

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 mātaimai (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 mātaimai 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.

Waahi 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**

Waahi 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**

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		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
Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Paritūtū to Oākura River	<p>Coastal marine area</p> <p>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 then to the outer extent of the exclusive economic zone.</p> <p>The coastal lands that incline into the sea are of high importance to Taranaki Iwi and contain kāinga (villages), pā (fortified villages), pūkāwa (reefs) for the gathering of māitaitai (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 Taranaki Iwi tribal identity and provides a continuous connection between those Taranaki Iwi ancestors that occupied and utilised these areas. 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 the tides and other environmental conditions. The reefs provide pāua, kina, kōura, kūku, pupu, ngākihi (limpets), pāpaka (crab), toretore (sea anemone) and many other species while tāmure, Kahawai, patiki, mako, and other fish are also caught along the coastline.</p> <p>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 to provide safe access to the offshore fishing grounds. Large kāinga were also built around these tauranga waka providing the iwi and hapū with the infrastructure for</p>	D1	Te Parapara Waahi Tapu/Onepū	(1) (2)	Map Link Map - 13
		D140	Waahi Tapu		Map Link Map - 14
		D6	Omuna Pā/ Waahi Tapu		Map Link Map - 14
		D141	Waahi Tapu	Map Link Map - 14	(1)
		D142	Waahi Tapu	Map Link Map - 14	
		D15	Kekeorangi Pā	Map Link Map - 14	
		D139	Marae/papa kāinga	Map Link Map - 14	

<p>efficient fishing operations. Where possible, fishing nets were also set in the tauranga waka / tauranga ika to trap fish.</p> <p>The coastal area was also the main highway for many Taranaki Iwi uri (descendants) when travelling between communities as inland was covered in thick bush. Coastal boundary stones and mouri kōhatu are a unique cultural feature within the Taranaki Iwi rohe. Many of these were carved with petroglyphs in spiral form and were often located in accessible areas within pā earthworks and open country. However, most of them nestled in the reef on the seashore alongside tauranga waka, tauranga ika, pūkāwa, puaha (river mouths) and below or adjacent to well known pā sites.</p> <p>Tahu and Turi the twin kaitiaki mark the mouth of the Tapuae River and Te Pou o Tamaahua in Oiaikura. Te Toka o Rahotu at Puniho Pā was originally located on a little island on the south side of the Hangatahūa River mouth. Opu Opu is in the bay off Te Whanganui Reserve and Kaimaro, Tuha, Tokaroa, and Omahu in the reefs at Rahotu. Matirawhati is the stone boundary marker between Ngāti Haua (a Ngāruahine hapū) and Taranaki Iwi on the reef of the Rawa o Turi river mouth. These mouri kōhatu continue to be revered by Taranaki Iwi and hapū. Although access to many areas along the coast was discontinued as a consequence of confiscation, Taranaki Iwi have continued to exercise custodianship over those areas that were accessible. Proper and sustainable management of the coastal area has always been at the heart of the relationship between the iwi and the coastal area.</p> <p>Waterways</p> <p>The traditions of Taranaki Iwi confirm the ancestral, cultural, historical and spiritual importance of the waterways to Taranaki Iwi within the Taranaki Iwi rohe. The rivers and tributaries that bound and flow through the Taranaki Iwi rohe (area of interest) are of high importance to Taranaki Iwi, as many of them flow directly from Taranaki Maunga. These waterways contain adjacent kāinga (villages), pā (fortified villages), important sites for the gathering of kai (food), tauranga ika (fishing areas) and mouri kōhatu (stones imbued with spiritual significance). The importance of these waterways reinforces the Taranaki Iwi tribal identity and provides a continuous connection between those ancestors that occupied and utilised these areas and their many deeds.</p> <p>Waterways, rivers and streams within the Taranaki Iwi rohe were, and continue to be, vital to the well-being, livelihood and lifestyle of Taranaki Iwi communities. As kaitiaki (guardians), Taranaki Iwi closely monitored their health and water quality to ensure there was an abundant source of food, materials and other resources to sustain their livelihoods. A diverse range of food sources, such as piharau (lamprey), tuna (eel), kōkopu (native trout), īnanga (whitebait), kōaro (small spotted freshwater fish) and kōura (freshwater crayfish) were a staple harvest with large numbers of kahawai and pātiki (flounder) also caught on the river mouths along the Taranaki Iwi coastline. Although access to many of the age old fishing spots for piharau</p>	D17	Ōmuna Pā		Map Link Map - 14
	D2	Papataniwha Pūkāwa	(3)	Map Link Map - 14
	D3	Tokatapu Pūkāwa		Map Link Map - 14
	D4	Kapowairua Pūkāwa		Map Link Map - 14
	D5	Te Papahineroa Pūkāwa		Map Link Map - 14
	D7	Ngātokatūrua Pūkāwa		Map Link Map - 14
	D8	Te Arawaire Pūkāwa		Map Link Map - 14
	D9	Wāhitere Pūkāwa		Map Link Map - 14
	D10	Tarakatea Pūkāwa		Map Link Map - 14
	D12	Tauwhare Pūkāwa		Map Link Map - 14
	D13	Kereata Pūkāwa		Map Link Map - 14
	D14	Kohinetaupea Pūkāwa		Map Link Map - 14
	D18	Tokataratara Pūkāwa		Map Link Map - 14
D19	Oruarire Pūkāwa		Map Link Map - 14	

	<p>has become a challenge, many are still caught in the months of June, July and August by Taranaki Iwi families.</p> <p>Relatively high rainfall up on the mountain quickly drains through these river systems, contributing to high water flows and the swift clearance of excessive sedimentation. This has resulted in, clean, clear water accessible to generations of Taranaki Iwi. The river courses, waterfalls and pools were also ceremonial sites used for baptism and other forms of consecration including tohi (child dedication ceremony), pure (tapu removal ceremony) and hahunga (exhumation ceremony). The practice of hahunga involved the scraping and cleansing of bones after being laid on a whata (stage), or suspended from trees to allow for the decomposition of flesh from the body. The bones were then painted with kōkōwai (red ochre) wrapped and interred in caves, some of these were on the banks of rivers on the plains while others were high up on the mountain. The natural resources along the edges of the rivers and large swamp systems commonly provided materials for everyday community life, waka (boats), housing, construction, medicine, food and clothing. Large deposits of kōkōwai were also abundant in the river beds higher up on the mountain. Te Ahititi was a famous Kōkōwai deposit located along the banks of the Hangatāhua River with other known sites on the Kaitake Range and Waiwhakahiho River valley above Karakatonga Pā. These sites were fiercely guarded by Taranaki Iwi.</p>	D11	Tapuae Stream and Pūkāwa	(3)	Map Link Map - 14
Area		D20	Oākura River		Map Link Map - 14
Oākura River to Hangatāhua River	<p>The waterways within the Taranaki Iwi rohe also traditionally provided the best access routes to inland cultivations and village sites further up on the mountain and the ranges. Some of these routes became celebrated and were given names that confirmed the importance of the places they led to. Te Arakaipaka was a route that followed the Pitone, Timaru and Waiorehu streams up onto various sites on the Kaitake and Pouākai ranges. Tararua was another route that followed the Whenuariki Stream to Te Iringa, Pirongia, Pukeiti and Te Kōhatu on the Kaitake range. The Hangatāhua River was also a key route up onto the Ahukawakawa swamp basin. The Kapoiaia River also provided a pathway for Taranaki Iwi hapū, Ngāti Haupoto. This began at Pukehāmoamo (close to the Cape Lighthouse on the sea coast) and went to Te Umupua, Orokotehe, Te Ahitahutahu, Ongaonga and onto the Ahukawakawa Swamp where a whare was situated. The Ōkahu River was another well-known route to Te Apati and onto Te Maru, a fortified pā high up on Taranaki Maunga. Te Maru Pā had extensive cultivations and satellite kāinga before it was attacked by Ngāpuhi and Waikato war parties in the early 1800's with great slaughter.</p> <p>Taniwha also protected many of the rivers and waterways along the Taranaki Iwi coast. Te Rongorangiataiki was resident along the Oākura River along with the famed taniwha Tuiau of Matanehunehu, who was said to have caused a fishing tragedy at Mokotunu in the late 1800s. There was also Te Haiata, the taniwha who resided at Ngauhe, and Kaiaho on the Pungaereere and Ōāoiti streams. He would move from these two places from time to time to protect the people and the rivers. Taniwha are still revered by many Taranaki Iwi families and form the basis of tikanga (practices) for the sustainable harvesting and gathering of food which Taranaki Iwi continues today.</p>	D16	Waikukakuka Tauranga Waka	(4)	Map Link Map - 14
		D132	Sutton road site A	(1)	Map Link Map - 14
		D133	Oākura coast property		Map Link Map - 14
		Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
		D21	Te Ruatahi Oneroa	(6)	Map Link Map - 14
		D22	Te Patunga Oneroa		Map Link Map - 14
		D47	Parawaha Pā/ Waahi Tapu/Kāinga	(1) (2)	Map Link Map - 16
		D23	Pukeariki Pā/Kāinga	(1)	Map Link Map - 15
		D25	Oau Pā/Kāinga		Map Link Map - 15
		D27	Hauranga Pā		Map Link Map - 15
		D40	Tataraimaka Pā		Map Link Map - 15
		D24	Te Ruaatumanu Pūkāwa	(3)	Map Link Map - 15

<p>Cultural Redress Properties</p> <p>Mounukahawai was a large pā located on the mouth of the Kaihihi Stream and was occupied by Taranaki Iwi hapū, Ngā Mahanga. When Ngāpuhi, Waikato and Ngāti Toa raids swept down the Taranaki coast early in the 19th century, Mounukahawai was attacked. Although the pā was of great size, and had a large population, it was not situated in a strong position, being built on comparatively flat ground. During the attack, the invaders fired the dry raupō growing in Totoaro swamp around the pā, and under the cover of the smoke and consequent confusion stormed the place, ending in a great loss of life. Taratuha, one of the principal chiefs of Ngā Mahanga, was killed here. After the taking of the pā, the taua (war party) then moved on to attack Tapuinīkau. Other pā in this area were also taken during this time.</p> <p>At the end of Hampton Road on the cliff overlooking the sea is Parawaha pā. Parawaha was a large community and was also the principal home of Porikapa Te Wariwari between 1840 and 1876. Porikapa also lived at a place called Tiroa, a little inland of the Kaihihi river mouth. Early on in his life he became a deacon of the Anglican Church and took the name of an early Christian martyr, Polycarp, so became known as Porikapa. Porikapa saw himself as a peacemaker between Māori and European. At the beginning of the land wars in Taranaki, he wrote and signed a proclamation with three other chiefs. They placed it on the gate of the Rev Henry Handley Brown's house making it tapu (sacred), so Māori wouldn't come on the property. This ensured the safety of Brown, his family and 35 others who were sheltering there during the Battle of Waireka.</p> <p>Porikapa died at his home on December 4, 1888, aged about 90. Rev H H ("Parson") Brown officiated at his tangi, which was attended by more than 500 people. He was buried in the uru pā at Parawaha. The urupā was fenced off until about 1928, when the lessee allowed stock in to graze</p> <p>By 1960, the headstone had been broken and the iron surrounds ruined. A new headstone was erected in 1965.</p> <p>During the conflict of the 1860's, there were many Ngā Mahanga villages and cultivations along the Ōkato coast. Kaihihi was the home of Wi Mutu and Horopāpera, Te Raroa was situated at Waikoukou, with Takaipakea and Tukitukipapa located at Maitahi. On 4 June 1863, this area was subject to an attack when 870 men led by the new British commander, Lieutenant-General Duncan Cameron and Colonel Warre easily overwhelmed a small force of Taranaki Iwi—Whanganui and Ngāti Ruanui from Porou pā above the Katikara River. Sir George Grey watched with interest from HMS Eclipse, which had carried out a preparatory bombardment on Tukitukipapa village, a kilometre south, prior to the battle. It was reported by Whanganui Māori who had returned home that 21 were killed at Tukitukipapa, including 12 boys playing along the beach.</p> <p>Where the cliffs and slips incline to sea level there are a number of mātaitai (seafood) reefs, awa waka (reef passages) and tauranga ika (fishing areas) associated with the earliest Taranaki Iwi people. Whareatea was</p>	D26	Ōraukawa Pūkāwa	Map Link Map - 15
	D29	Ūpoko ngāruru Pūkāwa	Map Link Map - 15
	D30	Te Wahanga Pūkāwa	Map Link Map - 15
	D31	Te Mutu Pūkāwa	Map Link Map - 15
	D32	Poatamakino Pūkāwa	Map Link Map - 15
	D33	Te Rapa Pūkāwa	Map Link Map - 15
	D34	Kaipāpaka Pūkāwa	Map Link Map - 15
	D35	Te Waiho Pūkāwa	Map Link Map - 15
	D36	Kohoki Pūkāwa	Map Link Map - 15
	D37	Tarare Pūkāwa	Map Link Map - 15
	D38	Puketahu Pūkāwa	Map Link Map - 15
	D39	Pirirata Pūkāwa	Map Link Map - 15
	D43	Kaiwekaweke Pūkāwa	Map Link Map – 15, 16
	D45	Maitahi Pūkāwa	Map Link Map - 16

	<p>a well-known tauranga waka situated on the southern end of the Ōkato marginal strip with Kaihihi, Kaiwekaweke, Parawaha and Tataraimaka in the north. The entire coastal area was used for fishing and the gathering of seafood.</p> <p>The Cape Egmont marginal strip extends from the mouth of the Te Ikapārua River to road end of Tipoka Road. The traditions of Taranaki Iwi illustrate the ancestral, cultural, historical association to this area. The Cape Egmont marginal strip is of high importance to Taranaki Iwi and is located across a particular area of significant coastal Taranaki Iwi lands and waterways.</p> <p>The extended area also contains significant pā and kāinga, including tauranga waka (or awa waka/ channels through the reef) and pūkāwa (reefs) and extensive cultivation areas abutting the marginal strip boundaries. On the northern end of the coastal strip is Te Ikapārua River, the village of Warea and Tarakihi pā. Tarakihi Pā and Warea kāinga were extensively occupied during the 1840s and 1850s and became one of the most important settlements on the Taranaki coast. It was here that the German reformed missionary, Johann Riemenschneider lived amongst Ngāti Moeahu and established a mission station a little further inland. Warea was also the kāinga of Te Whiti during the time of Riemenschneider's occupation. In 1858 a census of Māori villages along the Taranaki coast recorded 126 people living at Warea. In 1860 however, the HMS Niger opened fire with guns and 24 pounder rockets in the village. People appeared in great numbers at one of the pā (Tarakihi) and fired at the ship with muskets in defiance. The captain claimed that shells and one rocket exploded within the stockades. Again in 1860, troops arrived at Warea and fired artillery rounds into the pā from the terrace edge on the northern side of the river. The pā was soon abandoned and the troops burnt the village, with the exception of the church. Tarakihi had massive fortifications with extensive gardens and was the home of Ngāti Moeahu.</p> <p>Te Ikapārua river mouth was also a popular fishing spot for kahawai and other fish species, Tarakihi, is also the tauranga waka (reef channel) on the Te Ikapārua river mouth. Tauranga ika (fish traps) were also made by hauling out large boulders and layering them up as walls to make long pools. The pools were then baited as fish came in to feed on the incoming tide. Nets were then placed at the entrance of the pool and used to capture the fish as they were chased out. Tauranga ika were utilised across the extent of the Cape Egmont marginal strip.</p>	D46	Waikoukou Pūkāwa		Map Link Map - 16
Area		D28	Timaru Stream	(3)	Map Link Map - 15
Hangatāhua River to Kapoiaia River	<p>A little further south is Te Whanganui Stream and Whanganui Native Reserve (1 acre). Whanganui Native Reserve was granted to Whatarau and Ruakere Moeahu in October 1882 as a fishing reserve for Ngāti Moeahu. The tauranga waka at the mouth of the stream is named Hopuhopu. Hopuhopu is an extensive channel and is tucked away in one of the better sheltered bays on the coast. A mouri kohatu was taken from this area to Ōtakou (Dunedin) in memory and honour of the political prisoners of Parihaka who died there during their incarceration.</p>	D48	Kaihihi Stream		Map Link Map - 16
		D41	Tataraimaka Tauranga Waka	(4)	Map Link Map - 15
		D42	Tauranga Waka		Map Link Map - 15
		D44	Maitahi Tauranga Waka		Map Link Map - 16
		D49	Whareatea Tauranga Waka		Map Link Map - 16
		D131	Hauranga Pūkāwa	(3)	Map Link Map - 15
		D134	Ōkato Coast property	(1)	Map Link Map - 15
		Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
		D52	Mokotunu Kāinga/ Waahi Tapu	(1) (2)	Map Link Map 17
		D56	Taihua Kāinga/ Waahi Tapu		Map Link Map 17
		D59	Warea Redoubt/Urupā		Map Link Map 18
		D97	Kairoa Urupā		Map Link Map 21

<p>During the 1950's, the elders also allowed Pākehā to fish from the channel on the basis that fish be given to the marae and that no commercial fishing be done there. The Cape Egmont Boating Club now enjoy an almost exclusive use of the channel with significant modification carried out over the years.</p> <p>Further south along the Cape Egmont marginal strip are other small kāinga (villages) set out for the purposes of fishing and cultivations. These are very small reserves allocated to Taranaki Iwi during the Crown grant scheme but which were once extensively occupied by Taranaki Iwi. These reserves are:</p> <ul style="list-style-type: none"> • Putatuapō This reserve (6.2 acres) was extensively occupied and used for fishing and cultivations. Title to this land was issued under the West Coast Settlements Act in 1883 to Whatarau and Wharehoka. • Ihutangi A small fishing reserve (0.2 acres) granted to Tūteuruoho in 1882. • Okawa This is another small fishing reserve (1 acre) granted to Whatarau Ariki in 1882 • Ikaroa A small reserve (2.2 acres) granted to Hone Mutu in 1882 but was part of a larger area extensively occupied by successive Taranaki Iwi ancestors. Early histories recount that it was part of a larger place called Te Ruaatauroa and was the home of early Ngāti Haupoto ancestors Tongawhakaruru and Tamaraupango who built a house for their niece Rongotuhiata here. This house was called Taniwhapukoroa. <p>The tauranga waka, Te Mapua (also named Te Awa a Tuteangi) was also a critical part to this community and was in use when Kupe passed through these parts. It was continually used up until the 1940's when the elders would light the fires at night to guide their boats in from fishing expeditions to offshore grounds. Boat sheds stood at many of the tauranga waka landings complete with sleeping quarters for the crew and provided many families and local communities with fish. Cooking was done by the elders from the marae and provided an efficient operation for the tribe's trade and tribal economy.The large reef system opposite Te Ikaroa also provided large quantities of mātaitai (seafood). These reefs are regularly accessed by uri (descendants) of Taranaki Iwi today.</p>	D64	Te Whanganui Kāinga	(1)	Map Link Map 18	
	D66	Te Putatuapō Kāinga		Map Link Map 19	
	D68	Ihutangi Kāinga		Map Link Map 19	
	D70	Ōkawa Kāinga		Map Link Map 19	
	D73	Ikaroa Kāinga		Map Link Map 19	
	D74	Mataurukuhia Kāinga		Map Link Map 20	
	D143	Mataurukuhia Kāinga		Map Link Map 20	
	D78	Tipoka Kāinga		Map Link Map 20	
	D80	Wairua (Wairuangangana) Kāinga		Map Link Map 20	
	D85	Tokaroa Kāinga		Map Link Map 20, 21	
	D86	Waitaha Kāinga		Map Link Map 21	
	D105	Oraukawa Kāinga		Map Link Map 22	
	D54	Mokotunu Pūkāwa		(3)	Map Link Map 17
	D55	Taihua Pūkāwa			Map Link Map 17

		D58	Tuiraho Pūkāwa		Map Link Map 18
		D65	Te Putatuapō Pūkāwa		Map Link Map 19
		D67	Ihutangi Pūkāwa		Map Link Map 19
		D71	Okawa Pūkāwa		Map Link Map 19
		D72	Ikaroa Pūkāwa		Map Link Map 19
		D75	Mataurukuhia Pūkāwa		Map Link Map 20
		D81	Wairua (Wairuangāngana) Pūkāwa		Map Link Map 20
		D82	Rakaraku Pūkāwa		Map Link Map 20
		D138	Tipoka Pūkāwa		Map Link Map 20
		D84	Tokaroa Pūkāwa		Map Link Map 20, 21
		D87	Waitaha Pūkāwa		Map Link Map 21
		D88	Kaimaora Pūkāwa		Map Link Map 21
		D89	Otamaariki Pūkāwa		Map Link Map 21
		D90	Opoe Pūkāwa		Map Link Map 21

		D91	Ururiki Pūkāwa		Map Link Map 21
		D92	Tokapiko Pūkāwa		Map Link Map 21
		D93	Owhae Pūkāwa		Map Link Map 21
		D94	Papanui Pūkāwa		Map Link Map 21
		D95	Kapukapu Pūkāwa		Map Link Map 21
		D96	Okahu Pūkāwa		Map Link Map 21
		D98	Matawhero Pūkāwa		Map Link Map 21
		D99	Orapa Pūkāwa		Map Link Map 21
		D100	Taupata Pūkāwa		Map Link Map 21, 22
		D101	Patarakini Pūkāwa		Map Link Map 22
		D102	Opokere Pūkāwa		Map Link Map 22
		D104	Oraukawa Pūkāwa		Map Link Map 22
		D106	Te Kuta Pūkāwa		Map Link Map 22
		D107	Awawaroa Pūkāwa		Map Link Map 22

		D108	Tangihāpu Pūkāwa		Map Link Map 22
		D109	Te Karangi Pūkāwa		Map Link Map 22
		D51	Hangatāhua River	(3)	Map Link Map 17
		D60	Teikaparua River		Map Link Map 18
		D50	Ngātokamaomao Tauranga Waka	(4)	Map Link Map 17
		D53	Mokotunu Tauranga Waka		Map Link Map 17
		D57	Tuiraho Tauranga Waka		Map Link Map 18
		D61	Tarakihi Tauranga Waka		Map Link Map 18
		D63	Te Opuopu Tauranga Waka		Map Link Map 18
		D69	Te Mapua/Te Awaatuteangi Tauranga Waka		Map Link Map 19
		D76	Te Awa Akuaku Tauranga Waka		Map Link Map 20
		D79	Tipoka Tauranga Waka		Map Link Map 20
		D83	Tokaroa Tauranga Waka		Map Link Map 20
		D103	Oraukawa Tauranga Waka		Map Link Map 22

		D62	Te Opuopu Tauranga Ika	(5)	Map Link Map 18
		D77	Ko Manu Mouri Kohatu	(1)	Map Link Map 20
		D135	Cape Egmont Site B	(1)	Map Link Map 19
		D136	Cape Egmont Site B		Map Link Map 19
		D137	Cape Egmont Site B		Map Link Map 19, 20
Area		Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Kapoiaia River to Moutoti River		D115	Te Tuahu Urupā	(1) (2)	Map Link Map 23
		D124	Pukekohatu Pā/Kāinga	(1)	Map Link Map 24
		D128	Mātaikahawai Pā/Kāinga		Map Link Map 25
		D110	Moutoti Pūkāwa	(3)	Map Link Map 22
		D112	Ōtūparaharore Pūkāwa		Map Link Map 22
		D113	Ngāmotu Pūkāwa		Map Link Map 22
		D116	Waiwiri Pūkāwa		Map Link Map 23
		D118	Arawhata Pūkāwa		Map Link Map 23

		D120	Otahi Pūkāwa		Map Link Map 24
		D122	Taumatakahawai Pūkāwa		Map Link Map 24
		D123	Pūkāwa		Map Link Map 24
		D125	Mangahume Pūkāwa		Map Link Map 24
		D126	Pukekohatu Pūkāwa		Map Link Map 24
		D127	Waiteika Pūkāwa		Map Link Map 25
		D114	Oaonui Stream	(3)	Map Link Map 22
		D119	Otahi Stream		Map Link Map 24
		D111	Waitakiato Tauranga Waka	(4)	Map Link Map 22
		D117	Arawhata Tauranga Waka		Map Link Map 23
		D121	Otahi Tauranga Waka		Map Link Map 24