

# DEED OF RECOGNITION

BETWEEN

**TE RUNANGA O NGATI MUTUNGA**  
(GOVERNANCE ENTITY)

AND

**MINISTER OF CONSERVATION**

(Pursuant to Clause 11.19 of the Deed of Settlement dated 31 July 2006 and Sections 48 to 61 of the Ngati Mutunga Claims Settlement Act 2006)

# DEED OF RECOGNITION

THIS DEED is made <sup>DECEMBER</sup> 13<sup>TH</sup> day of ~~NOVEMBER~~ 2006.

**BETWEEN** TE RUNANGA O NGĀTI MUTUNGA (the "Governance Entity")

**AND**

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

## BACKGROUND

- A. Ngāti Mutunga and the Crown are parties to a Deed of Settlement (the "Deed of Settlement") dated 31 July 2005 to settle the Historical Claims of Ngāti Mutunga
- B. Under clause 11.19 of the Deed of Settlement it was agreed that (if the Deed of Settlement became unconditional) the Crown and the Governance Entity would enter into this Deed.
- C. The Ngāti Mutunga Claims Settlement Act 2006 (the "Settlement Act") has come into force and the Deed of Settlement has become unconditional.

**IT IS AGREED** as follows:

## 1 CROWN'S ACKNOWLEDGEMENT OF STATEMENTS OF ASSOCIATION WITH CERTAIN STATUTORY AREAS

- 1.1 The Crown acknowledges, under section 48 of the Settlement Act, the statements by Ngāti Mutunga 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 This Deed applies to the Statutory Areas to which the following Statements of Association relate as set out in Table 2 Part 4 (Schedule 3) of the Deed of Settlement and as listed and detailed in SCHEDULE 1 to this document.

Those Statutory Areas are:

- (1) Part of Mimi-Pukearuhe Coast Marginal Strip;
- (2) Waitoetoe Beach Recreation Reserve;

- (3) Mimi Scenic Reserve;
- (4) Mimi Gorge Scientific Reserve;
- (5) Mataro Scenic Reserve
- (6) Part Mt Messenger Conservation Area within the Area of Interest;
- (7) Taramoukou Conservation Area;
- (8) Onaero River Scenic Reserve
- (9) Onaero River
- (10) Urenui River
- (11) Waitara River within the Area of Interest
- (12) Mimi River within Area of Interest

## **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 1.2, consult and have regard to the views of the Governance Entity concerning the association of Ngāti Mutunga with that Statutory 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, programme or survey of one of the following kinds for the protection and management of that Statutory Area, namely:
  - (i) to identify and protect wildlife or indigenous plants;
  - (ii) to eradicate pests, weeds or introduced species;
  - (iii) to assess current and future visitor activities; or
  - (iv) to identify the number and type of Concessions that may be appropriate;
- (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 locating or constructing structures, signs or tracks.

2.3 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.

### 3 LIMITATIONS

3.1 This Deed relates only to those parts of the Statutory Area owned and managed by the Crown.

3.2 This Deed does not, in relation to a Statutory Area:

3.2.1 require the Crown to undertake, increase or resume any activity of the kind referred to in clause 2.2; or

3.2.2 preclude the Crown from not undertaking, or ceasing to undertake, any or all of the activities referred to in clause 2.2.

3.3 If this Deed of Recognition relates to a Statutory Area that is a river:

3.3.1 it relates only to:

- (a) the bed of that river; and
- (b) that part of the bed of the river (if any) that is:
  - (i) owned by the Crown; and
  - (ii) managed by the Crown;

3.3.2 it does not relate to:

- (a) land that the waters of the river do not cover at its fullest flow without overlapping its banks;
- (b) the bed of an artificial watercourse; or
- (c) the bed of a tributary flowing into that river; and

3.3.3 in determining whether the Crown manages a river for the purposes of this clause, management exercised by a local authority under the Resource Management Act 1991 is not relevant.

3.4 Except as provided in clause 2.1, this Deed:

3.4.1 does not affect, and will not be taken into account by, a person exercising a power or performing a function or duty under a statute, regulation, or bylaw;

3.4.2 affect the lawful rights or interests of any person; or

3.4.3 grant, create or provide evidence of an estate or interest in, or rights relating to a Statutory Area.

3.5 This Deed does not prevent the Crown from entering into a deed of recognition with a person or persons other than Ngāti Mutunga 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 under clause 4.1.3 in relation to an area, 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 NOTICES

- 5.1 The provisions of this clause apply to notices under this Deed:

### Notices to be signed

- 5.1.1 the Party giving a notice must sign it;

### Notice to be in writing

- 5.1.2 any notice to a Party must be in writing addressed to that Party at that Party's address or facsimile number;

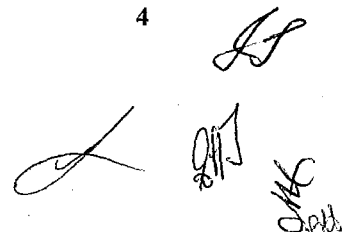
### Addresses for notice

- 5.1.3 until any other address or facsimile number of a Party is given by notice to the other Party, they are as follows:

The Crown: address for the Minister of Conservation:

The Conservator  
Department of Conservation  
74 Ingestre Street  
Private Bag 3016  
WANGANUI

Phone (06) 348 8475  
Facsimile (06) 348 8095



**Governance Entity:**

**Te Runanga O Ngāti Mutunga  
6 Ngakoti Street  
PDC Box 32  
URENUI**

**Phone (06) 752 3247  
Facsimile (06) 752 3347**

## **Delivery**

5.1.4 delivery of a notice may be made:

- (a) by hand;
- (b) by post with prepaid postage; or
- (c) by facsimile;

## **Timing of delivery**

5.1.5 a notice delivered:

- (a) by hand will be treated as having been received at the time of delivery;
- (b) by pre-paid post will be treated as having been received on the second day after posting; or
- (c) by facsimile will be treated as having been received on the day of transmission; and

## **Deemed date of delivery**

5.1.6 if a notice is treated as having been received on a day that is not a Business Day, or after 5pm on a Business Day, that Notice will (despite clause 5.1.5) be treated as having been received the next Business Day.

## **6 NO ASSIGNMENT**

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

## **7 DEFINITIONS AND INTERPRETATION**

7.1 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

**Party** means a party to this Deed; and

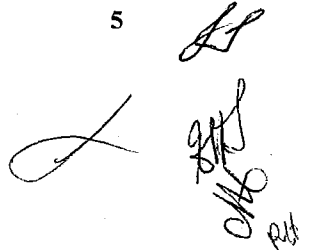
**Statutory Area** means a Statutory Area referred to in clause 1.2.

7.2 In the interpretation of this Deed, unless the context requires otherwise:

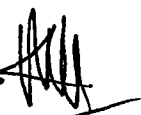
7.2.1 terms and expressions that are not defined in this Deed but are defined in the Deed of Settlement have the meaning in this Deed that they have in the Deed of Settlement;




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- 7.2.2 headings appear as a matter of convenience and are not to affect the interpretation of this Deed;
  - 7.2.3 where a word or expression is defined in this Deed, other parts of speech and grammatical forms of that word or expression have corresponding meanings;
  - 7.2.4 the singular includes the plural and vice versa;
  - 7.2.5 words importing one gender include the other genders;
  - 7.2.6 a reference to legislation is a reference to that legislation as amended, consolidated or substituted;
  - 7.2.7 a reference to any document or agreement, including this Deed, includes a reference to that document or agreement as amended, novated or replaced;
  - 7.2.8 a reference to written or in writing includes all modes of presenting or reproducing words, figures and symbols in a tangible and permanently visible form;
  - 7.2.9 a reference to a person includes a corporation sole and also a body of persons, whether corporate or unincorporated;
  - 7.2.10 a reference to a date on which something must be done includes any other date that may be agreed in writing between the Governance Entity and the Crown;
  - 7.2.11 where something is required to be done by or on a day that is not a Business Day, that thing must be done on or by the next Business Day after that day; and
  - 7.2.12 a reference to time is to New Zealand time.
- 7.3 In this Deed, references to SO plans are included for the purpose of indicating the general location of a Statutory Area and do not establish the precise boundaries of a Statutory Area.
- 7.4 If there are any inconsistencies between this Deed and the Deed of Settlement, the provisions of the Deed of Settlement will prevail.

SIGNED as a DEED on 13<sup>TH</sup> day of ~~NOVEMBER~~ DECEMBER  2006

Signed by THE TRUSTEES OF TE RUNANGA  
O NGĀTI MUTUNGA (as Governance Entity)

  
\_\_\_\_\_  
Jamie Grant Daniel Tuuta


In the presence of :- 


Witness \_\_\_\_\_




Name Matanuku Kihirini Mahuika

Occupation Solicitor

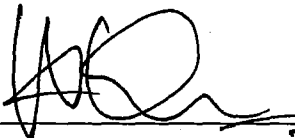
Address WELLINGTON




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Patricia Sharon Hurimoana Haami  
Patricia Sharon Hurimoana Haami

In the presence of :-   
Witness \_\_\_\_\_  
Name Matanuku Kihirini Mahuika  
Occupation Solicitor  
Address WELLINGTON

Miriam Evans  
Miriam Evans

In the presence of :-   
Witness \_\_\_\_\_  
Name Matanuku Kihirini Mahuika  
Occupation Solicitor  
Address WELLINGTON

Ewai Hannah Tuuta  
Ewai Hannah Tuuta

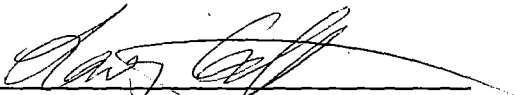
In the presence of :-   
Witness \_\_\_\_\_  
Name Matanuku Kihirini Mahuika  
Occupation Solicitor  
Address WELLINGTON




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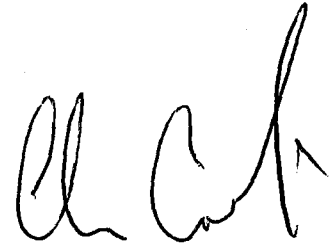


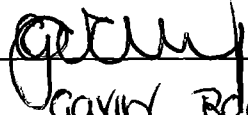





  
Lewis David Parekura Callaghan

In the presence of :-   
Witness \_\_\_\_\_  
Name Matamoko Kahirini Mahuika  
Occupation Solicitor  
Address WELLINGTON

SIGNED for and on behalf of  
HER MAJESTY THE QUEEN in right of New Zealand  
by the Hon Chris Carter Minister of Conservation

  
\_\_\_\_\_

In the presence of:  
Witness   
Name GAVIN RODLEY  
Occupation Private Secretary  
Address Wellington

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# SCHEDULE 1

## STATEMENTS OF ASSOCIATION

(As provided for in Clause 11.10.2 and set out under Part 5 of the Deed of Settlement and legal description set out in Table 1 of Part 4 of Schedule 3 to Deed and Schedule 3 Settlement Act)

### (1) MIMI-PUKEARUHE COASTAL MARGINAL STRIP

**Statutory Area:** Part of Mimi-Pukearuhe Coast Marginal Strip

**Legal Description:** Marginal Strip adjoining Parts Section 55, Part Sections 56, 58 and 59 and Sections 60 and 62 Pukearuhe District, Lot 2, and Part Lots 1, and 3, DP 4748, Lots 1, 2 and 3, DP 5271 and Lot 2 DP 20554.

**Location:** As shown on SO 324304

#### Statement of Association:

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi-Pukearuhe Coast Marginal Strip. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi-Pukearuhe Coast Marginal Strip to Ngāti Mutunga.

This is an area of high historic importance to Ngāti Mutunga and contains some significant pa Sites including Titoki, Ruataki, Pukekarito and Whakarewa. Regular runanga (meetings) were held in this area at Wai-iti.

Pukekarito in prior times was the home of Tarapounamu the ancestor of Ngai Tarapounamu. Later Taihuru occupied this pa. Taihuru was a great warrior. His fame reaching his mother's people (Taranaki Tuturu) they sent a war party against him to nip his powers in the bud. He was attacked at Pukekarito while he was making his paepae tautara (toilet). Several messengers were despatched to his house to alarm him, but he coolly went on decking his hair with plumes and a whale bone comb. Having completed his paepae tautara, he took up his taiaha and came forth, his appearance being greeted by his mother's kin who by this time had almost secured the entrance of the pa, with a yell "Aha! Ka puta te mokomoko nei, te keakea a Tukemata". (Aha! Now the lizard comes forth, the offspring of Tukemata). Taihuru replied by making an attack on the enemy, slaying two men at each blow of his taiaha, so that before long his kinsmen took flight. Taihuru fought in many other battles, and was in the end mortally wounded in a campaign against Taranaki Tuturu.<sup>1</sup>

The Papatiki Stream is located in the area. It is tapu to Ngāti Mutunga because of the way in which it was used by northern invaders after a battle in pre-Pakeha times.

There remain important kaitiaki links to the patiki (flounder/sole) and tamure (snapper) breeding grounds, as well as other fish resources.

A very important feature of the area is the presence of high papa rock cliffs. A particular fishing method was employed by Ngāti Mutunga, which used the ledges hewn out by nature at the bottom of these cliffs. Mako (shark), tamure and araara (trevally) were caught from these ledges in abundance.

<sup>1</sup> Anecdote taken from J.B. Condliffe. Te Rangi Hiroa: The Life of Sir Peter Buck, Christchurch, 1971, pp 253-4; S Percy Smith, History and Traditions of the Maoris of the West Coast, North Island of New Zealand, prior to 1840, New Plymouth, 1910, p.116

Koura (fresh water crayfish), kutae (mussels), kina (sea eggs), paua and other resources also contributed to a reliable and plentiful supply of seasonal fish from the area. Ngāti Mutunga developed a number of different ways of preserving these supplies for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Mutunga as form of aroha koha (receptacle contribution) at special hui.

Where the cliffs incline to sea level there are a number of tauranga waka (canoe berths) formerly used for fishing canoes. These have special significance to Ngāti Mutunga in their identification with the area as physical symbols of an historical association with it.

## **(2) WAITOETOE BEACH RECREATION RESERVE**

**Statutory Area: Waitoetoe Beach Recreation Reserve**

**Legal Description: 4.5691 hectares, more or less, being Lots 1, 2, and 3 DP 11602. All Gazette Notice 230349**

**Location: As shown on SO 324305**

### **Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Waitoetoe Beach Recreation Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Waitoetoe Beach Recreation Reserve to Ngāti Mutunga.

The Waitoetoe Beach Recreation Reserve is situated near Arapawanui which was the pa of the brothers Tukutahi and Rehetaia (Mutunga's grandsons). Other important pa include Te Teketeke-o-Terehua (which is now an urupa), Omihī and Whakaahu. Ngāti Mutunga cultivated the area in former times. Waitoetoe was also a favourite fishing place and reef of Ngāti Mutunga. Tuatua, pipi, kutae (mussels) and a number of fish species were caught off the coast here.

The coastal area was also generally known as Wai-roa (long waters) or Wai-ki-roa, which was the name of the long stretch of coastline from Waitoetoe to Titoki in the north. At low tide Ngāti Mutunga would walk along the beach from Waitoetoe to Wai-iti.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Waitoetoe Beach Recreation Reserve and surrounding area, its history, the traditional trails of the tupuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Waitoetoe Beach Recreation Reserve. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Waitoetoe Beach Recreation Reserve.

## **(3) MIMI SCENIC RESERVE**

**Statutory Area: Mimi Scenic Reserve**

**Legal Description: 9.0245 hectares, more or less, being Lot 1 DP 10179 and Section 71 Pukearuhe District. All Gazette Notice 181718 and All Gazette Notice 141379**

**Location: As shown on SO Plan 324306**

### **Statement of Association:**

  
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The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi Scenic Reserve to Ngāti Mutunga.

#### **(4) MIMI GORGE SCIENTIFIC RESERVE**

**Statutory Area:** Mimi Gorge Scientific Reserve

**Legal Description:** 9462 square metres, more or less, being Lots 1 and 2 DP 14249. All Computer Freehold Register TNG3/970 and All Computer Freehold Register TNG3/971

**Location:** As shown on SO Plan 324307

**Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi Gorge Scientific Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi Gorge Scientific Reserve to Ngāti Mutunga.

#### **(5) MATARO SCENIC RESERVE**

**Statutory Area:** Mataro Scenic Reserve

**Legal Description:** 12.4896 hectares, more or less, being Section 133 Block VII Waitara Survey District. All Gazette Notice 143377

**Location:** As shown on SO Plan 324309

**Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mataro Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mataro Scenic Reserve to Ngāti Mutunga.

#### **(6) PART MOUNT MESSENGER CONSERVATION AREA WITHIN AREA OF INTEREST**

**Statutory Area:** Mount Messenger Conservation Area within Area of Interest

**Legal Description:** Section 8 and Part Sections 5 and 9 Block XII Mimi Survey District and Part Sections 10, 11, 12, 13 and 14 Block XIII Mimi Survey District. Part NZ Gazette 1901 page 60, Part NZ Gazette 1900 page 160, Part Transfer 107830 and Part Transfer 107671.

**Location:** As shown on SO Plan 324311

### Statement of Association:

The traditions of Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mt Messenger Conservation Area. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mt Messenger Conservation Area to Ngāti Mutunga.

The Mt Messenger Conservation Area and its surrounding area are of great cultural significance to Ngāti Mutunga. Mt Messenger Conservation Area was a significant mahinga kai source from which the physical wellbeing of Ngāti Mutunga was sustained, and the spiritual wellbeing nourished.

The medicinal qualities of the plant life in the Mt Messenger Conservation Area were also important to Ngāti Mutunga. These cultural aspects of the Area constitute an essential part of the heritage of Ngāti Mutunga.

This is an important area containing Ngāti Mutunga pa sites and mahinga kai sources of birds and fish. The streams also supplied tuna (eels) and koura (freshwater crayfish).

Kaka, kiwi, kahurangi, kereru, tuna, inanga (whitebait) and the paua slug were traditional resources found here. To ensnare some of the abundant bird life within the area known today as Mt Messenger Conservation Area, the people of Ngāti Mutunga would hollow out miro logs as drinking troughs for birds such as kereru and wait in hiding for them.

Papa clay types found here were used for dying muka. A range of temperate zone flora was also available to Ngāti Mutunga from this area including beech, rata, rimu, and a variety of ferns. A range of materials was also collected from the area for waka, building and clothing.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Mt Messenger Conservation Area and surrounding area, its history, the traditional trails of the tupuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Mt Messenger Conservation Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. The sustainable management of the resources of the Area remains important to Ngāti Mutunga today.

The traditional values of mana, mauri, whakapapa and tapu are central to the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. One of the roles of Ngāti Mutunga as tangata whenua is to protect the mauri of the Mt Messenger Conservation Area. Whakapapa defines the genealogical relationship of Ngāti Mutunga to the Area. Tapu describes the sacred nature of the Area to Ngāti Mutunga.

Mana, mauri, whakapapa and tapu are all important spiritual elements of the relationship of Ngāti Mutunga with the Mt Messenger Conservation Area. All of these values remain important to the people of Ngāti Mutunga today.

## (7) TARAMOUKOU CONSERVATION AREA

Statutory Area: Taramoukou Conservation Area

Legal Description: 1637. 5561 hectares, more or less, being Sections 20 and 23 and Part Sections 13, 14, 18, 21 and 22 Block XV Waitara Survey District and Section 16 Block XVI Waitara Survey District. Part NZ Gazette 1900 page 160 and Balance Gazette Notice 436726.3

Location: As shown on SO Plan 324312

**Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Taramoukou Conservation Area. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Taramoukou Conservation Area to Ngāti Mutunga.

The Taramoukou Conservation Area and its surrounding area are of great cultural significance to Ngāti Mutunga. Taramoukou was a significant mahinga kai source from which the physical wellbeing of Ngāti Mutunga was sustained, and their spiritual wellbeing nourished. Kiwi, kaka, kereru, miro and a range of other plants were gathered as food and for medicinal purposes. The Mangahewa, Makara and Taramoukou streams also supplied tuna (eels) and koura (freshwater crayfish). A range of materials was also collected from the area for waka, building and clothing.

Important Ngāti Mutunga pa sites in and nearby the area include Ruahine, Whakairongo, Takapuikaka and Tikorangi. These inland pa were used as places of refuge in times of war. They were also important seasonal food gathering pa. Many other temporary kainga and campsites can be found throughout the conservation area.

Ngāti Mutunga have always maintained a considerable knowledge of the lands of the Taramoukou Conservation Area and surrounding area, its history, the traditional trails of the tupuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Taramoukou Conservation Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Mutunga with the Taramoukou Conservation Area. The sustainable management of the resources of the area remains important to Ngāti Mutunga today.

## **(8) ONAERO RIVER SCENIC RESERVE**

**Statutory Area: Onaero River Scenic Reserve**

**Legal Description: 9. 4430 hectares, more or less, being Section 88 Urenui District and Section 141 Block VII Waitara Survey District. Part Gazette Notice 263740.1A, Balance Computer Freehold Register TN58/177, Part Proclamation 240 and Part Gazette Notice 153041.**

**Location: As shown on SO Plan 324313**

**Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Onaero River Scenic Reserve. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Onaero River Scenic Reserve to Ngāti Mutunga.

## **(9) ONAERO RIVER**

**Statutory Area: Onaero River**

**Legal Description: Not Applicable**

**Location: As shown on 336080**

## Statement of Association

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Onaero River. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Onaero River to Ngāti Mutunga.

The Onaero River was important to Ngāti Uenuku (also known as Ngāti Tupawhenua). Ruaoneone had Ruawahia and from Ruawahia came Uenuku, the ancestor of Ngāti Uenuku. Kaitangata also has a strong association with the Onaero River.

Puketapu and Pukemiro pa are situated at the mouth of the river. Other pa along the banks of the Onaero River include Pukemapou, Moerangi, Te Ngaio, Tikorangi, Kaitangata and Ruahine which are all located upstream. Pukemapou was the home of Uenuku's two grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.

Ngāti Mutunga utilised the entire length of the Onaero River for food gathering. The mouth of the river provided a plentiful supply of pipi, pupu (cats eye), patiki (flounder), kahawai and other fish. Inanga (whitebait) were caught along the banks of the river. Tuna (eel) and piharau (lamprey eel) were caught in the upper reaches of the river. Piharau (lamprey eel) were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

Ngāti Mutunga people have used the Onaero River to access sacred sites along its banks. The Onaero River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Onaero River, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Ngāti Mutunga today.

All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga whanui to the Onaero River.

The Onaero River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. There are specific areas of the Onaero River that Ngāti Mutunga people would bathe in when they were sick. The river was also used for baptising babies.

## (10) URENUI RIVER

**Statutory Area: Urenui River**

**Legal Description: Not Applicable**

**Location: As shown on SO Plan 324315**

### Statement of Association:

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Urenui River. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Urenui River to Ngāti Mutunga.

The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. Upon landing Manaia named the river after his son Tu-Urenui as an acknowledgement of his mana in the area. Upon his arrival the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai o Kura. Kura was the ancestor of the Ngāti Kura hapu who in prior times occupied this area. This name is depicted in the Ngāti Mutunga pepeha:

Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunga taniwha

The Urenui River has been a treasured taonga and resource of Ngāti Mutunga. Traditionally the Urenui River and, in times past, the associated wetland area have been a source of food as well as a communication waterway.

The people of Ngāti Mutunga lived in many pa located along the banks of the Urenui River. The Urenui River was referred to as "he wai here Taniwha" this figurative expression was used because of the large number of pa along the banks of the river. These pa included Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiamo, Ohaoko, Pa-oneone, Moeariki, Horopapa, Te Kawa, Pa-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru and Tutu-manuka. The riverbanks thus became the repository of many koiwi tangata.

Ngāti Mutunga utilised the entire length of the Urenui River for food gathering. The mouth of the river provided a plentiful supply of kutae (mussels), pipi, and pupu (cats eye). Patiki (flounder), kahawai and other fish were caught throughout the year depending on the tide and the moon. Inanga (whitebait) were caught by the kete full. Tuna (eel) and piharau (lamprey eel) were caught in the upper reaches of the river. Piharau were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids of the river in times of flood.

Ngāti Mutunga people have used the Urenui River to access sacred sites along its banks. The Urenui River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna. Such ancestors included the descendants of Tokatea. The Urenui River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Urenui River, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāti Mutunga today.

All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga to the Urenui River. Ngāti Mutunga also used the Urenui River for baptising babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.

The Urenui River has always been an integral part of the social, spiritual and physical lifestyle of Ngāti Mutunga.

## **(11) WAITARA RIVER WITHIN THE AREA OF INTEREST**

**Statutory Area: Waitara River within the Area of Interest**

**Legal Description: Not Applicable**

**Location: As shown on SO Plan 324314**



**Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Waitara River. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Waitara River to Ngāti Mutunga.

The Waitara River takes its name from Te Whaitara-nui-a-Wharematangi-i-te-kimi-i-tana-matua-i-a-Ngarue. The Waitara River is important to Ngāti Mutunga as a boundary marker between Ngāti Mutunga and Ngāti Maru-Wharanui.

## **(12) MIMI RIVER WITHIN THE AREA OF INTEREST**

**Statutory Area: Mimi River within the Area of Interest**

**Legal Description: Not Applicable**

**Location: As shown on SO Plan 336081**

**Statement of Association:**

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Mimi River. For Ngāti Mutunga, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Mimi River to Ngāti Mutunga.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Mimi River, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Ngāti Mutunga today.

The full name of the Mimi River is Mimitangiatua. The river was also known as Te Wai o Mihirau. Mihirau was an ancestress of the Te Kekerewai hapu and was a prominent woman of her time. The name Te Wai o Mihirau is referred to in a Ngāti Mutunga pepeha:

Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunganui taniwha

There are a number of pa and kainga located along the banks of the Mimi River. These include Mimi-Papahutiwai, Omihi, Arapawanui, Oropapa, Pukekohe, Toki-kinikini and Tupari. There were also a number of taupa (cultivations) along the banks of the river.

Arapawanui was the pa of Mutunga's famous grandsons Tukutahi and Rehetaia. They were both celebrated warriors, especially Rehetaia who took the stronghold of Kohangamouku belonging to Ngāti Mutunga's southern neighbours, Ngāti Rahiri.

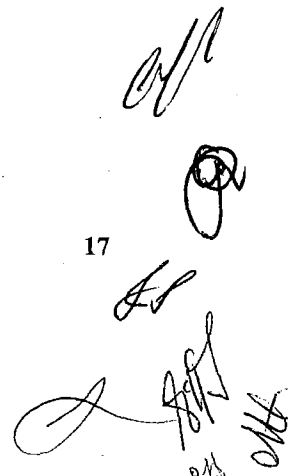
The Mimi River and associated huhu (swampy valleys), ngahere (large swamps) and repo (muddy swamps) were used by Ngāti Mutunga to preserve taonga. The practice of keeping wooden taonga in swamps was a general practice of the Ngāti Mutunga people.

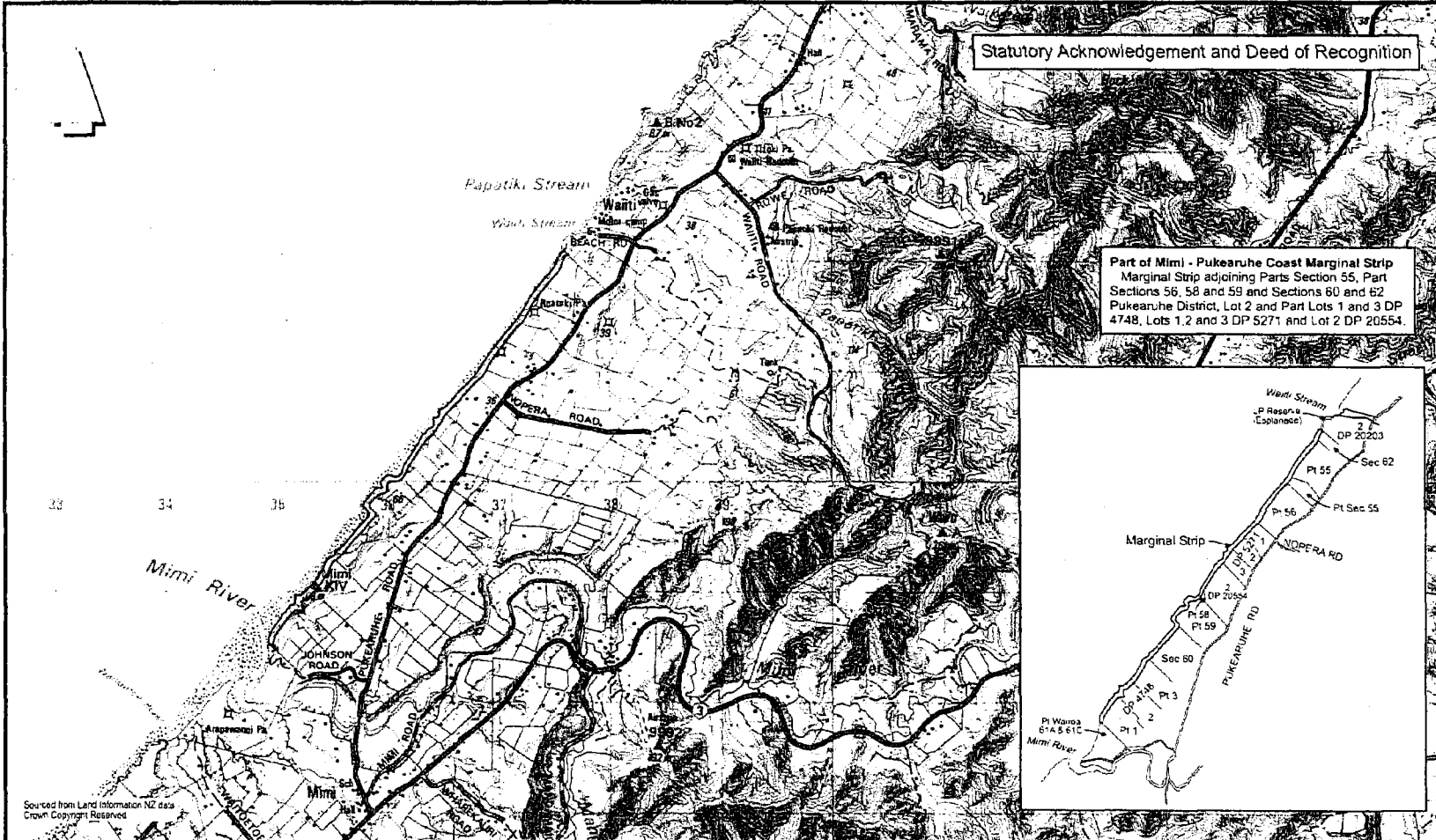
The Mimi River has nourished the people of Ngāti Mutunga for centuries. Pipi, pupu (cats eye), tio (oyster) and patiki (flounder) were found in abundance at the mouth of the river. Inanga (whitebait) were caught all along the banks of the river.

The Mimi River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Ngāti Mutunga also used the Mimi River for baptising babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.

All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Mutunga whanui to the Mimi River.

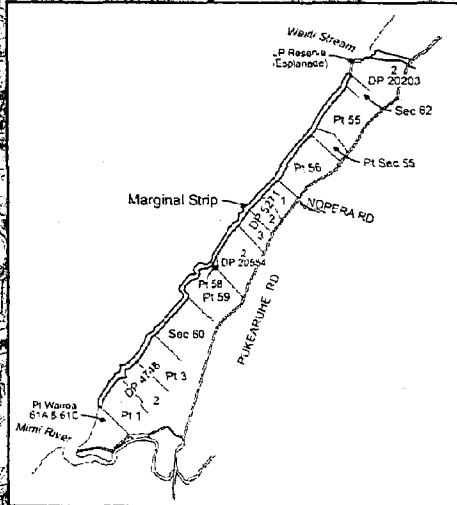
To the people of Ngāti Mutunga, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual and social significance in the past, present, and future.

17  




Statutory Acknowledgement and Deed of Recognition

Part of Mimi - Pukearuhe Coast Marginal Strip  
 Marginal Strip adjoining Parts Section 55, Part  
 Sections 56, 58 and 59 and Sections 60 and 62  
 Pukearuhe District, Lot 2 and Part Lots 1 and 3 DP  
 4748, Lots 1, 2 and 3 DP 5271 and Lot 2 DP 20554.



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Taranaki Land District  
 Territorial authority:  
 New Plymouth District



**Part of Mimi - Pukearuhe Coast Marginal Strip**

**Areas referred to in the Deed of Settlement between  
 Ngāti Mutunga and the Crown**

Approved as to boundaries:

*[Signature]* 5.13.2005  
 for and on behalf of Ngāti Mutunga  
*[Signature]* 21.11.2005  
 for and on behalf of the Crown

**SO 324304**

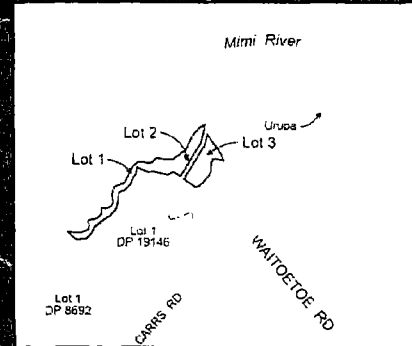
*[Handwritten signatures and initials]*



Mimi River

Statutory Acknowledgement and Deed of Recognition

Waitoetoe Beach Recreation Reserve  
4 5691 hectares, more or less, being Lots 1, 2  
and 3 DP 11602. All Gazette Notice 230349.



Taranaki Land District  
Territorial authority  
New Plymouth District  
Boundaries are indicative only  
Aerial photos: flying date 2000/01  
copyright Land Information NZ

**SKM**

VR01711

## Waitoetoe Beach Recreation Reserve

### Areas referred to in the Deed of Settlement between Ngāti Mutunga and the Crown

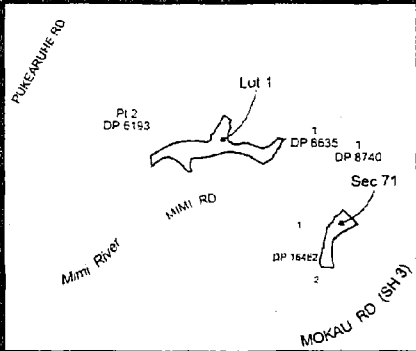
Approved as to boundaries:

*[Signature]* 5.1.8.2005  
for and on behalf of Ngāti Mutunga

*[Signature]* 5.1.8.2005  
for and on behalf of the Crown

**SO 324305**

*[Handwritten signatures and initials]*



Mimi River

MOKAU RD (SH 3)

**Mimi Scenic Reserve**  
 3,0245 hectares, more or less, being Lot 1 DP 10179  
 and Section 71 Pukearuru District. All Gazette Notice  
 181718 and Gazette Notice 141379



Taranaki Land District  
 Territorial authority:  
 New Plymouth District  
 Boundaries are indicative only  
 Aerial photos: flying date 2000/01  
 copyright: Land Information NZ



WHD1171

### Mimi Scenic Reserve

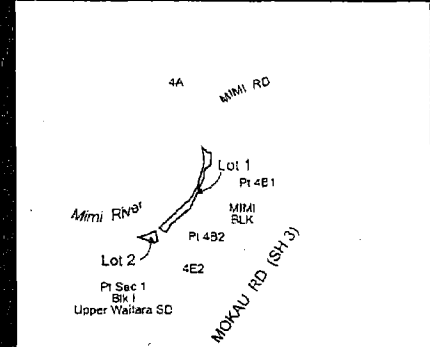
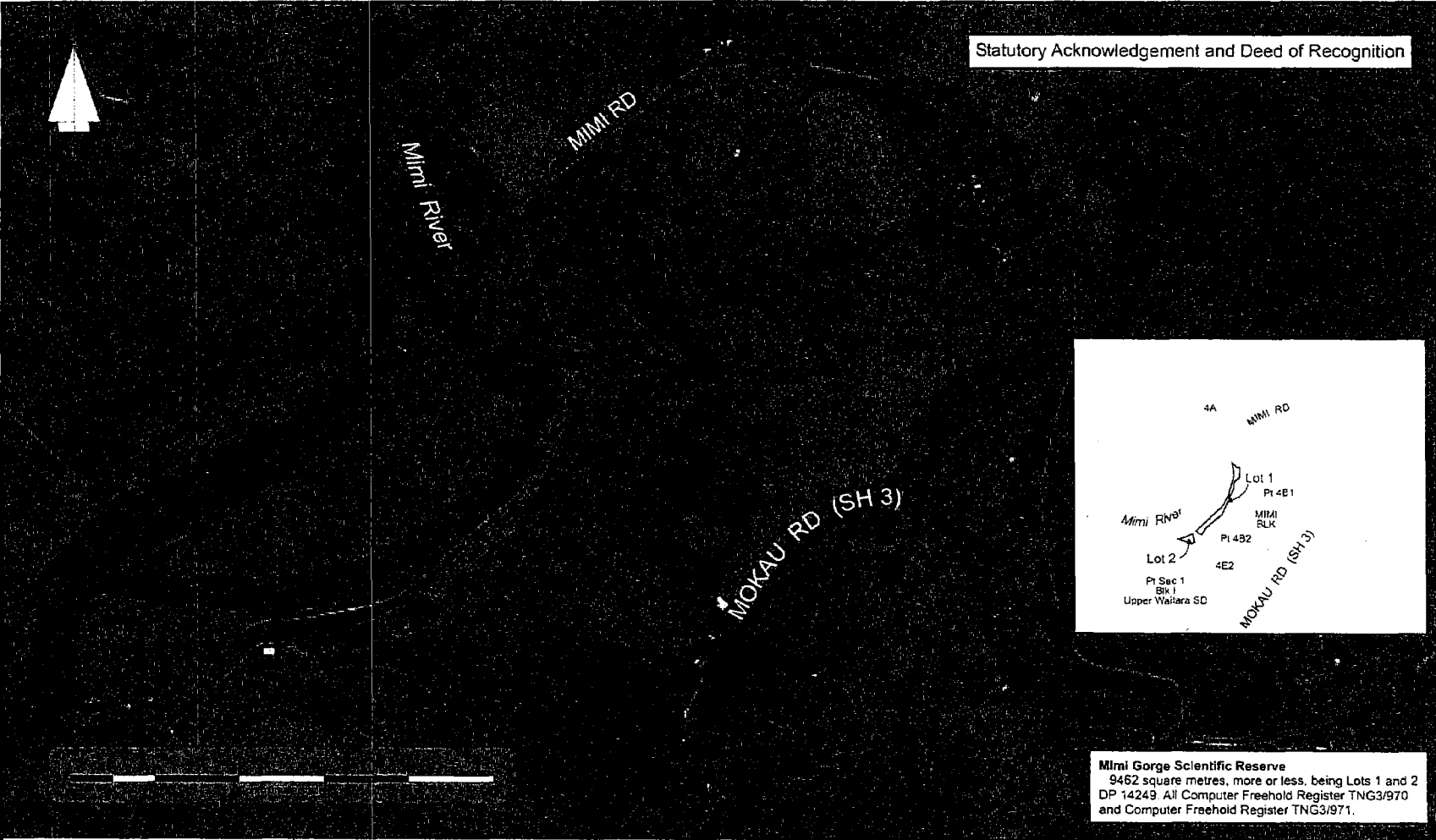
**Areas referred to in the Deed of Settlement between  
 Ngāti Mutunga and the Crown**

Approved as to boundaries:  
 ..... *[Signature]* 5.12.2005  
 for and on behalf of Ngāti Mutunga  
 ..... *[Signature]* 5.12.2005  
 for and on behalf of the Crown

**SO 324306**

*[Handwritten signatures and initials]*  
 04/6/05

Statutory Acknowledgement and Deed of Recognition



**Mimi Gorge Scientific Reserve**  
 9462 square metres, more or less, being Lots 1 and 2  
 DP 14249 All Computer Freehold Register TNG3/970  
 and Computer Freehold Register TNG3/971.



Taranaki Land District  
 Territorial authority :  
 New Plymouth District  
 Boundaries are indicative only.  
 Aerial photos: flying date 2000/01  
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VNC1111

## Mimi Gorge Scientific Reserve

Areas referred to in the Deed of Settlement between  
 Ngāti Mutunga and the Crown

Approved as to boundaries:

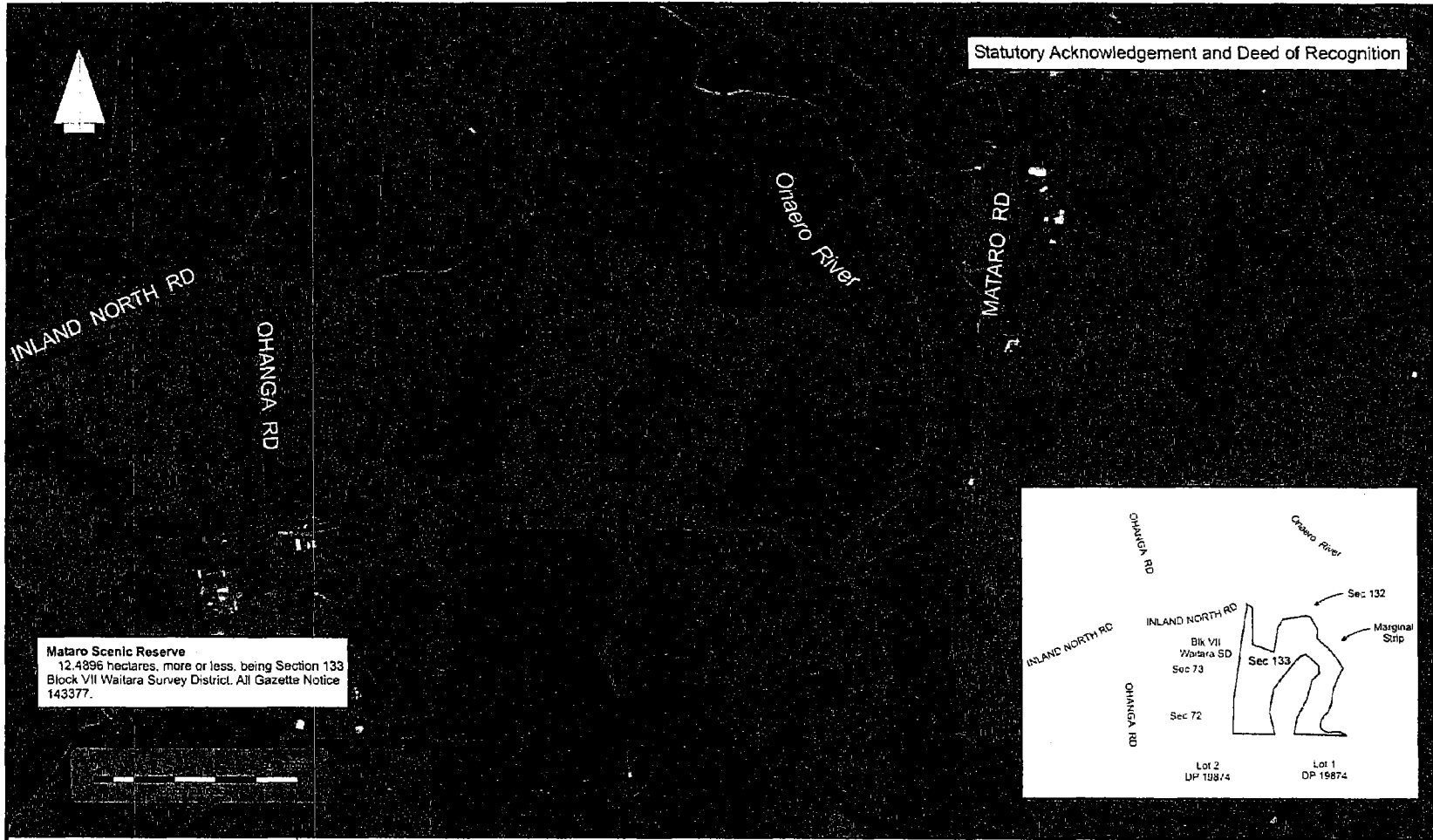
*[Signature]* 5.1.8.2005  
 for and on behalf of Ngāti Mutunga

*[Signature]* 5.1.8.2005  
 for and on behalf of the Crown

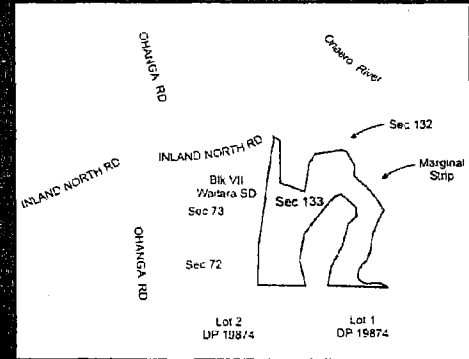
**SO 324307**

*[Handwritten notes and signatures in the bottom left corner, including 'OK', '1/11', and a large signature.]*

Statutory Acknowledgement and Deed of Recognition



**Mataro Scenic Reserve**  
12,4896 hectares, more or less, being Section 133  
Block VII Waitara Survey District. All Gazette Notice  
143377.



Taranaki Land District  
Territorial authority  
New Plymouth District  
Boundaries are indicative only.  
Aerial photos: flying date 2000/01  
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WR01731

### Mataro Scenic Reserve

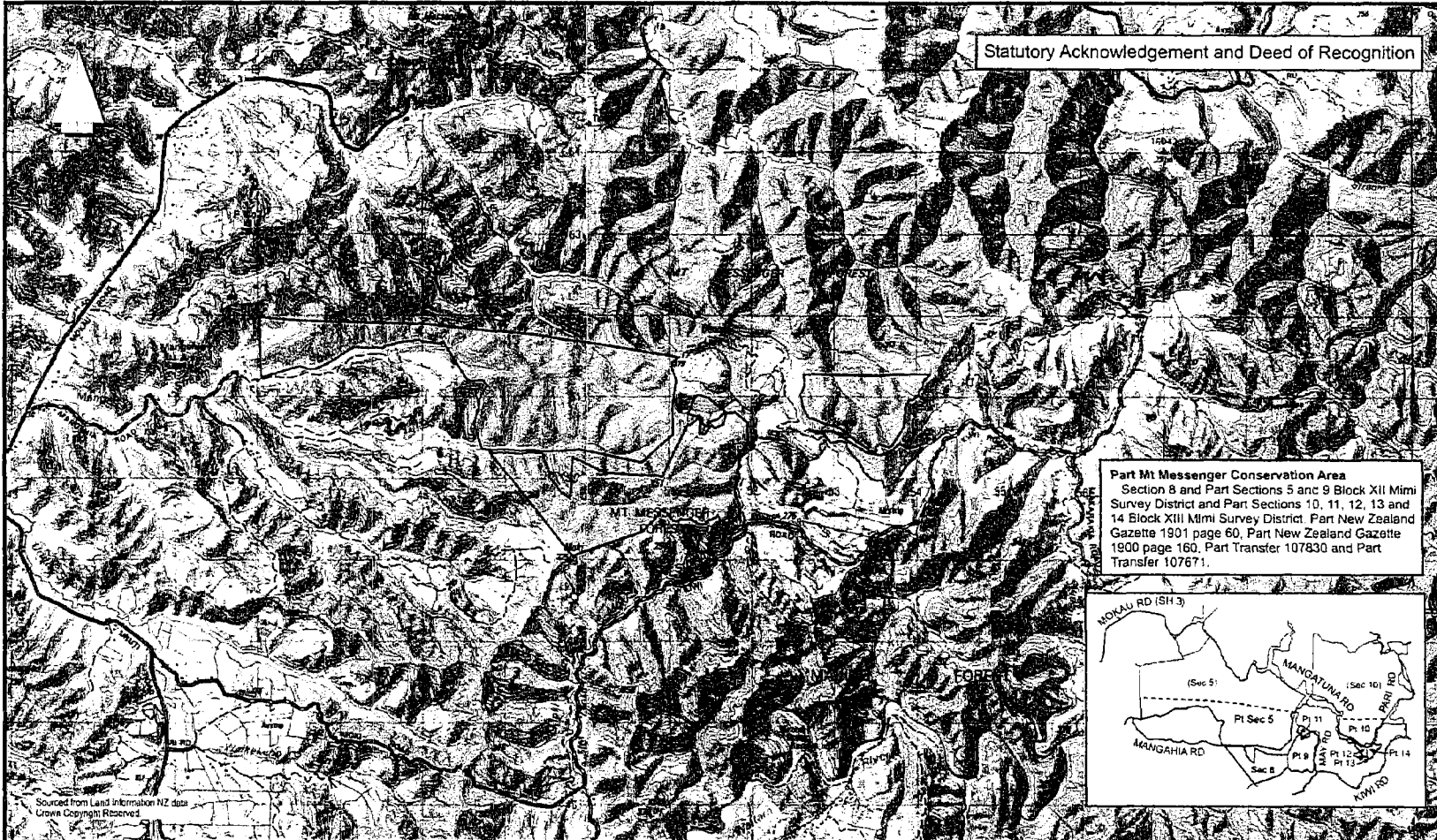
**Areas referred to in the Deed of Settlement between  
Ngāti Mutunga and the Crown**

Approved as to boundaries:  
*[Signature]* 5.12.2005  
for and on behalf of Ngāti Mutunga  
*[Signature]* 5.12.2005  
for and on behalf of the Crown

**SO 324309**

*[Handwritten signatures and scribbles in the bottom left corner of the page.]*

Statutory Acknowledgement and Deed of Recognition



**Part Mt Messenger Conservation Area**  
 Section 8 and Part Sections 5 and 9 Block XII Mimi Survey District and Part Sections 10, 11, 12, 13 and 14 Block XIII Mimi Survey District. Part New Zealand Gazette 1901 page 60, Part New Zealand Gazette 1900 page 160, Part Transfer 107830 and Part Transfer 107671.

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Taranaki Land District  
 Territorial authority  
 New Plymouth District



WR01711

**Part Mt Messenger Conservation Area**

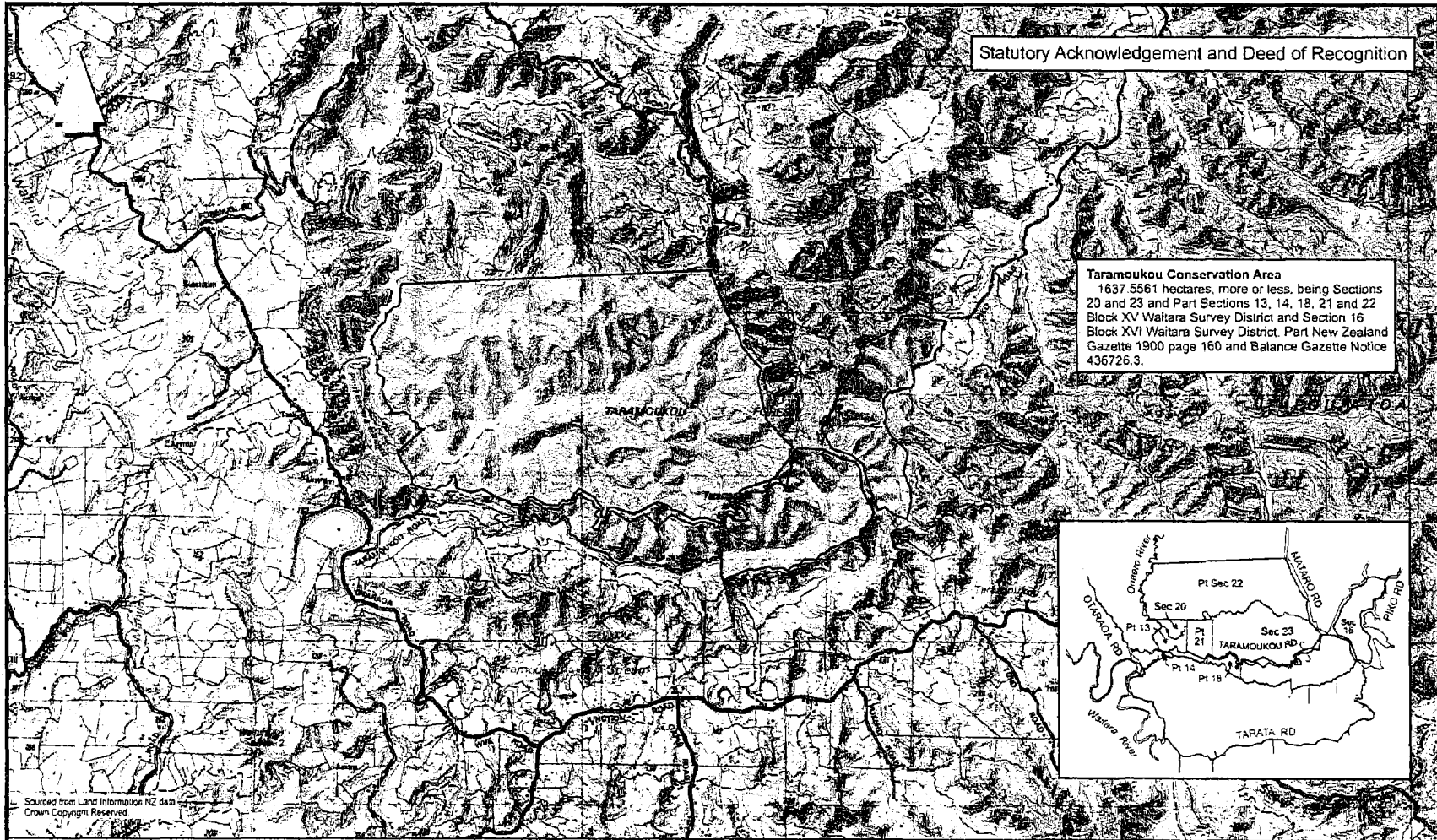
**Areas referred to in the Deed of Settlement between  
 Ngāti Mutunga and the Crown**

Approved as to boundaries:  
*[Signature]* 5.13.2005  
 for and on behalf of Ngāti Mutunga  
*[Signature]* 5.13.2005  
 for and on behalf of the Crown

**SO 324311**

*[Handwritten signatures and notes in the bottom left corner]*





Statutory Acknowledgement and Deed of Recognition

**Taramoukou Conservation Area**  
 1637 5561 hectares, more or less, being Sections 20 and 23 and Part Sections 13, 14, 18, 21 and 22 Block XV Waitara Survey District and Section 16 Block XVI Waitara Survey District. Part New Zealand Gazette 1900 page 160 and Balance Gazette Notice 436726.3.

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Taranaki Land District  
 Territorial authority:  
 New Plymouth District



WR01711

## Taramoukou Conservation Area

Areas referred to in the Deed of Settlement between  
 Ngāti Mutunga and the Crown

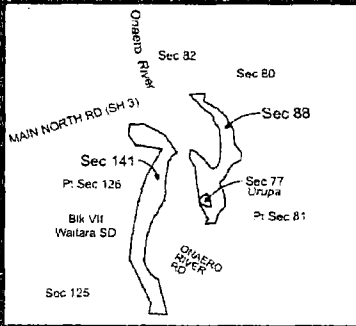
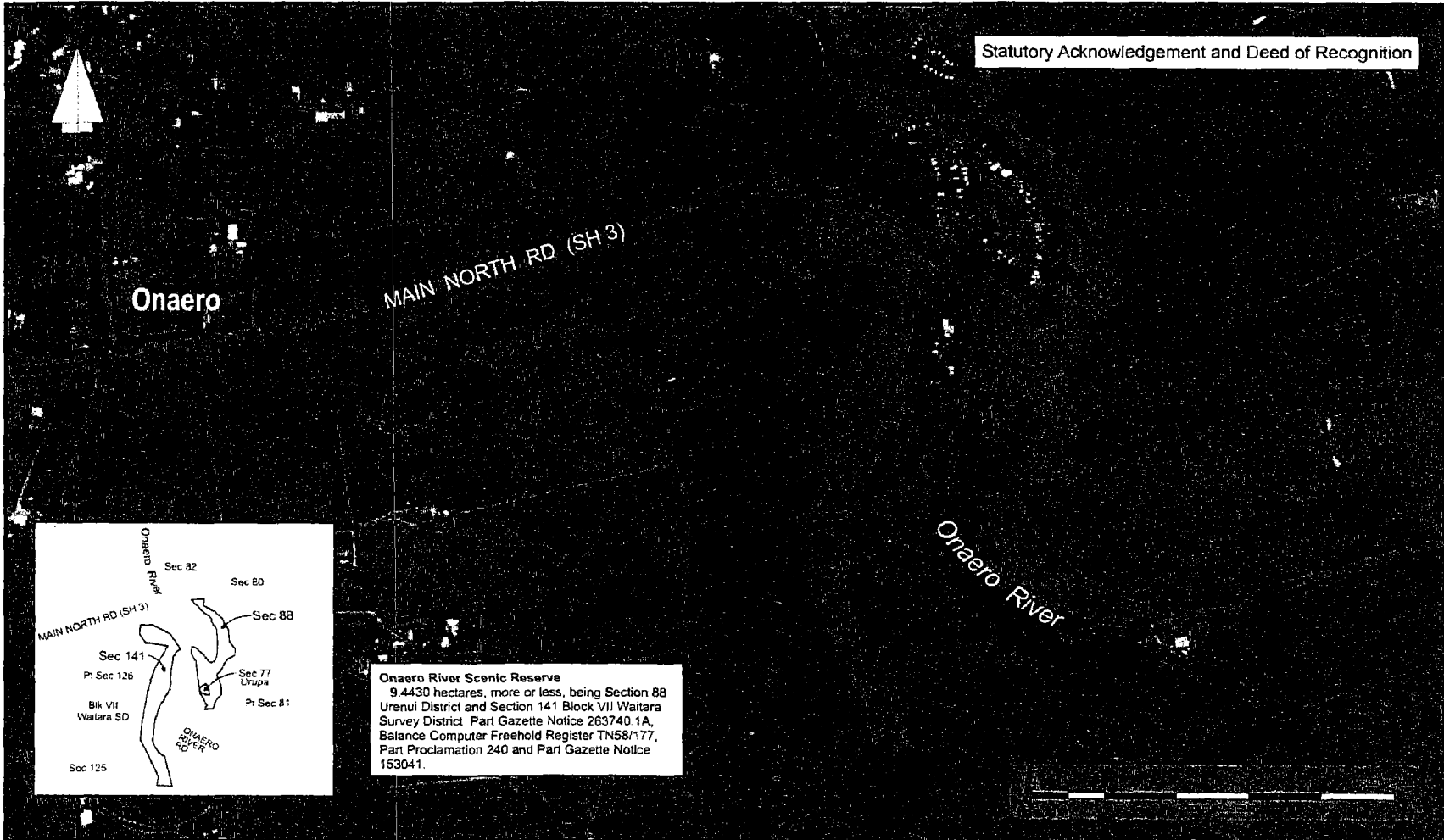
Approved as to boundaries:

*[Signature]* 2.12.2005  
 for and on behalf of Ngāti Mutunga

*[Signature]* 2.12.2005  
 for and on behalf of the Crown

**SO 324312**

*[Handwritten signatures and initials]*



**Onaero River Scenic Reserve**  
9,4430 hectares, more or less, being Section 88 Urenui District and Section 141 Block VII Waitara Survey District Part Gazette Notice 263740.1A, Balance Computer Freehold Register TN58/177, Part Proclamation 240 and Part Gazette Notice 153041.



Taranaki Land District  
Territorial authority:  
New Plymouth District  
Boundaries are indicative only.  
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copyright Land Information NZ



WR01711

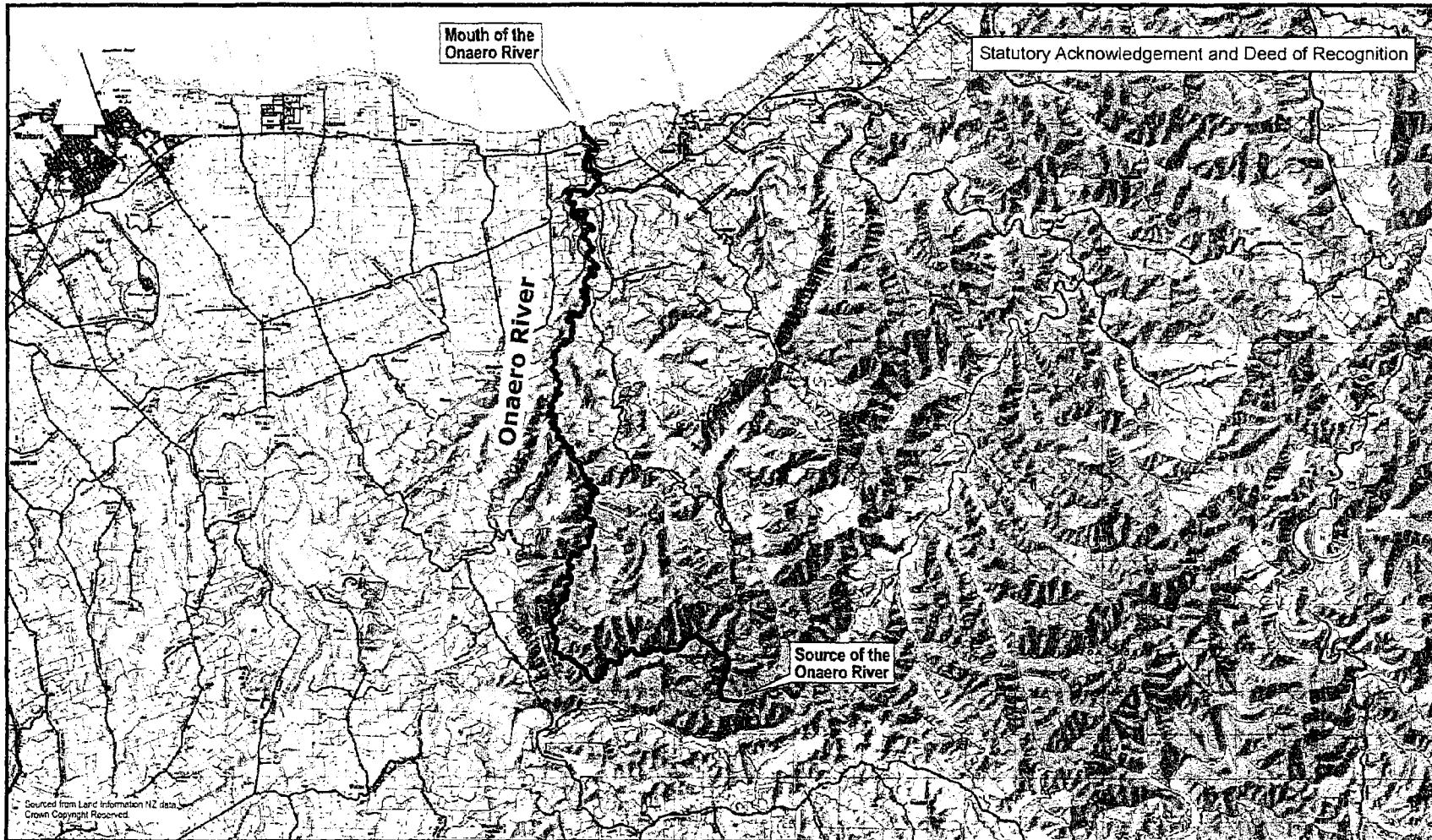
## Onaero River Scenic Reserve

Areas referred to in the Deed of Settlement between  
Ngāti Mutunga and the Crown

Approved as to boundaries:  
*[Signature]* 5.1.8.2005  
for and on behalf of Ngāti Mutunga  
*[Signature]* 5.1.8.2005  
for and on behalf of the Crown

**SO 324313**

*[Handwritten notes and signatures]*



Taranaki Land District  
Territorial authority  
New Plymouth District



14/01/13

## Onaero River

Areas referred to in the Deed of Settlement between  
Ngāti Mutunga and the Crown

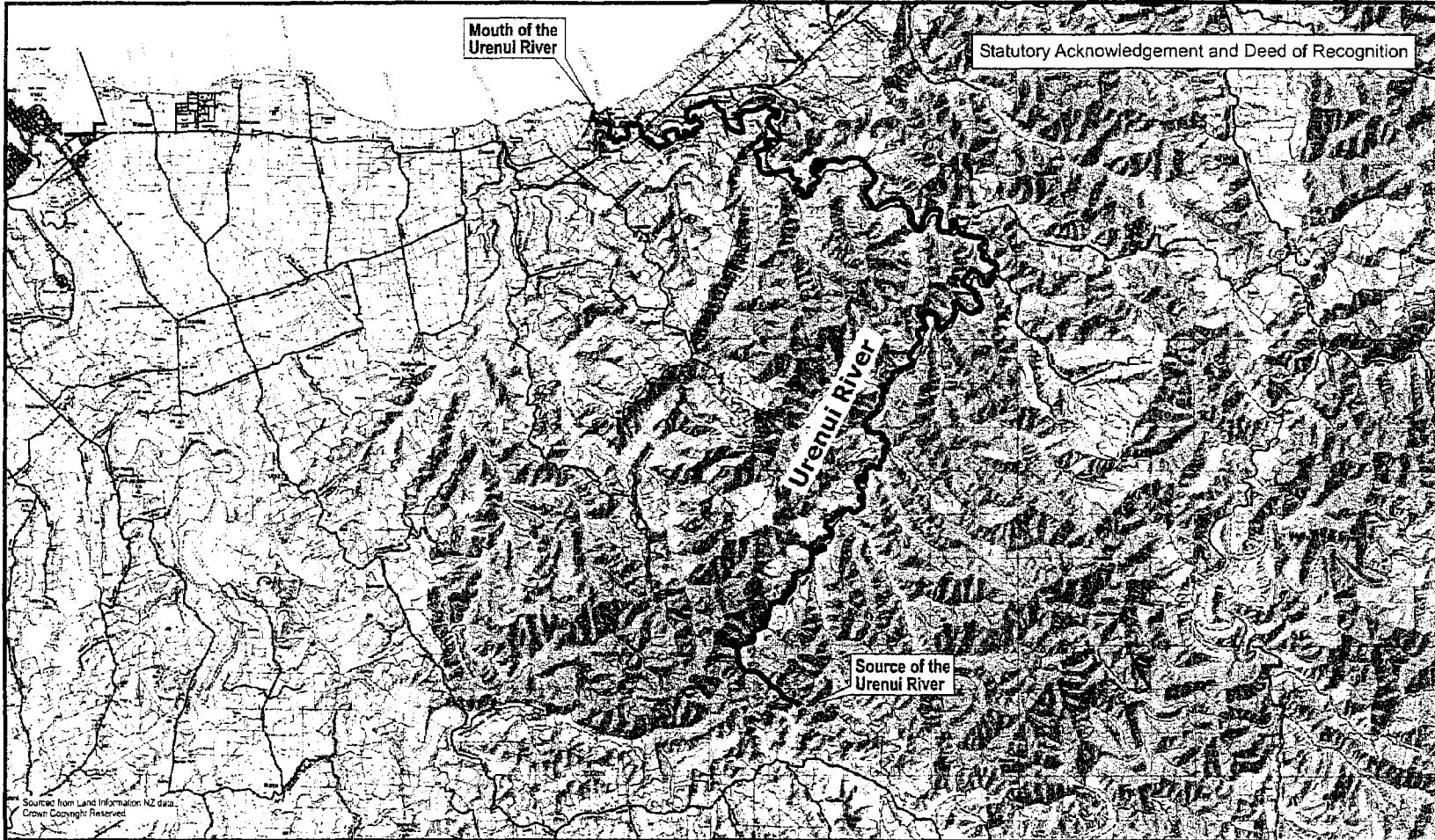
Approved as to boundaries:



*[Signature]* 5.1.8.1.2005  
for and on behalf of Ngāti Mutunga

*[Signature]* 5.1.8.1.2005  
for and on behalf of the Crown

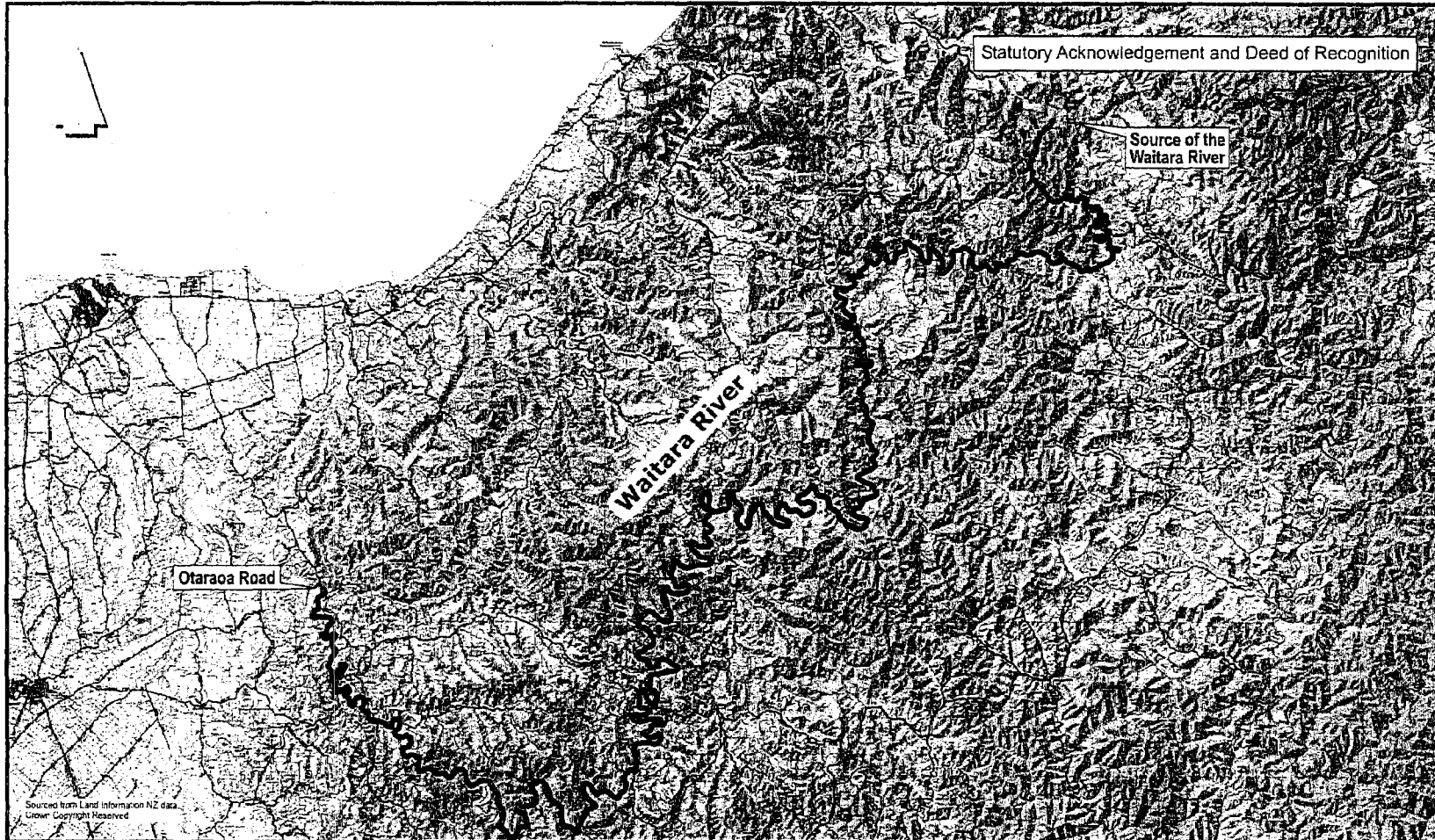
**SO 336080**

*[Handwritten notes and signatures]*



 <p>Taranaki Land District Territorial authority: New Plymouth District</p>  <p>SKM</p> <p>WR01711</p>	<h2>Urenui River</h2> <p>Areas referred to in the Deed of Settlement between Ngāti Mutunga and the Crown</p>	<p>Approved as to boundaries:</p> <p>..... <i>Quirk</i> ..... 5/12/2005 for and on behalf of Ngāti Mutunga</p> <p>..... <i>A.S. J. L. E.</i> ..... 5/12/2005 for and on behalf of the Crown</p> <p style="text-align: center;"><b>SO 324315</b></p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

*Handwritten notes and signatures:*  
 [Signature]  
 [Signature]  
 [Signature]  
 [Signature]  
 [Signature]



Taranaki Land District  
Territorial authority  
New Plymouth District



PRO1711

## Waitara River

Areas referred to in the Deed of Settlement between  
Ngāti Mutunga and the Crown

Approved as to boundaries:

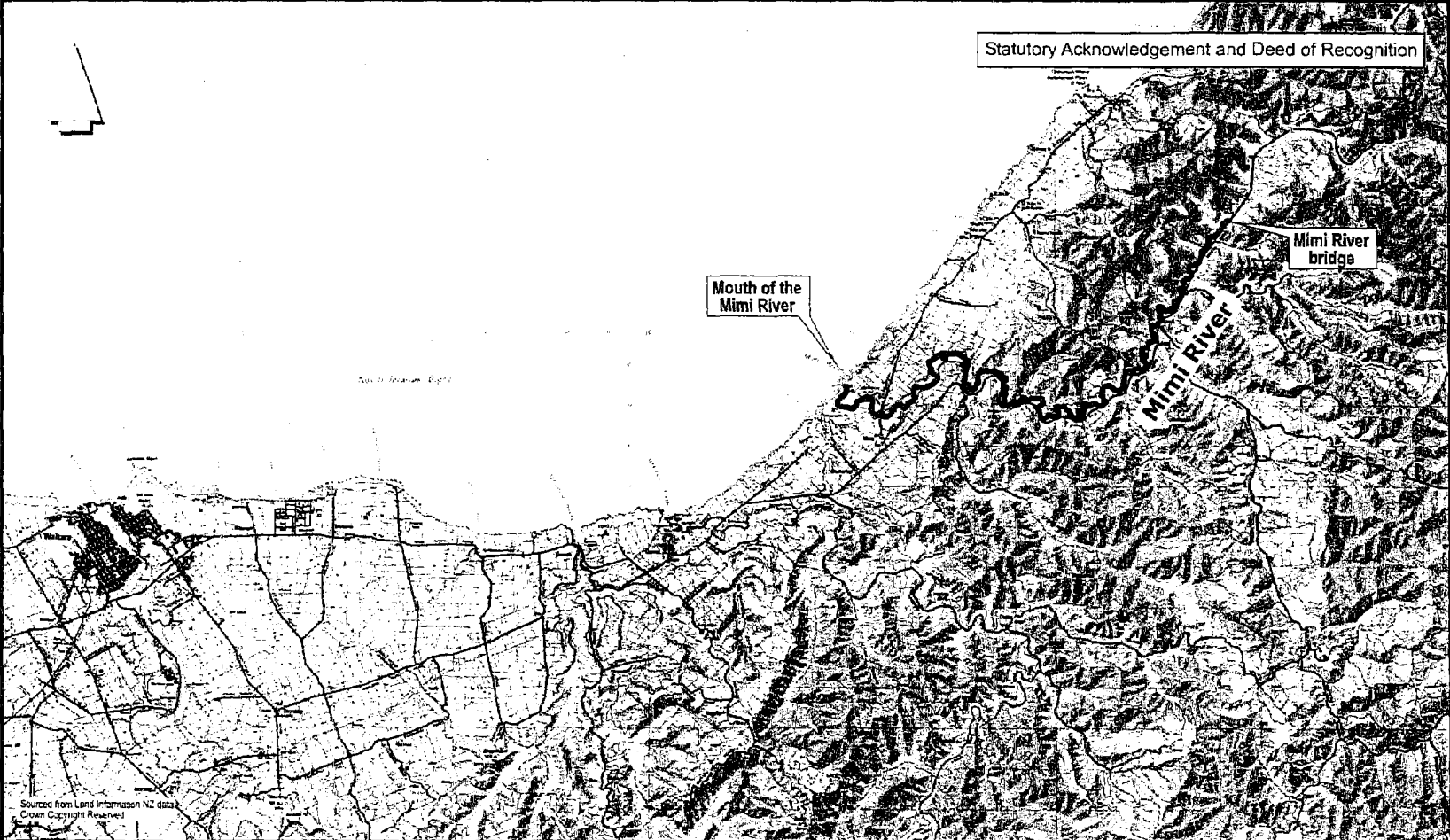
*[Signature]* 9.12.2005  
for and on behalf of Ngāti Mutunga

*[Signature]* 9.12.2005  
for and on behalf of the Crown

**SO 324314**

*[Handwritten notes and signatures]*  
1/11  
OK

Statutory Acknowledgement and Deed of Recognition



Taranaki Land District  
 Territorial authority  
 New Plymouth District



2/9/21/11

### Mimi River

Areas referred to in the Deed of Settlement between  
 Ngāti Mutunga and the Crown

Approved as to boundaries:

*[Signature]* ..... 21.8.2008  
 for and on behalf of Ngāti Mutunga

*[Signature]* ..... 21.8.2008  
 for and on behalf of the Crown

**SO 336081**

*[Handwritten signatures and initials]*