

Moriori Claims Settlement Act 2021

Statutory Acknowledgement Areas

29 Statutory acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

30 Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are—

- (a) to require relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, in accordance with [sections 31 to 33](#); and
- (b) to require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to the statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees, in accordance with [sections 34 and 35](#); and
- (c) to enable the trustees and any member of Moriori to cite the statutory acknowledgement as evidence of the association of Moriori with a statutory area, in accordance with [section 36](#).

31 Relevant consent authorities to have regard to statutory acknowledgement

- (1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.
- (2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under [section 95E](#) of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.
- (3) Subsection (2) does not limit the obligations of a relevant consent authority under the [Resource Management Act 1991](#).

32 Environment Court to have regard to statutory acknowledgement

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

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

- (1) This section applies to an application 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.

- (2) On and from the effective date, Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under [section 48](#), [56](#), or [62](#) of the Heritage New Zealand Pouhere Taonga Act 2014 in relation to the application.
- (3) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area—
 - (a) in determining whether the trustees are persons directly affected by the decision; and
 - (b) in determining, under [section 59\(1\)](#) or [64\(1\)](#) of the Heritage New Zealand Pouhere Taonga Act 2014, an appeal against a decision of Heritage New Zealand Pouhere Taonga in relation to the application.
- (4) In this section, **archaeological site** has the meaning given in [section 6](#) of the Heritage New Zealand Pouhere Taonga Act 2014.

35 Provision of summary or notice to trustees

- (1) Each relevant consent authority must, for a period of 20 years on and from 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) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under [section 95B\(4\)](#) of the Resource Management Act 1991 or as may be agreed between the trustees and the relevant consent authority.
- (3) The summary must be provided—
 - (a) as soon as is reasonably practicable after the relevant consent authority receives the application; but
 - (b) before the relevant consent authority decides under [section 95](#) of the Resource Management Act 1991 whether to notify the application.
- (4) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the day on which the consent authority receives the notice.
- (5) The trustees may, by written notice to a relevant consent authority,—
 - (a) waive the right to be provided with a summary or copy of a notice under this section; and
 - (b) state the scope of that waiver and the period it applies for.
- (6) This section does not affect the obligation of a relevant consent authority to decide,—
 - (a) under [section 95](#) of the Resource Management Act 1991, whether to notify an application;
 - (b) under [section 95E](#) of that Act, whether the trustees are affected persons in relation to an activity.

36 Use of statutory acknowledgement

- (1) The trustees and any member of Moriori may, as evidence of the association of Moriori with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—

- (a) the relevant consent authorities; or
 - (b) the Environment Court; or
 - (c) Heritage New Zealand Pouhere Taonga; or
 - (d) the Environmental Protection Authority or a board of inquiry under [Part 6AA](#) of the Resource Management Act 1991.
- (2) The content of a statement of association is not, because of the statutory acknowledgement, binding as fact on—
 - (a) the bodies referred to in subsection (1); or
 - (b) parties to proceedings before those bodies; or
 - (c) any other person who is entitled to participate in those proceedings.
- (3) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.
- (4) To avoid doubt,—
 - (a) the trustees and the members of Moriori are not precluded from stating that Moriori has an association with a statutory area that is not described in the statutory acknowledgement; and
 - (b) the content and existence of the statutory acknowledgement do not limit any statement made.

STATEMENTS OF ASSOCIATION KA TEPUAE KARĀPUNA MORIORI

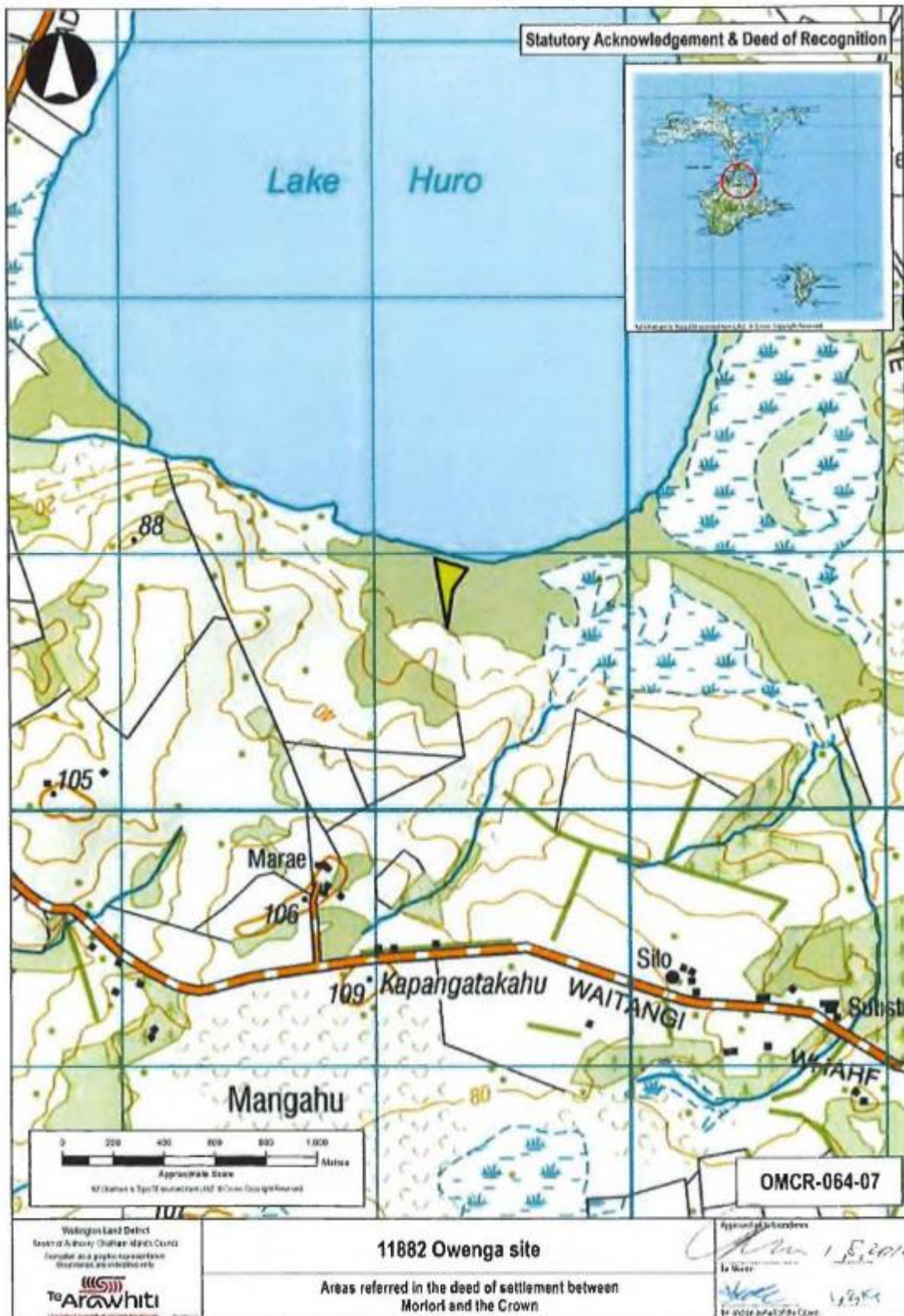
The statements of association of Moriori are set out below. These are statements of their particular cultural, spiritual, historical and traditional association with identified areas.

Part Awatea (as shown on Deed Plan OMCR-064-07)

This reserve is located on the southern shore of Lake Huro on Rēkohu.

This landscape adjacent to Lake Huro has long held spiritual importance for Moriori because of its proximity to the lake - a place known for etchu (atua/gods) associated with tuna and other freshwater fish:

This site is close to two massive eel ponds at Lake Huro and the southern half of Te Whanga lagoon, known as Te Kara-a-taku-Moana and Tai Hawea. Because of this Awatea is also known as an old kāinga and the presence of middens and other archaeological evidence affirms this. Moriori associations with this landscape go back to our earliest occupation and settlement of Rēkohu.



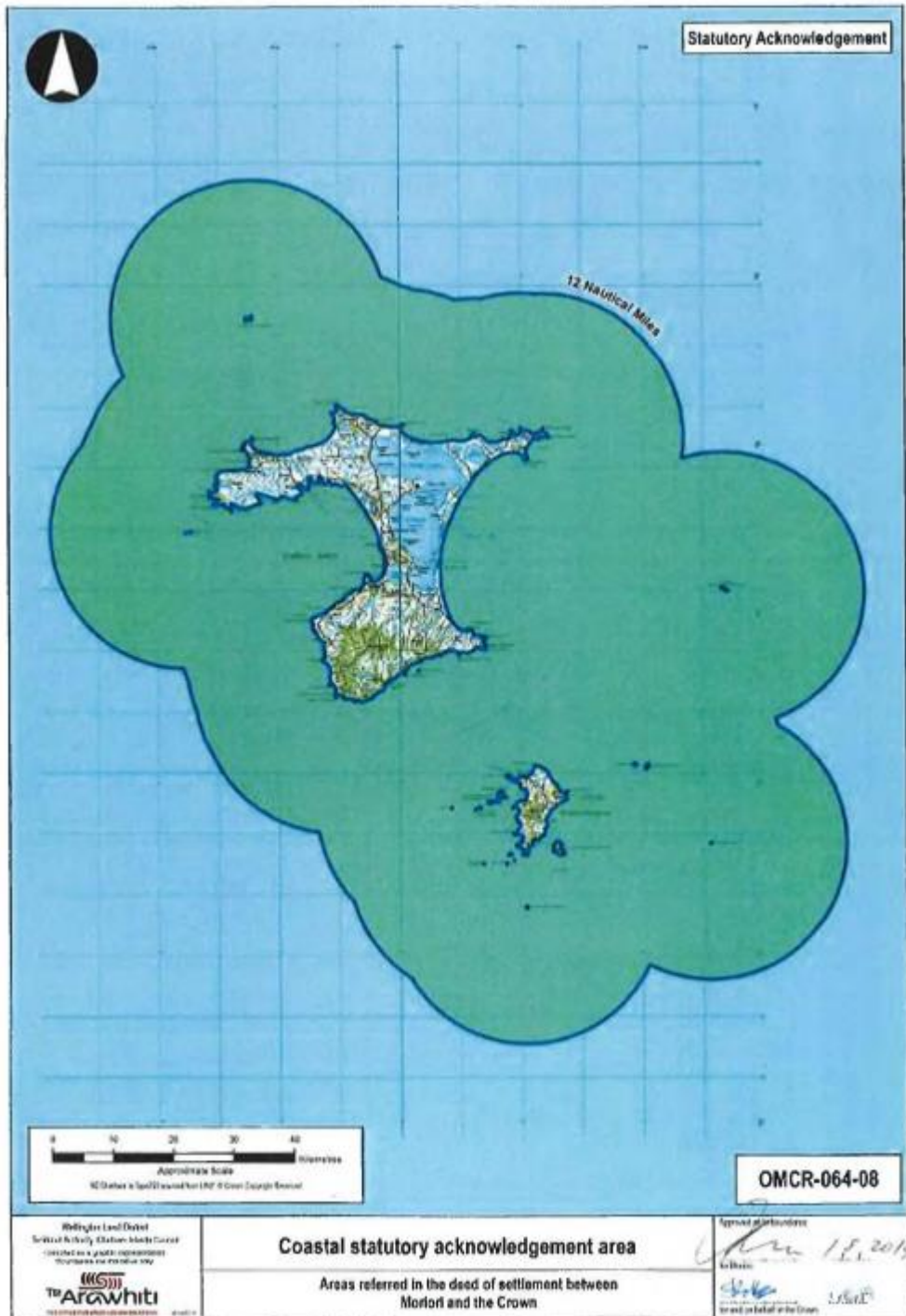
Coastal Statutory Acknowledgement Area (as shown on Deed Plan OMCR-064-08)

This area covers the entire coastline in the Moriori Area of Interest out to the 12 nautical mile limit.

Moriori have a strong relationship with Tangaroa. Knowledge of sea currents, winds and relationships with sea creatures and birds enabled impressive feats of Polynesian voyaging over thousands of years, including the settlement of Rēkohu by the ancestors of the Moriori peoples who according to tradition travelled here from Eastern/Central Polynesia between 800 and 1,000 years ago. These intricate relationships developed further as a result of our settlement of these remote islands. The sea-scapes around the 2 larger islands and the routes to offshore rocks such as Hokoreoreo, Tcharok', Motuhope and Motuhara were navigated and mapped by our founding ancestors who relied on their knowledge of the sea and its resources to survive and thrive. For Moriori the sea is probably more significant than our land resource - we are certainly dependent upon it for our well-being and livelihood both historically and in the present day.

The habitation of Rēkohu has been influenced by fisheries and the development of a fishing tradition since the arrival of Moriori ancestors 1,000 years ago. The islands were first settled by the early Polynesian ancestors Rongomaiwhenua and Rongomaitere, who are the founding ancestors of the people known today as 'Moriori' and from whom all present day Moriori are descended. Moriori co-exist with the sea, land and sky. Our ancestors were the first human settlers to erect altars to their etchu (ātua/gods) and tchieki (guardians) which continue to sustain the spiritual ethos of the lands and seas around Rēkohu. Our life on Rēkohu was established as a direct result of this delicate and sustainable relationship. Having arrived from the central Pacific we evolved a strong maritime culture based on a complex system of tchap' and ritual. The relationship of Moriori to the sea was (and is) at the very heart of our existence. It is not surprising therefore that the most important tchieki for Moriori were those of the sea. The most important in the pantheon of tchieki-etchu for Moriori are the shark gods. The connection between the living and the spirit is not an abstract concept. For example, on the death of a leader the spirit of the departed would enter a Rongomoana (Blackfish), residing in its eye, and guide a pod of whales to shore to feed the people.

The entire coastal-marine zone around our islands is of special importance to Moriori due to the large numbers of Moriori coastal settlements and our dependence on the inshore fishery and coastal resources.



Hanson Bay Marginal Strip (as shown on Deed Plan OMCR-064-09)

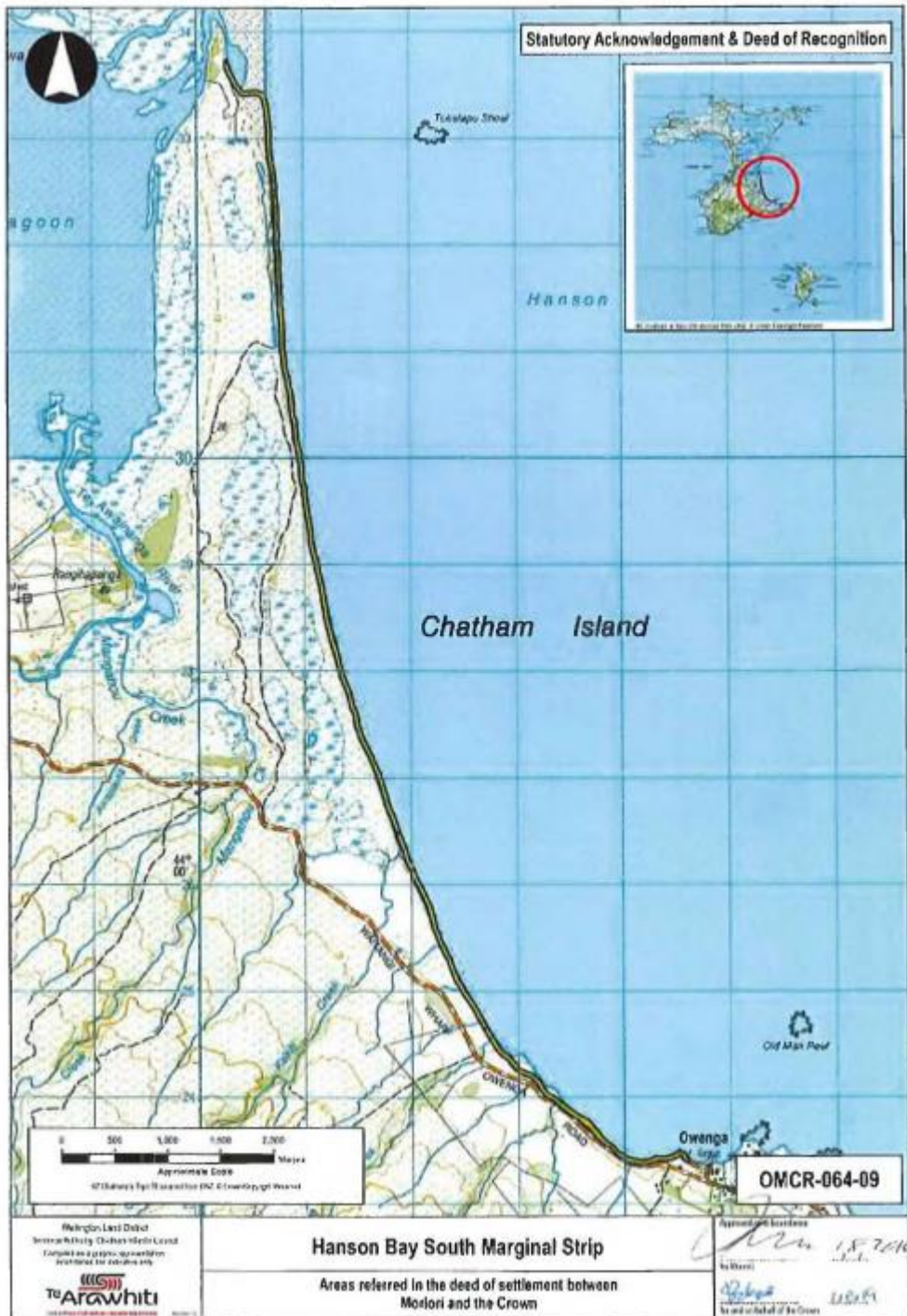
This marginal strip runs from Te Awapātiki in the north down the eastern coast of Rēkohu to Ōwenga township.

Te Awa-Pātiki - often referred to as the alpha and omega of Rēkohu - is the starting place for describing landscapes and was also the place where the first Pākehā surveyors planting the first datum point. It is a sacred, "much revered" place where Moriori held gatherings for debating major decisions. It was the place of debate in 1835 and again in 1862 when the remaining leaders gathered to write their petition to Governor Grey.

"All their social meetings were held in the open air severely away from sleeping and cooking localities which were liable to be secretly bewitched".

Moriori oral traditions say that after the Rongomaiwhenua people settled the land two later waka arrived together - Rangihoua and Rangimata. The Rangihoua arrived at Okahu in the north and was blown onto the rocks, killing some of her crew. Before arriving at Te Awa-Pātiki the crew of Rangimata around other parts of the island and platted a kōpi berry at Kāingaroa. Eventually the crew landed at Te Awa-Pātiki which was closed at the time but ready to burst out to the sea.' Having landed the crew dragged Rangimata ashore to get her into Te Whanga. Her weight made a furrow and thus created a channel for the lake which then burst through and wrecked Rangimata. Rangimata is now visible in the lagoon as an island next to Motuhinahina, the jagged points of which represent her crew. It is said that the crew went to set up a post claiming the land at the lagoon opening but were moved away by those already living on the land (Marupuku and his people). Instead, they camped at Poretu, just north of the mouth, and from there settled peacefully on Rangihau (Pitt Island).

Te Awa-Patiki and the entire coast to Ōwenga (also known as Ouenga and Kowewenga) is important for Moriori as a significant settlement place, as evidenced by the extensive areas of recorded archaeological sites all along the coast.



Henga Scenic Reserve (as shown on Deed Plan OMCR-064-10)

Henga Scenic Reserve is located on the west coast of Rēkohu. It is a roughly rectangular reserve with its western edge running along Long Beach, Petre Bay and its NE point at Lake Marakāpia.

Henga is a place of great significance to Moriori and has areas of rock art nearby on the western shore of Te Whanga lagoon and coastal occupation places, including burials in the foredunes of Petre Bay.



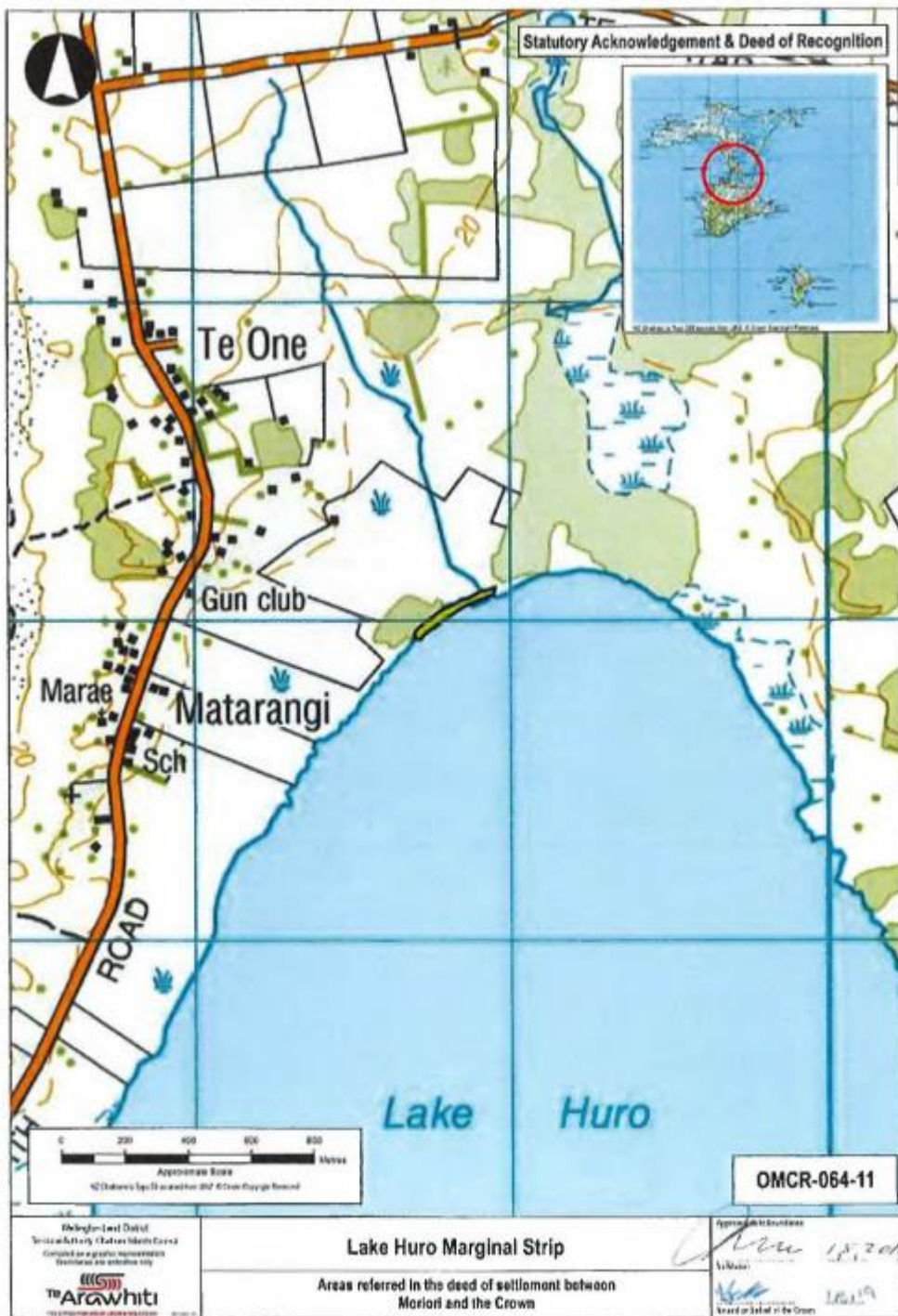
Lake Huro Marginal Strip (as shown on Deed Plan OMCR-064-11)

The reserves at Awatea and the lake Huro Marginal Strip are all part of the same cultural landscape. The Lake Huro small marginal strip is located on the northern part of the lake. Lake Huro has long held spiritual importance for Moriori as a place known for etchu associated with tuna and other freshwater fish.

The etchu, Kohamatunga, resides in Lake Huro and Waitangi; when he grunts then is a good time to catch eels. On the west shore of Lake Huro, was Rangiwe, a specialised tūāhu used for tohinga (baptism) with carved figures of Rongo-mai-tuatanga

From Waiteki, close by were the two massive eel ponds at Lake Huro and the southern half of Te Whanga lagoon, known as Te Kara-a-taku-Moana and Tai Hawea. Awatea is also known as an old kāinga and the presence of middens and other archaeological evidence affirms this.

Moriori associations with this landscape go back to our earliest occupation and settlement of Rēkohu.



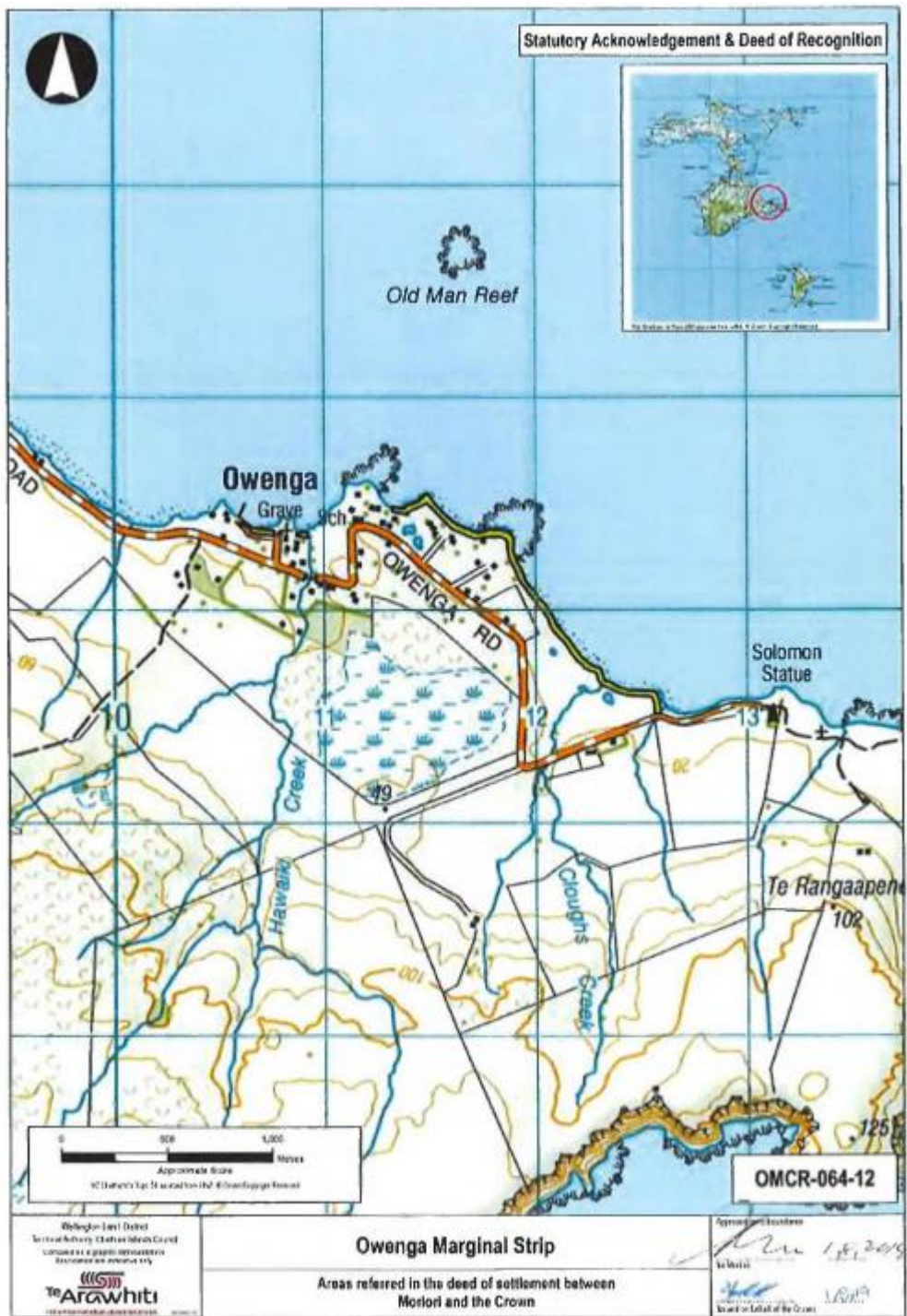
Ōwenga Marginal Strip (as shown on Deed Plan OMCR-064-12)

This marginal strip runs from Ōwenga township south to the small stream at the place known historically as Ōpuhi. Ōwenga (also called Ōuenga and Kowewenga) was one of the earliest occupation places for Moriori on Rēkohu and contains many areas of archaeological evidence including coastal dune burials. Ōwenga is well known as an important early Moriori occupation site on the main Chatham Island (Rēkohu) and is thought to be chronologically comparable with significant sites such as Waipāua and Tupuangi on Rangihau. These places share the same attributes in terms of being sheltered from oceanic swell and high SW winds.

Ōuwenga and Manukau were two areas occupied continuously by Moriori. Ōuwenga is known as being a place where many miheke (taonga) were known to exist including the tūāhu figures:

“it is said there are many more besides these.... Certain of these Gods were represented at various places by carved images. There were five or six of them at Ouwenga, amongst them Maru and Rongomai. They are said to be hidden in an inaccessible cliff at Tupouranga. These representations of divinities were usually kept in caves, or on the burial places, but were generally concealed, for fear of their being stolen.... Incantations were offered to these images, but how far they proceeded in their invocations appears uncertain. Although possessed of much sanctity, and much dreaded, they were evidently only emblematic of the Gods after whom they were named, and were not idols in the true sense of the word.”

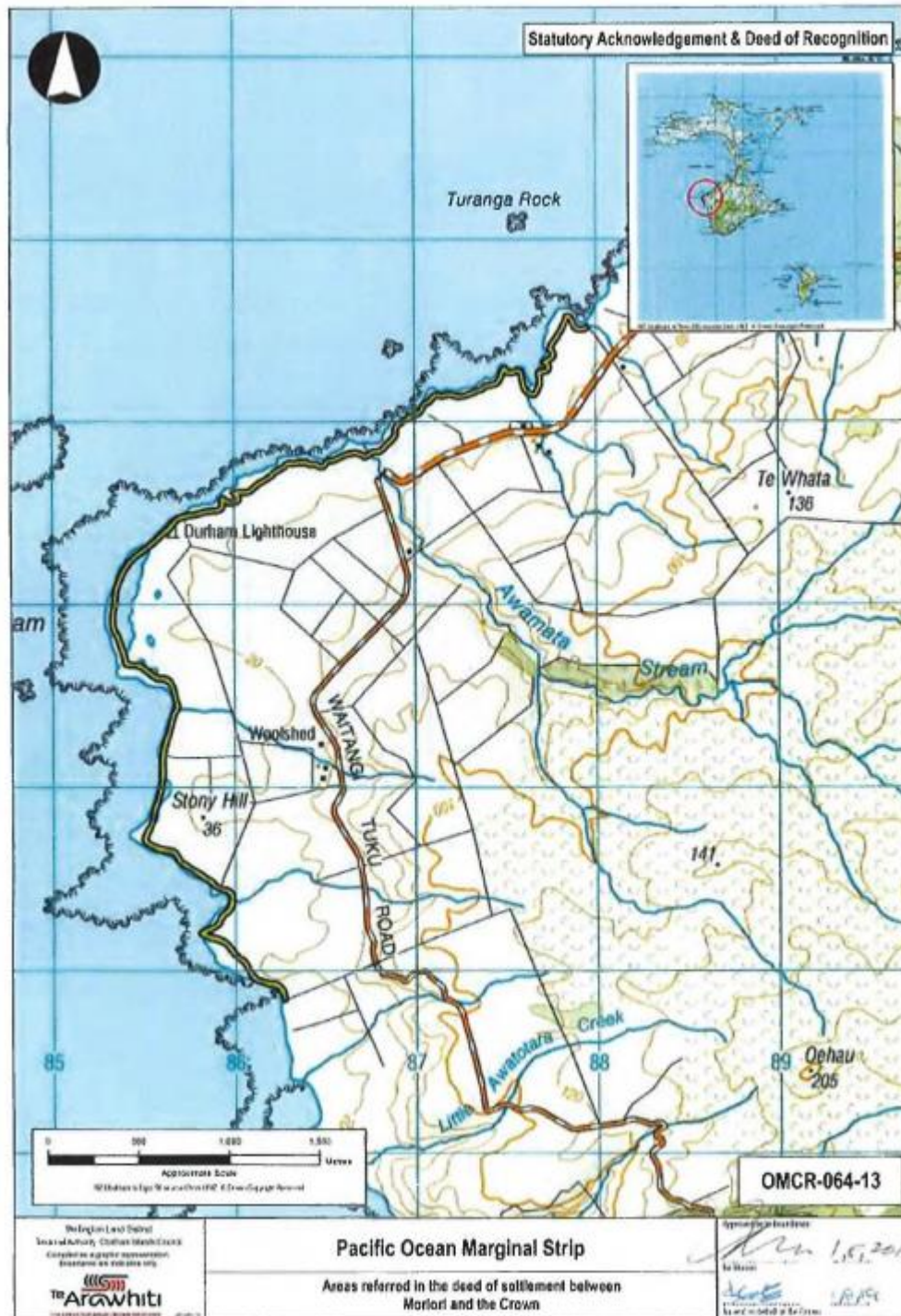
Moriore associations with this coastal landscape go back to our earliest occupation and settlement of Rēkohu.



Pacific Ocean Marginal Strip (as shown on Deed Plan OMCR-064-13)

This marginal strip is located on the SW part of Rēkohu at a place known to Moriori as Paroa (Point Durham). The strip runs from the coast adjacent to Tūranga Rock in the north to Takaripa at the mouth of the Awatotara River in the south.

This coast was continuously occupied by Moriori as evidenced by significant archaeological evidence of villages and resource use.



Petre Bay Marginal Strip (as shown on Deed Plan OMCR-064-14)

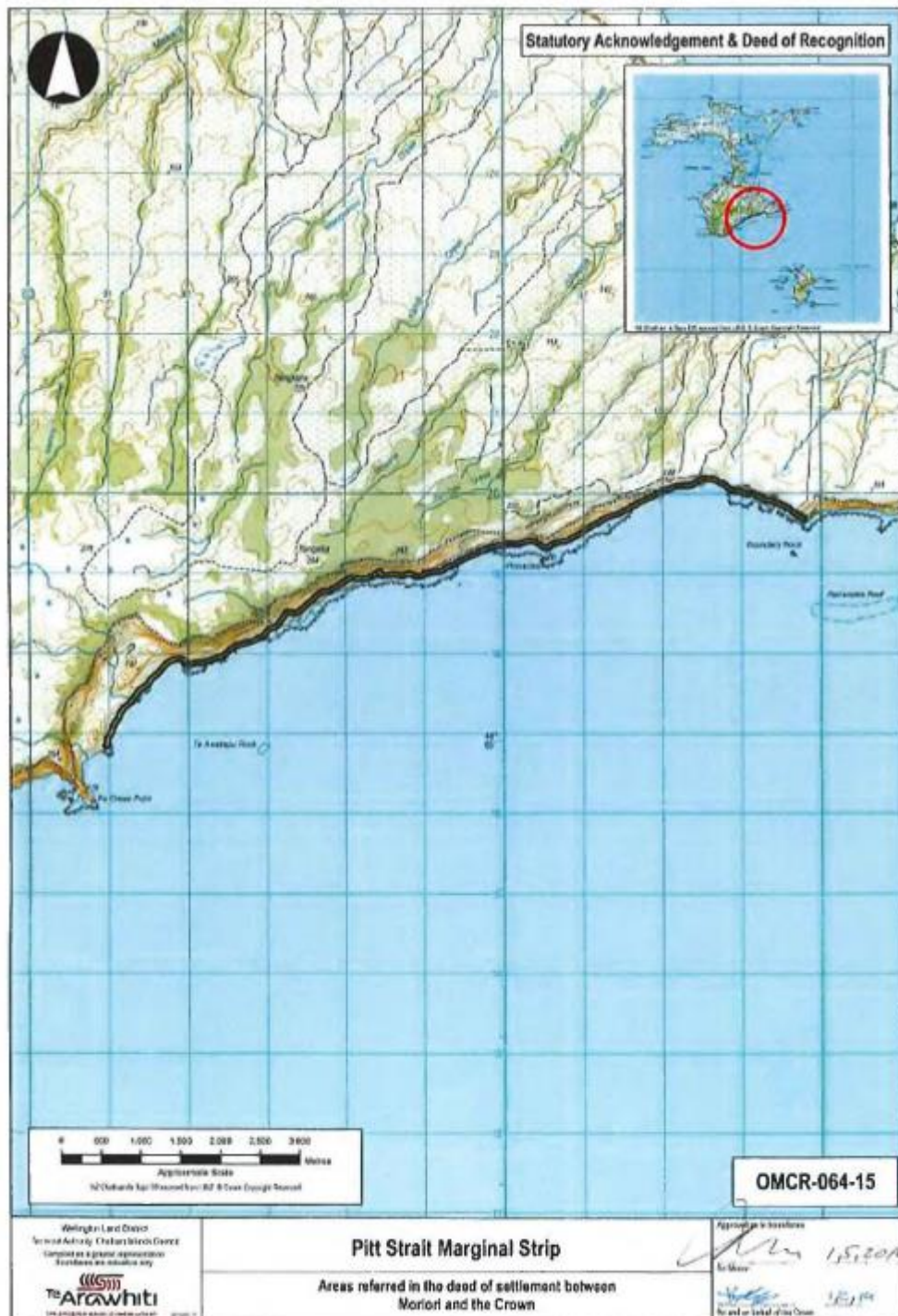
This marginal strip is located on the western shore of Rēkohu in the vicinity of Te One township.

The coast along this shore was occupied by Moriori as evidenced by recorded archaeological sites and dune burials.



Pitt Island Marginal Strip (as shown on Deed Plan OMCR-064-15)

This marginal strip is located on the south coast of Rēkohu (not Rangihau/Pitt Island) and runs from Ka Hokototara in the west to Boundary Rock in the east. This coastline is characterised by high steep cliffs, once home to tītī and other Chatham Island seabirds, making this southern coastline important for food gathering.



Te Awatea Scenic Reserve (as shown on Deed Plan OMCR-064-16)

This reserve is located on the southern shore of Lake Huro on Rēkohu and adjoins Pt Awatea (Deed Plan OMCR-064-07). It is part of the same cultural landscape as the Lake Huro Marginal Strip.

This landscape adjacent to Lake Huro has long held spiritual importance for Moriori because of its proximity to the lake - a place known for etchu associated with tuna and other freshwater fish:

There were once the two massive eel ponds at Lake Huro, and the southern half of Te Whanga lagoon known as Te Kara-a-taku-Moana and Tai Hawea. Awatea is also known as an old kāinga and the presence of middens and other archaeological evidence affirms this.

Moriori associations with this landscape go back to our earliest occupation and settlement of Rēkohu.

Tikitiki Hill Conservation Area (as shown on Deed Plan OMCR-064-17)

Waiteki (Waitangi), the general area of Waitangi Bay, and the sweeping coastline north was extensively occupied by Moriori. Red Bluffs/Hawaruwaru to the north is a settlement area and wāhi tchap', known for being a kāinga and for burial grounds. The density of names for parts of the comparatively sheltered Waiteki Bay and surrounding area can be seen in the 1868/1883 map of the island (Robertson and Smith, 1868 and 1883). Note that whilst Tikitiki is a name for the hill in general the main headland overlooking what is now the wharf is one of the central pou for ancient Moriori landscapes - Ko Ro Pou a Tūmatauenga.

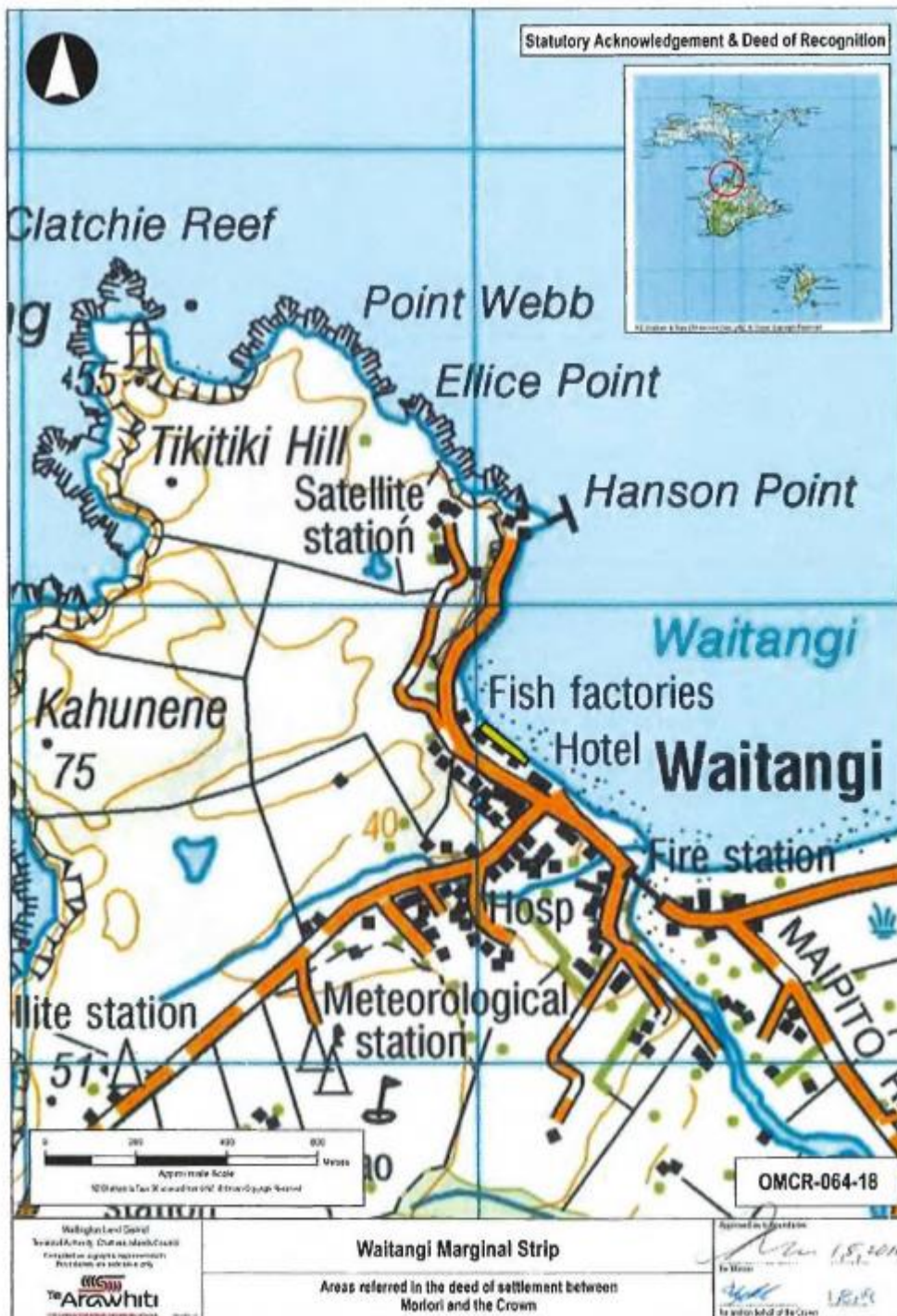
Archaeological occupation sites (middens, pits, ovens C240/264 and 265) are recorded on the hill top and burials have been recorded on the southern side of Tikitiki from Kahumene Point (where the radio/TV station is) southwards along the Waitangi/Tuku Road.

Tikitiki Hill is a sacred place for Moriori.

Waitangi Marginal Strip (as shown on Deed Plan OMCR-064-18)

This small strip is located in Waitangi Bay adjacent to the fish factory and hotel.

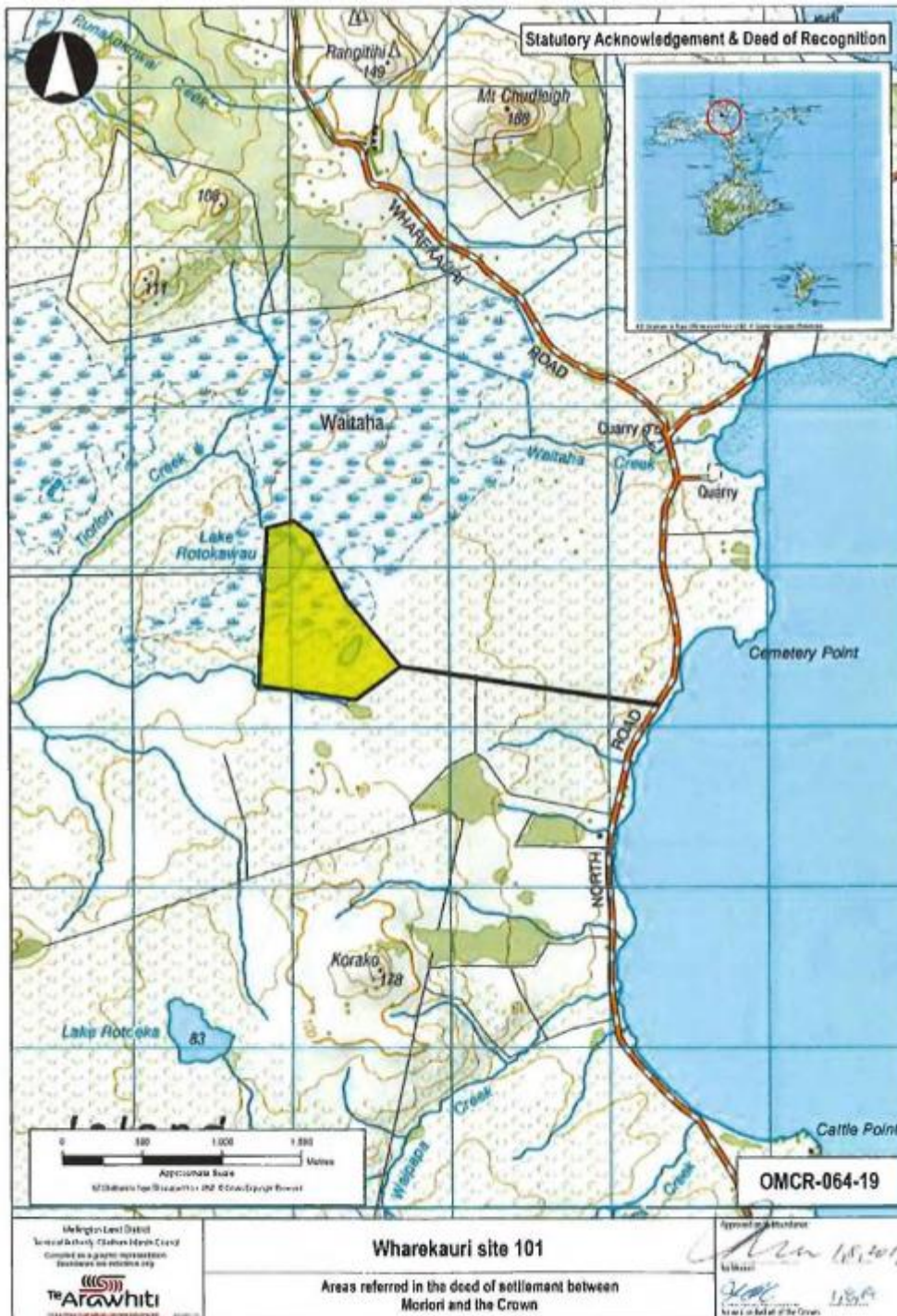
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Wharekauri Station Reserve 101 (as shown on Deed Plan OMCR-064-19)

This reserve is adjacent to Lake Rotokawau and is managed as part of the DOC 'Green Swamp Conservation Area'.

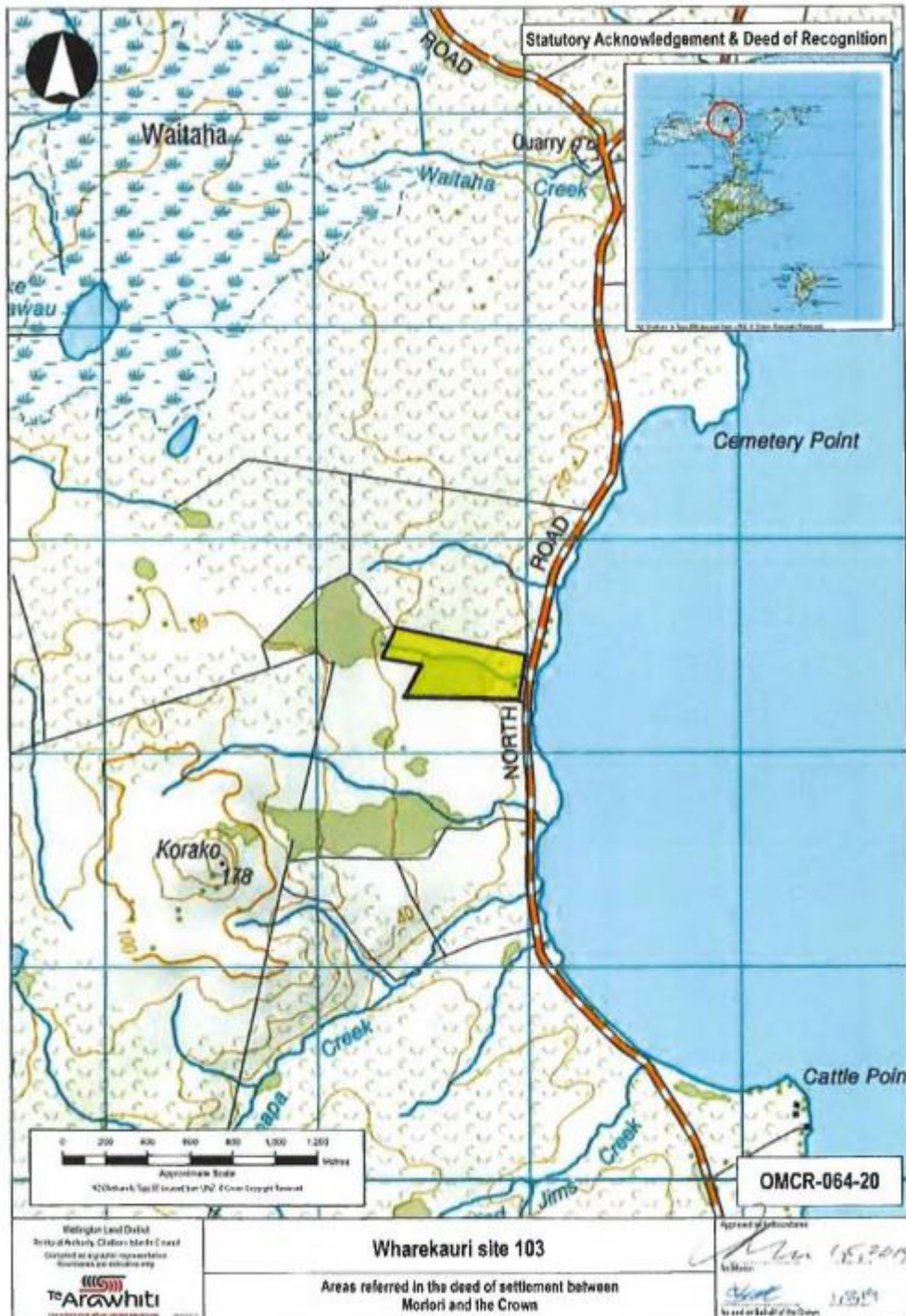
This area is important for Moriori as a place for catching tuna.



Wharekauri Station Reserve 103 (as shown on Deed Plan OMCR-064-20)

This reserve borders the western shore of Te Whanga and is known as Nikau Reserve.

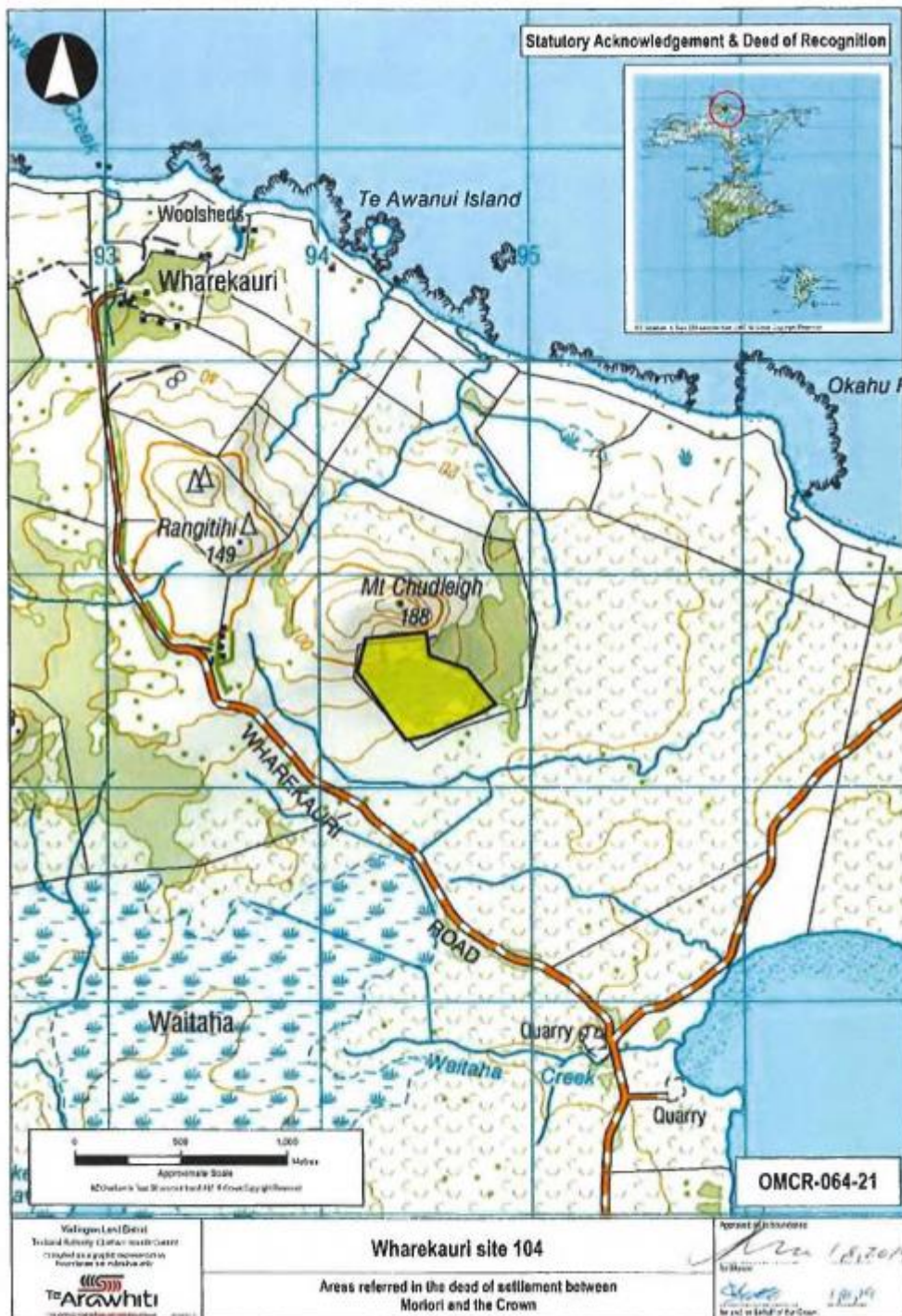
This area was settled by Moriori as evidenced through oral traditions, archaeological landscapes and rock art sites.



Wharekauri Station Reserve 104 (as shown in Deed Plan OMCR-064-21)

This reserve is in Wharekauri Station and is known locally as Chudleigh but is known to Moriori as Wikura.

Wikura is one of the sacred maung' of Moriori where important rituals were carried out, most notably prayers were recited to the sun god, Tamanui Ta Rā.



Wharekauri Station Reserve 105 (as shown in Deed Plan OMCR-064-22)

This reserve is the main 'Green Swamp Conservation Area' in the centre of Wharekauri Station..

This area is important for Moriori as a place for catching tuna.

