



Rangitāne o Manawatu Claims Settlement Act 2016

STATUTORY ACKNOWLEDGEMENT

THIS DOCUMENT ATTACHES TO, BUT IS NOT PART OF, THE TARARUA DISTRICT PLAN. IT EXISTS FOR THE PURPOSE OF PROVIDING PUBLIC INFORMATION ONLY. IT IS NOT SUBJECT TO THE PROVISIONS OF SCHEDULE 1 TO THE RESOURCE MANAGEMENT ACT 1991. THE STATUTORY ACKNOWLEDGEMENT INFORMATION CONTAINED HEREIN CANNOT THEREFORE BE SUBMITTED ON.

BACKGROUND

A Statutory Acknowledgement recognises the particular cultural, spiritual, historical and traditional association of an iwi with an identified site/area. This type of redress can enhance the ability of the iwi to participate in specified Resource Management Act 1991 processes.

When a claimant group, such as Rangitāne, and the Crown reach agreement on a final settlement offer they enter into a Deed of Settlement setting out the terms of that settlement. Legislation is required to give effect to some elements of a Treaty settlement including Statutory Acknowledgements. In this instance, that legislation is the Rangitāne o Manawatu Claims Settlement Act 2016

A Statutory Acknowledgement involves:

- The concerned iwi providing a statement of its association with the site/area of significance.
- Recording this statement in the Deed of Settlement.
- Identifying and describing the area over which the redress will apply. (This is referred to in the legislation as the 'statutory area').
- The Crown then acknowledging the statement from the iwi in statute (the settlement legislation).

A Statutory Acknowledgement requires:

- Relevant consent authorities to have regard to its contents and directions; and
- Relevant consent authorities to provide summaries of resource consent applications, or copies of notices of resource consent applications, to the relevant trustees; and
- Enables the relevant trustees and members of the relevant iwi to cite the Statutory Acknowledgement as evidence of the iwi's association with the 'statutory area'.

This Statutory Acknowledgement document comprises the following:

- Copies of sections 29 to 33, 35 and 36 of the Rangitāne o Manawatu Claims Settlement Act 2016; and
- Descriptions of the Statutory Areas; and
- The Statement of Association for each statutory area.

STATUTORY ACKNOWLEDGEMENT – SETTLEMENT ACT 2016

29 Statutory acknowledgement by the Crown

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

30 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 31 to 33; 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 34 and 35; and
- c) to enable the trustees and any member of Rangitāne o Manawatu to cite the statutory acknowledgement as evidence of the association of Rangitāne o Manawatu with a statutory area, in accordance with section 36.

31 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.

32 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.

33 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.

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 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.

36 Use of statutory acknowledgement

- 1) The trustees and any member of Rangitāne o Manawatu may, as evidence of the association of Rangitāne o Manawatu 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 Rangitāne o Manawatu are precluded from stating that Rangitāne o Manawatu 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.

STATEMENTS OF ASSOCIATION AND DESCRIPTIONS OF STATUTORY AREAS

- Manawatu Gorge Scenic Reserve (see Deed Plan OTS-182-15)
- Ruahine Forest Park (see Deed Plan OTS-182-18)
- Tararua Forest Park (see Deed Plan OTS-182-19)
- Manawatu River and tributaries (see Deed Plan OTS-182-20)
- Mangahao River (see Deed Plan OTS-182-24)

STATEMENT OF ASSOCIATION

MANAWATU GORGE SCENIC RESERVE

The name Te Apiti was bestowed upon the Manawatu Gorge by Rangitāne o Manawatu as it was recognised as one of the main routes connecting the eastern and western parts of their seven hundred year old rohe. The gorge today remains an important access route from the western side of the Tararua and Ruahine Ranges.

In Rangitāne o Manawatu history, it was Okatia, a spirit which possessed a giant totara tree on the Puketoi Ranges that gouged out the Manawatu Gorge. His travels created the bed of the Manawatu River which later filled with water and now flows from the Puketoi Ranges through to the sea (Okatia Beach or now commonly known as Foxton Beach) on the west coast of New Zealand.

The geomorphology of the Te Apiti area has essentially remained unchanged except for the construction of roads and rail. The presence of the Manawatu Gorge Scenic Reserve has resulted in half of the original vegetation remaining in the area. The Reserve contains some rare endemic plants. The most significant species that existed in Te Apiti during Rangitāne o Manawatu control was the Huia, which were apparently so prolific in the Te Apiti area in the late 1860s that the toll-keeper at the Woodville end of the Gorge sold the culled birds to passing travellers. The bird was extremely highly prized by Rangitāne o Manawatu, but became extinct early in the twentieth century. Ironically the last Huia was seen and heard in Te Apiti.

The stretch of the Manawatu River flowing through Te Apiti was known to Rangitāne o Manawatu as Te Au Rere a te Tonga, the southern flowing current. Te Au nui a te Tonga is the name of the waterfall located in the middle of the gorge. Te Ahu a Turanga is also the name of the peak above Te Apiti, on a traditional crossing place used by Rangitāne o Manawatu. This peak is of great significance to Rangitāne o Manawatu as it is the place where Turangaimua, the son of Turi, the Captain of the Aotea waka was killed. The west coast origins of Rangitāne have their source with the Aotea waka which landed at Aotea Harbour, just north of Taranaki. The Aotea waka was captained by Turi, who settled in the Patea District of southern Taranaki and eventually had a son named Turangaimua or more commonly, Turanga. Turangaimua settled in the Manawatu after marrying a Rangitāne o Manawatu woman, Parehuia. At some time after his marriage, Turangaimua journeyed to Tamaki nui a rua and Ahuriri, and joined with Rangitāne o Manawatu in fighting the local iwi. Unfortunately the seemingly defeated Ahuriri iwi were not entirely vanquished and the Turangaimua group were overrun at a saddle on the Ruahine Range, just north of Te Apiti. Turangaimua was killed in the ensuing battle, along with several Rangitāne o Manawatu Chiefs. The slain were heaped in a mound and the wāhi tapu site was named Te Ahu a Turanga, the mound of Turangaimua, at the entrance to the mountain Range. Soon after the battle in which Turanga was slain, his Rangitāne wife, Parehuia, bore him a daughter named Ruahine. Her name was subsequently bestowed on the mountain Range.

Whangai Range was commonly used to describe the range either side of Te Apiti in reference to the taniwha, Whangaimokopuna who visits the area when Rangitāne o Manawatu are present.

Located within the Manawatu River in Te Au Rere a te Tonga, is a red-coloured, tapu rock known as Te Ahu a Turanga which holds the mauri of the River and Rangitāne o Manawatu. The rock rises and falls with the flood waters and is never covered by the waters.

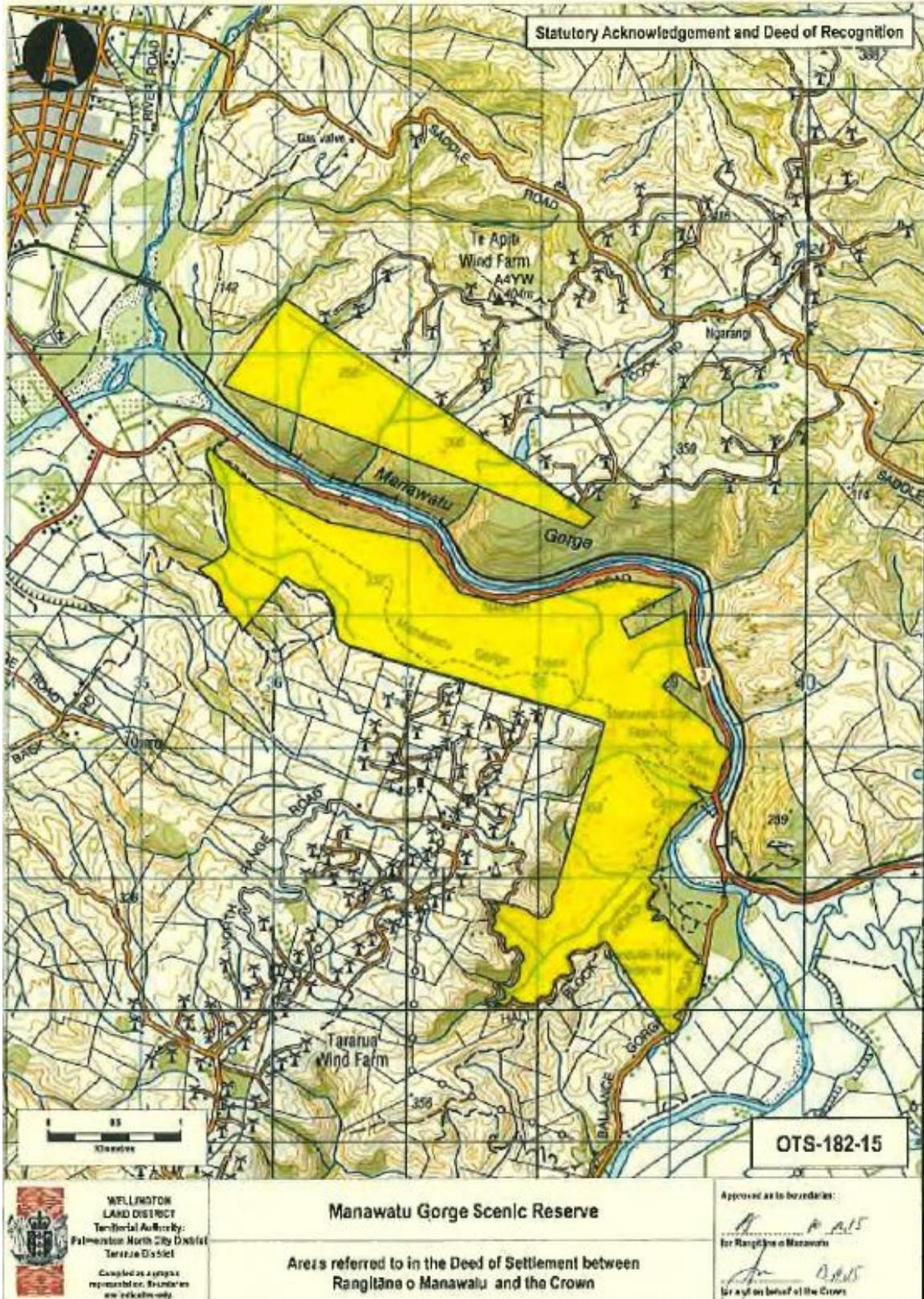
Significant Sites to Rangitāne o Manawatu

NAME	DESCRIPTION
Parahaki	Kainga
Kauhanga	Occupied location
Motuere	Occupied location
Te Wharau	Occupied location
Kopuanui	Pa
Otangaki	Pa

NAME	DESCRIPTION
Otangaki	Clearing
Te Ahua Turanga	Peak
Te Apiti	Site
Te Au Nui O Tonga	Site
Te Au Rere A Te Tonga	Site

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Manawatu Gorge Scenic Reserve.

DESCRIPTION OF STATUTORY AREA
MANAWATU GORGE SCENIC RESERVE (DEED PLAN OTS-182-15)



STATEMENT OF ASSOCIATION

RUAHINE FOREST PARK

Ko Ruahine me nga Tararua te maunga
Ko Manawatu te awa
Ko Kurahaupo te waka
Ko Rangitāne te iwi

The Ruahine Range therefore holds great historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu, as it is one of two mountain ranges that identify the iwi of Rangitāne.

The southern Ruahine Range is intrinsically connected and related to the activities of the Pohangina (River and Valley), Te Ahu a Turanga and Wharite as well as the numerous peaks along the Ranges of which the majority are named after Rangitāne o Manawatu ancestors.

Te Ahu a Turanga is a peak north of the Gorge on the Ruahine Range. The west coast origins of Rangitāne have their source with the Aotea waka which landed at Aotea Harbour, just north of Taranaki. The Aotea waka was captained by Turi, who settled in the Patea District of southern Taranaki and eventually had a son named Turangaimua or more commonly, Turanga. Turangaimua settled in the Manawatu after marrying a Rangitāne o Manawatu woman, Parehuia. At some time after his marriage, Turangaimua journeyed to Tamaki Nui a Rua and Ahuriri, and joined with Rangitāne o Manawatu in fighting the local iwi. Unfortunately the seemingly defeated Ahuriri iwi were not entirely vanquished and the Turangaimua group were overrun at a saddle on the Ruahine Range, just north of Te Apiti. Turangaimua was killed in the ensuing battle, along with several Rangitāne o Manawatu Chiefs. The slain were heaped in a mound and the wāhi tapu site was named Te Ahu a Turanga, the mound of Turangaimua, at the entrance to the mountain Range. Soon after the battle in which Turanga was slain, his Rangitāne wife, Parehuia, bore him a daughter named Ruahine. Her name was subsequently bestowed on the mountain Range.

Wharite is one of the most prominent peaks in Rangitāne o Manawatu rohe. Wharite was inhabited by Iti a Tohunga from the Ruakawa Pa area below. The Tohunga was banished to the peak due to his small stature and disfigurements however Rangitāne o Manawatu still consulted him for his knowledge related to environmental matters. The peak was named after him becoming Whare-Iti. More recent interpretation also referred to an adjacent area being known for the preparation of titi hence it becoming confused with the name Whare-titi.

Very little was known about the state of the Ruahine Range and its native vegetation. Geomorphically the Ruahine Range has only been altered in defined areas by agricultural practices of the last century. However the lower areas have been damaged from forest removal causing massive land movements.

Many of the native species and resources found in the Pohangina Valley were also found and gathered in the ranges. Traditionally the Hinau, Rata and hebe berries and selected other native trees were collected for food resources. Particular flowers were also gathered from the tussock land/sub-alpine areas in the range and converted into perfumes. Plants such as the Keikei Tangiau were used as rongoa while plants such as the supple jack was used in construction particularly for tuna weir. The extinct highly valued taonga species, the huia was common in the ranges being collected and traded nationally.

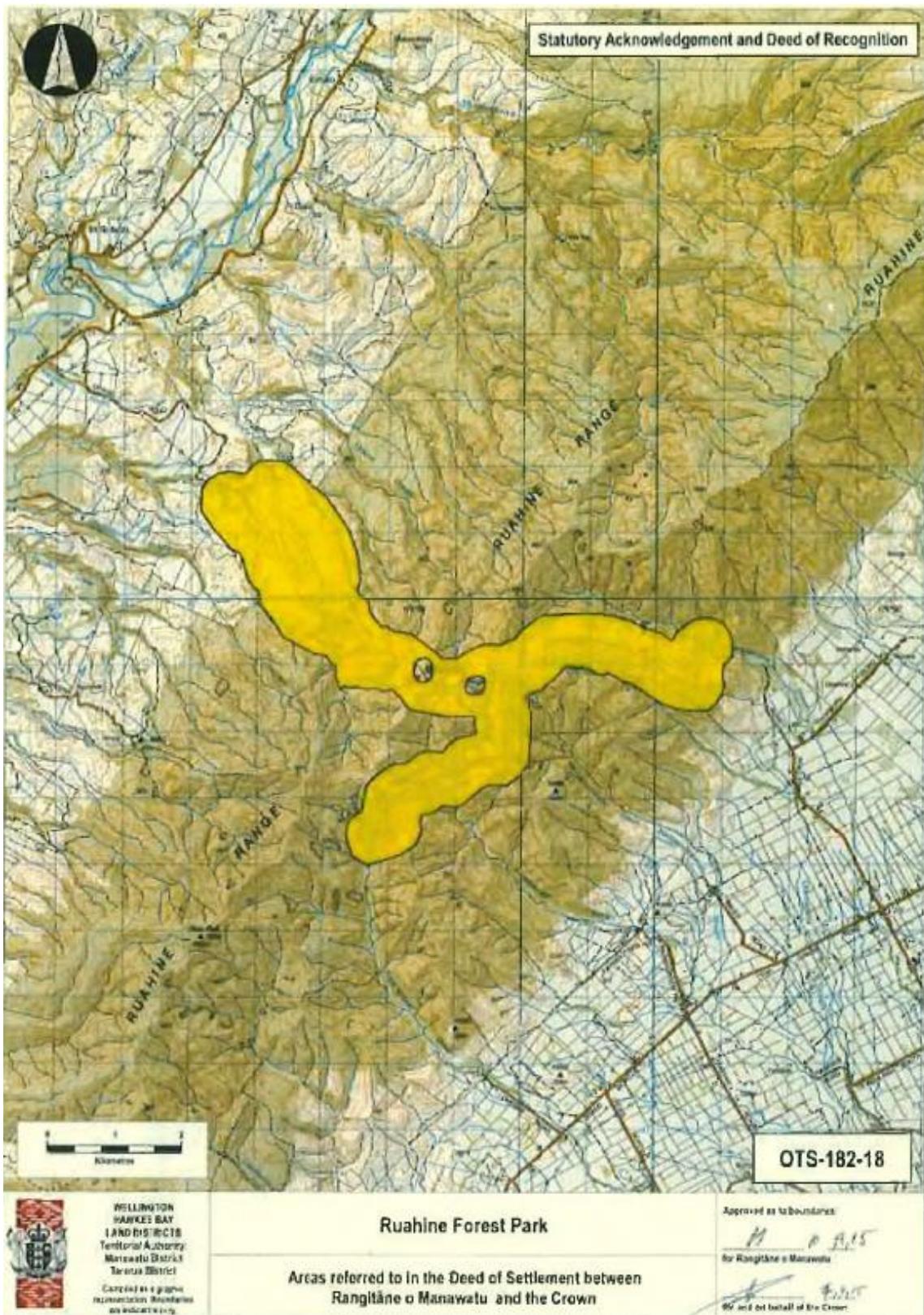
Significant Sites for Rangitāne o Manawatu

NAME	DESCRIPTION
Apiti	Occupied location
Apiti Te Anaowiro	Occupied location
Maharahara	Peak
Ouahiore	Peak
Otumore	Peak
Taumatatana	Peak
Te Wharau	Occupied location
Tirahe	Peak

NAME	DESCRIPTION
Tukupari	Peak
Wairarapa	Occupied location
Ahuriri	Track
Te Ahua Turanga	Peak
Te Hekenga	Peak
Wharite	Peak
Whangai	Range

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Ruahine Forest Park.

DESCRIPTION OF STATUTORY AREA
RUAHINE FOREST PARK (DEED PLAN OTS-182-18)



STATEMENT OF ASSOCIATION

TARARUA FOREST PARK

Ko Manawatu te awa
Ko Kurahaupo te waka
Ko Rangitāne te iwi

The Tararua Range holds great historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu, as it is one of two mountain ranges that identify the iwi of Rangitāne.

The Tararua Range was initially created or “fished up” by Maui and carved into its current shape by his brothers. It then became the exposed backbone of the fish of Maui (Te Ika A Maui). For Rangitāne o Manawatu traditions such as this, represent the significant links between the cosmological world and the modern world, which have shaped Rangitāne as an iwi.

The name Tararua was bestowed on the mountain range by the Rangitāne o Manawatu tupuna Whatonga. Whatonga who was a great explorer, travelled to the Manawatu via Waka along the West Coast from the South Island. Following his exploration of the Manawatu, he returned to Heretaunga, to his wife Hotuwaipara, who had bore him a son named Tara. Whatonga named the mountain Range (and twin peaks near Mitre Peak) which dominated the landscape within his rohe, Tararua, after his first born son. Over time the range developed its own persona and place within Rangitāne o Manawatu cultural and spiritual belief system as a highly significant geomorphological feature in the landscape. The Tararua Range became respected and revered as a significant site and was regarded as a place occupied by past ancestors. These ancestors formed the peaks of the Range and were situated in a position similar to those Rangatira and Kaumatua that sit on the paepae in the front of a Marae. Due to this, parts of the Range were not accessible while other parts were used for spiritual and ritualistic practises.

The name of the Tararua, the tracks located within it, the sources of many rivers which begin there, the great abundant sources of mahinga kai located within it and the various names bestowed on areas within the Tararua, reinforce the tribal identity of Rangitāne o Manawatu and the continuity of Rangitāne o Manawatu through the various generations. They are the living evidence that has shaped Rangitāne o Manawatu as an iwi and bestowed upon them as one of the kaitiaki of the Tararua Range.

The Tararua mountain range contains many tracks which link Rangitāne o Manawatu with Rangitāne whanaunga who live in Tamaki Nui a Rua and Wairarapa. These include the tracks that lead from Raukawa Pa on the eastern bank of the Manawatu River, to the Wairarapa, whilst another lead from the fortified Pa site of Te Motu a Poutoa (now known as ANZAC Park) by way of what is now known as the Pahiatua-Aokautere Road onto Forty Mile Bush, in the Wairarapa. Near Puketotara, which now links the Te Awe Awe roads on the eastern and western sides of the Tararua Range, was the track known

as Kaihinau, named after the Chief of Tuwhakatupua Pa. From Wairarapa there was a track that followed the Kahuterawa Stream which Rangitāne o Wairarapa would use to visit Rangitāne o Manawatu at Kairanga.

Located along the Tararua Range, are significant peaks which Rangitāne o Manawatu would light fires to send signals to their whanaunga in times of battle. One significant part of the Tararua Range (currently the Tararua Forest Park) originally referred to as "Tihi-Pakirakira" became established as an area for crossing the Range and gathering resources, signal fires and small settlements were established and the area was then known as Arawaru. On Arawaru and Te Apiti some of the most unique flora in the Manawatu is found.

Another significant peak which Rangitāne o Manawatu identify with, is Hanga-o-hia tangata, which means the place that caused surprise to man, as it is from this peak along with Pukematuwai and Mount Lancaster, that are the sources for the Mangahao, Ruamahanga, Waingawa, Waiohine Park, Otaki River and the southern branch of the Ohau River. The Tararua therefore, gives life to the mauri which flows throughout the rohe of Rangitāne o Manawatu, and provided the link between the cosmological spiritual world and the tupuna of Rangitāne o Manawatu. Another significant peak is Ngāwhakaraua Peak, which is a transliteration of the Rangitāne Pa, Ngāwhakaraua situated near the Manawatu River at Opiki. Mairehau peak is named after the Rangitāne hapu Ngāti Mairehau.

The Tararua Ranges not only provided a transport route for Rangitāne o Manawatu and a means of communication in times of battle, it also contained an abundant source of mahinga kai and shelter for Rangitāne o Manawatu. These included a considerable number of bird species, such as kiwi, kokako, weka, kereru, kaka, hokio, kotuku and huia. Kiwi, kotuku and huia, were a taonga species for Rangitāne o Manawatu, so they were never hunted for food and their feathers were used to make korowai.

The legendary "hokio" were also found in the Range. So too it is believed the kotuku was a distinguished, kaitiaki like visitor to wāhi tapu lakes in the Range such as Hapuakorari.

The dense forest which contained the likes of totara, kahikatea and miro provided many berries which were also a valued mahinga kai. These included the hinau, miro and karaka berries, the mouku fern and pitau whilst the many rivers and streams provided tuna, waikoura, waikakahi and other freshwater species.

The Tararua Range also provided many plants that Rangitāne o Manawatu used for Rongoa purposes and the location of these plant sites of which few remain, stay within the traditional history of Rangitāne o Manawatu.

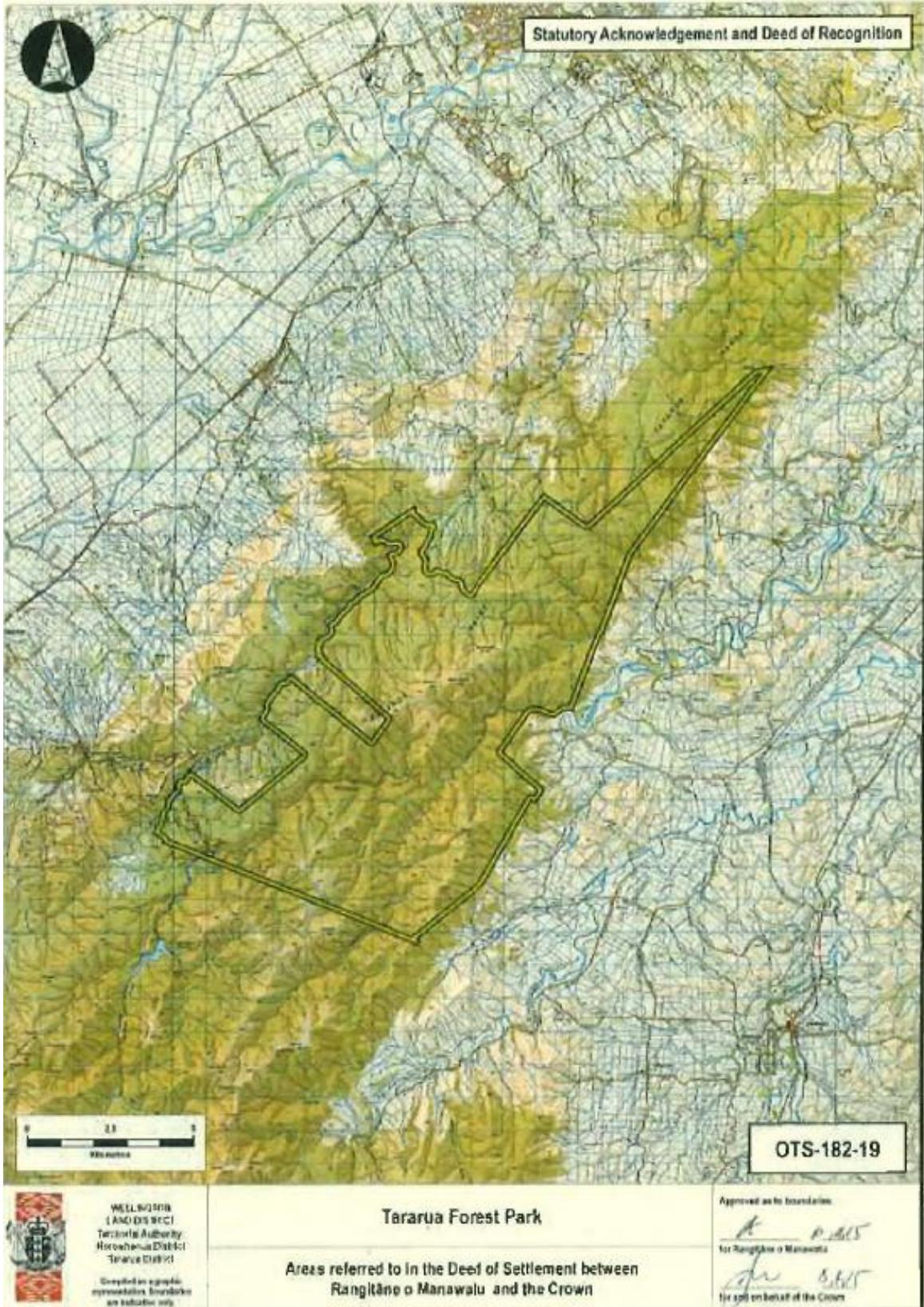
The waters that flow from the Tararua are sacred and provide the mauri that flow through the Manawatu. The tapu associated with the Tararua is a critical dimension of Rangitāne tribal value and it is the source of the power over life and death, which the Tararua Range possesses.

Significant Sites for Rangitāne o Manawatu

NAME	DESCRIPTION	NAME	DESCRIPTION
Tuapaka	Kainga	Tararua	Track
Kahihu	Peak	Te Horo	Clearing
Kauhanga	Occupied location	Hanga O Hia Tangata	Peak
Mārima	Peak	Mairehau	Peak
Ramiha	Peak	Ngāwhakaraua	Peak
Ruamakowhio	Occupied location	Pukematawai	Peak
Tarakamuku	Peak	Tihi- Pakirakira(Arawaru)	Peak
Taramea	Peak	Mangahao	Stream
Te Mata	Peak	Arawaru	Signal fires
Tirohanga	Peak	Aokautere	Site
Kairanga	Track	Te Au Rere A Te Tonga	Site
Pahiatua	Track		

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Tararua Range.

DESCRIPTION OF STATUTORY AREA
TARARUA FOREST PARK (DEED PLAN OTS-182-19)



STATEMENT OF ASSOCIATION

MANAWATU RIVER AND TRIBUTARIES

The Manawatu River is of immense historical, cultural, spiritual and traditional significance to Rangitāne o Manawatu. The Manawatu River was the main route for travel and communication for Rangitāne o Manawatu with settlements along the margins of the river.

Rangitāne o Manawatu has a rich belief system and structure that has developed over hundreds of years of occupation. The belief system developed a number of spiritual and ritualistic practices that occur at different times and locations along the Manawatu River. A large number of these practices have disappeared due to the introduction of European culture and Christianity.

The Manawatu River was created through the spirit of Okatia, who gave life to a totara growing on the slopes of the Puketoi Range in the Hawkes Bay. The totara made its way to the mountain ranges of the Ruahine and Tararua, and as it forced its way through the ranges, it created the Manawatu Gorge and the Manawatu River as it made its way out to sea. For Rangitāne o Manawatu traditions such as this, represent the significant links between the cosmological world and the modern world, which have shaped Rangitāne o Manawatu.

The name Manawatu was bestowed on the River by the Rangitāne Tohunga Haunui a Nanaia, over six hundred years ago. Whilst searching for his wife, Waireka, Hau travelled down the West Coast of the North Island crossing and naming many waterways. When he reached a turbulent flowing river which caused his heart to sink as he thought he may not be able to cross it and continue his search, he called the River Manawatu.

The spiritual connection that Rangitāne o Manawatu have with the River is evidenced by the building of churches along the River such as the Church Turongo Hiha. It was here that an aged Rangitāne Chief related to the assembled people that he had had a momentous dream the previous night. He dreamed that he was standing at the foot of two great totara trees somewhere on the bank of the Manawatu River and that these trees were talking to each other. The first tree said, "Do you know who I am?" "No," was the reply. "I am whangarae (the god of the forehead)," said the first. "Oh. Do you know who I am?" asked the second. "I am whangaihu (the god of the nose)." And they both chanted an incantation. Hiha remembered this karakia and recited it to the assembly. So, on an appointed day, three large canoes made their way up the River to search for the trees. They finally discovered them at a place called Kairanga, near where the Linton Army Camp now stands. The trees were felled and floated down the River to Moutoa where they were pit-sawn into timber. The timber produced by these two great totara was sufficient not only to build the Church but also the furnishings, including a beautifully carved altar. The church was subsequently bestowed with the name Turongo.

Located within the Manawatu River, are many taonga of significance to Rangitāne o Manawatu. There is Te Au-rere-a-te-Tonga, the flowing current of the south, Te Au-nui-a-Tonga, the waterfall located in the gorge, as is the tapu rock Te Ahu a Turanga, which remains visible even in the highest of floods.

There were many Rangitāne o Manawatu kaitiaki guardians of the River. These included Peketahi who lived at Puketotara, and Whangaimokopuna who lived near Hotuiti, also known as Motuiti until he was banished and now lives up in the hills at Raekatia. Whenever Rangitāne people from the lower reaches of the River visit that area, a mist descends which is Whangaimokopuna weeping for his old friends.

Rangitāne o Manawatu practised a number of rituals along the Manawatu River where its resources were utilised. These sites later developed into tapu or wāhi tapu sites. Most if not all of these sites have now been lost (in private or local government ownership) or destroyed due to engineering works.

The Manawatu River and its large number of waterways provided the main highway for Rangitāne o Manawatu and as well as being a mahinga kai in its own right, it fed into the land based mahinga kai. Along the Manawatu River, were located numerous Rangitāne o Manawatu Pa, which have now become one with the River and their locations and the myriad of trails used by Rangitāne o Manawatu, remain an integral part of our traditional history. The traditional mobile lifestyle of Rangitāne o Manawatu, led to their dependence on the Manawatu River and its resources.

Because of the long history of the Manawatu River in providing the highway and mahinga kai to Rangitāne o Manawatu, both on a temporary and permanent basis, there are numerous urupa, wāhi tapu and wāhi taonga associated with the River and Rangitāne o Manawatu. These associations hold the memories, traditions, victories and wairua of Rangitāne o Manawatu tupuna, and many locations therefore, remain unknown to the wider public.

The most significant quality that flows through the Manawatu River is its mauri which binds all the physical, traditional and spiritual elements of all things together, generating, nurturing and upholding all life. That mauri is the most crucial element that binds Rangitāne o Manawatu with the Manawatu River, and that relationship has consisted for over seven hundred years of unbroken occupation.

The interconnected waterways of the Manawatu form a dendritic pattern across the landscape. The mauri supplied from the mountains and areas in the gorge is transported along these waterways to nourish and feed the land and everything living on the land. The Manawatu River for Rangitāne o Manawatu is seen as the main artery in this network containing the strongest and greatest amount of mauri. If any activity that disrupts the flow of the waterway or pollutes the watercourse it is seen as having a negative impact on the mauri which then in turn has a direct negative impact on Rangitāne o Manawatu land and people.

Rangitāne o Manawatu occupation of the Manawatu River continues today after several hundred years. To secure the natural resources needed to sustain Rangitāne o Manawatu and protect the people from neighbouring iwi, Rangitāne o Manawatu developed a number of Pa in strategic locations. These Pa were situated near their most valuable natural resources as well as in strategic positions, particularly along the Manawatu River.

Rangitāne o Manawatu occupied a large area of the Manawatu and developed into a number of whanau based hapu that were responsible for certain geographical areas and natural resources along the Manawatu River. Each hapu interacted with the river and the river flowed through each hapu rohe. These are outlined:

Ngāti Mairehau (Also known as Ngāi Tuahuriri)

Occupied the east bank of the Manawatu River around Turitea to Tokomaru and over the Tararua Ranges to Pahiatua. More specifically along the northwest bank between Ngāwhakaraua and Awapuni.

Ngāti Hineaute

Occupied the land along the Manawatu River from Te Apiti to the northern boundary of Palmerston North City.

Ngāti Rangitepaia (Also known as Ngāti Rangi)

Were based on land from the southern boundary of the city to the confluence of the Oroua and Manawatu Rivers.

Ngāti Rangiaranaki

Shared the riverbank of the Manawatu River from Te Apiti to Palmerston North with Ngāti Hineaute.

Ngāti Taurira

A shared Rangitāne – Ngāti Apa hapu located around the Oroua River above Mangawhata extending to the Rangitikei River and coastal area.

Ngāti Te Kapuarangi

Occupied the upper Manawatu catchment and Pohangina area.

The Manawatu River, its geomorphology and human geography can be divided into distinct reaches. Each reach, having a unique environment, meant Rangitāne o Manawatu interacted with that environment accordingly.

Te Apiti (“The Gorge”)

This part of the River was recognised for its spiritual connections and significance. As identified the Gorge was carved by a great spirit Okatia cutting its way through the active rising mountain range, the backbone of Te Ika A Maui, allowing the waters to flow from east to west. This active mountain range is a source of mauri for Rangitāne o Manawatu hence the mauri is then transported by the waters of the River to the rest of the rohe. The majority of the sites of significance in this stretch of the River are related to the identification and preservation of mauri in the River.

Otangaki – Papaeioa (Palmerston North) – Puketotara

Geographically this stretch consisting of a steep, gravelly bed with defined flood plain contained a number of strongholds and Pa. These Pa were used in times of attack as well as to prepare warriors for battle. These Pa also controlled the entrance to the Gorge as well as various crossings over the Ranges.

This stretch of what used to be clear clean water was also used seasonally to gather resources and foods from various locations in the Ranges as well as along the River and used in ritual practises at the related Pa.

Puketotara was the largest Pa in the area and the central point of the Rangitāne rohe. This site was home to all Rangitāne and numerous events occurred there that determined the future of Rangitāne o Manawatu.

Puketotara – Te Papa Ngaio (Shannon/Opiki/Foxton)

This stretch of the River was the most intensively populated and utilised section of the River for Rangitāne o Manawatu. In this area were numerous Rangitāne o Manawatu papakainga and kainga as well as large areas of cultivations. This part of the Manawatu River was a highway for a large amount of traffic for travel, communication and to access the rich supply of resources contained with the lowland forests and swamps. Associated with the intense population were also numerous sites of ritualistic practice and worship.

Ngāwhakaraua was a large Pa situated on a great horseshoe bend of the Manawatu River, slightly upriver and east of the river's confluence with the Oroua River, and one mile south of the Opiki toll bridge. The pa was occupied by Rangitāne o Manawatu and covered 86 acres of land. The principal buildings were, Te Ahu A Turanga Church, moved from Puketotara c.1879 and destroyed by fire c.1907, although replaced with a smaller building and a wooden whare runanga, 'Kotahitanga.' Kotahitanga represented the kaupapa of unity. Ngāwhakaraua was in use as a mahinga kai for some time before the establishment of a Pa in the locality, which indicates there were sufficient food resources on the surrounding land to sustain a resident population.

Te Papa Ngaio – Okatia Beach (Opiki to Foxton Beach)

The coastal area of the Manawatu River was extremely important to Rangitāne o Manawatu. Not only was this area a rich source of kai moana and other natural resources but Rangitāne o Manawatu were also able to participate in trade with other iwi and groups travelling along the coastline. One of the greatest resources in this area was the Tapuiwaru swamp (now referred to as the Moutoa floodway). It was also a very important area as it was the main access point to the Manawatu River and to the East Coast of the North Island.

Rangitāne o Manawatu - Significant Sites

Along the Manawatu River in the Rangitāne o Manawatu rohe there are 185 recorded sites of significance. The majority of these sites of settlement and occupation and would have had permanent structures associated with them.

Approximately ten of these sites were substantial cultivations or eel weirs that were recorded in historical accounts.

A number of mahinga kai, traditional food gathering areas, and nohoanga, areas of seasonal settlement were located along the River. However a number of these have been destroyed and lost due to engineering works and the moving of the watercourse of the River as the result of engineering works. Over the last one hundred years with constant land use change Rangitāne o Manawatu cultural landscape and its traditional use has been destroyed and lost.

Significant Sites Associated with the Manawatu River

NAME	DESCRIPTION	NAME	DESCRIPTION
Ahiaruhe	Kainga	Kari Kari	Occupied location
Ahimate	Pa	Kari kari	Site river
Ake Ake	Kainga	Kimi-Mai-I-Tawhiti	Kainga
Animate (Ahimate)	Kainga	Kopuanui	Pa
Aramari	Kainga	Kopu-Toroa	Kainga
Aratangata	Stream	Kopu-Toroa	Stream
Atiki	Kainga	Koterara	Kainga
Awatapu	Lagoon	Kotoura	Kainga
Haumahangi	Occupied location	Koturua	Occupied location
Haumiaroa	Kainga	Koutu Roa	Pa
Heiomarama	Occupied location	Kupenga	Kainga
Hekinui	Occupied location	Kuti Kuti	Occupied location
Hikaretu	Kainga	Kutikuti-Rau	Kainga
Hokonui	Occupied location	Mahoe	Kainga
Hokorawa	Kainga	Mako Makonui	Kainga
Hokowhitu	Kainga	Manawa Kai Hiekie	Kainga
Hokowhitu	Ceremonial site	Manawatu	River
Hokowhitu	Reserve	Mangaone	Kainga
Hotaneiti	Cultivation	Manuwaru	Bush
Iwi Te Kai	Reserve	Marae Tarata	Pa
Iwihi	Papa kainga	Mararatapa	Pa

NAME	DESCRIPTION
Kahikatea	Kainga
Kahutara	Papa kainga
Kaimuapi	Occupied location
Kaingapipa	Kainga
Kai-Wahie	Kainga
Karamuremu	Kainga
Karanga Hiku	Kainga
Karatangiatu	Kainga
Karere	Kainga
Karere	Urupa
Karere	Lagoon
One-Poto	Kainga
Opaekeke	Kainga
Opiki	Kainga
Oriko	Stream
Orua-rongo	Kainga
Otane	Kainga
Otangaki	Pa
Otangaki	Clearing
Otatara	Kainga
O-Tawhiti	Kainga
Otekura	Stream
Otini	Kainga
Pahiaroa	Kainga
Paiaka	Kainga
Pane-Iri	Pa
Papa Kino	Occupied location
Parahaki	Kainga
Paretao	Kainga
Pari-Kawau	Kainga
Pikau-Tahi	Pa
Pohue-Tangi	Kainga
Pokapoka	Kainga
Puka Puka	Occupied location
Tau Waka	Waka mooring
Taumata-O-Te-Poki	Site
Tauponga	Kainga
Tawa	Kainga
Te Ahitara	Pa
Te Aotahuna	Kainga
Te Apiti	Site
Te Apu	Kainga
Te Au Nui O Tonga	Site
Te Au Rere A Te Tonga	Site
Te Kairanga	Kainga
Te Kairanga	Pa
Te Kairanga	Papa kainga
Te Kapa-A-Haka	Kainga
Te Karaka	Kainga
Te Karaka	Occupied Location

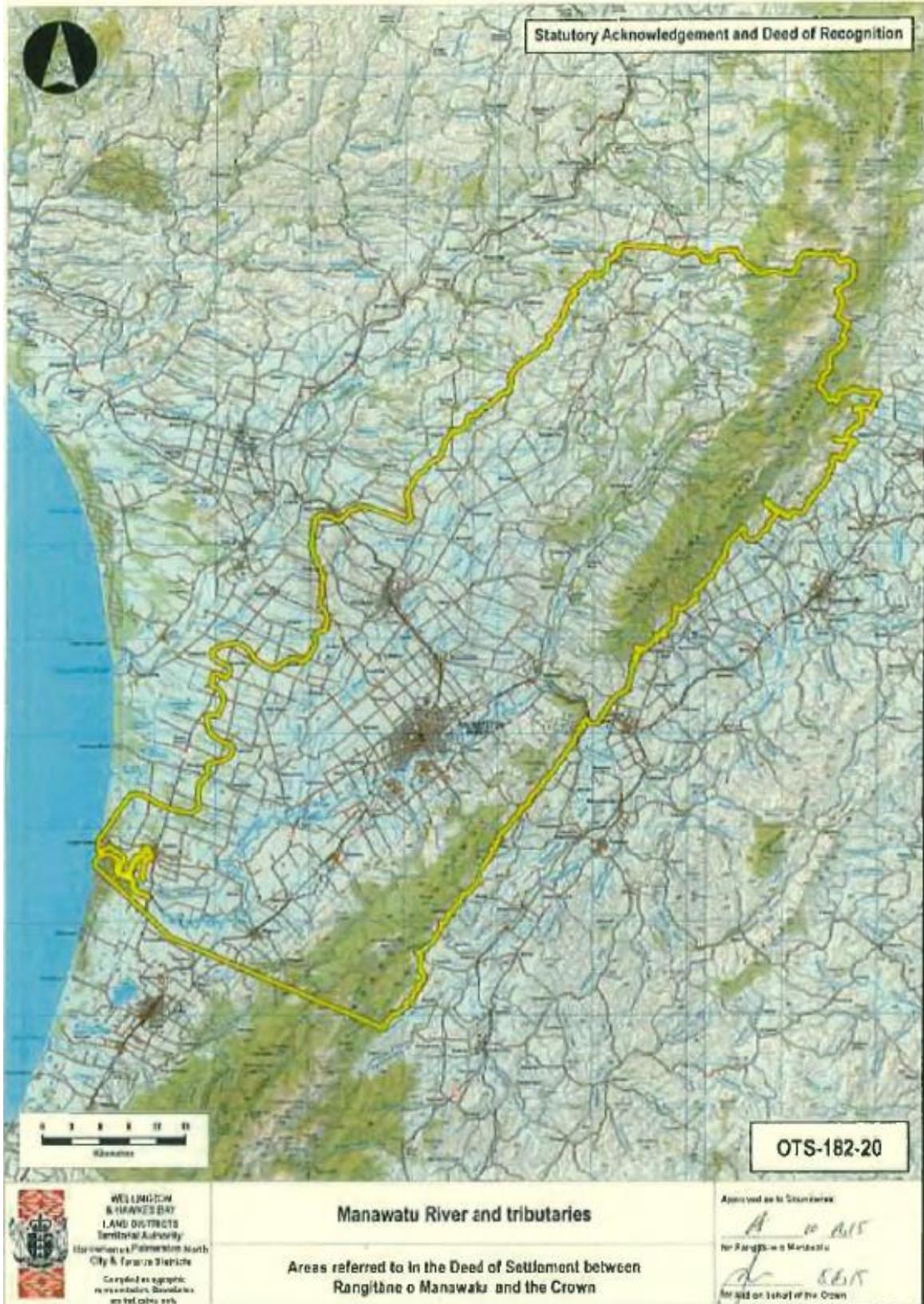
NAME	DESCRIPTION
Marotira	Church
Mata Karapa	Pa
Mata-Ara	Kainga
Mikihi	Stream
Moengareha	Kainga
Mokomoko	Papa Kainga
Morotira	Kainga
Motua	Occupied location
Motuere	Occupied location
Moutoa	Post office location
Nga Totara	Fossil forest
Nga Wakahiamoe	Waka mooring
Nga Whakaraua	Pa
Ngataiwatea	Kainga
O-Hine-Kake-Ao	Area
Ohineninipeka	Ara Kiore
Okatia	Beach
Okehu	Kainga
Pukemahau	Kainga
Puketotara	Pa
Puketotara	Papa Kainga
Puru-rarauha	Kainga
Rameke	Whare
Rangi Po	Cultivation
Rongo-Karaka	Urupa
Roto Ngarara	Lagoon
Rotopiko	Lagoon
Ruahine	Range
Rua-Poho	Kainga
Ta Horo	Clearing
Tahitiki	Kainga
Tahumataroa	Kainga
Tai I Mate	Pa
Tai I Tahi	Kainga
Taioka	Kainga
Taita	Pa
Taita	Lagoon
Takupu	Kainga
Taringa Kurahaupo	Occupied location
Te Awa Kararoa	Occupied location
Te Awahou	Kainga
Te Awahou	Kainga
Te Awahou	Kainga
Te Awahuri	Kainga
Te Horo	Clearing
Te Kahihoe	Occupied location
Te Wi	Papa Kainga
Tiakitahuna	Pa
Tika Na Roa	Site River
Whirokino	Kainga

NAME	DESCRIPTION
Te Karaka	Cultivation
Te Karekare	Pa
Te Karihari	Papa Kainga
Te Kuri Kautete	Kainga
Te Kuripaka	Pa
Te Maire	Kainga
Te Maire	Lagoon
Te Matai	Pa
Te Motu a Poutoa	Pa
Te Ngaioroa	Kainga
Te Oranga-Tuturu	Kainga
Te Paiaka Kainga	Kainga
Te Papa Ngaio	Pa
Te Pehu	Site river
Te Raka	Site
Te Rerenga-o-hau	Kainga
Te Rewarewa	Area
Te Waka Puni	Waka mooring
Te Weka	Clearing
Te Weki	Clearing
Te Wharangi	Pa
Wharaoere	Occupied location

NAME	DESCRIPTION
Tikitiki	Kainga
Titihuha	Kainga
Toita	Occupied location
Tokitoki	Kainga
Tokomaru	Kainga
Tuapaka	Kainga
Tuapu	Occupied location
Turitea	Pa
Tutunanui Kainga	Kainga
Tuturima	Kainga
Upoko-poutu	Kainga
Waitamata	Kainga
Waiteikai	Occupied location
Whakapohepohe	Occupied location
Whakaripa	Kainga
Whakatanguru	Kainga
Whakatero	Kainga
Whakatero	Kainga
Whakatutu	Kainga
Whakawaewae	Mound
Whakawehi	Kainga

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Manawatu River.

DESCRIPTION OF STATUTORY AREA
MANAWATU RIVER AND TRIBUTARIES (DEED PLAN OTS-182-20)



STATEMENT OF ASSOCIATION

MANGAHAO RIVER

The Mangahao River is significant to Rangitāne o Manawatu both as a natural and spiritual resource. The Mangahao River flows from the central areas, Hanga o hia tangata, in the Tararua Ranges, along the Ranges, past a number of significant peaks such as Mairehau and Ngāwhakaraua connecting many of the rivers that then flow to the west and the east. The Mangahao River valley also provided an important access and route through the Tararua Ranges to the central areas for spiritual purposes and to gather natural resources. European explorations of the Ranges during the 1900's have also uncovered a number of artefacts in the vicinity of this area.

One of the most significant features of the river is the direct connection through the Ranges connecting many streams to carry Mauri from the ranges to the lowland areas below. However, the Mangahao River has been heavily altered and dammed during European settlement for industrial and power generation purposes.

The Mangahao and its tributaries (Tokomaru River and Mangaore Stream) were highly regarded sources of wai and kai and access ways into the Tararua Ranges.

The Mangahao River has been over time referred to as Moawhanga/Moawanga and Mongohao/Mangahao. The former names refer to the booming sound the river made through its course and to the area being a source of Moa that were hunted in the area. Rangitāne (North Island) also refer to the Mangahao as being a source of (pure) water where the, now extinct, native freshwater fish (grayling) Upokororo was found in large numbers and gathered.

As Rangitāne o Manawatu develop their capacity they look forward to the future and the time when they are fully engaged in upholding the principle of kaitiaki over the Mangahao River.

DESCRIPTION OF STATUTORY AREA
MANGAHAO RIVER (DEED PLAN OTS-182-24)

