

Application form for applicant groups seeking the recognition of Protected Customary Rights (PCR) or Customary Marine Title (CMT) under section 95 of the Marine and Coastal Area (Takutai Moana) Act 2011

All sections should be completed as fully as possible to help us evaluate your application. Guidelines to assist you to complete this form can be found at: www.justice.govt.nz/MACA

Iwi, hapū and whānau:

Applicant group name	Maungaharuru-Tangitū Hapū represented by the Maungaharuru-Tangitū Trust
What are the names of founding tupuna/ancestors?	<p>Founding Hapū tīpuna:</p> <ul style="list-style-type: none"> a Tataramoa (for Ngāi Tataara and Ngāti Kurumōkihi); b Tukapua I (for Marangatūhetaua (Ngāti Tū)); c Whakaari (for Ngāti Whakaari); d Tauira and Mateawha (for Ngāi Tauira); e Te Ruruku through Hemi Puna and Taraipene Tuaitu (for Ngāi Te Ruruku ki Tangoio); and f Tahumatua II (for Ngāi Tahu).
What are the names of constituent iwi, hapū and whānau related to this application?	<p>The Maungaharuru-Tangitū hapū include every whānau, hapū and group to the extent that it is composed of individuals who descend from one or more of the Hapū tīpuna referred to above, including the following groups:</p> <ul style="list-style-type: none"> a Ngāti Kurumōkihi (formerly known as Ngāi Tataara); b Ngāti Marangatūhetaua (also known as Ngāti Tū); c Ngāti Whakaari; d Ngāi Tauira; e Ngāi Te Ruruku ki Tangoio; f Ngāi Tahu where such individual descends from Tahumatua II and the tīpuna named in one of paragraphs a to e of the list of founding Hapū tīpuna above. <p>Note there are many historical hapū names and many whānau names, but we have not attempted to list them here. The above hapū names are the ones most commonly used today.</p>
What are the names of marae associated with the applicant group, if any?	Tangoio Marae
How many people currently affiliate to the applicant group?	The Trust has over 5,000 registered members and we expect the number of people who affiliate to the applicant group to be approximately 7,000.

Person acting on behalf of the applicant group:

Name:	Tania Hopmans, Trustee and General Manager
*Address:	<p><u>Postal</u> Maungaharuru-Tangitū Trust P O Box 3376 Hawke's Bay Mail Centre Napier 4142</p> <p><u>Office</u> Unit 4, 144E Kennedy Road Marewa, Napier</p>
Phone Number:	Tania Hopmans: 021 927 417 Office: 06 843 9584
Email address:	<u>thopmans@xtra.co.nz</u> copy to: Charmaine Butler, Administrator at info@tangoio.maori.nz Kelly May, Project Manager at tangoio2@hotmail.com
How do you report to the applicant group?	Reporting is made via quarterly pānui, website updates (www.tangoio.maori.nz) and regular hui-ā-hapū including the Annual General Meeting. An update about the lodging of this application will be posted to all adult registered members in March 2014 as part of the Trust's Annual Report to its beneficiaries. The report will be presented and discussed at the next Annual General Meeting to be held on 29 March 2014 at Tangoio Marae

Area of interest in the common marine and coastal area (CMCA):

Please identify the seaward and landward boundaries of the area covered by your application. These could include natural features such as river mouths, jetties, islands, reefs, rocks, bays.	(Please attach a map or diagram identifying the area) (Map grid references or GPS readings would be helpful, especially for boundaries at sea) <p>This application relates to the Common Marine and Coastal Area, northwards past the Waitaha River, and southwards to Keteketerau from mean high water springs on the landward side, out to 12 nautical miles. Currently we do not have a map showing this exact area, however we refer to the following maps and references from the Deed of Settlement signed by the Trust and the Crown dated 25 May 2013 (DOS).</p> <ul style="list-style-type: none"> • <u>Past the Waitaha River</u> – Map OTS-201-01 (Page 2 of the Attachments Schedule of DOS) showing the Maungaharuru-Tangitū Hapū Area of Interest. This map shows the part of the landward boundary that is north of the Waitaha River (represented by the
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	<p>dotted lines on the map in the north).</p> <ul style="list-style-type: none"> • <u>Keteketerau</u> – Map OTS-201-01 (Page 2 of the Attachments Schedule of DOS) showing the Maungaharuru-Tangitū Hapū Area of Interest. Keteketerau is the southern landward boundary (represented by the dotted lines on the map in the south). <p>Note this application covers the entirety of the Common Marine and Coastal Area claimed by the Maungaharuru-Tangitū Hapū. The Maungaharuru-Tangitū Hapū acknowledge overlapping interests of northern and southern neighbouring groups, and will enter into discussions with those groups about recognition of our common interests.</p>
<p>Many areas have the same names (e.g. Waitangi). What are any other significant geographical features located in the area (such as cities, towns, mountains, lakes, rivers).</p>	<p>(Map grid references or GPS readings would be helpful, especially for boundaries at sea)</p> <p>Below are some of the key geographical features within the application area (from north to south) - together with grid references where available.</p> <ul style="list-style-type: none"> • Waitaha Stream (Map OTS-201-44, page 21 Attachments Schedule, DOS) • Waikari River (Map OTS-201-37, page 44 Attachments Schedule, DOS) • Waikare • Tiwhanui BJ39 479523 – BJ40 487526 • Moeangiāngi River (Map OTS-201-39, page 17 Attachments Schedule, DOS) • Arapawanui River (official name Aropaoanui River, (Map OTS-201-33, page 40 Attachments Schedule, DOS) • Waipātiki Stream BJ39 360450 – BJ39 427420 • Waipātiki Beach BJ39 429422 • Punakērua Beach BJ39 399 390 – BJ39 409404 • Whakaari Point (also known as Flat Rock) BJ39 391382 • Tangoio Beach • Te Ngarue Stream BJ39 314438 – BJ39 372373 (Map OTS-201-36, page 43 Attachments Schedule, DOS) • Pākuratahi Stream BJ39 317402 – BJ39 373373 (Map OTS-201-45, page 22 Attachments Schedule, DOS) • Te Areare BJ39 384385 – BJ39 389386 • Ngāmoerangi BJ39 371370 • Panepaoa BJ39 370370 • Te Uku BJ39 361356 • Keteketerau (the former outlet to Te

	Whanganui-ā-Orotu)
Note the above grid references are taken from page 88 of the Deed of Settlement.	

Protected Customary Right

<p>If you are applying for a PCR, please describe the customary activities, uses or practices, undertaken since 1840, in the area covered by this application.</p>	<p>(Other groups may also be using this CMCA so please be specific about where and how often activities, uses or practices are undertaken, and approximately how many people are involved)</p> <p>In summary, the Maungaharuru-Tangitū Hapū (the Hapū) are the tāngata whenua of the area covered by this application. The Hapū hold mana whenua/mana moana of the whole foreshore and seabed under tikanga Māori and kawa. They have occupied and undertaken a full range of customary activities within the area, that have been passed down mai rā anō - since long before 1840 to the present day (refer also to the next section on Customary Marine Title). The Hapū tikanga Māori continues to develop and evolve over time, to practically and actively give effect to kaitiakitanga</p> <p>The Hapū have customarily referred to the moana (sea, foreshore and seabed which encompasses the application area), as Tangitū.</p> <p>The use and occupation of Tangitū is integral to the distinct identity and mana of the Hapū. Tangitū has a mauri (life force) of its 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 the Hapū with Tangitū.</p> <p>The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians), including those within Tangitū. Tangitū is within the domain of Tangaroa-i-te-Rupetu (Tangaroa), the spiritual guardian of the moana (sea) and waterbodies, and all within them. Tangaroa is the son of Papa-tū-ā-nuku (Earth Mother) and Rangi-nui (Sky Father), from whom all living things descend, including the Hapū. Descendants of Tangaroa include the whales, waves, ocean currents and fish life within the moana. Therefore, both the descendants of Tangaroa and the descendants of the Hapū are connected by whakapapa (genealogy). Tangaroa was central to the lives of the Hapū tīpuna (ancestors) and remains significant to the Hapū whānau (families) living today. Tangitū provides spiritual and physical sustenance, and as such, shapes the identity of the Hapū. The principal status of Tangitū is recognised by the Hapū in the location of their pā sites (fortified villages), kainga (villages) and mahinga kai (places for gathering food), their mihi (greetings), whaikōrero (formal speeches), whakairo (carvings),</p>
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kōwhaiwhai (painted panels) and tukutuku (woven panels) on their marae, whakatauaākī (tribal proverbs), kōrero tuku iho (Hapū history) and waiata (songs).

Ka tuwhera a Maungaharuru, ka kati a Tangitū, Ka tuwhera a Tangitū, ka kati a Maungaharuru.

When the season of Maungaharuru opens, the season of Tangitū closes, when the season of Tangitū opens, the season of Maungaharuru closes.

According to kōrero tuku iho, the above whakatauaākī describes the takiwā (traditional area) of the Hapū – from Maungaharuru (the Maungaharuru range) in the west, to Tangitū in the east; and it proclaims ahi-kā-roa (long occupation) of the Hapū and the inherited right as tāngata whenua to exercise mana whenua and mana moana, including use and development rights.

The relationship the Hapū have with Tangitū, provides whānau with a strong sense of place and belonging. Numerous pā, kāinga and midden sites are located within the application area of Tangitū including: Tangoio, Waipātiki, Arapawanui (also known as Aropaoanui), Moeangiangi and Waikare.

It is customary practice for Hapū members to recite the above whakatauaākī to identify where they come from and the relationship that connects them to the natural world. Hapū kaumātua also emphasise the connectedness of Maungaharuru with Tangitū. The waters flowing from the maunga (mountain) feed the streams, rivers, aquifers, lakes, wetlands and sea - the realm of Tangaroa.

The whakatauaākī also describes the mahinga kai of the Hapū. The ngahere (forest) on Maungaharuru was the source of food for the Hapū in the winter. Tangitū was, and remains, the source of food in the summer. While the Hapū collected food on a seasonal basis, they were blessed in that they did not need to leave their takiwā in search of food. Hence another Hapū whakatauaākī:

*“ko tō rātau pā kai ngā rekereke”,
“their fortified villages were in their heels”.*

Tangitū offers an abundance of resources for Hapū customary use and include, but are not limited to ika (fish), tuna (eels), īnanga, ngaore and kōkopu (forms of whitebait), kōura (crayfish), kuku (mussels), kina (sea urchin) pāua (abalone). Rongoā medicinal plants and animals such as kaiō (sea tulip) and sea water were also collected for medicinal

purposes. Other resources gathered included tāwhaowhao (driftwood), rocks, sand and gravel, pungapunga (pumice) and rimurimu (seaweed) for storing tītī (muttonbirds).

Within the application area of Tangitū and nearby are significant places associated with such activities, as follows.

- The mouths of the Waikari, Moeangiangi, Arapawanui and Waipātiki Rivers, Te Ngarue and Pākuratahi Streams.
- Tiwhanui is known to be used by the Hapū as a lookout for whales and schools of fish on fishing expeditions.
- Punakērua and Te Areare beaches.
- The rocks and reefs are renowned for kaimoana and used with land and celestial marks as navigation markers. They include the following:
 - Omoko: located out to sea from the mouth of the Waikari River, particularly good for hāpuku (grouper) and a spawning and nursery area for tāmure (snapper) and other fish.
 - Whakapao, Urukaraka, Te Ngaio-iti, Te Ngaio-nui and Whakatapatu: lying in an area slightly north of the mouth of the Moeangiangi River and south to the Waipapa Stream. Known for catching hāpuku and for collecting kaiō. Whakatapatu also known as a good place for catching moki and tarakihi.
 - Hinepare and Makaro: located near the mouth of the Arapawanui River.
 - Kōtuku and Te Ahiaruhe: located out to sea from the Arapawanui River. The former being known for hāpuku and the latter for tāmure.
 - Tarahau: located out to sea opposite the mouth of the Waipātiki Stream known for tāmure, tarakihi and moki.
 - Rautoetoe and Te Una: located out to sea opposite the mouth of Te Ngarue River. The former known for tarakihi and the latter for moki.
 - Panepaoa: known for moki and a diving hole for crayfish.
 - Kiore: a rock shaped like a rat, near Te Areare beach known as a place to collect kaimoana.
 - Tamatea: a rock located at Tangoio and used as an indicator of low tide.

Refer to map OTS-201-41 (Rocks and Reefs) which shows the approximate location of some of the above mentioned rocks and reefs.

Hapū whānau inhabit the application area within Tangitū for periods of time to collect kai, rongoā and other natural materials. Whānau and individuals have different tasks. Some go fishing, while others collect shellfish, collect plant materials from the coastline and associated lowland forests.

Tangitū is also integral to the economy of the Hapū – kai and resources gathered from Tangitū were often traded with their neighbours. In addition, the gathering of kai and resources has the reciprocal obligation of the Hapū to act as kaitiaki (guardians).

Tohu (signs) and tikanga dictate the appropriate time and practices for gathering food and resources from Tangitū. Mātauranga (knowledge) associated with the collection of resources continues to be central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today.

Mātauranga and associated kawa (rules), tikanga, and karakia (prayers) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources.

Kōrero tuku iho recount that Tangitū is named after a strong-willed young woman from the takiwā. Tangitū was an excellent diver and collector of kaimoana who could stay submerged for long periods of time. Against advice, Tangitū went diving into a hole from which she never returned. Tangitū manifested herself as a whale and is an important kaitiaki for the Hapū. According to tradition, if tikanga or kawa were not properly observed when gathering kaimoana or other resources, Tangitū the kaitiaki would appear. The Hapū believe that, as a kaitiaki, Tangitū has the power to protect her people, particularly in the event of natural disasters. She has been known to use her tail to unblock the mouth of Te Ngarue and Pākuratahi Streams, or lie across the mouth as protection in the event of high seas. There are other kaitiaki who live in Tangitū, including Uwha, at Arapawanui, who takes the form of an eel or octopus, and Moremore, the son of Pania (of the reef), who swims the coastline in the form of a mako (shark).

Tangitū is a taonga to the Hapū. It is a whole and indivisible entity. The domain of Tangaroa includes the moana, coastal

waters, beds, rocks, reefs and beaches, and springs, streams, rivers, swamps, estuaries, wetlands, flood plains, aquifers, aquatic life, vegetation, coastal forests, airspace and substratum as well as its metaphysical elements. The Hapū maintain cultural, spiritual, traditional and historic associations with Tangitū, its waters and associated land and flora and fauna. The Hapū continue to have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites for future generations. This relationship is as important to present day whānau as it was to their tīpuna. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Tangitū.

The Hapū have accessed the application area by any means possible to carry out their customary activities (both physical and spiritual) from before 1840 to the present day. The Whakaari pā site and surrounding area (Whakaari) is an example of a prominent and significant location where the Hapū have continued to carry out their customary activities. In 1870 Whakaari was designated a Crown owned reserve for use as a fishing ground. Access was not ensured and in 1959 Whakaari was leased, along with the adjoining land to a Pākehā farmer. Hapū members petitioned the Crown asking for the restoration of Whakaari pā to Māori ownership. The Crown declined this request. Regardless, the Hapū have continued to access Whakaari in any way possible. Despite the dramatic political, social, economic and environmental impacts that have occurred for the Hapū since pre-colonial times, the fact remains that the Hapū continue to access, use and occupy Tangitū in accordance with their tikanga.

The isolated geographical nature and physical features of the application area have never dissuaded the Hapū from exercising their customary rights and activities. The Hapū have always maintained a duty of care and protection of Tangitū. This is fostered by the practice of their tikanga incorporating the spiritual dimension of Ira Atua (the life principle of supernatural beings) and Ira Tangata (the life principle of mortals). This relationship underpins behavioural guidelines and promotes the maintenance and practice of traditional values that assist the sustainability of resources. Hapū safeguard and monitor Tangitū and apply traditional practices including rāhui, as a form of tapu restricting access to, or use of, an area or resource. Within a contemporary context, the Hapū have worked through prescribed Fisheries (Kaimoana Customary Fishing) Regulations 1998 processes to appoint *tangata kaitiaki*, gazette a rohe moana and establish the first North Island Mātaitai Reserve – Moremore Mātaitai

	<p>Reserve. The Hapū acknowledge that their Mātaitai reserve is a legislative tool to recognise and provide for customary gathering, the special relationship between tāngata whenua and places of importance for customary food gathering, and enable tāngata whenua to make recommendations for managing fishing within the reserve.</p> <p>Contemporary submissions regarding various fisheries, environmental and/or commercial development concerns are also authored by the Hapū to assert mana whenua/mana moana and kaitiakitanga responsibilities e.g., effluent run off, Whirinaki Mill discharge, coastal development plans and aquaculture management areas. The Hapū, Tangoio Marae and their appointed <i>tangata kaitiaki</i> have also made submissions against public notifications under the Fisheries (Kaimoana Customary Fishing) Regulations 1998 of <i>tangata kaitiaki</i> and rohe moana that have been proposed within our own rohe moana and takiwā.</p> <p>The above summary highlights some of the customary activities, uses and practices of the Hapū in the application area since before 1840, and which continue today.</p>
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Customary Marine Title

<p>If you are applying for a CMT, please provide a brief summary of your exclusive use and occupation of the area in this application.</p> <p>Please provide a brief summary of the tikanga by which the area has been held since 1840.</p>	<p>(Please be specific about your group's exclusive use and occupation)</p> <p>In summary, the Maungaharuru-Tangitū Hapū (the Hapū) are the tāngata whenua of the area covered by this application and have held, and continue to hold ahi-kā-roa (long occupation) since the original inhabitants first settled the land. Even in the era of the musket, the invasion by surrounding iwi and the exodus of many Ngāti Kahungunu hapū from surrounding areas to Te Māhia, there were Hapū whānau who remained in the takiwā of the Hapū including the application area. A summary of the origins of the Hapū, their traditional areas of occupation, pā and kāinga are set out in the DOS, pages 5-9. Further information about the history of specific areas within the application area is contained in the statements of hapu values and association in the DOS, Documents Schedule pages 1-77.</p> <p>Since 1840, the lands of the Hapū adjacent to the application area, in part or in their entirety, have been the subject of a long and protracted history involving the Crown, including unprovoked battles, illegal raupatu (confiscation), unfair and oppressive purchasing tactics and disputed Crown purchases. Some of this history is set out in the Historical Account section of the DOS, pages 14-60. Regardless, the Hapū have</p>
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	<p>continued to exclusively occupy and use the application area. In effect, the resulting land loss has reinforced and strengthened the physical and spiritual connection of the Hapū to Tangitū. A description of the use of the application area is summarised in the section above on Protected Customary Rights.</p> <p>The application area has continued to be held by the Hapū according to their own tikanga. The tikanga employed by the the Hapū has been that determined from time to time by their kaumātua and rangatira over the generations right down to the present day. Such tikanga has included the recognition of key rangatira from time to time as responsible for upholding the mana of the Hapū in relation to the application area (and other areas).</p> <p>Last year, the Hapū approved the objects of the Trust under its Trust Deed, clause 2.4 to:</p> <p>“d be the voice and representative body for [the Hapū];</p> <p>e to foster and promote amongst Members of the Hapū: ...</p> <p>ii recognition of traditional customs and values...”</p> <p>Kaumātua continue to have a role, and clause 5.2 of the Trust Deed provides for the Kāhui Kaumātua to advise the Trustees on matters relating to tikanga.</p>
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Other groups with customary interests in the application area

<p>List any other iwi, hapū or whānau that you know have customary interests in, or use or occupy, all or a part of the application area?</p>	<p>The area bordering the Waikari River northwards to the Waitaha Stream is shared among the descendants of Te Keu-o-te-Rangi (Ngāi Tahu), some of whom are represented by the Trust and others of whom are represented by Ngāti Pāhauwera Development Trust / Ngāti Pāhauwera Tiaki Trust. That area is included in this application.</p> <p>The area south of Te Uku and represented by the southern dotted lines on the Map OTS-201-01 showing the Maungaharuru-Tangitū Hapū Area of Interest is shared with Ngāti Matepū who are based at Petane Marae in Bay View.</p>
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You must be appointed by iwi, hapu and whanau

As an applicant group, you must be appointed to apply for and hold a PCR order, or enter into a CMT agreement, on behalf of iwi, hapū and whānau. For more information, please see the guidelines www.justice.govt.nz/MACA.

<p>Date you were appointed?</p>	<p>29 June 2013</p>
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Please provide details of any public notice that your appointment was being sought?	The filing of this application by the Trust was included in the Trust's Annual Plan for 2013/2014. The Annual Plan was sent to all adult registered beneficiaries prior to the Trust's inaugural Annual General Meeting which was held on 29 June 2013. The AGM was advertised in the Hawke's Bay Today and the Herald newspapers.
Please provide details of any information provided to participants about the purpose of your appointment?	The Annual Plan 2013/2014 states as one of the work streams "...[e]xplore filing applications on behalf of the Hapū under the Marine and Coastal Area (Takutai Moana) Act 2011 and commencing negotiations with the Crown."
How did participants consider your appointment and make their views known?	<p>At the AGM held on 29 June 2013 at Tangoio Marae, the following resolution was proposed, discussed and passed.</p> <p>"That the Hapū represented by MTT authorise MTT to file one or more applications under the Marine and Coastal Area (Takutai Moana) Act 2011 on behalf of the Hapū."</p> <p>This application was approved for filing by the trustees of MTT at their Board meeting on 18 February 2014, in accordance with the authority given to the trustees by the Hapū on 29 June 2013.</p>
How were decisions made (for instance was this done by collective decision-making or voting, etc)?	By a resolution proposed and voted on at the Annual General Meeting.

Our processes are fair, open and transparent

The Crown's decision-making processes are fair, open and transparent. The information collected in your application will be published on the Ministry of Justice website (www.justice.govt.nz/maca) as part of our public notification process of applications for engagement under the Act. As a part of our investigations, additional information about you and your application will be collected. As a general rule, the information relating to your application will also be provided to people making applications for this information under the Official Information Act 1982.

Sensitive and confidential information

It is sometimes possible, under the Official Information Act 1982, for the Crown to protect sensitive or confidential information, for instance the location of wahi tapu. If you are concerned about protecting any sensitive or confidential information in your application, please contact us in advance and we can discuss this with you.

Use of personal information for other purposes

Personal information we receive about you will be used for the purposes for which it is collected. We will not use or disclose any personal information for other purposes without your consent. An exception to this is where we may be required by law to disclose certain information.

Signature of the Applicant/Administrator

By submitting this application form, you authorise the Ministry of Justice to publicly release your group's identity and the information in your application.

I/we hereby certify that, to the best of my/our knowledge and belief, the information given in this application is true and correct.

Full Name: Date:

Signature:

Supporting Documents to accompany (PCR) and (CMT) application

Maungaharuru-Tangitū Hapū Deed of Settlement of Historical Claims

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WAI 201: Wairoa Ki Wairarapa claims / WAI 299 Mohaka-Waikare Confiscation documents

The Mohaka ki Ahuriri Report 2004

<http://www.waitangi-tribunal.govt.nz/reports/viewchapter.asp?reportID=d6d0c6a3-efe6-4507-b4b3-6dd4bf5c5552&chapter=14#H201.9>

Supporting documents

Richard Boast , *Mohaka-Waikare Confiscation Consolidated Report*, research report 1995, vol 1 #J28

Richard Boast , *Mohaka-Waikare Confiscation Consolidated Report*, research report 1996, vol 2 #J29

Mr Wiari Anaru, Statement of Evidence, 11-15 November 1996, Wai 201, Doc # J45

Te Hata Kani II, Statement of Evidence, 11-15 November 1996, Wai 201, Doc # J40

Parsons, Patrick, *The Mohaka-Waikare Confiscated Lands. Volume 1; Ancestral Overview (Customary Tenure)*, 1993, Wai 201, Doc # J18, p. 99

Mere Kingi Ratima, Statement of Evidence, 11-15 November 1996, Wai 201, Doc # J39

Bevan Taylor, Statement of Evidence, 11-15 November 1996, Wai 201, Doc # J48

Bevan Taylor, Customary Usage Report, November 1993, Wai 299

Bryan D Gilling, Brief of Evidence, 28 January 1997, Wai 299

Maungaharuru-Tangitu Society Incorporated, Submission to Hawke's Bay Regional Council. Draft Hawke's Bay Regional Coastal Environment Plan, 31 March 2005

Maungaharuru-Tangitu Society Incorporated, Submission to Hastings District Council. Draft Long Term Council Community Plan 2006-2016, May 2006

Mātaitai Reserve Gazette Notice:

<https://gazette.govt.nz/notice/id/2005-go5187>