

Schedule 5B – Sites of significance to Māori and associated values

This schedule identifies known sites with special cultural, spiritual, historical and traditional associations located within the CMA. The Taranaki Regional Council is committed to working with iwi o Taranaki to identify all culturally significant sites that are located within the CMA. Site locations are approximate only and are not intended to provide a definitive location or extent of a site.

Ngāti Tama

Te Rangihiroa wrote of Ngāti Tama’s renown throughout the country for their fighting prowess. He recorded the words of an unnamed elder “*other tribes fought for fat lands, for birds and rat preserves, an aruhe rahui (fern root reserve) but Ngāti Tama fought for the sake of fighting, with a parcel of wet land as the cause*”.

Mimi – Pukearuhe Coastal Strip: This area is of high significance to Ngāti Tama and contains some significant pā sites, including Titoki, Whakarewa, Otumatua and Pukearuhe. Patiki (flounder), tamure (snapper), Mako (shark), and araara (trevally) were caught in this area. Koura, kutae, kina, pāua and other resources also contributed to a reliable and plentiful supply of fish in season from the area. Ngāti Tama developed a number of ways to preserving these supplies for later consumption using every part of the fish. This tradition has survived and continues to be used as a form of aroha koha at special hui.

Mōhakatino – Coastal Marine Strip: Along this beach between the Mōhakatino and Mokau rivers, Ngāti Tama engaged in a numerous battles with northern iwi. One such battle was “Nga-tai-pari-rua” in 1815 which, as the name indicates, was fought during two high tides. Because of such battles and the communities in the area there are a number of urupā (burial sites) in the vicinity. The mataitai (kaimoana) resources along this beach are of great value to the tribes associated with them and were often a cause for dispute.

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Mōhakatino River	The river is significant to Ngāti Tama as it is here where the Tokomaru waka landed. The river was abundant with tuna, tnanga , and māitaitai especially kutae (mussel) which was gathered at the mouth and the surrounding reefs.	A1	Mōhakatino river	Mahinga kai	Map Link Map - 1
Tongaporutu River	A significant river for Ngāti Tama with a number of pā sites along its river banks. This river was abundant with fish and māitaitai was gathered from the mouth and the surrounding reefs.	A2	Tongaporutu river	Mahinga kai	Map Link Map – 3, 4
Opourapa Island	Patiki (flounder), tamure (snapper), Mako (shark), and araara (trevally) were caught in this area. Kōura, kutae, kina, pāua and other resources also contributed to a reliable and plentiful supply of seasonal fish in the area. Ngāti Tama developed a number of ways to preserve these supplies for later consumption using every part of the fish. This tradition has survived and continues to be used as a form of aroha koha at special hui.	A3	Opourapa island reef	Mahinga kai	Map Link Map - 5

Ngāti Mutunga

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga and the coast. For Ngāti Mutunga, these areas represent the links between Nga Atua, the tūpuna and present and future generations. This history and relationship reinforces tribal identity, connections between generations and confirms the importance of the coast to Ngāti Mutunga.

Food can be gathered all along the shoreline from the coastal Whakarewa Pā by the Papatiki Stream in the north, to the Waiau Stream in the south, depending on the tides, weather and season. The coastline provided Ngāti Mutunga tūpuna with most of the resources they needed to survive.

Reefs and sandy shallows off the coast provided kōura, pāua, kina, kūtae/kuku, tipa, pūpū, pāpaka, tuatua, oti, and many other species of kaimoana. Hāpuku moki, kanae, mako, pātiki and tāmure swam in great numbers between the many reefs which can be found stretching out into the waters of Nga Tai a Kupe and along the Ngāti Mutunga coastline. Ngāti Mutunga tūpuna knew and named the fishing grounds and reefs, including Pakihi, Maruehi, Onepoto, Waitoetoe, Waikiroa, Paparoa, Kukuriki and Owei.

The high papa cliffs are an important feature of the coast. These cliffs are broken where the Mimitangiatua, Urenui, Onaero and Waiau rivers flow through to wai-ki-roa. Ngāti Mutunga used ledges hewn in the cliffs to fish for mako, Tāmure, kahawai and ara (trevally). These cliffs also provided plentiful supplies of seabirds including titi and karoro.

Ngāti Mutunga continue to exercise their customary rights on the coastline throughout the rohe, in particular food gathering, according to the tikanga and values of Ngāti Mutunga. Throughout the years Ngāti Mutunga has exercised custodianship over the coast and has imposed rahui when appropriate; for example, restricting the harvest of kutae, pipi, tuatua and other kaimoana. This kaitiaki duty to manage coastal resources

sustainably has always been at the heart of the relationship between Ngāti Mutunga and the coast.

There are many sites of cultural, historical and spiritual significance to Ngāti Mutunga along the coast. These include Pihanga (originally the home of Uenuku), Maruwehi (the pā of Kahukura) and Kaweka (the birthplace of Mutunga), which are situated on cliffs near the mouth of the Urenui River. Oropapa and te Mutu-o-Tauranga are situated on the coast, north of the Urenui river. Pukekohe, Arapawanui, Omihi and Hurita are near the Mimitangiatua Estuary and Ruataki, Pukekarito, Whakarewa and Titoki are near Wai-iti.

Ngāti Mutunga people were often cremated, rather than buried in urupā. Many of the points jutting out into the sea along the Ngāti Mutunga coastline are tapu because they were sites used for this ritual. Many Ngāti Mutunga tūpuna also lie buried along the coast.

Ngāti Mutunga have many stories relating to the coastal environment. The whakatauaiki “ka kopa, me kopa, ki te ana o Rangitotohu”) remembers a taniwha, who protects the Taranaki coastline. If a person was to violate rahui or act disrespectfully when fishing or gathering kaimoana they would be snatched and drawn into his cave. Other taniwha are also known from the Ngāti Mutunga coast.

Along the beaches there are a number of tauranga waka. These have special significance for Ngāti Mutunga in their identification with the area as physical symbols of historical association. The presence and number of the tauranga waka also show the importance of the coastal area as a means of transport.

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
		TRC Number	NZAA Number	Description		
Coastal marine area	<p>Coastal area adjacent to the land from Titoki ridge (Whakarewa Pā site) to right bank of Waiau Stream.</p> <p>The resources found along the coast of Nga Tai a Kupe have, since time immemorial, provided the people of Ngāti Mutunga with a constant supply of food resources.</p> <p>Ngāti Mutunga developed a number of different ways of preserving these resources for later consumption, using every part of the fish. This tradition has survived and continues to be used by Ngāti Mutunga as a form of aroha koha at special hui.</p> <p>Ngāti Mutunga has and continues to exercise, its customary rights on the coastline from Titoko ridge/Whakarewa Pā in the north to Waiau in the south. Ngāti Mutunga iwi and whānau have gathered and continue to gather food according to the values and tikanga of Ngāti Mutunga.</p> <p>There remain important kaitiaki links to the pātiki, kōura and tāmure breeding grounds, as well as other fish resources.</p> <p>Another one of the Kaitiaki responsibilities that Ngāti Mutunga traditionally fulfilled and has continued to the present day is to protect the mouri of the coast and rivers – this is highlighted in the following whakataukī –</p> <p><i>‘Ka takahia noatia te mouri o te moana’.</i></p> <p>Lest the sea’s potency be defiled needlessly.</p> <p>Ngāti Mutunga has exercised custodianship over the coastal marine area by imposing rahui when appropriate, restricting the taking of Kūtae, pipi, tuatua and other kaimoana. Proper and sustainable management of the coastal marine area has always been at the heart of the relationship between Ngāti Mutunga and the coastal marine area.</p>	B1	Q18/4	Whakarewa Pā	Wairuatanga Historic site	Map Link Map - 6
		B2	Q18/8	Ruataki Pā/garden		Map Link Map - 6
		B3	Q18/9	Ruataki 2 Pā		Map Link Map - 7
		B4	Q19/31	Pā		Map Link Map - 7
		B5	Q19/33 Q19/9	Arapāwa Pā - 1		Map Link Map - 7
		B6		Arapāwa Pā - 2		Map Link Map - 7
		B7	Q19/327	Arapāwa Pā - 3		Map Link Map - 7
		B11	Q19/3	Whakaahu Pā		Map Link Map - 7
		B12	Q19/26	pā		Map Link Map - 7
		B13	Q19/4 Q19/13 Q19/321 Q19/322	Pukekohe Pā		Map Link Map - 8
		B14	Q19/312 Q19/315	Pukekohe Pā/midden - 2		Map Link Map - 8
		B15	Q19/23	Te Mutu o Tauranga pā/midden/spring		Map Link Map - 8

		B16	Q19/5	Oropapa Pā		Map Link Map - 8
		B17	Q19/6	Maruehi Pā		Map Link Map - 8
		B21		pā		Map Link Map - 8
		B23		Wahapakapaka kāinga /garden		Map Link Map - 9
		B26	Q19/172	Otamaringa Pā		Map Link Map - 9
		B27	Q19/135	Motuwhare Pā		Map Link Map - 9
		B24	Q19/170	midden	Historic site	Map Link Map - 9
		B25	Q19/171	midden		Map Link Map - 9
		B30		Arapāwa Tauranga Waka	Wairuatanga Access	Map Link Map - 7
		B33		Whakaahu Tauranga Waka		Map Link Map - 7
		B37		Otamaringa Tauranga Waka		Map Link Map - 9
		B32	Q19/309	urupā	Wairuatanga Historic site	Silent File Contact the Council for more information
Mimitangiatua River (Mimi)	As with all the Ngāti Mutunga awa, the Mimi river has always been an integral part of the social, spiritual and physical lifestyle of Ngāti Mutunga. The full name of the Mimi River is Mimitangiatua. The river is also known as Te Wai o Mihirau. Mihirau was an ancestress of the Te Kekerewai hapū and was a prominent woman of her time. The name Te Wai o Mihirau is referred to in a Ngāti Mutunga pepeha:	B9	Q19/2	Arapawanui Pā	Wairuatanga Historic site	Map Link Map - 7
		B8	Q19/233	Wairoa Kāinga	Historic site	Map Link Map - 7
		B31		Wairoa Tauranga Waka	Wairuatanga Access	Map Link Map - 7

	<p><i>Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakaranguanui taniwha</i></p> <p>There are a number of pā and kāinga located along the banks of the Mimi River. These include Mimi-Papahutiwai, Omihi, Arapawanui, Oropapa, Pukekohe, Toki-kinikini and Tupari. Arapawanui was the pā of Mutunga's famous grandsons Tukutahi and Rehetaia. There were also a number of māra/taupā (cultivations) along the banks of the river.</p> <p>Mimi River and associated huhu (swampy valleys), ngahere (large swamps) and repo (muddy swamps) were used by Ngāti Mutunga to preserve taonga. The practice of keeping wooden taonga in swamps was a general practice of the Ngāti Mutunga people for safekeeping in times of war.</p> <p>To the people of Ngāti Mutunga, all the rivers and their respective valleys are of the utmost importance because of their physical, spiritual and social significance in the past, present, and future.</p> <p>As with the other awa of Ngāti Mutunga, the whole length of the river was used for food gathering.</p> <p>Mouri is a critical element of the spiritual relationship of Ngāti Mutunga whanau to the Mimi River. The Mimitangiataua is of the utmost importance because of its physical, spiritual and social significance in the past, present and future.</p>	B38		Mimitangiataua River	Mahinga kai Whitebaiting Fishing	Map Link Map - 7
		B32		Tauranga Ika	Wairuatanga Access	Silent File Contact Council for more information
Onaero River	<p>The Onaero River was important to Ngāti Uenuku (also known as Ngāti Tupawhenua). Kaitangata also has a strong association with the Onaero River.</p> <p>The Onaero River and its banks have been occupied by the tupuna of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. Ngāti Mutunga people have used the Onaero River to access wāhi tapu along its banks. Puketapu and Pukemiro pā are situated at the mouth of the river. Other pā along the banks of the Onaero River includes Pukemapou, Moerangi, Te Ngaio, Tikorangi, Kaitangata and Ruahine which are all located upstream. Pukemapou was the home of Uenuku's two</p>	B22	Q19/83	Puketapu/Pukemiro Pā	Wairuatanga Historic site	Map Link Map - 8
		B36		Onaero Tauranga Waka	Wairuatanga Access	Map Link Map - 8
		B39		Onaero River	Mahinga kai Fishing Whitebaiting	Map Link Map - 8

	<p>grandsons Pouwhakarangona and Poutitia. Pourangahau was the name of their famous whata kai.</p> <p>Ngāti Mutunga utilised the entire length of the Onaero River for food gathering. The mouth of the river provided a plentiful supply of pipi, Pūpū, pātiki, kahawai and other fish. Inganga were caught along the banks of the river. Tuna and piharau were caught in the upper reaches of the river.</p> <p>The Onaero River was a spiritual force for the ancestors of Ngāti Mutunga and remains so today. As with the other important awa of Ngāti Mutunga there are specific areas of the Onaero River that Ngāti Mutunga people would bathe in when they were sick. The river was also used for tohi - for instance for the baptism of babies.</p>					
Urenui River	<p>The Urenui River has been a treasured taonga and resource of Ngāti Mutunga. Traditionally the Urenui River and, in times past, the associated wetland area have been a source of food as well as a communication waterway.</p> <p>The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. As an acknowledgement of his mana in the area, Manaia named the area after his son. Upon his arrival the descendants of Pohokura and Pukearuhe were residing in the area. The river was also known as Te Wai o Kura. Kura was the ancestor of the Ngāti Kura hapū who in prior times occupied this area.</p> <p>This name is depicted in the Ngāti Mutunga pepeha:</p> <p><i>Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakarangunga taniwha</i></p> <p>The Urenui River was referred to as “he wai here Taniwha” this figurative expression was used because of the large number of pā along the banks of the river, including Pihanga, Pohokura, Maruehi, Urenui, Kumarakaiaimo, Ohaoko, Pā-oneone, Moeariki, Horopapa, Te Kawa, Pā-wawa, Otumoana, Orongowhiro, Okoki, Pukewhakamaru and Tutu-manuka. The riverbanks thus became the repository of many kōiwi.</p> <p>Ngāti Mutunga utilised the entire length of the Urenui River for food gathering. The mouth of the river provided a plentiful supply of pipi, Pūpū, pātiki, kahawai and other fish. Inganga were caught along the banks of the river. Tuna and piharau were caught in the upper reaches of the river. Piharau were caught using whakapāru, which was a technique developed by placing rarauhe in the rapids of the river in times of flood.</p> <p>The Urenui River has always been an integral part of the social, spiritual and physical lifestyle of the Ngāti Mutunga people. Mouri is a critical element of the spiritual relationship of Ngāti Mutunga to the Urenui River. Ngāti Mutunga also used the Urenui River for tohi - for instance for the baptism of babies. When members of Ngāti Mutunga were sick or had skin problems they were taken to the river to be healed.</p>	B19	Q19/7	Pohokura Pā	Wairuatanga Historic site	Map Link Map - 8
		B20	Q19/71	Kumara kai amo Pā		Map Link Map - 8
		B18		kāinga	Historic site	Map Link Map - 8
		B34		Pohokura Tauranga Waka	Wairuatanga Access	Map Link Map - 8
		B35		Urenui Tauranga Waka		Map Link Map - 8
		B40		Urenui River	Mahinga kai Fishing Whitebaiting	Map Link Map - 8

Wai-iti/Papatiki Stream	<p>This is an area of high historic importance to Ngāti Mutunga and contains some significant pā sites including Ruataki, Pukekarito, and Whakarewa. Regular runanga were held in the area of Wai-iti.</p> <p>The Papatiki Stream is located in the area. It is tapu to Ngāti Mutunga because of the way in which it was used by northern invaders after a battle in pre-Pakeha times.</p>	B28		Papatiki Tauranga Waka	Wairuatanga Access	Map Link
		B29		Wai-iti Tauranga Waka		Map Link
Waiiau stream	The importance of this stream is that it marks the southwestern boundary of the Ngāti Mutunga rohe with Te Atiawa.					

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
		TRC Number	NZAA Number	Description	Hapū		
Waitara River to Onaero River	<p>Waiau Stream and Tributaries</p> <p>The Waiau Stream is located north of Waitara. Its springs from the land and flows to the Tasman Sea. It is in the rohe of Ngāti Rahiri.</p> <p>The social, cultural, historical and spiritual importance of the Waiau Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity. Apart from its other important aspects the Waiau is important as a boundary marker between Te Atiawa and Ngāti Mutunga. The Te Atiawa northern coastal boundary point, Te Rau O Te Huia, is on the banks of the Waiau.</p>	C57		Waiau Stream		Mahinga kai	Map Link Map - 9
		C63		Reef	Ngāti Hine whānau	Mahinga kai	Map Link Map - 9
		C64		Reef	Ngāti Hine whānau		Map Link Map - 9
		C65		Reef	Ngāti Hine whānau		Map Link Map - 9
		C66		Reef	Ngāti Hine whānau		Map Link Map - 9
		C67		Reef	Ngāti Hine whānau		Map Link Map - 10
		C68		Waipapa Tauranga Waka	Ngāti Hine whānau	Waituatunga Structure Access	Map Link Map - 10
		C58		Waitara River		Mahinga kai	Map Link Map - 10
	<p>Waitara River and Tributaries</p> <p>The Waitara River is one of the major rivers in the Te Atiawa rohe and takes its name from the legend of Te Whaitara-nui-a-Wharematangi-i-te-kimi-i-tana-matua-i-a-Ngarue.</p> <p>The Waitara flows through the rohe of the hapū of Manukorihi, Otaraua, Pukerangiora and Ngāti Rahiri. The Waitara River, unlike other substantial rivers within Taranaki, does not flow directly from Maunga Taranaki but springs from the Manganui River which flows off the mountain and converges with the Waitara River.</p> <p>The Waitara river mouth was one of the first areas to be settled in Aotearoa and life was sustained here by the abundant resources provided by the reefs and wetlands. There were many kāinga and tauranga waka at the mouth of the Waitara and the kāinga later became seasonal fishing villages as Te Atiawa spread along and inhabited the entire length of the Waitara River.</p> <p>One of the streams, Mangahināu, was the mooring site for the largest Te Atiawa war waka, Eanganui. There were many papakainga along the banks of the Waitara, such as Ngāngana, Kuikui, Te Whānga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene.</p>						

	<p>The Waitara River provided an abundance of fish, īnanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kōkopu, weka, pukeko, ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for īnanga and native fish. The hapū fished from purpose built platforms and this technique to show customary fishing locations on the river continues today. Each whakaparu was named and these names remain and continue to be used by Te Atiawa today. The mara gardens along the river included Te Rare, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The ururpā include Te Rohutu, Manaaiti, Pukehou, Teremutu and Ngangana.</p> <p>The natural defences and height provided by the cliffs allowed control of the Waitara River. Aorangi along with Pukekohe and Manukorihi, formed a triangle of strongly defended pā in the valley. In its upper reaches, its cliffs provided defence for Pukerangora Pā and in one battle many Pukerangiora people jumped from the cliffs into the Waitara River.</p> <p>The river continues to be an important resource for mahinga kai. Contemporary uses of the site include cultural harvesting (fish, whitebait) and the site is valued because of its biodiversity and conservation values. Te Atiawa has a physical, historical and spiritual relationship with the Waitara River. All elements of the natural environment possess a life force, or mouri. This is a critical element of the spiritual relationship of Te Atiawa to the Waitara River which has a spiritual force and personality of its own.</p> <p>The Waitara River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.</p> <p>Waitara West Marginal Strip</p> <p>The site is located on the coast at the mouth of the Waitara River and is in the rohe of Puketapu and Otaraua Hapū. The social, cultural, historical and spiritual importance of the Waitara West Marginal Strip is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.</p>						
Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
		TRC Number	NZAA Number	Description	Hapū		
Waiongana Stream to Waitara River	<p>Waiongana Stream and Tributaries</p> <p>The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe Puketapu Hapū. The social, cultural, historical and spiritual importance of the Waiongana Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tipuna and present generations and reinforce Te Atiawa tribal identity.</p> <p>Waiongana Stream Conservation Area</p> <p>The resources of the lower reaches of the Waiongana supported many papakainga, such as Nga Puke Turua, Mahoetahi, Te Morere and Manutahi. The river itself provided an</p>	C59		Waiongana Stream		Mahinga kai	Map Link Map 11

	<p>abundance of large tuna, kōura, tinanga and piharau. The banks of the river provided flax, manuka and raupo.</p> <p>The reefs at the mouth of the Waiongana provided pipi, pāua, kina, mussels, crab and seaweed. Hapū members would camp at the papakainga at the river mouth during the spring and summer specifically to gather kaimoana and larger ocean fish. The men would go out to fishing if the day and weather was right and only caught one species each day.</p> <p>Sometimes the fishing party met with disaster, as relayed in the following kōrero tawhito (oral history). One morning about twenty waka and two hundred men prepared to set off to the Hapuka fishing grounds known as Waitawhetawheta. A dispute arose between two members about a particular seat on a waka, during which, fishing gear was thrown into the water. The offended party was the tohunga Mokeuhi who then refused to go out fishing. Whilst the fleet was at sea Mokeuhi conjured up an immense storm which devastated the fleet. There were only two survivors, Kawenui who beached at Urenui and Te Kohita who beached at Motupipi in the South Island.</p>						
Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
		TRC Number	NZAA Number	Description	Hapū		
Waiwhakaiho River to Mangati Stream	<p>Waiwhakaiho River and Tributaries</p> <p>The Waiwhakaiho River is located in the suburb of Fitzroy, New Plymouth and flows from Taranaki Maunga to the Tasman Sea. It is one of the largest rivers in the Te Atiawa rohe and has several tributaries including the Mangaone and Mangorei.</p> <p>At its mouth today there is a man made waterway, Lake Rotomanu which was created in the 1960s to provide a habitat and refuge for wildlife and is also used for recreational purposes. The Waiwhakaiho River is the ancient boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha and kōrero tawhito. In former times the Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngāti Tawhirikura and Ngāti Te Whiti.</p> <p>The Waiwhakaiho River was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakainga and communities along its banks: papakainga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoia. The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupo, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these continue to be used today.</p> <p>There were several papakainga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient pā which, over the generations, housed a large population. Other papakainga along the river were</p>	C60		Waiwhakaiho River		Mahinga kai	Map Link Map - 12

Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Puke O Te Pua and Papamoa. The river was also used as a means of transport to nearby papakainga to trade food and taonga and to maintain whanaungatanga.

The Waiwhakaiho River remains an important river today. Te Atiawa has a physical, historical and spiritual relationship with the Waiwhakaiho River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waiwhakaiho River which has a spiritual force and personality of its own. The Waiwhakaiho River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

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Waiwhakaiho River Mouth (Crown Land Conservation Area)

This site is at the mouth of the Waiwhakaiho River on the edges of the great pā, Rewa Rewa. The site is located in the rohe of **Ngāti** Tawhirikura and **Ngāti** Te Whiti. The river mouth, the wetlands and associated water bodies were important because of its resources such as raupo (for thatching) water, ferns (for food and blankets), berries, birds, fish, flax (for clothing) and kaimoana reefs. Fish and whitebait, were caught from particular purpose built sites called whakaparu and these continue to be used today. The sand dunes were used as gardens for food crops such as kumara and plants such as pingau, which was used to colour clothing flax. The sand dunes were also used as a temporary **urupā** because the heat of the sand assists the breaking down of the flesh. Often the koiwi/bones were removed and interred elsewhere.

Rewa Rewa was located on a hill above the river mouth and was an ancient pā which over the generations housed a large population. The Waiwhakaiho River supported many papakainga from its river mouth to its source on Taranaki, such as Rewa Rewa, Waiwhakaiho, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa. The river was used as a means of transport to nearby papakainga to trade food and taonga and to maintain whanaungatanga. The river is the boundary marker between **Ngāti** Te Whiti and **Ngāti** Tawhirikura and is embodied in pepeha, waiata and **kōrero** tawhito.

Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
		TRC Number	NZAA Number	Description	Hapū		
Te Hēnui Stream to Waiwhakaiho River		C61		Te Hēnui Stream		Mahinga kai	Map Link Map - 12

Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
		TRC Number	NZAA Number	Description	Hapū		
Huatoki Stream to Te Hēnui Stream		C62		Huatoki Stream		Mahinga kai	Map Link Map - 13

Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
		TRC Number	NZAA Number	Description	Hapū		
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

Area	Commentary	Sites of significance to Māori within the CMA				Values associated with sites	Map reference
		TRC Number	NZAA Number	Description	Hapū		
Herekawe Stream	<p>Herekawe Stream and Tributaries</p> <p>The Herekawe Stream is located to the south of New Plymouth. It springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Herekawe is located with the rohe of the Ngāti Te Whiti Hapū. The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of hapū and the many papkainga nearby such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Rualaka, and Papawhero. Two events of more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe was used as one of the boundary indicators between Te Atiawa and Taranaki for their respective 2004 Fisheries Settlements. In 2008, the Herekawe was decided as one of the boundary markers for the Tapuae Marine Reserve, after Te Atiawa refused to give up its customary rights to collect kaimoana from the nearby reefs.</p>	C63		Herekawe Stream		Mahinga kai	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 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 mātaitai. 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**

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 Wāhi Tapu/Onepū	(1) (2)	Map Link Map - 13
		D140	Wāhi Tapu		Map Link Map - 14
		D6	Omuna Pā/ Wāhi Tapu		Map Link Map - 14
		D141	Wāhi Tapu		Map Link Map - 14
		D142	Wāhi Tapu		Map Link Map - 14
		D15	Kekeorangi Pā	(1)	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 Ōākura. 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	Ouarire 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
		D20	Oākura River		Map Link Map - 14
		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
Area		Sites of significance to Māori within the CMA		Values associated with sites	Map reference
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 Rongorangiaitaki 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>	TRC Number	Description		
		D21	Te Ruatahi Oneroa	(6)	Map Link Map - 14
		D22	Te Patunga Oneroa		Map Link Map - 14
		D47	Parawaha Pā/ Wāhi 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/ Wāhi Tapu	(1) (2)	Map Link Map 17
		D56	Taihua Kāinga/ Wāhi 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	Urupiki 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

Ngāruahine

The domain of Tangaroa extends from the source of these awa, “te piki ake o Maunga Taranaki” to the sea. As a result the relationship the various hapū have with these rivers relates to the entire catchment. The tangible linkages provide them with a system of pathways throughout their takiwa enabling hapū access inland. River travel was important to all hapū for both economic and social reasons.

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Taungatara Stream	This stream marks the northern boundary for Ngāruahine and the hapū Ngāti Tamaahuroa–Titahi. The hapū are descendants of the people who landed at Oeo on the waka captained by Whiro in the fourteenth century and also of the waka Aotea captained by Turi as well as a common ancestry with Taranaki Iwi. This stream also had an abundance of fish species resources including tunaheke, piharau, kahawai, īnanga, pakotea, and kōkopu.	E1	Taungatara Stream	Mahinga kai	Map Link Map 25
Otumatua		E2	Otumatua Pā	Historic site	Map Link Map 26
		E3	Otumatua Tauranga waka	Structure	Map Link Map 26
Puketapu	Located at the end of Puketapu Road this area continues to be used by the local people to gather kaimoana, kōura etc and in past times was where fishing waka were launched. The tauranga waka is still evident today.	E4	Puketapu Tauranga waka	Structure	Map Link Map 26
Ohunuku	Located on the west coast adjacent to Otakeho settlement in the South Taranaki District. This site features horticulture sites, a stream, a pathway, and an anchorage on the Ohunuku foreshore and koiwi tangata in the cliffs. The local people of Tawhitiui Marae, Ngāti Haua and Ngāti Manuhiakai hapū of Ngāruahine Iwi continue to use the area as a whare waka and tauranga waka today.	E5	Ohunuku Tauranga waka	Structure	Map Link Map 27
Ahikuku		E6	Ahikuku Tauranga waka	Structure	Map Link Map 28
Kaūpokonui Stream	This stream was named by Turi, the captain of the Aotea waka, who also named the flat land adjacent Maraekura where a special ceremony representing the mana of Turi was performed. Hence, this awa has great cultural and spiritual importance for Ngāti Tu hapū. Like other awa	E7	Kaūpokonui Stream	Mahinga kai	Map Link Map 28
		E8	Otamare Pā	Historic site	Map Link Map 28

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
	within the rohe of Ngāruahine this stream was abundant with tunaheke, piharau, kahawai, īnanga, pakotea and kōkopu.	E9	Otamare Tauranga waka	Structure	Map Link Map 28
Motumate		E10	Motumate Tauranga waka	Structure	Map Link Map 28
Waiohata		E11	Waiohata Tauranga waka	Structure	Map Link Map 29
Kapuni Stream	The stream marks the boundary between the takiwa of Ngāti Manuhiakāi and Ngāti Tu hapū. The hapū have cultural, spiritual, traditional and historic associations with the river and associated land, flora and fauna. The river was abundant with tunaheke, piharau, kahawai, īnanga pakotea and kōkopu.	E12	Kapuni Stream	Mahinga kai	Map Link Map 29
		E13	Ōrangituapeka Pā/Waimate Pā	Historic site	Map Link Map 29
		E14	Ōrangituapeka/ Waimate Tauranga waka	Structure	Map Link Map 29
Inaha		E15	Inaha Pā	Structure	Map Link Map 29
		E16	Inaha Tauranga waka	Structure	Map Link Map 29
Waingongoro River	The river was named by Turi the commander of the Aotea Utanganui waka as he travelled south with his wife Rongorongo and his people. The Kanihi-Umutahi and Okahu-Inuawai hapū who have historically resided on the western and eastern banks of the Waingongoro River are descendants from the tangata whenua tribes that landed at Te Rangatapu on the Te Rangiamutu waka captained by Tamatea-Rokai and also from the Aotea Utanganui waka. This river also had an abundance of fish species resources including tunaheke, piharau, īnanga, pakotea and kōkopu.	E17	Waingongoro river	Mahinga kai	Map Link Map 30
		E18	Te Rangatapu Pā	Historic site	Map Link Map 30
		E19	Te Rangatapu Tauranga waka	Structure	Map Link Map 30
		E20	Te Kawau Pā	Historic site	Map Link Map 30
		E21	Te Kawau Tauranga waka	Structure	Map Link Map 30

Ngāti Ruanui

The resources found within Te Moananui a Kupe since time immemorial, provided the people of Ngāti Ruanui with a constant supply of food resources. The hidden reefs provided kōura, pāua, kina, pupu, papaka, pipi, tuatua, and many other reef inhabitants. Hapuka, moki, kanae, mako, and patiki swim feely between the many reefs that can be found stretching out into the spiritual waters of Te Moananui a Kupe and along the Ngāti Ruanui coastline.

Names such as Rangatapu, Ohawe, Tokotoko, Waihi, Waukena, Tangaahoe, Manawapou, Taumaha, Manutahi, Pipiri, Kaikura, Whitikau, Kenepuru, Te Pou a Turi, Rangitaawhi and Whenuakura denote the whereabouts of either a fishing ground or a reef.

All along the shoreline from Rangatapu to Whenuakura food can be gathered depending on the tides, weather and time of year.

Tragedies of the sea are also linked to these reefs. Ngāti Ruanui oral history records the sinking off Tāngāhoe of a Chinese trade ship that had just been loaded with a cargo of flax. When the bodies were recovered and brought to shore none of them had any eyes. The people of Ngāti Hine believe that they did something wrong and in turn were punished by the taniwha named Toi, kaitiaki of the fishing reefs and grounds who is renowned to this day for eating the eyes of his victims

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Tāngāhoe River	<p>The Tāngāhoe River has been a major supply of food and water resources to its people both prior to and since the arrival of the Aotea Waka. The valley like the rest of the southern lands was a fertile paradise and because of the mild temperatures, promoted lush vegetation that was checked only by the occasional equinoctial weather patterns. Birds such as the manunui, kereru, pīngao, pukeko, tiwaiwaka, kahu, kakapo, kiwi, korimako, miromiro and the pipiwharauora flourished in the berry filled trees, like the koromiko, kohia, hinau, pipiriri, mamaku, and Rewarewa at the side of the eel, and kōura filled creeks. Fish such as the piharau, kōkopu, tunaheke, patiki, and shellfish were abundant in the waters and on the reefs at the mouth of the river.</p> <p>A version of the origin of the name Tāngāhoe is because of an incident that occurred, whereby the steering oar was lost from a large deep sea fishing waka as it attempted to return to the tauranga waka and the comment made was made that "if there were two steering oars like that of the Aotea waka then its flight to its resting place would remain true".</p>	F1	Tāngāhoe River	Mahinga kai	Map Link Map 32

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Pātea River	<p>The full name of the river is "Pātea nui a Turi". It was named by Turi on his arrival overland after leaving the Aotea Waka at Kawhia. Since the arrival the river has played an important part in the lifestyles of the Aotea people. Turi Ariki at Te Pou a Turi laid claim to the surrounding territory and the river which until then had been known as Te Awanui o Taikehu, as belonging to him and his descendants. Upon completing the respective rituals to protect the newly gained lands from unwanted entities he then proceeded to spiritually purify the rest of the area. The river was traversed and spiritual kaitiaki sown in every location that was to become significant to the Aotea people along the total length of the river. These rituals continued to the source of the river (named Whakapou Karakia) on the mountain. It was at this locality upon the mountain that the final karakia of protection was done to unite all the kaitiaki as one in protection of the waters and resources pertaining to the river hence:</p> <ul style="list-style-type: none"> • Whaka: to do • Pou: pillar of strength • Karakia: invocation. 	F2	Pātea River	Mahinga kai	Map Link Map 35
Whenuakura River	<p>The name of this river originated during the time that Turi Arikiniui, Kaihoutu of the waka tipua Aotea and his wife Rongorongō Tapaairu, who lived with their families between the two rivers, Pātea nui a Turi and Whenuakura. Turi was the Ariki (Rangatira of the highest rank) of the Aotea waka.</p> <p>Like the Tāngāhoe River, this river provided the people of the Aotea waka and later the people of NgātiHine and NgātiTupito with all the resources of life they required to survive.</p>	F3	Whenuakura River	Mahinga kai	Map Link Map 36

Ngaa Rauru Kiitahi

Within this coastal area between Rangitaawhi and Wai-o-Turi Marae is “Te Kiri o Rauru”, the skin of Rauru. Te Kiri o Rauru is an important life force that has contributed to the physical and spiritual well-being of Ngaa Rauru Kiitahi.

Ngaa Rauru Kiitahi used the entire coastal area from Te Awanui o Taikehu (Pātea River) to the mouth of the Whanganui River and inland for food gathering, and as a means of transport. The coastal area was a rich source of all kai moana. Ngaa Rauru Kiitahi exercised the values of Ngā Raurutanga in both harvesting and conserving kai moana.

Oral accounts have identified the following kaimoana as being available in the coastal area: shark, stingray, snapper, pupu (cats eye), kakahi (freshwater mussels), kotoretore (sea anemone), rori (sea cucumber), rori – includes ngutungutukaka (shield shell), kuku (seawater mussel, green lipped mussel), freshwater crayfish (waikoura), hāpuka, pātiki (flounder), sole, kanae (yellow eyed mullet), frost fish (para), whake (octopus), kingfish, Tuangi (NZ cockle), scallops, pipi and crab.

Tauranga waka (mooring) have kawaa (reef) and tauranga ika (fishing grounds) associated with it. Ngaa Rauru do not separate tauranga waka from all its taonga on land and out at sea.

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Pātea River	<p>Ngaa Rauru Kiitahi knows the Pātea River as Te Awanui o Taikehu. The hapuu that have settled along Te Awanui o Taikehu include Rangitaawhi, Pukorokoro, Ngaati Hine, Kairakau, Ngaati Maika 1 and Manaia.</p> <p>Wai-o-Turi Marae is situated above the south bank towards the mouth of Te Awanui o Taikehu is the landing site of Turi (commander of the Aotea Waka) who came ashore to drink from the puna wai, hence the name of the marae, Wai-o-Turi.</p> <p>The entire length of Te Awanui o Taikehu was used for food gathering. Sources of food included kaakahi, kuku, tuna, kanae, piharau, whitebait, smelt, flounder, place, sole, kahawai, taamure, shark, and stingray.</p>	G1	Pātea River	Mahinga kai	Map Link Map 35
Whenuakura River	<p>The Whenuakura River is the life force that sustained all Ngaa Rauru Kiitahi whaanau and hapuu that resided along and within its area, and is known by Ngaa Rauru Kiitahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Ngaa Rauru Kiitahi as Paamatangi. One of the oldest known Ngaa Rauru Kiitahi boundaries was recited as “Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi”. Ngaati Hine Waiata is the main Ngaa Rauru Kiitahi hapu of Paamatangi.</p> <p>Ngaa Rauru Kiitahi hapuu used the entire length of Te Aarei o Rauru and Waipipi for food gathering. Sources of food included tuna, whitebait, smelt, flounder, and sole.</p> <p>Te Aarei o Rauru remains significant to Ngaa Rauru Kiitahi not only as a source of kai that sustains its physical well-being, but also as a life force throughout the history of Paamatangi and for the people of Ngaati Hine Waiata over the generations.</p>	G2	Whenuakura River	Mahinga kai	Map Link Map 36

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Waipipi and Okahu	Waipipi and Okahu are tauranga waka and “Marae-ki-tai” (ocean restaurant) where hapuu gathered food from October through to March. The Waipipi and Okahu territory stretches seaward to the many kawaa like Rangitaawhi and tauranga ika like Oika and Te Poho-o-Maru (Northern and Southern Traps). Sources of food included kaakahi, pipi, kuku, tuna, kanae, piharau whitebait, smelt, sole, kina, paua kahawai, taamure, shark, and stingray.	G3	Tauranga ika (fishing ground) including Oika and Te Poho-o-Maru (North and South Traps)	Mahinga kai	Map Link Map 41
Waitootara River	<p>The Waitootara River is the life force that sustains Ngaa Rauru. Many Ngaa Rauru hapuu are located either along or near the Waitootara River. These include Ngaa Ariki (Waipapa Marae), Ngaati Pourua (Takirau Marae), Ngaati Hine Waiatarua (Parehungahunga Marae), and Ngaati Hou Tipua (Whare Tapapa, Kaipō Marae). Ngaati Hou Tipua is known by Ngaa Rauru Kiihahi as Te Puu-o-te-Wheke (head of the octopus), or the Ngaa Rauru Kiihahi headquarters.</p> <p>Ngaa Rauru Kiihahi used the entire length of the Waitotara River for food gathering. Sources of food included kaakahi (fresh water mussels), tuna, whitebait, smelt, kahawai, flounder, and sole. Historically, Ngaa Rauru Kiihahi also utilised the Waitootara River as a means of transport.</p> <p>The Waitootara River remains significant to Ngaa Rauru Kiihahi as a symbol of a past mahinga kai source from which the physical well-being of Ngaa Rauru Kiihahi was sustained, and the spiritual well-being nourished.</p>	G4	Waitootara River	Mahinga kai	Map Link Map 39
Waikaramihi	<p>Waikaramihi is the name given to the marae tawhito that is situated within the Nukumarū Recreation Reserve, on the coast between Waiinu and Tuaropaki. Ngaa Rauru Kiihahi traditionally camped at Waikaramihi from October to March each year. The main food gathering area was between the Waitootara river mouth and Tuaropaki.</p> <p>The sources of food include kaakahi (fresh water mussels), sea mussels, kina, pāua, papaka (crabs), karingo (seaweed), and very small octopus stranded in the small rock pools from the receding tides. While Ngaati Maika and Ngaati Ruaiti were the main hapuu that used Waikaramihi, all Ngaa Rauru Kiihahi hapuu traditionally gathered kai moana in accordance with the values of Ngaa Rauru.</p> <p>The Karewaonui canoe (over 100 years old) was until 1987 housed at Waikaramihi and was used by Ngaa Rauru Kiihahi (mainly Ngaati Maika and Ngaati Ruaiti) to catch stingray, shark, snapper, and hapuka about ten miles off the coast. Karakia were used when Karewaonui was “put to sea”, and an offering of the first fish caught on Karewaonui was always given to the deity of the sea, “Maru”, on its return to shore.</p> <p>The area is still significant to Ngaa Rauru Kiihahi as a mahinga kai source from which the physical well-being of Ngaa Rauru Kiihahi is sustained, and the spiritual well-being nourished.</p>	G5	Tauranga ika (fishing ground)	Mahinga kai	Map Link Map 40