

Te Atiawa

The Te Atiawa rohe commences from Te Rau O Te Huia, along the coast westward to the Herekawe, inland to Tahuna Tutawa, thence to Whakangeregere, continuing to Taramoukou, thence turning southward to Te Rau O Te Huia.

The coastal marine area was part of the natural world which encompassed the expanses of Ranginui, the immensity of Papatuanuku, and the vastness of Tangaroa. It was an important part of the tribal rohe and included land, outlets, streams, rivers, lagoons, reefs, beaches and sand hills. Just as hapū exercised mana over the whenua, so it exercised mana over the moana.

The Te Atiawa's social, cultural and spiritual relationship with the coastal marine area was very important and long-standing. It began with the first Te Atiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Ngā Motu and the Waitara River, were on the coast. The papakainga was the centre of social, cultural, economic and spiritual well-being. Papapakainga such as Puke Ariki, Purakau, Rewa Rewa and Mangatī were located on the coast close to the valued resources of water, mahinga kai and kaimoana. The resources sustained and nourished the iwi and were important to ensure survival and to maintain the spiritual, cultural and economic prosperity of Te Atiawa. The spiritual relationship was embodied in the ideologies, kawa, karakia and tikanga such as rahui. Every reef and lagoon was named

and these names remain, as do the practices of harvesting resources and exercising customary rights. Examples of the reefs are Papamoa, Tarawhata, Kawaroa, Arakaitai and Mangatī. The sites also include urupā and tauranga waka, such as Autere. Te Atiawa has exercised, and continues to exercise, its kaitiakitanga on the coastline from the Herekawe to Te Rau O Te Huia.

The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata pepeha, traditions and histories and continues to underpin the mana and mouri of the Te Atiawa hapū. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to the present. The statement above illustrates the strong and ongoing Te Atiawa connection and association with the coastal marine area from the Herekawe to Te Rau O Te Huia.

Note: In addition to the values shown in the following table the values of kaitiakitanga and mouri also apply to all sites. All values are addressed through the policies within this Plan and will be further considered through consenting processes.

Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
Ngā Motu	The Te Atiawa Deed of Settlement provides for the joint vesting of Ngā Motu / Sugar Loaf Islands in Te Kotahitanga o Te Atiawa Trust and Te Kahui o Taranaki Trust. It continues to be managed by the Department of Conservation as a conservation area under the Conservation Act 1987, and public access is maintained.	H1	P19/12	Moturoa Pā/Urupā		Wairuatanga Historic Site	Map Link Map - 13
		H2	P19/13	Motumahanga Pā/Urupā			Map Link Map - 13
		H3	P19/14	Mataroa Pā/Urupā			Map Link Map - 13
		H4	P19/15	Motuotamatea Pā/Urupā			Map Link Map - 13
		H6		Waikaranga Urupā			Silent File Contact Council for more information
		H5	P19/2	Paritūtū Pā		Historic Site Map Link Map - 13	

Taranaki

Taranaki Iwi exercise mana whenua and mana moana from Paritūtū in the north around the western coast of Taranaki Maunga to Rāwa o Turi Stream in the south, and from these boundary points out to the outer extent of the exclusive economic zone.

The traditions of Taranaki Iwi illustrate the ancestral, cultural, historical and spiritual association of Taranaki Iwi to the coastal marine area within the Taranaki Iwi rohe ("coastal marine area"). The seas that bound the coastal marine area are known by Taranaki Iwi as Ngā Tai a Kupe (the shores and tides of Kupe). The coastal lands that incline into the sea are of high importance to Taranaki Iwi and contain kāinga (villages), pā (fortified villages), pūkawa (reefs) for the gathering of mātaītai (seafood), tauranga waka or awa waka (boat channels), tauranga ika (fishing grounds) and mouri kōhatu (stone imbued with spiritual significance). The importance of these areas reinforces the Prior to the proclamation and enforcement of the confiscation of lands within the Taranaki Iwi rohe (area of interest), Taranaki Iwi hapū occupied, cultivated, fished, harvested and gathered mātaītai in the coastal marine area. The entire shoreline from Paritūtū to the Rāwa o Turi was critical to daily life for fishing, food gathering, cultivations and ceremonies. The sea and coastal reefs provided a staple food source with fertile volcanic soils providing excellent growing conditions for large community cultivations. Food preparation and harvesting was ultimately dependant on the lunar calendar that controlled tides and other environmental conditions, but the best times for gathering and harvesting are known by Taranaki Iwi as Ngā Tai o Mākiri (the tides of Mākiri). These generally occur in March and September.

The small boulder reefs are possibly one of the most unique features of the Taranaki Iwi coastline providing special habitat for all manner of marine life. Resources found along the extent of the coastline of Ngā Tai a Kupe provide Taranaki Iwi with a constant supply of food. The reefs provide pāua (abalone), kina (sea urchin), kōura (crayfish), kūkū (mussels), pūpū (mollusc), ngākihi (limpets), pāpaka (crab), toretore (sea anemone), and many other reef species, while tāmure (snapper), kahawai, pātiki (flounder), mako (shark) and other fish are also caught along the coastline in nets and on fishing lines.

Also evident in the reefs are the monolithic tauranga waka or awa waka where large boulders were moved aside by hand to create channels in the reef. These provided access to offshore fishing grounds and prevented boats from being smashed onto rocks by the heavy surf. Large kāinga were also built around the tauranga waka providing Taranaki Iwi hapū with the infrastructure for efficient fishing operations. Whenever possible, fishing nets were also set in the tauranga waka. Fishing also took the form of separate, smaller

pool like structures, or tauranga ika. They were baited and had a small opening on the seaward end of the structure to attract fish. On an incoming tide fish would enter the pools to feed and would then be chased out to be caught by a net placed over the small entranceway.

Taranaki Iwi oral traditions recount that in former times, the extent of large boulder reefs in the central part of Taranaki Iwi was much larger than those seen today. The large sandy areas in the central part of the Taranaki Iwi rohe is an occurrence attributed to Mangohuruhuru. Mangohuruhuru was from the South Island and was bought here by Taranaki Iwi rangatira Pōtikiroa and his wife Puna-te-rito, who was Mangohuruhuru's daughter. Mangohuruhuru settled on the coastal strip between Tipoka and Wairua and built a house there called Te Tapere o Tūtahi. However, the large rocky Taranaki coastline was foreign to him and he longed for the widespread sandy beaches of his homeland. He warned Taranaki Iwi and told them he was calling the sands of Tangaroa. This phenomenon came as a large tsunami and totally buried Mangohuruhuru and his kāinga. His final words to Taranaki Iwi were:

"ka oti taku koha ki a koutou e ngā iwi nei, ko ahau anō hei papa mō taku mahi, hei papa anō hoki mō koutou - This will be my parting gift for you all, that it will come at the cost of my life, but will provide a future foundation."

The sands bought by Mangohuruhuru continue to provide excellent growing conditions for many of the low lying seaside kāinga within the central part of the Taranaki Iwi rohe.

The coastal marine area was also the main highway for many Taranaki Iwi uri (descendants) when travelling between communities, as most of the coastal lands were free of the thick bush found a little higher towards the mountain. Coastal boundary stones and mouri kōhatu are another unique cultural feature within the Taranaki Iwi rohe and they form a highly distinctive group, not commonly found elsewhere in the country. Many of these were invariably carved with petroglyphs in spiral form and were often located in accessible areas, within pā earthworks and open country. However, most of them were nestled in the reef on the seashore alongside tauranga waka, tauranga ika, pūkāwa, pūaha (river mouths) and below or adjacent to well-known pā sites.

Tahu and Turi the twin kaitiaki (guardians) mark the mouth of the Tapuae River, Te Pou o Tamaahua in Ōākura, Te Toka a Rauhoto (originally located a little inland on the south side Hangatāhua River mouth) Opu Opu (also a tauranga waka and tauranga ika) in the bay off Te Whanganui Reserve, Kaimaora, Tuha, Tokaroa and Omanu in the reefs at

Rahotū and Matirawhati the stone boundary marker between Ngāti Haua (a hapū of Ngāruahine) and Taranaki Iwi on the reef of the Rāwa o Turi river mouth. These mouri kōhatu continue to be revered by Taranaki Iwi hapū.

Although access to many areas along the coastal marine area was discontinued as a consequence of confiscation, Taranaki Iwi have continue to exercise custodianship over those areas accessible to Taranaki Iwi. Many Taranaki Iwi hapū have imposed rāhui (temporary restrictions) over sites, restricting the taking of kūkū, kina, pāua and other mātaītai. Proper and sustainable management of the coastal marine area has always been at the heart of the relationship between Taranaki Iwi and the Taranaki Iwi coastline.

Table legend for values associated with sites of significance

The following is a list of potential activities, uses and values that may apply for sites of significance in the CMA and in the Taranaki Iwi rohe. The numbered lists of values relate directly to the numbers included with the 'Values associated with sites' column of the table below.

Wāhi Tapu: This includes pā sites (settlement sites that have been formerly fortified for the purposes of defence), urupā/burial grounds, kāinga /coastal villages, marginal strips and homes, māra/site of cultivation or garden, mātaimai/seafood gathering sites, hī ika/fishing ground, onepū rua kerī or kohatu/quarries, rua kūmara/pits, terraces, ruapara/midden (site used for the disposal of unwanted material – often shells), Hūhi or repo/swamps or wetlands, mouri kohatu/petroglyphs, oneroa/sandy beach, onepū/sandy area, awa/waterways streams and tributaries. Taonga based activities including the extraction harvest and use of: sand; peat; shingle; aggregate; rocks; stone; driftwood; salt and freshwater; kōkōwai/red ochre; saltwater; pīngao and harakeke, plant species.

Values to be protected: **(1) Cultural/wairuatanga/māra kai/rongoā/kaitiakitanga/mouri**

Wāhi Tapu sites used for ceremonies – including burial, hahunga/exhumation, cremation, tohi/baptism or pure/healing and/or blessing rite, rāhui/ritual prohibition.

Values to be protected: **(2) Cultural/wairuatanga/rongoā/urupā/kaitiakitanga/mouri**

Pūkawa/Reefs and/fishing ledge – hī ika/ fishing grounds, access site

Values to be protected: **(3) Cultural/mahinga kai/ pūkāwa/kaitiakitanga/mouri**

Tauranga Waka/Boat Channel – Use of tauranga waka (landing, launching, anchoring, mooring vessels).

Values to be protected: **(4) Transportation/communication route/whanaungatanga/tauranga waka/mahinga kai/structure/kaitiakitanga/mouri**

Tauranga Ika - Use of tauranga ika for anchoring and mooring vessels for fishing purposes.

Values to be protected: **(5) Cultural/mahinga kai/structure/kaitiakitanga/mouri**

Onepū/Oneroa – site of the extraction of resources usually stone/sand to be used in cultivation or for hāngī including sand, peat, shingle aggregate rocks and stone.

Values to be protected: **(6) Cultural/mahinga kai/kaitiakitanga/mouri**

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		TRC Number	Description		
Ngā Motu / Sugar Loaf Islands	The Taranaki iwi Deed of Settlement provides for the joint vesting of Ngā Motu / Sugar Loaf Islands in Te Kahui o Taranaki Trust and Te Kotahitanga o Te Atiawa Trust. It continues to be managed by the Department of Conservation as a conservation area under the Conservation Act 1987 and public access is maintained. The Taranaki Iwi hapū of this area are Ngāti Tairi and Ngā Mahanga a Tairi.	H1	Moturoa Pā/ Urupā	(1) (2)	Map Link Map - 13
		H2	Motumahanga Pā/ Urupā		Map Link Map - 13
		H3	Mataora Pā/ Urupā		Map Link Map - 13
		H4	Motuotamatea Pā/ Urupā		Map Link Map - 13
		H5	Paritūtū Pā	(1)	Map Link Map - 13