

3: STATEMENTS OF ASSOCIATION

**Moeangiangi Marginal Strip** (as shown on deed plan OTS-201-21)

The Moeangiangi Marginal Strip (the Reserve) and environs are integral to the distinct identity and mana of the Hapū of this area, namely Ngāi Te Aonui, and Ngāti Kurumōkihi. Ngāi Te Aonui intermarried with Ngāti Marangatūhetaua (Ngāti Tū), and later became known as Ngāti Tū.

The importance of the Reserve is due to its location on the coast and proximity to Tangitū. In addition, the Reserve straddles Moeangiangi, which has been one of the principal coastal kāinga (villages) of the Hapū. Accordingly, the following statements of association are relevant to the Reserve.

- Rocks and Reefs and Hapū Coastal Marine Area;
- Coast; and
- Moeangiangi River and its tributaries.

All along the Reserve and nearby are places that the Hapū occupied or are significant to the Hapū – nohoanga (camping sites), kāinga and pā (fortified villages), urupā (burial grounds) and other wāhi tapu (sacred sites). A key area of occupation for the Hapū was Moeangiangi (together with the surrounding area it is also known in more recent times as Ridgemount). There are several pā located both to the north and south of the Moeangiangi River mouth, each with commanding views over the land and sea. It is known that when Tataramoa moved to Moeangiangi from Tangoio, he occupied the pā to the south of the Moeangiangi River mouth. Tataramoa is the eponymous ancestor for Ngāi Tatara (later known as Ngāi Kurumōkihi).

Hapū kaumātua have commented that there are many urupā in the area of the Reserve, along the ridgetops and near the Moeangiangi awa (river) and that kōiwi (human bones) were frequently found or uncovered through later land use or erosion.

The Hapū have cultural, spiritual, traditional and historic associations with the Reserve and its environs, its waters, associated land and flora and fauna and 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 the Reserve, and associated resources.