

6 **Affiliate Te Arawa Iwi and Hapū Statutory Acknowledgements**

In accordance with section 32 of the Affiliate Te Arawa Iwi and Hapū Claims Settlement Act 2008, information regarding statutory acknowledgments is hereby attached to the Bay of Plenty Regional Policy Statement. This information includes the relevant provisions from the schedules to the Affiliate Te Arawa Iwi and Hapū Claims Settlement Act 2008 in full, the description of the Statutory Area and the statement of association as recorded in the statutory acknowledgment.

The Affiliate Te Arawa Iwi and Hapū means Te Arawa iwi and hapū, comprising of the following 11 collective groups:

- Ngāti Ngararanui (including Ngāti Tamahika and Ngāti Tuteaiti)
- Ngāti Kearoa Ngāti Tuara
- Ngāti Tura – Ngāti Te Ngakau
- Ngāti Te Roro o Te Rangī
- Ngāti Tuteniu
- Ngāti Uenukukopako
- Tuhourangi Ngāti Wāhiao
- Ngāti Tahu – Ngāti Whaoa
- Ngāti Pīkiao (excluding Ngāti Makino)
- Ngāti Rongomai
- Ngāti Tarawhai

Statutory Areas

The Statutory Areas for which Affiliate Te Arawa Iwi and Hapū have statutory acknowledgments are set out in the table below:

Statutory Area	Location
Matahana Ecological Area	As shown on SO 364721
Part of the Kaituna River	As shown on SO 364730
Part of the Tarawera River	As shown on SO 364731
Waiteti Stream	As shown on SO 364735
Ngongotaha Stream	As shown on SO 364736
Otari Pa	As shown on SO 364705
Parts of Whakarewarewa Forest known as the Lake Rotokakahi/Lake Tikitapu Covenant Areas	As shown on SO 364724

In addition, Affiliate Te Arawa Iwi and Hapū have a geothermal statutory acknowledgment over the Rotorua Region Geothermal System, which includes the following areas.

Statutory Area	Location
Rotorua Geothermal Field	As shown on SO 364723
Tahake Tikitere Geothermal Field	As shown on SO 364723
Horohoro Geothermal Field	As shown on SO 364723
Waikete-Waiotapu Geothermal Field	As shown on SO 364723
Reparoa Geothermal Field	As shown on SO 364723
Atiamuri Geothermal Field	As shown on SO 364723
Te Kopia Geothermal Field	As shown on SO 364723
Orakei-Korako Geothermal Field	As shown on SO 364723
Ohaaki/Broadlands Geothermal Field	As shown on SO 364723
Ngatamariki Geothermal Field	As shown on SO 364723
Rotokawa Geothermal Field	As shown on SO 364723

6.1 Statutory Acknowledgement for Matahana Ecological Area

6.1.1 Statutory Area

The area to which this statutory acknowledgment applies is the Matahana Ecological Area shown on SO 364721.

6.1.2 Statement of Association

The traditions of Ngati Kearoa Ngati Tuara illustrate their cultural, historical and spiritual association with the Matahana Ecological Area. For Ngati Kearoa Ngati Tuara, traditions such as these represent the links between nga atua (the gods) and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Matahana Ecological Area to Ngati Kearoa Ngati Tuara. Ngati Kearoa Ngati Tuara tradition tells of how Horohoro was named and its link to the Matahana Ecological Area. Kahumatamomoe, who came on the Arawa waka, is credited with naming Horohoro. On his travels around the island, Kahumatamomoe came to Horohoro Mountain and became affected by a tapu. In order to cleanse himself, he bathed in a small stream just in behind the north end of the mountain and located within the Matahana Ecological Area. The stream was given the name Waikarakia and the mountain became known as “Te Horohoroinga o Nga Ringa o Kahumatamomoe”, or “The Washing of the Hands of Kahumatamomoe” (Horohoro for short).

The traditional association can also be traced back to Haukapuanui and Tangiharuru’s visit to the area, where they were amazed at its fruitfulness. The streams were full of eels and water birds abounded. The bush likewise was full of birds and from that time on, the people lived well due to the plentiful resources.

The Matahana Ecological Area provided the people with valuable food resources, and continued to do so for hundreds of years. The young men of Ngati Kearoa Ngati Tuara would often hunt pigs, trap eels, snare ducks, pukeko, matuku (water fowl) and rats (brought from Hawaikii) in the Waikarakia Stream.

Other materials such as flax were highly sought after for their fine qualities. Leaves of the kawakawa, and berries from the miro and karaka trees provided both food and medicine. There are many sites of cultural, historical and spiritual significance to Ngati Kearoa Ngati Tuara within the Matahana Ecological Area. The sources of the Waikarakia and Pokaitu Streams are in deep bush. They flow through steep-sided gorges and have many small

caves. In some of these caves lie the bones of ancestors, and they are therefore considered tapu. The Waikarakia Stream, in particular, has a mystique to this day.

The Matahana Ecological Area is of great significance to Ngati Kearoa Ngati Tuara. The Matahana Ecological Area was a significant source from which the physical wellbeing of Ngati Kearoa Ngati Tuara was sustained, and the spiritual wellbeing nourished.

Ngati Kearoa Ngati Tuara have always maintained a considerable knowledge of the lands of the Matahana Ecological Area, its history, the traditional trails of the tupuna of the area, the places for gathering kai and other taonga, and ways in which to use the resources of the Matahana Ecological Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngati Kearoa Ngati Tuara with the Matahana Ecological Area.

6.1.3 Purposes of Statutory Acknowledgement

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with Matahana Ecological Area, as provided for in [section 34](#).

6.1.4 Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with Matahana Ecological Area than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of Part of the Kaituna River.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, Matahana Ecological Area.

6.1.5 No Limitation on the Crown

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to Matahana Ecological Area.

6.2 Statutory Acknowledgement for Part of the Kaituna River

6.2.1 Statutory Area

The area to which this statutory acknowledgement applies is the part of the Kaituna River shown on SO 364730.

6.2.2 Statement of Association

The Kaituna River is famous for the fish pools in its upper reaches and the Okere Falls and its rapids. The path of the river makes its way to the Maketu Estuary on the East Coast of the Bay of Plenty.

The stern anchor of the Arawa waka (named Tuterangi Raruru) is said to have been placed at Te Awahou, roughly where the Kaituna River now flows out to sea. The bow anchor (called Tokaparore) of the Arawa waka was set approximately where the Kaituna River used to flow out to sea at Maketu.

The Ngāti Pīkiao people settled along the upper reaches of the Kaituna River as it followed its course to the sea at the Maketu Estuary. The Kaituna River has been a rich source of fish, shellfish, eels, koura (freshwater crayfish) and many other types of food for the Ngāti Pīkiao people for several generations.

Along the banks of the river grow many varieties of plants that have special value and importance to Ngāti Pīkiao. The plants are used for medicinal purposes, weaving and dyeing. The Ngāti Pīkiao people own a wide range of taonga made from the rare vegetation that grows along the river banks, including flax kits and cloaks. To this day, the banks of the Kaituna River still provide unique raw materials used for weaving.

As well as providing many food gathering places and plant life, historically, the Kaituna River also provided passage for Ngāti Pīkiao to other parts of the Arawa region.

In the past, parts of the Kaituna River were also used for ritual cleansing after battle. An example of such a place was Te Wai-i-Rangi - a stretch of water on the river that flows into a green tunnel of vegetation. It was here that ancestors returning from battle would go to shed tapu placed upon them from the bloodshed of warfare. There are also burial caves that line the river in the steep gorges through which it runs, all of which are sacred places to the Ngāti Pīkiao people. Ngāti Pīkiao acknowledge that Tuhourangi have a historical association with the Kaituna River as there are burial caves along the River that were used by the people of Tuhourangi.

The Kaituna River is the life force that sustains the people of Ngāti Pīkiao. It remains significant to Ngāti Pīkiao as a symbol of mahinga kai from which the physical wellbeing of Ngāti Pīkiao was sustained as well as nourishing the spiritual wellbeing. The Kaituna River has always been an integral part of the social, spiritual, and physical lifestyle of Ngāti Pīkiao.

6.2.3 Purposes of Statutory Acknowledgement

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with Part of the Kaituna River, as provided for in [section 34](#).

6.2.4 **Limitations on Effect of Statutory Acknowledgement**

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with Part of the Kaituna River than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of Part of the Kaituna River.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, Part of the Kaituna River.

6.2.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to Part of the Kaituna River.

6.3 **Statutory Acknowledgement for Part of the Tarawera River**

6.3.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the part of the Tarawera River shown on SO 364731.

6.3.2 **Statement of Association**

Deep in the Tarawera Forest on the banks of the Tarawera River, stands a commemorative plaque dedicated to Tuhourangi, son of Rangitihi-Whakahirahira, father of “Nga Pumanawa e Waru o Te Arawa”. The plaque commemorates the birth of Tuhourangi, and was erected by the local iwi. Standing in front of a rock, at the base of the Marangaranga Hill, the plaque was carved by local tohunga, Kaka Niao, who has since passed on.

The rock at which the plaque stands is of great significance in that the pito (placenta) of Tuhourangi is embedded inside of it. The rock is named Marangaranga from which the Hill’s name was derived. The inscription on the plaque reads as follows:

He Whakamaharatanga ki te Whānautanga o Tuhourangi

(In Memory of the Birthplace of Tuhourangi)

For centuries, Marangaranga has been revered as the birthplace of Tuhourangi, paramount chief of Te Arawa. A son of Rangitihi, Tuhourangi was a 6th generation

descendant of Tamatekapua, Captain and Navigator of Te Arawa Canoe, which had its landfall at Maketu.

The site is regarded as an uruuru whenua - a place where passers by deposit small offerings of grass, ferns or twigs in order they might enjoy a safe journey.

Marangaranga is situated approximately one kilometre from where the Otuhangu stream joins the Tarawera River. According to Mr Graham Terire (local historian, and caretaker of the plaque), Tuhourangi (as chief of his tribe) later returned and lived at Marangaranga after regaining the area by conquest.

The Tarawera River was an integral part of the overall life force that sustained the people of Tuhourangi. It remains significant to the people of Tuhourangi as on its banks, their eponymous ancestor Tuhourangi was born. The Tarawera River has always been an important part of the social, spiritual, and physical lifestyle of Tuhourangi.

In addition to providing a rich food source, the Tarawera River also provided passage for the people to access a number of wāhi tapu sites along the river. The Tarawera River provided the main route between coastal areas and Tarawera/Taupo ever since the Arawa waka made a stop at Te Atua o Te Po River near Matata. This route was later used by Tuhourangi for access to the coast, and to transport kūmara, flour and flax merchandise by ship for trade at Auckland.

6.3.3 Purposes of Statutory Acknowledgement

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 31;
- (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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with the Part of the Tarawera River, as provided for in [section 34](#).

6.3.4 Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw; and
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with Part of the Tarawera River than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of Part of the Tarawera River.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the Part of the Tarawera River.

6.3.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to Part of the Tarawera River.

6.4 **Statutory Acknowledgement for the Waiteti Stream**

6.4.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Waiteti Stream, as shown on SO 364735.

6.4.2 **Statement of Association**

The cultural, spiritual, historical and traditional association of Ngāti Ngararanui (including Ngāti Tuteaiti and Ngāti Tamahika) with the Waiteti Stream is first and foremost an association that recognises Ngāti Ngararanui as being an autonomous entity within the greater Ngāti Whakaue Tribe of Te Arawa thus:

Ko Waiteti te awa

Ko Waiteti te marae

Ko Ngāti Ngararanui te iwi

The Waiteti Stream is, and has always been, the single most prominent landmark that gives to the descendants of Ngāti Ngararanui their turangawaewae, their sense of belonging and their status as an iwi. From the time of Whakaue Kaipapa and his sons, Tawakeheimoa, Tuteaiti, Ngararanui and Tutanekai, the Waiteti Stream has been the homeland of Ngāti Ngararanui.

Tau ika and tau koura, fishing and fresh-water crayfish grounds, off the mouth of the Waiteti Stream, marked the eastern boundary of Ngāti Ngararanui. The ancestral Ngāti Ngararanui land holdings stretched as far westward as the Kuranui-Whaiti Line at Te Poi. Access to these lands was primarily by way of the Waiteti Stream and its many tributaries. From the lake shore, the descendants of Ngāti Ngararanui spread inland and westward, cultivating the fertile lands along the northern and southern banks of the stream, and bird-snaring and food gathering in the forests.

The life-giving waters of the Waiteti Stream were Ngāti Ngararanui's constant source of sustenance. Places where drinking water was taken were set apart from places where the people swam and washed. Further upstream at secluded pools, sacred ceremonial customs were performed. Of particular cultural and spiritual significance is the place known as Waiorotoki. Here rests the sacred whetstone or rubbing stone Hinetuahoanga brought on board the Te Arawa Waka from far-off Hawaiki. The stone was then very light but because of its tapu (sacredness), it has become heavy with the passing years.

This was the very stone used to sharpen the adzes that felled and carved out the great tree which formed the hull of the Te Arawa Waka, one of the three sacred taonga (treasures) of Ihenga, and revered in the well-known karakia tawhito (ancient prayer) of Te Arawa thus:

E Nukutaimaroro

Pera hoki ra ko ahau

Ko Hinetuahoanga

E kimi ana

E hahau ana

I te whānau a Rata

Also of great cultural and spiritual significance is Te Motu-Tapu-a-Ihenga (the Sacred Grove of Ihenga) on the Waiteti Stream in close proximity to Te Whakaeketahuna Pa.

The Waiteti Stream is, for Ngāti Ngararanui, the beginning of the watery pathway down to the ngutu-awa or mouth, across Lake Te Rotoruanui a Kahumatamomoe to the Ohau Channel, on into Lake Te Rotoiti i Kite Ai a Ihenga i Ariki Ai a Kahumatamomoe to the waters of the Kaituna and on to Maketu, “mai Maketu ki Tongariro...” It is upon the currents of these linking waterways that the spirits of Ngāti Ngararanui departed are carried on their final journey home to Hawaikii Nui, Hawaikii Roa, Hawaikii Pamamao. The mauri or life-force of the Waiteti River, has ever been the thermometer that gauges the physical and spiritual health and well-being of Ngāti Ngararanui.

The association of Ngāti Ngararanui with the Waiteti Stream is one of deep cultural and spiritual significance. The Waiteti Stream identifies Ngāti Ngararanui as an autonomous iwi of Ngāti Whakaue, an iwi charged with the responsibility of kaitiakitanga of the waters and especially of the taonga, Hinetuahoanga, resting at Waiorotoki. It is the single most prominent landmark that signposts the heartland of Ngāti Ngararanui. The waters of the Waiteti Stream have ever been a source of physical and spiritual sustenance for the descendants of Ngāti Ngararanui. The life force of the Waiteti Stream is their life force, their pathway back to a rich history, their status symbol as tangata whenua, and their way home.

6.4.3 Purposes of Statutory Acknowledgement

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 31;
- (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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with the Waiteti Stream, as provided for in [section 34](#).

6.4.4 **Limitations on Effect of Statutory Acknowledgement**

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw; and
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with the Waiteti Stream than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of the Waiteti Stream.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the Waiteti Stream.

6.4.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to the Waiteti Stream.

6.5 **Statutory Acknowledgement for the Ngongotaha Stream**

6.5.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Ngongotaha Stream, as shown on SO 364736.

6.5.2 **Statement of Association**

Ko Ngongotaha te maunga	Ngongotaha is the mountain
Ko Ngongotaha te awa	Ngongotaha is the river
Ko Parawai te marae	Parawai is the marae
Ko Ngāti Tura-Ngāti Te Ngakau te iwi	Ngāti Tura-Ngāti Te Ngakau are the tribes

Ngongotaha Stream takes its name from Mount Ngongotaha, which feeds the waters of Ngongotaha Stream through the numerous springs found on the northern slope.

The name, Ngongotaha, derives from the tale of the encounter between the great explorer, Ihenga and the patupaiarehe (fairy people). The patupaiarehe, occupiers of the spirit world and guardians of Te Tuahu o Te Atua (The Sacred Alter of the Gods) lived on Mount Ngongotaha, and on very rare occasions, would take on the physical form of a white fungus on cold, misty nights. As Ihenga tried to flee down the mountain side, he was pursued by a patupaiarehe, who enticed him to drink from a calabash. The sound of Ihenga drinking thirstily from the calabash gave rise to the name, Ngongotaha.

Ngongotaha Stream provides for many gathering grounds of kokopu (trout), koura (freshwater crayfish), kakahi (freshwater mussels) and inanga (whitebait). At the mouth of the stream lies Te Akau, a permanent settlement for Ngāti Tura-Ngāti Te Ngakau. Numerous other settlements could also be found along Ngongotaha Stream, as the stream provided the people with an abundance of resources. An illustration of this is how Ngāti Tura-Ngāti Te Ngakau used the sands of Ngongotaha Stream to assist in growing kūmara, which was part of their staple diet.

The original kainga of Ihenga at Ngongotaha was later renamed Parawai by his uncle and Ariki, Kahumatamomoe, after his garden at Maketu. It was at Parawai that Ihenga placed the koura into the Ngongotaha stream.

Ngāti Tura-Ngāti Te Ngakau have a deep, spiritual association with the mauri of Ngongotaha Stream. The people believe that the current of Ngongotaha Stream conveys the spirits of their dearly departed on the watery pathway back to Hawaikii Nui. Furthermore, schools of inanga can be found travelling upstream at times when other food sources are scarce. Koura can also be found in the banks of the stream in plentiful supply when their population in the clay banks of Lake Rotorua is low.

Ngongotaha Stream has always been an integral part of the social, spiritual, and physical lifestyle of Ngāti Tura-Ngāti Te Ngakau. It is the life force that sustained the people of Ngāti Tura-Ngāti Te Ngakau. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Tura Ngāti Te Ngakau to the Ngongotaha Stream.

6.5.3 Purposes of Statutory Acknowledgement

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with the Ngongotaha Stream, as provided for in [section 34](#).

6.5.4 Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with the Ngongotaha Stream than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of the Ngongotaha Stream.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the Ngongotaha Stream.

6.5.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to the Ngongotaha Stream.

6.6 **Statutory Acknowledgement for the Otari Pa**

6.6.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Otari Pa, as shown on SO 364705.

6.6.2 **Statement of Association**

The people of Ngāti Pīkiao have a close association with the Otari Pa site through ancestry, discovery and customary occupation. Ngāti Pīkiao are descended from the ancestors Tahuwera (also known as Waitaha Turauta or Tahupiki) and Uruika, who settled the Ōtamarakau Block of land, within which Otari Pa is located.

Tahuwera had intended to travel to Otawa, near Tauranga, in search of his father, Waitahaa-Hei. However, on reaching Ōtamarakau he married Uruika's daughter, Pikirunga and originally resided at Pukenohonoa, the pa of Uruika located on the west side of the Waitahanui River just inland of the river mouth.

On various occasions, Tahuwera travelled south from Pukenohonoa to the inland bush areas of Otari to gather food. One particular area of Otari became known as "Te Tutu-o-Tahu", so named after a bird-trapping expedition undertaken to satisfy the cravings of Pikirunga during her pregnancy. Te Tutu-o-Tahu and the surrounding areas were so abundant in food and resources that Tahuwera claimed all the food in the area as follows: Ko Waitaha-Turauta nga puhou! Ko Waitaha-Turauta nga aruhe! Ko Waitaha-Turauta nga harakeke me nga mea katoa!"

Eventually, Tahuwera, his wife and pononga (slaves), settled at Otari Pa. Tahuwera's children were raised at Otari Pa and became the pakeke (senior people) of the Pa. Through its location on the banks of the Waitahanui River, in addition to the large amount of food provided by the bush, the people of Otari Pa also used the river as a rich food source.

Tahuwera and his sons were later called upon to defend the lands and resources he had laid claim to. After successfully defending the lands, they were subsequently divided between Tahuwera and Pikirunga's sons, Haeana and Tahuniua - Haeana took the lands to the west and Tahuniua the lands to the east. When he passed away, Otari Pa became the final resting place of Tahuwera.

6.6.3 **Purposes of Statutory Acknowledgement**

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with the Otari Pa, as provided for in [section 34](#).

6.6.4 **Limitations on Effect of Statutory Acknowledgement**

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with the Otari Pa than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of the Otari Pa.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the Otari Pa.

6.6.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to the Otari Pa.

6.7 **Statutory Acknowledgement for the Parts of Whakarewarewa Forest known as the Lake Rotokakahi/Lake Tikitapu Covenant Areas**

6.7.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the parts of the Whakarewarewa Forest known as the Lake Rotokakahi / Lake Tikitapu Covenant Areas shown on SO 364724.

6.7.2 **Statement of Association**

Lake Rotokakahi, highly sacred to Te Arawa, is the single outstanding feature of significance on the cultural landscape of the covenant areas. Its waters, imbued with the tapu of ancestors of great mana killed in battle on the lake - whose remains lie undisturbed on the lake bed - lap the surrounding shores. Its islands of sanctuary, Motutawa and Punaruku, are saturated with the blood of Tuhourangi.

Following the conquest and total banishment of Ngāti Apumoana, Ngāti Pikiāo and Ngāti Tuteata for the killing of Umukaria at Motutawa, the whole of the Tuhourangi tribe remained and settled on the land surrounding the lakes. Their principal pa were at Motutawa, Kariri and Ohorongo. There were numerous settlements, kainga and cultivations all around Rotokakahi. There were also a number of fishing grounds and grounds for the gathering of kakahi (freshwater mussels). The resultant population growth of Tuhourangi bore witness to the prosperity they enjoyed on this land and their

surrounding vast Rotomahana Parekarangi estates. Yet, it was on Lake Rotokakahi and the island of Motutawa that Tuhourangi sought sanctuary in the many battles they were to fight subsequent to their initial conquest.

The values Tuhourangi place on Lake Rotokakahi and the surrounding lands are values consequential to their defining moment in history as a people. This was where Tuhourangi launched its terrible revenge on the slayers of their favourite son, Umukaria. This was the spot from which Tuhourangi spread its numerous hapū to settle their vast estates, to cultivate their rich soils, to fish their numerous lakes, to continue their own traditional customs, usages and practices, to multiply, and to further enhance the mana of Tuhourangi throughout the land. But above all, this was, and still is, their sanctuary - where they can honour their ancestors, bury their deceased, and remember their proud history.

6.7.3 Purposes of Statutory Acknowledgement

Under section 28, and without limiting the rest of this schedule, the only purposes of the statutory acknowledgements are to:

- (a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 29 to 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 a member of the Affiliate to cite the statutory acknowledgement as evidence of the association of the Affiliate with the Parts of the Whakarewarewa Forest known as the Lake Rotokakahi / Lake Tikitapu Covenant Areas, as provided for in [section 34](#).

6.7.4 Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 44 to 46:

- (a) this statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with the Whakarewarewa Forest known as the Lake Rotokakahi / Lake Tikitapu Covenant Areas than that person would give under the relevant legislation or bylaw if no statutory acknowledgement, existed in respect of the Parts of the Whakarewarewa Forest known as the Lake Rotokakahi / Lake Tikitapu Covenant Areas.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the Parts of the Whakarewarewa Forest known as the Lake Rotokakahi / Lake Tikitapu Covenant Areas.

6.7.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to the Parts of the Whakarewarewa Forest known as the Lake Rotokakahi /Lake Tikitapu Covenant Areas.

6.8 **Statutory Acknowledgement for the Rotorua Region Geothermal System**

6.8.1 **Statutory Area**

The area to which this statutory acknowledgement applies is the Rotorua Geothermal System, as shown on SO 364723.

6.8.2 **Statement of Association**

Geothermal resources are regarded as taonga - resources that are inherited from the ancestors and highly-prized.

Among the first voyagers who came from Hawaiki to Aotearoa on the Arawa waka was the tohunga, Ngatoroirangi. On his travels around the district, Ngatoroirangi climbed Tongariro in order to survey the whole country from its summit. As he climbed the slopes of the mountain, the cold became unbearable, almost freezing him. He called on his sisters in Hawaiki to send him fire. On hearing his call, his sisters sent two taniwha underground, Pupu and Te Haeta, to bring him fire.

The passage the two taniwha took, and the places where they surfaced became the connecting route of the geothermal system – from Whakāri (White Island), via Kawerau, Rotorua and Taupo and on to Tongariro, distributing geothermal resources in the Rotorua districts including Rotoma, Taheke-Tikitere, Waikite-Waiotapu-Waimangu, Ohaaki and Orakei-Korako.

Places where surface geothermal activity was present were highly-favoured as places for settlement. All geothermal areas have traditional cultural and spiritual associations for the affiliate Te Arawa Iwi/Hapū. There was considerable mana associated with iwi whose lands included geothermal resources.

Geothermal resources were used in various ways. Hot pools (ngawha, puia, waiariki) provided hot water for cooking and bathing. Hot ground was used for cooking holes and ovens. Mud from some pools had medicinal properties, especially in the treatment of skin infections such as ngerengere. Paint and dyestuffs such as kokowai (red ochre) were obtained from hydro-thermally altered ground. Many hot pools had well-known therapeutic qualities in the treatment of muscular disorders, rheumatic and arthritic ailments, as well as skin conditions. Some had other qualities and were known as wāhi tapu, for example, a place for ritual cleansing after battle, or other spiritual qualities linked to medicinal or therapeutic use, or incidents of the past. Some had a particular tohunga associated with them. Some were burial places. Many hot pools are still regarded as wāhi tapu, or sacred places.

In the 19th Century there was a hive of tourism activity in and around Lake Tarawera and Lake Rotomahana. The people of Tuhourangi had seen the potential in geothermal activity in and around the lakes and at Te Wairoa as an economic bastion.

The beauty of the Pink and White Terraces caused hordes of tourists to flock to Rotomahana from all over the world to see what was considered to be the eighth natural wonder of the world. Even after the eruption of the three peaks - Tarawera, Ruawāhia and Wahanga on 10 June 1886 when the Pink & White Terraces were destroyed - Affiliate Te Arawa Iwi/Hapū continued to utilise the geothermal resources around the Rotorua Region.

6.8.3 Purposes of geothermal statutory acknowledgement

Under section 37, and without limiting the rest of this schedule, the only purposes of the geothermal statutory acknowledgement are to:

- (a) require consent authorities and the Environment Court to have regard to the geothermal statutory acknowledgement, as provided for in [sections 38](#) and [39](#);
- (b) require relevant consent authorities to forward summaries of certain kinds of resource consent applications to the trustees, as provided for in [section 41](#); and
- (c) enable the trustees and a member of the Affiliate to cite the geothermal statutory acknowledgement as evidence of the association of the Affiliate with the relevant geothermal resource, as provided for in [section 42](#).

6.8.4 Limitations on the Effect of Geothermal Statutory Acknowledgement

Except as expressly provided in sections 44 to 46:

- (a) this geothermal statutory acknowledgement does not affect, and may not be taken into account by, any person exercising a power or performing a function or duty under legislation or a bylaw
- (b) no person, in considering a matter or making a decision or recommendation under legislation or a bylaw, may give greater or lesser weight to the association of the Affiliate with a the Rotorua Geothermal System than that person would give under the relevant legislation or bylaw if no geothermal statutory acknowledgement, existed in respect of the Rotorua Geothermal System.

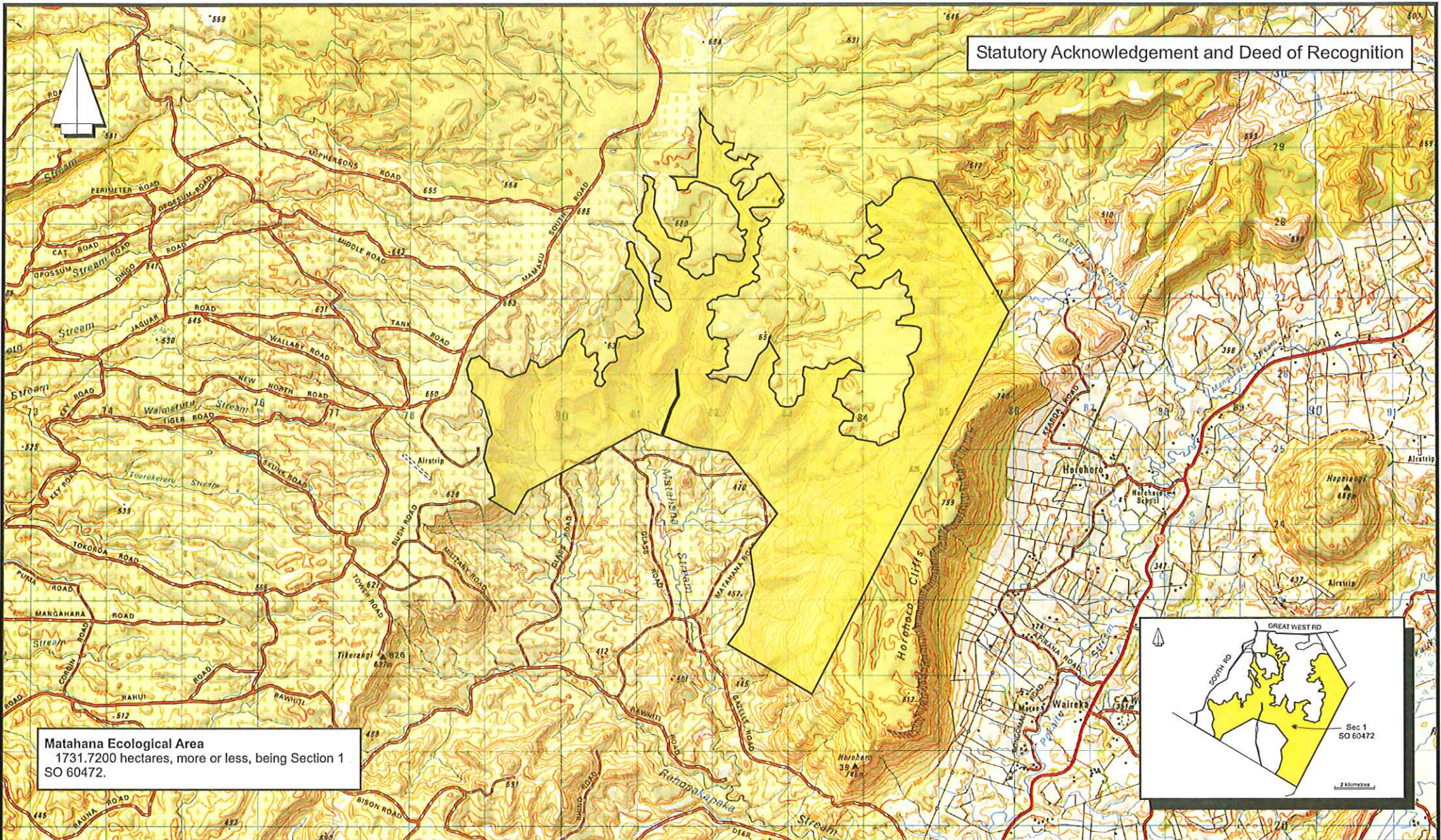
Except as expressly provided in subpart 2 of Part 2, this geothermal statutory acknowledgement, does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in subpart 2 of Part 2, this geothermal statutory acknowledgement, does not have the effect of granting, creating, or providing evidence of an estate or interest in, or rights relating to, the Rotorua Geothermal System.

6.8.5 No Limitation on the Crown

This geothermal statutory acknowledgement does not prevent the Crown from providing a geothermal statutory acknowledgement of the association of persons other than Affiliate Te Arawa Iwi and Hapū in relation to Rotorua Geothermal System.

6.9 Maps of Affiliate Te Arawa Iwi and Hapū Statutory Area



Matahana Ecological Area
 1731.7200 hectares, more or less, being Section 1
 SO 60472.



South Auckland Land District
 Territorial authority:
 South Waikato District
 Boundaries are indicative only.
 Grid lines are at 1000 metres



AE02785

Matahana Ecological Area

**Areas referred to in the Deed of Settlement between
 the Affiliate Te Arawa Iwi/Hapu and the Crown**

Approved as to boundaries:
 *[Signature]* 8/8/2006
 for and on behalf of the Affiliate Te Arawa Iwi/Hapu
 *[Signature]* 8/8/2006
 for and on behalf of the Crown

SO 364721



South Auckland Land District
 Boundaries are indicative only.
 Grid lines are at 1000 metres.



AE02785

Part of the Kaituna River

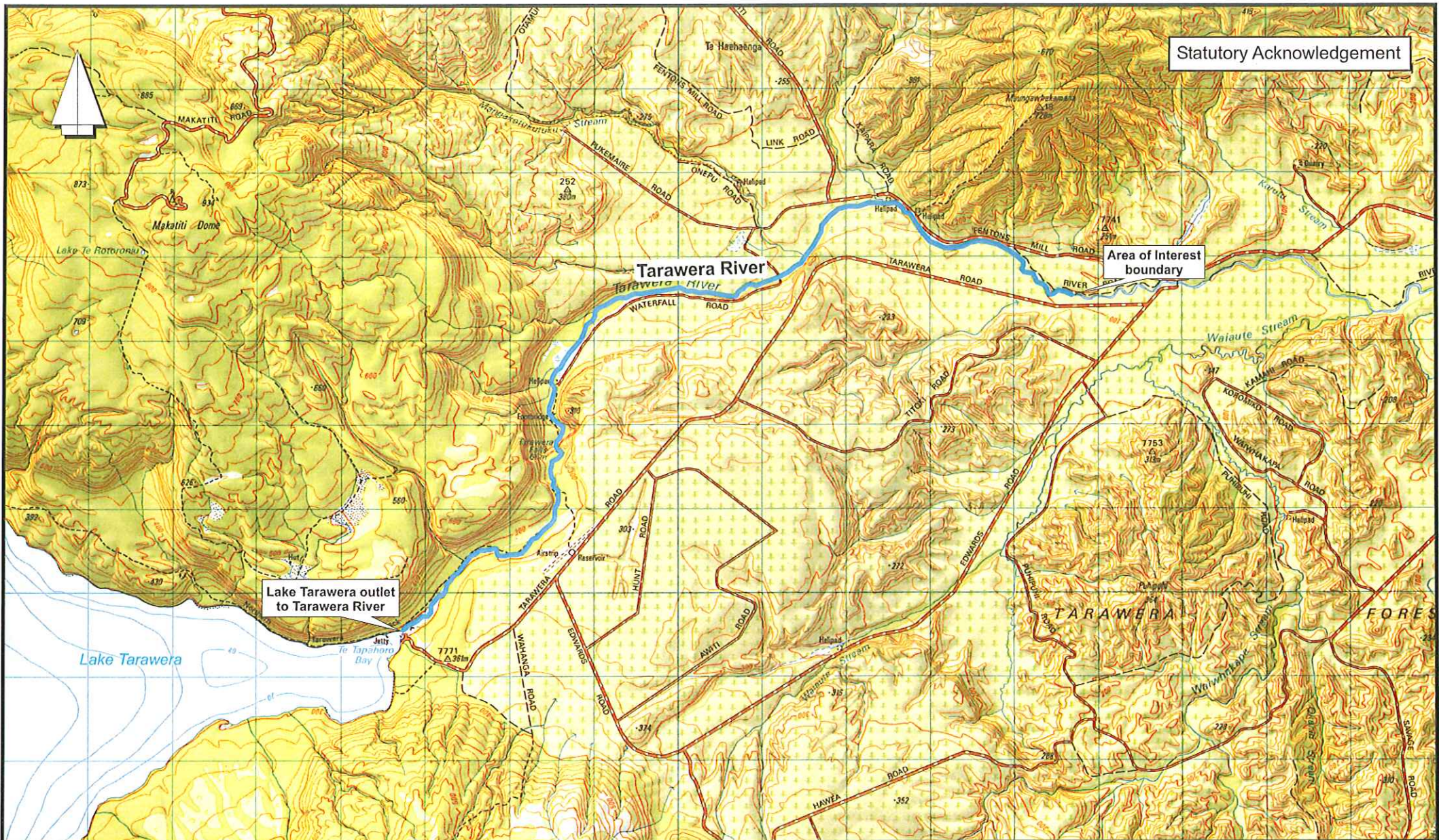
Areas referred to in the Deed of Settlement between
 the Affiliate Te Arawa Iwi/Hapu and the Crown

Approved as to boundaries:

[Signature] 21.8.06
 for and on behalf of the Affiliate Te Arawa Iwi/Hapu

[Signature] 31.8.2006
 for and on behalf of the Crown

SO 364730



Statutory Acknowledgement

Area of Interest boundary

Lake Tarawera outlet to Tarawera River



South Auckland Land District
Boundaries are indicative only.
Grid lines are at 1000 metres.



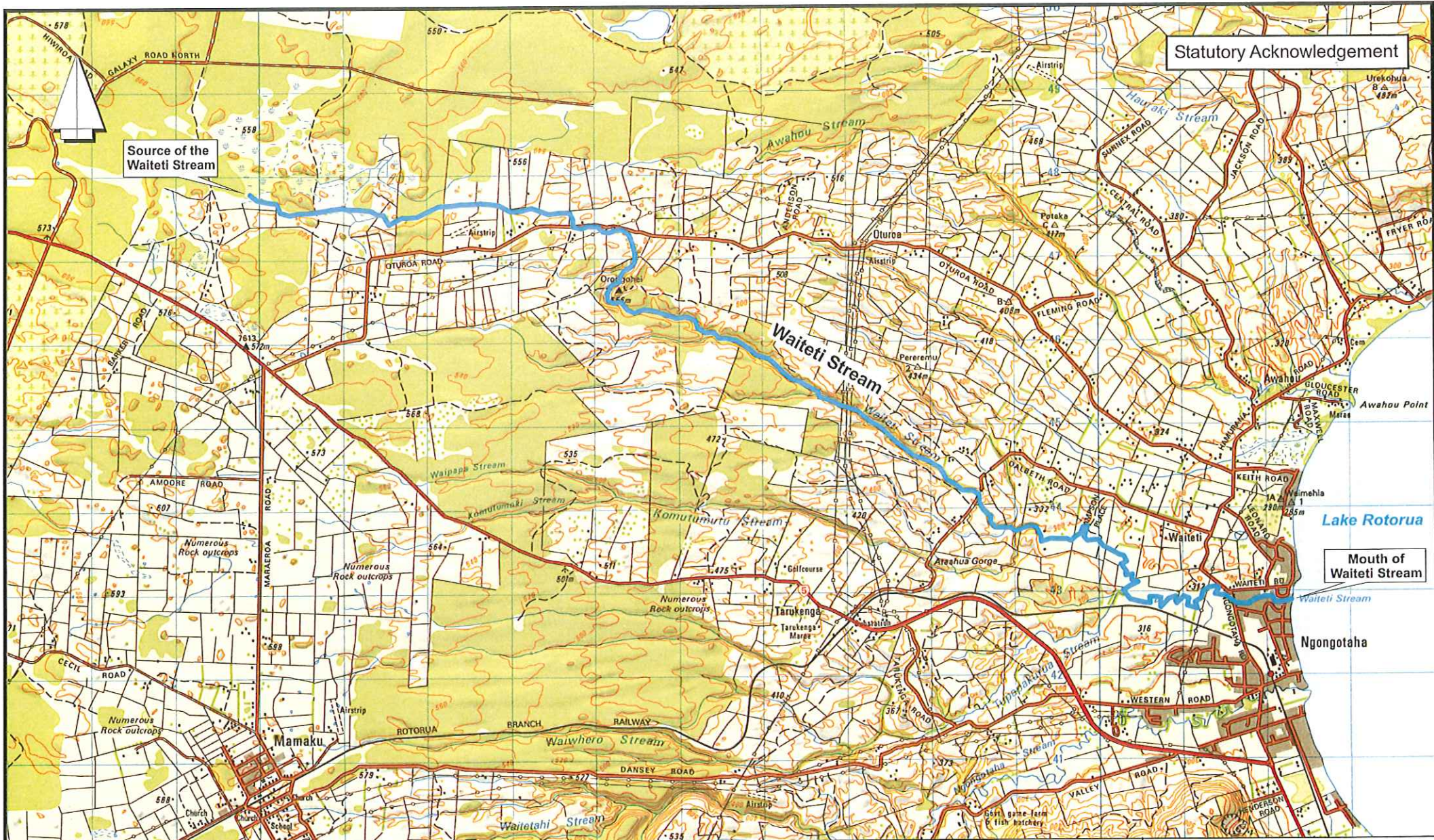
AE02765

Part of Tarawera River

Areas referred to in the Deed of Settlement between the Affiliate Te Arawa Iwi/Hapu and the Crown

Approved as to boundaries:
[Signature] 2/8/06
 for and on behalf of the Affiliate Te Arawa Iwi/Hapu
[Signature] 8/8/2006
 for and on behalf of the Crown

SO 364731



Statutory Acknowledgement

Source of the Waiteti Stream

Lake Rotorua

Mouth of Waiteti Stream

Waiteti Stream

Areas referred to in the Deed of Settlement between the Affiliate Te Arawa Iwi/Hapu and the Crown



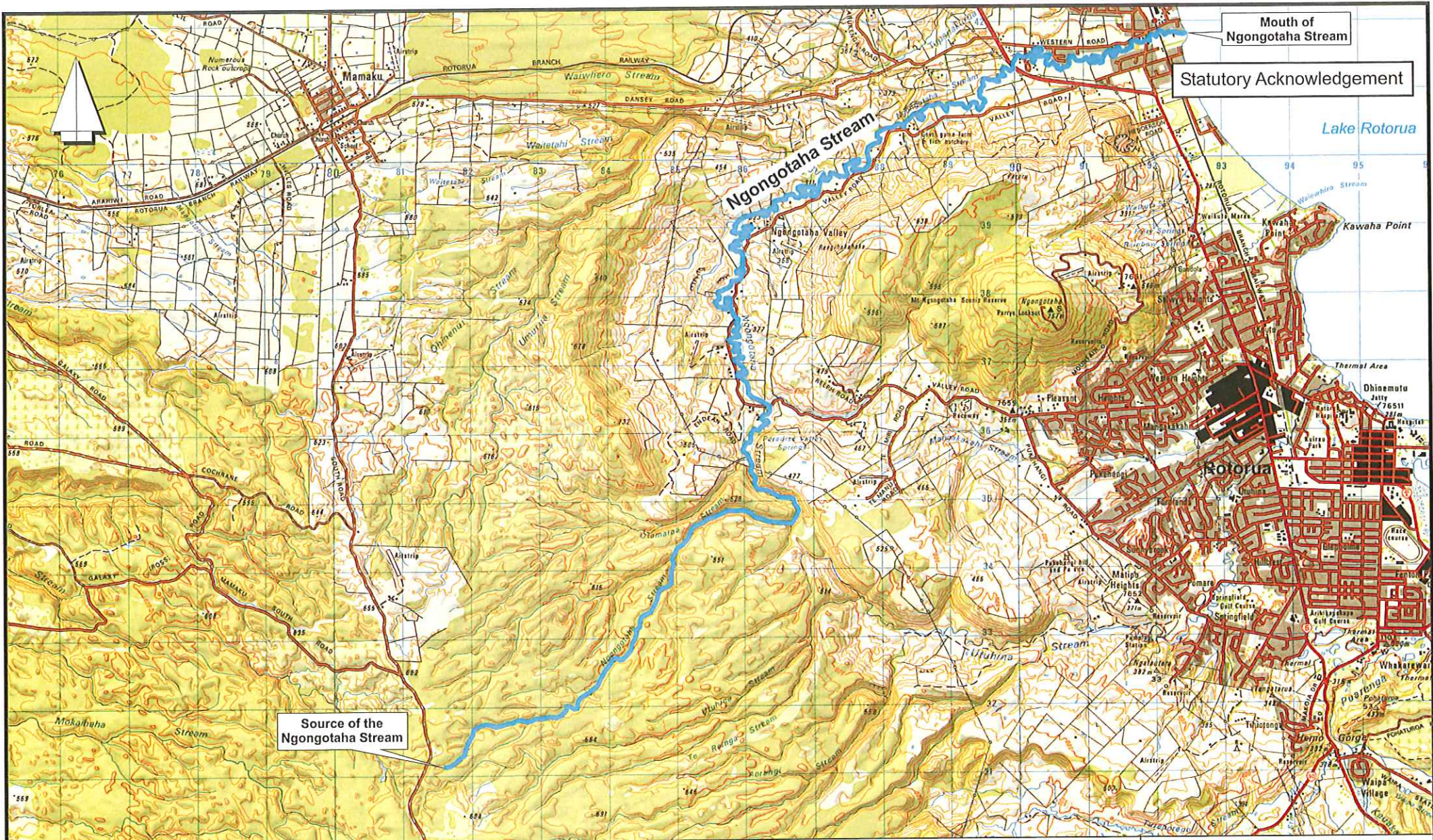
South Auckland Land District
Boundaries are indicative only.
Grid lines are at 1000 metres.



AE02785

Approved as to boundaries:
[Signature] 8.1.1.06
 for and on behalf of the Affiliate Te Arawa Iwi/Hapu
[Signature] 8.1.1.2006
 for and on behalf of the Crown

SO 364735



South Auckland Land District
 Boundaries are indicative only.
 Grid lines are at 1000 metres.



AE02785

Ngongotaha Stream

**Areas referred to in the Deed of Settlement between
 the Affiliate Te Arawa Iwi/Hapu and the Crown**

Approved as to boundaries:

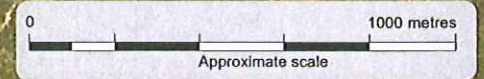
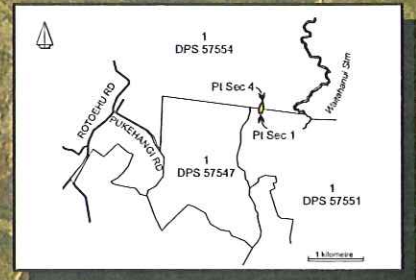
[Signature] 6/9/06
 for and on behalf of the Affiliate Te Arawa Iwi/Hapu

[Signature] 8/8/2006
 for and on behalf of the Crown

SO 364736



Otari Pa
1.0136 hectares, more or less, being Part Sections 1 and 4 Block X Waihi South Survey District. Part Gazette 1937 page 1711 and 1938 page 1601.



South Auckland Land District
Territorial authority :
Western Bay of Plenty District
Boundaries are indicative only.
Aerial photography V15 (2001/02)



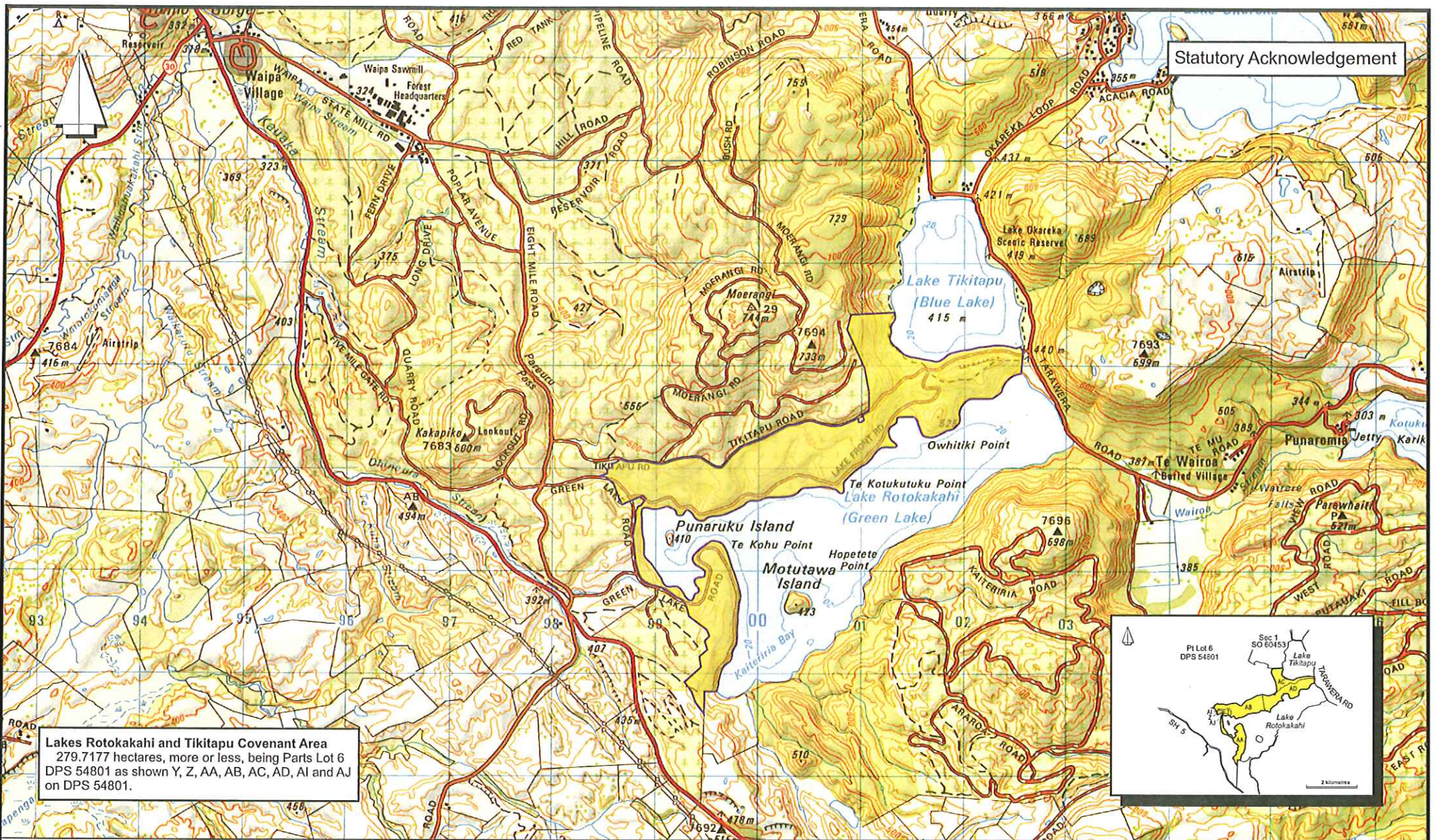
AE02785

Otari Pa

Areas referred to in the Deed of Settlement between the Affiliate Te Arawa Iwi/Hapu and the Crown

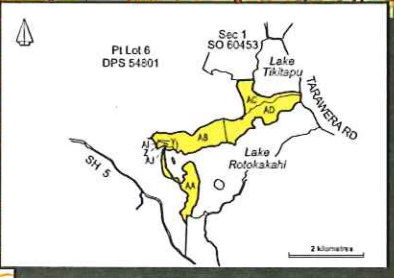
Approved as to boundaries:
[Signature] 8/8/06
for and on behalf of the Affiliate Te Arawa Iwi/Hapu
[Signature] 8/8/2006
for and on behalf of the Crown

SO 364705



Statutory Acknowledgement

Lakes Rotokakahi and Tikitapu Covenant Area
 279.7177 hectares, more or less, being Parts Lot 6
 DPS 54801 as shown Y, Z, AA, AB, AC, AD, AI and AJ
 on DPS 54801.



South Auckland Land District
 Territorial authority : Rotorua District
 Boundaries are indicative only.
 Grid lines are at 1000 metres.



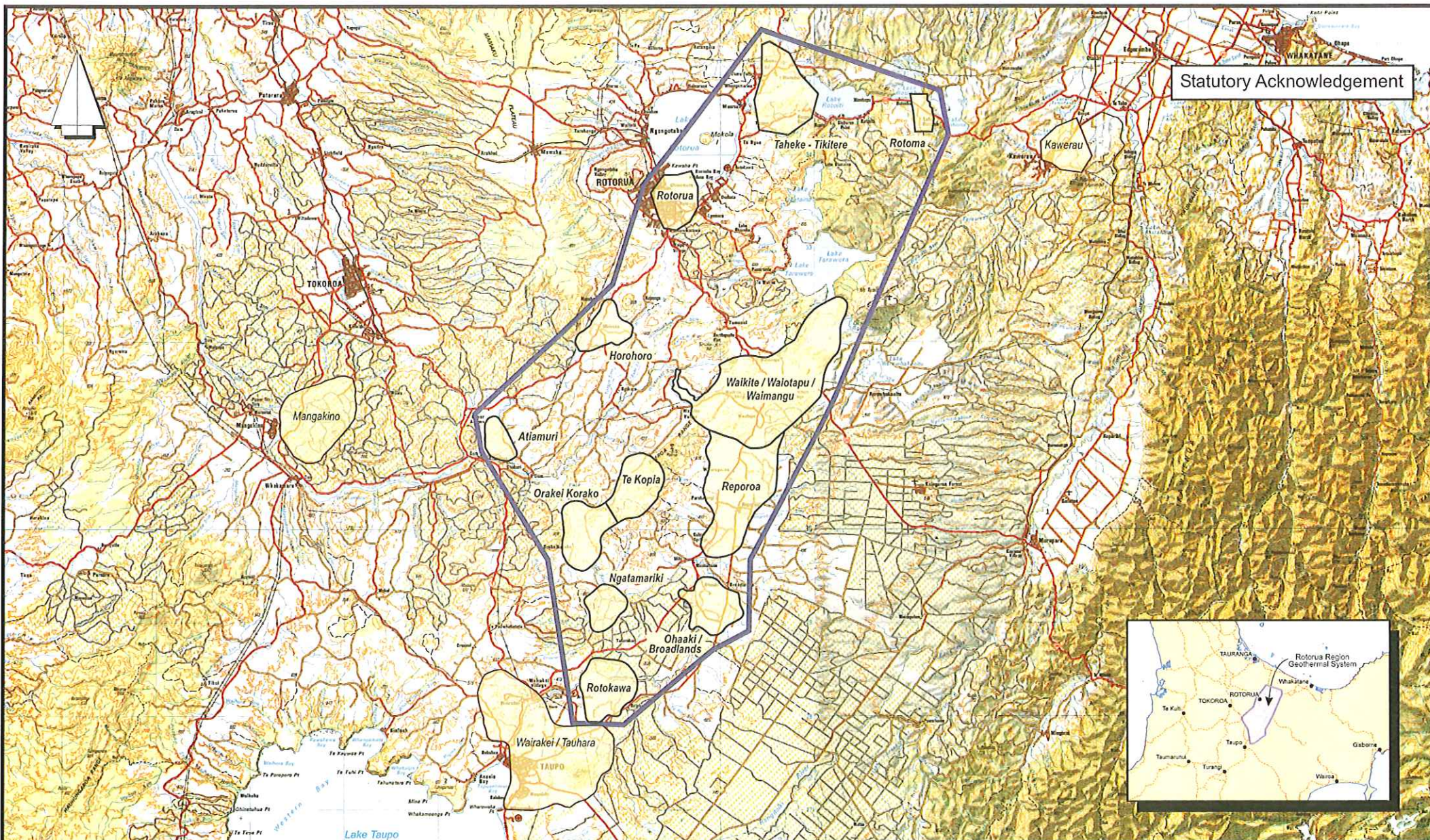
AE02785

Lakes Rotokakahi and Tikitapu Covenant Area

**Areas referred to in the Deed of Settlement between
 the Affiliate Te Arawa Iwi/Hapu and the Crown**

Approved as to boundaries:
[Signature] 8/3/06
 for and on behalf of the Affiliate Te Arawa Iwi/Hapu
[Signature] 8/3/2006
 for and on behalf of the Crown

SO 364724



Statutory Acknowledgement



South Auckland Land District
Boundaries are indicative only.



AE02785

Rotorua Region Geothermal System

Areas referred to in the Deed of Settlement between
the Affiliate Te Arawa Iwi/Hapu and the Crown

Approved as to boundaries:

..... *[Signature]* 8.18.06
for and on behalf of the Affiliate Te Arawa Iwi/Hapu
..... *[Signature]* 8.18.2006
for and on behalf of the Crown

SO 364723