

Schedule 7 – Significant historic heritage

Schedule 7A – Archaeological sites of significance

Sites identified in this schedule include those identified in *Archaeological Scoping Study December 2012*. Sites locations are approximate only and are not intended to provide a definitive location or extent of a site.

No.	Type	Name	Location	Built	Lost	No.	Type	Name	Location	Built	Lost
1	Shipwreck	Alexandra	Puke Aruhe	1863	1865	24	Mole		Patea	1924	
2	Shipwreck	Airedale	Waitara	1857	1871	25	Power Station		Patea	1901	
3	Shipwreck	Paterson	Waitara	1854	1874	26	Wharf	Railway wharf	Patea	1883	
4	Training walls		Waitara	1880		27	Wharf	Town wharf	Patea	1881	
5	Pill box		Waitara	1942		28	Training walls		Patea	1902	
6	Shipwreck	Rangatira	Bell Block	1863	1880	29	Shipwreck	Waitangi	Patea	1887	1923
7	Shipwreck	Wanaka	Bell Block	1876	1891	30	Pill box		Patea	1942	
8	Shipwreck	John Whiteley	Bell Block	1850	1851						
9	Anchors	Mooring	New Plymouth								
10	Shipwreck	Tasmanian Maid	New Plymouth								
11	Shipwreck		New Plymouth	1856	1868						
12	Baths		New Plymouth								
13	Petroglyph		Wairere								
14	Petroglyph		Tapuae								
15	Petroglyph		Tapuae								
16	Shipwreck	Gairloch	Ahu Ahu	1884	1903						
17	Tauranga waka		Warea								
18	Tauranga waka		Tipoka								
19	Shipwreck	Harriet	Cape Egmont		1834						
20	Shipwreck	Lord Worsley	Opunake		1862						
21	Tauranga waka		Opunake								

No.	Type	Name	Location	Built	Lost	No.	Type	Name	Location	Built	Lost
22	Wharf		Opunake	1927							
23	Tauranga waka	Ohanuku									

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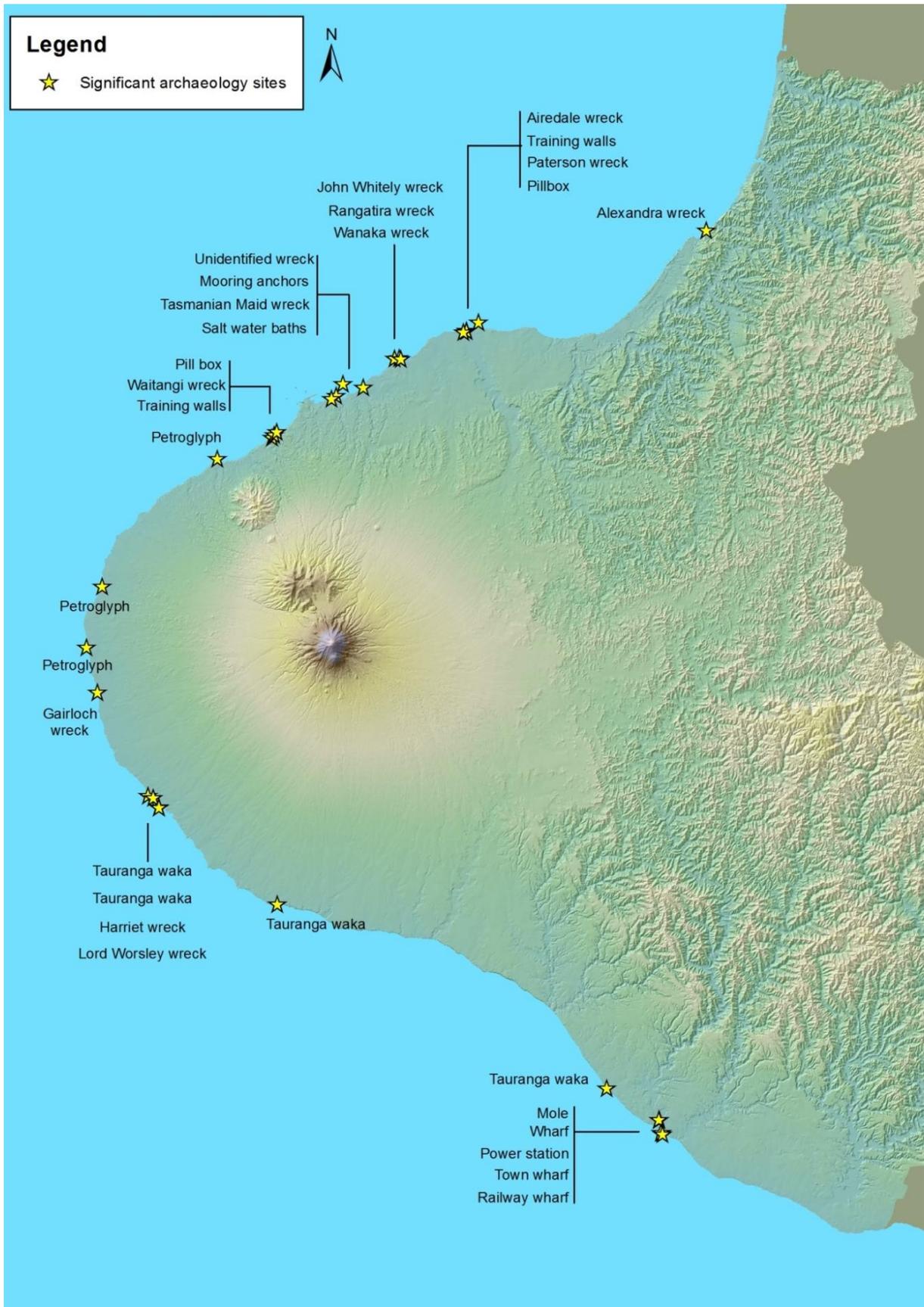


Figure 50: Archaeological sites of significance.



Figure 51: Archaeological sites of significance - Pukearuhe.



Figure 52: Archaeological sites of significance - Waitara.



Figure 53: Archaeological sites of significance - Bell Block.



Figure 54: Archaeological sites of significance - New Plymouth.



Figure 55: Archaeological sites of significance - Oakura.



Figure 56: Archaeological sites of significance - Tapuae



Figure 57: Archaeological sites of significance - Opunake.



Figure 58: Archaeological sites of significance - Oeo.



Figure 59: Archaeological sites of significance - Kakaramea.



Figure 60: Archaeological sites of significance - Patea.

Schedule 7B – Iwi cultural values and sites of significance

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. The information included within the following tables and maps represents a start to this process and is acknowledged as being incomplete. This schedule, along with any silent files, will be added to over time to build a complete picture of culturally significant sites along the Taranaki coast.

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Ngati Tama

Te Rangihiroa wrote of Ngati 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 Ngati Tama fought for the sake of fighting, with a parcel of wet land as the cause.

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Ngati Tama	Mimi – Pukearuhe Coastal Strip	Parininihi reef Waipingau reef Opaurapa reef	This area is of high significance to Ngati Tama and contains some significant pa site including Titoki, Whakarewa, Otumatua and Pukearuhe. Patiki (flounder), tamure (snapper), Mako (shark), and araara (trevally) were caught in this area. Koura, kutae, kina, paua and other resources also contributed to a reliable and plentiful supply of fish in season from the area. Ngati 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.	Mahinga kai, wahi tapu, pa
	Mohakatino Coastal Marine Strip	Mohakatino reef	Along this beach between the Mohakatino River and Mokau Rivers, Ngati 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 urupa (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.	Mahinga kai, wahi tapu, pa
	Mohakatino River	Mohakatino River	The river is significant to Ngati Tama as it is here where the Tokomaru waka landed. The river was abundant with tuna, inanga, and mataitai especially kutae (mussel) which was gathered at the mouth and the surrounding reefs.	Mahinga kai, wahi tapu, pa
	Tongaporutu River	Tongaporutu reef Waipingau reef, Opaurapa reef	A significant river for Ngati Tama with a number of pa sites along its river banks. This river was abundant with fish and mataitai was gathered from the mouth and the surrounding reefs.	Mahinga kai, wahi tapu, pa

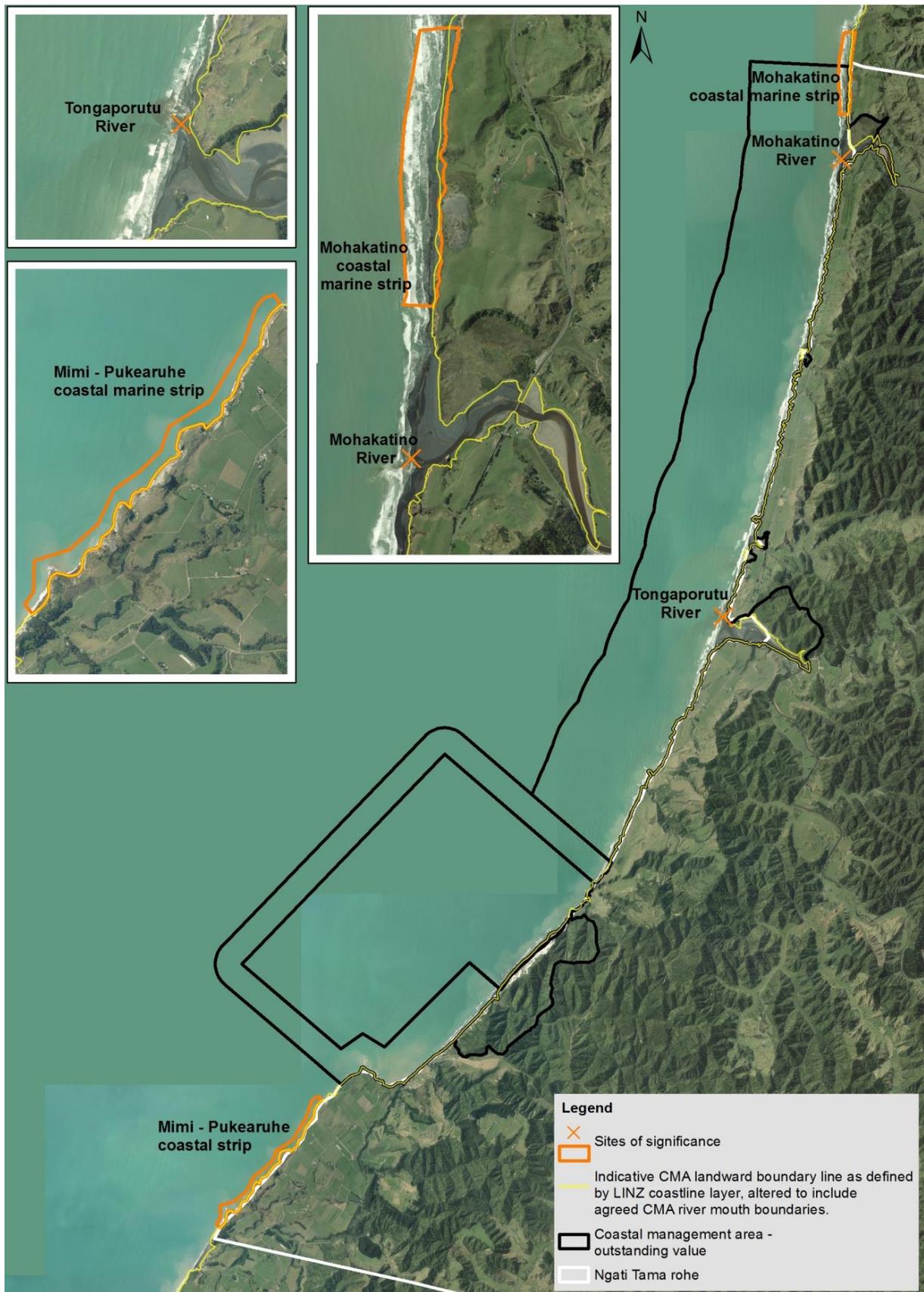


Figure 61: Ngati Tama sites of significance.

Ngāti Mutunga

The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga to the Coastal Marine Area. For Ngāti Mutunga, traditions such as these represent the links between the world of gods and the present generations. These histories reinforce tribal identity, connection and continuity between generations and confirm the importance of the Coastal Marine Area to Ngāti Mutunga.

A taniwha named Rangitotohu protects the Taranaki coastline. He was known to snatch passers-by and draw them into his cage if that person was to violate rahui or be disrespectful when fishing or gathering kaimoana.

The resources found along the coast of Nga Tai a Kupe have provided the people of Ngāti Mutunga with a constant supply of food resources. The reefs off the coast provided koura, paua, kina, kutae, pupu, papaka, pipi, tuatua and many other species of reef inhabitants. Hapuka, moki, kanae, mako, patiki and Tamure swim freely between the many reefs that can be found stretching out into the waters of Ngā Tai a Kupe and along the Ngāti Mutunga coastline.

Names such as Pakihi, Onepoto, Waitoetoe, Waikiroa, Paparoa, Kukuriki, and Owei depict the whereabouts of either a fishing ground or fishing reef.

A feature of the coastline was the high perpendicular papa rock cliffs which were broken by the Mimi, Urenui and Onaero rivers. A unique fishing method was developed by Ngāti Mutunga using the ledges hewn out by nature at the bottom of these cliffs. Mako, Tamure, kahawai and araara (Trevally) were caught off these ledges in abundance. The cliffs also provided a plentiful supply of titi and karoro (seagull), korora (penguin) were also harvested at certain times of the year. Ngāti Mutunga referred to Nga Tai a Kupe as “te pataka o te iwi” (the cupboard of food of the people). It provided Ngāti Mutunga with all the resources of life they required to survive.

There are many sites of cultural, historical and spiritual significance along this coastal area from Titoki to Waiau. Including tauranga waka formerly used for fishing canoes and important kainga including Pihanga, Maruwehi and Te Kaweka (the birth place of Mutunga) which are situated on the cliffs near the Urenui River, Pukekohe Arapawanui, Omihi, Hurita (near Mimi) Ruataki, Pukekaritua and Titoki (Waiiti)

Ngāti Mutunga people were often cremated, rather than buried in urupa. Many of the sites jutting out into the sea along the Ngāti Mutunga coastline are tapu as they were sites used for this ritual.

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Ngāti Mutunga	Onaero River	Onaero reef	The traditions of Ngāti Mutunga illustrate the cultural, historical and spiritual association of Ngāti Mutunga with the Onaero River. Puketapu and Pukemiro pa are situated at the mouth of the river with other pa located upstream. Ngāti Mutunga utilised the entire length of the Onaero River for food gathering. The mouth of the river provided pipi, pupu, patiki, kahawai, and other fish. Inanga were caught along the banks of the river with tuna and piharau caught in the upper reaches. Piharau were caught using whakaparu, which was a technique developed by placing rarauhe (bracken fern) in the rapids in times of flood. The Onaero River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna waka. The river was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.	Mahinga kai, fishing, whakaparu, whitebaiting
Ngāti Mutunga	Urenui River	Urenui reef	The name Urenui derives from Tu-Urenui the son of Manaia who commanded the Tahatuna waka. The people of Ngāti Mutunga lived in many pa located along the banks of the Urenui River. These pa included Pihanga, Pohokura, Maruehi, Urenui, Te Kawa, Okoki and Tutu-manuka. The entire length of the Urenui was utilised for food gathering. The mouth of the river provided a plentiful supply of kutae, pipi, and pupu. Patiki, kahawai and other fish were caught throughout the year depending on the tides and the moon. Inanga were caught by the kete full. Tuna and piharau were caught in the upper reaches of the river. With the piharau being caught using whakaparu (bracken fern being placed in the rapids). The Urenui River and its banks have been occupied by the ancestors of Ngāti Mutunga since before the arrival of the Tokomaru and Tahatuna. The Urenui River was used for baptising babies and healing those that were sick or had skin problems. The river was a spiritual force for the ancestors of Ngāti Mutunga and remains so today.	Mahinga kai, fishing, whakaparu, whitebaiting
Ngāti Mutunga	Mimi River	Paparoa reef	The full name of the Mimi river is Mimitangiata. The river and associated huhi (swampy valleys), ngahere (large swamps) and repo (muddy swamps) were used by Ngati Mutunga to preserve taonga. The river has nourished the people of Ngāti Mutunga for centuries. Pipi, pupu tio (oysters) and patiki were found in abundance at the river mouth. Inanga were caught all along the banks of the river. As with the previous mentioned rivers this river was also used for healing and baptising babies.	Mahinga kai, whitebaiting, fishing

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Figure 62: Ngati Mutunga rohe.

Te Atiawa

Te Atiawa rohe commences from Te Rua o Te Huia, along the coast westward to the Herekawe, inland to Tahuna Tutawa, thence to Whakangerengere, continuing to Taramoukou, thence turning northwards to Te Rau o Te Huia. The coastal marine area was an important part of the tribal rohe and included land, outlets, streams, rivers, lagoons, reefs, beaches and sand hills. Just as hapu exercised mana over the whenua, so it exercised mana over the moana. Many of the first settlements in the rohe such as Nga Motu and the Waitara River were on the coast. Papakainga such as Puke Ariki, Purakau,

Rewa Rewa and Mangati were located on the coast close to the valued resources of water, mahinga kai and kaimoana. Every reef and lagoon was named and these names remain and the resources are harvested and customary rights continue to be exercised. Reefs such as Papamoa, Tarawhata, Kawarua, Arakaitai, Mangati, and tauranga waka such as Autere. Te Atiawa continues to exercise its kaitiakitanga on the coastline from the Herekawe to Te Rau o Te Huia

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Te Atiawa	Huatoki Stream	Kawau reef, Kawarua reef	The Huatoki is named after the Titoki tree which grows profusely in the area. The river and surrounding environment were important for its resources. Along and near its banks were solid stands of timber, flax and raupo. The river was plentiful in fish, piharau and whitebait and along with the kaimoana from nearby reefs provided ample sustenance for, and sustained the papakainga along its banks. Today the Huatoki retains its historic, cultural and traditional value to Te Atiawa and Ngati Te Whiti hapu.	Wai tapu, tauranga waka, mahinga kai, pa, wahi tapu
Te Atiawa	Te Henui Stream	Autere, Purakau, Kerau, Pukewarangi, Puketarata, Parihamore, Pukeweka reef, Arakaitai reef	The Te Henui is in the rohe of Ngati te Whiti hapu. Te Henui means huge mistake and refers to an incident which is no longer remembered. The river was important because of its abundant resources which sustained the needs of papakainga and communities along its banks, such as Autere. Autere was a fishing village from which the hapu would launch their waka and sail to offshore fishing grounds. Fish and kaimoana were collected from the river and nearby reef, Arakaitai.	Mahinga kai, mataitai reefs, pa, wahi tapu, tauranga waka
Te Atiawa	Waiu Stream	Te Rau o te Huia, Onaero reef, Waipai reef, Turangi reef, Epiha reef	The Waiu is located north of Waitara and springs from the land & flows into the Tasman Sea. It marks the boundary between Te Atiawa and Ngati Mutunga.	Wahi tapu
Te Atiawa	Waiongana River	Waiongana reef, Otira reef, Puketapu reef	The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe of Puketapu hapu. Fish & kaimoana were gathered at the mouth of the river & nearby reefs. Inanga is harvested along its banks.	Mahinga kai, mataitai reefs, wahi tapu

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Te Atiawa	Waitara River	Aorangi, Pukekohe, Manukorihi, Pukerangiora, Ngangana Orapa reef, Tuaranga reef, Tokotaratarā reef, Airedale reef, Motuhara reef	The river takes its name from Te Whaitara-nui-a-Wharematangi-i-te-kimi-i-tana-matua-i-a-Ngarue. The river flows through the rohe of Manukorihi, Otaraua, Pukerangiora and Ngati Rahiri hapu. The Waitara river mouth was one of the first areas to be settled in Aotearoa and life was sustained there by the abundant resources provided by the reefs and wetlands. There were many kainga and tauranga waka with one of the streams, Mangahinau, being the mooring site for the largest Te Atiawa war waka, Eanganui. The river continues to be an important resource for mahinga kai particularly tuna piharau, kahawai, flounder, yellow eyed mullet and herrings.	Mahinga kai, mataitai reefs, wahi, tapu, pa, tauranga waka, pa piharau
Te Atiawa	Waiwhakaiho River	Rewarewa, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Pukeotepua, Papamoa Waiwhakaiho reef, Pukehau reef	The Waiwhakaiho flows from Maunga Taranaki and has several tributaries including the Mangaone and Mangorei. The river marked the boundaries between rohe of Puketapu hapu, Ngati Tawhirikura and Ngati Te Whiti hapu. This river was very important because of the abundant resources such as raupo, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these remain and continue to be used today. The river was also used as a means to transport food and taonga and maintain whanaungatanga. The river continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.	Mahinga kai, wahi tapu, pa, pa piharau
Te Atiawa	Nga Motu	Mataroa, Moturoa, Motumahanga, Motuotamatea, Pararaki, Whareumu and the reefs Waikaranga, Tokatapu and Motukuku / Koruanga.	The Te Atiawa Deed of Settlement provides for the joint vesting of Nga Motu / Sugar Loaf Islands in Te Kotahitanga o Te Atiawa Trust and Te Kahui o Taranaki Trust. It will continue to be managed by the Department of Conservation as a conservation area under the <i>Conservation Act 1987</i> and public access will be maintained.	Mahinga kai, wahi tapu, mataitai reefs

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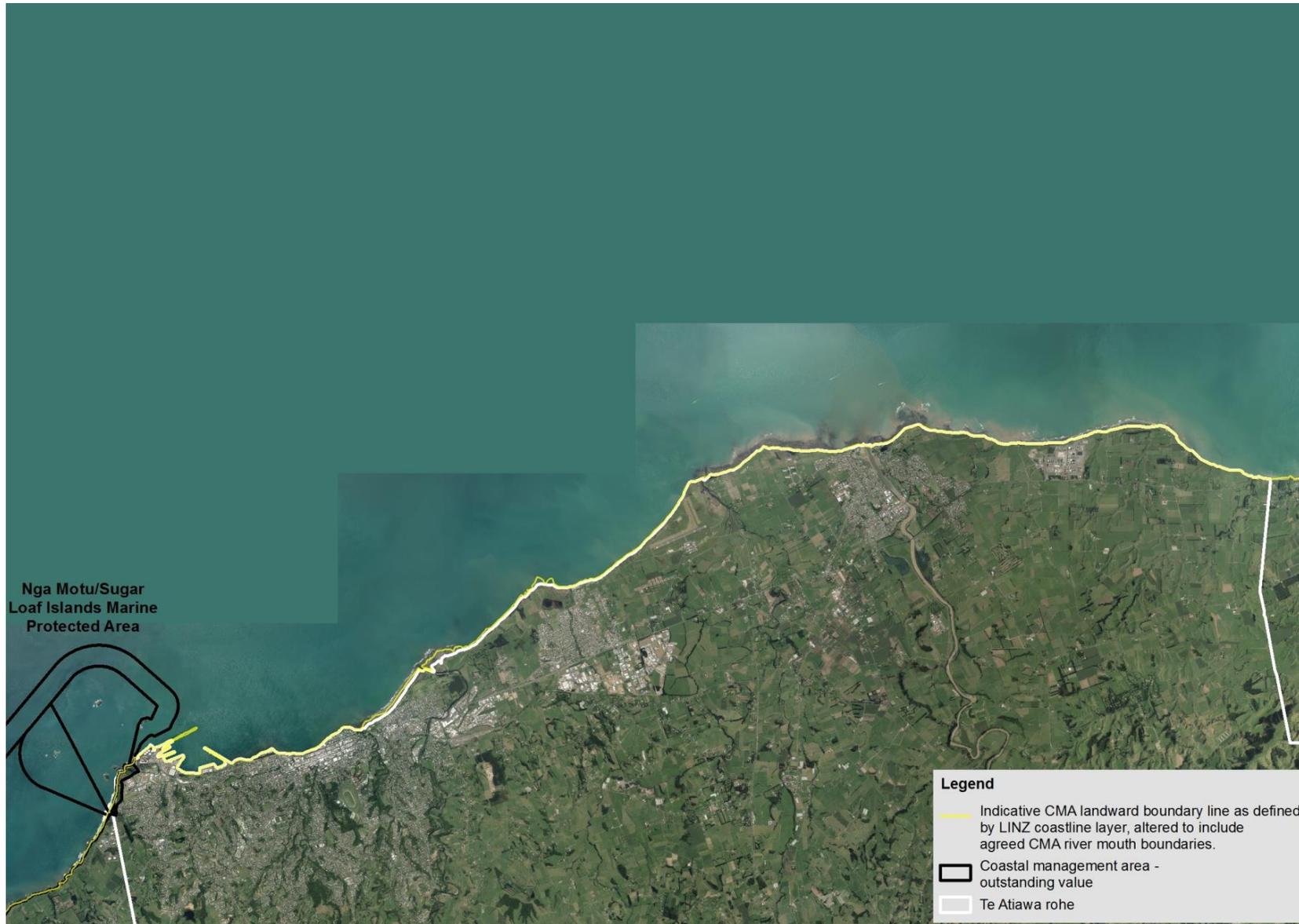


Figure 63: Te Atiawa rohe.

Taranaki

Taranaki iwi exercise mana whenua and mana moana from Paritutu 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. The coastal lands the incline into the sea are of high importance to Taranaki Iwi and contain kainga (villages), pa (fortified villages), pūkāwa (reefs) for the gathering of mataitai (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 paua, kina, koura, kuku, pupu, ngākihi (limpets), papaka (crab) toretore (sea anemone) and many other species while tāmure, Kahawai, patiki, mako, and other fish are also caught along the coastline.

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 kainga were also built around these tauranga waka providing the iwi and hapu with the infrastructure for efficient fishing operations. Where possible fishing nets were also set in the tauranga waka / tauranga ika to trap fish.

The coastal area was also the main highway for many Taranaki Iwi uri 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 pa 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 pa sites.

Tahu and Turi the twin kaitiaki mark the mouth of the Tapuae River, Te Pou o Tamaahua in Oakura, Te Toka o Rahotu at Puniho Pa was originally located on a little island on the south side of the Hangatahua River mouth, Opu Opu in the bay off Te Whanganui Reserve, Kaimaro, Tuha, Tokaroa, and Omahu in the reefs at Rahotu and Matirawhati the stone boundary marker between Ngati Haua (a Ngāruahine hapu) and Taranaki Iwi on the reef of the Rawa o Turi river mouth. These mouri kōhatu continue to be revered by Taranaki Iwi and hapu. 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.

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Taranaki	Nga Motu	Mataroa, Moturoa, Motumahanga, Motuotamatea, Pararaki, Whareumu and the reefs Waikaranga, Tokotapu and Motukuku / Koruanga.	The Taranaki iwi Deed of Settlement provides for the joint vesting of Nga Motu / Sugar Loaf Islands in Te Kahui o Taranaki Trust and Te Kotahitanga o Te Atiawa Trust. It will continue to be managed by the Department of Conservation as a conservation area under the Conservation Act 1987 and public access will be maintained.	Mahinga kai, wahi tapu, mataitai reefs
Taranaki	Paritutu to Oakura River	Tauwhare - he pūkāwa (reef) Kereata - he pūkāwa Ko Hinetaupea – he pūkāwa Waikukakuka – he tauranga waka (waka launch site) Tokataratara – he pūkāwa Oruarire – he pūkāwa	See general commentary above.	Mataitai, fishing, waka launch site

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Taranaki	Oakura River to Hangatahua River	<p>Te Ruatahi – he oneroa (beach) Te Patunga – he oneroa Te Ahu aTama – he oneroa Te Ruaatumanu – he pūkāwa Oraukawa – he pūkāwa Upoko ngaruru – he pūkāwa Te Wahanga – he pūkāwa Te Mutu – he pūkāwa Poatamakino – he pūkāwa Te Rapa – he pūkāwa Kaipapaka – he pūkāwa Te Waiho – he pūkāwa Kohoki – he pūkāwa Tarare –he pūkāwa Puketahu – he pūkāwa Pirirata – he pūkāwa Tataraimaka – he tauranga waka Kaiwekaweka – he pūkāwa Maitahi – he kainga, he tauranga waka, he pūkāwa Whareatea – he pa, he kainga, he tauranga waka Whakapohau – he onepu (sandy area) Ngatokamaomao – he tauranga waka Mokotunu – he kainga, he tauranga waka, he urupa, he pūkāwa Taihua – he kainga, he tauranga waka, he urupa, he pūkāwa Tuiraho – he kainga, he tauranga waka, he urupa, he pūkāwa Tarakihi – he kainga, he tauranga waka Te Opuopu – he tauranga waka, he tauranga ika, he Tokatumoana (mouri stone) Te Putatuapo – he kainga, he pūkāwa Waikauri – he tauranga waka Ihutangi – he kainga, he pūkāwa Okawa – he kainga, he pūkāwa Te Mapua, Te Awaatuteangi – he tauranga waka, he tauranga ika</p>	See general commentary above.	Mataitai, fishing, waka launch site
Taranaki	Kapoaiaia River to Moutoti River	Mataurukuhia – he kainga, he pukawa	See general commentary above.	Mataitai, fishing, waka launch site

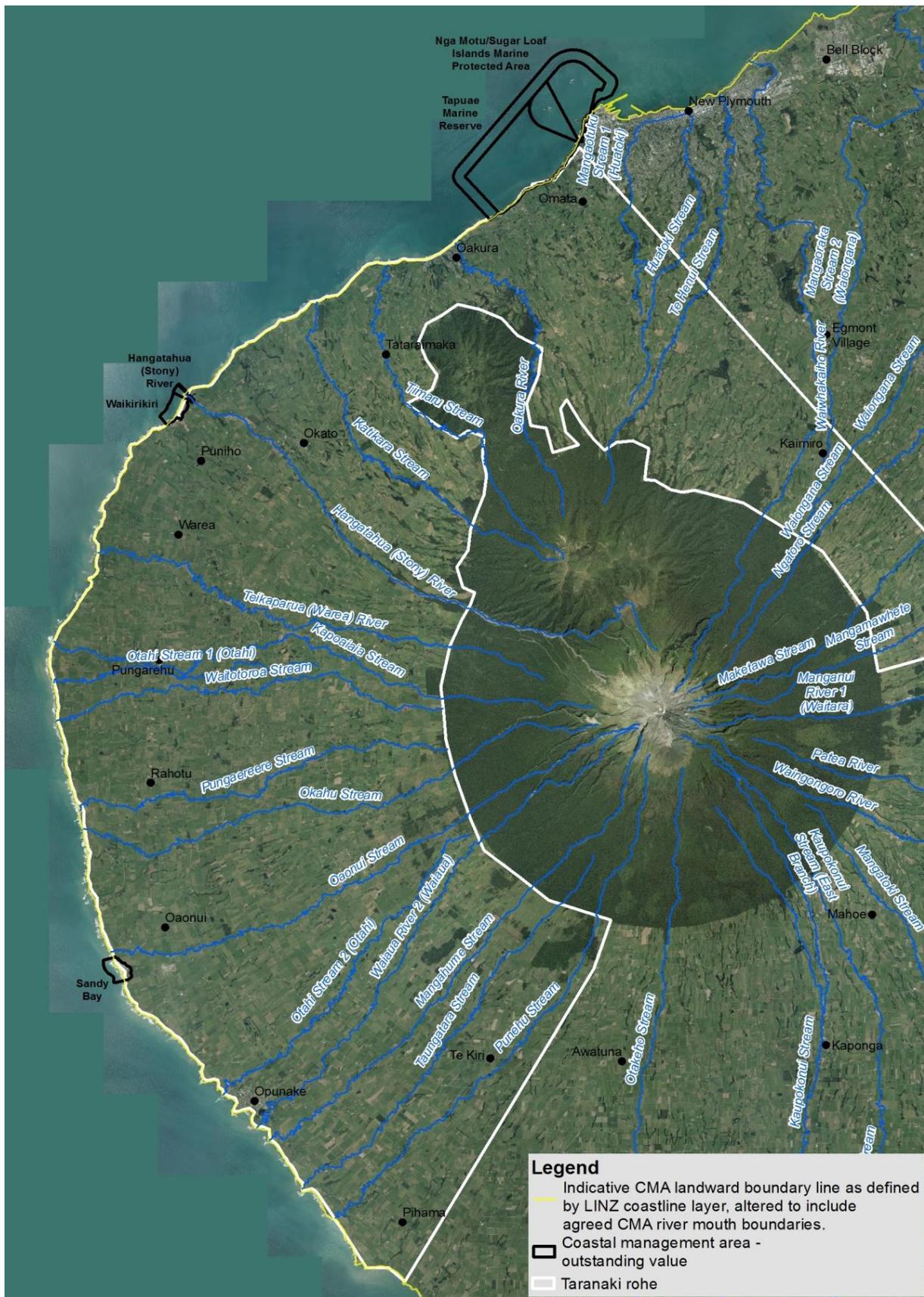


Figure 64: Taranaki rohe.

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 hapu have with these rivers relates to the entire catchment. The tangible linkages provide them with a system of pathways throughout their takiwa enabling hapu access inland. River travel was important to all hapu for both economic and social reasons.

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Ngāruahine	Taungatara Stream	Taungatara Stream river mouth	This stream marks the northern boundary for Ngāruahine and the hapu Ngati Tamaahuroa–Titahi. The hapu 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, inanga, pakotea, & kokopu.	Mahinga kai, pa, wahi tapu
Ngāruahine	Kapuni Stream	Kapuni Stream river mouth	The stream marks the boundary between the takiwa of Ngati Manuhiakai & Ngati Tu hapu. The hapu have cultural, spiritual, traditional & historic associations with the river and associated land, flora and fauna. The river was abundant with tunaheke, piharau, kahawai, inanga pakotea & kokopu.	Mahinga kai, pa tuna, pa, wahi tapu
Ngāruahine	Kaupokonui Stream	Kaupokonui Stream river mouth	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 & spiritual importance for Ngati Tu hapu. Like other awa within the rohe of Ngāruahine this stream was abundant with tunaheke, piharau, kahawai, inanga, pakotea and kokopu.	Wahi tapu, pa
Ngāruahine	Ohunuku Otakeho	Ohunuku	Located on the west coast adjacent to Otakeho settlement in the South Taranaki region. This site features horticulture sites, stream, pathway, and an anchorage on the Ohunuku foreshore and koiwi tangata in the cliffs. The local people of Tawhitinui Marae, Ngati Haua and Ngati Manuhiakai hapu of Ngāruahine iwi continue to use the area as a whare waka and tauranga waka today.	Wahi tapu, mahinga mara, traditional pathway, manga rere, tauranga waka and koiwi tangata
Ngāruahine	Waingongoro River	Kanihi, Te Rangatapu	The river was named by Turi the commander of the Aotea Utanganui waka as he travelled south with his wife Rongorongo & his people. The Kanihi-Umutahi & Okahu-Inuawai hapu who have historically resided on the western & eastern banks of the Waingongoro River are descendants from the tangata whenua tribes that landed at Te Rangatapu on the Te Rangiuamutu waka captained by Tamatea-Rokai & also from the Aotea Utanganui waka. This river also had an abundance of fish species resources including tunaheke, piharau, inanga, pakotea & kokopu.	Mahinga kai, pa tuna, pa piharau, wahi tapu, pa
Ngāruahine	Puketapu	Puketapu Pa and Tauranga waka	Located at the end of Puketapu Road this area continues to be used by the local people to gather kaimoana, koura etc and in past times was where fishing waka were launched from. The tauranga waka is still evident today	Pa site. Tauranga waka, whare waka, mahinga kai, mataitai. Koura,



Figure 65: Ngāruahine sites of significance.

Ngaati Ruanui

The resources found within Te Moananui a Kupe since time immemorial, provided the people of Ngaati Ruanui with a constant supply of food resources. The hidden reefs provided koura, paua, 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 Ngaati 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 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. Ngaati Ruanui oral history records the sinking off Tangaahoe 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 Ngaati 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 renown to this day to eat the eyes of his victims

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Ngaati Ruanui	Tangaahoe River	Tangaahoe	<p>The Tangaahoe 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, pukeko, tiwaiwaka, kahu, kakapo, kiwi, korimako, miromiro and the pipiwharauroa flourished in the berry filled trees, like the koromiko, kohia, hinau, pipiripi, mamaku, and Rewarewa at the side of the eel, and koura filled creeks. Fish such as the piharau, kokopu, 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 Tangaahoe 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>	Mahinga kai, fishing, tauranga waka
Ngaati Ruanui	Patea River	Patea nui a Turi	<p>The full name of the river is "Patea 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> <p>Whaka: to do Pou: pillar of strength Karakia: invocation.</p>	Tauranga waka, fishing, mahinga kai

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Ngaati Ruanui	Whenuakura River		<p>The name of this river originated during the time that Turi Arikini, Kaihautu of the waka tipua Aotea and his wife Rongorongo Tapaairu, who lived with their families between the two rivers, Patea nui a Turi and Whenuakura. Turi was the Ariki (Rangatira of the highest rank) of the Aotea waka.</p> <p>Like the Tangaahoe River this river provided the people of the Aotea waka and later the people of Ngaati Hine and Ngaati Tupito with all the resources of life they required to survive.</p>	Mahinga kai, fishing, tauranga waka

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Figure 66: Ngaati Ruanui sites of significance.

Nгаа Rauru Kiitahi

Nгаа Rauru Kiitahi used the entire coastal area from Te Awanui o Taikehu 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 kaimoana. Ngaa Rauru Kiitahi exercised the values of Ngaa Raurutanga in both the harvesting and conserving of kaimoana. There are many sites in the CMA of cultural and spiritual significance to Ngaa Rauru Kiitahi situated along this coastal area. These include important kainga Tihoi Pa (where Te Rauparaha rested)

situated between Rangitaawhi and the mouth of Te Aarei o Rauru, Poopoa (te kainga a Aokehu), and Te Wai o Mahuku (near Te Ihonga). This coastal area includes outlets of streams and rivers that nourish and sustain Ngaa Rauru Kiitahi, such as Waipipi, Waiinu, Tapuarau Lagoon, the Ototoka stream, the Okehu stream and the Kai Iwi stream. Other areas of special significance include Taipake Tuturu, Tutaramoana (he kaitiaki moana), Tuaropaki and Waikaramihi Marae.

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
Ngaa Rauru Kiitahi	Nukumarau Recreation Reserve	Waikaramihi	Situated within the reserve on the coast between Waiinu and Tuaropaki. Ngaa Rauru traditionally camped at Waikaramihi from October to March each year. The main food gathering area was between the Waitotara River mouth and Tuaropaki. The sources of food include kakahi, kuku, kina, paua, papaka, karingo and small octopus stranded in the small rock pools from the receding tides. Ngaati Maika and Ngaati Ruaiti were the main hapuu that used Waikaramihi. The Karewaonui canoe was until 1987 housed at Waikaramihi and was used by the hapuu to catch stingray, shark, snapper and hapuka about 10 miles off the coast. Karakia were used when the Karewaonui was put to sea and an offering of the first fish caught was always given to the Kaitiaki o te moana.	Mahinga kai, fishing, tauranga waka
	Tapuarau Conservation Area	Tapuarau	Is the area at the mouth of the Waitotara River within the Tapuarau Conservation Area. The main hapuu that used the area, are Ngaati Hine Waiatarua, Ngaati Hou Tipua, Ngaa Ariki and Ngaati Ruaiti. Ngaa Rauru Kiitahi has used Tapuarau as a seasonal campsite from where it has gathered mahinga kai in accordance with the values of Ngaa Raurutanga. Tapuarau extends from the mouth of the Waitotara River to Pukeone and includes several small lagoons, including Tapuarau Lagoon which are the source of tuna, flounder, mullet, whitebait and inanga. During flooding tuna were caught as they attempted to migrate from the lagoons to the river mouth. The old marae Hauriri was also situated in this area.	Mahinga kai, fishing, tauranga waka, pa.
	Patea River	Te Awanui o Taikehu	Ngaa Rauru Kiitahi knows the Patea 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. 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. The entire length of Te Awanui o Taikehu was used for food gathering. Sources of food included kakahi, tuna, whitebait, smelt, flounder and sole.	Mahinga kai, fishing, tauranga waka
	Whenuakura River	Te Aarei o Rauru	An area along the river is known as Paamatangi, one of the oldest known Ngaa Rauru Kiitahi boundaries "Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaiherua, mai Ngawaiherua ki Paamatangi". Ngati Hine Waiata is the main hapuu of Paamatangi. There are many urupa and wahi tapu situated along Te Aarei o Rauru. Whenuakura Marae is also located on its northern bank. Ngaa Rauru Kiitahi used the entire length of Te Aarei o Rauru for food gathering. Sources of food included tuna, whitebait, smelt, flounder and sole.	Tauranga waka, fishing, mahinga kai
	Waitotara River	Waitotara River	The river is the life force that sustains Ngaa Rauru Kiitahi. Many hapuu are located along or near the Waitotara River. These include Ngaa Ariki (Waipapa Marae), Ngaati Pourua (Takirau Marae), Ngati Hine Waiatarua (Parehungahunga Marae), Te Ihupuku Marae, and Ngaati Hou	Mahinga kai, fishing, tauranga waka

Rohe	Statutory acknowledgement area	Sites of special interest	Commentary	Values associated with the CMA
			Tipua (Whare Tapapa, Kaipo Marae "Te Pu-o-te- Wheke"). The entire length of the river was used for food gathering Sources of food included kakahi, tuna, whitebait, smelt, flounder and sole. Historically the river was also used as a means of transport.	

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Figure 67: Ngaa Rauru Kiitahi sites of significance.