

1 HAPŪ VALUES

The statements of Hapū values are set out below. Further information about the identity of the Hapū and groups referred to in the statements of Hapū values are contained in the definition of the “Maungaharuru-Tangitū Hapū” and “Hapū” in clause 8.5 of the Deed and in the Background Section of the Deed in part 1.

1. DESCRIPTION OF AREA

Boundary Stream Scenic Reserve (as shown on deed plan OTS-201-10)

2. PREAMBLE

Pursuant to section 52 of the draft settlement bill (clause 5.17.2 of the deed of settlement), the Crown acknowledges the statement by the Maungaharuru-Tangitū Hapū of their cultural, spiritual, historic and traditional values relating to the Boundary Stream Scenic Reserve as set out below.

3. MAUNGAHARURU-TANGITŪ HAPŪ VALUES

For Ngāti Kurumōkihi, the Boundary Stream Scenic Reserve (the Reserve) and environs are integral to the distinct identity and mana of the Hapū. The importance of the Reserve derives from its position high along the eastern slopes of the Maungaharuru Range (Maungaharuru) within the Ahu-o-te-Atua (formerly named Ahuateatua) and Tarapōnui-a-Kawhea (as it is known to the Hapū, the official name is Taraponui) areas of Maungaharuru, and its proximity to Lake Opouahi. The Waikoau River and Boundary Stream flow within the Reserve, and Shine Falls is located in the eastern part of the Reserve. Accordingly, the following statements of association are relevant to the Reserve.

- Peaks of Maungaharuru Range;
- Balance of the Opouahi Scenic Reserve; and
- Waikoau and Aropaoanui Rivers and their tributaries.

The Reserve is one of the few areas of remnant and regenerating native ngahere (forest) on Maungaharuru. It is located in moderate to steep terrain at varying altitudes of 300 to 980 metres above sea level. Consequently, the ngahere has a range of vegetation. It has a heavy forest cover of tawa, tītoki and rewarewa. Other tree species include tawhairauriki (black beech), kāpuka, pāpāuma, kāmahī, kānuka (white tea-tree), tawhairaunui (red beech), kōwhai, mamaku (black tree fern), ponga (silver tree fern), maire, kahikatea (white pine), rimu (red pine), mataī (black pine) and tōtara. The rare and nationally significant ngutu-kākā (kākā beak) has also been found in the reserve in recent times. The ngahere provided the ideal habitat for a large number of native birds including huia (before it became extinct), kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon), koekoeā (long-tailed cuckoo) and tūī (parson bird). Many of these taonga (treasures) were harvested for a range of uses, including kai (food), rongoā (medicinal plants), clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting.

The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as

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important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.

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1. **DESCRIPTION OF AREA**

Bellbird Bush Scenic Reserve (as shown on deed plan OTS-201-11)

2. **PREAMBLE**

Pursuant to section 52 of the draft settlement bill (clause 5.17.2 of the deed of settlement), the Crown acknowledges the statement by the Maungaharuru-Tangitū Hapū of their cultural, spiritual, historic and traditional values relating to the Bellbird Bush Scenic Reserve as set out below.

3. **MAUNGAHARURU-TANGITŪ HAPŪ VALUES**

For Ngāti Kurumōkihi, the Bellbird Bush Scenic Reserve (the Reserve) and environs are integral to the distinct identity and mana of the Hapū. The importance of the Reserve derives from its position high along the eastern slopes of Maungaharuru (the Maungaharuru Range) within the Ahu-o-te-Atua (formerly named Ahuateatua) and Tarapōnui-a-Kawhea (as it is known to the Hapū; the official name is Taraponui) areas of Maungaharuru, and its proximity to Lake Opouahi. It is also bisected by the Waikoau River. Accordingly, the following statements of association are relevant to the Reserve.

- Peaks of Maungaharuru Range;
- Balance of the Opouahi Scenic Reserve; and
- Waikoau and Arapaoanui Rivers and their tributaries.

The Reserve is one of the few areas of remnant and regenerating native ngahere (forest) on Maungaharuru. It is located in moderate to steep terrain at an altitude of 700 metres above sea level. Consequently, it consists of diverse ngahere of tawhairaunui (red beech), kāmahī, mānuka (tea tree) and kānuka (white tea-tree). Other tree species include tawhairauriki (black beech), rewarewa (New Zealand honeysuckle), māhoe (whiteywood), horoeka (lancewood) and maire. The ngahere provided the ideal habitat for a large number of native birds including huia (before it became extinct), kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon), koekoeā (long-tailed cuckoo), korimako (bellbird) and tūtī (parson bird). Many of these taonga (treasures) were harvested for a range of uses, including kai (food), rongoā (medicinal plants), clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting.

The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.

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1. DESCRIPTION OF AREA

Balance of the Opouahi Scenic Reserve (as shown on deed plan OTS-201-42)

2. PREAMBLE

Pursuant to section 52 of the draft settlement bill (clause 5.17.2 of the deed of settlement), the Crown acknowledges the statement by the Maungaharuru-Tangitū Hapū of their cultural, spiritual, historic and traditional values relating to the Balance of the Opouahi Scenic Reserve as set out below.

3. MAUNGAHARURU-TANGITŪ HAPŪ VALUES

For Ngāti Kurumōkihi, the balance of the Opouahi Scenic Reserve (the Reserve) and environs are integral to the distinct identity and mana of the Hapū. The importance of the Reserve derives from its position along the eastern slopes of Maungaharuru (the Maungaharuru Range) and the location of Lake Opouahi within the Reserve. Accordingly, the following statement of association is relevant to the Reserve.

- Peaks of Maungaharuru Range.

Spiritual importance

Lake Opouahi is regarded as a particularly spiritual place of Ngāti Kurumōkihi. The tuna (eels) were renowned as being unique to Lake Opouahi. Oral traditions tell of tuna known as the kēhua tuna (ghost eels). The tuna would often challenge whānau (families) in defiance of being harvested. They were famed as the kaitiaki (guardian) of Ngāti Kurumōkihi and the area. Also in this area appeared a tipua (a supernatural being) in a form similar to a white pig. This tipua was revered as a tohu (sign) and would appear at a time of misfortune, either after the event, or as a warning. Patupaiarehe (fairies) are also known to dwell in the area.

Kōrero tuku iho – historical importance

Nearby the Reserve and at the foot of Maungaharuru are several pā (fortified villages) that are associated with Ngāti Kurumōkihi and are still identifiable today. They are Kokopuru and Matarangi. Kokopuru pā was built on the hill of the same name. Kokopuru pā was heavily fortified and surrounded by extensive cultivations, wāhi tapu (sacred places), midden, ovens and cave shelters. According to a source who visited the pā in 1882, the main defensive structures were, at that time, almost intact, with heavy palisades of upright tōtara poles and boughs stood in a circular formation around the hill.

Close by is Matarangi pā, on a peak near Lake Opouahi. The pā was formerly surrounded by cultivations where kūmara (sweet potatoes) and taewa (potatoes) were grown and the water supply came from two lakelets – Ngā Ipu-o-Te-Amohia. Another prominent feature was a carved meeting house which was unfortunately destroyed during a skirmish with a warparty. Over the generations, a number of Ngāti Kurumōkihi chiefs, including Waiatara, based themselves at Kokopuru and Matarangi.

In the vicinity of Lake Opouahi are a number of caves that are also known to have been occupied from time to time, and some are the ancestral resting place for tīpuna (ancestors).

The Reserve is one of the few areas of remnant and regenerating native ngahere (forest) on Maungaharuru. It is located at an altitude of 500 to 700 metres above sea level.

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In this area, plentiful flora and fauna were available for harvesting. In particular, rongoā (medicinal plants) were abundant, including red matipo, māwe, parapara, harakeke (flax), mānuka (tea tree), kāmahi, tawa, rewarewa (New Zealand honeysuckle) and tātarāmoa (bramble / bush lawyer).

The ngahere provided the ideal habitat for a large number of native birds including kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon) and tūī (parson bird). Many of these birds were harvested for kai (food) and their feathers used for decorating garments and personal adornments.

Lake Opouahi and its associated waterways were also significant sources of kai for the Hapū. The lake and waterways supplied uniquely tasting tuna, kākahi (freshwater mussels), kōura (freshwater crayfish) and kōkopu (freshwater fish), as well as the daily water supply for the Hapū, as Lake Opouahi is a deep, spring-fed lake.

The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Maungaharuru, including the Reserve and associated resources.

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1. DESCRIPTION OF AREA

Balance of the Tutira Domain Recreation Reserve (as shown on deed plan OTS-201-12)

2. PREAMBLE

Pursuant to section 52 of the draft settlement bill (clause 5.17.2 of the deed of settlement), the Crown acknowledges the statement by the Maungaharuru-Tangitū Hapū of their cultural, spiritual, historic and traditional values relating to the Balance of the Tutira Domain Recreation Reserve as set out below.

3. MAUNGAHARURU-TANGITŪ HAPŪ VALUES

The Balance of the Tutira Domain Recreation Reserve (the Reserve) comprises most of the margins of the Lakes Tūtira, Waikōpiro and Orakai. The Reserve and environs are of great cultural, spiritual and historic significance to Ngāti Marangatūhetaua (Ngāti Tū) and Ngāti Kurumōkihi (formerly known as Ngāi Tatarā). The following statements of association are relevant to the Reserve.

- Sandy Creek and its tributaries; and
- Mahiaruhe Stream and its tributaries.

Sandy Creek is the official name; it is known to the Hapū as Papakiri Stream. Part of the Mahiaruhe Stream is also known to the Hapū as Tūtira Stream.

Spiritual importance

The Tūtira area, including Lakes Tūtira, Waikōpiro and Orakai, is a renowned taonga (treasure) of Ngāti Kurumōkihi. The lakes have a mauri (life force) of their own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects Ngāti Kurumōkihi with the lakes. Mauri is therefore the basis of the spiritual relationship of Ngāi Kurumōkihi with this area.

Lake Tūtira was also regarded by the Hapū as being a particularly spiritual area. The Hapū have a whakatauākī (tribal proverb) about the lake being:

“ko te waiū o ō tātau tīpuna” – “the milk of our ancestors”.

This whakatauākī is not just a reference to the abundance of kai (food) that could be sourced from the lake. It also referred to the lake providing spiritual sustenance. Accordingly, the physical and spiritual well-being of the Hapū is closely linked to the well-being of Lake Tūtira.

Cultural importance

Orakai and Waikōpiro are regarded as the “eyes of Tūtira”.

The Tūtira area, lakes, waterways and adjoining lands formed the central hub of a series of well-known and used tracks linking the Hapū with Tangitū (the sea in the east) and Maungaharuru (the Maungaharuru Range in the western interior). The Hapū were mobile, and their seasonal gathering gave rise to the Hapū whakatauākī:

“Ko tō rātau pā kai ngā rekereke” – “their fortified villages were in their heels”.

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Various natural resources at Tūtira were celebrated by the Hapū. There was an abundance of bird life. Harakeke (flax) from Tūtira was renowned for its strength and was traded with whalers. It was very good for weaving whāriki (mats) and korowai (cloaks). The lake bed was paved with kākahi (freshwater mussels) and the flavour of the tuna (eels) was unsurpassed.

Tūtira was famous for its tuna. The lakes, the adjoining wetlands and the surrounding awa (rivers) were heaving with tuna. Tuna were speared in the lakes, or caught in whare tuna (eel houses) or pā tuna (tuna weirs) built along the edges of the awa. More recent traditions recount how the whānau (families) of Tangoio would travel to Tūtira in February – March after the second big rain to trap and spear tuna. This is the time of ‘te rere o ngā tuna’ - ‘the migration of the eels’. Whānau would prepare the pā tuna along the outlet to Lake Tūtira waiting for the tuna to begin their journey to spawn out at sea. Once caught, the tuna would be prepared and the tuna pāwhara (dried eels) would be shared amongst the wider Tangoio community. Today, the tuna at Tūtira are a small fraction of the numbers that used to populate the lakes, wetlands and awa. They are also known to be an aging population as there are few, if any, juveniles present in the lakes or awa.

Some rongoā (medicinal plants), were only found in or around Lake Tūtira. For example, particular harakeke (flax) was used in pre and post birthing of children, and cleansing the blood. It was, and remains, critical that rongoā is harvested from ‘clean’ areas or water. The site for harvesting must be free of contamination. Rongoā cultural knowledge and treatment are still practised today, however the harvesting of rongoā from Tūtira is now non-existent because the rongoā that was there is nearly depleted and the lakes and their awa are polluted.

The Hapū also carried out ceremonies and rituals at designated places at Tūtira, such as tohi (baptisms). However, such ceremonies have not been performed for several generations, again, due to the state of the lakes and awa.

In the northern edge of Lake Tūtira, lies the log Te Rewa-a-Hinetu. As its name Rewa (the floater) implies, it is endowed with the power of moving from spot to spot. Its approach to Tautenga, a rock, was a particularly bad omen, and would signal a death in the Hapū.

Te Rewa-a-Hinetu is a branch of a rākau (tree) named Mukakai, which has travelled from the South Island up the coast to Otaki; another branch rests in Lake Wairarapa, another at Tikokino, and another at Te Putere. The presence of any portion of this eminent tree is said to be indicative of abundance. With its disappearance the food supply of the Hapū is said to dwindle and diminish.

Where Tūtira was a place of abundance, it is now resource poor. Ngāti Kurumōkihi, as kaitiaki (guardian) has the responsibility to take care of places, natural resources and other taonga within its takiwā (traditional area). Central to these responsibilities is the maintenance of customary practices and the sustainable use of natural resources. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation and maintenance of resources, for present and future generations and the restoration and enhancement of damaged ecosystems. Decisions about how to look after taonga species and places within the takiwā are based on mātauranga (knowledge). Mātauranga associated with the collection of resources was central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga (customs), karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources.

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Kōrero tuku iho - historical importance

The Tūtira area and the Reserve, are densely populated with sites of significance to Ngāti Kurumōkihi. Major areas of occupation within or nearby the Reserve include the pā (fortified village) of Te Rewa-o-Hinetu, Oporae and Tauranga-kōau which are still identifiable today.

Te Rewa-o-Hinetu pā, is located on the south eastern part of Lake Tūtira and between Lakes Tūtira and Waikōpiro. Te Rewa-o-Hinetu pā was a large and fortified spur which almost completely separated Lakes Tūtira and Waikōpiro. It had natural defences including three sides that were either impenetrable marsh, or water, and its fourth approach being guarded by a maioro (trench and bank). Nearby, remnants of reed-thatched huts, sunken waka (canoes), middens, and waka traffic on the adjacent shore remain today. Within the vicinity of Te Rewa-o-Hinetu is a significant wāhi tapu, as Tataramoa, the eponymous ancestor for Ngāi Tataara (later known as Ngāti Kurumōkihi) is believed to be buried there.

Oporae pā is a small peninsula on the eastern shores of Lake Tūtira. It too benefited from the natural defence of water on three sides and a maioro on its fourth side.

Tauranga-kōau is the island off the east shore of Lake Tūtira and was the site of another pā. Tauranga-kōau featured in a prominent attack upon Ngāi Tataara and its chief of that time, Tiwaewae. Although Tiwaewae was killed by the warparty, Ngāi Tataara boldly held the pā. The siege endured until the tohunga (high priest) of the Hapū went to Te Ahu – the altar of Tunui-a-te-ika, to invoke their tribal deity. Their deity appeared “like a comet” and travelled southwards towards the tihi tapu (the sacred peak) of Te Puku (located at the southern end of Waikōpiro), to guide the escape of Ngāi Tataara. There were not enough waka so it was decided that the men and boys would escape on the waka, leaving the women and girls in the pā. The men and boys passed through the narrows of Ohinepaka (at that time the opening between Lakes Tūtira and Waikōpiro), and they landed on the east edge of Waikōpiro, where they sank their waka. Tauranga-kōau pā was besieged by the attackers on mōkihi (rafts), and because of this event Ngāi Tataara become known as Ngāti Kurumōkihi (those attacked by rafts). The women and girls were taken ashore as prisoners at a nearby site called Te Papa-o-Waiatara. Following this incident, Ngāti Kurumōkihi mounted numerous attacks to avenge the death of Tiwaewae.

As a prized taonga, many raids were made on Lake Tūtira. However, Ngāti Kurumōkihi have another whakataukī, “Tūtira upoko pipi” – “Tūtira, the place where heads became soft”, commemorating the success of Ngāti Kurumōkihi in defending Tūtira, their prized taonga. Tribal archives record that, other than the death of Tiwaewae, no other rangatira (chiefs) were ever taken and every raiding party was beaten.

Ngāti Kurumōkihi, and Ngāti Tū before them, have maintained ahi-kā-roa (long occupation) at Tūtira. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Reserve, and associated resources.

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1. **DESCRIPTION OF AREA**

Earthquake Slip Marginal Strip (as shown on deed plan OTS-201-13)

Moeangiangi Marginal Strip (as shown on deed plan OTS-201-14)

Waipatiki Beach Marginal Strip (as shown on deed plan OTS-201-16)

Tangoio Marginal Strip (as shown on deed plan OTS-201-15)

2. **PREAMBLE**

Pursuant to section 52 of the draft settlement bill (clause 5.17.2 of the deed of settlement), the Crown acknowledges the statement by the Maungaharuru-Tangitū Hapū of their cultural, spiritual, historic and traditional values relating to coastal land across the Earthquake Slip Marginal Strip, Moeangiangi Marginal Strip, Waipatiki Beach Marginal Strip, and Tangoio Marginal Strip (together, the **Coast**).

3. **MAUNGAHARURU-TANGITŪ HAPŪ VALUES**

The Coast is significant to the Hapū because of its relationship with, and proximity to, Tangitū (the sea) and other lands near the Coast. The Coast is transected by various awa (rivers) that are also important to the Hapū. Accordingly, the following statements of association are relevant to the Coast.

- Rocks and Reefs and Hapū Coastal Marine Area;
- Whakaari Landing Place Reserve;
- Waipatiki Scenic Reserve;
- Mangapukahu Scenic Reserve;
- Moeangiangi Marginal Strip;
- Earthquake Slip Marginal Strip;
- Te Kuta Recreation Reserve;
- Pākuratahi Stream and its tributaries;
- Te Ngarue Stream and its tributaries;
- Waikoau and Aropaoanui Rivers and their tributaries;
- Moeangiangi River and its tributaries;
- Waikari River and its tributaries;
- Anaura Stream and its tributaries; and
- Waitaha Stream and its tributaries.

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The Coast was an area of significant occupation by the Hapū and contains many kāinga (village) and pā (fortified village) sites. Ngāti Whakaari is a section of Ngāti Marangatūhetaua (Ngāti Tū) and occupied the Petane area. Ngāti Tū occupied the coast northwards from Keteketerau (the outlet to Te Whanganui-ā-Orotu (the former Napier Inner Harbour)) to the Otumatai block. In particular, Ngāi Te Aonui and Ngāti Rangitohumare occupied Arapawanui and Ngāi Te Aonui occupied Moeangiāngi. Both Ngāi Te Aonui and Ngāti Rangitohumare intermarried with Ngāti Tū, and later became known as Ngāti Tū. Ngāti Kurumōkihi also occupied Tangoio, Waipātiki, Arapawanui and Moeangiāngi. The coast comprising the Otumatai and Te Kuta blocks northwards to the Waitaha Stream was occupied by Ngāi Tahu. Ngāi Te Ruruku also came to occupy areas of the Coast in particular Tangoio, Waipātiki and Arapawanui.

As Tangitū was a highly prized resource of the Hapū, it was jealously guarded. During the time of Marangatūhetaua and Tataramoa, friction broke out with another hapū, who invaded the fishing grounds at Tangitū and seized the waka (canoes) of Ngāti Tū and Ngāi Tatara (later known as Ngāti Kurumōkihi) and drove the local people away. Marangatūhetaua sought the help of Te Ruruku, a Wairoa chief. Te Ruruku helped Ngāti Tū and Ngāi Tatara to repel the invaders and in return he was gifted land at Waipātiki. Te Ruruku settled in the area and his descendants through Hemi Puna and Taraipene Tuaitu maintained ahi-kā-roa (long occupation) and are known today as Ngāi Te Ruruku (ki Tangoio).

All along the Coast and nearby are places that the Hapū occupied or are significant to the Hapū – nohoanga (camping sites), kāinga and pā, urupā (burial grounds) and other wāhi tapu (sacred places), including the following.

- Ngāmoerangi pā near Tangoio beach.
- Whakaari pā on the Tangoio headland.
- Te Wharangi pā at Waipātiki.
- Te Puku-o-te-Wheke pā, camp sites and wāhi tapu at Arapawanui.
- Kāinga, pā, nohoanga, urupā and other wāhi tapu along the cliffs between Arapawanui, Moeangiāngi and Te Kuta.
- Kāinga and urupā at the Waikari River.

The Hapū have cultural, spiritual, traditional and historic associations with the Coast, associated waters and flora and fauna. Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all their natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Coast and associated resources.

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1. DESCRIPTION OF AREA

Whakaari Landing Place Reserve (as shown on deed plan OTS-201-17)

2. PREAMBLE

Pursuant to section 52 of the draft settlement bill (clause 5.17.2 of the deed of settlement), the Crown acknowledges the statement by the Maungaharuru-Tangitū Hapū of their cultural, spiritual, historic and traditional values relating to the Whakaari Landing Place Reserve.

3. MAUNGAHARURU-TANGITŪ HAPŪ VALUES

For the Hapū, the Whakaari Landing Place Reserve (the Reserve) and environs are integral to the distinct identity and mana of Ngāti Marangatūhetaua (Ngāti Tū), including Ngāti Whakaari and Ngāi Te Ruruku (ki Tangoio). The importance of the Reserve derives from its location on the coast on a prominent headland near Tangoio. Also, Whakaari, an iconic and significant pā (fortified village) of the Hapū, is located within its boundaries. Accordingly, the following statements of Hapū values are relevant to the Reserve.

- Earthquake Slip Marginal Strip;
- Moeangiāngi Marginal Strip;
- Waipatiki Beach Marginal Strip; and
- Tangoio Marginal Strip.

Part of Whakaari is known to locals as “Flat Rock” due to the extension of a large, flat rock from the Whakaari peninsula into the sea.

Spiritual importance

The Reserve is important because of its relationship with, and proximity to, Tangitū (the sea). Tangitū is vital to the Hapū and mauri (life force) is the basis of the spiritual relationship.

Kōrero tuku iho – historical importance

Whakaari is believed to have been named after the tipuna (ancestor) of the same name. Whakaari is a descendant of the Ngāti Tū chief Kohipipi. One day, while out in a waka (canoe), he was concerned about the increasingly stormy weather and decided to return to shore. Others in the waka did not want to return, so he swam ashore. He arrived at the headland, and so it was named after him. Whakaari’s descendants are known as ‘Ngāti Whakaari’ and are a section of Ngāti Tū. Ngāti Whakaari is associated with Petane.

Whakaari was a strategically important pā, especially in the time of the eponymous ancestors, Marangatūhetaua (for Ngāti Tū), Tataramoa (for Ngāti Kurumōkihi formerly known as Ngāi Tata) and Te Ruruku (for Ngāi Te Ruruku (ki Tangoio)). Whakaari was used as a look out. It overlooked and protected the landing sites for waka on the bays below and stood as a bastion on the northern and eastern flanks. The southern and western flanks were protected from invasion overland by Ngāmoerangi pā. Ngāmoerangi also prevented the waka taua (enemy war canoes) that came across the bay from landing. Situated in the middle and just behind these pā was the formidable pā, Te Rae-o-Tangoio in the Tangoio valley.

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Marangatūhetaua sought support from Te Ruruku, a chief from Wairoa, to defend the takiwā (traditional area) from another hapū that had been raiding the fishing grounds of Ngāti Tū and Ngāti Kurumōkihi at Tangoio and Tūtira. Marangatūhetaua needed to offer incentives to Te Ruruku to persuade him to settle among them. It was eventually agreed that Te Ruruku would occupy Ngāmoerangi pā, which was the gateway to the fishing grounds at Tangitū. Marangatūhetaua put his warriors at Te Ruruku's disposal. He also left several of his children at the pā with Te Ruruku as a sign of good faith. Marangatūhetaua and his son Ngapoerau went to live at Te Rae-o-Tangoio, and their descendants have lived there ever since. Te Ruruku, and the warriors, became the guardians of Whakaari and Ngāmoerangi. With the help of Te Ruruku, Marangatūhetaua and Tataramoa were able to repulse the enemy forays into the takiwā and then go on to the offensive.

Whakaari is also mentioned in the stories about Taraia I, the Kahungunu chief, and his migration south. After a battle at Arapawanui, it is said that Taraia I and his party moved on to stay for a while at Whakaari.

Whakaari was also used from time to time as a place of refuge. In the era of the musket, invasion by surrounding iwi caused many Ngāti Kahungunu hapū to flee to Kai Uku and Nukutaurua at Te Māhia. Whakaari provided protection to Ngāti Tū and Ngāti Kurumōkihi who remained in the takiwā during this time.

Around 1840, a whaling station was established at Whakaari. Whaling was an occupation that resulted in a considerable amount of cultural exchange. Some Hapū tīpuna (ancestors) became whalers and others married Pākehā whalers and many whānau are descended from whalers. There were two whaling stations within the takiwā, Whakaari was the most famous and there was another one at Moeangiāngi. Whakaari is a significant archaeological and historic site; one of three outstanding whaling station sites in Hawke's Bay in terms of the quality of the archaeological evidence.

From the original tīpuna, the occupation of Whakaari by the Hapū has survived the migration of Kahungunu and also, the later invasion of Kahungunu by surrounding iwi. It is one of only a few pā sites of the Hapū, and their only coastal pā, that is not in private ownership and remains available to the Hapū today.

Whakaari is still significant to the Hapū, not only because it carries the name of a founding tīpuna, but also because of its rich history and its spiritual and cultural importance. It is commemorated in a waiata tangi (lament) by Kowhio.

He rangi tatari tonu, te rangi ākuanei, te ope haereroa e
Mō taku koro e, ka ngaro noa tu rā, ki Whakaari rā ia
Ki te toka kahekahe, nāhau e tamaiti, i whāiti tū māna e..i
Pēnei tonu ai, tā te roimatahanga, he kai maringi kino e..i
Mō te aroha ee, ka ngaro mai kei roto, kei te hinapōuri e..i
Tērā te whetū, taukamo ana mai, nā runga ana mai e..i
O ngā hiwi nui e, ki te whara ngira ia, e tete noa mai ra e
Hohoro mai ko ia, tāhau haramai, he kino te koropuku
Te moe a te kekeno, ki te moana rā ia, ko wai ahau kakaitea rā ..i
Taringa whakarongo, ki te hori ki waho rā,
Kaia mai rō mai rō, koe e..i

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1: HAPŪ VALUES

Ngahere tonu tana, whakatānguru i taua ngahuru nei e..i

Today is a time to endure, a time to await the Cortege that journeys to bring forth my Koro at the Inlet nestled at the foot of Whakaari, the Panting Rock;
the Bluff that initiates breathless exertions echoing up from steep and difficult pathways.
There at the Cove below the assembly will gather to await, he, the progeny of our Ancestors.

It is so; a deep and yearning affection, abides in aching memories welling a surging rush to brim and cascade into a deep weep, the weep of the inconsolable.
Grief so renders me desolate and lost, to drift in that deep chasm of sorrow.

Yonder the Day Star winkles and glistens above the great hills and over a solitary sail appearing on the horizon of an undulating sea.
The figurehead of an approaching Prow appears from the distant ocean haze. A doleful ache arises in me.

It is he, borne upon his approaching Bier, distant and solitary, yonder, as a lonely Seal asleep, upon a heaving sighing sea.
I, transfixed to gaze at the Waka Taua (war canoe) consuming the distance, swiftly approaching and gliding in to its moorings and to the awaiting assembly.

Harken to the sounds emanating from out there!
Listen, to the departing rush of his restless Spirit gone by, drifting to and thro in search of the pathway to the Ancestors.
On towards the moaning, murmuring clamour of a tormented forest agitated by the Southerlies howling gusts and on to the resting place of peace.

Cultural importance

Whakaari was traditionally an important mahinga kai (place for gathering food) for the Hapū, with numerous significant rocks and reefs nearby. In the past, kaimoana (seafood) was in plentiful supply. At Whakaari the Hapū would gather kaimoana such as pāua (abalone), kina (sea urchin), kuku (mussels), kōura (crayfish) and pūpū (type of mollusc). In the early twentieth century, it was the Hapū women who would go to the beach at Whakaari to gather kaimoana, which they would take home by horseback.

Tikanga (customs) would be maintained throughout this mahi (work). For example, kaimoana would not be eaten on the beach and not till the next day. The whakatauhākī (tribal proverb) below would be adhered to:

"haere ki rō wai, haere ki te moana, karakia" – "when entering the water, or entering the sea, say a prayer".

Whakaari is still a mahinga kai today, although the kai is no longer abundant.

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1: HAPŪ VALUES

Whakaari is a sheltered haven on a rough coast. It was used as a landing place for waka and in later times, for boats. Nearby (immediately south of some present day cottages), is a site commemorating the place where Marangatūhetaua and Te Ruruku beached their waka.

Whakaari was the starting point for a trail inland, an important place for the Hapū travelling by sea, and it was where they left for their fishing grounds up and down the coast.

2 PROTECTION PRINCIPLES

Boundary Stream Scenic Reserve (as shown on deed plan OTS-201-10)

1. Protection principles

- 1.1 The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of the Hapū values related to the Boundary Stream Scenic Reserve (Reserve):
- (a) protection of wāhi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Reserve;
 - (b) recognition of the Hapū mana, kaitiakitanga, tikanga and kawa over and within the Reserve;
 - (c) respect for the Hapū tikanga and kaitiakitanga within the Reserve;
 - (d) encouragement of recognition and respect for the particular Hapū association with the Reserve;
 - (e) accurate portrayal of the association and kaitiakitanga relationship of the Hapū with the Reserve; and
 - (f) respect for and recognition of the relationship of the Hapū with the wāhi tapu and significant places; and
 - (g) recognition of the Hapū interest in actively protecting indigenous species within the Reserve.

2. Actions by the Director-General of Conservation in relation to specific principles

- 2.1 Pursuant to clause 5.17.5 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation (the Department) in relation to the specific principles:
- (a) the Department staff, volunteers, contractors, conservation board members, concessionaires, administering bodies and the public (including local landowners) will be provided with information about the separate and distinct Hapū values related to the Reserve and will be encouraged to respect the Hapū separate and distinct association with the Reserve;
 - (b) the Department will engage with the governance entity regarding the provision of all new Department public information or educational material related to the Reserve, and the Department will only use Hapū cultural information with the consent of the governance entity;
 - (c) the separate and distinct association of the Hapū with the Reserve will be accurately portrayed in all new Department information and educational material related to the Reserve;
 - (d) the Department will engage with the governance entity on the design and location of any new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga;

2: PROTECTION PRINCIPLES

- (e) where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the governance entity will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains), wāhi tapu and archaeological sites;
- (f) any kōiwi or other taonga found or uncovered by the Department within the Tātai Tūāpapa area will be left untouched and the governance entity informed as soon as possible to enable the Hapū to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law; and
- (g) the Department will ensure that the Hapū are informed of any indigenous species management programmes and will identify opportunities for involvement of the Hapū.

2: PROTECTION PRINCIPLES

Bellbird Bush Scenic Reserve (as shown on deed plan OTS-201-11)

1. Protection principles

- 1.1 The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of the Hapū values related to the Bellbird Bush Scenic Reserve (Reserve):
- (a) protection of wāhi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Reserve;
 - (b) recognition of the Hapū mana, kaitiakitanga, tikanga and kawa over and within the Reserve;
 - (c) respect for the Hapū tikanga and kaitiakitanga within the Reserve;
 - (d) encouragement of recognition and respect for the particular Hapū association with the Reserve;
 - (e) accurate portrayal of the association and kaitiakitanga relationship of the Hapū with the Reserve;
 - (f) respect for and recognition of the relationship of the Hapū with the wāhi tapu and significant places; and
 - (g) recognition of the Hapū interest in actively protecting indigenous species within the Reserve.

2. Actions by the Director-General of Conservation in relation to specific principles

- 2.1 Pursuant to clause 5.17.5 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation (the Department) in relation to the specific principles:
- (a) the Department staff, volunteers, contractors, conservation board members, concessionaires, administering bodies and the public (including local landowners) will be provided with information about the separate and distinct Hapū values related to the Reserve and will be encouraged to respect the Hapū separate and distinct association with the Reserve;
 - (b) the Department will engage with the governance entity regarding the provision of all new Department public information or educational material related to the Reserve, and the Department will only use Hapū cultural information with the consent of the governance entity;
 - (c) the separate and distinct association of the Hapū with the Reserve will be accurately portrayed in all new Department information and educational material related to the Reserve;
 - (d) the Department will engage with the governance entity on the design and location of any new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga;

2: PROTECTION PRINCIPLES

- (e) where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the governance entity will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains), wāhi tapu and archaeological sites;
- (f) any kōiwi or other taonga found or uncovered by the Department within the Tātai Tūāpapa area will be left untouched and the governance entity informed as soon as possible to enable the Hapū to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law; and
- (g) the Department will ensure that the Hapū are informed of any indigenous species management programmes and will identify opportunities for involvement of the Hapū.

2: PROTECTION PRINCIPLES

Balance of the Opouahi Scenic Reserve (as shown on deed plan OTS-201-42)

1. Protection principles

- 1.1 The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of the Hapū values related to the Balance of the Opouhai Scenic Reserve (Reserve):
- (a) protection of wāhi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Reserve;
 - (b) recognition of the Hapū mana, kaitiakitanga, tikanga and kawa over and within the Reserve;
 - (c) respect for the Hapū tikanga and kaitiakitanga within the Reserve;
 - (d) encouragement of recognition and respect for the particular Hapū association with the Reserve;
 - (e) accurate portrayal of the association and kaitiakitanga relationship of the Hapū with the Reserve;
 - (f) respect for and recognition of the relationship of the Hapū with the wāhi tapu and significant places; and
 - (g) recognition of the Hapū interest in actively protecting indigenous species within the Reserve.

2. Actions by the Director-General of Conservation in relation to specific principles

- 2.1 Pursuant to clause 5.17.5 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation (the Department) in relation to the specific principles:
- (a) the Department staff, volunteers, contractors, conservation board members, concessionaires, administering bodies and the public (including local landowners) will be provided with information about the separate and distinct Hapū values related to the Reserve and will be encouraged to respect the Hapū separate and distinct association with the Reserve;
 - (b) the Department will engage with the governance entity regarding the provision of all new Department public information or educational material related to the Reserve, and the Department will only use Hapū cultural information with the consent of the governance entity;
 - (c) the separate and distinct association of the Hapū with the Reserve will be accurately portrayed in all new Department information and educational material related to the Reserve;
 - (d) the Department will engage with the governance entity on the design and location of any new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga;

2: PROTECTION PRINCIPLES

- (e) where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the governance entity will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains), wāhi tapu and archaeological sites;
- (f) any kōiwi or other taonga found or uncovered by the Department within the Tātai Tūāpapa area will be left untouched and the governance entity informed as soon as possible to enable the Hapū to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law; and
- (g) the Department will ensure that the Hapū are informed of any indigenous species management programmes and will identify opportunities for involvement of the Hapū.

2: PROTECTION PRINCIPLES

Balance of the Tutira Domain Recreation Reserve (as shown on deed plan OTS-201-12)

1. Protection principles

- 1.1 The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of the Hapū values related to the Balance of the Tutira Domain Recreation Reserve (Reserve):
- (a) protection of wāhi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Reserve;
 - (b) recognition of the Hapū mana, kaitiakitanga, tikanga and kawa over and within the Reserve;
 - (c) respect for the Hapū tikanga and kaitiakitanga within the Reserve;
 - (d) encouragement of recognition and respect for the particular Hapū association with the Reserve;
 - (e) accurate portrayal of the association and kaitiakitanga relationship of the Hapū with the Reserve;
 - (f) respect for and recognition of the relationship of the Hapū with the wāhi tapu and significant places; and
 - (g) recognition of the Hapū interest in actively protecting indigenous species within the Reserve.

2. Actions by the Director-General of Conservation in relation to specific principles

- 2.1 Pursuant to clause 5.17.5 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation (the Department) in relation to the specific principles:
- (a) the Department staff, volunteers, contractors, conservation board members, concessionaires, administering bodies and the public (including local landowners) will be provided with information about the separate and distinct Hapū values related to the Reserve and will be encouraged to respect the Hapū separate and distinct association with the Reserve;
 - (b) the Department will engage with the governance entity regarding the provision of all new Department public information or educational material related to the Reserve, and the Department will only use Hapū cultural information with the consent of the governance entity;
 - (c) the separate and distinct association of the Hapū with the Reserve will be accurately portrayed in all new Department information and educational material related to the Reserve;
 - (d) the Department will engage with the governance entity on the design and location of any new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga;

2: PROTECTION PRINCIPLES

- (e) where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the governance entity will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains), wāhi tapu and archaeological sites;
- (f) any kōiwi or other taonga found or uncovered by the Department within the Tātai Tūāpapa area will be left untouched and the governance entity informed as soon as possible to enable the Hapū to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law; and
- (g) the Department will ensure that the Hapū are informed of any indigenous species management programmes and will identify opportunities for involvement of the Hapū.

2: PROTECTION PRINCIPLES

Earthquake Slip Marginal Strip (as shown on deed plan OTS-201-13)

Moeangiangi Marginal Strip (as shown on deed plan OTS-201-14)

Waipatiki Beach Marginal Strip (as shown on deed plan OTS-201-16)

Tangoio Marginal Strip (as shown on deed plan OTS-201-15)

1. Protection principles

1.1 The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of the Hapū values related to the Earthquake Slip Marginal Strip, Moeangiangi Marginal Strip, Waipatiki Beach Marginal Strip and Tangoio Marginal Strip (together, the Coast):

- (a) protection of wāhi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Coast;
- (b) recognition of the Hapū mana, kaitiakitanga, tikanga and kawa over and within the Coast;
- (c) respect for the Hapū tikanga and kaitiakitanga within the Coast;
- (d) encouragement of recognition and respect for the particular Hapū association with the Coast;
- (e) accurate portrayal of the association and kaitiakitanga relationship of the Hapū with the Coast;
- (f) respect for and recognition of the relationship of the Hapū with the wāhi tapu and significant places; and
- (g) recognition of the Hapū interest in actively protecting indigenous species within the Coast.

2. Actions by the Director-General of Conservation in relation to specific principles

2.1 Pursuant to clause 5.17.5 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation (the Department) in relation to the specific principles:

- (a) the Department staff, volunteers, contractors, conservation board members, concessionaires, administering bodies and the public (including local landowners) will be provided with information about the separate and distinct Hapū values related to the Coast and will be encouraged to respect the Hapū separate and distinct association with the Coast;
- (b) the Department will engage with the governance entity regarding the provision of all new Department public information or educational material related to the Coast, and the Department will only use Hapū cultural information with the consent of the governance entity;

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2: PROTECTION PRINCIPLES

- (c) the separate and distinct association of the Hapū with the Coast will be accurately portrayed in all new Department information and educational material related to the Coast;
- (d) the Department will engage with the governance entity on the design and location of any new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga;
- (e) where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the governance entity will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains), wāhi tapu and archaeological sites;
- (f) any kōiwi or other taonga found or uncovered by the Department within the Tātai Tūāpapa area will be left untouched and the governance entity informed as soon as possible to enable the Hapū to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law; and
- (g) the Department will ensure that the Hapū are informed of any indigenous species management programmes and will identify opportunities for involvement of the Hapū.

2: PROTECTION PRINCIPLES

Whakaari Landing Place Reserve (as shown on deed plan OTS-201-17)

1. Protection principles

- 1.1 The following protection principles are directed at the Minister of Conservation avoiding harm to, or the diminishing of the Hapū values related to the Whakaari Landing Place Reserve (Reserve):
- (a) protection of wāhi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Reserve;
 - (b) recognition of the Hapū mana, kaitiakitanga, tikanga and kawa over and within the Reserve;
 - (c) respect for the Hapū tikanga and kaitiakitanga within the Reserve;
 - (d) encouragement of recognition and respect for the particular Hapū association with the Reserve;
 - (e) accurate portrayal of the association and kaitiakitanga relationship of the Hapū with the Reserve;
 - (f) respect for and recognition of the relationship of the Hapū with the wāhi tapu and significant places; and
 - (g) recognition of the Hapū interest in actively protecting indigenous species within the Reserve.

2. Actions by the Director-General of Conservation in relation to specific principles

- 2.1 Pursuant to clause 5.17.5 of the deed of settlement, the Director-General has determined that the following actions will be taken by the Department of Conservation (the Department) in relation to the specific principles:
- (a) the Department staff, volunteers, contractors, conservation board members, concessionaires, administering bodies and the public (including local landowners) will be provided with information about the separate and distinct Hapū values related to the Reserve and will be encouraged to respect the Hapū separate and distinct association with the Reserve;
 - (b) the Department will engage with the governance entity regarding the provision of all new Department public information or educational material related to the Reserve, and the Department will only use Hapū cultural information with the consent of the governance entity;
 - (c) the separate and distinct association of the Hapū with the Reserve will be accurately portrayed in all new Department information and educational material related to the Reserve;
 - (d) the Department will engage with the governance entity on the design and location of any new signs to discourage inappropriate behaviour, including fossicking, the modification of wāhi tapu sites and disturbance of other taonga;

2: PROTECTION PRINCIPLES

- (e) where significant earthworks and disturbances of soil and/or vegetation cannot be avoided, the governance entity will be consulted and particular regard will be had to their views, including those relating to kōiwi (human remains), wāhi tapu and archaeological sites;
- (f) any kōiwi or other taonga found or uncovered by the Department within the Tātai Tūāpapa area will be left untouched and the governance entity informed as soon as possible to enable the Hapū to deal with the kōiwi or taonga in accordance with their tikanga, subject to any procedures required by law; and
- (g) the Department will ensure that the Hapū are informed of any indigenous species management programmes and will identify opportunities for involvement of the Hapū.