

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.

These reefs are widely recognised to contain a broad range of values that contribute to the natural character, indigenous biodiversity, amenity and recreational values across the wider coastal marine area.

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
Waingongoro River to Tāngāhoe River	<p>Te Rangatapu Pā is located at the southern bank at the mouth of the Waingongoro River. It is known as the ancient kainga of the moa hunters. The pā is the site of the Huri-pari battle at the mouth of the Waingongoro River. The pā was located near the Rangatapu reef and fishing grounds and close to the Rangatapu marae on the banks of the river.</p> <p>Te Rangatapu had a history of over six centuries and tangata whenua settled here before the arrival of Turi of the Aotea caone. These earlier people knew the rivers as Wai-aro-riri, 'the angry waters', and the mountain as Puke-haupapa, 'ice hill' before the men of the Heke renamed them as Waingongoro and Taranaki.</p>	F4	Te Rangatapu Pā	Historic site	Map Link Map - 30
		F29	Rangatapu Reef	Mahinga kai	Map Link Map - 30
		F48	Unnamed reef		Map Link Map - 30
		F30	Ohawe Reef		Map Link Map - 30
		F31	Tokotoko Reef		Map Link Map - 30

Area	Commentary	Sites of significance to Māori within the CMA		Values associated with sites	Map reference
		TRC Number	Description		
		F32	Pukeoha Reef		Map Link Map - 30
	Pukeoha Pā, also known as Pukeawha Pā, sits atop a prominent stack overlooking the left bank of the mouth of the Waihi Stream. The site is covered with harakeke and heavily eroded due to the exposed seaward faces and action of ocean waves.	F49	Unnamed reef		Map Link Map - 46
	Pukeoha was a highly valued as an important access way to the moana, where waka could be launched to access the plentiful resources along the reef and further out to the moana.	F50	Unnamed reef		Map Link Map - 46
	Pukeoha was occupied by Ngati Ruanui tupuna at the time of the arrival of the first European missionaries in South Taranaki and was recorded as an important meeting place by Reverend William Hough, a Wesleyan lay preacher appointed to Pātea in 1846.	F17	Unnamed Kainga	Historic site	Map Link Map - 30
	Situated above the right bank of the Waihi Stream, an unnamed Pā which has all but eroded. A small remnant of the defensive earth works remain and is typical of prehistoric coastal pā.	F5	Unnamed Pā		Map Link Map - 30
	Pukeoha Fishing Station was located to the mouth of the Waihi Stream and belonged to Puketarata, Ngati Tanewai and Ahitahi Hapū. Access to the traditional fishing stations was denied during the confiscations.	F6	Pukeoha Pā		Map Link Map - 30
		F33	Waihi Reef	Mahinga kai	Map Link Map – 30, 31
		F51	Unnamed reef		Map Link Map - 46
	This is the location of one of Ngati Ruanui's destroyed Kainga. In 1961, an adze and midden were unearthed on the sea cliff south of Nowell Road Hawera. The area includes Lake Whitianga.	F7	Unnamed Pā	Historic site	Map Link Map - 31
		F18	Unnamed Kainga		Map Link Map - 31
	The Waokena Pā was situated on the sea cliffs. A man made cutting into the cliff face on the eastern bank of the stream provided access to the beach and is still partially visible. The tablelands above the sea cliffs contain a number of surface depressions, most likely in-filled storage pits and evidence of tupuna settlement. In some cases, these pits are isolated single features, which may indicate peripheral settlements associated with Waokena, or a more extensive settlement that has been covered by agricultural activities. A particularly obvious cluster of in-filled pits is located on the ridge line above the tableland, suggesting the location of a kainga or Pā site.	F34	Waokena Reef	Mahinga kai	Map Link Map - 31
		F52	Unnamed reef		Map Link Map - 46
		F8	Waokena Pā	Historic site	Map Link Map - 31

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	Waokena was notably the home of the Māori Christian preachers Te Manihera and Kereopa, known as the first Ngati Ruanui Christian martyrs after their deaths at the hands of Ngati Tuwharetoa in 1847. The Reverend Richard Taylor also baptised (1847) and married the important Ngati Ruanui leader Te Rei Te Hanataua at Waokena (1849). The site of Waokena was set aside as a Māori Fishing Reserve in 1883.	F19	Waokena Kainga		Map Link Map - 31
		F35	Koutu Reef	Mahinga kai	Map Link Map – 31, 32
		F53	Unnamed reef		Map Link Map - 46
	On the cliff edge of the left bank of the mouth of the Tangahoe River is the location of one of Ngati Ruanuis destroyed Pā. The site includes exposed middens of stone and various pits.	F20	Unnamed Kainga	Historic site	Map Link Map - 32
Tāngāhoe River to the Manawapou River	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 pipiwhararua 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. 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”.	F1	Tāngāhoe River	Mahinga kai	Map Link Map - 32
		F36	Tangahoe and Hingahape Reefs	Mahinga kai	Map Link Map - 32
		F9	Unnamed Pā	Historic site	Map Link Map - 32
		F10	Unnamed Pā		Map Link Map - 32
		F21	Unnamed Kainga		Map Link Map - 32
Manawapou River to Kaikura Stream		F22	Manawapou Pā		Map Link Map - 32
		F37	Manawapou Reef	Mahinga kai	Map Link Map – 32, 33
		F38	Taumaha Reef		Map Link Map - 33

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		TRC Number	Description		
		F39	Manutahi Reef		Map Link Map – 33, 34
		F40	Pipiri Reef		Map Link Map - 34
		F41	Kaikura Reef		Map Link Map - 34
		F42	Whitikau Reef		Map Link Map - 34
Kaikura Stream to Pātea River	<p>The people of the Aotea caone, after their arrival in Aotaroa in about 1350 A.D, made their first home at Pātea. It was at Pātea that trouble broke out which divided the people into the main tribes of Ngati Ruanui and Ngaa Rauru. The story says that, Turi, the leader of the Aotea migration, had a number of children, among whom were Turanga-i-mea (son) and Tane-roroa (daughter). Tane-roroa married Uenga Puanake, a man of high rank if the Takitimu people. At the instigation of Tane-roroa, Uenga Puanake killed some dogs belonging to Turanga-i-mua which they cooked and ate. The story says that at that time Tane-roroa was expecting a child and craved the flesh of dogs. Turanga-i-mua soon found out about this and the thieves were exposed. Tane-roroa and her husband could no longer remain in their home so they crossed the river and settled to the north a place called Whitikau.</p> <p>In later years, Whitikau became famous as the birth place of Tane-roroa's child Ruanui. Tuanui founded the tribe that even today carries his name.</p> <p>At Whitikau there was a famous place of learning called Kaikapo and it was in Kaikapo that a quarrel broke out which further divided of the people. Some of Tane-roroa's tribe left Taranaki after this quarrel and went, it is believed, to Wairarapa. South of the Pātea River, the people of Turanga-i-mua spread over the countryside, building kainga and pā sites, mainly in the coastal strip but also inland in some places.</p>	F16	Whitikau	Historic site	Map Link Map – 34, 35
		F43	Kaitangata Reef	Mahinga kai	Map Link Map - 35
		F44	Kenepuru Reef		Map Link Map - 35
		F45	Te Pou a Tuuri Reef		Map Link Map - 35
		F24	Te Pou a Turi Pā	Mahinga kai Historic site	Map Link Map - 35
		F23	Te Pou a Turi Kainga		Map Link Map - 35

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Pātea River to Whenuakura 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 Taikēhu, 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	Historic site Mahinga kai	Map Link Map - 35
	<p>Rangitawhi Pā was located in the left side of the Patea river. The Pā was built by Turi and his followers when they arrived in Patea in the 1300's. No trace if it can now be seen as it has completely eroded away with sand drifts.</p> <p>Associated with Rangitawhi Pā is the Kurawhao Kainga. The Parakiteuru Stream runs out of the kainga and eventually joins the swampland below.</p> <p>The Kurawhao Kainga also included cultivation sites known as Hekehekeipapa which were located where the current Harbour Masters house.</p>	F45	Rangitawhi Reef	Mahinga kai Historic site	Map Link Map - 35
		F11	Rangitawhi Pā		Map Link Map - 35
		F25	Kurawhao Kainga		Map Link Map - 35
	<p>Wai-o-turi was built on the south side of the Pātea River, near the site of Turi's original settlement. During the land wars of the 1960's, the pā was part of the mass land confiscations by the Government.</p> <p>Upon his return from imprisonment in Dunedin with other Māori Prisoners in 1872, Ngawaka Taurua fought to have this sacred place returned to his people. In 1876 Wai-o-turi was allocated back to Taurua and his people, but was not legally dated on the Crown Map until 1882.</p>	F15	Wai-o-turi Pā	Map Link Map - 35	
	<p>Hare Hau Pā was a fortified clifftop pā on the south side of the Pātea River. EJ Wakefield also stayed here when he travelled through in 1840.</p>	F13	Haere Hau Pā	Map Link Map - 35	

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		F47	Whenuakura Reef		Map Link Map – 35, 36
	<p>Potakataka is the site of an ancient lake know as Lake Potakataka. A story associated with this land links the Ngāti Ruanui whakapapa to Ture and Kupe. The story tells that Ruaputahanga, a maiden of renowned beauty and daughter of Keru (descendant of Turi) was in the habit of bathing at the lake. Turongo, son of Tawhao chief of Kawhia, came to Patea to woo the maiden but was unsuccessful. One day when Ruaputahanga came to bathe at the lake, Turongo hid himself in the scrub at the water's edge and watched her unrobe, he then slipped out and picked up her clothes. Ruaputahanga hid herself in the water and asked him what he wanted, his reply was that she should be his wife. Seeing no way out of the compromising situation she agreed and, at a later time, followed Turongo to Kawhia. However, Ruaputahanga did not marry Turongo but instead wed Whatihau, Turongo's half-brother. They had two sons, but Whatihua's first wife did not agree and Ruaputahanga eventually left Kawhia despite Whatihua beseeching her to stay.</p>	F14	Potakataka	Historic site	Map Link Map - 36
	<p>Tihoi was a fortified Pā on the cliff overlooking the Whenuakura River mouth from the Patea side. It is thought that the Pā was built by Keru, a descendant of Turi.</p> <p>It is probable that Te Rauparaha modified the pā for musket warfare around 1823. In 1840, EJ Wakefield described the Pā as having a double row of palisades with the space between filled with earth, leaving small holes level with the ground through which muskets could be fired from a trench behind.</p> <p>Adjacent to Tihoi was Te Oho or Te O, the fishing kainga site is adjacent to Tihoi Pā and associated with Paranui Pā.</p>	F12	Tihoi Pā	Historic site Mahinga kai	Map Link Map - 36
		F26	Unnamed Kainga		Map Link Map - 36
		F27	Te oho Kainga		Map Link Map - 36
Whenuakura River	<p>The name of this river originated during the time that Turi Arikiniui, Kaihau of the waka tipua Aotea and his wife Rongorongo 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 Ngāti Hine and Ngāti Tupito with all the resources of life they required to survive.</p>	F3	Whenuakura River		Map Link Map - 36
		F28	Unnamed Kainga	Historic site	Map Link Map - 36