

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		
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

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Whenuakura River	<p>The name of this river originated during the time that Turi Arikini, Kaihau 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 Kiihahi 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 Kiihahi whaanau and hapuu that resided along and within its area, and is known by Ngaa Rauru Kiihahi as Te Aarei o Rauru. The area along the Whenuakura River is known to Ngaa Rauru Kiihahi as Paamatangi. One of the oldest known Ngaa Rauru Kiihahi boundaries was recited as "Mai Paamatangi ki Piraunui, mai Piraunui ki Ngawaierua, mai Ngawaierua ki Paamatangi". Ngaati Hine Waiata is the main Ngaa Rauru Kiihahi hapu of Paamatangi.</p> <p>Ngaa 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 Ngaa 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	Map Link Map 36