River. The ancient Ngāti Ngāhere pā site, Pākaurangi, drew its cultural and spiritual source from the Ōtara River. Te Tahī o Te Rā is the taniwha that resides in an underwater cave, known as Te Ana o Te Tahī, along the Ōtara River. The water, fisheries and other natural resources of the Ōtara River and its tributaries are of extreme cultural significance. There are important awaawa mahinga kai (water resource) sites where kokopu (native trout), koura (freshwater crayfish), tuna (eel), whio (blue mountain duck) and parera (native duck) were customarily caught.

The association of Ōtara to our people is captured in the Ngāti Ngāhere pepeha.

Ngāti Ngāhere

Ko Maungarangi te maunga

Ko Otara te awa

Ko Terere te marae

Ko Te Iringa te whare tipuna

Ko Whiripare te wharekai

Ko Ngāti Ngāhere te hapū

19.3.3 **The Purpose of Statutory Acknowledgement**

Under Section 31, 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 32 to 34; 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 35 and 36; and
- (c) Enable the trustees and any member of Whakatōhea to cite the statutory acknowledgement as evidence of the association of Whakatōhea with the statutory area, in accordance with Section 37.

19.3.4 **Relevant Consent Authorities to have regard to Statutory Acknowledgement**

Under Section 32, 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.

19.3.5 **Environment Court and Heritage New Zealand Pouhere Taonga to have regard to statutory acknowledgement.**

Under Section 33, 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 34, 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.

19.4 **Statutory Acknowledgement for Waiaua River and tributaries within area of interest**

19.4.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Waiaua River and tributaries within area of interest as shown on deed plan OMCR-087-04.

19.4.2 **Statement of Association**

Under Section 30, the Crown acknowledges the statement by Whakatōhea of its association with Waiaua River and tributaries within area of interest.

Whakatau wairua koe

Timata ki Te Kaingapupu...u

Tutaki nga wai o Tauwharepukatea

Te Timatatanga o Wairoa...e

Whakatau otinga mou...u

Heke iho mai ki Mangaongaonga

Tata atu kit e Mangapouri...e

Rere tonu mai runga Wairoa...e

Pataka kai o Oiratiti...e

Whakatau otinga mou...u

Wai piko mai koe ki Oturewa

Putā mai Orangipakakino...e

Te Akona oma mai Whata-akao

Te wahi mutunga o Wairoa...e

Whakatau otinga mou...u

Hongi Te Pohatu-o-Rangitaka
Te putake mai o Te Waiti...e
Haere tonu mai runga tou waka wairua
Kia Hinahinanui...e
Whakatau otinga mou...u
Tuhono Waioaroa, kia Te Waiti
Ka timata Waiaua...e
Poroaki koe ki Taheke, Mapara
Te Waiwhero, Awahou puta atu ko...e
Kua oti tou whakatau ra e...e
Whakatau otinga mou...u

This Statement of Association details the connection of the Whakatōhea people to the Waiaua River and tributaries. The opening waiata was composed by Te Riaki Amoamo and Te Wheki Porter of Ngāti Rua hapū, and Apanui Mason and Muriel Smith-Kelly of Ngāti Patu hapū. The waiata recognises the streams and tributaries that eventually lead to the Waiaua River, and the river mouth, Awahou, leading to Te Moananui a Toi.

"Ko te kai hoki i Waiaua"

Tapuikākahu – it is said this man came from Whakaari and lived at Tirohanga; and on the side of Tirohanga was his food store pit. He went fishing out from Tirohanga, and his pāua shell fishing lure was broken off by a kahawai fish. He then saw a shoal of kahawai moving along out at sea and kept on walking along abreast of them on the shore, and when he knew the shoal was on its way to Motu he went off in pursuit of it there. That pāua was then seen in the mouth of a kahawai, a woman called out and Tapuikākahu found it was indeed his pāua (Ngata, 1980).

As he made preparations to return the way he had come, a call came from the people of Maraenui, at the mouth of Motu, inviting him to a meal, to which he made answer "Ko te kai hoki i Waiaua - Indeed, so there is food at Waiaua". Waiaua was a place of abundant food, with taro, kumara, and hue, and included birds in the forests and fish from the sea.

There are many connotations to this proverb; it reminds us that the lands within Whakatōhea provided a wealth of food for the local people. There was an abundance of food found in the sea, the rivers, the bush and the grounds were fertile for growing healthy crops of vegetables.

Today, we take this to mean that our people thrived and survived from the lands, rivers and sea around us, and that we can continue to thrive from this environment moving into the future. It also reminds Whakatōhea that we have an obligation to care and protect the environment for sustainable future development.

When Tautūrangi and his people disembarked the Nukutere waka they had with them their kaitiaki, Tamaiwaho. Their journey took them from Te Kotukutuku (original river mouth location) following the Waiaua River to Kapuaarangi, it is here that Tamaiwaho was interred. From this time Te Wakanui established a foothold over the area and the awa.

Some eight generations on, Tūtāmure of Te Panenehu established boundaries over the area and the awa which are still recognised today. The union of Tūtāmure and Hineikauia (the daughter of Muriwai, Mātaatua waka) brought together the union of Te Panenehu and the people of Mātaatua waka. This union created the new beginning of the Whakatōhea iwi as well as reaffirming our connection and affiliation to Waiaua awa.

Some generations of the Whakatōhea hapū of Ngāti Ruatakenga were occupiers of the land either side of the Waiaua, establishing many well-known and prominent pā sites from the coast to the mountains following the river streams and the maunga. One such prominent pā site is Poutōtara, situated inland close to the Wairoa River.

The Waiaua awa provided sustenance for the wider whānau when Whakatōhea Hapū were forced onto the lands the river flowed through.

The Waiaua River and surrounding land have always been a prominent source of kai for the wider whānau. Today, you will still find the locals catching īnanga, pātiki and other kai from the river, that has sustained the people from the earliest Māori to settle here.

Flounder, mullet, herring and whitebait that ran in season in the Waiaua awa provided kai for the settlements of the area, which included other hapū of Whakatōhea.

Te Pahi, a fortified pā of Ngāti Ngāhere, was situated at the confluence of the Waiaua River and Te Māpara stream.

The Waiaua River is also where Whakatōhea fought a historic battle with a neighbouring iwi.

Waiaua awa is recounted in the pepeha of hapū Ngāti Rua and Ngāi Tama, as well as being a source of cultural spiritual and sustenance for the wider whanau of Whakatōhea:

Ko Mākeo te maunga

Ko Waiaua te awa

Ko Waiaua te marae

Ko Ruamoko te whare tipuna

Ko Te Puritanga te whare kai

Ko Ngāti Patumoana te hapū

Ko Mākeo te maunga

Ko Waiaua te awa

Ko Omarumutu te marae

Ko Tutāmure te whare tipuna

Ko Hine-i-Kauia te wharekai

Ko Ngāti Ruatakenga te hapū

19.4.3 Purposes of Statutory Acknowledgement

Under Section 31, 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 32 to 34; 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 35 and 36; and
- (c) Enable the trustees and any member of Whakatōhea to cite the statutory acknowledgement as evidence of the association of Whakatōhea with the statutory area, in accordance with Section 37.

19.4.4 Relevant consent authorities to have regard to Statutory Acknowledgement

Under Section 32, 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.

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

Under Section 33, 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 34, 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.

19.5 Statutory Acknowledgement for Waiōtahe River and tributaries within the area of interest

19.5.1 Statutory Area

The area to which this statutory acknowledgement applies is the Waiōtahe River and tributaries within the area of interest as shown on deed plan OMCR-087-05.

19.5.2 Statement of Association

Under Section 30, the Crown acknowledges the statement by Whakatōhea of its association with Waiōtahe River and tributaries within the area of interest.

The Waiōtahe awa provided an abundance of kai for Te Upokorehe hapū and the wider Whakatōhea Hapū including marearea, whitebait, tuna, mussels, tuangi, titiko, mullet and pātiki. Flounder, mullet, herring, kahawai, whitebait and even kingfish ran in season up the Waiotāhe river.

The awa was famed for the abundance of pipi harvested at the river mouth.

Kai Tuhua pea

Kai Orona pea

He kore tangata ki tua

Ki te kope o Tamatea

Te Tau mai e ia

Tuhua is a pā site on a hill peak on the left-hand side of the Waiōtahe and Orona another pā site on a spur south of and near Tuhua; the Waiwhero creek runs between them. The creek is named after a bloody battle between the two settlements.

Te toka o Waiōtahe is a rock just outside the mouth of the river, well known by our Whakatōhea fisherman as the place where the tamure spawn. There are urupā on other side of pipi beds as the Waiōtahe runs to the ocean.

Te Ahi Aua, on the land side of the Waiōtahe pipi beds, is the place where the herrings were caught and dried to feed the whānau.

Te Karihi Potae is the river mouth named after the incident where Tuamutu drowned Rongopoipoia and some of his men by throwing a fishing net over them and weighting them with rocks.

Taniwha Tarewarewa, whose form is “he tuna”, has a boundary from Te Korokoro to Waikere; the area filled with swamps and lagoons fed through from Waiōtahe.

Te Ika Whakaata is where the kahawai and pātiki would come up from Te Ahi Aua.

Rangiataura and Rangiatamea are rocks that bear the name of Upokorehe hapū whānau killed in battle.

These significant sites on the Waiōtahe River are the stories of events and acknowledgements to the awa for the sustenance of body and mind for the Whakatōhea whānau.

Ko Pukenui-o-raho te maunga

Ko Waiotahe te awa

Ko Maromahue te marae

Ko Te Poho o Kahungunui te whare tipuna

Ko Pouwharekura te wharekai

Ko Ūpokorehe te hapū

19.5.3 **Purposes of Statutory Acknowledgement**

Under Section 31, 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 32 to 34; and
- (a) 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 35 and 36; and
- (b) Enable the trustees and any member of Whakatōhea to cite the statutory acknowledgement as evidence of the association of Whakatōhea with the statutory area, in accordance with Section 37.

19.5.4 **Relevant Consent Authorities to have regard to Statutory Acknowledgement**

Under Section 32, 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.

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

Under Section 33, 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 34, 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.

19.6 **Statutory Acknowledgement for Waioweka River and tributaries within area of interest**

19.6.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Waioweka River and tributaries within area of interest as shown on deed plan OMCR-087-06.

19.6.2 **Statement of Association**

Under Section 30, the Crown acknowledges the statement by Whakatōhea of its association with Waioweka River & Tributaries within area of interest.

Mai Waitangi ki Tūranga rā e

Ko Mātiti te maunga

Ko Waioweka te awa

Ko Irapuaia te wharenuī

Ko Ropiha te paetapu tangata whenua

Ko Manu te paetapu manuhiri

Ko Oropi te whare manaaki

Ko Te Kurapare te whare kai

Ko Ōpeke te marae

Ko Ōwaka te urupa

Ko Te Rimu/Teremu te taniwha

Ko Ngāti Ira te hapū

Ko Tūwhenua te waka

Ngāti Ira ancestral whenua begins at Waitangi, a kōawa that was defined by the spiritual voices sounding like tangi. South of Waitangi is the whenua, ngahere, awa and pātaka kai of Ngāti Ira hapū, Te Whakatōhea.

The Ngāti Īra strongholds of Te Tarata, the fortified pā on the east bank of the Waiōweka, Te Pua Pā, on the east side to the entrance of the Waiōweka gorge, and Ōpekerau, further up the valley overlooking the Waiōweka, all serve to define Ngāti Īra hapū identity and connection to the awa. As kaitiaki, Ngāti Īra has provided the guardianship and protection of the Waiōweka awa to this day.

Kānapanapa and Te Houhi are key sites and the source of the tuna, inanga and cockabully. Kiorekino, the Waioweka plains running alongside the awa, was where we caught the weka and kiore. Te Tautara provided the resources for the eeling poles to catch the tuna. Water from the awa were carried between the pā Te Reinga and Te Pua. Pianawiti he repo (a swamp) provided for the materials for clothing and buildings, as well as kai.

Many of our traditional and historical kōrero begins with Tamatea Matangi, a legendary navigator and explorer, leaving a legacy of tales and place names.

Tū ana au i te waharoa o Waioweka

Hāngai te titiro ki ngā paemaunga o Moanui

Ko te Koranga awa

Tere atu ki te Aitanga ā-Māhaki

Ko te Uruariki

Ka rere ki Kahungunu

Ko te awa o Motu

Ka puta ki Whakapaupākihi ki Whitikau

Tere atu ki Te Whānau ā-Apanui

Ka tū au i runga Ōpato

Titiro ki Ōmaru ki Whakapaupākihi

Ki ngā whenua o aku tīpuna i raupatauhia

Ka heke ki Manganuku

Ki ngā wai kaukau o aku tīpuna

Ka huri taku haere ki Wairāta

Ki te ahurewa tapu o Uenuku

Ka kite I te Heru ā-Tamatea Matangi

E piki ana i te rangi

Ka kau e au, te awa o Waioweka

Tau ana ki ngā Wairere, i te Hāpia

Ko ngā inanga

Tū ana au i ngā puketapu o Maraetahi

Te nōhanga o aku tīpuna

Ki Ōponae, te Umu-tao-roa o Ngāti Ira Waiata awa

Ko ngā kōhatu e pīata mai ana

Ko te toka a Parirau

Ko te karoro a Tamatea Matangi

Pirirākau, Kairākau, Pararākau, Kai Kanohi e

I ngā wāhi tapu o te awa o Tamatea Matangi

Pukaingatūwatawata

He patu nō Ngāti Ira
Kei Matahānea
Ka whiti ki Hinerae
Ki Ruahema he maunga tipua
Ka tū ki runga Maraeroa
I taku tūrangawaewae
Titiro whakararo ki ngā whenua o Ngāti Ira
I raupatuhia e te Kāwana
Hoki mai, hoki mai ōku whenua
Ka tū te ihiihi
Ka tū te wanawana Ka tū i waho i te Moana-nui-ā Kiwa ki Whakaari
E whakaatu atu ana mai
Ko, ko, e ara e

Taku Hikoi – Ngāti Ira

Tū ana au i te papa o Waitangi e
Te huihuinga o te kahurangi
Ngā tīra haere
Ka rere whakauta ki te kōawa o Te Houhi
Ka rere whakararo ki te Waharoa
Ka puta ki te awa o Waioweka
Ka huri te kei o taku waka ki Ngāti Ngahere
Ki taku kuia Whiripare
Te rerenga atu o Ngāti Ira
Pike ake, kake ake i a Maunga ā rangi
Pākihi ki ura rā ki Tītīwā
Whakaheke ki te ana o Te Tahī e
He Atua! He taniwha¹ i Parauta e
Ka puta ra ki Te Awaroa ki Kānapanapa
Te timatanga o te waipuna e

Marama te titiro ki Pākaurangi
Kei raro iho te ahi a Tangaroa
Titiro whakararo ki te reo o Rotohuka
Kei mua tonu ki Kiorekino
Ko te Tarata e
Aue taukuri e
Ka haere mā Ōrongoiti ki te marae o Te Pua
Kei kō mai ko te Pianawiti
Kei kō atu ko Marawaiwai
Aue te aroha Te Pōkia
Tukituki, Maukatihitihī
Kia whai tātou te paemaunga o Marareroa
Te rohe o Waioweka
Ki taku tūrangawaewae

Taku Weka

Ko wai tēnei e tū ake nei ko te kapa tēnei o Waioweka e
Taku weka e tau nei
Taku weka e tū nei
Taku weka e teretere nei

Huna atu huna mai
Putā atu putā mai
E te weka whaaktoi
E riterite mai ki au

Te weka pīpī paopao e
Hītekiteki i te ara o Whakatangi e
Ki tōku awa
Te awa o Tamatea Matangi

Te wai nā te Atua e

Taku manu e tau nei

Taku manu e tū nei

Taku manu e teretere nei

Ngaro atu ngaro mai

Hoki atu hoki mai

E te many whakatoī

E riterite mai ki au

Te manu pipi paopao e

Hītekiteki i te ara o Waikeke roa

Ki tōku awa

Te iti o aku matua tīpuna

Te wai nā te Atua e

Over many generations, Ngāti Īra tikanga embodies their respect for the awa and all life and resources within it, beside it and on top of it. The Waioweka River is important in providing sustenance for the people of Ngāti Īra physically, mentally, emotionally and spiritually. The awa is a significant place and site for the wider Iwi of Whakatōhea.

19.6.3 Purposes of Statutory Acknowledgement

Under Section 31, 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 32 to 34; 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 35 and 36; and
- (c) Enable the trustees and any member of Whakatōhea to cite the statutory acknowledgement, as evidence of the association of Whakatōhea with the statutory area, in accordance with Section 37.

19.6.4 **Relevant consent authorities to have regard to Statutory Acknowledgement**

Under Section 32, 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.

19.6.5 **Environment Court and Heritage New Zealand Pouhere Taonga to have regard to statutory acknowledgement.**

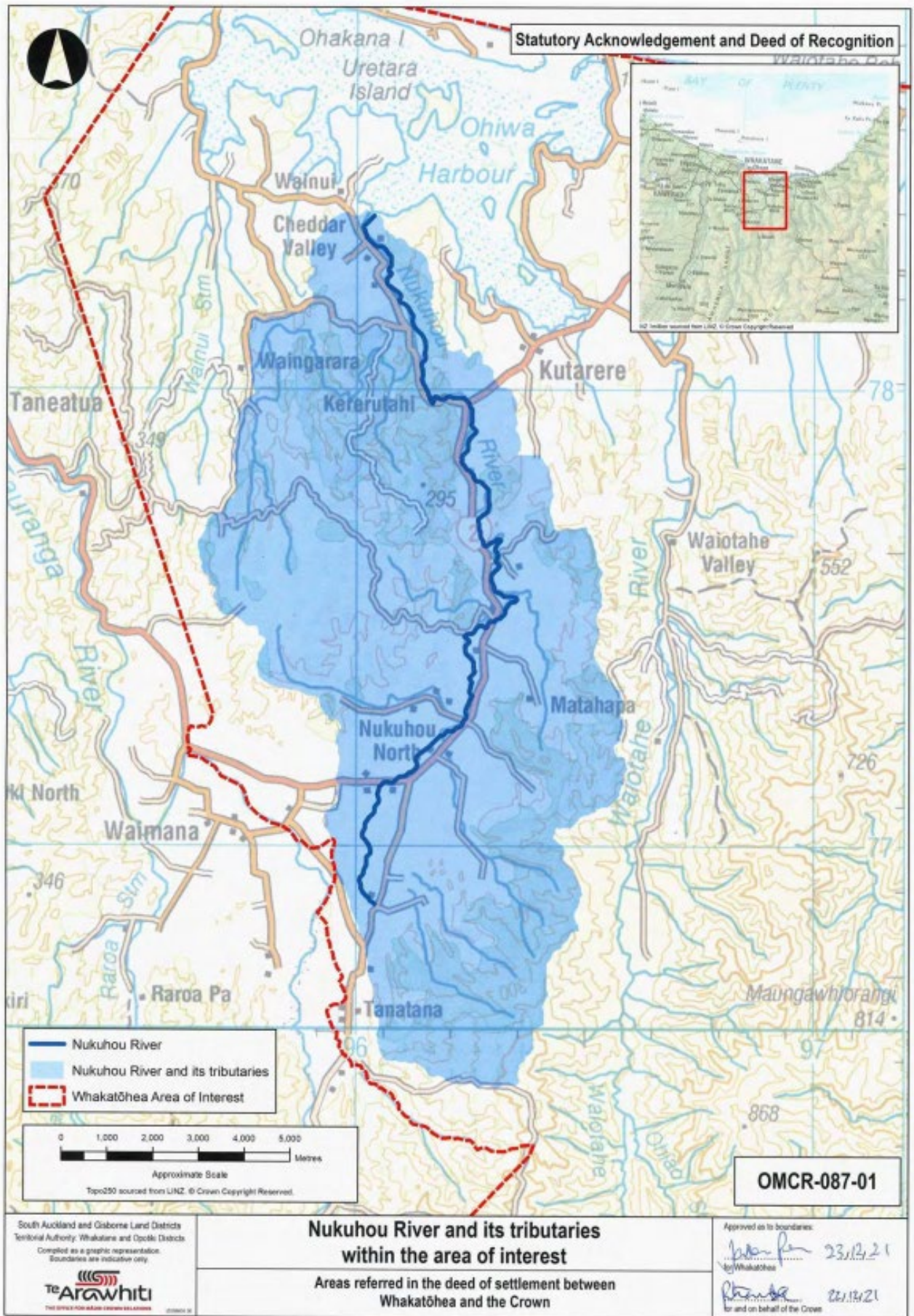
Under Section 33, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under Section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public, in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the statutory area.

Under Section 34, 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.

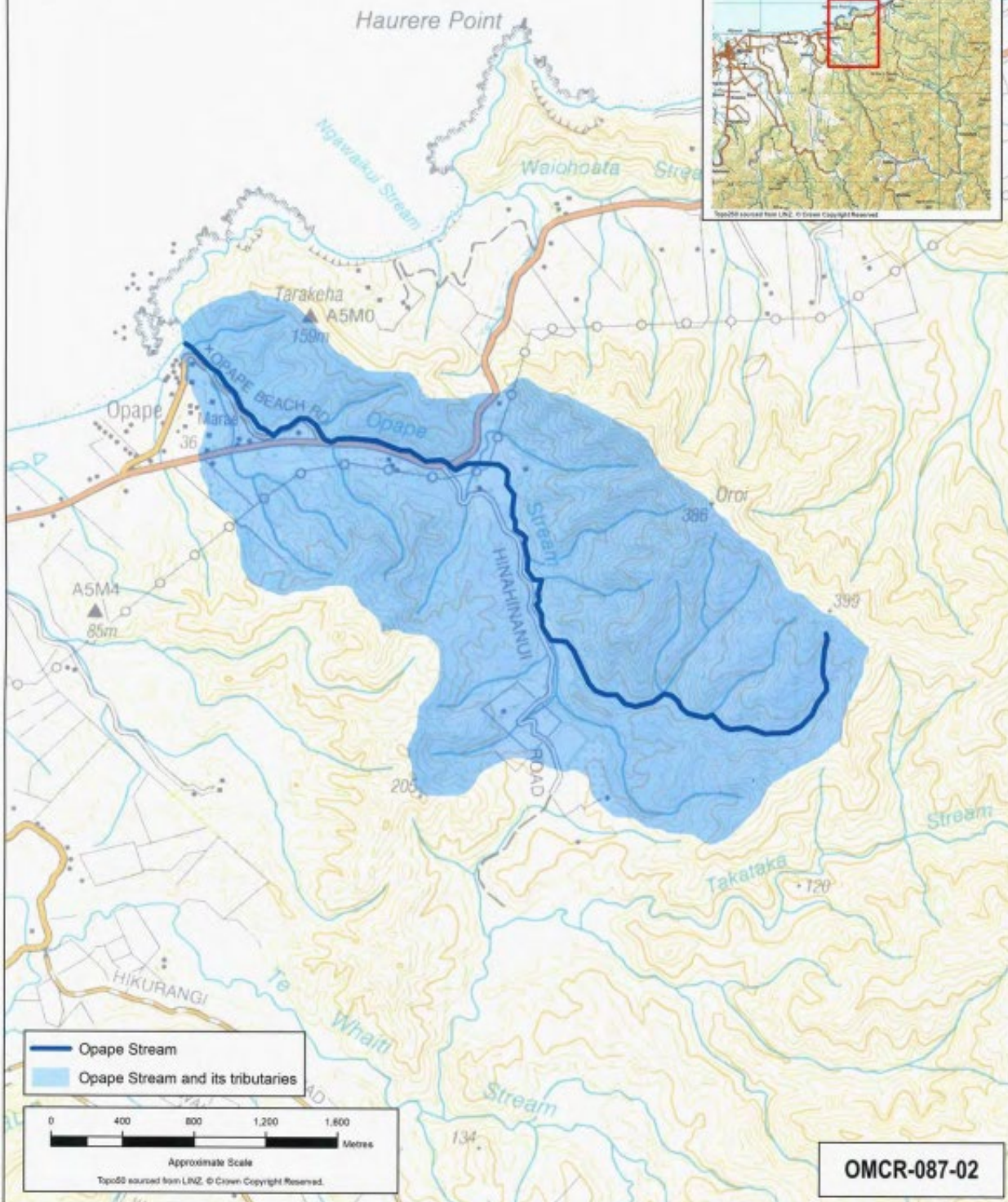
In this section, archaeological site has the meaning given in Section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

19.7 **Maps of Whakatōhea Statutory Areas**

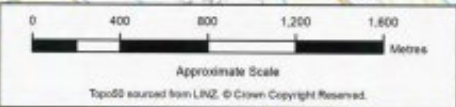




Statutory Acknowledgement and Deed of Recognition



— Opape Stream
 — Opape Stream and its tributaries



OMCR-087-02

Gisborne Land District
 Territorial Authority, Opotiki District
 Compiled as a graphic representation.
 Boundaries are indicative only.

Te Arawhiti
 THE OFFICE FOR MĀORI RELATIONS

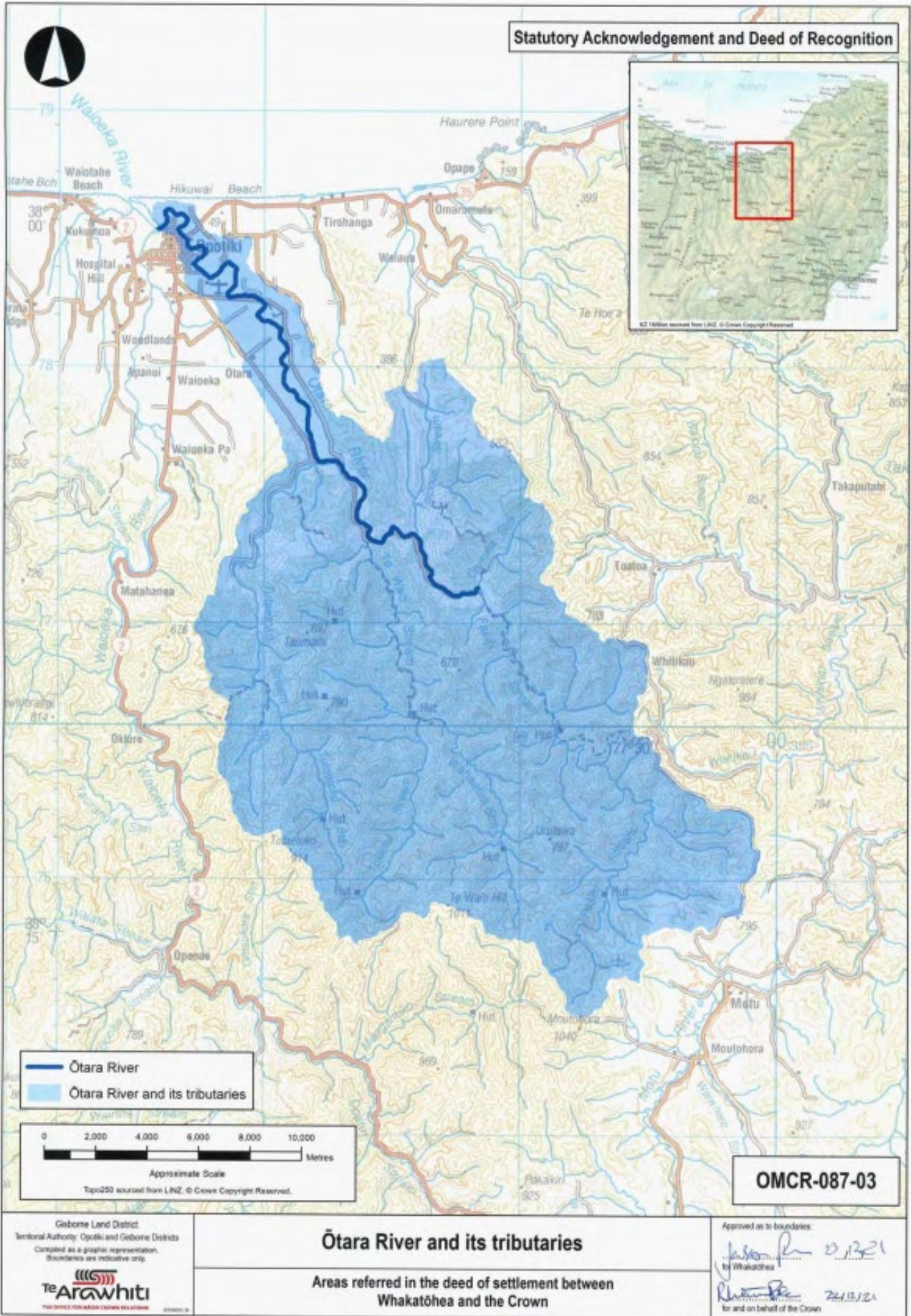
Opape Stream and its tributaries

Areas referred in the deed of settlement between Whakatōhea and the Crown

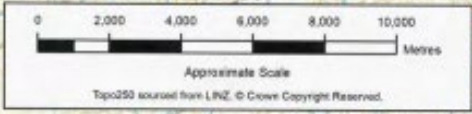
Approved as to boundaries:
[Signature] 22/13/21
 for Whakatōhea

[Signature] 24/11/21
 for and on behalf of the Crown

Statutory Acknowledgement and Deed of Recognition



— Ōtara River
 Ōtara River and its tributaries



OMCR-087-03

Geiborne Land District
 Territorial Authority: Opotiki and Geiborne Districts
 Compiled as a graphic representation.
 Boundaries are indicative only.

Ōtara River and its tributaries
 Areas referred in the deed of settlement between
 Whakatōhea and the Crown

Approved on to boundaries

 for Whakatōhea

 for and on behalf of the Crown

