

## 2 TANGATA WHENUA

**Table 2: TREATY OF WAITANGI**

<p><b>Te Tiriti O Waitangi</b></p> <p>Ko Wikitoria te Kuini o Ingarani i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kai mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira - hei kai wakarite ki nga Tangata maori o Nu Tirani - kia wakaaetia e nga Rangatira maori te Kawanatanga o te Kuini ki nga wahikatoa o te Wenua nei me nga Motu - na te mea hoki he tokomaha ke nga tangata o tona lwi Kua noho ki tenei whenua, a e haere mai nei.</p> <p>Na ko to Kuini e hiahia ana kia wakaritea te Kawanatanga kia kua ai nga kino e puta mai ki te tangata Maori ki to Pakeha e noho ture kore ana.</p> <p>Na, kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aiane, amoa atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.</p> <p><b>Ko te tuatahi</b></p> <p>Ko nga Rangatira o te Whakaminenga me nga Rangatira katoa hoki kihai I uru ki taua whakaminenga ka tuku rawa atu ki to Kuini o Ingarani ake tonu atu te Kawanatanga katoa oo ratou whenua.</p> <p><b>Ko te tuarua</b></p> <p>Ko te Kuini o Ingarani ka whakarite ka whakaae ki nga Rangatira ki nga hapu ki nga tangata katoa o Niu Tireni te tino rangatiratanga o o ratou whenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Whakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi whenua e pai ai te tangata nona te Thenua ki te ritenga o te utu e whakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.</p> <p><b>Ko te tuatoru</b></p> <p>Hei whakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini. Ko tiakina e te Kuini o Ingarani nga tangata Maori katoa o Niu Tireni ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.</p>	<p><b>Interpretation</b> (Professor H Kawharu)</p> <p>Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands.</p> <p>Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorise "me William Hobson a Captain" in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.</p> <p><b>The First Article</b></p> <p>The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.</p> <p><b>The Second Article</b></p> <p>The Queen of England agrees to protect the Chiefs, the Subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.</p> <p><b>The Third Article</b></p> <p>For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.</p>
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## THE TREATY OF WAITANGI (English Text)

(original English version, sourced from *Orange, C. "The Treaty of Waitangi" (1987) Allen & Unwin, Wellington*)

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

### Article the First

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Confederation cede to Her Majesty the Queen of Chiefs who have not become members of the England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respect Territories as the sole sovereigns thereof,

### Article the Second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Pre-emption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

### Article the Third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.  
[signed] W. Hobson Lieutenant Governor

## 2.1 THE ACT

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Part II of the Act requires that Maori values be recognised and provided for, particular regard be had to kaitiakitanga, and the principles of the Treaty of Waitangi taken into account in the processes of sustainably managing natural and physical resources. The Act includes the following requirements in addition to Part II which are specific to tangata whenua:

**The First Schedule** of the Act requires Council to consult, during the preparation of its Plan, with the tangata whenua of the area who may be so affected, through iwi authorities and tribal runanga.

**Section 74** of the Act requires Council, when preparing or changing a district plan, to have regard to any relevant planning document recognised by an iwi authority affected by the Plan, and regulations relating to the conservation or management of taiapure or fisheries - to the extent that their content has a bearing on resource management issues of the District.

**Section 33** of the Act provides that Council may transfer any one or more of its functions, powers, or duties under the Act to another public authority. For the purposes of the Act, "public authority" includes an iwi authority.

This Plan seeks to involve the tangata whenua in the sustainable management of natural and physical resources in ways which are appropriate and effective.

## 2.2 PRINCIPLES OF TE TIRITI O WAITANGI

The Act requires Council to take into account the principles of Te Tiriti O Waitangi (Treaty of Waitangi) – (refer to **Table 4**). The principles reflect the underlying importance of the Treaty as being the guiding document in the relationship between Maori and the Crown. The Council has statutory responsibilities in its role as an agent of the Crown to take account of the principles of the Treaty when managing the natural and physical resources of the District.

The principles are important because they express the essential elements of the Treaty in ways which are relevant today. The principles derive from the Treaty and give practical substance to it. The Court of Appeal has defined these principles (*New Zealand Maori Council v Attorney General (1987) 1.N.Z.L.R.*) noting that they must be capable of adaptation to new and changing circumstances and consequently additional principles may be developed and existing principles redefined over time.

The Council endorses the following principles as being a current reflection of the purpose and intent of Te Tiriti O Waitangi (Treaty of Waitangi), as interpreted by the Courts, that are relevant to the sustainable management of natural and physical resources:

### 2.2.1 THE PRINCIPLE OF KAWANATANGA

The first Article of the Treaty gives expression to the right of the Crown to make laws and its obligation to govern in accordance with constitutional process. This sovereignty is qualified by the promise to accord the Maori interests specified in the second Article an appropriate priority. The Court of Appeal has noted that the principles of the Treaty do not authorise unreasonable restrictions on the right of a duly elected Government to follow its chosen policy. Under the Act, the delegation of resource management powers to local authorities means that those authorities can set objectives, make policies and make rules affecting the sustainable management of natural and physical resources subject to satisfying sections 6(e), 7(a) and 8 of the Act.

### 2.2.2 THE PRINCIPLE OF RANGATIRATANGA

The second Article of the Treaty guarantees to iwi Maori the control and enjoyment of those resources and taonga which it is their wish to retain. The preservation of a resource base, restoration of iwi self-management, and the active protection of taonga, both material and cultural, are necessary elements of the Crown's policy of recognising rangatiratanga.

Rangatiratanga is full chiefly authority over resources including lands, forests, fisheries and other taonga. Rangatiratanga also includes elements of management, control and tribal self-regulation of resources in accordance with their own customary preferences.

### 2.2.3 THE PRINCIPLE OF PARTNERSHIP

The Treaty signified a partnership between Maori tribes and the Crown. The exchange of promises under Articles I and II of the Treaty is seen as an exchange of gifts; the gift of the right to make laws and the promise to do so, so as to accord the Maori interest an appropriate priority. The principles of the Treaty require the Treaty partners to act toward each other reasonably and with the utmost good faith. Reasonable co-operation and compromise through effective, early and meaningful consultation by both partners are also fundamental to this concept of a partnership.

### 2.2.4 THE PRINCIPLE OF ACTIVE PROTECTION

The guarantee of rangatiratanga given in Article II is consistent with an obligation to actively protect Maori interests and values in their lands, water, waahi tapu and other taonga, to the fullest extent practicable, and to give a priority to these when they may be adversely affected. In the context of resource management, the various elements which underlie and are fundamental to the spiritual association of Maori with the environment may be described as taonga that have been retained by Maori in accordance with Article II of the Treaty. The principle of active protection therefore extends to the cultural and traditional values and beliefs of Maori.

### 2.2.5 THE PRINCIPLE OF HAPU/IWI RESOURCE DEVELOPMENT

Article III of the Treaty gave to Maori the same rights and duties as other New Zealand citizens. The Treaty guaranteed to Maori retention of their property rights under Article II, and the choice of developing those rights under Article III. To Maori, the efficient use and development of what are in many ways currently under-utilised hapu/iwi resources is a very important principle of the Treaty in the context of the Act. The Treaty recognises the right of Maori to develop those resources in accordance with their own needs and aspirations. Recognition of the ability and

need for hapu/iwi to develop their resources in a manner which achieves the purposes of the Act is a fundamental principle embodied in the Treaty.

## **2.3 TANGATA WHENUA O IA TAKIWA (of each area within the District)**

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*Ko te tangata whenua o ia takiwa nga tangata whai mana ki te whenua e nohohia e ratou me nga iwi, hapu, whanau, ahi kaa ranei i roto i nga whakapapa e hono atu ana ki taua whenua me ona taonga katoa.*

The tangata whenua of the District are those people who have mana whenua over the land, based on the continuous occupation of an area by the relevant whanau/hapu/iwi (including ahi-kaa) and their genealogical ties to land and all natural resources.

## **2.4 MATTERS OF SIGNIFICANCE TO TANGATA WHENUA**

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Through a series of consultative hui, the tangata whenua have identified several matters of significance to them:

- 2.4.1 Recognition of the significant Maori presence in the District.
- 2.4.2 Recognition of, and provision for, customary authority and rights guaranteed by Te Tiriti O Waitangi (Treaty of Waitangi).
- 2.4.3 Input into monitoring, enforcement and compliance procedures of the Council.
- 2.4.4 Account taken of Maori cultural and traditional values including concepts of mauri, tapu, mana, wehi and karakia.
- 2.4.5 Recognition of the Maori social fabric of whanau/hapu/iwi.
- 2.4.6 Preservation and protection of the mauri of natural and physical resources.
- 2.4.7 Recognition of, and provision for, traditional Maori knowledge in the management of the District's natural and physical resources.
- 2.4.8 Recognition and acknowledgement of whanau/hapu/iwi resource management plans, of taiapure plans and of mahinga mataitai plans.
- 2.4.9 Protection of, and access to, those features, places and characteristics of the environment of special value to Maori, including waahi tapu, tauranga waka, mahinga kai, mahinga mataitai, mahinga waimoana and taonga raranga.
- 2.4.10 Maintenance and enhancement of consultative processes between the Council and whanau/hapu/iwi.

Some but not all of these can be addressed by the Council in its District Plan. The Plan describes resource management issues and sets out the environmental outcomes, objectives, policies and methods that relate to these issues.

## **2.5 ISSUES**

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From the matters of significance set out above the following resource management issues are identified:

- 2.5.1 The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga can be adversely affected by development that does not recognise this relationship.
- 2.5.2 The exercise of rangatiratanga and the practice of kaitiakitanga, as provided for by the principles of the Treaty of Waitangi and the Resource Management Act and involving the use of tikanga and other aspects of the Maori environmental management system, are able to contribute to the well-being of people and communities in the District but are not always recognised and provided for.
- 2.5.3 Subdivision, use and development of resources can adversely affect waahi tapu and other taonga.
- 2.5.4 Development of the natural and physical resources of the District that leads to a loss or degradation of the mauri of these resources.

## **2.6 ENVIRONMENTAL OUTCOMES EXPECTED**

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The issues set out above identify matters that need to be addressed in the Plan. The environmental outcomes set out in this section look forward to a situation where the issues have been addressed, and demonstrate an understanding of the likely consequences of implementing the objectives, policies and

methods in the Plan. The environmental outcomes may not be achieved overnight or even in the short term. They provide a focus for actions taken by the Council and the community during the life of the Plan.

The environmental outcomes sought by this Plan are:

- 2.6.1 To the extent possible, the rights guaranteed to Maori by Te Tiriti O Waitangi (Treaty of Waitangi) are given effect in the Plan.
- 2.6.2 Subdivision, use and development in the District occurs in a way that recognises and provides for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga.
- 2.6.3 Development on ancestral land occurs in a way that achieves sustainable management of natural and physical resources, and protects Sites of Cultural Significance to Maori and other taonga.

## 2.7 OBJECTIVES

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- 2.7.1 Through the provisions of the Resource Management Act, to give effect to the rights guaranteed to Maori by Te Tiriti O Waitangi (Treaty of Waitangi).
- 2.7.2 To enable Maori to develop and manage their land in a manner which is consistent with sustainable management of the natural and physical resources of the District as a whole.
- 2.7.3 To recognise and provide for the protection of waahi tapu and other ancestral sites and the mauri (life force) of natural and physical resources.

## 2.8 POLICIES

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- 2.8.1 That Council will provide opportunities for the involvement of tangata whenua in the sustainable management of the natural and physical resources of the District.
- 2.8.2 That tangata whenua be consulted over the use, development or protection of natural resources where these affect their taonga.
- 2.8.3 That the Council will have regard to relevant provisions of any whanau, hapu or iwi resource management plans, taiapure plans or mahinga mataitai plans.
- 2.8.4 That development on ancestral land will be provided for, consistent with the requirement for sustainable management of resources.
- 2.8.5 That waahi tapu and other taonga be identified and protected by provisions in the Plan.

## 2.9 METHODS OF IMPLEMENTATION

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### DISTRICT PLAN METHODS

- 2.9.1 **Appendix 1F** in **Part 4**, and **Section 12.5 Heritage (Part 3)**, identifies sites on which development is a discretionary activity (**Rule 12.5.6.3**).
- 2.9.2 **Rules 12.7.6.1.1** and **12.7.6.1.2** in **Section 12.7 Lakes, Rivers, Wetlands and the Coastline** require a setback of development from waterbodies, wetlands and the coastal marine area. In so doing it helps to protect the riparian margins and the mauri of water areas.
- 2.9.3 Rules in the General Coastal, Rural Production, Coastal Living and Rural Living Zones provide for the development of housing on papakainga.
- 2.9.4 Integrated development of ancestral land is provided for by rules in the Rural Production, General Coastal, Rural Living and Coastal Living zones.
- 2.9.5 **Policy 10.4.5** in **Chapter 10 Coastal Environment** provides the opportunity for the Council to impose conditions on resource consents to allow access to the coastal marine area for tangata whenua.
- 2.9.6 The Council may impose conditions of consent on subdivision applications in order to preserve Sites of Cultural Significance to Maori and archaeological sites.

### OTHER METHODS

- 2.9.8 Education, including facilitation of consultation between tangata whenua and landowners, is a continuing responsibility for which the Council may provide resources in the Annual Plan.

- 2.9.9 Funding or other assistance for the preparation of whanau, hapu or iwi planning documents may be provided by the Council in the Annual Plan.

## COMMENTARY

*The Treaty of Waitangi and the Act require that the Council take positive action to involve Maori in the sustainable management of the natural and physical resources of the District. This is important in the Far North District where there is a trend towards Maori returning home and wishing to establish homes, community and cultural facilities, and job opportunities on land owned by Maori. The Plan enables development, which this trend foreshadows, to be accommodated in a culturally suitable manner, provided environmental standards are met.*

*It is also important that Maori have opportunities to be involved in the sustainable management of natural and physical resources because of the large number of taonga and sites in the District that are culturally significant to them. The relationship of Maori with their lands, water, sites and other taonga requires a continuing involvement by Maori, and consultation with them, because only Maori can identify the significance and values attached to taonga and their relationship with taonga.*

*The policies relating to whanau, hapu or iwi management plans, and to the development of ancestral land, recognise the unique position of Maori in relation to land tenure in New Zealand. The effect of the policies, and the rules that support them, is to ensure that development on land owned by Maori is provided for but is carried out in such a way as to avoid, remedy or mitigate any adverse effects on the environment. In this respect, whanau, hapu or iwi management plans are promoted as a means of indicating what development is proposed and how any adverse environmental effects are to be dealt with.*

*The identification and protection of taonga is required by the Act. It is important to the cultural well-being of Maori and requires attention through the policies in the Plan because many taonga are no longer under the direct control of Maori through the ownership of the land on which they are situated.*

*Maori have a distinct position in New Zealand society. This is based on the rights guaranteed by the Treaty of Waitangi. They also have specific cultural needs and constraints that do not apply to non-Maori.*

*In this District Maori comprise 44.7% of the population and Maori land constitutes 16.4% of the District. The Maori population exceeds 50% in the Western ward (Hokianga and Kaikohe) and in the Kawakawa/Moerewa areas.*

*The objectives and policies set out in this chapter are designed to recognise and provide for the rights and needs of Maori within the context of a Plan which provides generally for the sustainable management of all the land in the District.*

*The methods used to comply with the policies and achieve the objectives include rules.*

*The rules recognise that there are some matters that are specific to Maori, such as the protection of sites of cultural significance and the occupation of land owned by Maori, which the general rules in the Plan do not provide for adequately. Other methods, such as education and funding Maori initiatives directed at planning for their future are outside the ambit of the Plan but are important means of achieving the objectives of the Plan.*

*The Council wishes to promote the concepts of integrated resource management with the objective of ensuring that the sustainable management of the natural and physical resources of the District is achieved while facilitating the occupation, development and utilisation of land owned by Maori.*

*The Council also recognises its obligation to the New Zealand Coastal Policy Statement (1994), which seeks that policy statements and plans should make provision for papakainga housing and marae development in appropriate places in the coastal environment.*

## 2.10 RELATIONSHIP BETWEEN RESOURCE MANAGEMENT ACT 1991 AND TE TURE WHENUA MAORI ACT 1993

The Council recognises the need to make provision for the use and development of ancestral land in the Plan. The Te Ture Whenua Maori Act 1993 (TTWA) recognises the following status of lands (refer s129):

- (a) Maori customary land;
- (b) Maori freehold land;
- (c) General land owned by Maori;
- (d) General land;
- (e) Crown land;
- (f) Crown land reserved for Maori.

Maori land is defined by, and used in, the TTWA to include both Maori customary land and Maori freehold land (refer s4 of TTWA). The TTWA, in its preamble, confirms the desirability for:

- (a) recognising Maori land as ancestral land;

- (b) promoting its interest in Maori ownership; and
- (c) facilitating its occupation, development and utilisation for the benefit of its owners.

The TTWA gives jurisdiction to the Maori Land Court for the making of orders for occupation, partitions, amalgamations, aggregations, exchange and granting of easements, creation of Maori reservations and laying out of roadways with respect to Maori land.

The Resource Management Act has various requirements with respect to matters Maori. Section 6(e) requires the recognition of, and provision for, “the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga”. Section 7(a) requires that particular regard be had for “kaitiakitanga”. Section 8 requires that the “principles of the Treaty of Waitangi” be taken into account. In addition s74(2)(b)(ii) requires that, in preparing or changing a district plan, a local authority shall have regard to any “relevant planning document recognised by an iwi authority affected by the district plan”.

Unlike the TTWA, the Resource Management Act has an emphasis on the effects of the use of land. Thus partitions and occupation orders under the TTWA do not imply or authorise any particular type of development. Consent under the RMA may still be required because the control of development and its effects is the responsibility of the Council through the Plan.

The Council, therefore, believes it is desirable for the Plan and the administration of the TTWA to be complementary.

## **2.11 GLOSSARY OF MAORI TERMS**

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### **WHANAU**

Extended Maori family including nuclear family and others

### **HAPU**

A sub tribe or cluster of whanau that share a common ancestor

### **IWI**

Collective grouping of hapu and whanau, identifying with areas or places

### **RUNANGA**

Committee elected by iwi/hapu to address specific issues and bring these issues back to the iwi/hapu

### **TANGATA WHENUA**

In relation to a particular area, means the iwi, or hapu, that holds mana whenua

### **AHI-KAA**

Continuous occupation of tribal land

### **MANA**

Authority, control, influence, power, prestige, effective

### **MANA WHENUA**

Authority expressed by voice, based on authority established by land tenure; considered sacred

### **TAKIWA**

District, a place, an area

### **PAPAKAINGA**

Residential occupation of Maori ancestral land

### **MARAE**

Courtyard in front of a house, and/or a place for coming together

### **HUI**

Assembly, gathering, meeting

### **URUPA**

A burying place

**TIKANGA**

Customs, protocol

**KAITIAKI**

Guardian or keeper

**KAITIAKITANGA**

The exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship.

**RANGATIRATANGA**

Master of, or over

**KAWANATANGA**

Governance, government

**MAURI**

The life principle

**WAIRUA**

Spirit

**WEHI**

To be afraid of, in awe

**KARAKIA**

An incantation, ancient rites, rituals (not to confuse with public worship)

**TAPU**

Under ceremonial or religious restriction, making things inaccessible to people, sacred power to Maori

**WAAHI TAPU**

A place under tapu (under restriction)

**TAONGA**

Anything highly prized, treasured things

**RONGOA**

Preservative against sickness, e.g. medicine(al)

**TAONGA RARANGA**

Plants which produce material highly prized for use in weaving

**MAHINGA KAI**

Areas from which food is traditionally gathered

**MAHINGA MATAITAI**

Traditional gathering areas for fish and other seafoods

**MAHINGA WAIMOANA**

Open water (oceanic) fisheries

**TAIAPURE**

Local fisheries management area (formally set aside and managed under provisions of sections 54a-k of the Fisheries Act 1983)

**TAURANGA WAKA**

Resting place, anchorage for canoe(s)

**CUSTOMARY LAND**

Land without title for which the Court has appointed legal owners.

Whakamaua te Kahukiwi  
Karapotia o pokowhiwhi  
Kia rangona te mahana  
E te ngakau koingo

(translated)

“Wrap yourself in the kiwi cloak,  
So that your yearning heart  
May feel its warmth”.