

# PART 5

## Appendices and Maps

Ngā Āpitiḡanga, ngā Mahere rānei



## APP1.1 – Statutory acknowledgements

A statutory acknowledgement is a means by which the Crown has formally acknowledged the statements made by iwi of their cultural, spiritual, historical and traditional association with a statutory area.

Statutory acknowledgements may apply to land, rivers, lakes, wetlands, landscape features or a particular part of the coastal marine area. Where a statutory acknowledgement relates to a river, lake, wetland or coastal area, the acknowledgement only applies to that part of the bed in Crown ownership or control.

### **Purpose of statutory acknowledgements**

1. The purpose of statutory acknowledgements are to:
2. require consent authorities, the Environment Court and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgements;
3. require consent authorities to forward summaries of resource consent applications for activities that would affect the area to which the statutory acknowledgement applies to the governance entity; and
4. enable the governance entity and any member of the relevant iwi to cite a statutory acknowledgement as evidence of the association of the iwi with the areas to which the statutory acknowledgement relates.

### **Having regard to statutory acknowledgements**

Local authorities must attach information recording statutory acknowledgements to all statutory plans that wholly or partly cover the area. The attachment of information to this Regional Policy Statement is for the purposes of information only and is not subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Consent authorities must have regard to a statutory acknowledgement relating to a statutory area in forming an opinion, in accordance with 95 to 95G of the Resource Management Act, as to whether the governance entity may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

## APP1.2 – Statutory acknowledgements within the Waikato region

The following statutory acknowledgments apply within the Waikato region. Detail and maps of the statutory areas for each are contained in the relevant settlement acts. The settlement acts that apply in the Waikato region are as follows:

- Ngāti Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005;
- Pouakani Claims Settlement Act 2000;
- Te Arawa Lakes Settlement Act 2006;
- Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008;
- Maraeroa A and B Blocks Claims Settlement Act 2012;
- Ngāti Koroki Kahukura Claims Settlement Act 2014;
- Ngāti Hauā Claims Settlement Act 2014;
- Raukawa Claims Settlement Act 2014.

## **APP1.3 – Statutory acknowledgement for Ngāti Tūwharetoa**

In accordance with the provisions set out under section 42(1)(2) of the Ngāti Tuwharetoa (Bay of Plenty) Claims Settlement Act 2005, information is attached to this Regional Policy Statement by way of reference to sections 7 to 10 which records the statutory acknowledgement that wholly or in part covers the statutory areas.

## **APP1.4 – Statutory acknowledgement for the people of Pouakani**

In accordance with the provisions set out under section 42(1)(2) of the Pouakani Claims Settlement Act 2000, information is attached to this Regional Policy Statement by way of reference to sections 5 to 7 which records the statutory acknowledgement that wholly or in part covers the statutory areas.

## **APP1.5 – Statutory acknowledgement for Te Arawa**

In accordance with the provisions set out under section 65(1)(2) of the Te Arawa Lakes Settlement Act 2006, information is attached to this Regional Policy Statement by way of reference to section 7 to 9 which records the statutory acknowledgement that wholly or in part covers the statutory areas.

## APP1.6 – Statutory acknowledgement for Affiliate Te Arawa Iwi and Hapū

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 27-34.

Section 40(2) of the Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008 requires information relating to the Rotorua region geothermal system. This information includes a description of the geothermal systems within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 36-42.

### Statutory areas

The following table shows the areas to which the statutory acknowledgement relates within Waikato Regional Council jurisdiction.

**Table 1 – Statutory areas for Affiliate Te Arawa Iwi and Hapū within the Waikato Region**

Statutory Area	Map Reference
Matahana Ecological Area	SO 364721
Part of the Waikato River (Atiamuri Dam to Huka Falls)	SO 364734

### Statements of association

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008, the following statements of association are included below.

**Table 2 – Statutory area Matahana Ecological Area**

Statutory Area	Map Reference
Matahana Ecological Area	SO 364721

The following Statement of Association by the Affiliate Te Arawa Iwi/Hapū applies to the above Statutory Area.

The traditions of Ngāti Kearoa Ngāti Tuarā illustrate their cultural, historic and spiritual association with the Matahana Ecological Area. For Ngāti Kearoa Ngāti Tuarā, traditions such as these represent the links between ngā 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 Ngāti Kearoa Ngāti Tuarā.

Ngāti Kearoa Ngāti Tuarā 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 location within the Matahana Ecological Area. The stream was given the name Waikarakia and the mountain became known as “Te Horohoroinga o Ngā Ringa o

Kahumatamomoe, or the Washing of the Hands of Kahumatamomoe: (Horohoro for short).

The traditional association can also be tracked 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 bird 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 Ngāti Kearoa Ngāti Tuarā would often hunt pigs, trap eels, snare ducks, pūkeko, matuku (water fowl) and rats (brought from Hawaiki) in the Waikarakia Stream.

Other materials such as flax were highly sought after for their fine qualities. Leaves if 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 Ngāti Kearoa Ngāti Tuarā 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 Ngāti Kearoa Ngāti Tuarā. The Matahana Ecological Area was a significance source from which the physical wellbeing of Ngāti Kearoa Ngāti Tuarā was sustained, and the spiritual wellbeing nourished.

Ngāti Kearoa Ngāti Tuarā have always maintained a considerable knowledge of the land of the Matahana Ecological Area, its history, the traditional trail of the tūpuna of the area, the places for gathering kai and other taonga, and ways in which to use the resource of the Matahana Ecological Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Kearoa Ngāti Tuarā with the Matahana Ecological Area.

**Table 3 – Statutory area Part of the Waikato River (Atiamuri Dam to Huka Falls)**

Statutory Area	Map Reference
Part of the Waikato River (Atiamuri Dam to Huka Falls)	SO 364734

The following Statement of Association by the Affiliate Te Arawa Iwi/Hapū applies to the above Statutory Area.

The Waikato River is a resource of great cultural, historical, traditional and spiritual significance to the people of Ngāti Tahu Ngāti Whaoa.

From Pohaturoa in the north, to the Huka Falls in the south, the banks of the Waikato River provide for a number of historic sites that are significant to Ngāti Tahu Ngāti Whaoa. Importantly, the principal papakāinga (settlement) of Ngāti Tahu Ngāti Whaoa, Orakei- Korako, lay on the west bank of the River and remained so for many years.

The Waikato River was an integral part of life for Ngāti Tahu Ngāti Whaoa. Not only did it provide a rich food source, but also provided passage for the Ngāti Tahu Ngāti Whaoa people to access a number of wahi tapu sites along the river.

The close connection Ngāti Tahu Ngāti Whaoa have with the Waikato River is illustrated by the significant number of places held sacred to them along the River between Pohaturoa and Huka Falls. Some of these sites are described below:



### ***Huka Falls***

The Huka Falls provided a place of residence for Ngāti Tahu Ngāti Whaoa and many Ngāti Tahu Ngāti Whaoa ancestors were buried there. The area also provided many food crops, including potatoes.

### ***Nihoroa***

Nihoroa was a Ngāti Tahu Ngāti Whaoa settlement on the banks of the Waikato River. kokowai (cockabully) and kōkopu (trout) were gathered from this part of the river, and the settlement was also a favoured place for gathering ducks. Nihoroa also had one of the largest kāinga of the Ngāti Tahu Ngāti Whaoa people.

A rāhui post was placed on the track leading from Nihoroa. Another rāhui post stood above Otamarauhuru, between the Waikato River and Lake Rotokawa. Rāhui were often set in place in areas where food needed to be conserved. In this instance, it is mentioned that the area was a favourite place for gathering birds. The rāhui ensured that the birds continued to flourish in the area.

### ***Rua Hoata***

Rua Hoata was a very large cave that was used primarily as a kāinga, but also as a place of refuge from invading iwi. Situated on the banks of the Waikato River, Rua Hoata was flooded when the hydro electric dam was built at Aratiatia.

### ***Matauraura***

Matauraura was a kūmara cultivation inland of the Parihawa hot spring, not far from Ohaaki. The remnants of a cave kumara pit are still visible today. A pā was built at Matauraura for protection during the time of Te Kooti, and remains of this pā are located on the bend of the Waikato River, upstream from the Ohaaki Bridge.

### ***Tahunatara***

Located south of Reporoa in the Waikato River, the man-made island of Tahunatara was formed after a trench was dug across the headland of the River. Tahunatara was formerly a raupō reserve situated on the Waikato River, where it flows through Broadlands. Both kōkopu (trout) and duck were caught at Tahunatara, kūmara and other crops were also grown, and the first willow trees in the area were planted there.

### ***Ngaawapurua Pā and Cultivation***

Occupied by Ngāti Whaoa, Ngaawapurua Pā was flooded when the Ohakuri Dam was built. The cultivations extended along the Waikato River, located at the southern part of the Ohakuri Dam.

### ***Piripekapeka Pā***

Piripekapeka Pā was located above Orakei-Korako and is the burial place of the chief, Matarae.

### **Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008**

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008, this section sets out the relevant provisions of sections 27-34 in full.

## **27 Statutory acknowledgement by the Crown**

1. *The Crown acknowledges the statements of association.*
2. *In sections 32 and 34, **statements of association** means the statements—*
  - a. *made by the Affiliate of the particular cultural, spiritual, historical, and traditional association of the Affiliate with each statutory area; and*
  - b. *in the form set out in Part 2 of Schedule 3 of the deed of settlement at the settlement date.*

## **28 Purposes of statutory acknowledgement**

1. *The only purposes of the statutory acknowledgement are to—*
  - a. *require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 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 relevant statutory areas, as provided for in section 34.*
2. *This section does not limit sections 44 to 46.*

## **29 Relevant consent authorities to have regard to statutory acknowledgement**

1. *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the trustees are persons who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or directly affecting the statutory area.*
2. *Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

## **30 Environment Court to have regard to statutory acknowledgement**

1. *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in determining under section 274 of the Resource Management Act 1991 whether the trustees are persons having an interest in proceedings greater than the public generally in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.*
2. *Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

## **31 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement**

1. *If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—*
  - a. *Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and*
  - b. *the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.*

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

### **32 Recording statutory acknowledgement on statutory plans**

1. *On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.*
2. *The attachment of information under subsection (1) to a statutory plan—*
  - a. *must include the relevant provisions of sections 27 to 34 in full, the description of the statutory areas, and the statements of association; and*
  - b. *is for the purpose of public information only, and the information is not—*
    - i. *part of the statutory plan, unless adopted by the relevant consent authority; or*
    - ii. *subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan under subparagraph (i).*

### **33 Distribution of resource consent applications to trustees**

1. *Each relevant consent authority must, for a period of 20 years from the effective date, forward to the trustees a summary of resource consent applications received by that consent authority for activities within, adjacent to, or directly affecting a statutory area.*
2. *The information provided under subsection (1) must be—*
  - a. *the same as would be given under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or as may be agreed between the trustees and the relevant consent authority; and*
  - b. *provided as soon as is reasonably practicable after the application is received, and before a determination is made in accordance with sections 93 to 94C of the Resource Management Act 1991.*
3. *The trustees may, by notice in writing to a relevant consent authority,—*
  - a. *waive their rights to be notified under this section; and*
  - b. *state the scope of that waiver and the period it applies for.*
4. *For the purposes of this section, a regional council dealing with an application to carry out a restricted coastal activity in a statutory area must be treated as if it were the relevant consent authority in relation to that application.*
5. *This section does not affect the obligation of a relevant consent authority to—*
  - a. *notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991;*
  - b. *form an opinion as to whether the trustees are persons who may be adversely affected under those sections.*

### **34 Use of statutory acknowledgement**

1. *The trustees and any member of the Affiliate may, as evidence of the association of the Affiliate with a statutory area, cite the statutory acknowledgement that relates to that area in submissions to, and in proceedings before, a relevant consent authority, the Environment Court, or Heritage New Zealand Pouhere Taonga concerning activities within, adjacent to, or directly affecting the statutory area.*
2. *The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as deemed fact on—*
  - a. *relevant consent authorities;*
  - b. *the Environment Court;*
  - c. *Heritage New Zealand Pouhere Taonga;*
  - d. *parties to proceedings before those bodies;*
  - e. *any other person who is entitled to participate in those proceedings.*
3. *Despite subsection (2), the statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.*

4. *Neither the trustees nor individual members of the Affiliate are precluded from stating that the Affiliate has an association with a statutory area that is not described in the statutory acknowledgement.*
5. *The content and existence of the statutory acknowledgement do not limit a statement made under subsection (4).*

### Geothermal Statutory Areas

The following table provides a description of the geothermal fields within the Rotorua Geothermal System that are located within the Waikato Regional Council jurisdiction.

**Table 4 – Geothermal areas within the Rotorua Geothermal System within the Waikato Region**

Geothermal Area	Map Reference
Horohoro geothermal field	SO 364723
Waikite-Waiotapu Waimangu geothermal field	SO 364723
Reporoa geothermal field	SO 364723
Atiamuri geothermal field	SO 364723
Te Kopia geothermal field	SO 364723
Orakei Korako geothermal field	SO 364723
Ohaaki/Broadlands geothermal field	SO 364723
Ngatamariki geothermal field	SO 364723
Rotokawa geothermal field	SO 364723

### Statements of Association

In accordance with section 32(2) of the Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008, the following statement of association is included below.

**Table 5 – Statutory area Rotorua Region Geothermal System**

Statutory Area	Map Reference
Rotorua Region Geothermal System	SO 364723

The following Statement of Association by the Affiliate Te Arawa Iwi/Hapū applies to the Rotorua Region Geothermal System.

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, Pupū 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 Whakaari (White Island), via Kawerau, Rotorua and Taupō 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 (ngāwha, 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 kōkowai (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 wahi 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 wahi 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 Tūhourangi 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, Ruawahia and Wahanga on 10 June 1885 when the Pink & White Terraces were destroyed – Affiliate Te Arawa iwi/hapū continued to utilise the geothermal resources around the Rotorua Region.

### **Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008**

In accordance with section 40(2) of the Affiliate Te Arawa Iwi and Hapu Claims Settlement Act 2008, this section sets out the relevant provision of sections 36 - 42 in full relating to the Rotorua region geothermal areas.

#### **36 Geothermal statutory acknowledgement by the Crown**

1. *The Crown acknowledges the statement of association.*
2. *In sections 40 and 42, **statement of association** means the statement—*
  - a. *made by the Affiliate of the particular cultural, spiritual, historical, and traditional association of the Affiliate with, and its use of, the geothermal resource; and*
  - b. *in the form set out in Part 2 of Schedule 3 of the deed of settlement at the settlement date.*

#### **37 Purposes of geothermal statutory acknowledgement**

1. *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; and*
  - 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.*
2. *This section does not limit sections 44 to 46.*

### **38 Relevant consent authorities to have regard to geothermal statutory acknowledgement**

1. *On and from the effective date, a relevant consent authority must have regard to the geothermal statutory acknowledgement in forming an opinion in accordance with sections 93 to 94C of the Resource Management Act 1991 as to whether the trustees are persons who may be adversely affected by the granting of a resource consent under section 14 of the Resource Management Act 1991 in respect of the geothermal resource.*
2. *Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

### **39 Environment Court to have regard to geothermal statutory acknowledgement**

1. *On and from the effective date, the Environment Court must have regard to the geothermal statutory acknowledgement in determining under section 274 of the Resource Management Act 1991 whether the trustees are persons having an interest in proceedings greater than the public generally in respect of an application for a resource consent under section 14 of the Resource Management Act 1991 in respect of the geothermal resource.*
2. *Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

### **40 Recording geothermal statutory acknowledgement on statutory plans**

1. *On and from the effective date, each relevant consent authority must attach information recording the geothermal statutory acknowledgement to all statutory plans that wholly or partly cover the Rotorua region geothermal system.*
2. *The attachment of information under subsection (1) to a statutory plan—*
  - a. *must include the relevant provisions of sections 36 to 42 in full, a description of the Rotorua region geothermal system, and the statement of association; and*
  - b. *is for the purpose of public information only, and the information is not—*
    - i. *part of the statutory plan, unless adopted by the relevant consent authority; or*
    - ii. *subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan under subparagraph (i).*

### **41 Distribution of resource consent applications to trustees**

1. *Each relevant consent authority must, for a period of 20 years from the effective date, forward to the trustees a summary of resource consent applications made under section 14 of the Resource Management Act 1991 received by that consent authority in respect of the geothermal resource.*
2. *The information provided under subsection (1) must be—*
  - a. *the same as would be given under section 93 of the Resource Management Act 1991 to persons likely to be adversely affected, or as may be agreed between the trustees and the relevant consent authority; and*
  - b. *provided as soon as is reasonably practicable after the application is received, and before a determination is made in accordance with sections 93 to 94C of the Resource Management Act 1991.*
3. *The trustees may, by notice in writing to a relevant consent authority,—*
  - a. *waive their rights to be notified under this section; and*
  - b. *state the scope of that waiver and the period it applies for.*
4. *For the purposes of this section, a regional council dealing with an application to carry out a restricted coastal activity in a statutory area must be treated as if it were the relevant consent authority in relation to that application.*
5. *This section does not affect the obligation of a relevant consent authority to—*
  - a. *notify an application in accordance with sections 93 to 94C of the Resource Management Act 1991;*
  - b. *form an opinion as to whether the trustees are persons who may be adversely affected*

*under those sections.*

#### **42 Use of geothermal statutory acknowledgement**

1. *The trustees and a member of the Affiliate may, as evidence of the association of the Affiliate with, and use by the Affiliate of, the geothermal resource, cite the geothermal statutory acknowledgement in submissions to, and in proceedings before, a relevant consent authority or the Environment Court concerning the taking, use, damming, or diverting of any geothermal resource.*
2. *The content of the statement of association is not, by virtue of the geothermal statutory acknowledgement, binding as deemed fact on—*
  - a. *relevant consent authorities:*
  - b. *the Environment Court:*
  - c. *parties to proceedings before those bodies:*
  - d. *any other person who is entitled to participate in those proceedings.*
3. *Despite subsection (2), the geothermal statutory acknowledgement may be taken into account by the bodies and persons specified in that subsection.*
4. *Neither the trustees nor individual members of the Affiliate are precluded from stating that the Affiliate has an association with a geothermal resource that is not described in the geothermal statutory acknowledgement.*
5. *The content and existence of the geothermal statutory acknowledgement do not limit a statement made under subsection (4).*

## APP1.7 – Statutory acknowledgement for Maraeroa A and B Blocks

In accordance with section 28 of the Maraeroa A and B Blocks Claims Settlement Act 2012, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area, statements of association and relevant provisions of sections 23-30.

### Statutory areas

The following table shows the areas to which the statutory acknowledgement relates.

**Table 6 – Statutory areas of Maraeroa A and B Blocks**

Statutory Area	Map Reference
Ongarue River	As shown on OTS-120-13
Mangaparuhou Stream	As shown on OTS-120-17
Tahorakarewarewa	As shown on OTS-120-16
Taporaroa Pa	As shown on OTS-120-19
Tikiwhenua	As shown on OTS-120-09
Tomotomo Ariki	As shown on OTS-120-10
Waimiha Stream	As shown on OTS-120-22
Waimoanaiti	As shown on OTS-120-11
Karamarama Stream	As shown on OTS-120-14
Weraroa	As shown on OTS-120-15
Commencement of Waipā River	As shown on OTS-120-08
Kahaho Stream	As shown on OTS-120-26

### Statements of association

In accordance with section 28 of the Maraeroa A and B Blocks Claims Settlement Act 2012, the following statements of association are included below.

These are statements of the settling group's particular cultural, spiritual, historical, and traditional association with identified areas.

**Table 7 – Statements of association for Maraeroa A and B Blocks**

	Name of Site	Land owner Admin Body	Name of area/Reserve	Statement of Association
1.	<b>Ongarue River</b> (as shown on deed plan OTS-120-13)	Department of Conservation	Maraeroa A2	Ongarue is a sacred river commencing on Pureora-o-Kahu mountain. Its name means “the tremors.” Ongarue It was formed by an earthquake in pre-European times and is a main contributory to the Whanganui river. Ngāti Rereahu and



				<p>other local iwi regard the Ongarue as a taonga (treasure) and he wai whakarite (ceremonial waters). There were special places along the river where ceremonial blessings were performed as well as places for mahinga kai (making food) and also points where water was drawn for general living requirements. The Ongarue was an important source of food and a means of transportation right through to Whanganui. Kokopu, koaru, marearea, tuna, koura, piharau were plentiful in the river and putangitangi and kereru inhabited the riverbanks. Also harvested were the komata and hinau growing on the banks of the river.</p>
2.	<b>Mangaparuhou Stream</b> (as shown on deed plan OTS-120-17)	Department of Conservation	Maraeroa A1	<p>Paruhou is a sacred river also commencing on Pureora-o-Kahu mountain and joins the Ongarue near the headwaters of the Ongarue. It was formed by an earthquake in pre-European times and the name Paruhou means “new earth” which was so named due to an earthquake unveiling new soil from which the water flowed. Ngāti Rereahu and other local iwi regard the Paruhou as a taonga (treasure) and he wai whakarite (ceremonial waters). There were special places along the river where ceremonial blessings were performed as well as places for mahinga kai (making food) and also points where water was drawn for general living requirements. The Paruhou is still used today for the same purposes as our tupuna used them.</p>
3.	<b>Tahorakarewarewa</b> (as shown on deed plan OTS-120-16)	Department of Conservation	Maraeroa A2	<p>Tahorakarewarewa is one of the traditional boundary markers or Pou recognised by tupuna of old from both the Te Arawa and Tainui tribes. It marks the place of the papakāinga (village) which belonged to the tupuna Haakuhaanui. Tahorakarewarewa is an ancient kōrero which is interpreted as being a very significant place both in size and stature. It is one of several recognised boundary markers that marked the eastern boundary between Tainui and Te Arawa.</p>
4.	<b>Taporaroa Pa</b> (as shown on deed plan OTS-120-19)	Department of Conservation	Maraeroa A1	<p>Taporaroa is the most significant papakainga (village) of to Ngati Rereahu papakāinga (village) and</p>

				<p>other local iwi as it was the most ancient of the old villages in the time of Kahupekarere (Pureora-o-Kahu) Turongo, Raukawa, Rereahu, Maniapoto and their families.</p> <p>It was also a neutral place for the tribes of Tainui and Te Arawa because of a shared ancestry first through Kahupekarere, then Raukawa and Turongoihi.</p> <p>Taporaroa meaning “a long mat” was named after the whariki (mat) that Raukawa and Turongoihi were betrothed as infants. The Taporaroa village also covered a large area and was well populated in the ancient times therefore the name also refers to the size and extent of the area.</p>
5.	<b>Tikiwhenua</b> (as shown on deed plan OTS-120-09)	Department of Conservation	Maraeroa A1	Tikiwhenua is a sacred burial site or Urupa where lay the remains of the many tupuna who fought in the battle of “Ngahau” in the 18th Century between Rereahu/Maniapoto and the Whanganui tribes.
6.	<b>Tomotomo Ariki</b> (as shown on deed plan OTS-120-10)	Department of Conservation	Maraeroa A1	Tomotomo Ariki is an ancestral pathway and is referred to as “He huarahi tangata – he ara tupuna”, meaning a road way for people, - an ancestral pathway. It was a major pathway at the time of the 1864 battles of Orakau and Rangiaowhia. Tomotomo Ariki provided a travel way between Waikato, Raukawa, Maniapoto, Rereahu and Tuwharetoa districts and was also well used by those tribes as well as by visiting tribes.
7.	<b>Waimiha Stream</b> (as shown on deed plan OTS-120-22)	Department of Conservation	Maraeroa A2	Waimiha o Kahu Punawai: The “Waimiha o Kahu” punawai or spring is situated just below the summit of Pureora mountain on the northern face. The water from the spring was used to perform the miha (ritual) to cleanse or purify a person from their ailments. The spring is also the source of the Waimihia river which flows down the mountain eventually joining the Ongarue. Waimiha o Kahu was named after Kahupekarere who recovered from a serious illness after the purification ceremony was performed with water from the spring. Further purification was obtained from standing on the summit and being

				<p>purified by the winds. The saying “Purea I te wai, purea I te hau” refers to the purification rituals performed there. Waimiha o Kahu is therefore referred to as “He wai whakarite” or sacred waters.</p> <p>Waimiha o Kahu:</p> <p>Waimiha o Kahu. he waahi tango wai, Water drawing points.</p> <p>He wai tino tapu, nei nga whakaaro o Rereahu me etehi atu mo te Waimiha –o-Kahu.</p> <p>Divine Water is how Rereahu and others consider the entire Waimiha River.</p> <p>However here the water drawing points and there are many along the river, deals specifically with the area directly below Nga Herenga Papakāinga a span of 500 meters with the waters flowing north, considered in ancient times as the mauri (life essence) of the Papakāinga Rereahu and other local iwi descendants believe it important to be addressed as a waahi tapu</p>
8.	<b>Waimoanaiti</b> (as shown on deed plan OTS-120-11)	Department of Conservation	Maraeroa A1	Waimoanaiti is part of the wetlands that forms the beginning of the Waipa river. In times of heavy rain it turned into a lake or lagoon hence the name Waimoanaiti or “little sea”. It was also a wahi pakanga or the place of the extended site of the historic battle of Ngahau.
9.	<b>Karamarama Stream</b> (as shown on deed plan OTS-120-14)	Department of Conservation	Maraeroa A1	The Karamarama stream flowed below the village of Waitaramoa. It was a beautiful stream of crystal clear waters and full of koura (fresh water crayfish). Water was drawn from the Stream at various drawing points by inhabitants of Waitaramoa Pa and areas were also set aside for ceremonial purposes. It was therefore a wai whakarite or sacred stream. Karamarama means crystal clear or pure water and the stream eventually flows into the Waipapa River.
10.	<b>Weraroa</b> (as shown on deed plan OTS-120-15)	Department of Conservation	Maraeroa B1	Weraroa is a historic Rereahu village and traditional boundary marker defining the Tainui/Te Arawa boundary line. Weraroa means a large fire and

				likely named after the Taupo eruption scorched the earth so badly that the land remains largely vacant of trees and other plants even today.
11.	<b>Commencement of Waipa River</b> (as shown on deed plan OTS-120-08)	Department of Conservation	Maraeroa A1	<p>The Waipa River commences at Taporaroa and is a very sacred river to both Rereahu and Maniapoto and is the source and original home of the taniwha, Waiwaia. (spiritual water guardian). The Waipa eventually flows into the Waikato river at the Ngaruawahia confluence.</p> <p>When the chieftaness Kahupekarere first arrived in the district at Pakaumanu she was overheard to say “I pa mai te rongo haruru ana, aa ka mutu, he wai noa”. That is she heard the thunderous sounds of the water long before she saw it. Pakaumanu makes further reference to the Waipa River as having the sound of birds wings.</p> <p>The place where the water from the swamp actually turns into a stream is known as pekepeke which means “to bounce” which happens when you walk on the moss areas of swamp lands.</p> <p>The Waipa River was also a traditional food gathering area where once were an abundance of tuna (eels), koura (crayfish) and manu (birds).</p>
12.	<b>Kahaho Stream</b> (as shown on deed plan OTS-120-26) This stream is known to the descendants of the original owners of the Maraeroa A and B blocks as Mangakakaho Stream.	Department of Conservation	Maraeroa B	<p>Te Mangakakaho ano ra he wai tapu, he wai whakahira, whakahara, ki a matou o Rereahu me ona uri.</p> <p>Managakakaho Stream, sacred water of quality and utmost importance to Rereahu and other local iwi descendants.</p> <p>From a water shed of small puna wai (springs) in the Maraeroa C block, it flows firstly towards the West then turns East into Maraeroa B through part of Crafar Farms here flowing slightly North, eventually joining the Waimiha River.</p> <p>The Mangakakaho Stream is an important waahi tapu, particularly nga punawai termed wai whakarite (Blessing Water), and is used for this purpose even today by some</p>

			<p>members of Rereahu and other local iwi. The northern section was identified and used by Rereahu and other iwi whanau to prepare stone implements, adzes, axes, etc.</p> <p>Along most of the Mangakakaho Stream in terms of food, Mokopuna are still able to gather freshwater Koura, Kokopu, Tuna, Ti-komata as did our ancestors in their time.</p>
--	--	--	--

## **Maraeroa A and B Blocks Claims Settlement Act 2012**

In accordance with section 28 of the Maraeroa A and B Blocks Claims Settlement Act 2012, this section sets out the relevant provisions of sections 23-30 in full.

### **23 Statutory acknowledgement by the Crown**

*The Crown acknowledges the statements of association.*

### **24 Purposes of statutory acknowledgement**

1. *The only purposes of a statutory acknowledgement are to—*
  - a. *require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 25 to 27; and*
  - b. *require relevant consent authorities to provide summaries of resource consent applications or, as the case requires, copies of notices of applications, to the trustees in accordance with section 29; and*
  - c. *enable the trustees and any member of the settling group to cite a statutory acknowledgement as evidence of their association with the relevant statutory area, as provided for in section 30.*
2. *This section does not limit sections 33 to 35.*

### **25 Relevant consent authorities to have regard to statutory acknowledgement**

1. *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in respect of an application for a resource consent for an activity within, adjacent to, or that directly affects a statutory area.*
2. *Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

### **26 Environment Court to have regard to statutory acknowledgement**

1. *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees have an interest greater than that of the general public in respect of proceedings relating to an application for a resource consent for an activity within, adjacent to, or that directly affects a statutory area.*
2. *Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

### **27 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to**

### **statutory acknowledgement**

1. *If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—*
  - a. *Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and*
  - b. *the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.*
2. *In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.*

### **28 Recording statutory acknowledgement on statutory plans**

1. *On and from the effective date, a relevant consent authority must attach information recording a statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.*
2. *The information attached to a statutory plan must include the relevant provisions of this Act in full, the descriptions of the statutory areas, and the statements of association.*
3. *The attachment of information to a statutory plan under this section is for the purpose of public information only, and the information is not—*
  - a. *part of the statutory plan, unless adopted by the relevant consent authority; or*
  - b. *subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan.*

### **29 Provision of information about resource consent applications to trustees**

1. *Each relevant consent authority must, for a period of 20 years on and from the effective date, provide to the trustees the following for each resource consent application for an activity within, adjacent to, or that directly affects a statutory area:*
  - a. *a summary of the application, if the application is received by the consent authority; or*
  - b. *a copy of the notice served under section 145(10) of the Resource Management Act 1991, if the application is served on the consent authority.*
2. *The information provided under subsection (1)(a) must be—*
  - a. *the same as would be given to an affected person under section 95B of the Resource Management Act 1991, or as may be agreed between the trustees and the relevant consent authority; and*
  - b. *provided—*
    - i. *(as soon as is reasonably practicable after an application is received by the relevant consent authority; and*
    - ii. *(before the relevant consent authority decides under section 95 of that Act whether to notify the application.*
3. *A copy of the notice given under subsection (1)(b) must be provided not later than 10 business days after the day on which the consent authority receives the notice.*
4. *The trustees may, by notice in writing to a relevant consent authority,—*
  - a. *waive their rights to be notified under this section; and*
  - b. *state the scope of that waiver and the period it applies for.*
5. *This section does not affect the obligation of a relevant consent authority to decide,—*
  - a. *under section 95 of the Resource Management Act 1991, whether to notify an application;*
  - b. *under section 95E of that Act, whether the trustees are affected persons in relation to an activity.*

### **30 Use of statutory acknowledgement**

---

*The trustees and any member of the settling group may, as evidence of their association with a statutory area, cite the statutory acknowledgement that relates to that area in submissions or proceedings concerning activities within, adjacent to, or that directly affect the statutory area and that are made to or before—*

- a. the relevant consent authorities; or*
- b. the Environment Court; or*
- c. Heritage New Zealand Pouhere Taonga; or*
- d. the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.*

## APP1.8 – Statutory acknowledgment for Ngāti Koroki Kahukura

In accordance with section 27(2) of the Ngāti Koroki Kahukura Claims Settlement Act 2014, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 22-26 and 28-29.

### Statutory areas

The following table shows the areas to which the statutory acknowledgement relates within Waikato Regional Council jurisdiction.

**Table 8 – Statutory areas for Ngāti Koroki Kahukura within the Waikato Region**

Statutory Area	Map Reference
Little Waipā Recreation Reserve	As shown on OTS-180-14
Whitehall Estate site	As shown on OTS-180-15
Pōkaiwhenua Stream (Pōkaiwhenua Stream) marginal strip site	As shown on OTS-180-17
Waikato River and its tributaries within the area of interest	As shown on OTS-180-27
Lake Arapuni	As shown on OTS-180-28
Lake Karapiro	As shown on OTS-180-29

### Statements of association

In accordance with section 27(2) of the Ngāti Koroki Kahukura Claims Settlement Act 2014, the following statements of association are included below.

#### **Little Wāipa Recreation Reserve** (as shown on deed plan OTS-180-014)

Waipa Iti continues to be of significant ancestral value to Ngāti Koroki Kahukura, and nearby Ngāti Koroki Kahukura pa drew upon it. Waretini and Taehuri (Ngāti Koroki Kahukura) lived at Waipa Iti but moved when the lake waters covered their lands. There were fruit plantations on this land and fruit was harvested by our tūpuna. The Mangakarā Creek at Waipa Iti was the place where Wīwī and Raupō were plentiful and they were used to line our whare (houses). Ropes and whips which were made from flax were exported for sale.

In more recent years, a young person drowned in the river upstream from Waipa Iti. It was Ngāti Koroki Kahukura tupuna Tioriori who waited at Waipa Iti in vigil to perform the karakia. The tūpuna provided awhi (support) to the bereaved whānau until the tūpāpaku emerged and could be returned to their marae for burial.

Ngāti Koroki Kahukura have also supported the re-interment of wheua/kōiwi (bones) that have been found in the area within the Pōhara urupā.

#### **Whitehall Estate site** (as shown on deed plan OTS-180-015)

Ngāti Koroki Kahukura know the Whitehall area as Te Miro and this area continues to hold significant ancestral value to Ngāti Koroki Kahukura.



Te Miro was a traditional bush settlement kāinga. Our tūpuna harvested native flora and fauna from the bush and waterways in this area for nourishment, building materials and medicinal purposes. Kawakawa leaves were used to treat respiratory illnesses. The bush provided sustenance by way of berries and manu (birds). Mātauranga Maori methods of seasonal hunting to protect resources were exercised in this area. As kaitiaki, Ngāti Koroki Kahukura understood the habits of the kererū: which food made them fat, which seasons it was best to harvest them or best to leave them. When berries were plentiful it was considered to be an indication that there were few manu around and, as such, many of the manu may not have been worth eating. However, if there were hardly any berries on the trees, that was a tohu (sign) that many manu were present which had eaten the berries. The plentiful manu would be plump and slow making them easier to catch. The rituals of harvest and preparation for cooking and storing kai were part of the traditional knowledge handed down from their tūpuna. The waterways in the Whitehall Fisheries site were also an important source of food. This included watercress, tuna (eels) and koura (little crayfish). One way to catch koura was to stand in the water, lift up the stones and catch them by the tails. Koura were very quick so catching them was quite a skill. Tuna were caught by the fisherman putting his arm down an eel-hole to feel if one was present. Then using a hook, the eel would be snatched and thrown to another person on the riverbank. Another method involved setting hīnaki (eel traps) at night, baited with huhu grubs from the bush. Huhu were threaded onto fine strands of harakeke which were tied into a ball and secured to the end of a long thin pole. This pole was dangled into the water and the huhu scent attracted the tuna. When the tuna bit the ball of harakeke and huhu its teeth caught in the harakeke and the fisherman would pull the line and tuna from the water before it could release its bite. This area was particularly important during harsh times because of its rich food resources.

#### **Pōkaiwhenua Stream marginal strip site** (as shown on deed plan OTS-180-017)

Pōkaiwhenua stream is a tributary of the Waikato River, the awa tupuna of Ngāti Koroki Kahukura. As an iwi who resides by its banks, Ngāti Koroki Kahukura have, over generations, developed tikanga, matauranga, and a profound respect for our awa tupuna and all life within it. Pokaiwhenua was both a seasonal settlement and also a resting place for our people when travelling between settlements. Pokaiwhenua continues to hold significant ancestral value to Ngāti Koroki Kahukura.

When Pōkaiwhenua was used as a settlement area for Ngāti Koroki Kahukura, they cultivated many māra kai (food gardens). Amongst other produce, various types of rīwai Māori (Māori potatoes) were grown. Some of the types that were grown were Muimui (which had streaks of purple through it), hua karoro (which was yellow in colour) and the kōtero (which was green in colour). Ngāti Koroki Kahukura kaumatua believe these types of rīwai Māori do not exist anymore.

Ngāti Koroki Kahukura tupuna would place kānga (corn) in the Pōkaiwhenua stream. Kānga wai was placed in the water for approximately three months and, in this time, the corn would ferment. It would then be ready for cooking to a porridge consistency, creating a delicacy enjoyed to this day by many Ngāti Koroki Kahukura. The kōtero (Rīwai Māori) were prepared the same way as kānga and was also considered a delicacy. Many Ngāti Koroki Kahukura ancestors such as Tioriori Te Hura, Piripi Whanatangi, Nepia Marino, Ihaia Tioriori, Karauria Ngamu, Raniera Te Wera, Aperehama Te Rangipouri and Pita (Marino), Rihia Te Kauae and Parakaia Te Pouepa lived at this site and cultivated the land.

#### **Waikato River and its tributaries within the area of interest** (as shown on deed plan OTS-180-027)

The Waikato River is the awa tupuna (ancestral river) and a living taonga of Ngāti Koroki Kahukura with its own mauri and spiritual integrity. The awa is part of us. Ngāti Koroki Kahukura regards the Waikato River as the life blood of our people. We regard the awa and its tributaries with reverence, significance and love. The awa continues to provide spiritual and physical sustenance to Ngāti Koroki Kahukura and is inextricably linked to our identity. Our maunga and our awa are inseparable, hence our saying:

Ko Maungatautari te maunga  
ko Waikato te awa

*Our mountain is Maungatautari  
Our ancestral river is Waikato.*

The awa tupuna had traditional healing powers. Spiritually, the Waikato River is constant, enduring and perpetual. It brings us peace in times of stress, relieves us from illness and pain, cleanses and purifies our bodies and souls from the many problems that surround us, and it is the home of the many Taniwha that reside here, hence the saying:

Ko Potatau te Tangata  
Ko Taupiri te Maunga  
Ko Waikato te Awa  
He Piko He Taniwha  
He Piko He Taniwha.

Over generations, Ngāti Koroki Kahukura developed tikanga which reflect a profound respect for the Waikato River and the life within it. Tikanga related to the blessing of children, to cleansing, and to healing.

In addition to its spiritual dimension, physically the Waikato River in times past, present and future, has, and will provide for our people the means to sustain ourselves. Its waters enabled the land to remain fertile thereby allowing the gardens of Ngāti Koroki Kahukura to flourish. The awa tupuna yielded aquatic foods such as fish and tuna and the Arapuni region was known as 'te rohe o te tuna - the region of the plentiful eels'. The lyrics of the well-known waiata for the river 'Waikato Te Awa', originally composed by Rangī Harrison who worked on the Waikato river dam system, include:

'Titiro whakakatau au, ko Maungatautari, Ko Ngāti Koroki, Ko Arapuni ra, te rohe o te tuna e...'

*From Karapiro I look south and to my right, and there is Maungatautari and Ngāti Koroki through to Arapuni, the domain of the eel.*

According to oral histories when spearing eels, little ones were thrown back. Food was not eaten right by the river, but taken home to eat. Elderly tribal members recall being taught not to be greedy, to take only enough food for a meal, and not to mistreat the river. Rāhui, or prohibitions on fishing or other activities, were imposed in defined areas to prevent fishing for a time to allow for food species to rejuvenate.

In addition to eels, food species that were once abundant include whitebait, inanga, catfish, trout, river cod, freshwater crayfish, mullet, fresh water pipi and mussels, water fowls of all kinds and watercress. Ngāti Koroki Kahukura also accessed the waterways to prepare the traditional fermented delicacy, kanga wai.

The Waikato River was the principal highway of trade for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura were waka builders. From the nineteenth century that trade included sending wheat, flax and potatoes via waka north and overseas for trading. In addition to its role as part of the waka culture and transportation network, the river provided many resources including flax for weaving. Its flood plains and river valleys provided large areas of arable soils.

We are a river iwi. Our relationship with our awa tupuna (ancestral river) has developed over centuries. Ngāti Koroki Kahukura continues to exercise the customary rights and responsibilities of kaitiakitanga over the Waikato River from Karapiro through to Arapuni. As a kaitiaki of our ancestral river, Ngāti Koroki Kahukura continue to be responsible for protecting the health and well-being of the river for future generations.

This statement of association also applies to all lakes and tributaries of the awa tupuna.

**Lake Arapuni** (as shown on deed plan OTS-180-028)

The Waikato River, of which Lake Arapuni forms part, is the awa tupuna (ancestral river) and a living taonga of Ngāti Koroki Kahukura with its own mauri and spiritual integrity. The awa is part of us. Ngāti Koroki Kahukura regards the Waikato River as the life blood of our people. We regard the awa and its tributaries with reverence, significance and love. The awa continues to provide spiritual and physical sustenance to Ngāti Koroki Kahukura and is inextricably linked to our identity. Our maunga and our awa are inseparable, hence our saying:

Ko Maungatautari te maunga ko Waikato te awa

*Our mountain is Maungatautari  
Our ancestral river is Waikato.*

The awa tupuna had traditional healing powers. Spiritually, the Waikato River is constant, enduring and perpetual. It brings us peace in times of stress, relieves us from illness and pain, cleanses and purifies our bodies and souls from the many problems that surround us, and it is the home of the many Taniwha that reside here, hence the saying:

Ko Potatau te Tangata  
Ko Taupiri te Maunga  
Ko Waikato te Awa  
He Piko He Taniwha  
He Piko He Taniwha.

Over generations, Ngāti Koroki Kahukura developed tikanga which reflect a profound respect for the Waikato River and the life within it. Tikanga related to the blessing of children, to cleansing, and to healing.

In addition to its spiritual dimension, physically the Waikato River in times past, present and future, has, and will provide for our people the means to sustain ourselves. Its waters enabled the land to remain fertile thereby allowing the gardens of Ngāti Koroki Kahukura to flourish. The awa tupuna yielded aquatic foods such as fish and tuna and the Arapuni region was known as 'te rohe o te tuna - the region of the plentiful eels'. The lyrics of the well-known waiata for the river 'Waikato Te Awa', originally composed by Rangī Harrison who worked on the Waikato river dam system, include:

'Titiro whakakatau au, ko Maungatautari, Ko Ngāti Koroki, Ko Arapuni ra, te rohe o te tuna e...'

*From Karapiro I look south and to my right, and there is Maungatautari and Ngāti Koroki through to Arapuni, the domain of the eel.*

According to oral histories when spearing eels, little ones were thrown back. Food was not eaten right by the river, but taken home to eat. Elderly tribal members recall being taught not to be greedy, to take only enough food for a meal, and not to mistreat the river. Rāhui, or prohibitions on fishing or other activities, were imposed in defined areas to prevent fishing for a time to allow for food species to rejuvenate.

In addition to eels, food species that were once abundant include whitebait, inanga, catfish, trout, river cod, freshwater crayfish, mullet, fresh water pipi and mussels, water fowls of all kinds and watercress. Ngāti Koroki Kahukura also accessed the waterways to prepare the traditional fermented delicacy, kanga wai.

The Waikato River was the principal highway of trade for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura were waka builders. From the nineteenth century that trade included sending wheat, flax

and potatoes via waka north and overseas for trading. In addition to its role as part of the waka culture and transportation network, the river provided many resources including flax for weaving. Its flood plains and river valleys provided large areas of arable soils.

We are a river iwi. Our relationship with our awa tupuna (ancestral river) has developed over centuries. Ngāti Koroki Kahukura continues to exercise the customary rights and responsibilities of kaitiakitanga over the Waikato River from Karapiro through to Arapuni. As a kaitiaki of our ancestral river, Ngāti Koroki Kahukura continue to be responsible for protecting the health and well-being of the river for future generations.

In addition to this statement regarding the Waikato River, Ngāti Koroki Kahukura states our specific association to Lake Arapuni.

Since the early 1800's, Ngāti Koroki Kahukura have farmed lands on both sides of our awa tupuna in the Arapuni area. What is now Lake Arapuni continues to hold significant historic, cultural and ancestral value for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura continues to exercise kaitiakitanga in the Arapuni area through conducting karakia and powhiri and other customary activities.

Arapuni was the name of the rapids along the Waikato River which were submerged when the lake was formed. Ngāti Koroki Kahukura whanau worked on the dam construction project that led to the formation of the lake.

Ngāti Koroki Kahukura's presence in the area is recognised within the well-known Waikato waiata for the river 'Waikato Te Awa', originally composed by Rangi Harrison who worked on the Waikato river dam system, which says:

*'Ko Maungatautari, ko Ngāti Koroki Kahukura, ko Arapuni rā, te rohe o te tuna e'*

Lake Arapuni covers a number of sites of significance to Ngāti Koroki Kahukura including travel routes important to the iwi. Many Ngāti Koroki Kahukura tupuna lived on their lands along the eastern banks of our awa tupuna and crossed the river to travel.

Our burial caves lined both banks of the awa (once very steep) that is now Lake Arapuni, including a significant burial cave not far from Darby Rd. Mere Kara tells of the times of her childhood swimming at Arapuni. Because the banks of the river were so steep in other areas, they would travel to swim at Arapuni as it was more accessible and safer to swim there.

In more recent years, if there was mishap through drowning, Ngāti Koroki Kahukura waited in vigil to karakia and support and awhi the bereaved whānau until the tūpāpaku emerged. Ngāti Koroki Kahukura has also supported the reburial of wheua or kōiwi (bones) discovered in and around the Lake and re-interred these with due respect within urupā.

### **Lake Karapiro** (as shown on deed plan OTS-180-029)

The Waikato River, of which Lake Karapiro forms part, is the awa tupuna (ancestral river) and a living taonga of Ngāti Koroki Kahukura with its own mauri and spiritual integrity. The awa is part of us. Ngāti Koroki Kahukura regards the Waikato River as the life blood of our people. We regard the awa and its tributaries with reverence, significance and love. The awa continues to provide spiritual and physical sustenance to Ngāti Koroki Kahukura and is inextricably linked to our identity. Our maunga and our awa are inseparable, hence our saying:

Ko Maungatautari te maunga

ko Waikato te awa

*Our mountain is Maungatautari*

---

*Our ancestral river is Waikato.*

The awa tupuna had traditional healing powers. Spiritually, the Waikato River is constant, enduring and perpetual. It brings us peace in times of stress, relieves us from illness and pain, cleanses and purifies our bodies and souls from the many problems that surround us, and it is the home of the many Taniwha that reside here, hence the saying:

Ko Potatau te Tangata  
Ko Taupiri te Maunga  
Ko Waikato te Awa  
He Piko He Taniwha  
He Piko He Taniwha

Over generations, Ngāti Koroki Kahukura developed tikanga which reflect a profound respect for the Waikato River and the life within it. Tikanga related to the blessing of children, to cleansing, and to healing.

In addition to its spiritual dimension, physically the Waikato River in times past, present and future, has, and will provide for our people the means to sustain ourselves. Its waters enabled the land to remain fertile thereby allowing the gardens of Ngāti Koroki Kahukura to flourish. The awa tupuna yielded aquatic foods such as fish and tuna and the Arapuni region was known as 'te rohe o te tuna - the region of the plentiful eels'. The lyrics of the well-known waiata for the river 'Waikato Te Awa', originally composed by Rangi Harrison who worked on the Waikato river dam system, include:

'Titiro whakakatau au, ko Maungatautari, Ko Ngāti Koroki, Ko Arapuni ra, te rohe o te tuna e...'

*From Karapiro I look south and to my right, and there is Maungatautari and Ngāti Koroki through to Arapuni, the domain of the eel.*

According to oral histories when spearing eels, little ones were thrown back. Food was not eaten right by the river, but taken home to eat. Elderly tribal members recall being taught not to be greedy, to take only enough food for a meal, and not to mistreat the river. Rāhui, or prohibitions on fishing or other activities, were imposed in defined areas to prevent fishing for a time to allow for food species to rejuvenate.

In addition to eels, food species that were once abundant include whitebait, inanga, catfish, trout, river cod, freshwater crayfish, mullet, fresh water pipi and mussels, water fowls of all kinds and watercress.

The Waikato River was the principal highway of trade for Ngāti Koroki Kahukura. Ngāti Koroki Kahukura were waka builders. From the nineteenth century that trade included sending wheat, flax and potatoes via waka north and overseas for trading. In addition to its role as part of the waka culture and transportation network, the river provided many resources including flax for weaving. Its flood plains and river valleys provided large areas of arable soils.

We are a river iwi. Our relationship with our awa tupuna (ancestral river) has developed over centuries. Ngāti Koroki Kahukura continues to exercise the customary rights and responsibilities of kaitiakitanga over the Waikato River from Karapiro through to Arapuni. As a kaitiaki of our ancestral river, Ngāti Koroki Kahukura continue to be responsible for protecting the health and well-being of the river for future generations.

In addition to this statement regarding the Waikato River, Ngāti Koroki Kahukura states our specific association to Lake Karapiro.

The Karapiro area is of immeasurable spiritual, cultural and ancestral significance to Ngāti Koroki Kahukura. It is a wahi tino tapu.

Ngāti Koroki Kahukura have sustained our presence upon the lands in and around what is now Lake Karapiro for many generations, maintaining our presence to this day.

### *Taumatawiwi*

In the 1800s, during times of inter-tribal conflict, other iwi and hapū occupied the Maungatautari and Karapiro area with Ngāti Koroki Kahukura's permission, but friction resulted, and a pivotal battle was fought by Ngāti Koroki Kahukura and others at Taumatawiwi in 1830. To prevent interference, slain bodies of fallen Ngāti Koroki Kahukura warriors (as well as warriors from other iwi who supported them in the battle), were burnt at the base of prominent rocks situated in the valley where the Hauoira Stream joined the Waikato River. Because of the foul odours emanating from the cremations, the place was called Karapiro (karā being a type of rock and piro meaning foul). These rocks are now submerged in the lake and, in the 1980s, monuments were established to commemorate the importance of the site.

The battle of Taumatawiwi is central to the identity and the on-going customary rights and responsibilities of Ngāti Koroki Kahukura in the area.

Ngāti Koroki Kahukura people lived in the Horahora village which was also flooded (along with the Horahora Dam) when the new dam was constructed at Karapiro between 1940 and 1947. This was the location of many traditional landmarks and food sources important to traditional customary practices.

Ngāti Koroki Kahukura has a deep and important on-going association with the Karapiro area on the basis that the bones of our ancestors as well as our former homes and burial grounds lie beneath the waters of the hydro lake.

### **Ngāti Koroki Kahukura Claims Settlement Act 2014**

In accordance with section 27(2) of the Ngāti Koroki Kahukura Claims Settlement Act 2014, this section sets out the relevant provisions of sections 22-26 and 28-29 in full.

#### ***22 Statutory acknowledgement by the Crown***

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

#### ***23 Purposes of statutory acknowledgement***

*The only purposes of the statutory acknowledgement are—*

- a. to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 24 to 26; and*
- b. to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 27 and 28; and*
- c. to enable the trustees and any member of Ngāti Koroki Kahukura to cite the statutory acknowledgement as evidence of the association of Ngāti Koroki Kahukura with a statutory area, in accordance with section 29.*

#### ***24 Relevant consent authorities to have regard to statutory acknowledgement***

- 1. This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*

2. *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
3. *Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

### **25 Environment Court to have regard to statutory acknowledgement**

1. *This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
2. *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
3. *Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

### **26 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement**

1. *This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.*
2. *On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.*
3. *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—*
  - a. *in determining whether the trustees are persons directly affected by the decision; and*
  - b. *in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.*
4. *In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.*

### **28 Provision of summary or notice to trustees**

1. *Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
  - a. *if the application is received by the consent authority, a summary of the application; or*
  - b. *if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
2. *A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
3. *The summary must be provided—*
  - a. *as soon as is reasonably practicable after the relevant consent authority receives the application; but*
  - b. *before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.*
4. *A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.*
5. *The trustees may, by written notice to a relevant consent authority,—*
  - a. *waive the right to be provided with a summary or copy of a notice under this section; and*

- b. *state the scope of that waiver and the period it applies for.*
- 6. *his section does not affect the obligation of a relevant consent authority to decide,—*
  - a. *under section 95 of the Resource Management Act 1991, whether to notify an application:*
  - b. *under section 95E of that Act, whether the trustees are affected persons in relation to an activity.*

## **29 Use of statutory acknowledgement**

1. *The trustees and any member of Ngāti Koroki Kahukura may, as evidence of the association of Ngāti Koroki Kahukura with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—*
  - a. *the relevant consent authorities; or*
  - b. *the Environment Court; or*
  - c. *Heritage New Zealand Pouhere Taonga; or*
  - d. *the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.*
2. *The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—*
  - a. *the bodies referred to in subsection (1); or*
  - b. *parties to proceedings before those bodies; or*
  - c. *any other person who is entitled to participate in those proceedings.*
3. *However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.*
4. *To avoid doubt,—*
  - a. *neither the trustees nor members of Ngāti Koroki Kahukura are precluded from stating that Ngāti Koroki Kahukura has an association with a statutory area that is not described in the statutory acknowledgement; and*
  - b. *the content and existence of the statutory acknowledgement do not limit any statement made.*



## APP1.9 – Statutory acknowledgement for Ngāti Hauā

In accordance with section 36(2) of the Ngāti Hauā Claims Settlement Act 2014, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory area within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 31-35 and 37-38.

### Statutory areas

The following table shows the areas to which the statutory acknowledgement relates within the Waikato Regional Council Jurisdiction.

**Table 9 – Statutory areas for Ngāti Hauā within the Waikato Region**

Statutory Area	Map Reference
Waiorongomai (being part of Kaimai Mamaku Conservation Park)	As shown on OTS-190-02
Ngatamahinerua (being part of Kaimai Mamaku Conservation Park and part of Maurihero Scenic Reserve)	As shown on OTS-190-03
Te Wairere (being Wairere Falls Scenic Reserve, part of Gordon Park Scenic Reserve, and part of Kaimai Mamaku Conservation Park)	As shown on OTS-190-04
Te Weraiti (being part of Kaimai Mamaku Conservation Park)	As shown on OTS-190-05
Whewells Bush Scientific Reserve	As shown on OTS-190-06
Te Oko Horoi	As shown on OTS-190-07
Waikato River and tributaries within the Ngāti Hauā Area of Interest	As shown on OTS-190-08

### Statements of association

In accordance with section 36(2) of the Ngāti Hauā Claims Settlement Act 2014, the following statements of association are included below:

**Table 10 – Statement of association for Waiorongomai**

Waiorongomai (as shown on deed plan OTS-190-02)		
Site Type	Puke Tapu (Sacred hill)	Ngāti Hauā association (history, significance)
Location	South of Te Aroha, North of Old Te Aroha Road	Waiorongomai is a Puke Tapu of great significance to Ngāti Hauā.
Description of Site	Being part of Kaimai Mamaku Conservation Park	According to Ngāti Hauā traditions, Waihoka pa was located at the base of Waiorongomai.

<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Te Wharenui	Wairongomai overlooked areas where Ngāti Hauā resided, cultivated, hunted, gathered food, and fished.
<b>Ngāti Hauā hapū association</b>	Ngāti Te Oro / Ngāti Rangī / Ngāti Tawhaki / Ngāti Werewere	Ngāti Hauā have continually used Wairongomai area for eeling and other purposes right up to this present time.
<b>Pepeha, waiata or whakatauki</b>	<i>Ka titiro au ki te rangi Ko whea tera e tu ana, A, ko Te Aroha o Kahu</i>  <i>I look skyward And I am amazed by the impressive stance of the Love of Kahu (Te Aroha)</i>	

Table 11 – Statement of association for Nga Tamahine e Rua

<b>Nga Tamahine e Rua</b> (as shown on deed plan OTS-190-03)		
<b>Site Type</b>	TeTihi Maunga (Mountain Peaks)	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Part of Kaimai Mamaku Conservation Park and part of Mauihoro Scenic Reserve, Kaimai Ranges	Ngā Tamahine e Rua is located in the Kaimai Ranges.  Ngā Tamaahine e Rua overlooks the Waiharakeke area and was used as a significant marker by the Ngāti Hauā people, who had a number of settlements and cultivations in the vicinity.
<b>Description of Site</b>	Nga Tamahine e Rua are two large peaks in the Kaimai Ranges.	According to Ngāti Hauā traditions, Ngāti Hauā's occupation at the foot of Ngā Tamahine e Rua was solidified by the cementing of peace following the battle of Taumatawiwi in 1830.
<b>Ngati Haua Tupuna association</b>	Te Waharoa, Wiremu Tamehana	Ngāti Hauā have always lived in the vicinity of Ngā Tamahine e Rua and have used this area for food gathering (birds), hunting and collection of rongoa. Ngāti Hauā to this day have land in Ngā Tamahine e Rua, and continue to gather food in this area.
<b>Ngati Haua hapu association</b>	Ngāti Hauā / Ngāti Te Oro / Ngāti Rangī / Ngāti Tāwhaki	
<b>Pepeha, waiata or whakatauki</b>	<i>Ka puia taku mata ki te horowāi Ki Te Wairere Ka huri atu rā ki Waiharakeke E noho ana i te taumarumarutanga O Ngā Tamaahine e Rua Ka titiro au ki te rangi, ko whea tērā e tū ana Ā, ko Te Aroha o Kahu e Katahi ka tere taku haere ki</i>	

	<p><i>Tatuanui o Hauā</i></p> <p><i>My face has succumbed to the wondrous cascade of Te Wairere</i></p> <p><i>And I turn to gaze upon Waiharakeke,</i></p> <p><i>Which is sheltered by the envelopment of Ngā Tamaahine e Rua</i></p> <p><i>I look skyward</i></p> <p><i>And I am amazed by the impressive stance of the Love of Kahu (Te Aroha)</i></p> <p><i>Thenceforth I continue my journey to Te Tātua nui o Hauā</i></p>	
--	---	--

**Table 12 – Statement of association for Te Wairere**

<b>Te Wairere</b> (as shown on deed plan OTS-190-04)		
<b>Site Type</b>	Horowai (waterfall) and track	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Wairere Falls Scenic Reserve, and being part of Gordon Park Scenic Reserve, and part of Kaimai Mamaku Conservation Park, Kaimai Ranges	<p>The Wairere Falls is a unique landmark and provides spiritual sustenance to the Ngāti Hauā people. The source of the Wairere Falls travels from the Tauranga district and runs through the heart of the Kaimai Ranges, then flows out into the Okauia Valley and gushes into the Waihou river.</p> <p>According to the traditions of Ngāti Hauā, from ancient times Ngāti Tāwhaki, Ngāti Rangī and Ngāti Hauā maintained their rights of access to and from Omokoroa via the Wairere track which passed over the Kaimai Ranges.</p> <p>The Wairere Falls is also a site of great historical significance for the people of Ngāti Hauā. In the early contact period, the Wairere track was used to transport flax for trade over the Kaimai Ranges to the</p>

<b>Description of Site</b>	The Wairere Falls is a waterfall nestled at the southern end of the Kaimai Ranges and flows down into the Waihou River	port at Tauranga.  In the year 1836, Wairere Falls was the place where Tarore, the grand-niece of Te Waharoa, was killed by a raiding party, who were at war with Ngāti Hauā. According to Ngāti Hauā traditions, Tarore's bible was stolen from the Wairere campsite and was credited with converting her assailant, who later sought forgiveness from Tarore's father Ngākuku. Tarore's bible, "The Gospel of Luke", cemented peace with Ngāti Hauā. It was then taken to Otaki, and possibly even to the South Island, in the possession of Maori preaching the gospel of peace and reconciliation. Such was the influence of this book, "The Gospel of Luke" and the story of this young girl Tarore who died at Te Wairere.
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Tamehana Te Waharoa	In August 1838 Te Waharoa was taken ill at Motu Hoa, in Tauranga. As Te Waharoa's illness grew stronger, Ngāti Hauā carried him home to Matamata, to die. According to Ngāti Hauā traditions, as they
<b>Ngāti Hauā hapū association</b>	Ngāti Hauā / Ngāti Tāwhaki / Ngāti Rangi	approached Wairere Falls, they stopped at a place near the river of Waitioko, which flows in the forest, between Wairere and Waipapa. Te Waharoa thence asked for a drink of Waitioko's sweet waters. Subsequently his people went to fill his calabash, and gave it to him, which revived him for a while. Te Waharoa thence declared the stream his own.
<b>Pepeha, waiata or whakatauki</b>	Wiremu Tamehana was walking through the Kaimai Ranges when he quotes the following tongikura. Upon seeing the burning fires, he knew that there was comfort, with the people living there.  <i>Kua kaimai ahau a paowa nei</i>  <i>I have eaten From the smoke of the fire</i>  <i>As long as I see The smoke of the burning fires It is sufficient for food</i>	The Wairere Falls overlooked Papa Kainga and sacred burial grounds, and is professed to be near the resting place of Te Waharoa's renowned son, Wiremu Tamehana.

**Table 13 – Statement of association for Te Weraiti**

<b>Te Weraiti</b> (as shown on deed plan OTS-190-05)		
<b>Site Type</b>	Puke Tapu (Sacred Hill)	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Te Weraiti (Being part of Kaimai Mamaku Conservation Park), at the southern end of the Kaimai Ranges	Te Weraiti is a Puke tapu of Ngāti Hauā located in the Okauia district; it is a key boundary marker used to define both the eastern and southern boundaries of Ngāti Hauā rohe.  Te Weraiti was acknowledged as a significant landmark, viewed from Ngāti Hauā pā and kainga in the vicinity of Te Weraiti.
<b>Description of Site</b>	Te Weraiti is a hill in the Kaimai Ranges	According to Ngāti Hauā tradition, Te Waharoa of Ngāti Hauā provided protection to those who resided in the areas below Te Weraiti at Waihou, Waiharakeke, Parekarewarewa and Okauia where there were mahinga kai (areas of cultivation), papa kāinga (inhabitations) and urupā (sacred burial grounds).
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Tamehana Te Waharoa	
<b>Ngāti Hauā hapū association</b>	Ngāti Rangi / Ngāti Tāwhaki / Ngāti Te Oro	Ngāti Hauā, through the hapū of Ngāti Rangi Te Oro, Ngāti Rangi, Ngāti Tāwhaki, have had a strong association with Te Weraiti.
<b>Pepeha, waiata or whakatauki</b>	None provided	

**Table 14 – Statement of association for Whewells Bush Scientific Reserve**

<b>Whewells Bush Scientific Reserve</b> (as shown on deed plan OTS-190-06)		
<b>Site Type</b>	Scientific Reserve	<b>Ngāti Hauā association (history, significance)</b>
<b>Location</b>	Tamahere	The Tamahere area, where the Whewells Bush Scientific Reserve is located, is a significant cultural landscape of Ngāti Hauā.
<b>Description of Site</b>	Bush area	
<b>Ngāti Hauā Tupuna association</b>	Te Waharoa, Tamehana Te Waharoa	The Tamahere area has many wāhi tapu of great significance to Ngāti Hauā. Our ancestor Hauā was born and raised at Te Rapa Pā.
<b>Ngāti Hauā</b>	Ngāti Rangi /	Maniapoto Pā was situated besides Mangaone stream, which is

<b>hapu association</b>	Ngāti Tāwhaki / Ngāti Te Oro	one of the three Ngāti Hauā fortresses that is expounded in Ngāti Hauā's pepeha:
<b>Pepeha, waiata or whakatauki</b>	<p><i>Ka hunuku atu ki Motumāoho Ka haere tonu ra taku haere ki Kirikiriroa Ka titiro ki te rāwhiti ki te maunga I whakatau atu ngā manu nui o te motu Ko wai kē Ko Maungakawa Kei raro rā Ko Tamahere Ko te wahi i hohouhia te maungarongo Ka tū kau ake rā ko Pukemoremore Ka huri tonu atu ki Te Tikitiki o Ihingarangi</i></p> <p><i>Journeying still to Motumāoho And traversing through to Hamilton The birthplace of our ancestor, Hauā My eyes are transfixed eastward To the mountain which embraced All noblemen and dignitaries Yes indeed it was Maungakawa Below was the hallowed setting of Tamahere The place upon which the covenant of peace was humbly cemented Within the refuge of the sacred prominence of</i></p>	<p>Mai i Te Pae o Turāwaru Ki Te Kaweitiki Ki Maniapoto</p> <p>According to the Kaumatua of Ngāti Hauā, Maniapoto Pā was also known as a 'launching pad' for many of the warring campaigns of the Ngāti Hauā taua (warriors) during the early 1700's under the leadership of Taiporutu and Tangimoana.</p> <p>Tamahere was renowned for its rich fertile soil. The Ngāti Hauā people cultivated the land, and traded with the Auckland markets in the 1850s – 1860s.</p> <p>It was there in Tamahere where Wiremu Tamehana laid down his taiaha before his enemy of the time, as a covenant of peace between Ngāti Hauā and the Crown, which is known as Te Maungarongo o Tamehana.</p>

<p><i>Pukemoremore</i></p> <p><i>Mai i Te Pae o Tūrāwaru Ki Te Kaweitiki (Kaweitiki) Ki Maniapoto</i></p> <p><i>From the Pae o Tūrāwaru (Waharoa) Ki te Kaweitiki (Maungakawa) Ki Maniapoto (Tamahere)</i></p>	
--	--

Table 15 – Statement of association for Te Oko Horoi

Te Oko Horoi (as shown on deed plan OTS-190-07)		
Site Type	DOC owned Marginal Strip	Ngāti Hauā association (history, significance)
Location	Marginal Strip, Waikato River, Cambridge	Kemureti is captured within the well known proverb of King Tawhiao:
Description of Site	Marginal Strip situated alongside Cambridge Golf Course within the rohe of Kemureti.	<p><i>Ko Arekahanara taku haona kaha Ko Kemureti taku oko horoi Ko Ngaruawahia taku turangawaewae</i></p> <p><i>Alexandra will ever be a symbol of my strength Cambridge a symbol of my wash bowl of sorrow And Ngaruawahia my footstool.</i></p>
Ngāti Hauā Tupuna association	Koroki, Taowhakaio, Tumataura, Haua	Te Oko Horoi is within an area of high cultural significance to Ngāti Hauā. Notable sites in the area include Tikapu, Horotiu Pa and the Pa of Taowhakaio.
Ngāti Hauā hapū association	Ngati Hauā whānui	According to Ngāti Hauā traditions, Koroki lived on the south side of the Waikato River near Cambridge at Tikapu and Taowhakaio lived on the northern bank of the river.
Pepeha, waiata or whakatauki	<p><i>Ko Arekahanara taku haona kaha Ko Kemureti taku oko horoi Ko Ngaruawahia taku turangawaewae</i></p> <p><i>Alexandra will ever be a symbol of my strength Cambridge a symbol of my wash bowl of sorrow And Ngaruawahia my footstool.</i></p>	<p>When Taowhakaio found Koroki visiting his wife in his absence, he vowed to cook Koroki and eat him, Koroki wasted no time addressing this insult. He called on his Waikato cousins for help and together they attacked and defeated Taowhakaio and his people.</p> <p>Through the union of Koroki and Tumataura –Haua the eponymous ancestor of Ngāti Hauā iwi is born.</p> <p>Horotiu is acknowledged as one of the Pa where Haua was raised.</p>

Table 16 – Statement of association for the Waikato River

Waikato River		
Site Type	Te Awa Tupuna (The Ancestral River)	Ngāti Hauā association (history, significance)
Location	Waikato River	Waikato is our awa tapu (sacred river), our awa tupuna (ancestral river). It is our living taonga (a precious treasure) to the people of Ngāti Hauā.
Description of Site	Waikato River is the longest river in New Zealand	Ngāti Hauā is inextricably connected to the river through the ancestral ties of whakapapa which originated from the beginning of time, from the creation of the world when Ranginui (Sky Father) and Papatūānuku (Mother Earth) separated. That is when Tangaroa (Guardian of the Sea) flooded into the realm of daylight and brought nourishment to the world. This depicts the Ngāti Hauā worldview and highlights the importance of our waterways, it's tributaries, and all that dwell within, to the people of Ngāti Hauā. This forms the foundation of Kaitiakitanga, which states that this taonga must be cherished and respected, and is a matter of great significance and priority, for the Ngati Haua people as guardians of the Waikato river.
Ngāti Hauā Tupuna association	Te Waharoa, Te Tiwha	
Ngāti Hauā hapū association	Ngāti Hauā	The Waikato river was named by the ancestors of Tainui waka, of whom Ngāti Hauā descend. There is a well-known iwi legend which recounts the river Waikato being given as a gift hailing from Ruapehu maunga, by Tongariro, to his sick relative, Taupiri.
Pepeha, waiata or whakatauki	<p><i>Waikato taniwha rau He piko, he taniwha He piko, he taniwha</i></p> <p><i>Waikato of many taniwha (chiefs) A taniwha (chief), at every Bend Indeed, a taniwha (chief), at every bend</i></p> <p><i>Tōku awa koiora Ko ngōna pikonga He kura tangihia nō</i></p>	<p>The Waikato River, and its region, has been populated for at least the past 700 to 800 years. The river provides physical and spiritual sustenance, and traditional healing powers for the people of Ngāti Hauā living along its catchment. The Waikato river is synonymous with mana, and Ngati Haua regard the awa as a source of mana, and an indicator of their own mauri, identity and wellbeing.</p> <p>According to Ngāti Hauā the Waikato River provided nutrients that enabled lands to remain fertile, thereby allowing areas of cultivation to flourish. These fertile areas yielded water fowl to reproduce aquatic foods such as fish and tuna, with the Ngāti Hauā region being known as 'Te rohe o te Tuna' (The land that was rich in tuna) in those times, right up to this present time. The tupuna Te Oro, originator of the hapū Ngāti Te Oro, was a grandson to Hauā, and he resided at Horotiu, on the banks of the Waikato River.</p> <p>Ngāti Hauā are infinitely connected to the awa through the renowned chief, Te Waharoa, and his warriors, who fought at the significant battle of Taumatawiwi, at Karapiro, on the Waikato River. In the lull of battle Te Waharoa burnt his fallen warriors there, which is the derivation of the name Karapiro, karā meaning rock and piro from the putrid smell of the burning bodies.</p>



	<p><i>te Mātaamuri</i></p> <p><i>My river of life</i></p> <p><i>Each curve</i></p> <p><i>More beautiful than the last</i></p>
--	---

## **Ngāti Hauā Claims Settlement Act 2014**

In accordance with section 36(2) of the Ngāti Hauā Claims Settlement Act 2014, this section sets out the relevant provisions of sections 31-35 and 37-38 in full.

### **31 Statutory acknowledgement by the Crown**

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

### **32 Purposes of statutory acknowledgement**

*The only purposes of the statutory acknowledgement are to—*

- a. require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 33 to 35; 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 36 and 37; and*
- c. enable the trustees and any member of Ngāti Hauā to cite the statutory acknowledgement as evidence of the association of Ngāti Hauā with a statutory area, in accordance with section 38.*

### **33 Relevant consent authorities to have regard to statutory acknowledgement**

- 1. This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- 2. On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
- 3. Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

### **34 Environment Court to have regard to statutory acknowledgement**

- 1. This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
- 2. On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
- 3. Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

### **35 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement**

1. *This section applies to an application made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.*
2. *On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 48, 56, or 62 of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.*
3. *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—*
  - a. *in determining whether the trustees are persons directly affected by the decision; and*
  - b. *in determining, under section 59(1) or 64(1) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.*
4. *In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.*

### **37 Provision of summary or notice to trustees**

1. *Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*
  - a. *if the application is received by the consent authority, a summary of the application; or*
  - b. *if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
2. *A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
3. *The summary must be provided—*
  - a. *as soon as is reasonably practicable after the relevant consent authority receives the application; but*
  - b. *before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.*
4. *A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.*
5. *The trustees may, by written notice to a relevant consent authority,—*
  - a. *waive the right to be provided with a summary or copy of a notice under this section; and*
  - b. *state the scope of that waiver and the period it applies for.*
6. *This section does not affect the obligation of a relevant consent authority to decide,—*
  - a. *under section 95 of the Resource Management Act 1991, whether to notify an application;*
  - b. *under section 95E of that Act, whether the trustees are affected persons in relation to an activity.*

### **38 Use of statutory acknowledgement**

1. *The trustees and any member of Ngāti Hauā may, as evidence of the association of Ngāti Hauā with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—*
  - a. *the relevant consent authorities; or*
  - b. *the Environment Court; or*
  - c. *Heritage New Zealand Pouhere Taonga; or*
  - d. *the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.*
2. *The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—*
  - a. *the bodies referred to in subsection (1); or*

- b. *parties to proceedings before those bodies; or*
  - c. *any other person who is entitled to participate in those proceedings.*
- 3. *However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.*
- 4. *To avoid doubt,—*
  - a. *neither the trustees nor members of Ngāti Hauā are precluded from stating that Ngati Haua has an association with a statutory area that is not described in the statutory acknowledgement; and*
  - b. *the content and existence of the statutory acknowledgement do not limit any statement made.*

## APP1.10 – Statutory acknowledgement for Raukawa

In accordance with section 27 of the Raukawa Claims Settlement Act 2014, information is attached to this Regional Policy Statement recording the statutory acknowledgement that wholly or in part cover the statutory areas. This section provides a description of the statutory areas within Waikato Regional Council jurisdiction, statements of association and relevant provisions of sections 22-26, 28 and 29.

Section 34 of the Ruakawa Claims Settlement Act 2014 requires information relating to the geothermal resource be included in statutory plans. This information includes a description of the geothermal systems within Waikato Regional Council jurisdiction, statements of association and sections 30-33, 35 and 36.

### Statutory areas

The following tables show the areas to which the statutory acknowledgement relates within Waikato Regional Council jurisdiction.

**Table 17 – Statutory areas for Raukawa 1**

Statutory Area	Map Reference
Part Kaimai Mamaku Conservation Park	As shown coloured yellow on OTS-113-17
Part Pureora Conservation Park (being part of Pureora Forest Park)	As shown coloured yellow on OTS-113-21
Titiraupenga	As shown on OTS-113-31

**Table 18 – Statutory areas for Raukawa 2**

Statutory Area	Map Reference
Arahiwi Scenic Reserve	As shown on OTS-113-22
Arapuni Scenic Reserve	As shown on OTS-113-04
Kaahu Scenic Reserve	s shown on OTS-113-06
Lake Arapuni	As shown on OTS-113-24
Lake Atiamuri	As shown on OTS-113-28
Lake Karapiro	As shown on OTS-113-30
Lake Maraetai	As shown on OTS-113-26
Part Lake Ohakuri	As shown coloured yellow on OTS-113-29
Lake Waipapa	As shown on OTS-113-25
Lake Whakamaru	As shown on OTS-113-27
Puniu River and its tributaries	As shown on OTS-113-19
Waihou River Marginal Strip	As shown on OTS-113-23
Waihou River and its tributaries	As shown on OTS-113-18
Waikato River and its tributaries	As shown on OTS-113-20

**Table 19 – Statutory areas for Raukawa 3**

Statutory Area	Map Reference
Te Kohera-Kawakawa Bay	As shown on OTS-113-35

**Statements of association**

In accordance with section 27 of the Raukawa Claims Settlement Act 2014, the following statements of association are included below:

**Part Kaimai-Mamaku Conservation Park**

The area known as the Kaimai-Mamaku Ranges (which falls within the conservation park of the same name) played a significant role in the establishment of the iwi of Raukawa. The Kaimai-Mamaku Ranges covers a large tract of land stretching from the Hauraki Golf in the north to the Mamaku Ranges in the south. The Raukawa association with the Kaimai-Mamaku Ranges extends from Te Wairere in the north through to the Mamaku forests in the south.

Raukawa have had an association to the Kaimai-Mamaku Ranges from the time of Tūrongo and Māhina-a-rangi through to the present day. When Māhina-a-rangi was with child, Tūrongo desired for his child to be born in his lands. Consequently, he returned to Rangīātea to prepare a home for his new bride and child. Māhina-a-rangi was to later follow. Whilst heavy with child, Māhina-a-rangi and her entourage journeyed from the east coast to be with Tūrongo. Raukawa tradition notes that her journey took her by way of Wairoa, Huirau, Ruatahuna, Te Whaiti, Waitapu and Rotorua, then onwards to the Kaimai Ranges where she gave birth to her child. The boy was named Raukawa in commemoration of the perfume she wore to attract her husband, Tūrongo. The birthplace of Raukawa is found in the modern-day Kaimai-Mamaku Conservation Park and is known as Whenua ā-kura.

Ngāti Āhuru, a hapū of Raukawa, credits the naming of the Kaimai Range to the ancestors, Āhuru and his brother. As grown men, the two brothers came by way of Mount Kakaramea to Rotorua and then on to the Kaimai Ranges. Here the two men were hungry so Āhuru gathered berries. Upon his return to his brother, he stretched forth his hands and offered the food to him saying 'Kaimai' which translates as 'Let us eat'.

Throughout the generations, hapū of Raukawa have occupied and moved all around the area. There were pā and settlement sites such as Weraroa, Kaitorenuī, Kuranui and Te Rake, as well as urupā (burial site) at Hengaroa, Kotare and Ngamotu and many other sites throughout the ranges. Bird snaring places such as Nga-Manu-a-Tamarau and Kakahuiti are also located within the ranges and considered to be sites of significance to the hapū of Ngāti Mōtai. Further, the Mangatotara and Āhuru streams supplied pātuna (eels) as well as the water supply for the local whānau and hapū.

In the Wairere area, a significant battle was fought between Raukawa and another iwi in the 1830s resulting in the death of a daughter of a leader of the other iwi. Following this fight and a subsequent battle, peace was arranged between the iwi with a boundary being established at Te Wairere with the agreement of both iwi

During times of war the Kaimai-Mamaku Ranges provided a safe haven for Raukawa. Many Raukawa pā sites were established as hideouts in the Kaimai Ranges.

Raukawa hapū also maintained a strong association with the Mamaku Forest Plateau. Within the Mamaku Plateau stands the maunga, Hautere which was named after the Raukawa ancestress born five generations after Raukawa. Hautere is the ancestral mountain of the Ngāti Āhuru and is well remembered in Raukawa oral tradition. According to Raukawa kaumātua, Hautere maunga provided the people with an abundance of food and in times of war, was used to trap unsuspecting

enemy in deep pits found scattered around the maunga.

Pātetere was a brother of Hautere and is the ancestor that the area Te Kaokaoroa-o-Pātetere was named after. The tūpuna Pātetere and Hautere are well remembered today in song, pepehā and are depicted in the carvings that adorn the meeting house at Ngātira marae.

At the foot of the Paepae Whakarei Hills is the source of the Waihou River that wends its way out to the Hauraki Gulf. The Waihou River is an important feature to many Raukawa hapū who relied upon the clear fresh waters. The source is called 'Te Matapuna o Waihou' and is found near the settlement of Hamaria. In Raukawa traditions, King Tāwhiao would often visit the settlement at Hamaria. Raukawa kaumātua today still recall hunting for pig as they made their way through Hamaria, Puke Manuka, Takahua and Mangatapu.

The Mamaku plateau is unique in terms of its geological history and formation and thus it has provided the hapū of Raukawa with a unique and very special garden and food basket. The waterways were a highway for hapū of Raukawa as trading routes with other iwi for a long period of time. Along the banks of the waterways were strategically placed defendable pā sites such as Takahua, Tikitiki, Kakahuiti and Hiwiroa.

The healing waters of the Opuiake, Kahatahi and Oraka are also sites of significance to Raukawa. In terms of the geological history of the plateau, the underground water supply is in its purest of form, Rhyolite (proven to be over 1000 years old at Te Waihou spring), and feeds the ground waterways such as the Pokaiwhenua, Whakauru, Matarawa, Oraka, Waimakariri and Mangatapu rivers.

Today, the Kaimai-Mamaku Ranges have deep associations for a number of Raukawa hapū including Ngāti Mōtai, Ngāti Āhuru, Ngāti Mahana, Ngāti Te Apunga, Ngāti Tukorehe, Ngāti Kirihiha and Ngāti Wehiwehi. There are five Raukawa affiliated marae that continue to maintain a presence in the Kaimai-Mamaku Ranges - Ūkaipo, Rengarenga, Te Omeke, Tangata and Ngatira. Many traditional tracks throughout the ranges continued to be used by descendants of Raukawa today and the conservation park is still a rich source of plants for food and medicine.

### **Te Kohera - Kawakawa Bay.**

Raukawa have a long association to Kawakawa Bay stemming back to the time of the grandchildren of Raukawa. Te Kohera resided at Kawakawa. The son of Te Kohera, Pakaketaiari, also lived at Kawakawa. Pakaketaiari's eldest child was Te Rangipumamao who lived at Kawakawa and as an adult was tragically killed by a falling tree there. Pakaketaiari's fourth child, Ngamotu, and his descendants, also lived at Kawakawa and other pā.

The Raukawa chief, Hitiri Te Paerata, a descendant of Ngamotu, was also born in a cave at Kawakawa.

### **Part Pureora Conservation Park**

The Pureora Conservation Park covers a considerable area within the south-western portion of the Raukawa rohe and includes many areas and sites that are highly revered by Raukawa. The Pureora Conservation Park stretches across parts of a number of land blocks. These blocks include Maraeroa, Tihoi, Pouakani, Wharepūhunga and Rangitoto.

The maunga, Pureora, is in itself an iconic site of significance for Raukawa. Its distinctive pyramidal shape is covered in forests. In Raukawa tradition, Pureora was named by Rakatāura, the tohunga of the Tainui waka and ancestor of Raukawa. Following his arrival in Aotearoa, Rakatāura and his wife Kahukeke, the daughter of Hoturoa, travelled into the central North Island naming places that they came upon. It was at Wharepūhunga, Kahukeke fell ill and consequently Rakatāura built a house for her to rest. Rakatāura climbed a mountain where he performed a purification ritual in order to heal his wife. He was successful and his wife recovered at Wharepūhunga. He named the mountain that

he prayed on Te Pureora-o-Kahu, in recognition of that event. Te Whakakākahō o Kahukeke was also named by Rakatāura as the collection site of sticks that were used to build the whare (hut/house) that Kahukeke laid in while she was recuperating from her illness. Unfortunately, Kahukeke did not fully recover from her illness and her journey was short lived. Stricken by the death of his beloved wife, Rakatāura named the place in memorial of her death, Puke o Kahu.

Raukawa traditions state that Rakatāura also deposited at Pureora one of the 'mauri stones' brought from Hawaiki to Aotearoa. This stone was a talisman used to attract birds into an area. From that day forward, Pureora became one of several famed bird snaring areas used by Raukawa hapū to hunt Kēreru and other native birds.

Pureora was a valuable source of food for Raukawa hapū, particularly the wide variety of birds and other plant life including 'perei', similar to kumara but tubular in appearance. According to Raukawa tradition, a great feast was held in commemoration of the marriage between Te Rangipumaomao and a woman from a neighbouring iwi.

The food for this wedding was gathered from Pureora and Kaiperei.

Pureora also contains numerous waterways and mahinga kai of significance to Raukawa. The waterways of Huruhurumāku were so named due to the tupuna, Hā dropping his taiaha in the waters and the feathers that adorned the taiaha getting wet. Other waterways such as Kākāho, Pūrākaukerea and the Puketapu streams were sources for Raukawa of food such as tuna (eels) and koura (freshwater crayfish) as well as the daily water supply. The waterways were also used for healing.

Pureora is also renowned for having an abundant supply of poaka (pigs). According to some kaumātua, this area was vastly hunted to supply meat to many of the pā in the Te Pae-o-Raukawa rohe (area). Large mahingā kai (gardens) were grown around the pā to help supply food for the people and their manuwhiri (visitors), especially when the occasion was for a tangihanga (funeral).

Many hapū were associated with the Pureora area including Ngāti Te Kohera, Ngāti Wairangi and Ngāti Hā. There are also many sites associated with specific hapū of Raukawa within the Pureora area. According to oral traditions of Ngāti Te Kohera, it was at the settlement and defensive pā of Tutakamoana that the chief, Te Hoariri, was renamed Te Paerata due to his gallant achievements in battle. Te Paerata was to later lead the successful defence of Tutakamoana against marauding forces.

The conservation park also falls within part of the Tīhoi block. In that area, Raukawa history records that following the murder of Te Atainutai, his grandson sought revenge. Consequently, he joined with Whitipatoto of Raukawa from Wharepūhanga and together they marched on the iwi that had killed Te Atainutai. As a result of his offensive march through the Pureora forest, Whitipatoto named the area now known as Tīhoi.

By the time Christianity came into the Pureora region in the nineteenth century, Raukawa hapu continued to reside upon lands around Pureora including Puketoro, a kāinga and bird snaring place, Putakoura, a kāinga and potato plantation and Puketapu where food was stored in a cave. Te Ahiahi-a-te-maraeua, a lagoon and kainga situated near Pureora, was a further bird snaring place used by Raukawa.

## **Titiraupenga**

The maunga, Titiraupenga, is an iconic part of the Raukawa landscape. Its uniquely distinctive shape dominates the surrounding scenery.

Titiraupenga was a famed bird mountain with large stocks of kereru, kākā and other native birds. During the early nineteenth century, the renowned leader, Te Momo of Ngāti Te Kohera, conducted

bird snaring rituals at Titiraupenga and according to tradition, a whare wananga was also established at Titiraupenga. In a pātere composed by Ngawaero, she tells the story of the rich and abundant birdlife of Titiraupenga and makes reference to Te Momo erecting the pou known as Papa o Te Raro a talisman he used to attract the birdlife.

There were many Raukawa kainga at Titiraupenga including Te Kākāho and Arataki and kokowai caves above Waione.

Ngāti Hā, a hapū of Raukawa (also sometimes referred to under the collective name, Te Tini a Parekāwa in the Native Land Courts), populated the area around Titiraupenga together with other Raukawa hapū, namely Ngāti Moekino, Ngāti Whāita and Ngāti Wairangi-Parewhete.

To the side of Titiraupenga was the large Raukawa settlement of Kaiwhā. For many Raukawa hapū today, Titiraupenga is recognised as their ancestral mountain and is visible from Raukawa marae.

### **Arahiwi Scenic Reserve**

Raukawa have a long association with the Pātetere area and the resources within the Arahiwi Scenic reserve.

The region became known as Te Kaokaoroa-o-Pātetere, literally meaning the long outstretched armpit of Pātetere. Pātetere was a fifth generation descendant of Raukawa.

The descendants of Raukawa continued to live in the Pātetere region. The Arahiwi Scenic Reserve is within the rohe of the hapū of Ngāti Ahuru, a Raukawa hapū, who built a pa nearby including the ancient pā at Hamaria and Takahua.

The Arahiwi Scenic Reserve has been used by the people of the Raukawa marae at Ngātira and Whakaaratamaiti.

### **Arapuni Scenic Reserve**

The Arapuni Scenic Reserve lies within an important bird snaring area for Raukawa. Located on the banks of the Waikato River, the area also enabled easy access to the Waikato Awa and provided for the physical and spiritual sustenance of the Raukawa people.

The Raukawa ancestor, Tehe, a fourth generation descendant of Wairangi, built his pā at Te Tuki and settled the area. South of Te Tuki was the ancient pā, Kotaramu that was populated by the descendants of Takihiku who travelled to Te Tuki to snare birds.

### **Kaahu Scenic Reserve**

Raukawa have a long association to the area of the Kaahu Scenic Reserve dating back to the arrival of the Tainui waka.

Following his arrival in Aotearoa, Rakatāura, tohunga of the Tainui waka and ancestor of Raukawa, and his wife Kahukeke travelled inland from Kāwhia into the central North Island naming places that they came upon. When they arrived in Whakamaru, Rakatāura and Kahukeke settled in the area and built an ancient shelter at Kaahu mountain. Rakatāura named the mountain, Kaahu, in commemoration of his wife.

Raukawa hapu continued to occupy the area including Ngāti Whāita, Ngāti Wairangi, Ngāti Upokoiti, Ngāti Moekino and Ngāti Hā. The area provided the hapū with access to the Waikato Awa and the resources that they could draw from its waters.



## **Waihou River Marginal Strip**

Located on the banks of the Waihou Awa, Raukawa have a long association to area within vicinity of the Waihou marginal strip. The Waihou River supplied water and resources to four Raukawa marae namely Ngātira, Whakaaratamaiti, Tapapa and Ruapeka marae, and the river was important to hapū of Raukawa due to its proximity to the Waihou Springs (Blue Springs), the waters of which flow into the Waihou River. The spring was an important resource for the Raukawa hapū of Ngāti Āhuru, Ngāti Tukorehe, Ngāti Te Rangi and others as it was located centrally between the marae and access to the spring and the river was shared.

## **Waikato, Waihou and Pūniu Awa and Tributaries**

The Waikato, Waihou and Pūniu Awa and tributaries are the veins carrying the lifeblood of Papatūānuku. If events or activities affect the awa, they in turn affect Papatūānuku. The awa hold mana in their own right (spiritual authority and power, or a right to exist in a pristine state for intrinsic reasons) and its life essence or life force is the mauri of the awa. Each awa carries the life force for the Raukawa people; that which affects the awa, affects the people.

The Raukawa association to the Waikato, Waihou and Pūniu Awa stems back to the time of the arrival of the Tainui waka to Aotearoa. The Tainui ancestors, Rakatāura and Kahukeke were the first people to settle in the western interior of the central North Island and were responsible for naming significant landmarks.

## **Waikato Awa and Tributaries**

Raukawa have a special relationship with the Waikato Awa and its tributaries. This includes the seven hydro lakes being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, Raukawa established their interests in the Waikato Awa from the Huka Falls to Tiki o Ihingarangi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waikato Awa and the mauri of Raukawa are inextricably linked. The Waikato Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from Ruapehu to Te Puaha o Waikato (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

Within the region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and kaitiakitanga in relation to the Waikato Awa within the Raukawa rohe. In accordance with the principles of ahikāroa, Raukawa marae, hapū and whānau still reside next to and live every day with the Waikato Awa. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

## **Waihou River**

Raukawa have an association with the Waihou Awa and its tributaries, and in particular, the source of the Waihou and the Waihou Springs. Raukawa acknowledge that other iwi share interests in parts of the Waihou River and its tributaries.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, the ancestor, Raukawa, was born and spent his first days in the region of the Waihou Awa. The grandchildren of Raukawa returned to this region to defeat another iwi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waihou Awa and the mauri of Raukawa are inextricably linked. The Waihou Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Waihou to the Blue Springs near Putaruru to Te Puaha o Waihou (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tāngata whenua within a region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and assert the rights and responsibilities of kaitiakitanga in relation to the Waihou Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility. Raukawa consider the Waihou Awa to be a boundary marker remembered in the pepeha 'Mai te Wairere ki Maungatautari'

In accordance with the principles of ahikāroa, many Raukawa marae and hapā were located near the Waihou Awa. To the west of the Waihou Springs stand the Ngāti Ahuru marae of Ngatira and Whakaaratamaiti. Also in this area are the remnants of ancient marae and wāhi tapu, including Hamareha which is also known as Hamaria where the source of the Waihou Awa is found. To the east of the Waihou Awa stand the Ngāti Tukorehe and Ngāti Te Rangi marae of Ruapeka and Tāpapa, Ukaipō marae of Ngāti Kirihika and Ngāti Wehiwehi and Tangata marae. Also in this area once stood the Ngāti Tukorehe pā of Tokopikowhakahau. To the south of the Waihou stands the Ngāti Mōtai and Ngāti Te Apunga marae of Paparaamu. Also in this area is the old pā of Wairerehaurangi and an eel weir called Ruatu, which was used by the hapū of Ngāti Mōtai, Ngāti Tukorehe, and Ngāti Kirihika.

There are also particular sites of significance associated with the Waihou Awa that are of inestimable importance to Raukawa people. The swamp, Te Mana-o-Kahu, which forms part of the Waihou Awa, was named by Rakatāura following the death of his wife, Kahukeke. One of the four famous niu pole, Te Niu o Tuwharakarara, is located to the north of the Waihou Springs in a village sustained by the spring waters. The Mangaowheo stream, a tributary of the Waihou, includes the Ruataupuku falls, and the eel weir at Kopuaroa. At Te Maire and Iwituaroa on the Waihou River, there were more eel weirs. Other tributaries of the Waihou River including the streams of Waiteariki and Manganui also supplied hapū with tuna (eels) and koura (freshwater crayfish) as well as their daily drinking water supply.

## **Pūniu River**

Raukawa have a special relationship with the Pūniu Awa and its tributaries, particularly that part of the awa located in the Wharepūhunga Block. This includes the source of the Pūniu and tributaries such as Owairaka.

The history of the Tainui ancestors, Rakatāura and Kahukeke in the Wharepūhunga region, where the Pūniu Awa flows, is particularly rich. It was in this region that Kahukeke fell ill. Rakatāura consequently built a house for her to rest in and climbed a mountain where he performed a purification ritual to heal her. He was successful and his wife recovered. From this time forward, this region has been known as Wharepūhunga.

Thirteen generations later, Raukawa returned to this region and defeated another iwi. Since that time Raukawa hapu have maintained their ahikaroa. In particular, Whakatere, a son of Raukawa, had numerous descendants settle on the lands around the Puniu at Wharepuhunga. Significant pā were built near the river, including Puketarata, Totorewa, Pataokatoka, Tangimanaia and Pamotumotu.

For over 600 years, Raukawa have held that the mauri of the Pūniu Awa and the mauri of Raukawa are inextricably linked. The Puniu Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Pūniu to Te Puaha o Pūniu (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and the responsibilities of kaitiakitanga in relation to the Pūniu Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social, and physical sustenance for the Raukawa people, and in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

In accordance with the principles of ahikāroa, many Raukawa marae and hapū are still located near the Pūniu Awa, including the Ngāti Puehutore marae of Whakamārama, the Ngāti Takihiku marae of Rāwhitiroa which sits at the confluence of the Owairaka stream and Pūniu Awa, the Ngāti Kiriupokoiti marae of Aotearoa and the Ngāti Werakoko marae of Parawera.

The Pūniu Awa provided important physical and spiritual sustenance to particular sites that are of inestimable importance to the Raukawa iwi:

- Te Horanga pā is located south of Kihikihiki on the north bank of the Puniu Awa. This site is significant as a pā taken by Raukawa in battle.
- Whakapirimata pā is located on the north bank of the Puniu Awa near St Leger Road and not far from Te Horanga. This pā was built by Whāita after Raukawa settled in the area.
- Pane-o-Whaita is located on the north bank of the Pūniu Awa near Whakapirimata pa. This is where Whāita was buried.
- Several significant ancient pā of Ngāti Whakatere drew from/relied on the Pāniu Awa, including Puketarata (found to the north of the Mangaorongo Stream and south of Kakepuku), Totorewa (near the confluence of the Waipa River and Mangaorongo Stream), Patokatoka (near Mihimihi further up the Mangarongo Stream) and Tangimania and Pamotumotu (on a ridge west of the Mangatutu Stream).
- The pā site at Orakau is located near the Pūniu Awa. Orakau is a very significant site for Raukawa as this is where Raukawa lost many of their leading chiefs in the war with the Crown forces in 1864. The battle of Orakau is still commemorated by Raukawa iwi today.

### **Waikato Awa Hydro Lakes**

The Raukawa association to the Waikato Awa hydro lakes is based on their association with the awa itself. This stems back to the time of the arrival of the Tainui ancestors, Rakatāura and Kahukeke who were the first people to settle in the western interior of the central North Island and were responsible for naming significant landmarks. Subsequent Raukawa descendants took up occupation beside the Waikato Awa and Raukawa hapū continue to maintain their ahikaroa in the area that is now the Waikato hydro lakes.

When the Waikato Awa was raised during the twentieth century for hydro power generation, the

---

resultant flooding spread across land that was important to Raukawa and submerged important historical and cultural sites. The Raukawa association with the areas that have subsequently become hydro lakes is detailed below.

Raukawa has a very long association with the land now on the bed of the seven hydro lakes within the Raukawa rohe (being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri). This association stems back to the time of the arrival of the Tainui waka to Aotearoa.

### **Lake Karapiro**

Following the birth of Raukawa, Māhina-a-rangi continued her journey until she arrived at the Waikato Awa. At the time, it would have been too difficult to cross the river at Arapuni as the rapids were located there. Instead at a place now known as Horahora, (near present day Karapiro), Māhina-a-rangi crossed the river and continued on her journey to her husband. Horahora was named after the action of Māhina-a-rangi laying out the wet clothes of her baby to dry.

Three generations after Turongo and Māhina-a-rangi, the first grandchild of Raukawa was born. His name was Te Ihingarangi and he was the eldest son of Rereahu, the eldest son of Raukawa. Problems arose between Te Ihingarangi and his younger brother Maniapoto. During the ensuing fight, Maniapoto deposed his elder brother and Te Ihingarangi moved from his homeland and built a pā at Karapiro. According to Raukawa tradition, Karapiro was the stronghold of Te Ihingarangi.

The stretch of water at Karapiro was known in ancient times as Horotiu.

Before the dam was built, the awa at Karapiro supplied the people of Raukawa with tuna (eels), koura (freshwater crayfish) and kokopu (freshwater fish). It was a source of physical and spiritual wellbeing.

The Raukawa hapū of Ngāti Huri, Ngāti Tukorehe, Ngāti Mōtai, and Ngāti Te Apunga maintain a presence at Karapiro. These hapū built marae within the area and cultivated the lands.

### **Lake Arapuni**

A number of Raukawa hapū lived in the Arapuni area including Ngāti Tamatehura, Ngāti Kapu, Ngāti Ngārongo, Ngāti Huri, Ngāti Hineone, and Ngāti Mutu. These hapū had pā, urupā, and cultivations in this area. In terms of Ngāti Mutu, their eponymous ancestor was a fifth generation descendant from Raukawa and it is said he met his untimely death when he drowned in the Arapuni rapids.

Arapuni was also a well known spot for eel fishing despite the presence of tumultuous rapids. Some of the names of these sites along the Arapuni stretch of the river are Te Takangaongaoko a kainga belonging to Ngāti Tukorehe, Huihuitaha stream (a eel source for many hapū), Te Ana Kaitangata, Mangare, Puketotara, Pawaiti and Hapenui. Hapenui was one of the first pā to fall to the combined forces of Whāita, Tamatehura, Wairangi, Upokoiti and Pipito. These sites are regarded as highly significant to the many hapū of Raukawa.

Also near Arapuni is the ancient pā site of Piraunui (previously known as Motu Kākāpō). Piraunui was a pā taken from another iwi by the Raukawa forces led by Whāita. During the attack, because speed was of the essence, Raukawa threw their opponents from the cliff top and left the bodies of their enemy to rot at the escarpment floor below, hence the name Piraunui.

In the early 1800s, some Raukawa hapū in the Maungatautari area migrated to Kāpiti while others like Ngāti Huri remained on the lands at Arapuni and do so today. The marae at Te Mātiti, although no longer used, still remains. The name of the whare was Te Maioha o Maihi Te Ngaru.

At Pikitū stands the Ngāti Huri marae. The name of the wharenuī is Huri in commemoration of their eponymous ancestor. The people from Pikitū marae continue to interact with the Waikato Awa at

Arapuni. They were able to excavate from the lake bed, artefacts from a sunken village. These artefacts included an old waka that is now safely housed in a whare taonga on the marae.

### **Lake Waipapa**

Waipapa is a kāinga site and was one of the traditional Raukawa boundary markers. The hapū of Ngāti Wairangi, Ngāti Moe, Ngāti Parekāwa, and Ngāti Te Kohera lived in the area. They had cultivations, and set eel pā in the river. East of Waipapa are the swamps Waikura and Hamotea where Raukawa hapū collected raupo for roofing in shelters. Waipapa is also particularly significant as it is the location at which the taniwha, Rangikakake resides.

Te Atainutai, the son of the conqueror, Upokoiti settled the area at Waipapa.

Today the hapū of Ngāti Whāita, Ngāti Wairangi, Ngāti Poroaha and Ngāti Ha maintain a presence in the Waipapa area. The Ngāti Whāita pā at Ongaroto is located approximately 26km east of Waipapa dam.

### **Lake Maraetai**

The hapū that descended from Upokoiti, Wairangi and Whāita, who conquered the area, lived within the Maraetai area, namely, Ngāti Whāita, Ngāti Poroaha (who are also identified as Ngāti Poroahi). The tupuna, Poroaha is a descendant of Rereahu, the first born child of Raukawa. His daughter, Te Akamorunga married the tupuna, Huri who descends from Whakatere, the second child of Raukawa.

Ngāti Whāita had cultivations on the land that is now Lake Maraetai at Wairere, Opukera, Motuhauhi, Taïamoe and Te Ruahoko. There was also a pā called Whakaheketaka, this is also where the dead were buried.

### **Lake Whakamaru**

The hapū that lived in the Whakamaru area of the Waikato Awa were Ngāti Moekino, Ngāti Whāita and Ngāti Wairangi-Parewhete.

Whakamaru is a shortening of the name Te Whakamarumarutanga o Kahukeke. This was named by the ancestor Rakatāura, for his wife Kahukeke (the daughter of Hoturoa, chief of the Tainui waka) as this was where he built her a shelter in which she could continue her excellent and well known work with flax and kākāho.

There were many Raukawa kāinga near and at Whakamaru including Te Kākāho and Arataki and kokowai caves above Waione. Stretching across the Waikato Awa was the Ngāti Whāita/Ngāti Wairangi stronghold of Waimahana. This area was submerged by the creation of Lake Whakamaru.

When the dam was constructed in 1949 the people of Ongaroto pā were forced to quickly remove the bones of ancient tūpuna from their urupā. Not all the bones could be found.

### **Lake Atiamuri**

Many hapū, including Ngāti Whāita, Ngāti Wairangi, Ngāti Moekino and Ngāti Ha maintained a presence in the Atiamuri area. These hapū built marae and cultivated the lands.

The river gave sustenance to the pā on the ancestral Raukawa maunga (mountain) Pohaturoa, which is located at Atiamuri. It was at Pohaturoa that Raukawa finally defeated another iwi and on top of Pohaturoa, the hapū Ngāti Whāita and later Ngāti Kikopiri occupied a pā. Tūpuna (ancestors) were also buried on Pohaturoa.

Situated on the right bank of the Waikato Awa, was a settlement of the hapū Ngāti Whāita and Ngāti Wairangi known as Niho-o-te-Kiore. A pā was built at Niho-o-te-Kiore belonging to Rongonui (the grandfather of Hitiri Te Paerata). Aniwaniwa was also a settlement on the banks of the Waikato in the Atiamuri area that was occupied by Ngāti Wairangi, Ngāti Te Kohera and Ngāti Whaita. As well, Waiaute was a cultivation in the Atiamuri area belonging to the hapū Ngāti Pakau and Ngāti Wairangi.

The Ngāti Whāita pā at Ongaroto is situated approximately 5 kilometres west of Atiamuri dam. It is the only pā still standing within the area. Another marae, Rongopai, was also built at Ongaroto but it no longer exists today. The people of Ongaroto pā continue to fish and recreationally use Atiamuri for swimming and for the collection of koura. Many Raukawa continue to live in Atiamuri village today.

### **Lake Ohakuri**

Lake Ohakuri was formed between 1956 and 1961 over parts of the Tatua West and East blocks, Tutukau lands, Tauri block, and the Rotomahana-Parekarangi block. Many Raukawa hapū built marae within the area and cultivated the lands and Rautawhiri, Ohakuri, and Taewhanga were of particular significance. Hitiri Te Paerata, a leading Raukawa chief, had a kāinga at Ohakuri on the Tatua West block near the present day Ohakuri dam. Ohakuri was also a source of food for the hapū, especially tuna and koura. Today, Raukawa people hunt in the bush around Ohakuri Lake, fish and recreationally use the lake for camping and swimming.

### **Statement of association for Te Kohera - Kawakawa Bay**

Raukawa have a long association to Te Kohera - Kawakawa Bay and the surrounding area stemming back to the time when the grandchildren of Raukawa drew resources from the bay. In capturing the lands, Raukawa fought five key battles. These battles were in retaliation to offences against Raukawa committed by other iwi. It was as a result of the death of Te Atainutai and a subsequent battle between Raukawa and a neighbouring iwi, that Raukawa ancestors continued to occupy the lands at Kawakawa.

The Raukawa ancestor, Te Kohera, resided at Kawakawa. The son of Te Kohera, Pakaketaiari, also lived at Kawakawa. The eldest child of Pakaketaiari was Te Rangipumamao who lived at Kawakawa and as an adult was tragically killed by a falling tree there. The fourth child of Pakaketaiari, Ngamotu also lived at Kawakawa and his subsequent descendants continued to occupy Kawakawa and other pā including Tutakamoana, Te Korae, Poutangotango and other places. Today, the whare tūpuna at Mokai Marae is named Pakaketaiari and Ngāti Te Kohera is a well known hapū of the northern Taupō region.

The Raukawa chief, Hitiri Te Paerata, a descendant of Ngamotu, was also born in a cave at Kawakawa.

### **Raukawa Claims Settlement Act 2014**

In accordance with section 27 of the Raukawa Claims Settlement Act 2014, this section sets out the relevant provisions of sections 22-26, 28 and 29 in full.

### **22 Statutory acknowledgement by the Crown**

#### ***The Crown acknowledges—***

- a. *the statements of association for the statutory areas described in Parts 1 and 2 of Schedule 1;*  
*and*
- b. *the statement of association for Te Kohera-Kawakawa Bay statutory area arising through the*

*tupuna Te Kohera.*

### **23 Purposes of statutory acknowledgement**

**The only purposes of the statutory acknowledgement are to—**

- a. *require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with sections 24 to 26; 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 27 and 28; and*
- c. *enable the trustees and any member of Raukawa to cite the statutory acknowledgement as evidence of the association of Raukawa with a statutory area, in accordance with section 29.*

### **24 Relevant consent authorities to have regard to statutory acknowledgement**

1. *This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
2. *On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
3. *Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

### **25 Environment Court to have regard to statutory acknowledgement**

1. *This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.*
2. *On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
3. *Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

### **26 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement**

1. *If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area,—*
  - a. *Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and*
  - b. *the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.*
2. *In this section, **archaeological site** has the meaning given in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.*

### **28 Provision of summary or notice to trustees**

1. *Each relevant consent authority must, for a period of 20 years on and from the effective date,*

*provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:*

- a. *if the application is received by the consent authority, a summary of the application; or*
- b. *if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
2. *A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
3. *The summary must be provided—*
  - a. *as soon as is reasonably practicable after the relevant consent authority receives the application; but*
  - b. *before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.*
4. *A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.*
5. *The trustees may, by written notice to a relevant consent authority,—*
  - a. *waive the right to be provided with a summary or copy of a notice under this section; and*
  - b. *state the scope of that waiver and the period it applies for.*
6. *This section does not affect the obligation of a relevant consent authority to decide,—*
  - a. *under section 95 of the Resource Management Act 1991, whether to notify an application;*
  - b. *under section 95E of that Act, whether the trustees are affected persons in relation to an activity.*

## **29 Use of statutory acknowledgement**

1. *The trustees and any member of Raukawa may, as evidence of the association of Raukawa with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—*
  - a. *the relevant consent authorities; or*
  - b. *the Environment Court; or*
  - c. *Heritage New Zealand Pouhere Taonga; or*
  - d. *the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.*
2. *The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—*
  - a. *the bodies referred to in subsection (1); or*
  - b. *parties to proceedings before those bodies; or*
  - c. *any other person who is entitled to participate in those proceedings.*
3. *However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.*
4. *To avoid doubt,—*
  - a. *(a) neither the trustees nor members of Raukawa are precluded from stating that Raukawa has an association with a statutory area that is not described in the statutory acknowledgement; and*
  - b. *(b) the content and existence of the statutory acknowledgement do not limit any statement made.*

## **Geothermal statutory areas**

The following tables show the geothermal areas to which the statutory acknowledgement relates.

**Table 20 – Geothermal statutory areas for Raukawa**

<b>Statutory Area</b>	<b>Map Reference</b>
Atiamuri geothermal field	as shown on OTS-113-32



Mangakino geothermal field	as shown on OTS-113-32
Okauia geothermal field	as shown on OTS-113-32
Okoroire geothermal field	as shown on OTS-113-32
Ongaroto geothermal field	as shown on OTS-113-32
Taihoa geothermal field	as shown on OTS-113-32
Whakamaru Hot Beach geothermal field	as shown on OTS-113-32

### **Statements of association**

In accordance with section 34 of the Raukawa Claims Settlement Act 2014, the following statements of association are included below:

Raukawa have an association with the geothermal resources within their area of association, including at Okauia, Taihoa, Okoroire, Horohoro, Mangakino, Atiamuri, Whakamaru, Ongaroto. Raukawa acknowledge that other iwi have interests in these geothermal fields.

The people of Raukawa regard geothermal resources as taonga, handed down through the generations. Raukawa also consider geothermal resources to have a mauri in their own right and that mauri is connected to the condition of the site. Raukawa regard themselves as a kaitiaki of this taonga.

Historically and through to the present day, geothermal resources have been used in a variety of ways. Hot pools were used for cooking and the hot ground was used for cooking holes and ovens. Hot pools were also used for bathing and the mud was used in a medicinal manner to treat ailments such as infections and muscular conditions. Other geothermal areas were wahi tapu: some places were recognised as places for healing and cleansing after battle, others were used as burial places.

The Raukawa association with geothermal resources stems from the arrival of the Tainui waka to Aotearoa, and the explorations of the Tainui ancestors, Rakatāura and Kahukeke through the current-day Raukawa rohe. In Raukawa traditions, these ancestors named many important sites on and around the geothermal resources.

### **Okauia Geothermal SA**

Okauia Springs were and continue to be well-used by Raukawa people and other iwi due to the springs' healing qualities, especially for rheumatism. There are springs on either bank of the Waihou River and across the river is Papahuia, the other main group of springs.

A key site at Okauia Springs is Te Ramaroa located at Papahuia. Te Ramaroa was used by the people of Tangata marae and other iwi for healing mauiui (illnesses), and addressing general aches and pains of the body. According to legend, Te Ramaroa was named after a waka. The waka was crewed by a rangatira and his wife who ignored a warning not to go into the area. As a result they turned to stone and it is said that a perpetual fire remains under the bow of the waka.

### **Taihoa Geothermal SA**

The significance of the Taihoa geothermal site for Raukawa stems back to the generation of Māhina-a-rangi. Having successfully given birth to her son Raukawa, tradition says that Māhina-a-rangi then bathed in the warm waters of the hot pool now known as Taihoa.

The name of this pool was referred to as "Te Waitikihanga a Māhina-a-rangi". Since that time, the people of Tangata marae and other iwi have utilised the hot pools at Taihoa to heal aches and pains.

## **Okoroire Geothermal SA**

Raukawa have a long association with the Okoroire Geothermal area. The springs at Okoroire were used by Raukawa hapū living in Te Kaokaoroa o Pātetere including Ngāti Tukorehe and Ngāti Te Rangi, Ngāti Mōtai and Ngāti Āhuru as healing pools to ease aches and pains and alleviate rheumatism. By 1889 the hot springs were world renowned.

## **Raukawa Association to Whakamaru, Ongaroto and Horohoro SA**

### **Whakamaru Geothermal SA**

The Raukawa association to the Whakamaru Geothermal SA stems back to the generation of Rakatāura, the tohunga of the Tainui waka, and his wife Kahukeke. According to Raukawa tradition, the Whakamaru area was named by Rakatāura for Kahukeke. Kahukeke was an artisan with flax and when she and her husband arrived in the area, he built her a shelter from which she could work. He named the area Te Whakamarumarutanga-o-Kahukeke.

Since that time hapu such as Ngāti Wairangi and Ngāti Whāita have resided at Whakamaru. Along the banks of the Waikato River was an ancient settlement named Waimahana which straddled both banks of the Waikato River. This was a settlement of Ngāti Whāita and Ngāti Wairangi. This settlement took its name from the geothermal riches of the area (literally, “warm water”), and was famed as a mahinga kai for kumara which grew plentifully here due to the warmth created through geothermal activity. Also nearby is the hot springs of Motumatai in the Waipapa River.

### **Ongaroto Geothermal SA**

Raukawa has a long association with Ongaroto stemming back to the ancestors Whāita and Wairangi, Raukawa’s grandchildren, and continuing to the present day. These ancestors were among those who settled the area and their descendants continued to live on the land. Standing at Ongaroto is the marae known as Ongaroto Pā. The name of the whareni is Whāita named after the eponymous ancestor.

Ongaroto is located on the right bank of the Waikato River and the hapū used the geothermal springs in conjunction with the cooler waters of the Waikato to ease muscular aches and pains. On occasion some of the ngāwhā were used to slowly cook food.

### **Horohoro Geothermal SA**

Raukawa has a long association with the Horohoro area stemming a back to the time of the ancestors Whāita and Wairangi. The Horohoro bluffs are a significant geographical marker for the iwi.

Ngāti Huri and Ngāti Wairangi have longstanding connections to the Horohoro area. Historically, Ngāti Wairangi maintained cultivations at Horohoro and they continue to maintain a connection to Horohoro through their employment as foresters or in other pursuits such as pig hunting in the area.

According to Raukawa tradition, the hot pool at Horohoro was named Pupumahana and was used for washing garments, bathing and as a healing spa. This use of the pool is still practiced today.

Over the past 30 years Raukawa kaumātua have identified many sites of significance in the Horohoro region including burial sites and rock art.

## **Raukawa Claims Settlement Act 2014**

In accordance with section 34 of the Raukawa Claims Settlement Act 2014, this section sets out the relevant provisions of sections 30 to 33, 35 and 36 in full.

### **30 Geothermal statutory acknowledgement by the Crown**

*The Crown acknowledges the statement of association for the geothermal resource.*

### **31 Purposes of geothermal statutory acknowledgement**

*The only purposes of the geothermal statutory acknowledgement are to-*

- a. require relevant consent authorities and the Environment Court to have regard to the geothermal statutory acknowledgement, in accordance with sections 32 and 33; and*
- b. require relevant consent authorities to record the geothermal statutory acknowledgement on statutory plans that relate to the geothermal resource and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with sections 34 and 35; and*
- c. enable the trustees and any member of Raukawa to cite the geothermal statutory acknowledgement as evidence of the association of Raukawa with the geothermal resource, in accordance with section 36.*

### **32 Relevant consent authorities to have regard to geothermal statutory acknowledgement**

- 1. This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the geothermal resource.*
- 2. On and from the effective date, a relevant consent authority must have regard to the geothermal statutory acknowledgement relating to the geothermal resource in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.*
- 3. Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.*

### **33 Environment Court to have regard to geothermal statutory acknowledgement**

- 1. This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting the geothermal resource.*
- 2. On and from the effective date, the Environment Court must have regard to the geothermal statutory acknowledgement relating to the geothermal resource in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.*
- 3. Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.*

### **35 Provision of summary or notice to trustees**

- 1. Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting the geothermal resource:*
  - a. if the application is received by the consent authority, a summary of the application; or*
  - b. if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.*
- 2. A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.*
- 3. The summary must be provided—*
  - a. as soon as is reasonably practicable after the relevant consent authority receives the application; but*



## APP2 – Significant Geothermal Feature types

Table 21 – Significant Geothermal Feature types

Feature type	Definition
<b>Geyser</b>	Any naturally-occurring geothermal spring that occasionally or frequently erupts producing an intermittent or continuous discharge by the evolution of a phase dominated by steam or other gases, vigorous enough to eject forcefully liquid water by surging, boiling, throwing, splashing, or jetting it into the air above a static water level or vent opening. This includes hot water geysers, perpetual spouters, soda geysers, and crypto-geysers. The area of a geyser comprises that of the spring basin and the area covered (perhaps intermittently) by surface water composed of the undiluted discharge from the geyser, and by any sinter deposits created by that discharge.
<b>Spring vigorously depositing sinter</b>	Any naturally-occurring geothermal spring that vigorously deposits sinter on surfaces covered by its outflow, or any submerged geothermal spring that would be likely to vigorously deposit sinter if it were no longer submerged. The area of a spring vigorously depositing sinter comprises that of the spring basin, together with the area covered by any surface water composed of the undiluted outflow from the pool and any sinter deposits created by that outflow.
<b>Recent sinter</b>	Any sinter body that has received natural sinter deposition since 1900. This includes carbonate sinters (travertine). The area of a recent sinter body consists of that of all inter-connected sinter in a single occurrence and the land formations underlying it, and any naturally occurring geothermal spring that flows over the sinter body.
<b>Geothermal habitat on heated ground or cooled acid ground</b>	Any area of terrestrial habitat of thermotolerant indigenous species on current or formerly geothermally heated ground.
<b>Habitat dependent on geothermally-altered atmosphere</b>	Any area of terrestrial habitat of indigenous thermotolerant species that is tolerant of, or dependent on geothermal alteration of, atmospheric conditions.
<b>Mud geyser</b>	Any naturally-occurring geothermally heated mud pool that occasionally or frequently erupts. The eruption produces an intermittent or continuous discharge caused by the evolution of a phase dominated by steam or other gases. This must be vigorous enough to forcefully raise liquid mud by surging, boiling, throwing, splashing, or jetting it into the air above a static water level. This includes mud volcanoes exhibiting this behaviour. The area covered by a mud geyser includes the mud pool, its banks, and any mud formations built up by the ejection of mud from the pool.
<b>Molten sulphur-producing spring</b>	A hot spring whose water supply passes through elemental sulphur bearing rock at a temperature sufficiently high to melt the sulphur (119°C) and bring it to the surface.
<b>Superheated fumarole</b>	Any naturally-occurring vent, including those found underwater, whose main discharge consists of steam and other gases of geothermal origin with a temperature greater than the local boiling temperature of water. The area of a fumarole consists of the vent, any surface accumulating mineral deposits derived from its gases, and any ecosystems dependent on the heat and fluid flowing from the vent.

<b>Mud pool</b>	Any naturally-occurring basin of turbid water or mud heated (or recently heated) by geothermal processes. The area of a mud pool comprises that of the pool itself, its banks, and any mud formations built up by the ejection of mud from the pool.
<b>Geothermally-influenced aquatic habitat</b>	Any area of naturally-occurring seasonal or permanent aquatic habitat of thermotolerant, thermophilic, or extremophilic indigenous species in a water body or part thereof influenced by natural geothermal input, or in a geothermally-influenced water body.
<b>Geothermally-influenced water body</b>	Any naturally-occurring wetland, lake, pool, or stream, or portion thereof (including the bed and banks), whose chemical or temperature profile is significantly influenced by natural geothermal input and which is either: <ul style="list-style-type: none"> <li>• a standing water body of greater than 30 m<sup>2</sup> surface area, or</li> <li>• a flowing water body longer than 100 metres and with a flow greater than 0.1 m<sup>3</sup>/sec</li> </ul> in which natural geothermal input has caused the water to have: <ul style="list-style-type: none"> <li>• a temperature of greater than 30°C, or</li> <li>• a chloride concentration of greater than 120 g/m<sup>3</sup>, or</li> <li>• a sulphate concentration of greater than 60 g/m<sup>3</sup>, or</li> <li>• geothermal mineral deposition,</li> </ul> measured at least 7 days after a significant rainfall event. In large or poorly mixed water bodies, only those portions which meet the above conditions are included in this definition.
<b>Hydrothermal eruption crater</b>	Any naturally-occurring crater produced by the explosive boiling of geothermal water without the direct involvement of near-surface magma, and by the consequent ejection of material derived from the rock matrix. The area of a hydrothermal eruption crater comprises that of the crater, its sides, and the ejecta deposited around the crater.
<b>Culturally significant feature</b>	Any geothermal surface feature, whether artificial, natural, or modified that is deemed significant following consideration of the criteria for determining significance of cultural heritage resources in APP7 of the Regional Policy Statement.

Table 21 lists Significant Geothermal Feature types. There are other Geothermal Features in the region that have not been included as significant. These include but are not limited to:

- fumaroles producing steam of less than 100°C;
- heated or steaming ground;
- geothermally altered ground;
- collapse pits;
- geothermal springs or seeps; and
- ancient sinter.

## APP3 – Modified fresh water bodies

**Table 22 – Fresh water bodies – hydro electric generation**

Waikato River, main stem from Taupō Gates to Karapiro Dam (including hydro reservoirs) with Lake Taupō utilised as a reservoir to store water for hydro-electricity generation purposes.
--

**Table 23 – Fresh water bodies – domestic and municipal water supply bodies**

Mangatawhiri water supply dam Mangatangi water supply dam
--

## APP4 – Freshwater bodies and wetlands that have high water quality

**Table 24 – Freshwater bodies with high water quality – ecological health (inferred from water quality measurements)**

	Dissolved oxygen (% of saturation)	pH	Turbidity (NTU)	Total ammonia (mgN/m <sup>3</sup> )	Temperature (°C)	Total nitrogen (mg/m <sup>3</sup> )	Total phosphorus (mg/m <sup>3</sup> )
Hikutaia (at Old Maratoto Rd)	95	7.0	1.5	10	13.6	160	12
Hinemaiaia (at SH1)	101	7.4	1.0	5	11.7	130	38
Kauaeranga (at Smiths cableway)	99	7.0	1.1	5 (5)	14.5	100	3
Kuratau (at Lake Taupō)	101	7.4	1.1	5	12.4	550	16
Tauranga – Taupō (at Te Kono slackline)	101	7.3	0.7	5	10.1	90	20
Tongariro (at Turangi)	101	7.5	0.8	2	10.0	75	18
Waihaha (at SH32)	102	7.2	0.5	5	10.3	170	26
Waikato, upper (between Taupō Gates & Waipapa tailrace)	102	7.4	0.8	5	15.9	160	17
Waitahanui (at Blake Rd)	99	7.4	0.6	5	10.7	360	53
Waiwawa (at SH25 Coroglen)	102	7.1	1.4	5	15.1	110	5

Table 24 includes ten rivers with the best water quality (centred on the year 2000) for supporting ecological health (median water quality during 1998-2002). The monitoring site listed in the left hand column is the downstream extent of the fresh water body.

**Table 25 – Freshwater bodies – contact recreation purposes**

	Horizontal clarity (m)	<i>E. coli</i> (cfu/100mL)
Hinemaiaia (at SH1)	2.6	21
Kuratau (at Lake Taupō )	No data	38
Pueto (at Broadlands Rd)	1.8	30



Tauranga – Taupō (at Te Kono slackline)	3.8	No data
Tongariro (at Turangi)	2.9	No data
Waihaha (at SH32)	5.2	9
Waihou (at Whites Rd)	6.0	41
Waikato, upper (between Taupō Gates and Waipapa tailrace)	3.2	5
Waitahanui (at Blake Rd)	3.7	50
Whanganui (at Lake Taupō )	No data	28

Table 25 includes ten rivers with the best water quality (centred on the year 2000) for swimming and other water-based recreation (median water quality during 1998-2002). The monitoring site listed in the left hand column is the downstream extent of the fresh water body.

**Table 26 – Lakes with high water quality, based on condition and vulnerability**

<b>Category One Lakes – high condition, low vulnerability</b>			
<b>Lake</b>	<b>Lake SPI Score (%)</b>	<b>Regional Ranking</b>	<b>Other information</b>
Rotopounamu	71%	2 equal	
Upper Tama	Naturally unvegetated	2 equal	Considered to be close to pristine
Lower Tama	Naturally unvegetated	2 equal	Considered to be close to pristine
Blue Lake	Naturally unvegetated	5	Considered to be close to pristine
Koraha	Unknown	8 equal	Known to have submerged plants but not yet surveyed for Lake SPI
Emerald Lakes	Naturally unvegetated	10 equal	
<b>Category Two Lakes – high condition, high vulnerability</b>			
<b>Lake</b>	<b>Lake SPI Score (%)</b>	<b>Regional Ranking</b>	<b>Other information</b>
Taupō	36%	1	
Maratoto	Naturally unvegetated	6 equal	TP 29 mg m <sup>-3</sup> , TN 1400 mg m <sup>-3</sup> , Chla 32 mg m <sup>-3</sup> (waters of Waikato 2010)
Harihari	45%	8 equal	
Taharoa	35%	10 equal	
Rotoaira	23%	12	
Rotopiko (Serpentine)	89% (max 3 lakes)	15	
Otamatearoa	31%	16 equal	
Ngahewa	29%	19 equal	
Parangi	22%	24 equal	

**Category One Lakes – high condition, low vulnerability:** These lakes have water quality that is close to pristine for their type. They are generally remotely located and have a high percentage of native vegetation cover in the catchment. They are located on Crown-owned reserve land and are not expected to be subject to changes in catchment land use in the foreseeable future.

**Category Two Lakes – high condition, high vulnerability:** These lakes tend to have water quality that has been impacted in some way by either catchment land use and/or introduced plants and/or animals. However, they make up a very small group of lakes that retain a relatively clear water, macrophyte-dominated state. Due to a variety of existing or potential stressors they are considered to be very vulnerable to a change in state from clear water and vegetated to one that is algal-dominated and devoid of submerged macrophytes.

**Table 27 – Wetlands identified as being of international importance**

Firth of Thames (Map 22 R1)
Kopuatai Peat Dome (Map 22 R2)
Whangamarino (Map 22 R3)

## APP5 – Criteria for determining significance of indigenous biodiversity

The following criteria are to be used to identify areas of significant indigenous biodiversity and their characteristics as they exist at the time the criteria are being applied. Criteria may be specific to a habitat type including water, land or airspace or be more inclusive to address connectivity, or movement of species across habitat types.

To be identified as significant an area needs to meet one or more of the criteria identified in the table below.

Areas of significant indigenous biodiversity shall not include areas that have been created and subsequently maintained for or in connection with:

- artificial structures (unless they have been created specifically or primarily for the purpose of protecting or enhancing biodiversity); or
- beach nourishment and coastal planting (unless they have been created specifically or primarily for the purpose of protecting or enhancing biodiversity).

**Table 28 – Criteria for determining significance of indigenous biodiversity**

<b>Previously assessed site</b>	
<b>1.</b>	It is indigenous vegetation or habitat for indigenous fauna that is currently, or is recommended to be, set aside by statute or covenant or by the Nature Heritage Fund, or Ngā Whenua Rāhui committees, or the Queen Elizabeth the Second National Trust Board of Directors, specifically for the protection of biodiversity, and meets at least one of criteria 3-11.
<b>Ecological values</b>	
<b>2</b>	In the Coastal Marine Area, it is indigenous vegetation or habitat for indigenous fauna that has reduced in extent or degraded due to historic or present anthropogenic activity to a level where the ecological sustainability of the ecosystem is threatened.
<b>3.</b>	It is vegetation or habitat that is currently habitat for indigenous species or associations of indigenous species that are: <ul style="list-style-type: none"> <li>• classed as threatened or at risk, or</li> <li>• endemic to the Waikato region, or</li> <li>• at the limit of their natural range.</li> </ul>
<b>4.</b>	It is indigenous vegetation, habitat or ecosystem type that is under-represented (20% or less of its known or likely original extent remaining) in an Ecological District, or Ecological Region, or nationally.
<b>5.</b>	It is indigenous vegetation or habitat that is, and prior to human settlement was, nationally uncommon such as geothermal, chenier plain, or karst ecosystems, hydrothermal vents or cold seeps.
<b>6.</b>	It is wetland habitat for indigenous plant communities and/or indigenous fauna communities (excluding exotic rush/pasture communities) that has not been created and subsequently maintained for or in connection with: <ul style="list-style-type: none"> <li>• waste treatment;</li> <li>• wastewater renovation;</li> <li>• hydro electric power lakes (excluding Lake Taupō);</li> <li>• water storage for irrigation; or</li> <li>• water supply storage;</li> </ul> unless in those instances they meet the criteria in Whaley et al. (1995).

7.	It is an area of indigenous vegetation or naturally occurring habitat that is large relative to other examples in the Waikato region of similar habitat types, and which contains all or almost all indigenous species typical of that habitat type. Note this criterion is not intended to select the largest example only in the Waikato region of any habitat type.
8.	It is aquatic habitat (excluding artificial water bodies, except for those created for the maintenance and enhancement of biodiversity or as mitigation as part of a consented activity) that is within a stream, river, lake, groundwater system, wetland, intertidal mudflat or estuary, or any other part of the coastal marine area and their margins, that is critical to the self sustainability of an indigenous species within a catchment of the Waikato region, or within the coastal marine area. In this context “critical” means essential for a specific component of the life cycle and includes breeding and spawning grounds, juvenile nursery areas, important feeding areas and migratory and dispersal pathways of an indigenous species. This includes areas that maintain connectivity between habitats.
9.	It is an area of indigenous vegetation or habitat that is a healthy and representative example of its type because: <ul style="list-style-type: none"> <li>• its structure, composition, and ecological processes are largely intact; and</li> <li>• if protected from the adverse effects of plant and animal pests and of adjacent land and water use (e.g. stock, discharges, erosion, sediment disturbance), can maintain its ecological sustainability over time.</li> </ul>
10.	It is an area of indigenous vegetation or habitat that forms part of an ecological sequence, that is either not common in the Waikato region or an ecological district, or is an exceptional, representative example of its type.
<b>Role in protecting ecologically significant area</b>	
11.	It is an area of indigenous vegetation or habitat for indigenous species (which habitat is either naturally occurring or has been established as a mitigation measure) that forms, either on its own or in combination with other similar areas, an ecological buffer, linkage or corridor and which is necessary to protect any site identified as significant under criteria 1-10 from external adverse effects.

## **APP6 – Significant indigenous biodiversity roles and responsibilities**

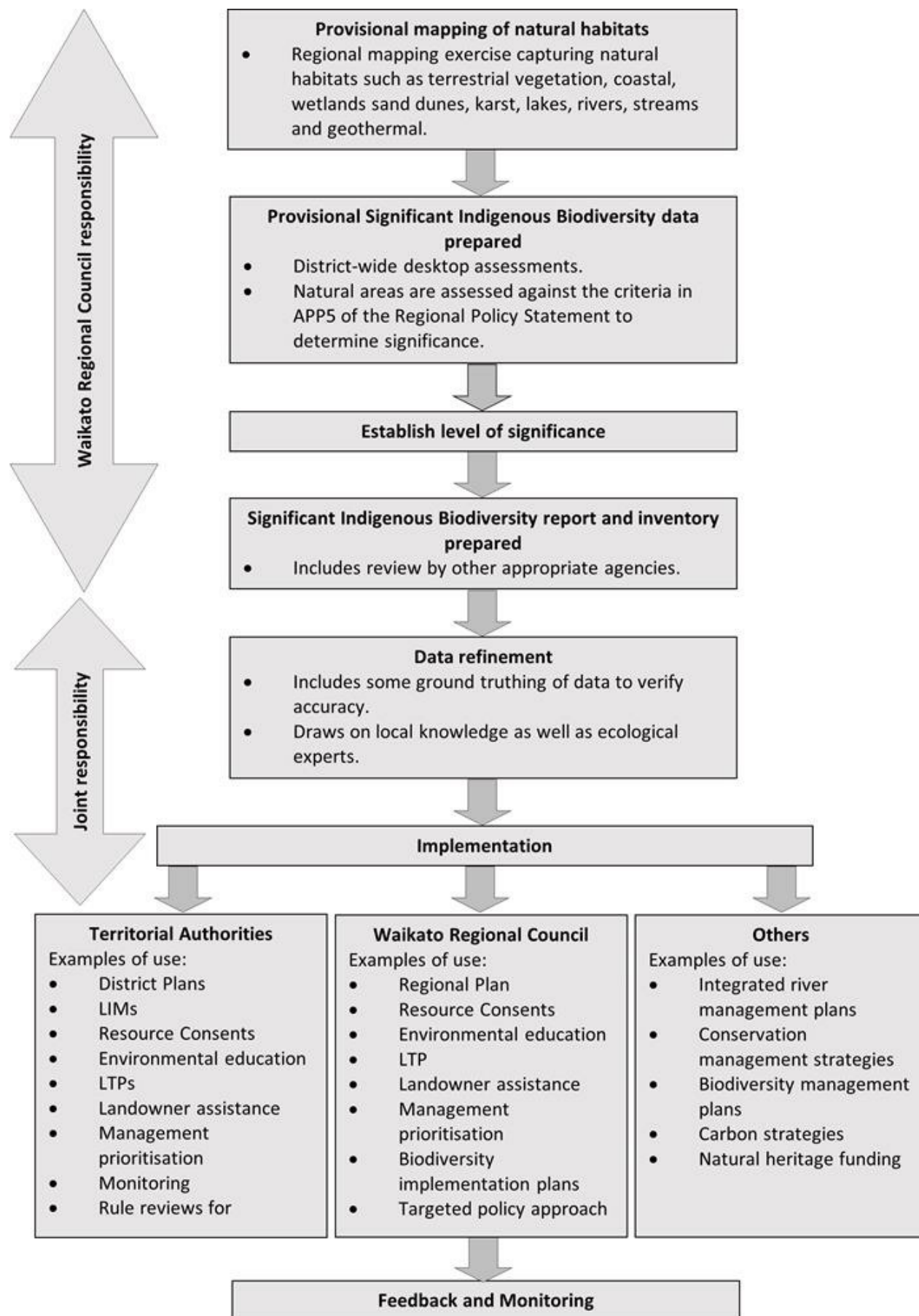


Figure 4 – Significant indigenous biodiversity roles and responsibilities

## APP7 – Historic and cultural heritage assessment criteria

When assessing historic and cultural heritage, regard shall be given to the Heritage New Zealand register of historic places, historic areas and wāhi tapu areas and the following:

**Table 29 – Historic and cultural heritage assessment criteria**

<b>Archaeological qualities</b>	
<b>Information</b>	The potential of the place or area to define or expand knowledge of earlier human occupation, activities or events through investigation using archaeological methods.
<b>Research</b>	The potential of the place or area to provide evidence to address archaeological research questions.
<b>Recognition or Protection</b>	The place or area is registered by Heritage New Zealand for its archaeological values, or is recorded by the New Zealand Archaeological Association Site Recording Scheme, or is an 'archaeological site' as defined by the Heritage New Zealand Pouhere Taonga Act 2014.
<b>Architectural Qualities</b>	
<b>Style or type</b>	The style of the building or structure is representative of a significant development period in the region or the nation. The building or structure is associated with a significant activity (for example institutional, industrial, commercial or transportation).
<b>Design</b>	The building or structure has distinctive or special attributes of an aesthetic or functional nature. These may include massing, proportion, materials, detail, fenestration, ornamentation, artwork, functional layout, landmark status or symbolic value.
<b>Construction</b>	The building or structure uses unique or uncommon building materials, or demonstrates an innovative method of construction, or is an early example of the use of a particular building technique.
<b>Designer or Builder</b>	The building or structure's architect, designer, engineer or builder was a notable practitioner or made a significant contribution to the region or nation.
<b>Cultural Qualities</b>	
<b>Sentiment</b>	The place or area is important as a focus of spiritual, political, national or other cultural sentiment.
<b>Identity</b>	The place or area is a context for community identity or sense of place, and provides evidence of cultural or historical continuity.
<b>Amenity or Education</b>	The place or area has symbolic or commemorative significance to people who use or have used it, or to the descendants of such people. The interpretative capacity of the place or area and its potential to increase understanding of past lifestyles or events.
<b>Historic Qualities</b>	
<b>Associative Value</b>	The place or area has a direct association with, or relationship to, a person, group, institution, event or activity that is of historical significance to Waikato or the nation.
<b>Historical</b>	The place or area is associated with broad patterns of local or national history,

<b>Pattern</b>	including development and settlement patterns, early or important transportation routes, social or economic trends and activities.
<b>Scientific Qualities</b>	
<b>Information</b>	The potential for the place or area to contribute information about an historic figure, event, phase or activity.
<b>Potential – Scientific Research</b>	The degree to which the place or area may contribute further information and the importance of the data involved, its rarity, quality or representativeness.
<b>Technological Qualities</b>	
<b>Technical Achievement</b>	The place or area shows a high degree of creative or technical achievement at a particular time or is associated with scientific or technical innovations or achievements.

Table 30 – Māori culture and traditions assessment criteria

<b><i>Mauri</i></b>	Ko te mauri me te mana o te wāhi, te taonga ranei, e ngākaunuitia ana e te Māori. The mauri (for example life force) and mana (for example prestige) of the place or resource holds special significance to Māori.
<b><i>Wāhi tapu</i></b>	Ko tērā wāhi, taonga ranei he wāhi tapu, arā, he tino whakahirahira ki ngā tikanga, ki ngā puri mahara, ki te taha wairua hoki o te Māori. The place or resource is a wāhi tapu of special, cultural, historic and or spiritual importance to Māori.
<b><i>Kōrero-o-mua historical</i></b>	Ko tērā wāhi e ngākaunuitia ana e te Māori ki roto i ōna kōrero-o-mua me ōna tikanga. The place has special historical and cultural significance to Māori.
<b><i>Rawa tūturu customary resources</i></b>	He wāhi tērā e kawea ai ngā rawa tūturu a te Māori. The place provides important customary resources for Māori.
<b><i>Hiahiatanga tūturu customary needs</i></b>	He wāhi tērā e pupuru nei i ngā tikanga ahurea, wairua hoki o te Māori. The place or resource is a venue or repository for Māori cultural practices and spiritual values.
<b><i>Whakaaronui o te wa contemporary esteem</i></b>	He wāhi rongonui tērā ki ngā Māori, arā, he wāhi whakaahuru, he wāhi whakawaihanga, he wāhi tuku mātauranga ranei . The place has special amenity, architectural or educational significance to Māori.

**Explanation of terms:**

**Hiahiatanga tūturu** means those parts of the landscape that are important for the exercise of tikanga – the principles and practices to maintain the mauri of parts of the natural world. This might be a place where a particular ritual is performed or a particular feature that is noted for its ability to identify the boundaries of ancestral tribal lands that is acknowledged in iwi or hapū oratory.

**Kōrero-o-mua** refer to places that are important due to particular historical and traditional associations (in pre-European history).

**Rawa tūturu** means the cultural value of places that provide, or once provided, important customary resources to tangata whenua. Customary resources might include food and materials



necessary to sustain life in pre-European and post-European times.

**Whakaaronui o te wā** refers to the contemporary relationships tangata whenua have with Māori heritage places. Appreciation of features for their beauty, pleasantness, and aesthetic values is important to tangata whenua. Recreational values attributed to features are also important to tangata whenua as they illustrate the relationship that individuals and groups can have with the environment.

## APP8 – Natural character of the coastal environment: assessment criteria

The following criteria are to be used as the basis for identifying areas of high and outstanding natural character within the coastal environment.

**Table 31 – Natural character assessment criteria**

<b>BIO-PHYSICAL CHARACTERISTICS:</b>
<b>Land Forms (Geology / Geomorphology):</b> reflecting the degree to which the natural terrain, headlands, coastal slopes, reefs, shoals, dunes, beaches and other natural geomorphic 'systems' remain intact.
<b>Vegetation Cover &amp; Type(s):</b> reflecting both the physical extent of 'native' vegetation cover and the indigenous content and integrity of that cover: a higher proportion of endemic vegetation cover – e.g. from salt marsh to mature coastal / podocarp forest – connotes greater naturalness; conversely a preponderance of production forestry, horticultural planting or other 'exotic' vegetation are associated with a modified / developed environment. Similarly, the greater presence and proportion of the coastal environment that is covered by native species the greater its naturalness.
<b>Sea / Estuarine Water Bodies:</b> the greater the presence of the sea and/or estuarine water bodies, and the more intact and unmodified those marine bodies are – including their inter-tidal margins / edges – the more 'natural' a coastal environment is likely to be.
<b>Land Uses / Activities / Structures:</b> reflecting the degree to which human activities, structures, buildings, development and land / bush clearance impose their own values on the coastal environment and modify it: the greater that effect, the less natural a coastal environment will be.
<b>Habitat Value:</b> the greater the ecological / habitat value of any coastal environment, the more likely that the related presence of wildlife (e.g. gannets, seals, penguins) will evoke a strong sense of naturalness.
<b>Natural Processes:</b> the clear presence of tidal activity, estuarine flows, vegetative succession, natural (not man-induced) erosion, the greater the feeling that the coastal environment is still largely shaped by natural systems; conversely, man-made structures, developments and activities – such as culverts and coastal defences – are likely to diminish such values.
<b>PERCEPTUAL VALUES:</b>
<b>Wildness / Remoteness:</b> reflecting the degree to which the coastal environment is perceived as being remote from urban / suburban New Zealand and imbued with qualities that make it seem wild and / or connoting 'wilderness'.
<b>Experiential Attributes:</b> related to the sounds, smells and the appreciation of other sensory attributes that contribute to the feeling of being at the seaside, within an area dominated by natural elements and processes.
<b>Context / Setting:</b> reflecting the qualities of, and degree of interaction with, other parts of the coastline and the degree to which that interaction enhances or compromises the naturalness of the more immediate coastal environment.
<b>Transient / Dynamic Attributes:</b> related to seasonal / daily change, weather patterns, the motion of water, surf breaks, waterfalls, tidal flows, the presence of wildlife and the degree to which such exposure enhances the relative naturalness of the coastal environment.
<b>Night-time Values:</b> reflecting the extent to which lights, noise, perceived activities and exposure to the sky's star-field affect the perceived naturalness of the coastal environment.

**OVERALL ASSESSMENT:**

**Overall Evaluation of Natural Character Values:** Outstanding / High / Less than High

## APP9 – Outstanding natural features and landscapes

Table 32 – Outstanding natural features and landscapes (ONFL) of regional significance

Characteristics / Values	
<b>Tongariro National Park, Lake Rotoaira, Mt Pihanga, &amp; Kakaramea-Tihia Massif (ONFL 1)</b>	Visual and scenic characteristics, particularly volcanic landscape, highly memorable and natural. Ecological/scientific/recreational/heritage values; significance to tangata whenua and to population in general.
<b>Kaimanawa Mountains (ONFL 2)</b>	Non volcanic sedimentary range. Landscape is expressive of the forces that made it. Recreational, including remote recreational tramping experiences. Significance to tangata whenua – food source for Māori. Solid covering of good indigenous forest. Wild and remote.
<b>Northern Herangi Range (ONFL 3)</b>	Rugged peaked landforms largely bush covered. High natural character. Recreational values including tramping, hunting and fishing. Remote.
<b>Mount Karioi (ONFL 4)</b>	Distinctive volcanic cone shape, location close to the coast, good quality indigenous vegetation. Cliffs and headlands along the coastal edge. Tramping tracks and botanical values.
<b>Coromandel Range and Moehau Range (ONFL 5)</b>	Massive volcanic landform. Forms the distinctive backbone to the whole peninsula – peaks, pinnacles and rocks. Bush on the tops. Significance to tāngata whenua – pā sites. Remote and wild. High natural character in places. Historic values of early settlement, gold mining and logging.
<b>Mount Maungatautari (ONFL 6)</b>	Distinctive volcanic cone – distinct feature in the area. Ecological island established around bush at the top. High natural character. Significance to tangata whenua – Māori settlements used to be on the slopes. Historic/early Pākehā settlers.
<b>Mount Pirongia (ONFL 7)</b>	Distinctive volcano shape. Seen from much of the central portion of the Waikato region. Consists of a number of peaks. High natural character. Significance to tangata whenua and historic values. Was the centre for the Māori wars and a military base. Recreational values including tramping, walking, botany and bird watching.
<b>Kaimai Range (north of Ngatamahinerua) (ONFL 8)</b>	Volcanic origin – Te Aroha. Highest point. Distinctive peaked landform, its elevation, extensive bush. Significance to tangata whenua – many pā and marae sites. Wild and remote on the higher slopes. Good quality bush.
<b>Lake Taupo (ONFL 9)</b>	Expansive area of water, memorable and vivid, natural character. Forms the foreground to Tongariro National Park viewed from the north. Significance to tangata whenua. Recreational values including trout fishing, water skiing and boating.
<b>Coastal areas of</b>	Dramatic white cliffs, pinnacles, arches and blowholes. White silica

<p><b>Coromandel – Cathedral Cove, Shakespeare Cliff and coastline south of Hahei (ONFL 10/1)</b></p>	<p>beaches. Cliffs rise to 100m in places. Islands off the coast. Dramatic and memorable. High natural character along coastal edge. Significance to tangata whenua – footpaths along coast and pa sites. Recreational values including beaches and swimming, fishing and boating.</p>
<p><b>Coastal areas of Coromandel – northern tip of the Coromandel peninsula and western slopes of Moehau Range out to coast (ONFL 10/2)</b></p>	<p>Combination of pasture and bush running out to cliffs and bays. Dramatic and vivid with distinctive coastal features. Steep slopes between native forest above and coastal edge. Pōhutukawa along coastline. Botanical interest in the indigenous forest. Historic and Māori. Pā sites on headlands – battles between Māori tribes.</p>
<p><b>Coastal areas of Coromandel – Tuataewa (ONFL 10/3)</b></p>	<p>Combination of dramatic coastal edge, stony beaches, and rock reefs, backed by steep slopes with a large number of pōhutukawa. High natural character. Significance to tangata whenua. Recreational values including fishing. Coastline views.</p>
<p><b>Waiotapu Geothermal Area &amp; Lake Ngakoro (ONFL 11)</b></p>	<p>Dramatic, aesthetically appealing and intact geothermal features. New Zealand's largest area of surface thermal activity. Features include geysers, multi-coloured silica terraces, steaming pools, vents and mud / sulphur craters. The geothermal features, together with surrounding landforms and bush, descend to meet Lake Ngakoro. Highly significant tourist destination.</p>
<p><b>Horohoro Escarpment (ONFL 12)</b></p>	<p>Highly distinctive line of cliffs, interspersed with native bush. Frames and defines the northern edge of the Whirinaki Valley. Demarcates the southern edge of Mamaku Plateau and Horohoro (rhyolite) dome. Dramatic, perhaps unique, profile is very clearly exposed to SH30. Significance to tangata whenua.</p>
<p><b>Opoutere Beach (ONFL 13)</b></p>	<p>An expansive, undeveloped, ocean beach, and dune system, backed by a forested Department of Conservation Reserve, comprised primarily of maritime pine and regenerating native vegetation. Ohui, its northern end, is marked by the striking Ohui Bluffs, Ohui Stream and Motohaua Rock. Its southern end culminates in a distal spit and the mouth of the Wharekawa Harbour, off shore from which sits the sculptural Hikinui Island and, on the southern side of which is, Ruahiwihiwi Headland. Opoutere Beach is important from a recreational standpoint – for swimming, walking, surfing and the like. The beach, particularly the northern (Ohui) and southern (distal spit) ends of it, and the Wharekawa Harbour, are also very important ecologically as a habitat for NZ dotterel, the variable oystercatcher and other indigenous fauna and flora.</p>

## APP10 – Landscape assessment approach

The following section outlines the approach to be followed in assessing landscapes. Such an approach should be applied to the identification of ‘outstanding natural features and landscapes’ and also to ‘seascapes’ or landscapes with other specific amenity value.

In applying the approach continuing refinements in best practice, for instance as a result of future research or professional guides, should be taken into consideration.

### Definition of ‘Landscape’ and ‘Feature’

‘Landscape is the cumulative expression of natural and cultural features, patterns and processes in a geographical area, including human perceptions and associations’ (New Zealand Institute of Landscape Architects Best Practice Note 10.1, November 2010). A feature is a discrete part of a landscape.

By way of further explanation:

- Landscape is a distinct geographical area;
- Landscape involves both the physical attributes of the area and people’s appreciation of such attributes; and
- Landscape appreciation entails scientific understanding, aesthetic perceptions, and people’s associations with an area.

### Assessing Landscapes

Landscape assessment entails the following stages:

1. **Analyse** the landscape’s qualities taking into account its physical, aesthetic and associative attributes. Table 33 lists factors to be taken into consideration. The list is not exhaustive (other factors may be relevant depending on the qualities of specific places) and different factors may have greater or lesser relevance in different locations.
2. **Delineate the extent** of each landscape (typically defined by natural or human boundaries).
3. Make an **overall appraisal** of the landscape’s character and significance based on the analysis described above. The appraisal should be more than a description of components, but rather how the components act together as a whole.
4. **Explain** the appraisal of each landscape (or feature) with reasons. The explanation needs to be sufficient in itself to justify the assessment’s conclusions.

### Outstanding Natural Features and Landscape Threshold Tests

A further stage is required to identify outstanding natural features and landscapes, which must be both ‘natural’ and pass an ‘outstanding’ threshold.

- ‘Outstanding’ means ‘conspicuous, eminent, excellent, remarkable’.
- ‘Natural’ means a landscape predominantly characterised by natural elements and processes (for example landform, natural vegetation and/or water). ‘Natural’ can include managed rural landscapes (including pastoral landscapes) where natural elements and processes are dominant.

**Table 33 – Typical factors to consider when assessing landscapes**

Attributes	Typical factors
Physical Attributes	Natural - the characteristics of intactness, health and significance of natural landscape features including: <ul style="list-style-type: none"> <li>• Geology, geomorphology, and resultant topography</li> <li>• Hydrology (hydrological features and processes)</li> <li>• Soil and natural vegetation</li> </ul>

	<ul style="list-style-type: none"> <li>• Ecology (the health and significance of ecological attributes)</li> </ul> <p>Human ('Cultural') - the characteristics of human features, any inherent cultural significance, and the manner in which they relate to the underlying natural setting including:</p> <ul style="list-style-type: none"> <li>• Land use</li> <li>• Human vegetation patterns</li> <li>• Buildings, structures and settlements</li> <li>• Road networks</li> </ul> <p>Human or cultural factors are relevant to landscape assessment in general. However, for assessment of outstanding natural features and landscapes the focus will be on natural areas where such human factors are recessive or absent.</p>
<p>Aesthetic Attributes (perceptual, sensory, experiential)</p>	<p>Visual and aesthetic characteristics including:</p> <ul style="list-style-type: none"> <li>• Expressiveness – the manner in which biophysical features (including landforms, water-bodies and natural vegetation) express natural processes and patterns</li> <li>• Legibility (in the sense of way-finding and orientation) – the role of landscapes and features as landmarks, boundaries, areas with a distinctive character (taking the 3D sequential experience into account)</li> <li>• Picturesqueness / Composition (including such attributes as the presence of water, contrast of shadow and light, perspective depth, focal-points, the mix of openness and enclosure, and the overall composition of landscape elements)</li> <li>• Coherence (the manner in which different elements relate to each other including the intactness of natural landscapes and the extent to which human elements and patterns reflect the natural structure of the landscape)</li> </ul> <p>Account should be taken of attributes that may be only occasionally or seasonally present (such as wildlife or snow), and the effects of movement (wind, waves) i.e. the 'transient factors'</p>
<p>Associative Attributes</p>	<p>Values or meanings associated with a landscape including such matters as:</p> <ul style="list-style-type: none"> <li>• Naturalness associations (such as 'wilderness' values)</li> <li>• 'Sense of place' the manner in which landscapes convey a distinctive local character (cultural or natural)</li> <li>• Historical associations (where relevant to appreciation of the landscape)</li> <li>• Tangata whenua associations (where relevant to appreciation of the landscape)</li> <li>• Recreational uses based fundamentally on landscape qualities</li> <li>• Emblematic attributes (for instance where a feature has been adopted as an icon for a community)</li> </ul>

## APP11 – Development principles

### General development principles

New development should:

- a. support existing urban areas in preference to creating new ones;
- b. occur in a manner that provides clear delineation between urban areas and rural areas;
- c. make use of opportunities for urban intensification and redevelopment to minimise the need for urban development in greenfield areas;
- d. not compromise the safe, efficient and effective operation and use of existing and planned infrastructure, including transport infrastructure, and should allow for future infrastructure needs, including maintenance and upgrading, where these can be anticipated;
- e. connect well with existing and planned development and infrastructure;
- f. identify water requirements necessary to support development and ensure the availability of the volumes required;
- g. be planned and designed to achieve the efficient use of water;
- h. be directed away from identified significant mineral resources and their access routes, natural hazard areas, energy and transmission corridors, locations identified as likely renewable energy generation sites and their associated energy resources, regionally significant industry, high class soils, and primary production activities on those high class soils;
- i. promote compact urban form, design and location to:
  - i. minimise energy and carbon use;
  - ii. minimise the need for private motor vehicle use;
  - iii. maximise opportunities to support and take advantage of public transport in particular by encouraging employment activities in locations that are or can in the future be served efficiently by public transport;
  - iv. encourage walking, cycling and multi-modal transport connections; and
  - v. maximise opportunities for people to live, work and play within their local area;
- j. maintain or enhance landscape values and provide for the protection of historic and cultural heritage;
- k. promote positive indigenous biodiversity outcomes and protect significant indigenous vegetation and significant habitats of indigenous fauna. Development which can enhance ecological integrity, such as by improving the maintenance, enhancement or development of ecological corridors, should be encouraged;
- l. maintain and enhance public access to and along the coastal marine area, lakes, and rivers;
- m. avoid as far as practicable adverse effects on natural hydrological characteristics and processes (including aquifer recharge and flooding patterns), soil stability, water quality and aquatic ecosystems including through methods such as low impact urban design and development (LIUDD);
- n. adopt sustainable design technologies, such as the incorporation of energy-efficient (including passive solar) design, low-energy street lighting, rain gardens, renewable energy technologies, rainwater harvesting and grey water recycling techniques where appropriate;
- o. not result in incompatible adjacent land uses (including those that may result in reverse sensitivity effects), such as industry, rural activities and existing or planned infrastructure;
- p. be appropriate with respect to projected effects of climate change and be designed to allow adaptation to these changes;
- q. consider effects on the unique tangata whenua relationships, values, aspirations, roles and responsibilities with respect to an area. Where appropriate, opportunities to visually recognise tangata whenua connections within an area should be considered;
- r. support the Vision and Strategy for the Waikato River in the Waikato River catchment;
- s. encourage waste minimisation and efficient use of resources (such as through resource-efficient design and construction methods); and
- t. recognise and maintain or enhance ecosystem services.

### Principles specific to rural-residential development



As well as being subject to the general development principles, new rural-residential development should:

- a. be more strongly controlled where demand is high;
- b. not conflict with foreseeable long-term needs for expansion of existing urban centres;
- c. avoid open landscapes largely free of urban and rural-residential development;
- d. avoid ribbon development and, where practicable, the need for additional access points and upgrades, along significant transport corridors and other arterial routes;
- e. recognise the advantages of reducing fuel consumption by locating near employment centres or near current or likely future public transport routes;
- f. minimise visual effects and effects on rural character such as through locating development within appropriate topography and through landscaping;
- g. be capable of being serviced by onsite water and wastewater services unless services are to be reticulated; and
- h. be recognised as a potential method for protecting sensitive areas such as small water bodies, gully-systems and areas of indigenous biodiversity.

## APP12 – Future Proof tables

**Table 34 – Future Proof residential growth allocation and staging 2006-2061**

Growth areas	Residential population <sup>1</sup>			
	2006	2021	2041	2061
Hamilton existing urban	119400	136400	161100	187900
Hamilton Greenfield (Rototuna, Rotokauri, Ruakura and Peacockes)	15000	37000	60000	60000
Future Hamilton Greenfield			3000	29700
<b>Hamilton City Total</b>	<b>134400</b>	<b>173400</b>	<b>224100</b>	<b>277600</b>
Cambridge	13225	17500	23200	25145
Te Awamutu / Kihikihi	12625	15900	20100	21565
Huntly	6915	8940	10925	12275
Ngāruawāhia	5120	8340	12375	15875
Raglan and Whaingaroa	3220	4340	5025	5200
Te Kauwhata	1020	3430	5825	7675
Waipā Rural Villages	2350	3300	4290	5330
Waikato Rural Villages	6725	9050	12400	15775
Waipā Rural	15500	8800	19410	21460
Waikato Rural	22400	24800	27350	29800
<b>Future Proof sub-regional total</b>	<b>223500</b>	<b>287800</b>	<b>365000</b>	<b>437700</b>
<b>Sub-regional split by settlement type</b>				
City	134400	173400	224100	277600
Towns	42125	58450	77450	87735
Rural Villages	9075	12350	16690	21105
Rural	37900	43600	46760	51260
<b>Sub-regional split – proportion of total population</b>				
City	60%	61%	61%	63%
Towns	19%	20%	21%	20%
Rural Villages	4%	4%	5%	5%
Rural	17%	15%	13%	12%

<sup>1</sup> The above population figures in any given location do not take account of growth associated with marae and papakāinga development. Consequently, actual population figures may exceed the above figures in some areas.

**Table 35 – Future Proof industrial land allocation**

Strategic Industrial Nodes located in Central Future	Industrial land allocation and staging (ha)	Total Allocation 2010 to 2061 (ha)
--	---	------------------------------------

<b>Proof area (based on gross developable area)<sup>1</sup></b>	2010 to 2021	2021 to 2041	2041 to 2061	
Rotokauri	85	90	90	265
Ruakura	80	115 <sup>2</sup>	210 <sup>2</sup>	405
Te Rapa North	14	46	25	85
Horotiu	14	46	25	150
Hamilton Airport	74	50	0	124
Huntly and Rotowaro	8	8	7	23
Hautapu	20	30	46	96
<b>TOTAL HA</b>	<b>337</b>	<b>423</b>	<b>388</b>	<b>1148</b>

<sup>1</sup> Gross Developable Area includes land for building footprint, parking, landscaping, open space, bulk and location requirements and land for infrastructure including roads, stormwater and wastewater facilities.

<sup>2</sup> Development beyond the 2021 period is subject to completion of the Waikato Expressway.

## Explanation

At the time of hearing submissions on the Proposed Waikato Regional Policy Statement, there was approximately 879ha of zoned industrial land that was vacant within the central Future Proof area. The strategic nodes identified in Table 35 include a mixture of existing zoned land and land identified as future industrial land, subject to district planning processes.

The land identified in Table 35 for the Rotokauri, Horotiu, Huntly and Rotowaro industrial nodes are the vacant gross developable land areas remaining within the zoning of the Proposed Hamilton District Plan (Rotokauri Structure Plan), and Operative Waikato District Plan (Horotiu Industrial Park, Huntly Industrial Zone).

### Horotiu

The staging and timing of land associated with Horotiu is consistent with the rules contained within the Operative Waikato District Plan (2011).

### Hamilton Airport

The land identified in Table 35 for the Airport Node is the land zoned for industrial and mixed industrial/business development in the Proposed Waipā District Plan.

The node is currently affected by infrastructure constraints, particularly in the surrounding transport network. The Southern Links project will address some of the transport capacity issues but is currently a long term solution. Infrastructure solutions which are consistent with, and work towards a long term infrastructure pattern will be required to enable development in advance of the construction of Southern Links.

### Te Rapa North

The Te Rapa North Industrial Node includes land that was transferred into the Hamilton City Council boundary in July 2011. Together with the continued operation of the Te Rapa Dairy Factory and its associated infrastructure the Node provides the opportunity to enable the development of a cluster of dairy related industrial activities of at least regional significance. The land allocations for the post 2021 and 2041 period provide the opportunity to reinforce the significance and benefits of these activities by providing additional land to enable their expansion around the Te Rapa Dairy Factory. Depending upon the rate of uptake, it is possible that the release of the later stages of land might

need to occur earlier.

## Ruakura

The Ruakura Industrial Node is part of an 820ha parcel of land that has been identified by Hamilton City for future urban growth, known as the R1 growth cell.

The 405ha identified in Table 35 comprises the Ruakura inland port and logistics zone (approximately 195ha) and general industrial land (approximately 210ha) to be advanced through a district plan structure planning process and subsequent Resource Management Act First Schedule process. The staging and timing identified in Table 35 provides for Stage 1 of the inland port and logistics zone, and up to 30 hectares of general industrial development to 2021. The Ruakura Structure plan is linked to the development of the Hamilton section of the Waikato Expressway. Further development after 2021, beyond the initial 80ha identified for the 2010-2021 period, should not occur until the Hamilton section of the Waikato Expressway is completed and connected to the Ruakura land in a manner that does not undermine the efficient functioning and safety of the transport network, or another infrastructure solution has been demonstrated to satisfy the relevant criteria for alternative land release in UFD-M49.

## Hautapu

The land identified for the Hautapu Industrial Node is the land specified in the Waipa 2050 Growth Strategy (2009).

**Table 36 – Industrial land allocation in the North Waikato**

Strategic Industrial Nodes located in the North Waikato (based on gross developable area) <sup>1</sup>	Industrial land allocation and staging (ha)			Total Allocation 2010 to 2061 (ha)
	2010 to 2021	2021 to 2041	2041 to 2061	
Tuakau	116	0	0	116
Pokeno	92	0	0	92
<b>TOTAL HA</b>	<b>208</b>	<b>0</b>	<b>0</b>	<b>208</b>

<sup>1</sup> gross Developable Area includes land for building footprint, parking, landscaping, open space, bulk and location requirements and land for infrastructure including roads, stormwater and wastewater facilities.

## Explanation

The land identified in Table 36 for the Tuakau and Pokeno Strategic Industrial Nodes represents the zoned and vacant industrial land provided for within the Waikato District Plan at each location.

**Table 37 – Future Proof hierarchy of major commercial centres**

Functional type	Location	Function description
Regional and City centre	Hamilton Central Business District	The primary centre in the region for commercial, civic and social activity.
Primary sub-regional centres	Te Rapa North Commercial Centre*	A significant integrated retail centre in the region, with relatively limited provision of non-retail economic and social
Secondary sub-regional centre		

		activity.
	Chartwell	An integrated retail centre in the sub-region, with limited provision of non-retail economic and social activity.
Town centres	Cambridge Te Awamutu Huntly Ngāruawāhia Raglan Te Kauwhata	Retail, administration, office and civic centres providing most commercial and servicing needs, together with non-retail economic and social activity, to their urban and rural hinterland.

\*being the centre focused on and incorporating The Base shopping centre and generally comprising the block bordered by Te Rapa Road, Avalon Drive, Te Kowhai Road East and the Railway.

After 1 November 2010, Waikato District expanded to include other commercial areas from Franklin District including Tuakau and Pokeno. These have not been included in Table 37 as it only relates to commercial areas within the Future Proof area, which exclude the former Franklin District.