

**SCHEDULE 3**

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**CULTURAL REDRESS – OTHER**

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**PART 1: DESCRIPTIONS OF STATUTORY AREAS AND ROTORUA REGION  
GEOTHERMAL SYSTEM**

**PART 1: DESCRIPTIONS OF STATUTORY AREAS AND  
ROTORUA REGION GEOTHERMAL SYSTEM**

**(Clauses 11.1.1(a) and 11.1.2(a))**

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

**PART 1: DESCRIPTIONS OF STATUTORY AREAS AND ROTORUA REGION  
GEOTHERMAL SYSTEM**

**TABLE 1: STATUTORY AREAS IN RESPECT OF WHICH THE STATUTORY  
ACKNOWLEDGEMENT IS TO BE GIVEN**

<b>Statutory Area</b>	<b>Location</b>	<b>Legal Description</b>
Matahana Ecological Area	As shown on SO 364721.	South Auckland Land District – South Waikato District.  1731.7200 hectares, more or less, being Section 1 SO 60472.
Part of the Kaituna River	As shown on SO 364730.	Not applicable.
Part of the Tarawera River	As shown on SO 364731.	Not applicable.
Part of Waikato River (Atiamuri Dam to Huka Falls)	As shown on SO 364734.	Not applicable.
Waiteti Stream	As shown on SO 364735.	Not applicable.
Ngongotaha Stream	As shown on SO 364736.	Not applicable.
Otari Pa	As shown on SO 364705.	South Auckland Land District – Western Bay of Plenty District.  1.0136 hectares approximately, being Part Sections 1 and 4 Block X Waihi North Survey District. Part <i>Gazette</i> 1937 page 1711 and 1938 page 1601. Subject to survey.
Parts of Whakarewarewa Forest known as the Lake Rotokakahi/Lake Tikitapu Covenant Areas	As shown on SO 364724.	South Auckland Land District – Rotorua District.  279.7177 hectares, more or less, being Parts Lot 6 DPS 54801 as shown Y, Z, AA, AB, AC, AD, AI and AJ on DPS 54801.

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
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**PART 1: DESCRIPTIONS OF STATUTORY AREAS AND ROTORUA REGION  
GEOTHERMAL SYSTEM**

**TABLE 2: DESCRIPTION OF GEOTHERMAL FIELDS WITHIN ROTORUA  
REGION GEOTHERMAL SYSTEM**

Area	Location	Legal Description
Rotoma Geothermal Field	As shown on SO 364723.	Not applicable.
Taheke Tikitere Geothermal Field	As shown on SO 364723.	Not applicable.
Rotorua Geothermal Field	As shown on SO 364723.	Not applicable.
Horohoro Geothermal Field	As shown on SO 364723.	Not applicable.
Waikite-Waiotapu Waimangu Geothermal Field	As shown on SO 364723.	Not applicable.
Reporoa Geothermal Field	As shown on SO 364723.	Not applicable.
Atiamuri Geothermal Field	As shown on SO 364723.	Not applicable.
Te Kopia Geothermal Field	As shown on SO 364723.	Not applicable.
Orakei-Korako Geothermal Field	As shown on SO 364723.	Not applicable.
Ohaaki/Broadlands Geothermal Field	As shown on SO 364723.	Not applicable.
Ngatamariki Geothermal Field	As shown on SO 364723.	Not applicable.
Rotokawa Geothermal Field	As shown on SO 364723.	Not applicable.

THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
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PART 1: DESCRIPTIONS OF STATUTORY AREAS AND ROTORUA REGION  
GEOTHERMAL SYSTEM

TABLE 3: STATUTORY AREA IN RESPECT OF WHICH A DEED OF  
RECOGNITION BY THE MINISTER OF CONSERVATION IS TO BE GIVEN

Statutory Area	Location	Legal Description
Matahana Ecological Area	As shown on SO 364721.	South Auckland Land District – South Waikato District. 1731.7200 hectares, more or less, being Section 1 SO 60472.

**PART 2: STATEMENTS OF ASSOCIATION**

**PART 2: STATEMENTS OF ASSOCIATION**

**(Clauses 11.1.1(b) and 11.1.2(b))**

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
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**PART 2: STATEMENTS OF ASSOCIATION**

<b>Statutory Area</b>	<b>Location</b>
Matahana Ecological Area	As shown on SO 364721

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

The traditions of Ngati Kearoa Ngati Tuara illustrate their cultural, historical and spiritual association with the Matahana Ecological Area. For Ngati Kearoa Ngati Tuara, traditions such as these represent the links between nga atua (the gods) and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Matahana Ecological Area to Ngati Kearoa Ngati Tuara.

Ngati Kearoa Ngati Tuara tradition tells of how Horohoro was named and its link to the Matahana Ecological Area. Kahumatamomoe, who came on the Arawa waka, is credited with naming Horohoro. On his travels around the island, Kahumatamomoe came to Horohoro Mountain and became affected by a tapu. In order to cleanse himself, he bathed in a small stream just in behind the north end of the mountain and located within the Matahana Ecological Area. The stream was given the name Waikarakia and the mountain became known as "Te Horohoroinga o Nga Ringa o Kahumatamomoe", or "The Washing of the Hands of Kahumatamomoe" (Horohoro for short).

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

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

Other materials such as flax were highly sought after for their fine qualities. Leaves of the kawakawa, and berries from the miro and karaka trees provided both food and medicine.

There are many sites of cultural, historical and spiritual significance to Ngati Kearoa Ngati Tuara within the Matahana Ecological Area. The sources of the Waikarakia and Pokaitu Streams are in deep bush. They flow through steep-sided gorges and have many small caves. In some of these caves lie the bones of ancestors, and they are therefore considered tapu. The Waikarakia Stream, in particular, has a mystique to this day.

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

Ngati Kearoa Ngati Tuara have always maintained a considerable knowledge of the lands of the Matahana Ecological Area, its history, the traditional trails of the tupuna of the area, the

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places for gathering kai and other taonga, and ways in which to use the resources of the Matahana Ecological Area. Proper and sustainable resource management has always been at the heart of the relationship of Ngati Kearoa Ngati Tuara with the Matahana Ecological Area.



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**PART 2: STATEMENTS OF ASSOCIATION**

<b>Statutory Area</b>	<b>Location</b>
Part of the Kaituna River	As shown on SO 364730

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

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

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

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

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

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

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

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

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**PART 2: STATEMENTS OF ASSOCIATION**

<b>Statutory Area</b>	<b>Location</b>
Part of the Tarawera River	As shown on SO 364731

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

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

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

**He Whakamaharatanga ki te Whanautanga o Tuhourangi**  
(In Memory of the Birthplace of Tuhourangi)

*For centuries, Marangaranga has been revered as the birthplace of Tuhourangi, paramount chief of Te Arawa. A son of Rangitihi, Tuhourangi was a 6<sup>th</sup> generation descendant of Tamatekapua, Captain and Navigator of Te Arawa Canoe, which had its landfall at Maketu.*

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

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

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

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

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**PART 2: STATEMENTS OF ASSOCIATION**

<b>Statutory Area</b>	<b>Location</b>
Part of the Waikato River (Atiamuri Dam to Huka Falls)	As shown on SO 364734

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

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

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

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

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

*Huka Falls*

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

*Nihoroa*

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

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

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PART 2: STATEMENTS OF ASSOCIATION

*Rua Hoata*

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

*Matauraura*

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

*Tahunatara*

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

*Ngaawapurua Pa and Cultivation*

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

*Piripekapeka Pa*

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

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<b>Statutory Area</b>	<b>Location</b>
Waiteti Stream	As shown on SO 364735

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

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

*Ko Waiteti te awa  
Ko Waiteti te marae  
Ko Ngati Ngararanui te iwi*

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

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

The life-giving waters of the Waiteti Stream were Ngati Ngararanui's constant source of sustenance. Places where drinking water was taken were set apart from places where the people swam and washed. Further upstream at secluded pools, sacred ceremonial customs were performed. Of particular cultural and spiritual significance is the place known as Waiorotoki. Here rests the sacred whetstone or rubbing stone Hinetuahoanga brought on board the Te Arawa Waka from far-off Hawaiki. The stone was then very light but because of its tapu (sacredness), it has become heavy with the passing years. This was the very stone used to sharpen the adzes that felled and carved out the great tree which formed the hull of the Te Arawa Waka, one of the three sacred taonga (treasures) of Ihenga, and revered in the well-known karakia tawhito (ancient prayer) of Te Arawa thus:

*E Nukutaimaroro  
Pera hoki ra ko ahau  
Ko Hinetuahoanga  
E kimi ana  
E hahau ana  
I te whanau a Rata*

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

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

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

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<b>Statutory Area</b>	<b>Location</b>
Ngongotaha Stream	As shown on SO 364736

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

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

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

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

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

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

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

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

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Ngati Te Ngakau to the Ngongotaha Stream.



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<b>Statutory Area</b>	<b>Location</b>
Otari Pa	As shown on SO 364705

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

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

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

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

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

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

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<b>Statutory Area</b>	<b>Location</b>
Parts of Whakarewarewa Forest known as the Lake Rotokakahi/Lake Tikitapu Covenant Areas	As shown on SO 364724

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

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

Following the conquest and total banishment of Ngati Apumoana, Ngati Pikiāo and Ngati Tuteāta for the killing of Umukaria at Motutawa, the whole of the Tuhourangi tribe remained and settled on the land surrounding the lakes. Their principal pa were at Motutawa, Kariri and Ohorongō. There were numerous settlements, kainga and cultivations all around Rotokakahi. There were also a number of fishing grounds and grounds for the gathering of kakahi (freshwater mussels). The resultant population growth of Tuhourangi bore witness to the prosperity they enjoyed on this land and their surrounding vast Rotomahana Parekarangi estates. Yet, it was on Lake Rotokakahi and the island of Motutawa that Tuhourangi sought sanctuary in the many battles they were to fight subsequent to their initial conquest.

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

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	<b>Location</b>
Rotorua Region Geothermal System	As shown on SO 364723

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

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

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

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

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

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

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

The beauty of the Pink and White Terraces caused hordes of tourists to flock to Rotomahana from all over the world to see what was considered to be the eighth natural wonder of the

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 2: STATEMENTS OF ASSOCIATION**

world. Even after the eruption of the three peaks - Tarawera, Ruawahia and Wahanga on 10 June 1886 when the Pink & White Terraces were destroyed - Affiliate Te Arawa Iwi/Hapu continued to utilise the geothermal resources around the Rotorua Region.

**PART 3: DEED OF RECOGNITION**

**PART 3: DEED OF RECOGNITION**

**(Clause 11.3)**

THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER

PART 3: DEED OF RECOGNITION

DEED OF RECOGNITION

THIS DEED is made

BETWEEN

THE TRUSTEES OF THE TE PUMAUTANGA O TE ARAWA TRUST (the "Te Pumautanga Trustees")

AND

THE SOVEREIGN in right of New Zealand acting by the Minister of Conservation (the "Crown").

BACKGROUND

- A. The Affiliate Te Arawa Iwi/Hapu and the Crown are parties to a deed of settlement (the "**Deed of Settlement**") to settle the Historical Claims of the Affiliate Te Arawa Iwi/Hapu dated [ ].
- B. Under clauses 11.3 and 11.4 of the Deed of Settlement it was agreed that (if the Deed of Settlement became unconditional) the Crown and the Te Pumautanga Trustees would enter into this Deed.
- C. The [*insert short title of the Settlement Legislation*] (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 STATEMENT OF ASSOCIATION WITH CERTAIN STATUTORY AREAS**

- 1.1 The Crown acknowledges, under section [ ] of the Settlement Act, the statement by the Affiliate Te Arawa Iwi/Hapu set out in this clause (the "**Statement of Association**") of its cultural, spiritual, historical and traditional association with the Statutory Areas.

**Statement of Association**

- 1.2 This Deed applies to the Statutory Area (being the Matahana Ecological Area, the location of which is shown on SO 364721) to which the following Statement of Association relates.

The traditions of Ngati Kearoa Ngati Tuara illustrate their cultural, historical and spiritual association with the Matahana Ecological Area. For Ngati Kearoa Ngati Tuara, traditions such as these represent the links between nga atua (the gods) and present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Matahana Ecological Area to Ngati Kearoa Ngati Tuara.

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 3: DEED OF RECOGNITION**

Ngati Kearoa Ngati Tuara tradition tells of how Horohoro was named and its link to the Matahana Ecological Area. Kahumatamomoe, who came on the Arawa waka, is credited with naming Horohoro. On his travels around the island, Kahumatamomoe came to Horohoro Mountain and became affected by a tapu. In order to cleanse himself, he bathed in a small stream just in behind the north end of the mountain and located within the Matahana Ecological Area. The stream was given the name Waikarakia and the mountain became known as "Te Horohoroinga o Nga Ringa o Kahumatamomoe", or "The Washing of the Hands of Kahumatamomoe" (Horohoro for short).

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

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

Other materials such as flax were highly sought after for its fine qualities. Leaves of the kawakawa, and berries from the miro and karaka trees provided both food and medicine.

There are many sites of cultural, historical and spiritual significance to Ngati Kearoa Ngati Tuara within the Matahana Ecological Area. The sources of the Waikarakia and Pokaitu Streams are in deep bush. They flow through steep-sided gorges and have many small caves. In some of these caves lie the bones of ancestors, and they are therefore considered tapu. The Waikarakia Stream, in particular, has a mystique to this day.

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

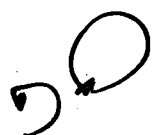
Ngati Kearoa Ngati Tuara have always maintained a considerable knowledge of the lands of the Matahana Ecological Area, its history, the traditional trails of the tupuna of the area, the places for gathering kai and other taonga, and ways in which to use the resources of the Matahana Ecological Area.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

**2 CONSULTATION BY THE MINISTER OF CONSERVATION WITH THE TE PUMAUTANGA TRUSTEES 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 Te Pumautanga Trustees concerning the association of the Affiliate Te Arawa Iwi/Hapu 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:



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 3: DEED OF RECOGNITION**

- (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 Te Pumautanga Trustees to give informed views when the Minister is consulting the Te Pumautanga Trustees under clause 2.1, provide the Te Pumautanga Trustees 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 Except as provided in clause 2.1, this Deed:

3.3.1 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;

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



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

---

**PART 3: DEED OF RECOGNITION**

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

3.4 This Deed does not prevent the Crown from entering into a deed of recognition with a person or persons other than the Affiliate Te Arawa Iwi/Hapu 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 Te Pumautanga Trustees 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 Te Pumautanga Trustees continue 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, the addresses for notice are as follows:

THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER

PART 3: DEED OF RECOGNITION

*The Crown:*

*Te Pumautanga Trustees:*

The Area Manager  
Department of Conservation  
99 Sala Street  
Rotorua 3010

[Insert the name and address of the  
Te Pumautanga Trustees]

Tel: 07 349 7400  
Fax: 07 349 7401

***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 Te Pumautanga Trustees 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;

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 3: DEED OF RECOGNITION**

**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;

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 unincorporate;

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 Te Pumautanga Trustees 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.

THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER

PART 3: DEED OF RECOGNITION

- 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 [            ]

*[Insert signing provisions for the Te Pumautanga Trustees]*

**WITNESS**

\_\_\_\_\_  
Name:

Occupation:

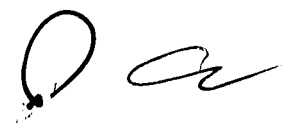
Address:

**SIGNED** for and on behalf of  
**THE SOVEREIGN** in right of New  
Zealand by the Minister of Conservation  
in the presence of:

\_\_\_\_\_  
Name:

Occupation:

Address:



**PART 4: DESCRIPTIONS OF WHENUA RAHUI**

**PART 4: DESCRIPTIONS OF WHENUA RAHUI**

**(Clause 11.9.1)**



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

**PART 4: DESCRIPTIONS OF WHENUA RAHUI**

<b>Whenua Rahui</b>	<b>Location</b>	<b>Legal Description (All South Auckland Land District – Rotorua District)</b>
Rainbow Mountain Scenic Reserve – Maunga Kakaramea	As shown marked A and B on SO 364718	429.7187 hectares, more or less, being Sections 58, 59 & 62 Block III, Paeroa Survey District and Section 3 SO 61678.
Part of the Lake Tarawera Scenic Reserve	As shown marked A on SO 364719	1840 hectares, approximately, being Part Ruawahia 3.
Part of the Mount Ngongotaha Scenic Reserve	As shown marked A, B and C on SO 364720	522.8754 hectares, more or less, being Sections 44 and 57 Block XV Rotorua Survey District; Part Section 7 and Section 16 Block III Horohoro Survey District; Lot 1 DP 31278; Lot 1 DPS 34005; Rotohokahoka F1 No. 2 and Parts Rotohokahoka D North 2B, D North 6, D North 10, D South 9B, D South 10A, D South 10B.
Matawhaura (part of the Lake Rotoiti Scenic Reserve)	As shown marked A on SO 364717	32.5266 hectares, approximately, being Part Rotoiti 6 & 7A. Part <i>Gazette</i> 1921 page 887. Subject to survey.



**PART 5: WHENUA RAHUI**

**PART 5: WHENUA RAHUI**

**(Clause 11.9.2)**



PART 5: WHENUA RAHUI

**WHENUA RAHUI CREATED OVER THE RAINBOW  
MOUNTAIN SCENIC RESERVE - MAUNGA KAKARAMEA**

**(Clause 11.9.2)**



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

**WHENUA RAHUI**

**1 Description of Area**

- 1.1 The area over which the Whenua Rahui is created is 429.7187 hectares, more or less, as is more particularly described in Part 4 of this Schedule.

**2 Preamble**

- 2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.9.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to the Rainbow Mountain Scenic Reserve – Maunga Kakaramea, as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

Maunga Kakaramea (also known as Rainbow Mountain) is an iconic peak for the Ngati Tahu Ngati Whaoa and its traditional history reinforces tribal identity, solidarity, and continuity between generations.

Maunga Kakaramea means "Mountain of Coloured Earth" (literal translation is maunga: mountain, kakaramea: red ochre), which is reflective of its bare brown, orange and red steaming slopes. Red ochre was and still is a precious article of trade. Its chief application was a mix with shark oil that was applied to the face and body of the highly ranked at major ceremonial occasions. The same mix would be applied to those of high rank before going into battle. Red ochre was also used as a dye for raranga (weaving), and painting kowhaiwhai patterns and whakairo (carvings)(). Today red ochre use is limited to colouring in the arts of weaving and whakairo. On Maunga Kakaramea, red ochre was gathered at certain times of the year. Being an article of trade, tribes in areas where red ochre was in abundance traded with other tribes for materials such as totara, kahikatea and harakeke.

Rehu was a Te Arawa ancestor who lived during the 1500s. Waiotapu, an area within close proximity of Maunga Kakaramea, was originally named Te-Tihi-o-Rehu, after Rehu.

Historically, Maunga Kakaramea was used as a place of refuge during battle for the Ngati Whaoa people. The Ngati Whaoa people came to occupy Maunga Kakaramea following an attack on them by a chief named Rahurahu. Rahurahu was ultimately defeated at Maunga Kakaramea by Ngati Whaoa and their neighbours, and from that point on, Ngati Whaoa continued to reside there.

Also referred to as Maunga Kara, the mountain was the main burial ground for the Ngati Tahu Ngati Whaoa people. A number of urupa (cemeteries) are located at the foot of the maunga, including Kotumutumu and Opaaitu, and are the final resting places for a number of Ngati Whaoa people. The mountain also hides caves that were used as urupa, such as Puna and Haui.

Numerous wahi tapu are also located on the mountain. The wahi tapu include places such as, Waitoatoa (where dye was made from Toatoa), Ngatoro (where taro were planted in the knowl by Te Arawa chief, Ngaturuturu) and

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

Komutumutukaiaoruahine (the name of a palm located at the peak of Maunga Kakaramea).

There are also many caves on Maunga Kakaramea that were used as kainga for the Ngati Tahu Ngati Whaoa people. These caves include Ngatoro-Hakarei (the first kainga of Whaoa), Waiaro, Orangimutuingeo, Te Tuakura and Whakataraiiki.

Maunga Kakaramea also provided the people with valuable food resources. Some of the foods the maunga (and its waterways) provided are fern roots, eels, freshwater crayfish, ducks and birds.

The mauri of Maunga Kakaramea represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. 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 Ngati Tahu Ngati Whaoa with Maunga Kakaramea.

**4 Protection Principles**

4.1 The following Protection Principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to the Rainbow Mountain Scenic Reserve – Maunga Kakaramea:

- 4.1.1 protection of wahi tapu, indigenous flora and fauna and the wider environment within the Rainbow Mountain Scenic Reserve – Maunga Kakaramea;
- 4.1.2 recognition of the mana, kaitiakitanga and tikanga of the Affiliate Te Arawa Iwi/Hapu within the Rainbow Mountain Scenic Reserve – Maunga Kakaramea;
- 4.1.3 respect for the Affiliate Te Arawa Iwi/Hapu tikanga within the Rainbow Mountain Scenic Reserve – Maunga Kakaramea;
- 4.1.4 encouragement of the respect for the association of the Affiliate Te Arawa Iwi/Hapu with the Rainbow Mountain Scenic Reserve – Maunga Kakaramea;
- 4.1.5 accurate portrayal of the association of the Affiliate Te Arawa Iwi/Hapu with the Rainbow Mountain Scenic Reserve – Maunga Kakaramea; and
- 4.1.6 recognition of the relationship of the Affiliate Te Arawa Iwi/Hapu with the wahi tapu and wahi whakahirahira.



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

**5 Actions by the Director-General of Conservation in relation to specific principles**

5.1 Pursuant to clause 11.9.13 of the Deed of Settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation in relation to the specific principles.

- 5.1.1 Department of Conservation staff, contractors, conservation board members, concessionaires and the public will be provided with information about the Affiliate Te Arawa Iwi/Hapu Values and the existence of the Whenua Rahui and will be encouraged to respect the Affiliate Te Arawa Iwi/Hapu association with the Rainbow Mountain Scenic Reserve – Maunga Kakaramea;
- 5.1.2 the Department of Conservation will work with the Affiliate Te Arawa/Iwi Hapu on the design and location of new signs to discourage inappropriate behaviour, including fossicking, the modification of wahi tapu sites and disturbance of other taonga;
- 5.1.3 the public will be informed that the removal of all rubbish and wastes from the Rainbow Mountain Scenic Reserve – Maunga Kakaramea is required;
- 5.1.4 the Affiliate Te Arawa Iwi/Hapu's association with the Rainbow Mountain Scenic Reserve – Maunga Kakaramea will be accurately portrayed in all new Department of Conservation information and educational material;
- 5.1.5 the Te Pumautanga Trustees will be consulted regarding the provision of all new Department of Conservation public information or educational material, and the Department of Conservation will only use the Affiliate Te Arawa Iwi/Hapu's cultural information with the consent of the Te Pumautanga Trustees;
- 5.1.6 significant earthworks and disturbances of soil and/or vegetation will be avoided wherever possible;
- 5.1.7 where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the Te Pumautanga Trustees will be consulted and particular regard will be had to their views, including those relating to koiwi (human remains) and archaeological sites; and
- 5.1.8 any koiwi (human remains) or other taonga found or uncovered by the Department of Conservation will be left untouched and the Te Pumautanga Trustees informed as soon as possible to enable the Affiliate Te Arawa Iwi/Hapu to deal with the koiwi or taonga in accordance with their tikanga, subject to any procedures required by law.

**PART 5: WHENUA RAHUI**

**WHENUA RAHUI CREATED OVER PART OF THE LAKE  
TARAWERA SCENIC RESERVE**

**(Clause 11.9.2)**

A handwritten signature in black ink, consisting of a stylized 'R' followed by a cursive flourish.

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

**WHENUA RAHUI**

**1 Description of Area**

- 1.1 The area over which the Whenua Rahui is created is 1840 hectares, approximately, as is more particularly described in Part 4 of this Schedule.

**2 Preamble**

- 2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.9.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to Part of the Lake Tarawera Scenic Reserve, as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

Tuhourangi (eponymous ancestor of the Tuhourangi people) was the son of Rangitihi. He was the youngest of the eight children of Rangitihi who became known as "Nga Pumanawa e Waru o Te Arawa". The early development of the Tuhourangi tribe took place in the generations between the two tribal ancestors Tuhourangi and Wahiao. During this time the population of the tribe was steadily increasing and so too were instances of ill-feeling and disputes between closely related groups. Divisions were taking place, often resulting in a shift in residence. These divisions, although adopting an ancestral or family name, still recognised their overall allegiance to the Tuhourangi tribe, and on a larger scale, to the Te Arawa confederation of tribes.

Following his father's death, Wahiao enlisted the aid of Wharetokotoko of Ngati Tama. In a series of battles, they avenged the death of Umukaria (Wahiao's father) and in the process established a claim to the land around Lakes Tarawera and Rotokakahi.

The Tuhourangi people, under their chiefs Rangiheuea and Rangipuawhe, held influence over Tarawera, Ruawahia and Wahanga, the three mountain peaks that stood side-by-side at the eastern end of Lakes Tarawera and Rotomahana. The Pink and White Terraces were also under the control of Tuhourangi, along with the tourist traffic and accompanying wealth.

The mountain provided the Tuhourangi people with a food source. Here, they gathered wild honey, miro, karaka berries, aruhe (fern-roots) and kereru (pigeon).

Tuhourangi have ancient urupa on Mount Tarawera. These areas were kept secret from the prying eyes of outsiders and their tourist visitors. The taking of greenstone and other artifacts from urupa areas had been a past experience that cautioned them.

On 10th June 1886, the existence of the Tuhourangi tribe living around Lakes Tarawera and Rotomahana was shattered by the eruption of Mount Tarawera. All the inhabitants of Rotomahana and the nearby villages of Te Ariki and Moura were killed, as were many living at Te Wairoa. The eruption also destroyed the famous Pink and White Terraces.



THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER

PART 5: WHENUA RAHUI

The following Tuhourangi waiata "Tera te Auahi" is a song of mourning for those who died in the Tarawera eruption:

Tera te auahi ka patua i Tarawera kai raro iti iho  
*Yonder is the volcanic haze that destroyed (those) at Tarawera, and just below*

Ko Ngati Taoi i moe ra i te whenua, haere ra e te iwi  
*Lie Ngati Taoi entombed by ash and scoria, farewell to you all*

Ki te po-uriuri ki te po tangotango ki te iwi ki te po  
*(Farewell) to the realm of death, to the darkness, where reside your ancestors*

Arohirohi ana taku nei titiro ki te puke i te Kumete  
*I feel giddy as I look toward the hill Te Kumete*

Kai raro iti iho ko te tini a te kura, i a Tuhourangi  
*For just below are buried the myriad of precious ones of Tuhourangi*

Whakapukepuke ai nga ngaru o Tarawera, ko te rite i aku kamo  
*The waves of Tarawera were tumultuous, likewise my eyes are a-flood with tears*

Ka whati mai te ngaru, ka oho ra te marino, ko te rite i te iwi  
*The wave of volcanic debris broke, causing disharmony, likewise the people were in shock*

E hora noa mai ra te rae ki Moura, haere ra e te iwi  
*(Ash and mud) are spread across the promontory at Moura, goodbye my people*

Ki wiwi ki wawa, ki raro ki te reinga – ko wai au ka kite?  
*Who knows where you have gone, to the north to Te Reinga – will I ever see you again?*

Kai kinikini ai te mamae i taku kiri, ki te iwi ka wehe  
*Pain pinches my body, for the people who were killed*

Whakarehurehu ana taku nei titiro ki Whakapoukorero  
*The mountain Whakapoukorero fades from my sight*

Kai raro iti iho ko Ngati Rangitahi, toku hoa moenga  
*Just below were Ngati Rangitahi, my companions and relations*

Na Ngatoroirangi i taki mai te mana o te atua ka hau kai te whenua  
*T'was Ngatoroirangi who called upon the mana of his god (to imprison Tamahoi), whose fame spread throughout the land*

Hurahia (e) nga tohunga, ka maranga kai runga, ka ru ko te whenua  
*(Later) priests uncovered and awoke the denizen who caused the quake*

Te riri o te atua i whiua ki te tangata, i whiua ki te whenua  
*It was thus the anger of the god who destroyed the people, and the land*

E hora noa mai ra i te pouriuri, i te po tangotango  
*(The people) lie scattered in the world of darkness, in the world of the dead*

Waiho nei te aroha, waiho nei te mamae, ka kai kino i taku kiri  
*Leaving anguish and pain, to gnaw unceasingly within*



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

I maringi a wai te roimata i aku kamo, ki te iwi ka wehe  
*And the tears drop copiously from my eyes, for those who have departed this life*

**4 Protection Principles**

4.1 The following Protection Principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to Part of the Lake Tarawera Scenic Reserve:

- 4.1.1 protection of wahi tapu, indigenous flora and fauna and the wider environment within Part of the Lake Tarawera Scenic Reserve;
- 4.1.2 recognition of the mana, kaitiakitanga and tikanga of the Affiliate Te Arawa Iwi/Hapu within Part of the Lake Tarawera Scenic Reserve;
- 4.1.3 respect for the Affiliate Te Arawa Iwi/Hapu tikanga within Part of the Lake Tarawera Scenic Reserve;
- 4.1.4 encouragement of the respect for the association of the Affiliate Te Arawa Iwi/Hapu with Part of the Lake Tarawera Scenic Reserve;
- 4.1.5 accurate portrayal of the association of the Affiliate Te Arawa Iwi/Hapu with Part of the Lake Tarawera Scenic Reserve; and
- 4.1.6 recognition of the relationship of the Affiliate Te Arawa Iwi/Hapu with the wahi tapu and wahi whakahirahira.

**5 Actions by the Director-General of Conservation in relation to specific principles**

5.1 Pursuant to clause 11.9.13 of the Deed of Settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation in relation to the specific principles:

- 5.1.1 Department of Conservation staff, contractors, conservation board members, concessionaires and the public will be provided with information about the Affiliate Te Arawa Iwi/Hapu Values and the existence of the Whenua Rahui and will be encouraged to respect the Affiliate Te Arawa Iwi/Hapu association with Part of the Lake Tarawera Scenic Reserve;
- 5.1.2 the Department of Conservation will work with the Affiliate Te Arawa/Iwi Hapu on the design and location of new signs to discourage inappropriate behaviour, including fossicking, the modification of wahi tapu sites and disturbance of other taonga;
- 5.1.3 the public will be informed that the removal of all rubbish and wastes from Part of the Lake Tarawera Scenic Reserve is required;
- 5.1.4 the Affiliate Te Arawa Iwi/Hapu's association with Part of the Lake Tarawera Scenic Reserve will be accurately portrayed in all new Department of Conservation information and educational material;



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

---

**PART 5: WHENUA RAHUI**

- 5.1.5 the Te Pumautanga Trustees will be consulted regarding the provision of all new Department of Conservation public information or educational material, and the Department of Conservation will only use the Affiliate Te Arawa Iwi/Hapu's cultural information with the consent of the Te Pumautanga Trustees;
- 5.1.6 significant earthworks and disturbances of soil and/or vegetation will be avoided wherever possible;
- 5.1.7 where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the Te Pumautanga Trustees will be consulted and particular regard will be had to their views, including those relating to koiwi (human remains) and archaeological sites; and
- 5.1.8 any koiwi (human remains) or other taonga found or uncovered by the Department of Conservation will be left untouched and the Te Pumautanga Trustees informed as soon as possible to enable the Affiliate Te Arawa Iwi/Hapu to deal with the koiwi or taonga in accordance with their tikanga, subject to any procedures required by law.





PART 5: WHENUA RAHUI

WHENUA RAHUI CREATED OVER PART OF THE MOUNT  
NGONGOTAHA SCENIC RESERVE

(Clause 11.9.2)

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

**WHENUA RAHUI**

**1 Description of Area**

- 1.1 The area over which the Whenua Rahui is created is 522.8754 hectares, more or less, as is more particularly described in Part 4 of this Schedule.

**2 Preamble**

- 2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.9.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to Part of the Mount Ngongotaha Scenic Reserve, as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

Mount Ngongotaha is an iconic peak for the Affiliate Te Arawa Iwi/Hapu and its traditional history reinforces tribal identity and solidarity, and continuity between generations. The traditional history can be traced back to the great explorer, Ihenga.

When Ihenga travelled the land and named the Lake Te Rotoruanui a Kahumatamomoe (more commonly known as Lake Rotorua) after his uncle, who was a chief, he eventually arrived at the place that was subsequently named "Ngongotaha". As he climbed the mountain swathed in mist, he could hear the plaintive songs of the patupaiarehe (fairy people), the occupiers of the spirit world and guardians of Te Tuahu O Te Atua (The Sacred Alter of the Gods).

From out the corner of his eye he saw strange forms and movements that indicated his journey was being closely followed. A shift of wind cleared the mist from the peak and Ihenga beheld the palisades of the pa of the patupaiarehe, and nearby a tree that blazed like a torch. He approached the tree and grasped a branch from which flames blossomed. There was a patter of feet behind him and a shout, "He Nanakia".

Ihenga stepped back as the patupaiarehe rushed at him, and he swung the burning branch around him, scattering the patupaiarehe. He then plunged the burning branch into nearby bracken. As flames raced up the slopes towards the pa, the patupaiarehe ran to save their pa, while Ihenga fled down the mountain. In his dash downhill he was pursued by a patupaiarehe and enticed to drink of the enchanted waters from a calabash. With the aid of the sacred red ochre and shark oil, which Ihenga quickly smeared over his body, he was able to repel the patupaiarehe and escape.

The sound of Ihenga drinking thirstily from the calabash, gave the name Ngongotaha to the Mountain, the Stream, and to the settlement on its lower slopes.

The renowned Te Arawa warrior and Ngati Whakaue high-born Te Amohau, who in his lifetime was the voice of Te Arawa, is paid homage in the singular fashion of Maori through the following whakatauki (proverb). By doing so they liken his personal mana to the lofty and everlasting presence of his mountain:

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

---

**PART 5: WHENUA RAHUI**

<i>Ko Ngongotaha te maunga</i>	<i>Ngongotaha is the mountain</i>
<i>Ko Waikuta te awa</i>	<i>Waikuta is the river</i>
<i>Ko Ngati Whakaue te iwi</i>	<i>Ngati Whakaue is the tribe</i>
<i>Ko Te Amohau te tangata</i>	<i>Te Amohau is the pre-eminent person</i>

The mauri of Mount Ngongotaha represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. 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 the Affiliate Te Arawa Iwi/Hapu with Mount Ngongotaha.

**4 Protection Principles**

4.1 The following Protection Principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to Part of the Mount Ngongotaha Scenic Reserve :

- 4.1.1 protection of wahi tapu, indigenous flora and fauna and the wider environment within Part of the Mount Ngongotaha Scenic Reserve;
- 4.1.2 recognition of the mana, kaitiakitanga and tikanga of the Affiliate Te Arawa Iwi/Hapu within Part of the Mount Ngongotaha Scenic Reserve;
- 4.1.3 respect for the Affiliate Te Arawa Iwi/Hapu tikanga within Part of the Mount Ngongotaha Scenic Reserve;
- 4.1.4 encouragement of the respect for the association of the Affiliate Te Arawa Iwi/Hapu with Part of the Mount Ngongotaha Scenic Reserve;
- 4.1.5 accurate portrayal of the association of the Affiliate Te Arawa Iwi/Hapu with Part of the Mount Ngongotaha Scenic Reserve; and
- 4.1.6 recognition of the relationship of the Affiliate Te Arawa Iwi/Hapu with the wahi tapu and wahi whakahirahira.

**5 Actions by the Director-General of Conservation in relation to specific principles**

5.1 Pursuant to clause 11.9.13 of the Deed of Settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation in relation to the specific principles:

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

- 5.1.1 Department of Conservation staff, contractors, conservation board members, concessionaires and the public will be provided with information about the Affiliate Te Arawa Iwi/Hapu Values and the existence of the Whenua Rahui and will be encouraged to respect the Affiliate Te Arawa Iwi/Hapu association with Part of the Mount Ngongotaha Scenic Reserve.
- 5.1.2 the Department of Conservation will work with the Affiliate Te Arawa/Iwi Hapu on the design and location of new signs to discourage inappropriate behaviour, including fossicking, the modification of wahi tapu sites and disturbance of other taonga;
- 5.1.3 the public will be informed that the removal of all rubbish and wastes from Part of the Mount Ngongotaha Scenic Reserve is required;
- 5.1.4 the Affiliate Te Arawa Iwi/Hapu's association with Part of the Mount Ngongotaha Scenic Reserve will be accurately portrayed in all new Department of Conservation information and educational material;
- 5.1.5 the Te Pumautanga Trustees will be consulted regarding the provision of all new Department of Conservation public information or educational material, and the Department of Conservation will only use the Affiliate Te Arawa Iwi/Hapu's cultural information with the consent of the Te Pumautanga Trustees;
- 5.1.6 significant earthworks and disturbances of soil and/or vegetation will be avoided wherever possible;
- 5.1.7 where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the Te Pumautanga Trustees will be consulted and particular regard will be had to their views, including those relating to koiwi (human remains) and archaeological sites; and
- 5.1.8 any koiwi (human remains) or other taonga found or uncovered by the Department of Conservation will be left untouched and the Te Pumautanga Trustees informed as soon as possible to enable the Affiliate Te Arawa Iwi/Hapu to deal with the koiwi or taonga in accordance with their tikanga, subject to any procedures required by law.

**PART 5: WHENUA RAHUI**

**WHENUA RAHUI CREATED OVER MATAWHAURA (PART  
OF THE LAKE ROTOITI SCENIC RESERVE)**

**(Clause 11.9.2)**

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

**1 Description of Area**

- 1.1 The area over which the Whenua Rahui is created is 32.5266 hectares, approximately, as is more particularly described in Part 4 of this Schedule.

**2 Preamble**

- 2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.9.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to Matawhaura (part of the Lake Rotoiti Scenic Reserve), as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

After the arrival of the Arawa waka at Maketu, the four ancestors, Uruika, Tahuwera, Waitaha and Matamoho, travelled inland until they reached Lake Rotoehu. At Lake Rotoehu, Tahuwera claimed the mountain Matawhaura for himself under a custom called taunaha whenua. The literal translation of Matawhaura is "Fierce As in Battle".

Matawhaura (the mountain and its surrounding boundary areas) is situated in the furthest eastern corner of Lake Rotoiti at Tapuaeharuru. Matawhaura is referred to in a pepeha (proverb) unique to the people of Ngati Pikiako and their affiliate hapu. The words "Ko Matawhaura te maunga" will be heard when men of Ngati Pikiako introduce themselves at the beginning of their whaikorero on the marae, and is used to identify the speaker's rohe (area) in pepeha form.

Tahiwihiwi and Te Waiwherowhero were two pa at Matawhaura. Tahiwihiwi was a pa tuwatawata (fortified pa used for defence against attack) built by the people of Ngati Tamateatutahi, a hapu of Ngati Pikiako. At Tahiwihiwi Pa there were two houses named Te Rangaranga and Tamanuitera. These houses belonged to Ngapho, one of the principal chiefs of Ngati Pikiako.

Matawhaura was also well known for its numerous kumara cultivations, including those in the vicinity of Kakahopakapaka Pa on the Wainikau Inlet of Lake Rotoehu.

**4 Protection Principles**

- 4.1 The following Protection Principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to Matawhaura (part of the Lake Rotoiti Scenic Reserve):
- 4.1.1 protection of wahi tapu, indigenous flora and fauna and the wider environment within Matawhaura (part of the Lake Rotoiti Scenic Reserve);
  - 4.1.2 recognition of the mana, kaitiakitanga and tikanga of the Affiliate Te Arawa Iwi/Hapu within Matawhaura (part of the Lake Rotoiti Scenic Reserve);
  - 4.1.3 respect for the Affiliate Te Arawa Iwi/Hapu tikanga within Matawhaura (part of the Lake Rotoiti Scenic Reserve);

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT**  
**SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

- 4.1.4 encouragement of the respect for the association of the Affiliate Te Arawa Iwi/Hapu with Matawhaura (part of the Lake Rotoiti Scenic Reserve);
- 4.1.5 accurate portrayal of the association of the Affiliate Te Arawa Iwi/Hapu with Matawhaura (part of the Lake Rotoiti Scenic Reserve); and
- 4.1.6 recognition of the relationship of the Affiliate Te Arawa Iwi/Hapu with the wahi tapu and wahi whakahirahira.

**5 Actions by the Director-General of Conservation in relation to specific principles**

5.1 Pursuant to clause 11.9.13 of the Deed of Settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation in relation to the specific principles:

- 5.1.1 Department of Conservation staff, contractors, conservation board members, concessionaires and the public will be provided with information about the Affiliate Te Arawa Iwi/Hapu Values and the existence of the Whenua Rahui and will be encouraged to respect the Affiliate Te Arawa Iwi/Hapu association with Matawhaura (part of the Lake Rotoiti Scenic Reserve);
- 5.1.2 the Department of Conservation will work with the Affiliate Te Arawa/Iwi Hapu on the design and location of new signs to discourage inappropriate behaviour, including fossicking, the modification of wahi tapu sites and disturbance of other taonga;
- 5.1.3 the public will be informed that the removal of all rubbish and wastes from Matawhaura (part of the Lake Rotoiti Scenic Reserve) is required;
- 5.1.4 the Affiliate Te Arawa Iwi/Hapu's association with Matawhaura (part of the Lake Rotoiti Scenic Reserve) will be accurately portrayed in all new Department of Conservation information and educational material;
- 5.1.5 the Te Pumautanga Trustees will be consulted regarding the provision of all new Department of Conservation public information or educational material, and the Department of Conservation will only use the Affiliate Te Arawa Iwi/Hapu's cultural information with the consent of the Te Pumautanga Trustees;
- 5.1.6 significant earthworks and disturbances of soil and/or vegetation will be avoided wherever possible;
- 5.1.7 where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the Te Pumautanga Trustees will be consulted and particular regard will be had to their views, including those relating to koiwi (human remains) and archaeological sites; and
- 5.1.8 any koiwi (human remains) or other taonga found or uncovered by the Department of Conservation will be left untouched and the Te Pumautanga Trustees informed as soon as possible to enable the Affiliate Te Arawa

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 5: WHENUA RAHUI**

Iwi/Hapu to deal with the koiwi or taonga in accordance with their tikanga, subject to any procedures required by law.



**PART 6: DESCRIPTIONS OF SPECIALLY CLASSIFIED RESERVES**

**PART 6: DESCRIPTIONS OF SPECIALLY CLASSIFIED  
RESERVES**

**(Clauses 11.11.1)**

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

**PART 6: DESCRIPTIONS OF SPECIALLY CLASSIFIED RESERVES**

<b>Special Classification</b>	<b>Location</b>	<b>Legal Description (All South Auckland Land District – Rotorua District)</b>
Recreation Reserve at Hannah's Bay (including Otairira Swamp)	As shown marked A on SO 364726	22.9970 hectares, more or less, being Section 1 SO 59465
Esplanade Land	As shown marked B on SO 364726	2.0 hectares, approximately, being Part Lot 1 DPS 49938. Subject to survey.
Karamuramu Baths Land	As shown marked C on SO 364726	Part 1 DPS 49938. Subject to survey.
Recreation Reserve adjacent to Waiteti Stream (including Te Kahupapa and Te Hinahina)	As shown on SO 364727	1.5089 hectares, more or less, being Lot 102 DP 23433 and Lot 51 DPS 246
Recreation Reserve adjacent to Lake Okareka (known as Boyes Beach)	As shown on SO 364729	3.7590 hectares, more or less, being Lot 2 DPS 34146

**PART 7: SPECIAL CLASSIFICATION**

**PART 7: SPECIAL CLASSIFICATION**

**(Clauses 11.11.2)**

PART 7: SPECIAL CLASSIFICATION

**SPECIAL CLASSIFICATION FOR THE RECREATION  
RESERVE AT HANNAH'S BAY (INCLUDING OTAUIRA  
SWAMP)**

**(Clause 11.11.2)**

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

**PART 7: SPECIAL CLASSIFICATION**

**1 Description of Area**

- 1.1 The area over which the Specially Classified Reserve is created is 22.9970 hectares, more or less, as is more particularly described in Part 6 of this Schedule.

**2 Preamble**

- 2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.11.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to the Recreation Reserve at Hannah's Bay (including Otauira Swamp), as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

The Ngati Uenukukopako people are the descendants of Uenukukopako, first born of Tuhourangi, who is one of eight children of Rangitahi, commonly referred to as "Nga Pumanawa e Waru o Te Arawa" or the "Eight Beating Hearts of Te Arawa".

The Hannah's Bay Recreational Reserve is situated upon the Whakapoungakau Pukepoto Block, which runs the length of the Whakapoungakau Range from Pukepoto to Tikitere, and from the range down to the shores of Lake Rotorua.

Uenukukopako inherited the Whakapoungakau Pukepoto Block from his father Tuhourangi and during intervening years descendents inherited a shareholding in these lands. Inheritance came by way of 'ancestral right', 'occupation' or 'muru'.

The Hannah's Bay Recreation Reserve is located on land, and in an area, that is of traditional and historical significance to the people of Ngati Uenukukopako. Prior to 1871 and during the years of tourist development, people were conveyed to and from the area by waka via landing places dotted around Lake Rotorua. Within the Ngati Uenukukopako tribal rohe, where today the Hannah's Bay Recreation Reserve stretches along Waikawau Beach, the traditional otauira tauranga-waka (landing place for canoe) was situated for people visiting Ngati Uenukukopako iwi.

The significance of the Hannah's Bay Recreation Reserve is evident from local history, which tells of Hinemoa and Tutanekai, who lived on Mokoia Island and owned a cultivation along Waikawau Beach. The couple often visited the area with their tutua (servants) Te Whanau-a-Ngahika and Kaokao Paraoa, and used the otauira taurangawaka regularly.

On one occasion after visiting their cultivation, Hinemoa and Tutanekai returned to Mokoia leaving Te Whanau-a-Ngahika and Kaokao Paraoa on the cultivation. Te Whatu, a close relative of Tutanekai, assassinated both. Learning of the incident, Tutanekai gathered a war-party and advanced onto the mainland. Because of the kinship between Tutanekai and Te Whatu, Tutanekai did not take the life of Te Whatu but instead took possession of the land and sub-divided it.

The area around Hannah's Bay Recreation Reserve provided access to the Lake Frontage and local fishing grounds where an abundance of koura provided a staple diet for Ngati Uenukukopako. At the southern end of Waikawau Beach is one of the tribe's favourite fishing grounds where inanga (freshwater whitebait) were caught in great quantities. Fed by natural springs and waterways running down from the Whakapoungakau Pukepoto Block, the Otauira Swamp provided flora and fauna for

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

tribal sustenance as well as for medicinal and cultural purposes. The Hannah's Bay Recreation Reserve provided harakeke (flax) for weaving, raupo (bullrush) for tukutuku and paru (hot mud) for traditional dying techniques. Mahinga kai (cultivations) were established around this area and the remnants of an old orchard producing peaches, plums and figs are still evident at the reserve today.

**4 Protection Principles**

4.1 The following Protection Principles are directed at the Rotorua District Council avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to, and having regard to the wider local community values associated with, the Recreation Reserve at Hannah's Bay (including Otairira Swamp):

***Principle One: Use and Enjoyment***

4.1.1 in managing the ongoing use, development and protection of the Recreation Reserve at Hannah's Bay (including Otairira Swamp), the primary objective will be to enhance recreational enjoyment for all communities by making provision for:

- (a) unrestricted public access to the reserve subject to the necessary control of vehicles, dogs and horses, and to occasional events that may require an entry fee;
- (b) accessibility for people of all levels of mobility;
- (c) free boat launching;
- (d) access to the lake edge for recreational use;
- (e) structures and facilities that enhance family recreation activities and watersports events without detracting from the appearance of the reserve, or vistas of the lake from within the reserve;
- (f) separation of incompatible activities to avoid conflict;
- (g) opportunities for peace and tranquillity, quiet reflection and time out; and
- (h) access to, and sustainable collection and use of natural resources for cultural purposes; and

***Principle Two: Hapai Te Whenua (Protection)***

4.1.2 the use, development and enjoyment of the Recreation Reserve at Hannah's Bay (including Otairira Swamp) will be managed to avoid significant conflicts with protection of natural and physical resources, features and heritage by recognising and providing for:

- (a) the ecological and cultural importance of wetland species and ecosystems, and the ecological linkages that these provide between the land and the water;

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

- (b) the protection and enhancement of traditionally valued mahinga kai and fishing grounds;
- (c) the continuing role of Rotorua District Council as administering body of the reserve in terms of the Reserves Act 1977;
- (d) the role of Ngati Uenukukopako as kaitiaki on behalf of Maori communities;
- (e) the ongoing ability of kaitiaki to institute rahui as a means of respecting the tapu associated with an area, or alternatively as a means of achieving broader conservation objectives enabling the sustainable use of natural resources for cultural purposes;
- (f) the opportunity for Ngati Uenukukopako to interpret the history, culture and traditions of the area; and
- (g) land use activities and practices that demonstrate concern for the mauri of natural resources.

4.2 The Protection Principles described in 4.1.1 and 4.1.2 are to be given effect through policies incorporated in a management plan for the Recreation Reserve at Hannah's Bay (including Otairia Swamp).

PART 7: SPECIAL CLASSIFICATION

**SPECIAL CLASSIFICATION FOR THE RECREATION  
RESERVE ADJACENT TO WAITETI STREAM (INCLUDING  
TE KAHUPAPA AND TE HINAHINA)**

**(Clause 11.11.2)**



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

**1 Description of Area**

- 1.1 The area over which the Specially Classified Reserve is created is 1.5089 hectares, more or less, as is more particularly described in Part 6 of this Schedule.

**2 Preamble**

- 2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.11.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to the Recreation Reserve adjacent to Waiteti Stream (including Te Kahupapa and Te Hinahina), as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

The traditional and historical association of Ngati Ngararanui and Ngati Tura/Ngati Te Ngakau to the Recreation Reserve adjacent to the Waiteti Stream is through tangata whenua status of the land and life-giving waters. These lands provided access to the traditional food resources within, and a place where the natural environs of the Waiteti Stream's mouth and Lake Rotorua's edge could be enjoyed.

Ngati Ngararanui and Ngati Tura/Ngati Te Ngakau are two autonomous and distinct iwi entities within the greater Ngati Whakaue iwi of Te Arawa. Both have a common internal boundary and have lived peacefully side-by-side. Both also have a common history, and are inextricably linked through whakapapa and intermarriage.

The eponymous ancestor, Ngararanui, was the third eldest son of Whakaue Kaipapa, the first-born being Tawakeheimoa, and the second-born Tuteaiti. Ngati Tura are descended from Tura about whom there are conflicting accounts of his arrival in Aotearoa and association with Ngati Whakaue. Ngati Te Ngakau are descended from Te Ngakau, the great grandson of Hinetai, a child of Te Whatumairangi and grand-daughter of Tutanekai.

Ngararanui has a strong association with part of the Recreation Reserve that includes Te Kahupapa, and Ngati Tura/Ngati Te Ngakau strongly associates with part of the Recreation Reserve that includes Te Hinahina. These areas provided the people with a source of water, a mode of transportation, food resources and a place to practice their traditional customs and usages. Te Kahupapa in particular has a strong spiritual significance for Ngati Ngararanui. A totara log once located on this plot of land was connected to traditional birth rites.

Water quality equated with quality of life. The protection of the natural environment equated with the physical and spiritual health and wellbeing of the people. From the banks of the Waiteti Stream, and from the shores of Lake Rotorua, food gathering expeditions were every day events, much like the present visit to the local dairy.

Ngati Ngararanui and Ngati Tura/Ngati Te Ngakau value the Recreation Reserve adjacent to the Waiteti Stream (including Te Kahupapa and Te Hinahina) as a powerful physical and spiritual connection with their past, a place of special recreational significance for their tamariki-mokopuna to be protected for the equal benefit of the iwi and the public.

PART 7: SPECIAL CLASSIFICATION

4 Protection Principles

4.1 The following Protection Principles are directed at the Rotorua District Council avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to, and having regard to the wider local community values associated with, the Recreation Reserve adjacent to the Waiteti Stream (including Te Kahupapa and Te Hinahina):

***Principle One: Use and Enjoyment***

4.1.1 in managing the ongoing use, development and protection of the Recreation Reserve adjacent to the Waiteti Stream (including Te Kahupapa and Te Hinahina), the primary objective will be to enhance recreational enjoyment for all communities by making provision for:

- (a) unrestricted public access to the reserve subject to the necessary control of vehicles, dogs and horses, and to occasional events that may require an entry fee;
- (b) accessibility for people of all levels of mobility;
- (c) free boat launching;
- (d) access to the lake edge for recreational use;
- (e) structures and facilities that enhance family recreation activities and watersports events without detracting from the appearance of the reserve, or vistas of the lake from within the reserve;
- (f) separation of incompatible activities to avoid conflict;
- (g) opportunities for peace and tranquillity, quiet reflection and time out; and
- (h) access to, and sustainable collection and use of natural resources for cultural purposes; and

***Principle Two: Hapai Te Whenua (Protection)***

4.1.2 the use, development and enjoyment of the Recreation Reserve adjacent to Waiteti Stream (including Te Kahupapa and Te Hinahina) will be managed to avoid significant conflicts with protection of natural and physical resources, features and heritage by recognising and providing for:

- (a) the continuing role of Rotorua District Council as administering body of the reserve in terms of the Reserves Act 1977;



**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

- (b) the role of Ngati Ngararanui and Ngati Tura-Ngati Te Ngakau as kaitiaki on behalf of Maori communities;
- (c) the ongoing ability of kaitiakitanga to institute rahui as a means of respecting the tapu associated with an area, or alternatively as a means of achieving broader conservation objectives enabling the sustainable use of natural resources for cultural purposes;
- (d) the opportunity for Ngati Ngararanui and Ngati Tura-Ngati Te Ngakau to interpret the history, culture and traditions of the area;
- (e) land use activities and practices that demonstrate concern for the mauri of natural resources; and
- (f) protection and enhancement of the natural character and aesthetic beauty of the reserve.

4.2 The Protection Principles described in 4.1.1 and 4.1.2 are to be given effect through policies incorporated in a management plan for the Recreation Reserve adjacent to the Waiteti Stream (including Te Kahupapa and Te Hinahina).



PART 7: SPECIAL CLASSIFICATION

**SPECIAL CLASSIFICATION FOR THE RECREATION  
RESERVE ADJACENT TO LAKE OKAREKA (KNOWN AS  
BOYES BEACH)**

**(Clause 11.11.2)**

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

**1 Description of Area**

1.1 The area over which the Specially Classified Reserve is created is 3.7590 hectares, more or less, as is more particularly described in Part 6 of this Schedule.

**2 Preamble**

2.1 Pursuant to section [ ] of the [Settlement Legislation] (clause 11.11.2 of the Deed of Settlement), the Crown acknowledges the statement by the Affiliate Te Arawa Iwi/Hapu of their cultural, spiritual, historic and/or traditional values relating to the Recreation Reserve adjacent to Lake Okareka (known as Boyes Beach), as set out below.

**3 Affiliate Te Arawa Iwi/Hapu Values**

Okareka was a much sought-after location, given the pristine beauty and serenity of the place, the water quality and wealth of resources. The plentiful supply of koura (freshwater crayfish) and kakahi (freshwater mussels) in particular were legendary, not to mention the resources, both food and materials alike, from the nearby native forest. In this tranquil place of plenty settled the hapu of Ngati Uruhina and others of their Tuhourangi relatives.

According to the prominent tribal historian and elder of his time, Mita Taupopoki, Okareka and the open ground surrounding the lake was a popular "fern ground" where the much sought-after aruhe was harvested in quantity. The area was then known as Te Akakahia. There were cultivations on the east end of the lake at Te Whakaki, a pa known as Te Kaharoa on the north shore, and another known as Taumaihi on the south shore, as well as the settlement of Lake Okareka itself.

The relationship of Tuhourangi to the Recreation Reserve adjacent to Lake Okareka (also known as Boyes Beach), and to Lake Okareka as a whole, is a relationship associated with kainga tuturu, with the history of the people, and with te waahi i tapahi ai te pito. It is that special relationship which only exists between tamaiti and whaea, mokopuna and kuia, and primarily with the physical and spiritual health and wellbeing of the iwi under whose mantle of protection the very existence all the many hapu depended upon, Tuhourangi.

Tuhourangi is comprised of many hapu, including Ngati Wahiao and has strong associations with the iconic lakes of Tarawera, Okareka, Tikitapu, Rotokakahi, and Rotomahana.

The famous ancestor, Tuhourangi, was the elevated youngest son of Rangitihī, father of Uenukukopako, grandfather of Whakaue Kalpapa, and great grandfather of Tutanekai and Hinemoa.

The hapu of Tuhourangi include:

Ngati Umukaria	Ngati Tutea	Ngati Tama
Ngati Wahiao	Ngati Te Apiti	Ngati Hinemihi
Ngati Pūta	Ngati Te Amo	Ngati Uruhina
Ngati Te Ipu	Ngati Huarere	Ngati Tuwhanoa
Ngati Tawake	Ngati Umararoa	Ngati Te Anumatao

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

Ngati Waihakari  
Ngati Wharetokotoko

Ngati Tuameke

Ngati Tukiterangi

Many kainga were spread throughout the ancestral lands of Tuhourangi. Their history is the history of the Rotorua Lakes District.

The values arising from the traditional and historical association are values consistent with protection of the history, culture and tradition, water quality, natural resources and environment, and aesthetic beauty of Lake Okareka.

**4 Protection Principles**

- 4.1 The following Protection Principles are directed at the Rotorua District Council avoiding harm to, or the diminishing of, the Affiliate Te Arawa Iwi/Hapu Values related to, and having regard to the wider local community values associated with, the Recreation Reserve adjacent to Lake Okareka (known as Boyes Beach):

***Principle One: Use and Enjoyment***

4.1.1 in managing the ongoing use, development and protection of the Recreation Reserve adjacent to Lake Okareka (known as Boyes Beach), the primary objective will be to enhance recreational enjoyment for all communities by making provision for:

- (a) unrestricted public access to the reserve subject to the necessary control of vehicles, dogs and horses, and to occasional events that may require an entry fee;
- (b) accessibility for people of all levels of mobility;
- (c) access to the lake edge for recreational use;
- (d) structures and facilities that enhance family recreation activities and watersports events without detracting from the appearance of the reserve, or vistas of the lake from within the reserve;
- (e) separation of incompatible activities to avoid conflict;
- (f) opportunities for peace and tranquillity, quiet reflection and time out; and
- (g) access to, and sustainable collection and use of natural resources for cultural purposes; and

***Principle Two: Hapai Te Whenua (Protection)***

4.1.2 the use, development and enjoyment of the Recreation Reserve adjacent to Lake Okareka (known as Boyes Beach) will be managed to avoid significant conflicts with protection of natural and physical resources, features and heritage by recognising and providing for:

**THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER**

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**PART 7: SPECIAL CLASSIFICATION**

- (a) the ecological and cultural importance of wetland species and ecosystems, and the ecological linkages that these provide between the land and the water;
- (b) the continuing role of Rotorua District Council as administering body of the reserve in terms of the Reserves Act 1977;
- (c) the role of Tuhourangi Ngati Wahiao as kaitiaki on behalf of Maori communities;
- (d) the ongoing ability of kaitiakitanga to institute rahui as a means of respecting the tapu associated with an area, or alternatively as a means of achieving broader conservation objectives enabling the sustainable use of natural resources for cultural purposes;
- (e) the opportunity for Tuhourangi Ngati Wahiao to interpret the history, culture and traditions of the area;
- (f) land use activities and practices that demonstrate concern for the mauri of natural resources; and
- (g) protection and enhancement of the natural character and aesthetic beauty of the reserve;

4.2 The Protection Principles described in 4.1.1 and 4.1.2 are to be given effect through policies incorporated in a management plan for the Recreation Reserve adjacent to Lake Okareka (known as Boyes Beach).

**PART 8: NEW PLACE NAMES**

**PART 8: NEW PLACE NAMES**

**(Clause 11.20)**





THE AFFILIATE TE ARAWA IWI/HAPU DEED OF SETTLEMENT  
SCHEDULE 3: CULTURAL REDRESS - OTHER

PART 8: NEW PLACE NAMES

Existing Name	New Name	Location - Map and Grid Reference	Feature Type
Whakapoungakau	Rangitoto Peak	Infomap 260-U16 Grid reference 079 398	Hill
	Whakapoungakau Range	From: Infomap 260- U16 Grid reference 057329 North-east to: Infomap 260 U15 Grid reference 092408	Range