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THIS DEED is made this 26th day of July 2005

BETWEEN

TE KAAHUI O RAURU (the Governance Entity)

AND

HER MAJESTY THE QUEEN in right of New Zealand acting by the Minister of Conservation (the Crown).

BACKGROUND

- A. Ngaa Rauru Kiiitahi and the Crown are parties to a deed of settlement (the **Deed of Settlement**) to settle the Historical Claims of Ngaa Rauru Kiiitahi dated 27 November 2003.
- B. Under clause 11.23 of the Deed of Settlement, the Governance Entity and the Crown agreed (if the Deed of Settlement became unconditional) to enter into this Deed by or on the Settlement Date.
- C. The Ngaa Rauru Kiiitahi Claims Settlement Act 2005 (the **Settlement Act**) has come into effect and the Deed of Settlement has become unconditional.

IT IS AGREED as follows:

1. CROWN'S ACKNOWLEDGEMENT OF STATEMENTS OF ASSOCIATION WITH STATUTORY AREAS

- 1.1 The Crown acknowledges, under section 40 of the Settlement Act, the statements by Ngaa Rauru Kiiitahi set out in this clause (the **Statements of Association**) of its cultural, spiritual, historical and traditional association with the Statutory Areas.

Statements of Association

- 1.2 The following Statement of Association by Ngaa Rauru Kiiitahi applies to the area known as Hawkens Lagoon Conservation Area (to be renamed the Tapuarau Conservation Area) being 219.6202 hectares approximately, the general location of which is indicated on SO 314758.

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Rauru of the Gods, Sky, Lands, and Seas

Ngaa Rauru Kiitahi emanated from the cosmogenic tree of the gods. It came by way of the legion of spirits who were not seen but heard, down through the generations of the Kahui Rere and the genealogies of the 'immediate assembly of elders'. In this respect, Rauru is a progeny of both 'divine and human parentage' and, therefore, so is Ngaa Rauru Kiitahi.

This divine origin is particular to the sacred, mystical and theological insight of the people of Ngaa Rauru Kiitahi. The esoteric nature of these claims is expressed through their own pertinent whakapapa link. It is through a knowledge and awareness of this whakapapa, that one is able to gain a perception of the attitudes of the tribe towards the almighty powers of the celestial realm, the cosmic emanations of the divine beginning, the world and its creation, and the evolution of earth and its people.

Ngaa Rauru Kiitahi makes a direct acclamation by stating its origins from the period of the Absolute Void to Rangi and Papa, to Rauru the man, and Ngaa Rauru Kiitahi the tribe. This claim draws together the spiritual and temporal manifestations of which Rauru is the central figure, it deals specifically with the origins of: the gods, man, vegetation and taonga.

Ngaa Rauru Kiitahi has a spiritual and physical relationship through whakapapa to its Taonga. It is espoused within mana atua, mana whenua, and mana tangata. These Taonga encompass the expanses of Ranginui (sky), the vastness of Tangaroa (sea), and the immensity of Papa-tua-nuku (land), from the Te Awa nui o Taikehu Patea River inland to the Matemateaonga ranges, seaward to the river mouth of Whanganui to our furthest fishing boundaries to the south, Te Moana o Raukawa, and across the western horizon then back inland to Te Awa nui a Taikehu Patea.

Ngaa Raurutanga has been exercised in relation to every Statutory Area in relation to which the Statutory Acknowledgement is provided. These values have been practised in the following ways:

- **Te reo:** Waiata and koorero relating to a Statutory Area is preserved in te reo.
- **Wairuatanga:** The relationship between Ngaa Rauru Kiitahi and a Statutory Area is expressed in waiata, koorero and karakia. Karakia, in particular, has always been used when harvesting kai. Wairua impacts upon the way in which individuals conduct themselves around kai, the harvesting of kai and the tikanga around the eating of kai.
- **Matauranga:** Matauranga was passed on from one generation to another through karakia, wananga and mihimihi. The knowledge that has been passed on includes the history of a Statutory Area and conservation methods exercised by Ngaa Rauru Kiitahi as kaitiaki of a Statutory Area.
- **Kaitiakitanga:** Kaitiakitanga has been continuously practised through sustainable land and resource management methods. It was the

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responsibility of the hapuu to only harvest enough kai to sustain their own, and other Ngaa Rauru Kiitahi hapuu, and ensure the ongoing health and sustainability of a Statutory Area.

- **Waiora:** Waiora manifests itself in individuals through the practice of te reo, wairuatanga, matauranga, and kaitiakitanga, and in the fulfilment of an individual's responsibilities in relation to both a Statutory Area and to all of Ngaa Rauru Kiitahi.
- **Whakapapa:** The relationship with a Statutory Area has been fostered through individuals' knowledge of the use and occupation of a Statutory Area that has been passed on throughout the generations.

Cultural, Spiritual, Historic and Traditional Association of Ngaa Rauru Kiitahi with the Tapuarau Conservation Area

Tapuarau is the name given to the area at the mouth of the Waitotara River within the Tapuarau Conservation Area. The main hapuu of Ngaa Rauru Kiitahi that used Tapuarau included Ngaati Hine Waiatarua, Ngaati Hou Tipua, Ngaa Ariki and Ngaati Ruaiti. Ngaa Rauru Kiitahi has used Tapuarau as a seasonal campsite from where it has gathered mahinga kai in accordance with the values of Ngaa Raurutanga. Tapuarau extends from the mouth of the Waitotara River to Pukeone and includes several small lagoons, including Tapuarau Lagoon, which are the source of tuna, flounder, mullet whitebait and inanga. During flooding, Ngaa Rauru Kiitahi was able to take tuna as it attempted to migrate from the nearby lagoons to the river mouth. The old marae named Hauriri was also situated in this area.

The area is still significant to Ngaa Rauru Kiitahi as a mahinga kai source from which the physical wellbeing of Ngaa Rauru Kiitahi is sustained, and the spiritual wellbeing is nourished.

- 1.3 The following Statement of Association by Ngaa Rauru Kiitahi applies to the area known as Lake Beds Conservation Area being 21.3472 hectares approximately, the general location of which is indicated on SO 314762.

Rauru of the Gods, Sky, Lands, and Seas

Ngaa Rauru Kiitahi emanated from the cosmogenic tree of the gods. It came by way of the legion of spirits who were not seen but heard, down through the generations of the Kahui Rere and the genealogies of the 'immediate assembly of elders'. In this respect, Rauru is a progeny of both 'divine and human parentage' and, therefore, so is Ngaa Rauru Kiitahi.

This divine origin is particular to the sacred, mystical and theological insight of the people of Ngaa Rauru Kiitahi. The esoteric nature of these claims is expressed through their own pertinent whakapapa link. It is through a knowledge and awareness of this whakapapa, that one is able to gain a perception of the attitudes of the tribe towards the almighty powers of the celestial realm, the cosmic emanations of the divine beginning, the world and its creation, and the evolution of earth and its people.

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Cultural, Spiritual, Historic and Traditional Association of Ngaa Rauru Kiitahi with the Lake Beds Conservation Area

The Lake Beds Conservation Area is located within the Moumahaki Lakes catchment area, and is situated inland above Kohi. These lakes and the surrounding area have great cultural significance for the Ngaa Rauru Kiitahi hapuu, predominantly Ngaa Ariki.

These lakes were the main food source for those hapuu.

Temporary kainga and tuna weir were dotted along some of the lakes. Other food gathered from the lakes included kakahi and koura.

Special varieties of flaxes from around the lakes were used to make tuna traps and clothing.

- 1.4 The following Statement of Association by Ngaa Rauru Kiitahi applies to that part of the Patea River from its intersection with the boundary of the Egmont National Park to the sea excluding that part of the Patea River between Rawhitiroa Road and the southern boundary of Section 1 SO 12962, as shown on SO 314766.

Rauru of the Gods, Sky, Lands, and Seas

Ngaa Rauru Kiitahi emanated from the cosmogenic tree of the gods. It came by way of the legion of spirits who were not seen but heard, down through the generations of the Kahui Rere and the genealogies of the 'immediate assembly of elders'. In this respect, Rauru is a progeny of both 'divine and human parentage' and, therefore, so is Ngaa Rauru Kiitahi.

This divine origin is particular to the sacred, mystical and theological insight of the people of Ngaa Rauru Kiitahi. The esoteric nature of these claims is expressed through their own pertinent whakapapa link. It is through a knowledge and awareness of this whakapapa, that one is able to gain a perception of the attitudes of the tribe towards the almighty powers of the celestial realm, the cosmic emanations of the divine beginning, the world and its creation, and the evolution of earth and its people.

Ngaa Rauru Kiitahi makes a direct acclamation by stating its origins from the period of the Absolute Void to Rangi and Papa, to Rauru the man, and Ngaa Rauru Kiitahi the tribe. This claim draws together the spiritual and temporal manifestations of which Rauru is the central figure, it deals specifically with the origins of: the gods, man, vegetation and taonga.

Ngaa Rauru Kiitahi has a spiritual and physical relationship through whakapapa to its Taonga. It is espoused within mana atua, mana whenua, and mana tangata. These Taonga encompass the expanses of Ranginui (sky), the vastness of Tangaroa (sea), and the immensity of Papa-tua-nuku (land), from the Te Awa nui o Taikehu Patea River inland to the Matemateaonga ranges, seaward to the river mouth of Whanganui to our furthest fishing

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boundaries to the south, Te Moana o Raukawa, and across the western horizon then back inland to Te Awa nui a Taikehu Patea.

Ngaa Raurutanga has been exercised in relation to every Statutory Area in relation to which the Statutory Acknowledgement is provided. These values have been practised in the following ways:

- **Te reo:** Waiata and koorero relating to a Statutory Area is preserved in te reo.
- **Wairuatanga:** The relationship between Ngaa Rauru Kiitahi and a Statutory Area is expressed in waiata, koorero and karakia. Karakia, in particular, has always been used when harvesting kai. Wairua impacts upon the way in which individuals conduct themselves around kai, the harvesting of kai and the tikanga around the eating of kai.
- **Matauranga:** Matauranga was passed on from one generation to another through karakia, wananga and mihimihi. The knowledge that has been passed on includes the history of a Statutory Area and conservation methods exercised by Ngaa Rauru Kiitahi as kaitiaki of a Statutory Area.
- **Kaitiakitanga:** Kaitiakitanga has been continuously practised through sustainable land and resource management methods. It was the responsibility of the hapuu to only harvest enough kai to sustain their own, and other Ngaa Rauru Kiitahi hapuu, and ensure the ongoing health and sustainability of a Statutory Area.
- **Waiora:** Waiora manifests itself in individuals through the practice of te reo, wairuatanga, matauranga, and kaitiakitanga, and in the fulfilment of an individual's responsibilities in relation to both a Statutory Area and to all of Ngaa Rauru Kiitahi.
- **Whakapapa:** The relationship with a Statutory Area has been fostered through individuals' knowledge of the use and occupation of a Statutory Area that has been passed on throughout the generations.

Cultural, Spiritual, Historic and Traditional Association of Ngaa Rauru Kiitahi with the Patea River

Ngaa Rauru Kiitahi knows the Patea River by the name of Te Awanui o Taikehu. Te Awanui o Taikehu is the life force that has sustained all whanau and hapuu of Ngaa Rauru Kiitahi who have resided along the banks of the River, and within this area. Nga hapuu o Ngaa Rauru Kiitahi who settled along Te Awanui o Taikehu include Rangitaawhi, Pukorokoro, Ngaati Hine, Kairakau, Ngaati Maika I and Manaia.

There are many pa and kainga situated along Te Awanui o Taikehu. The Mangaehu Pa is situated near, and nourished by, Te Awanui o Taikehu. Between Te Awanui o Taikehu and the Whenuakura River (Te Aarei o Rauru) are Maipu Pa and Hawaiki Pa. Along the Patea River are Owihio, Kaiwaka, Arakirikiri, Nga-papa-tara-iwi, Tutumahoe Pa and kainga. Further along Te

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Awanui o Taikehu sits Parikaranga, Rangitaawhi, and Wai-o-Turi Marae at the mouth of Te Awanui o Taikehu.

Wai-o-Turi Marae, which is situated above the south bank towards the mouth of Te Awanui o Taikehu, is the landing site of Turi (commander of the Aotea Waka) who came ashore to drink from the puni wai, hence the name of the marae, Wai-o-Turi.

Ngaa Rauru Kiiitahi used the entire length of Te Awanui o Taikehu for food gathering. Sources of food included kakahi (fresh water mussels), tuna, whitebait, smelt, flounder and sole. Te Awanui o Taikehu remains significant to Ngaa Rauru Kiiitahi as a mahinga kai source from which the physical wellbeing of Ngaa Rauru Kiiitahi is sustained, and the spiritual wellbeing nourished.

- 1.5 The following Statement of Association by Ngaa Rauru Kiiitahi applies to that part of the Whenuakura River from its source in the Matemateaonga Range to the sea, as shown on SO 314767.

Rauru of the Gods, Sky, Lands, and Seas

Ngaa Rauru Kiiitahi emanated from the cosmogenic tree of the gods. It came by way of the legion of spirits who were not seen but heard, down through the generations of the Kahui Rere and the genealogies of the 'immediate assembly of elders'. In this respect, Rauru is a progeny of both 'divine and human parentage' and, therefore, so is Ngaa Rauru Kiiitahi.

This divine origin is particular to the sacred, mystical and theological insight of the people of Ngaa Rauru Kiiitahi. The esoteric nature of these claims is expressed through their own pertinent whakapapa link. It is through a knowledge and awareness of this whakapapa, that one is able to gain a perception of the attitudes of the tribe towards the almighty powers of the celestial realm, the cosmic emanations of the divine beginning, the world and its creation, and the evolution of earth and its people.

Ngaa Rauru Kiiitahi makes a direct acclamation by stating its origins from the period of the Absolute Void to Rangi and Papa, to Rauru the man, and Ngaa Rauru Kiiitahi the tribe. This claim draws together the spiritual and temporal manifestations of which Rauru is the central figure, it deals specifically with the origins of: the gods, man, vegetation and taonga.

Ngaa Rauru Kiiitahi has a spiritual and physical relationship through whakapapa to its Taonga. It is espoused within mana atua, mana whenua, and mana tangata. These Taonga encompass the expanses of Ranginui (sky), the vastness of Tangaroa (sea), and the immensity of Papa-tua-nuku (land), from the Te Awa nui o Taikehu Patea River inland to the Matemateaonga ranges, seaward to the river mouth of Whanganui to our furthest fishing boundaries to the south, Te Moana o Raukawa, and across the western horizon then back inland to Te Awa nui a Taikehu Patea.

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Ngaa Raurutanga has been exercised in relation to every Statutory Area in relation to which the Statutory Acknowledgement is provided. These values have been practised in the following ways:

- **Te reo:** Waiata and koorero relating to a Statutory Area is preserved in te reo.
- **Wairuatanga:** The relationship between Ngaa Rauru Kiitahi and a Statutory Area is expressed in waiata, koorero and karakia. Karakia, in particular, has always been used when harvesting kai. Wairua impacts upon the way in which individuals conduct themselves around kai, the harvesting of kai and the tikanga around the eating of kai.
- **Matauranga:** Matauranga was passed on from one generation to another through karakia, wananga and mihimihi. The knowledge that has been passed on includes the history of a Statutory Area and conservation methods exercised by Ngaa Rauru Kiitahi as kaitiaki of a Statutory Area.
- **Kaitiakitanga:** Kaitiakitanga has been continuously practised through sustainable land and resource management methods. It was the responsibility of the hapuu to only harvest enough kai to sustain their own, and other Ngaa Rauru Kiitahi hapuu, and ensure the ongoing health and sustainability of a Statutory Area.
- **Waiora:** Waiora manifests itself in individuals through the practice of te reo, wairuatanga, matauranga, and kaitiakitanga, and in the fulfilment of an individual's responsibilities in relation to both a Statutory Area and to all of Ngaa Rauru Kiitahi.
- **Whakapapa:** The relationship with a Statutory Area has been fostered through individuals' knowledge of the use and occupation of a Statutory Area that has been passed on throughout the generations.

Cultural, Spiritual, Historic and Traditional Association of Ngaa Rauru Kiitahi with the Whenuakura River

The Whenuakura River is the life force that sustained all Ngaa Rauru Kiitahi whanau and hapuu that resided along and within its area, and is known by Ngaa Rauru Kiitahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Ngaa Rauru Kiitahi as Paamatangi. One of the oldest known Ngaa Rauru Kiitahi boundaries was recited as "*Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi*". Ngaati Hine Waiata is the main Ngaa Rauru Kiitahi hapuu of Paamatangi.

The Maipu Pa is situated near the western bank of Te Aarei o Rauru. There are many urupa sites and wahi tapu situated along Te Aarei o Rauru. Whenuakura Marae is also located on the banks of Te Aarei o Rauru.

Ngaa Rauru Kiitahi hapuu used the entire length of Te Aarei o Rauru for food gathering. Sources of food included tuna, whitebait, smelt, flounder and sole.

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upon the way in which individuals conduct themselves around kai, the harvesting of kai and the tikanga around the eating of kai.

- **Matauranga:** Matauranga was passed on from one generation to another through karakia, wananga and mihimihi. The knowledge that has been passed on includes the history of a Statutory Area and conservation methods exercised by Ngaa Rauru Kiitahi as kaitiaki of a Statutory Area.
- **Kaitiakitanga:** Kaitiakitanga has been continuously practised through sustainable land and resource management methods. It was the responsibility of the hapuu to only harvest enough kai to sustain their own, and other Ngaa Rauru Kiitahi hapuu, and ensure the ongoing health and sustainability of a Statutory Area.
- **Waiora:** Waiora manifests itself in individuals through the practice of te reo, wairuatanga, matauranga, and kaitiakitanga, and in the fulfilment of an individual's responsibilities in relation to both a Statutory Area and to all of Ngaa Rauru Kiitahi.
- **Whakapapa:** The relationship with a Statutory Area has been fostered through individuals' knowledge of the use and occupation of a Statutory Area that has been passed on throughout the generations.

Cultural, Spiritual, Historic and Traditional Association of Ngaa Rauru Kiitahi with the Waitotara River

The Waitotara River is the life force that sustains Ngaa Rauru Kiitahi. Many Ngaa Rauru Kiitahi hapuu are located either along or near the Waitotara River. These include Ngaa Ariki (Waipapa Marae) Ngaati Pourua (Takirau Marae), Ngaati Hine Waiatarua (Parehungahunga Marae), Te Ihupuku Marae, and Ngaati Hou Tipua (Whare Tapapa, Kaipō Marae). Ngaati Hou Tipua (Whare Tapapa, Kaipō Marae) is known by Ngaa Rauru Kiitahi as Te Pu-o-te-Wheke (head of the octopus), or the Ngaa Rauru headquarters.

Ngaa Rauru Kiitahi used the entire length of the Waitotara River for food gathering. Sources of food included kakahi (fresh water mussels) tuna, whitebait, smelt, flounder and sole. Historically, Ngaa Rauru Kiitahi also utilised the Waitotara River as a means of transport.

The Waitotara River remains significant to Ngaa Rauru Kiitahi as a symbol of a past mahinga kai source from which the physical wellbeing of Ngaa Rauru Kiitahi was sustained, and the spiritual wellbeing nourished.

2. CONSULTATION BY THE MINISTER OF CONSERVATION WITH THE GOVERNANCE ENTITY IN RELATION TO CERTAIN STATUTORY AREAS

- 2.1 The Minister of Conservation must, if he or she is undertaking an activity referred to in clause 2.2 in relation to or within a Statutory Area referred to in clause 2.3, consult and have regard to the views of the Governance Entity

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concerning the association of Ngaa Rauru Kiitahi with that Area as described in a Statement of Association.

2.2 Clause 2.1 applies to the following activities:

2.2.1 preparing:

- (a) a conservation management strategy, or a conservation management plan under the Conservation Act 1987 or the Reserves Act 1977;
- (b) a national park management plan under the National Parks Act 1980;
- (c) in relation to a Statutory Area that is not a river, a non-statutory plan, strategy or programme of one of the following kinds for the protection and management of that Statutory Area, namely:
 - (i) a programme to identify and protect wildlife or indigenous plants or to eradicate pests, weeds or introduced species; and
 - (ii) a survey to assess current and future visitor activities or to identify the number and type of concessions that may be appropriate; and
- (d) in relation to a Statutory Area that is a river, a non-statutory plan, strategy or programme for the protection and management of that Statutory Area; or

2.2.2 the location or construction of structures, signs or tracks.

2.3 Clause 2.1 applies to the following Statutory Areas:

2.3.1 Hawkens Lagoon Conservation Area;

2.3.2 Lake Beds Conservation Area;

2.3.3 the Patea River;

2.3.4 the Whenuakura River; and

2.3.5 the Waitotara River.

2.4 The Minister of Conservation must, in order to enable the Governance Entity to give informed views when the Minister is consulting the Governance Entity under clause 2.1, provide the Governance Entity with relevant information.

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3.5 This Deed does not prevent the Crown from entering into a deed of recognition with a person or persons other than Ngaa Rauru Kiiitahi in relation to a Statutory Area.

4. TERMINATION

4.1 This Deed terminates in respect of a Statutory Area (or part of it) if:

4.1.1 the Governance Entity and the Minister of Conservation agree in writing that this Deed is no longer appropriate for the area concerned;

4.1.2 the area concerned is disposed of by the Crown; or

4.1.3 the Minister of Conservation ceases to be responsible for the activities referred to in clause 2.2 in relation to or within the area concerned and they are transferred to another person or official within the Crown.

4.2 If this Deed terminates in relation to an area under clause 4.1.3, the Crown will take reasonable steps to ensure the Governance Entity continues to have input into the activities referred to in clause 2.2 in relation to or within the area concerned through negotiation with the new person or official within the Crown that is responsible for those activities.

5. NO ASSIGNMENT

5.1 The Governance Entity may not assign its rights or obligations under this Deed.

6. INTERPRETATION

6.1 In this Deed, unless the context requires otherwise:

Concession has the same meaning as in section 2 of the Conservation Act 1987.

Minister of Conservation and **Minister** means the person who is the Minister of Conservation under the Conservation Act 1987.

6.2 In this Deed, unless the context requires otherwise, the following terms have the meaning for that term given by the clause or Part of this Deed set opposite that term:

Term
or Part

Deed of Settlement

Hawkens Lagoon Conservation Area

Lake Beds Conservation Area

Patea River

Settlement Act

Defining clause

Background

Clause 1.2

Clause 1.3

Clause 1.4

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Signed by **TE POKIATUA ASHFORD**

In the presence of

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

Te Pokiatua Ashford

(Signature)

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(Signature)

Signed by **GLORIA ASHFORD**

In the presence of

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

Gloria Ashford

(Signature)

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(Signature)

Signed by **ROBERT NGATAIERUA**

In the presence of

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

R Ngataierua

(Signature)

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Signed by **WILLIAM GAWLER**

In the presence of

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

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Signed by **PERRY MASON SOLOMAN**

In the presence of

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

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Signed by NAN WIKI PIRIKAHU-SMITH

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

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Signed by JAMIE LICHELE NGARONGA

In the presence of

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Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

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Signed by HAYDEN JAMES RUAWAI POTAKA

In the presence of

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Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

(Signature)

Signed by LEANNE HAMILTON

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

(Signature)

Signed by KAREN EMAEMAPOTI MCGREGOR

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

(Signature)

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Signed by **WATENE REWITI TE WHENA DAVIS**

Wrene Davis

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by **ANN BERNISE DAVIS-MAROULIS**

Ann Bernise Davis-Maroulis

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by **MIHIPEPENE KATRINA SUSAN DAVIS**

Mihipepene Katrina Susan Davis

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by **ANGELIQUE TE KEHU KATENE**

Angelique Te Kehu Katene

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by **NGAPARI NUI**

N. Nui

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

JPA
K.L
C.H.I

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P.H.

Handwritten notes and signatures at the bottom right of the page.

Signed by MATHEW WILLIAM HODGE

Matthew Hodge

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by TE RINGA PAORA PAUL TE AWHE

Te Ringa Paora Paul Te Awhe

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by PANIA KATARAINA WIKITORIA WINTERBURN

Pania Kataraina Wikitoria Winterburn

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by TE AROHA ANNE RURU WAITAI

Te Aroha Anne Ruru Waitai

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

Signed by RAYNA HUATAHI WAITAI

Rayna Huatahi Waitai

In the presence of

(Signature)

Witness Jeanette Tamarapa
Occupation Administrator
Address 99 Peat Avenue, Wanganui

J Tamarapa

(Signature)

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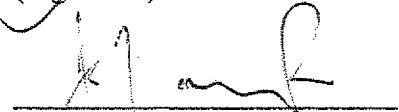
Signed by MICHAEL JOHN NEHO

In the presence of

Witness **Jeanette Tamarapa**
Occupation Administrator
Address 99 Peat Avenue, Wanganui

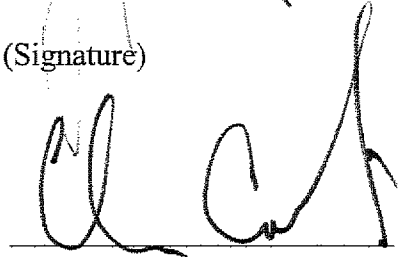


(Signature)



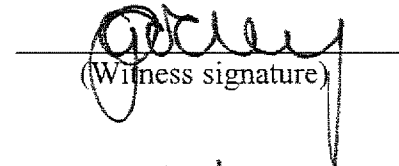
(Signature)

SIGNED for and on behalf of HER
MAJESTY THE QUEEN in right of
New Zealand by Hon. Christopher
Joseph Carter the Minister of
Conservation, in the presence of:




WITNESS:

Name: Gavin Rodley
Occupation: Private Secretary (conservation)
Address: Wellington



(Witness signature)

Handwritten notes:
Mr. Carter
N. J. Carter


Handwritten notes:
JPC
ND
CJC
J.L.

Handwritten notes:
RN P JH

Handwritten notes:
CJC
J.L.