



OPERATIVE DISTRICT PLAN

Rangitikei District Council

20 13



Rangitikei
UNSPILT...

CONTENTS

Introduction	1	Schedules	85
Introduction to the District Plan	4	Schedule C1 Significant Sites for Tangata Whenua	86
The District Plan	6	Schedule C2 Notable trees and Culturally Significant Flora	87
Statutory Acknowledgements	8	Schedule C3 Historic Heritage	88
Issues, Objectives and Policies	17	Schedule C4 Outstanding Landscapes and Natural Features	91
A1 Built Environment	18	Schedule C5 Designations	108
A2 Natural Environment	21	Schedule C6 Contaminated Sites and Hazardous Substances	129
A3 Cultural and Heritage Character	26	Definitions	135
A4 Hazards	27	Maps	145
A5 Infrastructure	29		
A6 Special Assessment Policies	32		
Rules	35		
B1 General Rules and Standards	36		
B2 Residential Zone	46		
B3 Education Zone	50		
B4 Commercial Zone	52		
B5 Industrial Zone	56		
B6 Rural Living Zone	58		
B7 Rural Zone	61		
B8 Natural Hazards	67		
B9 Transport	69		
B10 Historic Heritage	80		
B11 Subdivision and Development	81		

Definitions are identified throughout the Plan have been italicised and include either a ^ or * notation. Those terms with an ^ are terms defined in the Resource Management Act. Terms with an * are defined for the purposes of this District Plan.

Rangitikei District Plan

It is hereby certified that this is the Rangitikei District Plan, adopted by resolution of the Council on the 3rd October 2013.


Signed under the Seal of the Rangitikei District Council

In the presence of:





Andy Watson
Mayor



Ross McNeil
Chief Executive

Date: 26 November 2013

This page is intentionally left blank.



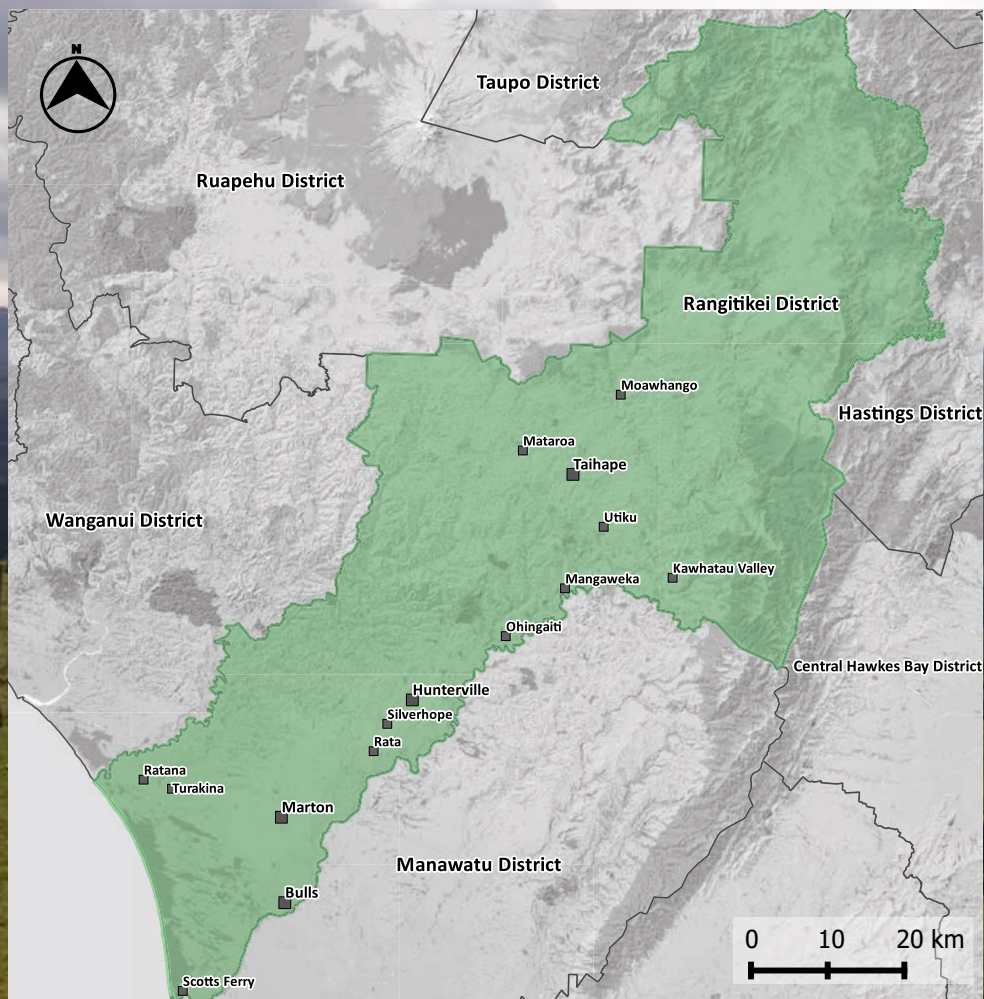
INTRODUCTION

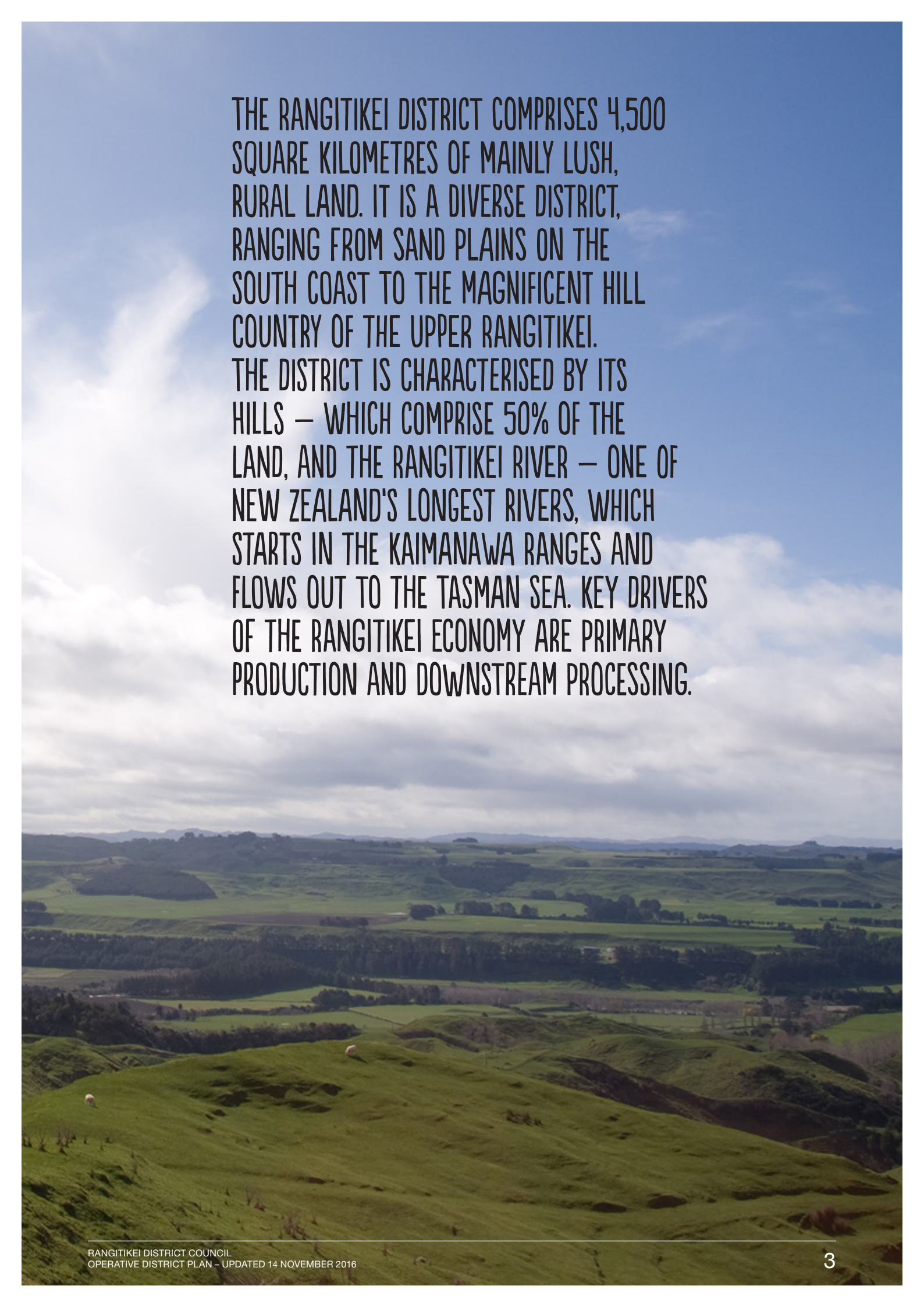




Rangitikei

UNSPOILT...





THE RANGITIKEI DISTRICT COMPRISES 4,500 SQUARE KILOMETRES OF MAINLY LUSH, RURAL LAND. IT IS A DIVERSE DISTRICT, RANGING FROM SAND PLAINS ON THE SOUTH COAST TO THE MAGNIFICENT HILL COUNTRY OF THE UPPER RANGITIKEI. THE DISTRICT IS CHARACTERISED BY ITS HILLS — WHICH COMPRISE 50% OF THE LAND, AND THE RANGITIKEI RIVER — ONE OF NEW ZEALAND'S LONGEST RIVERS, WHICH STARTS IN THE KAIMANAWA RANGES AND FLOWS OUT TO THE TASMAN SEA. KEY DRIVERS OF THE RANGITIKEI ECONOMY ARE PRIMARY PRODUCTION AND DOWNSTREAM PROCESSING.

INTRODUCTION TO THE DISTRICT PLAN

This is the second District Plan to be completed under the Resource Management Act 1991 (the Act) for the Rangitikei District.

The District Plan is one of a suite of major plans which sets out the Council's vision for the District; others include the Long Term Plan, the Financial Strategy, asset management plans, parks and reserves management plans, and the Regional Civil Defence and Emergency Management Plan. Collectively, these are the building blocks that ensure the Council integrates its planning for community wellbeing.

The Long Term Plan has a 10 year horizon, but is reviewed every three years. It details the trends that affect the future of the District, plans an appropriate response, and provides the framework for Council's budget. Just as the District Plan is developed from issues advised to Council (through staff advice, the State of the Environment Report, and the Plan Efficiency and Effectiveness Report), the Long Term Plan utilises asset and activity management plans to drive its efforts and budgets.

The review of the District Plan has provided an opportunity to enhance the Plan, to address issues likely to arise in the next 10 years, and to provide better recognition of some of Rangitikei's natural and physical resources, such as landscapes. The review

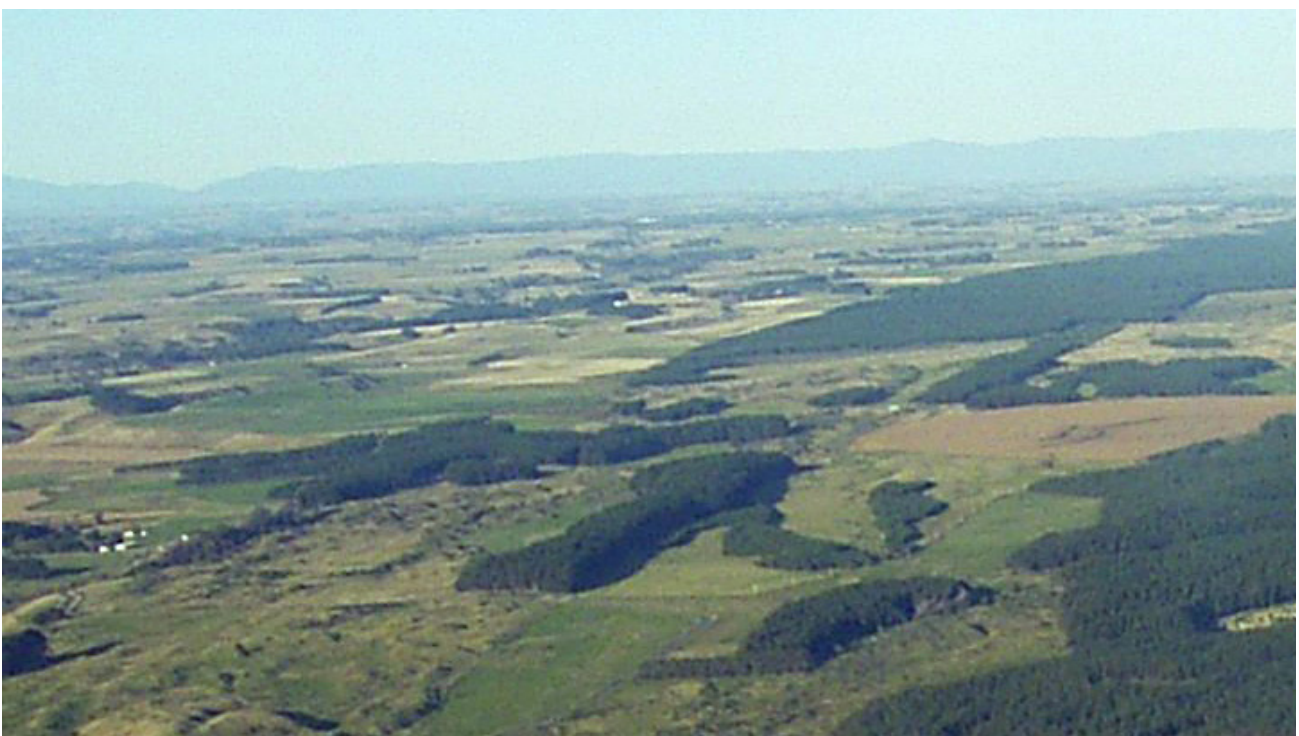
has also provided the opportunity to integrate knowledge gained as a result of the 2004 and 2006 flood events in the District.

The Council's State of the Environment Monitoring indicates that the first Plan has functioned reasonably well, and addressed most activities involving natural and physical resources so that they are sustainably managed.

The new Plan embraces the idea that plans should be user-friendly and in plain English, and that they should exclude information that does not assist resource management decision-making. Consequently, this is a significantly slimmed down plan, despite the fact that it has addressed some section 6 issues of the Act in a far more comprehensive way than was previously the case.

The new Plan continues the comparatively light regulatory touch in the urban built environment, so that sufficient flexibility is provided for the people in the District to meet their needs. There is little evidence that the use of natural and physical resources in the urban built environment has resulted in adverse environmental outcomes.

The Rangitikei District remains predominantly a rural production area and that niche has served it well in terms of its underlying economic vitality.



This economic base may well increase in importance in the future, as the District's soils are of sufficient quality to sustain diverse types of rural production.

One of the most pressing issues of the 21st century is the prospect of climate change from human causes. In the Rangitikei, this is not anticipated to have significant material impacts in the short or long term, other than reinforcing the need to address certain hazards in areas which fortunately do not have large resident populations.

One of the distinctive features of the Rangitikei District is its dramatic landscapes. Residents have strong associations with local landscapes, and travellers through the District find our landscapes highly memorable. As a consequence, the Council has undertaken a full assessment of the District's important landscapes and their values and characteristics, to enable the Council to establish a regulatory regime to ensure that these landscapes are maintained. This work fulfils Parliament's direction to recognise the importance of these landscapes, in some cases, as a matter of national importance.

The provisions of this Plan have been made consistent with operative and proposed regional policy statements. In particular this plan:

- a) recognises that terrestrial indigenous biodiversity will be managed primarily by the Regional Councils;

- b) provides control of land use to avoid or mitigate natural hazards;
- c) provides for renewable energy generation in appropriate locations;
- d) protects the productive capacity of versatile soils; and
- e) protects outstanding natural features and landscapes (ONFL) from inappropriate development, subdivision, and use.

In this Plan, classification of activities is no less favourable than non-complying.



THE DISTRICT PLAN

The District Plan is a statutory document required under part 5 (sections 72-77) of the Resource Management Act 1991 (the Act). The Plan sets out the framework of issues, objectives, policies and rules to manage the effects of land use and development, and to protect the natural and physical resources of the Rangitikei District.

The Minister of Conservation, the Minister for the Environment, the Manawatu-Wanganui Regional Council (Horizons), and the Hawkes Bay Regional Council also have to prepare and implement policy statements, plans and environmental standards (regulations) to meet their prescribed resource management functions under the Act. The Department of Conservation, Heritage New Zealand Pouhere Taonga and local iwi also contribute to the management of resources in the District in their specialist areas.

In addition to these planning and policy instruments, there is a Water Conservation Order in force for the Rangitikei River and its tributaries. Water Conservation Orders (WCOs) are a means of conferring status to a river for its outstanding amenity or intrinsic values. In practice this means no dams and no major abstractions for irrigation, and stringent controls on any alteration to the river bed and parts of the catchment.

Each of the three Councils (Rangitikei, Horizons, Hawkes Bay) are consent authorities for the purposes of the Act, and have different areas of interest in considering and assessing consents. A permitted activity under this Plan may require a consent from the Regional Council, and would be conditional on that approval before the activity can be undertaken.

Plan Structure

The Plan is set out in four parts:

Part A: Issues, objectives and policies

Part A outlines the significant resource management issues for the District, and strategies for responding to these issues.

Part B: Rules

Part B contains the activity standards and rules that must be met for permitted activities, and the assessment criteria relating to controlled, restricted discretionary, discretionary, and non-complying status activities. The Plan does not contain prohibited activities.

Part C: Schedules

Part C contains lists of significant and heritage sites, designations, hazardous substances information and definitions.

Part D: Planning and Hazard Maps

Part D contains a set of planning maps and a set of hazard maps for all areas within the District.

Classes of activities

Classes of activities are covered in the definitions section of the Plan, and guidance on whether activities are permitted, controlled, restricted discretionary, discretionary or non-complying is available by talking with officers at the Council.

The Plan does not contain any prohibited activity classes.

Existing use rights and restrictions on land use

Existing use rights are covered under sections 10, 10A and 10B of the Act. Further information on existing use rights can be obtained from the Council, as each proposed activity needs to be assessed on a case-by-case basis.

Restrictions on land use is covered under section 9 of the Act. Restrictions on subdivision of land is covered under section 11 of the Act. Provisions relating to subdivision and development are contained in Part A (issues, objectives and policies) and Part B (rules), with B1: General rules and standards, B11: Subdivision and Development, and zone-specific rules B2-B7 of particular relevance.

Information Requirements for Applications for Resource Consent

An application for resource consent must contain sufficient information to enable the Council and any person affected by the proposal to understand what is proposed and to assess the likely effects on the environment. All applications must be in the form prescribed by the Act.

Copies of resource consent application forms are available from the Council. Guidance on what information is required to support consent applications for each type of activity is also available from the Council Offices and on the Council website www.rangitikei.govt.nz. This information is updated from time-to-time, so check with planning staff at the Council if you are unsure about the current information requirements for your proposed activity.



How to use this Plan


Step 1: Check the zone for the land on which your proposed activity is located, using the District Plan maps.

Step 2: Find the zone rules for the zone your land is located in (see the Rules section of the Plan). There are general rules that apply to every zone, and zone rules that apply specifically to one zone (i.e. residential zone, commercial zone, rural zone etc).

Step 3: Check whether your proposed activity is a permitted activity in the zone rules, and in the general rules.

Step 4: Check the natural hazard, transport and subdivision rule sections, where these apply to your land and to the activity you propose to carry out on your land.

Note: A permitted activity that meets all of the applicable permitted activity standards does not require resource consent.



STATUTORY ACKNOWLEDGEMENTS



STATUTORY ACKNOWLEDGEMENTS

The attachment of information to a statutory plan under this section is for the purpose of public information only, and the information is not—

- (a) part of the statutory plan, or
- (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Ngāti Apa (North Island) Claims Settlement Act 2010

27 Statutory acknowledgement by the Crown

- (1) The Crown acknowledges the statements of association.
- (2) In this Act, statements of association means the statements—
 - (a) made by Ngāti Apa (North Island) of their particular cultural, spiritual, historical, and traditional association with each statutory area; and
 - (b) that are in the form set out in Part 6 of the Schedule of the deed of settlement at the settlement date.

28 Purposes of statutory acknowledgement

- (1) The only purposes of the statutory acknowledgement are to—
 - (a) require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, as provided for in sections 30 and 31; and
 - (b) require relevant consent authorities to forward summaries of resource consent applications to the trustees, as provided for in section 33; and
 - (c) enable the trustees and any member of Ngāti Apa (North Island) to cite the statutory acknowledgement as evidence of the association of Ngāti Apa (North Island) with the relevant statutory areas, as provided for in section 34.
- (2) This section does not limit sections 38 to 40.

29 Relevant consent authorities to have regard to statutory acknowledgement

- (1) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to a statutory area

in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to an activity within, adjacent to, or directly affecting the statutory area for which an application for a resource consent has been made.

- (2) Subsection (1) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

30 Environment Court to have regard to statutory acknowledgement

- (1) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to a statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons who have an interest in proceedings that is greater than the interest that the general public has in respect of an application for a resource consent for activities within, adjacent to, or directly affecting the statutory area.
- (2) Subsection (1) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

31 Heritage New Zealand Pouhere Taonga and Environment Court to have regard to statutory acknowledgement

- (1) If, on or after the effective date, an application is made under section 44, 56, or 61 of the Heritage New Zealand Pouhere Taonga Act 2014 for an authority to undertake an activity that will or may modify or destroy an archaeological site within a statutory area.
 - (a) Heritage New Zealand Pouhere Taonga, in exercising its powers under section 48, 56, or 62 of that Act in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area; and
 - (b) the Environment Court, in determining under section 59(1) or 64(1) of that Act any appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application, must have regard to the statutory acknowledgement relating to the statutory area, including in making a determination as to whether the trustees are persons directly affected by the decision.

STATUTORY ACKNOWLEDGEMENTS continued

(2) In this section, archaeological site has the meaning given to it in section 6 of the Heritage New Zealand Pouhere Taonga Act 2014.

32 Recording statutory acknowledgement on statutory plans

- (1) On and from the effective date, each relevant consent authority must attach information recording the statutory acknowledgement to all statutory plans that wholly or partly cover a statutory area.
- (2) The information attached to a statutory plan must include—
 - (a) the relevant provisions of sections 28 to 31 in full; and
 - (b) the descriptions of the statutory areas wholly or partly covered by the plan; and
 - (c) any statements of association for the statutory areas.
- (3) The attachment of information to a statutory plan under this section is for the purpose of public information only, and the information is not—
 - (a) part of the statutory plan, unless adopted by the relevant consent authority; or
 - (b) subject to the provisions of Schedule 1 of the Resource Management Act 1991, unless adopted as part of the statutory plan.

33 Resource consent applications must be provided to trustees

- (1) Each relevant consent authority must, for a period of 20 years starting on the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
 - (a) if the application is received by the consent authority, a summary of the application; or
 - (b) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.
- (2) The information provided in a summary of an application must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991, or as may be agreed between the trustees and the relevant consent authority.

- (3) A summary of an application must be provided under subsection (1)(a)—
 - (a) as soon as is reasonably practicable after the consent authority receives the application; and
 - (b) before the consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.
- (4) A copy of a notice of an application must be provided under subsection (1)(b) no later than 10 business days after the day on which the consent authority receives the notice.
- (5) This section does not affect a relevant consent authority's obligation,—
 - (a) under section 95 of the Resource Management Act 1991, to decide whether to notify an application, and to notify the application if it decides to do so; or
 - (b) under section 95E of that Act, to decide if the trustees are affected persons in relation to an activity.

Description of Statutory Areas covered by the Plan

Ruakiwi	As shown on SO 402247 36.3736 hectares, more or less, being Lot 2 DP 9949 Wellington Land District – Rangitikei District
Part of Rangitikei River	As shown on SO 402252
Part of Turakina River	As shown on SO 402253
Part of Whangaehu River	As shown on SO 402254
Ngāti Apa (North Island) Coastal Marine Area	As shown on SO 402250

Statements of Association for the Statutory Areas

Statement of Association for Ruakiwi Site

The Simpson Scenic Reserve (the Reserve) is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Reserve is a remnant forest, which has many significant native tree species, including kahikatea, rimu, tawa, miro, hinau, mahoe and maire.

Located within the Reserve was Ruakiwi, a traditional hunting and bird-snaring site that was used extensively by Ngāti Apa (North Island) hapū, namely Ngāti Ika and Ngāti Tumoetere. The hapū also used Ruakiwi as a nohoanga (camping ground) to enable them to utilise the abundant resources found in the area.

Ruakiwi was situated on the right bank of the Pourewa Stream, which is a tributary of the Rangitikei River. Its location was advantageous to the hapū as they could also access these waterways and utilise the abundant resources found there as well as use as a travel route to other places within the wider Ngāti Apa (North Island) rohe. Consequently, Ruakiwi, and the wider Reserve area, would be frequented by other hapū and iwi during their travels to hunting and fishing grounds located in the Reserve and surrounding lands, or along the waterways.

Many hunting shelters were erected in the area and while these may have lasted only a few seasons, new shelters were built to replace those that were beyond repair. Trees that were used for bird-snaring were named, such as their significance to the hapū. Hapū used pikitanga (established hill tracks) from the Rangitikei River through the forest to access the abundant resources of the area, of which the Reserve is now but a remnant.

Certain leaders of those hapū who occupied the area on a more permanent basis developed an expert knowledge of when the various resources of the forest were in season. In the 1820s, inter-tribal conflict caused many of the hapū to move downstream to Parewanui and it was at this point that Ruakiwi became more of a seasonal hunting and bird-snaring ground. During times of conflict, Ruakiwi, and the wider Reserve area, provided vital food supplies for many kainga and pa located in the area.

As a result of the movement of hapū to other areas, those leaders who had acquired knowledge of the resources available in the area became guides for the next generation – those who were connected to the area but had grown up in other parts of the rohe.

Seasonal fishing would occur annually, while bird-snaring would generally be carried out every second or third year.

In more recent times, Ngāti Ika and Ngāti Tumoetere have assisted in a number of projects involving the management of the Rangitikei River catchment, where their knowledge of the significance of areas, such as the Reserve, have proved useful in providing examples of what types of flora and fauna were once abundant in the catchment area. Ngāti Ika and Ngāti Tumoetere will continue to play a part in protecting the resources within the Reserve, and improving the water quality of the Rangitikei River catchment.

Statement of Association for the Rangitikei River

The Rangitikei River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Rangitikei River is located in the southern area of the Ngāti Apa (North Island) area of interest. The extent of the Ngāti Apa (North Island) interest in the Rangitikei River extends some 60 kilometres to the northern boundaries of the Rangitira block.

The naming of the Rangitikei River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the Oriori mo Wharaurangi or the Lullaby for Wharaurangi that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Wharaurangi.

In referring to Rangitikei, the oriori records the following event:

**“Ka tikeitia te waewae, ko Rangitikei”
He strode across the land, hence Rangitikei.**

The quote refers to the distance Haunui a Nanaia walked in his journey from Turakina to Rangitikei.

The Rangitikei River is the tribal domain for many hapu of Ngāti Apa (North Island), including Ngati Kauae, Ngati Taura, Ngati Tupua, Ngati Tupataua, Ngati Ika/Ngati Tumoetere, and Ngati Tamatea.

The Rangitikei River was occupied by two major descent groups – Ngati Taura and Ngati Kauae who descend from Papawhenua and the other group including Ngati Tupua, Ngai Tupataua, Ngati Ika/Tumoetere, and Ngati Tamatea who descend from Tuariki. Many of the Tuariki hapu were strongly interconnected with other hapu in the Whangaehu and Turakina areas. Ngati Tupua and Ngati Tupataua occupied the central reaches of the Rangitikei on a permanent basis but many of the other hapu only

STATUTORY ACKNOWLEDGEMENTS continued

went to the upper areas of the Rangitikei for refuge from war parties and to snare birds, hunt pigs and catch eels.

The Papawhenua based groups tended to permanently occupy the lower reaches of the Rangitikei River and also utilise the coastal lakes to the south of the river and sometimes they would move on a more permanent basis to places on the Oroua River.

The River, and its numerous tributaries, were utilised extensively for their plentiful fishing resources. Pa tuna or eel weirs, including Nganarangī, Kataina, Puapuatauaki, Taporapora, Te Papa Taane, and Hauhau, were built in the River and its tributaries, such as the Waiwhero, Mangawhero, Tuwhare, Kirikiri, Tutaenui, Pourewa, Putorino, Makaraka, Mimi o Ahua, Makowai, Mangapapa, Mangatapu, Rangitawa, Waituna, and Waitapu Streams.

The River also helped sustain the fertile flat lands that were used extensively for cultivations. Named cultivations included Onetangi, Ratahi, Titaha, Ngatuahiwi Ki Raukawa, Ngatarawa, Te Oriputaroa, Paiari, Kapakapa, Kurupoke, Kahotea, Kokomutu, Waotatara, Te Karaka, Te Kapuiro, Otapatu, Matahiwi, Onepuehu, Te Pohue, Te Mamaku, Te Ngei, Hauhau, Tawhirihoe, Te Whatiwhati, Taiepa, Pukekuku, Te Awahou, Hinemoa, Korakonui, Potakataka, Pukekura, Kaitoke, Pohueroa, Takirihitau, Pauerawera, Pakapakatea, Puakohanga, Rangitaua, Pukekokeko, Waituna, Waitapu and Pikitara.

Other traditional resource sites include bird snaring trees at Paiari, Okopai and Te Papa Taane, a number of Karaka groves at Parewanui, Kapakapa, and Kahotea and a fern root gathering site at Hauhau.

The Rangitikei River, with its sheer cliffs, was ideally suited for traditional kainga (settlements) and elevated fortified defensive pa sites, including:

- Kainga – Te Pou o Te Rehunga, Te Hou, Ngapuna, Te Kaiwhakataha, Upokotipua, Whakapuni, Okiwa, Parewanui, Paeroa, Wharekura, Huakitaeore, Te Ara Taumaihi, Ruapuatanaki, Te Ana, Te Karaka, Te Pohue, Te Ngei, Te Mahoe, Moengaaitanga, Makaraka, Otuparua, Te Ahi Kawau, Kohairoa, Raipaoa, Whakapuni, Te Waiwhero, Te Whataroa, Pinui, Tawhirihoe, Te Kawau, Pakapakatea, Owetara, Mingiroa, and Waitapu.

- Pa – Te Pou o Te Rehunga, Te Awamate, Pokaitu, Puarere, Raparapatu, Okotare, Otitokotoko, Te Nuku, Paeroa, Okara, Huakitaeore, Orehu, Ruapuatanaki, Te Ana, Te Karaka, Te Pohue, Paparangiara, Puapuatauaki, Te Mahoe, Rongomutumutu, Te Maire, Te Awahou, Hokianga, Owetara, Te Ika a Te Mate, Ongaonga, Pukioire, Waitapu, Tura o Kahukura and Pikitara.

There were also urupa, including Te Akeake, Okotare, Otitokotoko, Paeroa, Okara, Te One a Kara, and Te Ngei.

Congruent with the change in Ngāti Apa (North Island) settlement patterns on the Rangitikei River are the changes in land use within the River catchment, and the development of small townships. This has led to some significant environmental impacts upon the Rangitikei River.

The key environmental concerns today regarding the Rangitikei River occur predominantly in the lower reaches and several tributaries. The ratings for contact recreation are poor in the Tutaenui, Pourewa and Rangitawa tributaries. Nutrient enrichment is fair for the lower Rangitikei, but very poor for the Tutaenui, Pourewa and Rangitawa Streams. Turbidity has rated as poor for the lower Rangitikei River.

Even the life supporting capacity of the River (which is generally not an issue for Rivers within the Rangitikei region) is rated fair in the Tutaenui Stream and poor in the Rangitawa Stream. A study commissioned by Manawatu-Wanganui Regional Council on the Native Fishery in the region in 2002 noted surprise at the lack of good reference sites in the Rangitikei and it felt that specific catchment studies were required in the Rangitikei.

Ngāti Apa (North Island) would support such studies in order to better understand the impacts occurring in the Rangitikei in order to develop better guidelines for management of these waterways. The Regional Council has also noted three aquatic sites of significance on the Rangitikei River relevant to Ngāti Apa (North Island) including the Redfin Bully in the lower Rangitikei, the Brown Mudfish in the Tutaenui Stream and the Giant Kokopu in the Forest Road wetland near Parewanui which Ngāti Apa (North Island) would seek to play a significant role in sustaining their environment into the future.

Water quantity needs to be monitored as Ngāti Apa (North Island) want to see as much of the natural flows of the Rangitikei River maintained into the future. The level of gravel extraction that occurs in the River

also needs to be managed in terms of significant sites to Ngāti Apa (North Island) and also the riparian habitats for bird life that need be maintained.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapu are fully engaged in upholding the principle of kaitiakitanga in regard to the Rangitikei River.

Statement of Association for the Ngāti Apa Coastal Region

The coastline within the Ngāti Apa (North Island) area of interest is of historical, cultural, spiritual, and traditional significance to Ngāti Apa (North Island). The Ngāti Apa (North Island) coastline extends some 52 kilometres along the western edge of the Ngāti Apa (North Island) area of interest from Motu Karaka in the north to Omarupapako in the south.

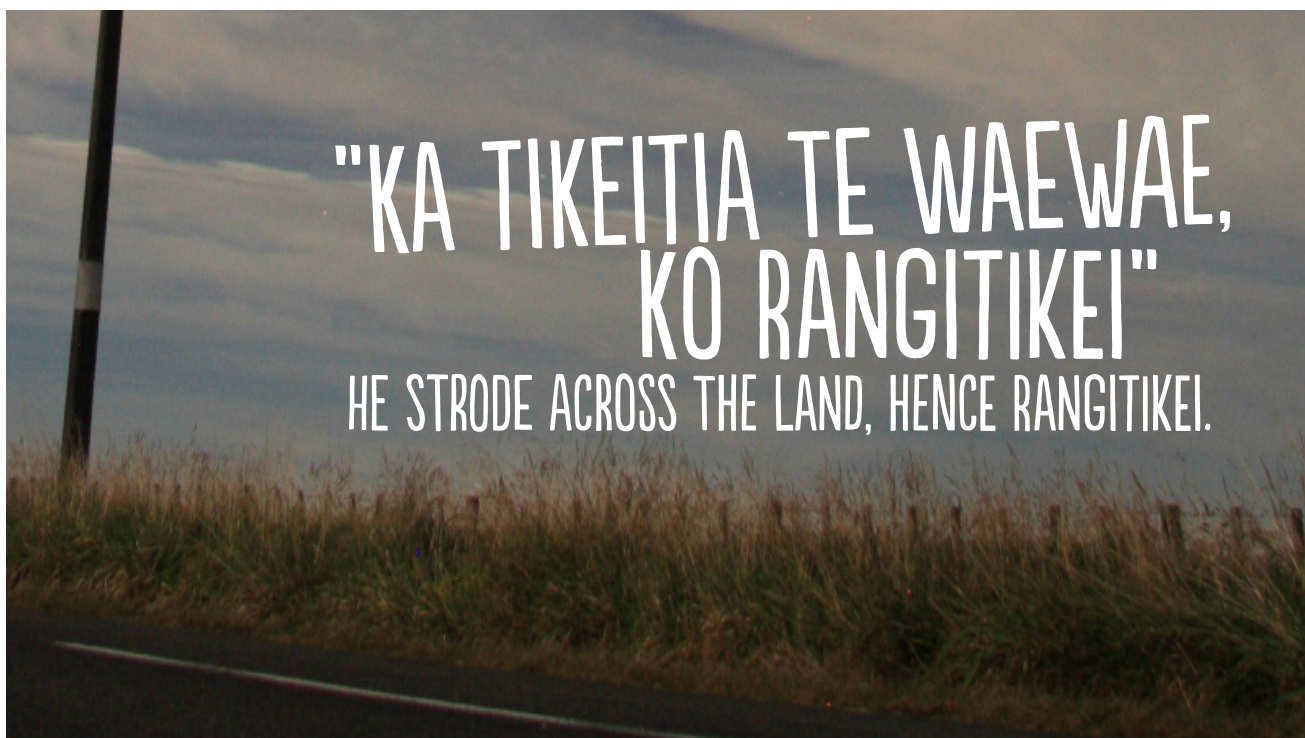
The coastline was traditionally used as a highway for Ngāti Apa (North Island) hapu to travel to other areas within the rohe. Other iwi also used the coastline to pass through the Ngāti Apa rohe to other areas of the country. As recorded in the Oriori mo Wharaurangi composed by Te Rangitakorou of Ngāti Apa, Haunui a Nanaia journeyed along the coast naming the three major rivers of significance as he crossed them while in pursuit of his wife, Wairaka.

A major part of traditional life in Ngāti Apa (North Island) involved utilising the resources located within the coastal area. Sea fishing was a major activity,

particularly in the summer months, when hapu would gather near the mouths of three of the major rivers within the Ngāti Apa (North Island) area of interest, namely the Whangaehu River, Turakina River and Rangitikei River. Reupena Ngataieparino, a Chief of Ngāti Apa (North Island), quoted an old saying that when the weather was fine, 'oh the Ngati Tamawaina [a Ngāti Apa (North Island) hapu based near the mouth of the Turakina River] will be at the sea shore fishing.'

Sites of significance located along the coastline and at the mouths of three of the major rivers include:

- Whangaehu River – the tauranga waka named Harakeke where sea fishing waka landed and were launched and two fishing stations or camps named Maraeaute and Whitiāu;
- Turakina River – fishing stations where seafaring waka were launched, namely at Te Ope o Te Wai, Takurangi, Taurangamana, and Te Papa. A sand bank near Te Papa was named Te Rangitukaka as it extended across the Turakina River and so this had to be navigated when coming in from sea; and
- Rangitikei River – the fishing station and tauranga waka of Tawhirihoe and the Rangitikei Heads. The latter area was noted as the place that Rangipowhatu, an early ancestor of the Ngati Taura hapu of Ngāti Apa (North Island), first settled. From there, his descendants moved into the Rangitikei Valley and populated the area.



STATUTORY ACKNOWLEDGEMENTS continued

Other sea fishing sites of significance included Motu Karaka, a fishing boundary marker located to the north of the Whangaehu River mouth, Urutaukawe, a permanent sand hill used as a bearing point at sea, which was located at the Turakina River mouth, and Omarungehe, an inland marker for catching hapuka.

Two traditional sites of significance located on the coast include:

- Herewahine, which is a sand dune on the beach at the boundary between the Rakautaua and Waipu land blocks. Herewahine was named after a Ngāti Apa (North Island) ancestor who sighted beached sperm whales (paraoa) in the vicinity; and
- Pakauhau, a shag-breeding ground located near the Turakina River where shags were sometimes harvested by hapu.

Shellfish were also prevalent, and therefore gathered, along the coastline. While the coastline was not as abundant in shellfish as other areas of Aotearoa, there are some areas, particularly the beach near the Waipatiki Stream and Waikakahi Stream, where pipi, toheroa, and scallops can be found.

As a result of the early land transactions between the Crown and Ngāti Apa (North Island), access to many of the resources along the coastal area became very difficult and limited. Reserves were established around coastal lakes such as Kaikokopu, Pukepuke and the beach area between the Turakina River and the Whangaehu River, but no legal access was provided for these land areas.

These barriers led to the traditional usage of the coastal area being marginalised. In the 1970's and early 1980's, the coastal waters were fished extensively by foreign fishing boats who were allowed to commercially fish in the area, which resulted in the depletion of the Ngāti Apa (North Island) fishery.

Summer fishing in the coastal lakes was also a traditional activity carried out by hapu such as Ngati Taura and Ngati Kauae, who were located at the lower Rangitikei River. Many coastal lakes south of the Rangitikei River, including Puketotara, Rehurehu, Rotokokopu, Pukepuke, Whakarua, Wharekupenga, Oakura, Otahanga, Kaikokopu, Te Kariri, and Koputara, were accessed mainly for tuna, and also for kokopu, mudfish, inanga and kakahi.

It is noted that Koputara was allocated to hapu of Ngati Raukawa in the Rangitikei Manawatu transaction. These lake systems connect with the ocean through the Kaikokopu Stream and the stream connected to Pukepuke Lagoon crossing the coastal

margin. The care and protection of these coastal margins was integral to the health of the fisheries at the coastal margin itself and further inland.

Between the Turakina River and the Rangitikei River there are many streams which were utilised for fishing. These include the Waipatiki, Waikakahi, Waimahora, and Koitiata Streams. The fisheries at the coastal margin were a significant part of the overall traditional usage of these streams due to migratory species being harvested in that section.

In recent times, the Manawatu-Wanganui Regional Council has cited the importance of the lower reaches of the Whangaehu, Turakina, and the Rangitikei Rivers for native fish spawning. They also note the Koitiata Stream, Waimahora Stream, Waipatiki Stream, Kaikokopu Stream as well as the stream that connects to the Pukepuke Lagoon.

They also note aquatic sites of significance for the brown mudfish at Omarupapako, banded kokopu in the Waimahora Stream and an unnamed stream in the Santoft Forest which presumably would be the Waikakahi Stream and also Redfin Bullies in the Kaikokopu Stream. Due to the migratory nature of these species the protection of the coastal margins of these water systems is important in retaining and further enhancing what remnant native fishery there is.

With the advent of pastoral farming the nutrient levels in these vulnerable waterways has increased markedly. Many of them are treated as drains with the focus on keeping the drain clear and not developing them as natural areas. The consequences of these actions also effect these water systems in the coastal margin.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapu are fully engaged in upholding the principle of kaitiakitanga in regard to the Crown lands within the Ngāti Apa (North Island) coastline within the Ngāti Apa (North Island) area of interest.

Whangaehu River Statement of Association

The Whangaehu River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Whangaehu River is located in the northern area of the Ngāti Apa (North Island) area of interest. The extent of Ngāti Apa (North Island) interest in the Whangaehu River goes from its mouth on the west coast up to some 50 kilometres to the northern boundaries of the Heao and Maungakaretu No.1 land blocks.

The naming of the Whangaehu River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the Oriori mo Wharaurangi or the Lullaby for Wharaurangi that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Wharaurangi.

In referring to Whangaehu, the oriori records the following event:

**“Ka Tiehua te wai, ko Whangaehu”
He splashed through cloudy waters,
hence Whangaehu**

The quote refers to the cloudy colour of the water in terms of its source being the acidic crater lake on Mt Ruapehu.

The Whangaehu River is one of three rivers that form the identity of Nga Wairiki. Nga Wairiki leader, Eruera Whakaahu, stated that ‘the name Nga Wairiki means three rivers and so the people who lived on Turakina, Whangaehu [and] Mangawhero were called Nga Wairiki.’ It also provides the tribal domain for many hapu of Ngāti Apa (North Island), including Ngati Rangiwahakaturia, Ngati Tamaea, Ngati Kiriwheke, Ngati Hikapirau, Ngati Ratua, Ngati Paenga, Ngati Houmahanga, and Ngati Huru.

The River was navigable and provided hapu with an important access route to the sea. Whitiāu and Waiharakeke were two kainga that were occupied on a seasonal basis for sea fishing, and Harakeke was an important tauranga waka (canoe landing area) that was used for launching fishing expeditions out to sea.

While the River was not abundant in fish life, it provided a passage way for fish life to access tributaries that were less affected by the acidic water, and swamps and lakes that were connected to the river. Pa tuna (eel weirs) were found in tributaries including the Mangawhero Stream, the Rakautaua Swamp, Te Ngaire Stream, and Kapakapa Stream.

Three other pa tuna named Te Maire, Titau and Tuini were found on the Mangamahu Stream. Pa tuna were also noted in wetlands or swamps that were linked to the Whangaehu River at Taika, Onereingi, and Otukotu. Lake Okake and the Takaponui, Mangatipona, Mangarou, and Waiporotu Streams were utilised for traditional fishing.

The Whangaehu River had many kainga spread all along its length within the Ngāti Apa (North Island) area of interest including Maraeaute, Waiharakeke, Ngahere, Wharepuarere, Whakapumahu, Akerama, Matatera, Matatera Papatupu, Orotaniwha, Ohopukia,

Titirangi, Otawai, Takuao, Upokongahua, Kauangaroa, Te Koretu, Te Koukou, Whetukura, Te Waiawa, Totara, Atuahihī, Kohanga, Te Umu Taro, Whitiāu, Ngaue, Oeta, Tautarawhata, Wakapapa, and Aruekawa.

The river banks were extensively cultivated with many sites being sheltered and fertile. Named cultivations include Parikorikori, Matatera Papatupu, Tauanui, Wharepu, Paitarata, Hekeheke, Oue, Topini, Pohatuanoa, Koamaui, Waiatoko, Te Takataka, Matahiwi, Rotakohu, Tawarauha, Tawhirangi, Tamaraukaha, Te Rimu, Pitatangi, Ratanui, Te Karaka and Paranaki.

Other traditional resource sites along the River include bird snaring bushes at Iwiroa and Pakihi, fern root at Ruahoara, and harakiekie gathered at Te Paruparu. The importance of the River for defence was evident by the number of pa including Waiharakeke, Te Ripo, Manuiro, Mangaroa, Te Ruapohatu, Otuwhangai, Aromanga, Te Rewa, Kawakawa, Te Karaka, Te Uwhi, Tiritiri, Ohakato, Otauirā, Huhupara, Pihaia, Kohurupo, Paekowhai, Akerama, and Te Umu Taro. There were also burial areas at sites, including Matatera, Otuwhangai, Tongowhiti, Waiāua and Otaika.

As the Whangaehu River provides a drainage system for the crater lake at Mt Ruapehu, the River rates poorly in terms of contact recreation and its life supporting capacity. There is pressure for increased hydro electricity activity on the River and its tributaries, which will impact on the water quantity and quality.

As evidenced by the number of pa tuna found and the fisheries practices adopted by hapu in the tributaries and swamps connected to the river, the River still plays a significant part as the access route to the sea for many freshwater fish species. The River banks are also important breeding grounds for bird life, and the River mouth holds a sustainable white bait fishery.

Ngāti Apa (North Island) will always seek to maintain the flows of the Whangaehu River in order to support tributary fisheries dependent upon those flows.

Statement of Association for the Turakina River

The Turakina River is of historical, cultural, spiritual and traditional significance to Ngāti Apa (North Island). The Turakina River is located in the central area of the Ngāti Apa (North Island) area of interest. The extent of Ngāti Apa (North Island) interest in the Turakina River goes from its mouth on the West Coast to some 40 kilometres to the northern boundaries of the Ohaumoko and Parae Karetu blocks.

STATUTORY ACKNOWLEDGEMENTS continued

The naming of the Turakina River occurred during Haunui a Nanaia's pursuit of his wife, Wairaka, naming the rivers that he crossed along the way. This event is recorded in the Oriori mo Wharaurangi or the Lullaby for Wharaurangi that was composed by Te Rangitakoru of Ngāti Apa (North Island) for his young niece, Wharaurangi.

In referring to Turakina, the oriori records the following event:

**“Ka hinga te rakau, ko Turakina”
He felled a tree so he could cross, hence Turakina.**

The quote relates to the act of felling or pushing down from an upright position (i.e. turaki), a tree for Haunui a Nanaia to cross the river.

The Turakina River is one of three rivers that form the identity of Nga Wairiki. Nga Wairiki leader, Eruera Whakaahu, stated that “the name, Nga Wairiki, means three rivers and so the people who lived on the Turakina, Whangaehu [and] Mangawhero were called Nga Wairiki.” It also provides the tribal domain for many hapu of Ngāti Apa (North Island), including Nga Ariki, Ngati Rangipuhi, Ngati Kiriwheke, Ngati Ratua, Ngati Hikapirau, Ngati Tumoetere, and Ngati Paenga.

The river was an important fresh water fishing resource, and the abundance of fresh water fisheries can be demonstrated by the numerous pa tuna that were in the Turakina River, and some of its tributaries. These included Te Ope a Te Wai, Ohi, Ohinepeke, Te Rimu, Rapautiko, Potai, Aromanga, Titikaka, Weherua, Te Mai, Piraunui, Taurimu, Okuraingatai, Otawaru, Wakaika, Wharawhakaho, Ohape, Ataua, Otangiroro, Potahi, Tawhatunui, Pirokorokiro, Pokowharo, Whangaihapu, Opango, Tataramoa, Waharua, Paeroa, Mahitihiti, and Ngapuna.

Other tributaries and lakes that are linked to the river were also accessed traditionally by Ngāti Apa (North Island), including the Waipu Stream and Lake Waipu, Te Rimu Stream, Wharepu Stream, Otawhia Stream, Rangituroa Stream, Lake Maputahi, Raunui Stream, Pokowharo Stream, Titoitoi Stream, Parawhera Stream, Te Hinai Stream, Te Hue Stream, Makirikiri Stream, Pokaikahawai Stream, Matairangi, Kahurauponga Stream, Omaha Stream, Waimutu Stream, Makuhou Stream, Mangara Stream, Mangahowhi Stream, and Omango Stream.

Sea fishing was also very important to Ngāti Apa (North Island). Several sites on the River and near the coast were referred to as fishing stations that were utilised more extensively in the summer sea fishing

months as waka launching stations. These fishing kainga included Takurangi, Taurangamana, Te Papa and Te Ope o Te Wai.

The River also helped sustain the fertile flat land that was used for cultivation purposes including specific sites such as Te Ope o Te Wai, Matahiwi, Te Angaangaruru, Te Rimu, Wharepu, Te Pukerewa, Paparangiara, Paeroa, Rapaki and Te Puru.

These cultivations in turn supported many kainga including Te Papa, Te Ope o Te Wai, Opekanora, Okaukatiti, Ohinepeke, Okuraingatai, Kirikiri, Te Kowai, Opotiki, Kataka, Toakaituna, Otangiroro, Paparangiara, Pirokorokiro, Pokowharo, Oronui, Tini Waitara, Rapaki, Te Puru, Te Kopiro, Mahitihiti, and Mangahowhi. The surrounding native bush lands within the Turakina River were also accessed traditionally including sites of significance such as Pangakoriko, Tirotiro, Nga Moturiki, Paparangiara, Mamahoe, and Whangaihapu.

The rugged hills located in the upper reaches of the River were used as defensive pa, including Te Maire, Pukemata, Toakaituna, and Maipaua. There were also urupa at Te Onepoto, Te Mangungu, Okaukatiti, Pukemata, and Rukumoana.

In recent times, much of the land in the Turakina valley has been converted to pastoral farming which has led to a large amount of degradation of the water quality in the Turakina River. Nutrient enrichment is high, standards for contact recreation are not rated high as well as turbidity being a problem connected to the levels of erosion in the catchment. Spawning grounds for inanga (whitebait) and various other small native fish species are compromised by the amount of pastoral farming down to the rivers edge which means whitebait catches are very sparse compared to previous eras.

However the life supporting capacity of the River remains fairly high and there is evidence of Redfin Bullies being present in the middle reaches of the Turakina River, which is something Ngāti Apa (North Island) would seek to play a part in supporting. Bird life also utilise riparian areas of the river for breeding and general habitat and these needs to be protected.

As Ngāti Apa (North Island) develops its capacity it looks forward to a time when hapu are fully engaged in upholding the principle of kaitiakitanga in regard to the Turakina River.