

## Ngaa Rauru Kiitahi

Ngaa Rauru Kiitahi used the entire coastal area from Te Awanui o Taikehu (Patea River) to Te Kaihau-a-Kupe (Whanganui River mouth) and inland for food gathering, and as a means of transport.

The coastal area was a rich source of all kai moana and bird life. Ngaa Rauru Kiitahi exercised the values of Ngaa Rauru Kiitahitanga in both harvesting and conserving kai moana, birds and other living things. This relationship and use continues today. In particular, there are holders of ahi kaa within the coastal rohe. Ahi kaa are the burning fires of occupation. There are areas of continuous occupation, generally over a long period of time, and the group is able to, through the use of whakapapa, trace back to primary ancestors who lived on the land. They held influence over the land through their military strength and successfully defended against challenges, thereby keeping their fires burning.

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.

Between Te Awanui-a-Taikehu (Patea River) and Te Kaihau-a-Kupe (Whanganui River), there are numerous tauranga waka (mooring), kawaa (reef) and tauranga ika (fishing ground) between the two rivers with each mooring having its own unique reef and fishing grounds. Ngaa Rauru Kiitahi do not separate tauranga waka from all its taonga on land and out at sea.

Ngaa Rauru Kiitahi used the entire coastal area from Te Awanui o Taikehu (Patea 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), waikoura (freshwater crayfish), hāpuka, pātiki (flounder), sole, kanae (yellow eyed mullet), para (frost fish), whake (octopus), kingfish, Tuangi (NZ cockle), scallops, pipi and crab.

Under the Ngaa Rauru Kiitahi Claims Settlement Act 2005, the whole coastal marine area is recognised as a Statutory Acknowledgement Area. This reflects the nature of the relationship between Ngaa Rauru Kiitahi and the entire coastline and related areas. These special places were not separate from each other. While some specific sites are described in the following table due to their significance, the surrounding areas feed into and are connected to these sites.

The principle documented in the Ngaa Rauru Kiitahi Deed of Settlement (2003) reinforces this view: "mai te rangi ki te whenua, mai uta ki tai, ko nga mea katoa e tapu ana, Ngaa Rauru Kiitahi ki a mau, ki a ita" – from the sky to the land, from inland to the coast, everything is sacred, hold fast to this.

The following values held by Ngaa Rauru whaanau, hapuu, marae and drawn from the Ngaa Rauru Kiitahi Deed of Settlement apply to the whole coastal marine area (and beyond) including the scheduled sites of significance. They reinforce the Plan's own guiding principles but are unique to Ngaa Rauru Kiitahi:

- a) **Te Reo** - Waiata and koorero relating to the coastal marine area are preserved in the native language of Ngaa Rauru Kiitahi.
- b) **Wairuatanga** - The relationship between Ngaa Rauru Kiitahi and the coastal marine area is expressed in waiata, koorero, and karakia. Karakia, in particular, have always been used when harvesting kai. Wairua impacts upon the way in which individuals conduct themselves around kai, the harvesting of kai and the tikanga around the eating of kai.
- c) **Maatauranga** - Maatauranga was passed on from one generation to another through karakia (prayer), waananga (symposiums), and mihimihi (tributes). The knowledge that has been passed on includes the history of the coastal marine area and conservation methods exercised by Ngaa Rauru Kiitahi as kaitiaki of areas.

- d) **Kaitiakitanga** - Kaitiakitanga has been continuously practised through sustainable land and resource management methods. It was the responsibility of the hapuu to harvest only enough kai to sustain their own, and other Ngaa Rauru Kiiitahi hapuu, and ensure the ongoing health and sustainability of Sites of Significance.
- e) **Waiora** - Waiora manifests itself in individuals through the practice of te reo, wairuatanga, maatauranga, and kaitiakitanga, and in the fulfilment of an individual's responsibilities in relation to the coastal marine area and all of Ngaa Rauru Kiiitahi.

- f) **Whakapapa** - The relationship with the coastal marine area has been fostered through whaanau/hapuu use, occupation and conservation knowledge that has been passed on throughout the generations.

Ensuring that the interconnected values of a site or place with the wider environment is an essential consideration when assessing the cultural effects of activities within the Ngaa Rauru Kiiitahi rohe. However, the following specific sites and places identify sites with special cultural, spiritual, historical and traditional associations located within the coastal marine area, including values specific to the site or place.

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.<sup>(60)</sup>

**Note:** In addition to the values shown in the following table, the values of wairuatanga, kaitiakitanga, mauri, whakapapa and whanaungatanga also apply to all sites. All values are addressed through the policies within this Plan and will be further considered through consenting processes. <sup>(60)</sup>

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
<a href="#">Te Awanui-a-Taiehu</a> (Pātea River)	<p>Nгаа Rauru Kiihahi knows the Pātea River as Te Awanui o Taiehu. The hapuu that have settled along Te Awanui o Taiehu 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 Taiehu 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 Taiehu was used for food gathering. Sources of food included kaakahi, kuku, tuna, kanae, piharau, whitebait, smelt, flounder, place, sole, kahawai, taamure, shark, and stingray. <u>It remains actively used today.</u> <sup>(60)</sup></p>	G1	Pātea River	Mahinga kai	<a href="#">Map Link</a> Map 35
<a href="#">Te Aarei o Rauru</a> (Whenuakura River)	<p>The Whenuakura River is the life force that sustained all Nгаа Rauru Kiihahi whaanau and hapuu that resided along and within its area, and is known by Nгаа Rauru Kiihahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Nгаа Rauru Kiihahi as Paamatangi. One of the oldest known Nгаа Rauru Kiihahi boundaries was recited as “Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi”. Ngaati Hine Waiata is the main Nгаа Rauru Kiihahi hapu of Paamatangi.</p> <p>Nгаа Rauru Kiihahi 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 Nгаа Rauru Kiihahi 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	<a href="#">Map Link</a> Map 36
<a href="#">Waipipi and Okahu Oika and Te Poho-o-Maru</a>	<p>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. <u>These areas remain important places to Nгаа Rauru Kiihahi.</u> <sup>(60)</sup></p>	G3	Tauranga ika (fishing ground) including Oika and Te Poho-o-Maru (North and South Traps)	Mahinga kai	<a href="#">Map Link</a> Map 41

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Waitootara River	<p>The Waitootara River is the life force that sustains Ngaa Rauru. Many Ngaa Rauru <a href="#">Kiitahi</a> 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, Kaipo Marae). Ngaati Hou Tipua is known by Ngaa Rauru Kiitahi as Te Puu-o-te-Wheke (head of the octopus), or the Ngaa Rauru Kiitahi headquarters.</p> <p>Ngaa Rauru Kiitahi used the entire length of the Waitotara River for food gathering. Sources of food included kaakahi (fresh water mussels), tuna, whitebait, <a href="#">piharau</a>, smelt, kahawai, flounder, and sole. Historically, Ngaa Rauru Kiitahi also utilised the Waitootara River as a means of transport.</p> <p>The Waitootara River remains significant to Ngaa Rauru Kiitahi as a <del>symbol of a past</del> mahinga kai source from which the physical well-being of Ngaa Rauru Kiitahi <del>is</del>was sustained, and the spiritual well-being nourished.</p>	G4	Waitootara River	Mahinga kai	<a href="#">Map Link</a> Map 39
<a href="#">Tapuarau Conservation Area</a>	<p><a href="#">An ancient fishing village Tapuarau is located on the northern bank of the Waitootara River about a half a kilometre from the river mouth. This fishing village was usually only occupied during the fishing seasons from Mahuru through to Haratua.</a></p> <p><a href="#">Immediately below are low-lying river banks where the fishing canoes could be easily drawn up towards the drying racks. Hāpuka (groper) and Tāmure (snapper) were caught from the local fishing grounds. Tuna-heke (migratory eel) was caught from the Lagoon further inland which was also named Tapuarau and set upon these racks for drying. During the wet season the rains would flush out the Tapuarau Lagoon and the Tuna-heke would run out of the lagoon, across land, through Hauriri and eventually out at Tapuarau at the water's edge. Paatiki (flounder) and Puupuu (sea snail) were abundant.</a></p> <p><a href="#">The Waitootara river mouth was plentiful with kai and resources that would sustain the hapuu. Tapuarau was a commonly shared fishing village for the people of the Waitootara awa especially for the Ngaati Hinewaiatarua, Ngaati Houu and Ngaa Wairiki hapuu. Each hapuu would work this or one of the other fishing villages in the area and share the spoils with each other before returning to their home kaatinga for winter and returning again the following season.</a></p> <p><a href="#">The area was also significant to the Ngaa Rauru iwi in that one of the original tribes of the area, Te Kaahui Rere would use Tapuarau as a resting place during their journey around the rohe. This area is still actively used by Ngaa Rauru Kiitahi.</a></p>	G6	Fishing village, fishing grounds	Mahinga kai Historic site <sup>(60)</sup>	<a href="#">Map Link</a> <a href="#">Map - 38</a>

Waikaramihi	<p>Waikaramihi is the name given to the marae tawhito that is situated within the Nukumaru 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	<a href="#">Map Link</a> Map 40
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No legal effect