

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 Otaraau 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 Papamoā. 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.

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.

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	Mataora 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