

Appendix XG: Ngāruahine statutory acknowledgements

1. Attachment to the Regional Policy Statement for Taranaki

In accordance with Section 53 of the Ngāruahine Claims Settlement Act 2006, information recording statutory acknowledgements is hereby attached to the Regional Policy Statement for Taranaki. The information includes relevant provisions of Subpart 3 of Part 2 of the Ngāruahine Claims Settlement Act 2006, in full, the description of the statutory area and the statement of association as recorded in the statutory acknowledgements.

2. Statutory acknowledgements

The statutory acknowledgements are:

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

- Awatuna Stream and its tributaries (as shown on deed plan OTS-023-18);
- Inaha Stream and its tributaries (as shown on deed plan OTS-023-35);
- Kahouri Stream and its tributaries (as shown on deed plan OTS-023-36);
- Kapuni Stream and its tributaries (as shown on deed plan OTS-023-37);
- Kapuni Stream-Ohawe Marginal Strip (as shown on deed plan OTS-023-06);
- Kaupokonui-a-Turi (being Kaupokonui Recreation Reserve) (as shown on deed plan OTS-023-08);
- Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07);
- Kaupokonui Stream and its tributaries (as shown on deed plan OTS-023-19);
- Kaupokonui Stream Marginal Strip (as shown on deed plan OTS-023-12);
- Konini Stream and its tributaries (as shown on deed plan OTS-023-38);
- Manganui River and its tributaries (as shown on deed plan OTS-023-20);
- Mangarangi Stream and its tributaries (as shown on deed plan OTS-023-39);
- Mangatawa Stream and its tributaries (as shown on deed plan OTS-023-21);
- Mangatoki Stream and its tributaries (as shown on deed plan OTS-023-40);
- Mangatoromiro Stream and its tributaries (as shown on deed plan OTS-023-41);
- Mangawhero Stream and its tributaries (as shown on deed plan OTS-023-22);
- Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13);
- Motumate Stream and its tributaries (as shown on deed plan OTS-023-42);
- Ngāruahine Coastal Marine Area (as shown on deed plan OTS-023-56);
- Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09);
- Oeo Stream and its tributaries (as shown on deed plan OTS-023-23);
- Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10);
- Omiti Stream and its tributaries (as shown on deed plan OTS-023-24);
- Opuhi Stream and its tributaries (as shown on deed plan OTS-023-43);
- Otakeho Stream and its tributaries (as shown on deed plan OTS-023-25);
- Ouri Stream and its tributaries (as shown on deed plan OTS-023-26);
- Ouri Stream Marginal Strip (as shown on deed plan OTS-023-14);
- Paetahi Stream and its tributaries (as shown on deed plan OTS-023-27);
- Patea River and its tributaries (as shown on deed plan OTS-023-28);
- Piakau Stream and its tributaries (as shown on deed plan OTS-023-44);
- Pūnehu Stream and its tributaries (as shown on deed plan OTS-023-29);
- Rāoa Stream and its tributaries (being Rāoa Stream and its tributaries) (as shown on deed plan OTS-023-30);
- Taikatu Stream and its tributaries (as shown on deed plan OTS-023-31);
- Taungatara Stream and its tributaries (as shown on deed plan OTS-023-32);
- Tawhiti Stream and its tributaries (as shown on deed plan OTS-023-45);
- Te Popo Stream and its tributaries (as shown on deed plan OTS-023-46);
- Tuikonga Stream and its tributaries (as shown on deed plan OTS-023-47);
- Wahamoko Stream and its tributaries (as shown on deed plan OTS-023-48);
- Waihi Stream (Hawera) and its tributaries (as shown on deed plan OTS-023-49);
- Waihi Stream (Oeo) and its tributaries (as shown on deed plan OTS-023-50);
- Waikaretu Stream and its tributaries (as shown on deed plan OTS-023-51);
- Waimate Stream and its tributaries (as shown on deed plan OTS-023-52);
- Waingongoro River and its tributaries (as shown on deed plan OTS-023-33);
- Waingongoro River No 1 Marginal Strip (as shown on deed plan OTS-023-15);
- Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16);
- Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11);
- Waingongoro Stream Marginal Strip (as shown on deed plan OTS-023-17);
- Waiokura Stream and its tributaries (as shown on deed plan OTS-023-53);
- Waipaepaeiti Stream and its tributaries (as shown on deed plan OTS-023-54);

- Waipaepaenui Stream and its tributaries (as shown on deed plan OTS-023-34); and
- Waipuku Stream and its tributaries (as shown on deed plan OTS-023-55).

STATEMENTS OF ASSOCIATION

Kanihi-Umutahi

The tuturu takiwa of the Kanihi-Umutahi hapū is described as:

*"E tu e tu ki tai e tu e tu ki uta
mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao
tai noa ki te ngutu awa o Waingongoro ki Wairere
piki ake ki te tihi o Maunga Taranaki
huri noa ki te Tonga haere tonu ki te awa o Waingongoro"*

Likewise the hapū describe their whanaungatanga takiwa as:

*"E tu e tu ki tai e tu e tu ki uta
mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao
tai noa ki te ngutu awa o Waihi ki Inaha
piki ake ki te tihi o Maunga Taranaki
huri noa ki te Tonga haere tonu ki te awa o Waihi"*

According to tribal history, the people of this hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Ranguamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.

They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.

Kanihi-Umutahi has a very close relationship with the people of Okahu-Inuawai, not only because of the physical proximity to one another, but because of their shared inter hapū ancestry. Puawhato was a warrior chief and tupuna of the Kanihi people. His sister Hinekoropanga was an important tupuna kuia of the Okahu-Inuawai people. Each resided in their own Pa which were along the Waingongoro river, Tau-te-one belonging to Puawhato and his people and Okahutiti belonging to his sister and her people.

The Kanihi-Umutahi people have historically resided on both the western and eastern banks of the Waingongoro River. The ancient Pa Kanihi, takes its name from the tribes people and is located on the eastern bank of the river on a block of land known as Te Rua o Te Moko. They have been variously known or referred to as the 'Umutahi', 'Ketetahi' and 'Mawhitiwhiti' people, but choose to identify themselves today as 'Kanihi'.

*Ko Te Rangatapu te Takutaimoana
Ko Te Rangatapu me Te Kawau nga Tauranga Waka
Ko Waingongoro te Awa
Ko Umutahi me Te Rua O Te Moko nga Whenua
Ko Kanihi te tangata*

The various awa located within the takiwa of Kanihi has great spiritual importance and are "the blood and veins of the takutaimoana". The wai that flows through these awa symbolises the link between the past and the present, each with its own mauri and wairua which connects hapū with the awa and the spiritual world providing both physical and spiritual sustenance to its people.

The domain of Tangaroa extends from the source of these awa, "te piki ake o Maunga Taranaki" to the moana. They are linked and together form an entity that includes its source, and the moana. As a result, the relationship the various hapū have with these awa relates to the entire catchment. The tangible linkages provide them with a system of ara, or pathways throughout their takiwa enabling hapū access in inland. River travel was important to all hapū for both economic and social reasons.

Mahinga kai

The rivers in the takiwa of Kanihi were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu. Pa tuna and hinaki were constructed all along the rivers and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places were tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the abundant birdlife also provided a crucial element of hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction and trading. It also provided a habitat for many forms of life. Pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu is the spiritual guardian of the moana and other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms that abound within his domain. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from these awa and ngahere was central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are all essential for maintaining customary traditions - the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, associated lands, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe along with the associated lands and natural resources.

The rivers and streams which are located within the Kanihi-Umutahi takiwa are the following:

Paetahi Stream
Tuikonga Stream
Mangarangī Stream
Mangatoki Stream
Inaha Stream (boundary with Ngati Manuhiakai)
Waingongoro
Waihi Stream
(Hawera)
Tawhiti Stream
Waipuku Stream
Te Popo Stream
Piakau Stream
Konini Stream
Patea River
Ngaere Stream
Mangimangī Stream
Kaitimako Stream
Kahori Stream, Manapukeakea Stream

Okahu-Inuawai

The tuturu takiwa of the Okahu-Inuawai hapū extends, "from seaward on the eastern mouth of the Waingongoro awa to the Maunga, thence turning following the western side of the Wairere Stream back to seaward, Tawhiti-nui, Hawaiki-nui, Tawhiti-roa, Hawaiki-roa, Tawhiti-pamamao, Hawaiki-pamamao. The hapū claim that their whanaungatanga takiwa begins "from the mouth of the Waihi Stream of Ngati Ruanui Iwi in the east, and extends to the mouth of the Inaha Stream of Ngati Manuhiakai in the west, back to seaward".

According to tribal history, the people of Okahu are the descendants of the tangata whenua tribes who arrived at Te Rangatapu aboard the waka Te Rangjuamutu, captained by Tamatea-Rokai. The tangata whenua tribes were known as Kahui-maunga, Kahui toka, Kahui-rere, Te Kahui Tuu, Maru-iwi and Te Tini-o-tai-tawaro, Te Kahui-Ruu and Te Kahui Tawake.

This hapū also claims ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.

The relationship between the Okahu and Kanihi hapū is very strong, not only because of their physical proximity to one another, but because of their shared ancestry. Hinekoropanga the tupuna of the hapū was an important kuia not only to her hapū but she played a significant role within the tribe of Ngāruahine. Her brother was Puawhato a warrior chief and tupuna of the Kanihi-Umutahi people. Both sister and brother resided on the Waingongoro River, their Pa being adjacent to one and other. Okahutiti, which became an important Pa during the intertribal skirmishes with the Ngapuhi tribe, was the stronghold of Hinekoropanga and her people. The hapū have historically resided on the western and eastern banks of the Waingongoro river. Although they choose to identify their hapū with the name 'Okahu' they are also referred to as the Inuawai people.

*Ko Te Rangatapu te Takutaimoana
Ko Te Rangatapu me Te Kawau nga Tauranga Waka
Ko Waingongoro te Awa
Ko Okahu me Inuawai nga Whenua
Ko Okahu te tangata*

Several lores abound relating to Tamawhero another well known chief of this hapū. His reputation of being a person steeped in knowledge was unrivalled. One such lore relates to a taua of Nga Puhi who were making their way down the west coast of the north island with the intent to take the lands of Taranaki and in particular the Waimate Plains. Nga Puhi had heard about Tamawhero and were known to have said, "if we cannot match him in knowledge, we will defeat him in battle". The taua set about making plans to cross the Plains and in so doing taking the various Pa that stood in their way, first attacking Waimate Pa while the men were all away at a fishing expedition. Once defeated they set forth for Okahutiti. The tupuna kuia of Okahu hapū Hinekropanga, was married to a chief of one of the neighbouring Pa that had been attacked. She was able to escape and warn the men at sea and her people of Okahutiti. A taua was formed using the menfolk of neighbouring Ngāruahine Pa, and together they defeated the Nga Puhi at Okahutiti. The name given to this battle was, Huru-pari, "the turning of the cliff".

According to traditional lore, another significant event relating to Tamawhero was the chiefs discovery of Aniwanuiwa, a descendant of Takarangi and Rau-mahora. Tamawhero found Aniwanuiwa, as a baby, lying in a harakeke bush. He was wrapped in a topuni, a dogskin cloak, which signified his high rank. The baby was adopted by Tamawhero and raised alongside his biological son Tonga Awhikau. Aniwanuiwa married Tawhirikura and a son of this marriage was the second to bear the name Te Whiti. This second Te Whiti married Whakairi and their son was named Tohu-kakahi who in turn married Rangi-kawau and their son, the third to bear the name Te Whiti, became the prophet of Parihaka.

The awa that are located within the Okahu takiwa have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga with each providing both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers in the Okahu takiwa were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the rivers in the Okahu takiwa, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke and much birdlife were also a crucial element of hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. They also provided a habitat for many forms of life. Pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana and other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within this environment. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are all essential for maintaining customary traditions, including the ritual and tapu associated with gathering.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their takiwa, associated lands, and associated resources.

The rivers and streams which are located within the Okahu takiwa are the following:

Paetahi Stream
Tuikonga Stream
Mangarangi Stream
Mangatoki Stream
Inaha Stream (boundary with Ngati Manuhiakai)
Waingongoro
Waihi Stream (Hawera)
Tawhiti Stream
Waipuku Stream
Te Popo Stream
Piakau Stream
Konini Stream
Patea River
Ngaere Stream
Mangimangi Stream
Kaitimako Stream
Kahori Stream
Manapukeakea Stream

Ngati Manuhiakai

The takiwa of the Ngati Manuhiakai extends from the tip of Maunga Taranaki into Te Moana O Tangaroa taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the boundary extends from the western banks of the Waingongoro River to the eastern banks of the Raa Stream.

Ngateko on the Kapuni stream is one of the original landing places of the Wakaringaringa waka, captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement here. The Kapuni stream marks the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū.

Ngati Manuhiakai also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went.

*Ko Aotea te Waka
Taranaki te Maunga
Te Rere O Kapuni me Inaha nga Awa
Te Aroha O Titokowaru Ki Toona Marae
Ngati Manuhiakai te hapū
Ngaruahine-Rangi te Iwi
Inaha te Tauranga-waka.
Aotea is our waka
Taranaki our mountain
Te Rere O Kapuni and Inaha our Rivers
Te Aroha O Titokowaru Ki Toona our marae
Ngati Manuhiakai our sub-tribe
Ngaruahine-Rangi our Tribe
Inaha our Tauranga-waka.*

The various awa that are located within the takiwa of Ngati Manuhiakai have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

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Mahinga kai

The rivers flowing through Ngati Manuhiakai were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe and associated lands and associated resources.

The rivers which are located within the Ngati Manuhiakai rohe are the following:
Kapuni Stream (boundary with Ngati Tu)
Inaha Stream (boundary with Umutahi Inuawai).

Ngati Tu

Ngateko on the Kapuni Stream was one of the original landing places of the Wakaringaringa waka captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement there with the Kapuni stream acting as a marker between for the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū.

Ngati Tu also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and traversed via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Kaupokonui River and Maraekura.

The name of the flat lands adjacent to the Kaupokonui River and lying between Pukekohe Pa and the Taoratai kainga is Maraekura, 'courtyard of the precious heirloom Huna-kiko' Turi had brought with him from Hawaiki-Rangiatea. This cloak was used for ceremonial purposes on multiple occasions during Turi and his people's time in Taranaki and it was during one of these occasions that Maraekura was named. According to sources Turi and his companions who included his son Turangaimua, and the tohunga Tapo, Kauika, Tuau, Hau-pipi, and Rakeiora, constructed an altar on Maraekura and spread the cloak upon it. The name therefore refers to this ceremony and the spreading of this 'precious heirloom' which represented the mana of Turi.

The various awa that are located within the takiwa of Ngati Tu have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

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Mahinga kai

The rivers flowing through Ngati Tu were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

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The rivers which are located within the Ngati Tu rohe are the following:

Kaupokonui Stream

Mangawhero Stream

Motumate Stream

Waiokura Stream

Otakeho Stream (boundary with Ngati Haua)

Kapuni Stream (boundary with Ngati Manuhiakai).

Ngati Haua

The Ngati Haua hapū claim that their tuturu rohe extends "seaward from the mouth of the Otakeho Stream following it inland to the Maunga, thence turning and following the eastern side of the Raa Stream back to seaward, Tawhiti-nui, Hawaiki-nui, Tawhiti-roa, Hawaiki-roa, Tawhiti-pamamao, Hawaiki-pamamao. They claim that their whanaungatanga rohe extends from the western side of the Kaupokonui River of the Ngati Tu hapū, to the eastern side of the Wahamoko Stream.

The hapū traces their origin to the union between the tupuna of Ngati Haua, Te Auroa, and Hinengakau, the great ancestress of Atihaunui-a-Parangi from Whanganui. They also claim ancestry from the Aotea Utanganui waka, captained by Turi-te-Ariki-nui. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Raa River.

The Raa takes its name from an incident which involved Turi during his travels throughout the motu. After catching and cooking some tuna from the river, Turi being extremely hungry, devoured the tuna so quickly that a number of tuna bones became lodged in his throat. His wife, Rongorongo, asked the gods to save her husband. Turi, angry for this happening lay a curse upon the creek, proclaiming that no tuna should henceforth live in the river. He subsequently named it Raa, to choke. Centuries later, a tupuna koro, Te Hui removed the curse and tuna once again returned to the river.

The various awa that are located within the takiwa of Ngati Haua have great spiritual importance, they are, "the blood and veins of the takutaimoana, each of them with a story to tell." The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the

relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

The tangible linkages between these awa provided the hapū with a system of ara, or pathways throughout the takiwa, whereby allowing hapū access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers flowing through Ngati Haua were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their rohe and associated lands and resources.

The rivers which are located within the Ngati Haua rohe are the following:

Raoa Stream
Wahamoko Stream (boundary with Ngati Tamaahuroa-Titahi)
Opuhi Stream
Waikaretu Stream
Otakeho Stream (boundary with Ngati Tu)
Taikatu Stream
Awatuna Stream.

Ngati Tamaahuroa-Titahi

The Ngati Tamaahuroa-Titahi takiwa extends from the mouth of the Taungatara Stream in the west to the mouth of the Raoa stream in the east, and thence from the moana to the Maunga. The Ngati-Tamaahuroa-Titahi hapū are descendants of the people who landed at Oeo on the waka captained by Whiro in the fourteenth century.

Ngati Tamaahuroa-Titahi share common ancestry with the Taranaki iwi. The eponymous ancestor Rua Taranaki came, originated from Taupo but he re-settled on the Hangaataahua River, and was the first in a long line of Taranaki rangatira.

Ngati Tamaahuroa-Titahi also claim ancestry from the Aotea Utanganui waka which was captained by Turi. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went.

Ngati Tamaahuroa-Titahi have occupied their takiwa for generations, and throughout their history they have for the most part, co-existed peacefully with neighbouring hapū and iwi around them. There have been some occasions of conflict however, and one of these occurred when the people of Rangatapu Pa sent out a war party who sought fugitives from an iwi who had caused them offense. They came into the Ngati Tamaahuroa

lands and said to the people, "Live in peace; we have no quarrel with you". Ngati Tamaahuroa had in fact met with and been influenced by the offending fugitives and took up arms against the Rangatapu people to avenge them. They were summarily defeated and their lands taken, but because they were strong in numbers they were able to once again become a powerful tribe.

The various awa that are located within the takiwa of Ngati Tamaahuroa-Titahi have great spiritual importance and are "the blood and veins of the takutaimoana, each of them with a story to tell". The wai that flows through these awa symbolises the link between the past and the present. Each awa has its own mauri and wairua which connect the hapū with the river and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.

The domain of Tangaroa extends from the source of these awa "te piki ake o Maunga Taranaki" to the moana. Each awa is linked and together form an entity that includes its source, and the moana. As a result the relationship the hapū have with these awa relates to the entire catchment. The tangible linkages between these awa provide the hapū with a system of ara, or pathways throughout their respective takiwa, allowing access inland. River travel was important to hapū for both economic and social reasons.

The tangible linkages between these awa provided the hapū with a system of ara, or pathways throughout the takiwa, whereby allowing hapū access inland. River travel was important to hapū for both economic and social reasons.

Mahinga kai

The rivers flowing through Ngati Tamaahuroa-Titahi were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.

Pa tuna and hinaki were constructed all along the river, and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga. Customary management practices followed the lifecycle of the tuna, and harvesting was regulated according to the seasons. A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites.

The resources of the wetlands including harakeke along with the birdlife which were crucial to the hapū sustenance systems. Harekeke supplied material for rongoa, weaving, construction, and trading. It also provided a habitat for many forms of life. Both pukeko and native ducks were caught in the wetlands and were not only an important food source but provided the hapū with feathers which were used for many purposes.

The hapū regard all natural resources as being gifts from Atua kaitiaki. Tangaroa-i-te-Rupetu Tangaroa is the spiritual guardian of the moana, other water bodies and all that lives within them. Tane-nui-a-rangi is the spiritual guardian of the ngahere and all life forms within the ngahere. These guardians were central to the lives of hapū tupuna and remain culturally significant to the hapū whanau living in the present day.

Matauranga associated with the collection of resources from the various awa and ngahere were central to the lives of the hapū tupuna and remains a significant part of the cultural identity of the hapū today. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources.

The hapū have cultural, spiritual, traditional and historic associations with the rivers and their environs, and associated land, flora and fauna. The hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whanau as it was to their tupuna. The continued recognition of the hapū, their identity, traditions and status as kaitiaki is entwined with the rivers in their takiwa and associated lands and associated resources.

The rivers which are located within the Ngati Tamaahuroa-Titahi rohe are the following:

- Taungatara River
- Punehu Stream
- Manganui Stream
- Waipaepaenui Stream
- Waipaepaeiti Stream
- Mangatoromiro Stream
- Mangatawa Stream
- Oeo Stream
- Wahamoko Stream
- Waimate Stream
- Ouri Stream
- Raoa Stream (boundary with Ngati Haua)

STATEMENTS OF ASSOCIATION FOR MARGINAL STRIP SITES

Kaupokonui Stream No 2 Marginal Strip (as shown on deed plan OTS-023-12)		
Site Type		Ngāruahine association (history, significance)
Location		<p>Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.</p> <p>Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.</p>
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Mangawhero Stream Marginal Strip (as shown on deed plan OTS-023-13)		
Site Type		Ngāruahine association (history, significance)
Location		<p>The Ngati Haua hapū claim that their tuturu rohe extends "seaward from the mouth of the Otakeho Stream following it inland to the Maunga, thence turning and following the eastern side of the Raao Stream back to seaward".</p> <p>Their whanaungatanga rohe extends from the western side of the Kaupokonui river of the Ngati Tu hapū, to the eastern side of the Wahamoko Stream.</p> <p>The various river environs that are located within the takiwa of Ngati Haua and Ngati Tu have great spiritual importance, they are, "the blood and veins, each with a story to tell." The wai that flows through these areas symbolises the link between the past and the present. Each has its own mauri and wairua which connect these two hapū with the river environs and the spiritual world. They are significant taonga that provide both physical and spiritual sustenance.</p>

Waingongoro River No1 Marginal Strip (as shown on deed plan OTS-023-15)		
Site Type		Ngāruahine association (history, significance)
Location		<p>According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.</p> <p>They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.</p> <p>During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.</p>
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<p align="center"><i>Tuturu</i></p> <p align="center"><i>"E tu e tu ki tai e tu e tu ki uta</i> <i>mai Tangaroa ki Hawaikinui Tawhitinui,</i> <i>Hawaikiroa Tawhitiroa, Hawaikipamamao</i> <i>Tawhitipamamao</i> <i>tai noa ki te ngutu awa o Waingongoro ki</i> <i>Wairere</i> <i>piki ake ki te tihi o Maunga Taranaki</i> <i>huri noa ki te Tonga haere tonu ki te awa o</i> <i>Waingongoro"</i> <i>Whanaungatanga</i> <i>"E tu e tu ki tai e tu e tu ki uta</i> <i>mai Tangaroa ki Hawaikinui Tawhitinui,</i></p>	

	<i>Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"</i>	
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Waingongoro River No 2 Marginal Strip (as shown on deed plan OTS-023-16)		
Site Type		Ngāruahine association (history, significance)
Location		<p>According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.</p> <p>They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.</p> <p>During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.</p>
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<p><i>Tuturu "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro" Whanaungatanga "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"</i></p>	

Waingongoro River No 4 Marginal Strip (as shown on deed plan OTS-023-11)		
Site Type		Ngāruahine association (history, significance)
Location		<p>According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake.</p> <p>They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour.</p> <p>During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.</p>
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	<p><i>Tuturu "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro" Whanaungatanga "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"</i></p>	

Ouri Stream Marginal Strip (as shown on deed plan OTS-23-14)		
Site Type		Ngāruahine association (history, significance)
Location		

Description of Site	Marginal Strip	<p>Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.</p> <p>Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.</p>
Ngāruahine Tupuna association		
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Oeo-Kaupokonui Marginal Strip (as shown on deed plan OTS-023-09)		
Site Type		<p>Ngāruahine association (history, significance)</p> <p>The river environs shared between all three hapū were abundant with fish species resources, including tunaheke, piharau, kahawai, inanga, pakotea and kokopu.</p> <p>Pa tuna and hinaki were constructed all along the rivers of each hapū and there was much tribal lore and skill pertaining to the catching of tuna. Gathering and processing tuna was a customary practice that strengthened cultural systems and whanaungatanga.</p> <p>A complex system of hapū and whanau rights operated and the places where tupuna harvested their tuna were important cultural and social sites. Matauranga and associated tikanga, kawa and karakia are essential for maintaining customary traditions along with the ritual and tapu associated with gathering and utilising resources and remains as significant and important today as it was to their tupuna.</p>
Location		
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Ngati Tamaahuroa me Titahi Ngati Haua Ngati Tu	
Pepeha, waiata or whakatauki		

Kaupokonui-Manaia Marginal Strip (as shown on deed plan OTS-023-07)		
Site Type		<p>Ngāruahine association (history, significance)</p> <p>Kaupokonui is the name of both a river and settlement. In the twelfth century this area was one of the original landing sites of the ancestral waka Wakaringiringi captained by Mawakeroa. The people of this waka were known to have taken up settlement here.</p> <p>Kaupokonui is a coastal waahi where Ngati Tu resided, cultivated, hunted, gathered food and fished. The river continues to be used by the people of the hapū right up to this present time.</p>
Location		
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Ngati Tu	
Pepeha, waiata or whakatauki		

Ohawe-Hawera Marginal Strip (as shown on deed plan OTS-023-10)		
Site Type		Ngāruahine association (history, significance) According to tribal history, the people of these two hapū are the descendants of the tangata whenua tribes who landed at Te Rangatapu on the Te Rangiuamutu waka, captained by Tamatea-Rokai. The tangata whenua tribes were known as Te Kahui-Maunga, Te Kahui-Toka, Te Kahui-Rere, Te Kahui-Tuu, Te Maru-Iwi and Te Tini-o-Tai-Tawaro, Te -ahui-Ruu Te-Kahui-Po and Te-Kahui-Tawake. They also claim ancestry from the Aotea Utanganui waka which was captained by Turi-te-Ariki-nui. Aotea Utanganui set off from Hawaiki and travelled via Rangitahau (Kermadec Islands) and Tamaki before landing at the Aotea harbour. During the fourteenth century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went including the Waingongoro River.
Location		
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Ngāruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi)	
Pepeha, waiata or whakatauki	Tuturu "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waingongoro ki Wairere piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waingongoro" Whanaungatanga "E tu e tu ki tai e tu e tu ki uta mai Tangaroa ki Hawaikinui Tawhitinui, Hawaikiroa Tawhitiroa, Hawaikipamamao Tawhitipamamao tai noa ki te ngutu awa o Waihi ki Inaha piki ake ki te tihi o Maunga Taranaki huri noa ki te Tonga haere tonu ki te awa o Waihi"	

Kapuni-Ohawe Marginal Strip (as shown on deed plan OTS-23-06)		
Site Type		Ngāruahine association (history, significance) The takiwa of the Ngati Manuhiakai extends from the tip of Maunga Taranaki into Te Moana O Tangaroa taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the boundary extends from the western banks of the Waingongoro River to the eastern banks of the Raa Stream. Ngateko on the Kapuni stream is one of the original landing places of the Wakaringaringa waka, captained by Mawakeroa, the other being Kaupokonui. Many of the people on that waka took up settlement here. The Kapuni stream marks the boundary between the takiwa of Ngati Manuhiakai and Ngati Tu hapū. The continued recognition of each of these hapū, their identity, traditions and status as kaitiaki is entwined with the river environs in their takiwa, associated lands, and associated resources.
Location		
Description of Site	Marginal Strip	
Ngāruahine Tupuna association		
Nāaruahine hapū association	Kanihi-Umutahi (me etehi) Okahu-Inuawai (me etehi) Ngati Manuhiakai	
Pepeha, waiata or whakatauki	Ko Aotea te Waka Taranaki te Maunga Te Rere O Kapuni me Inaha nga Awa Te Aroha O Titokowaru Ki Toona Marae Ngati Manuhiakai te hapū Ngaruahine-Rangi te Iwi Inaha te Tauranga-waka. Aotea is our waka Taranaki our mountain Te Rere O Kapuni and Inaha our Rivers Te Aroha O Titokowaru Ki Toona our marae Ngati Manuhiakai our sub-tribe Ngaruahine-Rangi our Tribe Inaha our Tauranga-waka.	

