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2A The Context of the Plan

The Plan is made under the provisions of the RMA, and is subsidiary to that legislation. The Plan exists in a hierarchy of planning documents under the RMA that have an influence on the use of resources. While the Plan deals with the activities of subdivision, use and development, there are also other layers of authority, principally administered by the Bay of Plenty Regional Council, that govern the use of resources in the City.

The Plan is required by the RMA to fit within this ‘hierarchy’ of planning documents, many of which have an influence on either content of the Plan, or directly on the subdivision, use and development of land. The context of the Plan under the RMA is described in Figure 2A.1: Context of the Plan under the RMA.

The documents noted below have an influence on the control of subdivision, use and development of land.

The Resource Management Act (RMA)

The RMA sets out the functions of the Council in controlling subdivision, use and development of land (and so the requirements for the Plan), the roles of other authorities, and the considerations that must be given to other documents by the Council.

National Environmental Standards

The RMA provides for the Minister for the Environment to prepare National Environmental Standards (NES). These NES are relevant to subdivision, use and development as they have the force of a regulation and effectively override any parts of the Plan that may be inconsistent with the NES. These NES can set out exemptions to obtaining a resource consent for an activity, and the rules with which an activity must comply.

National Policy Statements

As with an NES, the Minister for the Environment may also prepare National Policy Statements (NPS). The role of an NPS is to provide guidance for decision-making and the development of the Plan under the RMA. The Plan must give effect to any NPS.

New Zealand Coastal Policy Statement

The Minister for Conservation is required by the RMA to prepare a New Zealand Coastal Policy Statement (NZCPS). The NZCPS sets the direction for coastal management, including the coastal environment within the area of the City and the Plan and has the influence described for an NPS.
Bay of Plenty Regional Policy Statement

The RMA requires the Bay of Plenty Regional Council to prepare a Regional Policy Statement (RPS). The RPS provides an overview of regionally significant resource management issues, and sets a broad strategic direction. *The Plan* must give effect to relevant provisions of the RPS.

Bay of Plenty Regional Plans

The RMA enables the Bay of Plenty Regional Council to prepare Regional Plans to meet the function of that authority under the RMA. These Regional Plans may require resource consents for particular activities. In addition, *the Plan* cannot be inconsistent with those Regional Plans.

Iwi Management Plans

These are planning documents recognised by an Iwi Authority. These plans must be taken into account when preparing *the Plan*.

2A.1 Other Relevant Legislation and Cross-Boundary Issues

*The City* shares a land border with Western Bay of Plenty District Council and a sea border with the Bay of Plenty Regional Council at *mean high water springs (MHWS)*. Although MHWS has been illustrated on the (Plan Maps, Part B) it should be noted that this is not a fixed and surveyed line but rather one which provides an indicative representation of the Council’s jurisdictional *boundary* based on an accepted *height* above sea level of 0.87m above Moturiki Datum for the inner harbour and 1.0m above Moturiki Datum along the open coast. The Regional Council also has jurisdiction over the use of resources within *the City* through its functions under the RMA, exercised through the Regional Plans. These areas of jurisdiction are identified in *Figure 2A.2: The City and Surrounds*.

Figure 2A.2: The City and Surrounds
The relationship of the framework for resource management under the RMA to the City and surrounds is described in Figure 2A.3: Resource Management Responsibilities & Areas of Application.

**Figure 2A.3: Resource Management Responsibilities & Areas of Application**

Many of the issues relevant to the Council’s responsibility under the RMA and the purpose of the Plan require a co-ordinated approach between the Council and those other authorities with which the Council shares a boundary. These ‘cross-boundary issues’ include managing the effects of activities that transcend or adjoin the boundaries, as well as ensuring a consistent approach in the policies that manage these effects. These issues range from site specific resource management issues, to broad strategic considerations centered on managing the qualities of the City and surrounds, and ensuring these qualities are protected, as far as possible for existing and future generations.

The Council, together with Western Bay of Plenty District Council and Bay of Plenty Regional Council, has adopted a 50-year growth management strategy, known as SmartGrowth. This consists of a partnership, collaboration and co-ordination between these authorities, tangata whenua and community groups to manage the future growth of the sub-region.

SmartGrowth provides an overarching framework, the principles of which are distilled into policies and plans of these authorities, including being embodied within the Plan. The Plan also implements the direction of the Regional Policy Statement, which reflects this co-ordinated approach and overarching strategic direction.

At the boundaries of the City the Plan reflects, where possible, a consistent or complimentary approach to the management of the effects of resource use, with those of Bay of Plenty Regional Council and Western Bay of Plenty District Council. Through both the strategic co-ordination and specific response to resource management issues in a manner consistent with these authorities, the Plan provides an essential part of the framework in ensuring that the City and sub-region are desirable places to live, work and play.

The Acts, regulations, policies and plans that have an influence on subdivision, use and development within the City, and the nature of their influence, are described below.
2A.1.1 Integrated Planning – The Plan and the Local Government Act

The Local Government Act (2002) is the guiding legislation for the operation of the Council. The Local Government Act is aligned with the RMA, including a guiding principle of sustainability in providing for the ‘wellbeing’ of communities. The Plan has outcomes relevant to the wellbeing of the community, and the processes of the RMA and Local Government Act are inter-related to meet the purpose of both. The integrated planning of the City requires consideration of the joint role of initiatives under the Local Government Act and the control of subdivision, use and development under the Plan.

The consultative procedures of the Local Government Act have been relevant in making the Plan, however in practical terms it is in the areas of funding infrastructure, expenditure on projects for community wellbeing, and monitoring outcomes that the relationship between the Local Government Act and RMA is most relevant.

The Local Government Act requires the Council to produce a policy on the funding of infrastructure and the taking of ‘development contributions’. While the Council relies principally on the development contributions system, the Plan also sets out financial contributions for certain situations not covered by development contributions. The development contributions policy provides for the review of financial contributions under the Plan and the two systems are designed to be complimentary.

It is intended that a comprehensive and integrated monitoring strategy will be developed which addresses both Local Government Act requirements, and meets the Council’s obligations under section 35 of the RMA.

2A.1.2 Bay of Plenty Regional Council

The functions of the Bay of Plenty Regional Council are set out in section 30 of the RMA to include:

a) Establishing an approach for the integrated management of resources;

b) Controlling the use of land for the purposes of soil conservation, water quality and quantity, and the avoidance or mitigation of natural hazards;

c) Control of the Coastal Marine Area (in conjunction with the Conservation Minister);

d) Control of the use of water;

e) Control of the discharge of contaminants.

f) Control of the use of the beds of rivers and lakes.

In addition, the Council has previously delegated to the Bay of Plenty Regional Council the control of the use of the surface of rivers and lakes.

The Bay of Plenty Regional Policy Statement sets a strategic direction that has been given effect in the Plan, including setting direction for the identification of significant natural areas, heritage, and the approach to managing growth in the City.

The Bay of Plenty Regional Council has also prepared and implements a number of Plans including:

a) On-Site Effluent Treatment Regional Plan;

b) Regional Coastal Environment Plan;

c) Regional Water and Land Plan;

d) Regional Air Plan.

When undertaking subdivision, use or development it is possible that consents will be required under the Plan, and also required from the Bay of Plenty Regional Council. There are also instances of overlapping functions such as:

a) Contaminated land: The Regional Water and Land Plan sets out the requirements for remediation, and the Plan sets standards and processes to ensure that land has been appropriately remediated for the intended use;

b) At the boundary between the City and the Bay of Plenty Regional Council, where use and development may be within both jurisdictional areas;

c) Development in areas not serviced by a reticulated sewerage system: The density of development permitted under the Plan reflects this circumstance, and the Bay of Plenty Regional Council considers the environmental effects of on-site servicing under the Regional On-Site Effluent Treatment Plan.

The approach of the Plan is to give effect to the Regional Policy Statement, and to be both consistent and complimentary to the plans of the Bay of Plenty Regional Council.
2A.1.3 Western Bay of Plenty District Council

The Council shares a significant territorial boundary with the Western Bay of Plenty District Council. Through preparation of the Plan a consistent approach has been sought with the District Council, where possible. This is reflected in a similar approach and layout of both the Western Bay of Plenty District Plan, and the Plan.

A co-ordinated approach to the management of growth is provided by partnership in SmartGrowth, and implementation of the direction set by the Bay of Plenty Regional Council. This partnership approach leads to an agreed direction for future growth and the significant issues associated with that growth.

2A.1.4 Historic Places Trust

The Historic Places Trust is governed and managed as a Crown Entity and established under the Historic Places Act 1993. The purpose of the Historic Places Trust is to promote the identification, protection, preservation and conservation of the historical and cultural heritage of New Zealand. The Historic Places Trust may be considered an affected party in relation to a resource consent required by the Plan.

Consent is also required from the Historic Places Trust to damage, destroy or modify an archaeological site. These sites may or may not be identified in the Plan.

2A.1.5 New Zealand Transport Agency

The New Zealand Transport Agency is governed and managed as a Crown Entity to administer transport planning, funding and delivery. A component of The New Zealand Transport Agency's function is the control of State Highways. The daily management of these highways within the City has been delegated to the Council, however the Agency retains the role of administration of the State Highway network. Approval from the Agency is required for access to the State Highway network, including any dedicated limited access roads.

2A.1.6 The Civil Aviation Authority

The Civil Aviation Authority is governed and managed as a Crown Entity for the purpose of establishing civil aviation safety and standards. The Plan deals only with activities on land and any activities in the air are under the control of the Civil Aviation Authority. In the Plan the approach to Tauranga Airport is identified as the Airport Slopes and Surfaces (a height limit above which detailed consideration will be given to the effects of any activity on the safety of aircraft).

2A.1.7 The Ministry of Economic Development

The Ministry of Economic Development is responsible for the administration of the Crown Minerals Act 1991. A permit is required under the Crown Minerals Act to prospect, explore or mine minerals owned by the Crown. The Plan covers environmental issues associated with mining, however, consultation with the Ministry for the Environment is required when undertaking prospecting, exploration or mining to determine if a permit is required from that authority.

2A.1.8 The Department of Conservation

The role of the Department of Conservation is set out in the Conservation Act 1987, including promoting the conservation and preservation of New Zealand’s natural and historic resources. The Department manages land held under the Act, preserves freshwater resources, and fosters the use of these resources for tourism purposes where not inconsistent with their preservation.

2A.1.9 Waitaha Claims Settlement Act 2013: Statutory Acknowledgement

The Crown has reached a Treaty of Waitangi settlement with Waitaha. The Waitaha Claims Settlement Act 2013 gives effect to certain provisions of the deed of settlement, which is a deed to settle the historic claims of Waitaha.
In terms of resource management the deed requires that consent authorities, including the Council, are to give summaries and notices of resource consent applications and any notice to the Environment Protection Agency to the trustees of Waitaha for an activity within, adjacent to, or directly affecting their statutory area as soon as is practicable after the consent authority receives the application and before the decision is made to notify an application.

This requirement is also outlined in the Council’s protocol of engagement with Waitaha as guidance to parties who may be applying for a consent and seek to engage with Waitaha as part of the consent process. The Waitaha statutory area is identified in Appendix 2A: Waitaha Statutory Acknowledgement and also within the engagement protocol with Waitaha.

In addition, section 31 of the Waitaha Claims Settlement Act 2013 requires that:

- Sections 26-30 of the Waitaha Claims Settlement Act 2013;
- The description of the statutory area; and
- The statement of association for the statutory area be attached to the Plan as public information. This information is contained in Appendix 2A: Waitaha Statutory Acknowledgement.

### 2A.2 Significant Resource Management Issues

The geography of Tauranga City is varied – from the open coast popular for living, recreation and tourism; to the cultural, recreational and economic base of the harbour, Port and City Centre; and to the productive soils surrounding urban areas. The resources of the City and the historical use of those resources have resulted in a complex relationship between the built and natural environment. There is a challenge to ensure that the City’s growth occurs in a sustainable manner, and a balance to be struck to ensure that growth is not encumbered by the Plan. The management of resources through the Plan is a key part of a sustainable future.

#### 2A.2.1 The Natural Environment

In early 2009 less than 5% of the terrestrial area of the Tauranga Ecological District retained a cover of predominantly indigenous vegetation. Threats to the natural environment, such as habitat fragmentation and isolation, and introduced pests and invasive species, are matters to be considered in the management of the natural environment.

*The Plan* addresses the protection and management of significant ecological areas through specific mechanisms identifying and protecting significant remaining areas, by the encouragement of general improvements in the environmental integrity of areas, and by ensuring that the development of reserve land is of a scale and nature appropriate for the context of that land.

#### 2A.2.2 The Landscape

*The City* has an international reputation for its quality coastal environment and outstanding natural features and landscapes such as Mauao and Tauranga Harbour. The potential impacts of the future growth of the City, while retaining and preserving these landscape values, is a challenge for the Plan. Landscapes can be more or less important to different people for different reasons.

*The Plan* provides for the protection of significant landscapes through their identification based on objective criteria, and through detailed consideration of the significance of their various elements. *The Plan* seeks to ensure a balance between providing opportunity for development and the protection of significant landscapes for the enjoyment of future generations.

#### 2A.2.3 Culture and Heritage

Heritage encompasses natural, built and cultural features including historic buildings, archaeological sites, places, trees, landforms and ancestral lands. Heritage provides a link to the past and provides spiritual and cultural identity. Tangata whenua history recounts the arrival of Takitimu, Mataatua and Te Arawa waka in about the 12th century, from which early settlement was established around the harbour margins. European settlement began with missionaries in about 1820.

*The Plan* recognises and provides for the consideration of places of significance in the growth of the City by their specific identification, and through detailing the significance of these places in the Plan.
2A.2.4 Tangata Whenua

Only a fraction of original Maori landholdings in the City now remain in Maori ownership. Population forecasts suggest a trebling of the Maori population over the next 40 years. Much of the land within Maori ownership is held under the Te Ture Whenua Maori Land Act (1993), representing a challenge for the Plan in providing integration with this tenure system to meet the needs of tangata whenua. Tangata whenua have a strong cultural and historical association with the environment that is to be reflected in the treatment of resources in the City.

The Plan makes specific provision for papakainga development of land under the Te Ture Whenua Maori Land Act, and by identifying settlement opportunities about existing marae. The Plan also seeks to maintain environmental and cultural values of tangata whenua through environmental, heritage and landscape protection measures.

2A.2.5 Population Growth

Tauranga City has seen a rapid and sustained increase in population in the last few decades, beginning with a trebling of the population in the 1950s and continuing with the highest percentage increase in growth of any council area over the last decade. Forecasters see a continuation of this trend, leading to a significant increase in the population in the City. In addition, future growth estimates also identify a likely change in household structure with a significant increase in single and two-person households, and a significant increase in the proportion of the population aged over 80. This presents a challenge in accommodating future population growth in a way that meets the guiding purpose and principles of the RMA.

There are constraints to the capacity of greenfield land to accommodate population growth, particularly in the cost of infrastructure to service that land. This introduces a further issue in the finite nature of the land resource that can be efficiently serviced with infrastructure, and the inherent need to maximise the efficient use of the land resource. The result of population growth and the finite nature of the land resource are that the historical pattern of low density residential development has and will continue to change with more people living in a comparatively smaller space. While this has benefits in terms of the efficient use of the land resource and infrastructure, other issues arise such as protection of amenity and the changing character of the residential environment.

The affordability of housing is a significant issue. The reasons underlying this issue include:

a) A declining stock of properties in the range that entrants to the market can afford to finance, particularly with new housing product;
b) Existing housing supply not reflective of a changing demographic profile;
c) Housing supply and section size not reflective of an affordable profile in the City;
d) A significant increase in underlying land value in recent years;
e) The costs of providing and funding urban infrastructure.

The Plan seeks to address the implications of population growth and changing population structure through providing opportunities for a range of types of residential development, with particular emphasis on identified growth areas. In addition, the Plan provides service and employment opportunities near these residential environments, where business growth should be directed. There is a key focus on ensuring that future development occurs in the most efficient and effective manner, through integration with transportation and infrastructure considerations, this can only occur where residential and commercial growth takes place in identified locations and centres. A key objective is to encourage consolidation of future growth, both through infill of existing urban areas and higher-density living close to key services and employment opportunities. The Plan also provides choice in living environments through a variety of new greenfield development areas, while targeting a minimum yield from greenfield areas so as to encourage the efficient use of that resource. Controls over amenity are provided to preserve living standards in a changing residential environment, which needs to be balanced with ensuring the Plan has a minimum of regulation and does not encumber the efficient delivery of residential development to the marketplace.

2A.2.6 Development

In recent times the economy of the City has been expanding rapidly compared to most other areas of the country. Economic activity has included a significant focus on the development and construction industry, agriculture, horticulture, the export sector largely through the Port of Tauranga, and a strong manufacturing base. Projections show significant growth in most of these sectors, with the inclusion of leisure-based economic activity and a comparative reduction in the role of the agricultural sector.
The Plan provides for the growth of the economy (and so the wellbeing of the community through the preservation of values that make Tauranga an attractive place to live and visit), including the expansion of the Port, manufacturing and related infrastructure, enhancement of the main commercial centres, and essential infrastructure.

2A.2.7 Transportation

The City’s geography and built environment provide a challenge to the movement of goods and people. A focus for the future is on the development of key transport corridors, and encouraging a change in transport modes, including people having access to different options for transportation. Linking transportation considerations with land-use opportunities is a role of the Plan.

The Plan recognises transportation considerations by ensuring the function of key corridors is not affected by unplanned impacts, and that long-term land use is consistent with long-term transportation aspirations and the need to transport goods to, from and within the City. In addition, the Plan seeks to ensure that land-use opportunities are integrated with transportation considerations by providing access for people to essential services, and ensuring the provision of integrated and linked transport networks.

The Plan seeks to provide a statutory environment which will present an approach integrated with other authorities in the Western Bay of Plenty sub-region, to create an environment in which the core values that make the City a desirable place to live, work and play are retained.
26. Statutory acknowledgement by the Crown
The Crown acknowledges the statements of association.

27. Purposes of statutory acknowledgement
The only purposes of the statutory acknowledgement are to:
   a) require relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, in accordance with sections 28 to 30; and
   b) require relevant consent authorities to give summaries and notices of resource consent applications to the trustees, in accordance with section 32; and
   c) enable the trustees and any member of Waitaha to cite the statutory acknowledgement as evidence of the association of Waitaha with the relevant statutory areas, in accordance with section 33.

28. Relevant consent authorities to have regard to statutory acknowledgement
1) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.
2) On and from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.
3) Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

29. Environment Court to have regard to statutory acknowledgement
1) This section applies to proceedings before the Environment Court in relation to an application for resource consent for an activity within, adjacent to, or directly affecting the statutory area.
2) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in proceedings greater than that of the general public.
3) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

30. Historic Places Trust and Environment Court to have regard to statutory acknowledgement
1) This section applies if, on or after the effective date, an application is made under section 11 or 12 of the Historic Places Act 1993 for an authority to destroy, damage, or modify an archaeological site within a statutory area.
2) The Historic Places Trust must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 14 of the Historic Places Act 1993 in relation to the application, including determining under section 14(6)(a) of that Act whether the trustees may be directly affected by an extension of time.
3) The Environment Court must have regard to the statutory acknowledgement relating to the statutory area in determining, under section 20 of the Historic Places Act 1993, an appeal against a decision of the Historic Places Trust in relation to the application, including determining whether the trustees are directly affected by the decision.
4) In this section, archaeological site has the meaning given in section 2 of the Historic Places Act 1993."
Appendix 2A.2: The statutory area of interest of Waitaha as shown on Figure 2A.4 Statutory Area of Interest of Waitaha:
Appendix 2A.3 : The statement of association for the Waitaha statutory area:

The statements of association are statements of the particular cultural, spiritual, historical, and traditional association of Waitaha with identified areas. The following statement is taken directly from the Waitaha deed of settlement with the Crown.

The peak of Ōtanewainuku (as shown on deed plan OTS-075-03)

Ōtanewainuku is a maunga whakahirahira for Waitaha. The pūrākau of Mauao is significant to Waitaha because of the strong associations of Waitaha to the maunga Mauao, Pūwhenua and Ōtanewainuku.

In ancient times, there were three maunga that were located in the Hautere Forest. The mountains are Ōtanewainuku, Pūwhenua and the last one which was subordinate to Ōtanewainuku was nameless. The nameless one fell in love with the beautiful maiden Pūwhenua. However, Pūwhenua rejected the love of the nameless one because she was in love with Ōtanewainuku. In despair, the nameless one asked the Patupaiarehe to drag him out to the ocean so that he could drown himself. The name of the river Waimapu refers to how the tears from the sobbing of the nameless one while he was being dragged out to the ocean formed the river. The Patupaiarehe were a people of the night. As they dragged the nameless one out to the ocean, the sun rose and they had to return home, leaving this maunga where he now stands. He then became known as “Mauao” (caught by the light of the dawn).

During times of conflict, our tūpuna would withdraw from the coastal areas and move to pā on Ōtanewainuku; they would move to and from this area to other locations including Maungaruahine, Takarangi, Ohui and Ōtaumaru. These formed a strategic defence line for Waitaha. When conflict was resolved, they would move back toward the coast. Ōtanewainuku maunga is part of a complex of mountains and ridges linking Pūwhenua, Mauao, Ōtanewainuku, Ōtara, Ōtawa, Maungaruahine, Takarangi and Te Tapuua across to Te Puke.

With many waterways as a source of fresh water, Waitaha had many cultivation areas, māra kai, and had fish and birds to sustain them. A lot of our native fish stocks were managed in this area as many species would migrate up to the higher altitude for spawning. During the correct seasons, our people would gather and preserve fish and birds in this area.

Okotare

Ōtanewainuku is a maunga whakahirahira for Waitaha. A large number of Waitaha pā sites are situated on and around the maunga, including Okotare Pā which is located at the tihi of Ōtanewainuku.

Te Rerenga is a significant source of water for Okotare Pā. Te Rerenga Stream originates in the fissures in the rocks at Ōtanewainuku, and then flows on both sides of Ōtanewainuku marking the boundary of the rohe o Waitaha. To the east, Te Rerenga flows into the Waiai and to the west into the Waimapu.

It was from here that the story of Ōtanewainuku, Pūwhenua and Mauao emanated. The story of these three maunga is well known pakiwaitara of Te Moana o Tauranga. Okotare is a significant ancestral pā to Waitaha.

Maungapiripiri

Ōtanewainuku is a maunga whakahirahira for Waitaha. A large number of Waitaha pā sites are situated on and around the maunga, including Maungapiripiri Pā which is located at the top of Ōtanewainuku.

Te Rerenga Stream is a significant source of water for Maungapiripiri Pā. Te Rerenga Stream originates in the fissures in the rocks at Ōtanewainuku, and then flows on both sides of Ōtanewainuku marking the boundary of te rohe o Waitaha. To the east, Te Rerenga flows into the Waiai and to the west into the Waimapu. There were ancient tracks recorded by our Waitaha tūpuna through the Ōtanewainuku forest, one of them being Te Papa o Tao.

The area known as Maungapiripiri is a significant ancestral wāhi tapu to Waitaha.
Four wāhi tapu sites within Ītanewainuku Forsest

Hakoko Creek (as shown on deed plan OTS-075-04)

He awa, he mahinga kai, he nohoanga kāinga mō Waitaha. He kāinga hoki hei whakata mo te hunga ka hikoi mai i uta kia Tauranga mai Tauranga ki uta. Ahakoa tona iti ka rere, heke atu te awa. Ka hono ki te awa o Te Raparapa-ā-Hoe. Although this is a relatively small stream it contributes to the larger catchment of Te Raparapa-ā-Hoe. All our rivers are pātaka kai. Hakoko is located above Maungarauahine and flows into Te Raparapa-ā-Hoe.

Paraiti Creek (as shown on deed plan OTS-075-04)

Tēnei awa ahua rahi atu i te Hakoko. He awa, he pātaka kai. He nohoanga kāinga tēnei hoki mō o matou ēhia i aha e ana kia Tauranga a ka hoki atu ki Rotorua. This area was strategically placed and was a safe place for overnight stays. It was a place that the Waitaha chiefs asserted and exercised their rights although there were strong contests between some of the Waitaha hapū. Our tupuna Hakaraa stood firm for the consolidation of Waitaha. Paraiti is located above Maungarauahine; and is another stream that flows into Te Raparapa-ā-Hoe.

Popaki Creek (as shown on deed plan OTS-075-04)

Popaki joins the other streams in this area as an important wai Māori resource. Strategic in location and located close “ki ngā pā”, it also, like the other creeks, serves as a nohoanga kāinga and a resting place for ēkino and hapū travelling between Rotorua and Tauranga. Hakoko, Paraiti and Popaki were occupied because of their strategic location. They were able to provide sustained protection and sustenance for travelers. Land was always available for “mahinga kai” and ēhia were encouraged to share in the growing, harvesting and storage. Preserving kai from the sea, bushland and river was a continuous occupation. Popaki Creek is located above Paraiti and flows into Te Raparapa-ā-Hoe.

Kaokaonui Kāinga (as shown on deed plan OTS-075-04)

He pā, he maunga, he rahi ēna tahataha. It is situated below the Mangatoi Stream. Flowing alongside the pā is Kaokaonui Creek which runs into the Mangatoi. This is a pā occupied by Waitaha because of its proximity to the bush food resources. Kaokaonui Pā like the pā situated along the ridge of Ītanewainuku formed a tangible link to the defensive network of Waitaha pā.

Te Raparapa-ā-Hoe (labelled as Raparapahoe on the map used for deed plans OTS-075-05 and OTS-075-09)

Te Raparapa-ā-Hoe is an awa sacred to Waitaha. The name relates to the many waterfalls and rock formations along its course. It could only be navigated by waka to a certain point and then the rapids made it impossible to continue rowing. Te Raparapa-ā-Hoe has its origins in fissures fed by many underground waterways. For Waitaha, Te Raparapa-ā-Hoe links the ākā with the maunga Otawa, the land on Otara that belongs to Waitaha (Te Úpoko o Taranui), Otaua and Tahipukuhu.

Te Raparapa-ā-Hoe flows two ways, both above and below the ground. From the Kaituna River, we go through the Atuaroa Stream to Te Hiapo, then we go to Te Waiwhero, then up to Motungarara Pā, then to Tuahui o Te Makave, then to Takapara, through Waikokowai repo, through Te Ara o Kahureremoa, past Hei Marae, Te Taumata Urupā, Paraiti, further up is Otaua, Ngahune, Hapaitataura Pā (Te Moemiti), past Te Puata, it meets with Te Kirikiri Stream, to Te Puata Pā, then to the Waikokowai Stream and Te Waikokowai Pā. We go up to Wairapukao Creek, then to the Hungahungatoroa creek, then to Rawaru. To the east we go to Maungarauahine Pā, to Te Manaroa Pā then to Hakoko Creek and Paraiti Creek and Te Patu o Tupahau, then to Waimihia Creek and Waimihia Pā.

From the Kaituna we also go through the Atuaroa Swamp to Te Kopuaroa, then west toward the Pāpāmoa Hills. In this direction are sites including: Te Waikokowai repo, Te Korikor, Te Awarua (the Saddle), Te Whare o Te Tarakeho Pā, and then further up is Omarama repo.

Te Raparapa-ā-Hoe is the lifeblood of Waitaha. It flows past and connects many sites of significance to Waitaha including Onuku Rangitekapua, Puke Poto, Te Manaroa, Te Kopuru, Mangamatai, Hapaitataura and Motungarara. Hei Marae is the only Waitaha marae. It is located on Te Raparapa-ā-Hoe which was used for transport, to irrigate cultivations and to provide food and resources for the pā. Motungarara refers to the red kūmara bug. During different parts of the seasons, our ēhia would go there and use the waters from Te Raparapa-ā-Hoe to rid our cultivations of the Kūmara bug.

Te Taumata is an urupā near Hei Marae on the banks of Te Raparapa-ā-Hoe. It is the place where tūpāpaku were interred so they could be taken back to Rangiwewehi at a later time.
Te Atuaroa River forms where Te Raparapa-ā-Hoe is joined by the Kirikiri, but it is still called Te Raparapa-ā-Hoe. At the confluence of these waterways is the pā, Te Puata. Te Puata was the pā of Haraki, the first wife of Te Iwikorokoro. Haraki is also descended from Waitaha and this alliance strengthened the Waitaha lines. Te Ahipuaki is the pā of Te Iwikorokoro and is located near the maunga Ōtawa. The name of this pā refers to the rays of the sun because it is an area where you get the sun very early in the day. Te Puata and Te Ahipuaki are located very closely together, hence the whakataukī, “ka titiro atu a te Iwikorokoro; ka titiro mai a Haraki (Te Iwikorokoro looked, and Haraki looked back”).

Waikokoi was a Waitaha pā and it had mahinga kai. It lay at the junction of Te Raparapa-ā-Hoe and Waikokoi streams. The main tracks coming down from Ōtawa crossed through here to Te Tapuae and Te Puke the original Te Puke, not the town now known as Te Puke. It is in this area of Te Raparapa-ā-Hoe that fishermen came across giant tuna with holes in their tails. These tuna had been left there to feed the tuna that were trapped in the crevices in these rocks. Anyone taking these tuna is advised to throw them back straight away as they are kaitiaki and were kept for that purpose. The names of these tuna referred to by our tūpuna for these eels are “Koroua” and the tuna that they feed on are called “Tūpuna”.

The Wairapukao Stream flows into Te Raparapa-ā-Hoe and is located near Muirs Reef. The area above Muirs Reef was known by Waitaha as Rawaru. Hungahungateroa Creek flows into Te Raparapa-ā-Hoe and is also located near Muirs Reef.

Hakoko and Paraiti are in the same area and are located above Maungarauhine. They both flow into Te Raparapa-ā-Hoe. Popaki is another stream that flows into Te Raparapa-ā-Hoe. It is above Paraiti.

Waimihia was a nohoanga kāinga used during the food gathering season. It was used for preserving kererū and other food gathered from the forests. It is located on the Waimihia Stream which also flows into Te Raparapa-ā-Hoe.

**Waimapu River (as shown on deed plan OTS-075-06)**

From Ōtanewainuku, Te Rerenga Stream flows east into the Waiai and west into the Waimapu River. From the source of the Waimapu near Ōtanewainuku to where it flows into the Waimapu estuary and then across Te Awanui to Waikorire, numerous Waitaha pā are sited on the river. The Waimapu provided sustenance for the people who lived in the pā. It supported the hapū mahinga kai. It was a navigational waterway, and many traditional ceremonies took place on and in the river. It was considered the life-blood of the hapū and also a valuable resource for the people who traversed from one place to another.

Near Ōtanewainuku is Opakapaka. We follow the Waimapu to Waikahikatea, then to Kokomuka Creek, to Te Pā o Ruaranangi and through Te Rii o Hakaraia, to Oropi and then to the Toropoko Stream; nearby are Te Ketekete o Ōtawa, Waoku and Maungatutu (Mount Misery). We go to Waimapu Pā, then to Tongaparoa and Te Auh and on to the Waimapu Estuary where we go to Hairini, and across the Estuary to the west we see Pukehinahina then to the east is Maungatapu, and the pā Te Ouwe, Te Puru, Pā o Te Ariki and Opopoti. Motuopuhi (Rat Island) is located in the Estuary, then from Maungatapu you cross the causeway to Matapihi, Waikari to Te Ngaeo, and then out to Waikorire at Mauao.

In ancient times, there were three maunga that were located in the Hautere Forest. The mountains are Ōtanewainuku, Pūwhenua and the last one, which was subordinate to Ōtanewainuku, was nameless. The nameless one fell in love with Ōtanewainuku and Pūwhenua rejected the love of the nameless one, because she was in love with Ōtanewainuku. In despair, the nameless one asked the Patupaiarehe to drag him out to the ocean so that he could drown himself. The name of the river Waimapu refers to the tears from the sobbing of the nameless one while he was being dragged out to the ocean formed the river. The Patupaiarehe were a people of the night. As they dragged the nameless one out to the ocean, the sun rose and they had to return home, leaving this maunga where he now stands. He then became known as “Mauao” (caught by the light of the dawn).

An agreement was made by Naia and Ranginui I and the boundary was confirmed. The Waimapu River became the natural boundary between Waitaha and Ngāti Ranginui.

The Waitaha tupuna, Hakaraia, established an aukati known as Te Rii o Hakaraia over a significant area, under the mana of Kingi Tawhiao. This aukati started from Ōtanewainuku and extended to the beginning of the Waimapu River mouth (Te Awanui o Waimapu). Maenene, Te Akeake, Te Tauma, Oropi, Te Ranga and Pukehinahina are significant sites included in this area.

Te Taumata was a pā associated with Waitaha. It contained mahinga kai.
Motuopuhi (Rat Island) was a nohoanga o Ngā Puhi o Waitaha. This island, which is located in the Waimapu River was where the puhi (high ranking young women) of Waitaha lived. It was referred to as Rat Island because of all the young warriors (“rats”) who would try and sneak over to the island to obtain the favours of the puhi.

Part of the Kaituna River (as shown on deed plan OTS-075-07)

After the arrival of the waka Te Arawa, the name of the river that ran from Ōkere to the coast was Te Awa Tī a Maru, but later on it was renamed Kaituna. Kaituna literally means an abundance of eels. Te Awa o Ngātoto-i-rangi which is the entrance of the river was named when the waka Te Arawa was still at sea. This area is more commonly known as the Maketū Estuary. Te Tuahu o Ngātoto-i-rangi at Maketū was built when the waka Te Arawa landed.

This river is described as “he pātaka kai” which refers to the storage of kai. The Kaituna was significant as it was a breeding ground for the eels coming from the lakes, streams and rivers on their migration to the sea. It was also the breeding area for mullet and other salt water fish species. Fish and eels were so abundant that they could be seen covering the pipi beds at these times. The Kaituna is also well known as a source of whitebait and, until recently, there was always a plentiful supply.

The waters of the Kaituna have provided food, important sustenance for the people of Waitaha, for many generations. There was an abundance of freshwater fish and eel, rongoa, edible plants and other plants such as flax which Waitaha used for domestic and ceremonial purposes. There were many settlements along the river where Waitaha traditionally lived, cultivated and based them to gather fish, eel and other kai. In later years, Waitaha also looked after livestock along with their cultivation areas. The minerals found in the rich soils of the wetland areas were highly beneficial for livestock and gardens.

Flax and other plants treasured by Waitaha also grew in abundance. With European occupation, much of the flax was harvested and milled near where it grew. It was during this period that Waitaha learnt the economic value of the wetlands. Today most of the wetland areas around our rivers are drained and much of the natural habitat has now disappeared.

Paroa Pā was the pā of Hinepiri, the eldest sister of Te Iwikoroke. Hinepiri and Te Puku o Hākoma chose the leadership of their elder brother Te Iwikoroke, while the others came under Kumaramaoa. Te Kopua and Te Karaka were also pā located in the same area and are pā which Waitaha have always associated with the Kaituna.

At the confluence of the Kaituna and the Waiaari was an island on which stood Te Ngaeo Pā which was a pā associated with Waitaha. This island was destroyed by the Kaituna flood protection scheme during the 1970’s.

Waiaari Stream (as shown on deed plan OTS-075-08)

For Waitaha, Waiaari means the “soft, soothing sounds of the flowing water, where the voices of the tūpuna are heard”. The Waiaari marks the boundary for Waitaha.

The Waiaari was the scene for inter-tribal warfare in former times and was used as a strategic location. Within the Waiaari catchment area are numerous pā sites, wāhi tapu and other sites of significance to Waitaha. These include places where Waitaha tūpuna were born and died, and also where Waitaha performed tribal baptisms. Some burials took place in secret and these sites are not revealed to others.

Harakeke was found in profusion along the banks of the Waiaari. Harakeke was gathered for medicinal purposes; and to make weirs and hinaki to catch eels. Eels were found in abundance along the Waiaari and often they were so plentiful and the water so clear, that you could spear them from the banks rather than trapping them in weirs or using a hinaki.

There were many Waitaha pā sites running along the western side of the river bank that were named by Hakaraia. However, most of these were destroyed by the flood protection schemes of the twentieth century.

The Waiaari flows into the Kaituna at the area where the Pā Te Ngaeo formerly was; from there we go to Te Pohue, Te Arapaiaka, to Te Aore, to Kahikitea, Otaraninia, Patete, Horouauahi, which were all tangibly linked to hei puke puke maunga Te Puke Taweare, then go to Puta-a-Ruru, Otaumaru, the Oturuturu Creek, then to Waiwiri, then to the Mangatoi River to Te Rerenga and then to Te Tihi o Ōtanewainuku.

Te Pohue situated on a headland jutting out into the wetlands of the Waiaari. The area where the Te Puke township now is was known to Waitaha as Te Pohue. Te Pohue was the name of the pā that was situated on the block and which has now been destroyed through urban development. The Waiaari provided access to the pā through the repo.
Although it was not a substantial settlement, Kahikatia was a nohoanga kāinga of Waitaha. There were several settlements located nearby. Otaraninia was a Waitaha pā. “Ka tanuhia ki ngā Parapara o Waitaha”. The urupā for Waitaha is there now. If anyone is buried at Otaraninia they cannot be disinterred. Patete was a pā site near Otaraninia. Horoauahi was a Waitaha pā and it contained mahinga kai. It was also occupied by Hakaraia Tipene in his time. Access to these areas was provided through the repo.

Puta-a-Ruru was a nohoanga kāinga along the banks of the Waiari. It was a place where Waitaha travelers would rest on their way to Rotorua. This kāinga also contained mahinga kai. It is sometimes known as Putaruru.

Ngāti Rereamanu under Hineata were based at Otaumaru on the upper reaches of the Waiari Stream where they prepared hinau, planted rīwai, kūmara and dug fern root and cultivated forest foods such as fern root, hinau, pikopiko, harore, ure and tawhara. Many of our Waitaha tūpuna were buried within this area as well.

The Oturuturu Creek also runs into the upper reaches of the Waiari Stream. This is a place where Waitaha rested when they were travelling to Rotorua. Cultivations of potatoes, kūmara were planted here as well as the harvesting of forest food.

Waiwiri was a Waitaha pā on a rocky precipice, so named because when Hinehou was at this location; her knees were trembling as she took cover in the hills as a battle raged. This pā is located near to the confluence of the Whatonga Creek and Te Rerenga Stream. Tarawhitī and Ruahanga were concerned that their pononga (captives) might try to escape, so ordered them to head for the hills and build a pā there. Waiwiri is also known as Wiriwiri.

**Ohineangaanga Stream (as shown on deed plan OTS-075-10)**

Ohineangaanga Stream is one of the sacred waterways of Waitaha. Ohineangaanga had many pā on its river banks including Rotopoutaka, Takapou, Takarangi, Tapuae and Te Arataukawiti. This stream follows a course from where it flows into the Kaituna River at the area known the Atuaroa repo. Then you go up to Te Tarere, Te Atuaroa, Te Mania, Te Tautara, Te Rii o Hakaraia (Tipene Kura), then from there up to Ōtaitaka Pā and then to Takarangi. Ohineangaanga then meets up with the Ohui Stream (Ngā Hineangaanga) which straddles Takarangi, to Te Ohui Pā.

There were many Waitaha pā sites along the Ohineangaanga which were demolished by the development of the flood protection scheme in the 1970’s.

Ohineangaanga was a nohoanga kāinga of Waitaha which contained mahinga kai and was situated next to the Ohineangaanga stream. It is also next to Te Mania, another nohoanga kāinga. Atuaroa was an area within the Te Puke block which contained the three nohoanga kāinga Atuaroa, Te Tarere and Te Mania.

Tahipukahu was a nohoanga kāinga of Waitaha and it had mahinga kai. It was situated between Te Raparapa-ā-Hoe and Ohineangaanga streams.

Te Tapuaeroa (Te Tapuae) was one of the main pā used by Waitaha because it was centrally located on the banks of the Ohineangaanga Stream. The Ohineangaanga Stream linked Te Tapuae with many pā in the area. It was also a pā of Hakaraia and contained mahinga kai. The Tapuae Track leads to Te Puke crossing from Ohineangaanga Stream to the Waiari Stream and enabled Waitaha to use both the streams and the defensive structures of ridges and gullies on the land between the streams, to provide for strategic withdrawal in times of war.

Maungarauhine, Ohui and Takarangi are significant pā for Waitaha. They were used as pātaka kai, for transport, for times of celebration and as an important place of safety for women and children in times of war.

**Te Rerenga (shown as Te Rerenga Stream on deed plan OTS-075-11)**

Te Rerenga is a part of the boundary between Waitaha and Tapuika and is also associated with Ōtanewainuku. In the summertime, the water dries out and it is a creek, but in the winter time it becomes full with water and the increased water volume makes it into a river. This stream originates in the fissures in the rocks at Ōtanewainuku. There are many springs in the area. During the winter, water soaks into the ground, building up the water table, so it fills up and overflows into the stream; there is also flooding around this area.

On one side of Ōtanewainuku, Te Rerenga flows into the Mangatoi then to the Waiari; on the other side it flows into the Waimapu. Te Rerenga is also significant to Waitaha as a source of water for the pā sites on Ōtanewainuku - Okotare and Maungapiripiri.
Te Kopuaroa Stream (as shown on deed plan OTS-075-12)

Te Kopuaroa (sometimes known as Te Kopuroa) goes through Te Kopuaroa repo, then west to Hikutawatawa. It is significant to Waitaha because it links the area from Te Kopua where the Kaituna turns down the coast, to the lowlands of the Pāpāmoa Hills. This was one of the main waterways of Waitaha and was used to navigate to and from different pā. It was also a rich food source for Waitaha with clear waters and many kōura and eels. Today its waters are dirty with mud from industrial activity.

Waitaha looks forward to the quality and wairua of this important waterway being restored.

Kaiake River (as shown on deed plan OTS-075-13)

The Kaiake River has its beginnings at Te Rere Kawau “te horoi kiri o Takakōpiri rāua ko Kahureremoa”. Te Rere Kawau is located below Ōtawa Maunga on the western side, and was the area that Takakōpiri and Kahureremoa used for bathing and washing. It is referred to today as the Kaiake Falls.

Te Taoonga Kai is at the confluence of the Kaiake River and the Waitoa River and is one of the areas where Waitaha used the water from the rivers for preserving their food from the forests and foods gathered from the moana.

Pukemiro is the name of the cultivations of Takakōpiri and Kahureremoa. It was this cultivation that also supplied the Ōtawa Pā and other pā within its vicinity. This was a large cultivation situated on the western side of Ōtawa within close proximity to Te Rere Kawau. (Kaiake Falls).

Wairākei Stream (as shown on deed plan OTS-075-14)

The whole Wairākei area used to fill with water when the tide came in. The Wairākei Stream was navigable, and our people used it to travel by waka up to their pā and papakāinga in the Pāpāmoa hills. Now it is all dried up. The Wairākei River was partially filled by the overflow of water from the Kaituna River into the lagoon area on the coastline and also from waters from the Parapara repo. Horoipia repo is an area along the coast that also connects to the Wairākei.

This was a significant waterway for Waitaha to navigate to and from different pā and nohoanga kāinga. Subsequent development by local/regional councils saw the disappearance of the river. This was also a significant mahinga kai for Waitaha. This area also marks the eastern end of the Tauranga Lands Act confiscation boundary.

Coastal area from Maketu to Mauao (as shown on deed plan OTS-075-15)

From Maketu we go to the Kaituna River, then to Otūmatawhero, Wairākei, Te Houhou ki Repehunga, Waitahanui, Maikukutea, Oīra, Te Manu Whakahoro and then to Mauao, to Waikorire where the Waimapu River flows out to the ocean.

The plains between Maketu and Mauao contained a complex navigational system. There were many waterways and tracks linking coastal and inland sites to each other. The main routes across the Pāpāmoa Hills and coastal plains between Tauranga, Maketū and Rotorua have been formed along these working tracks. The Tapuae Track is one of these routes.

Otūmatawhero is located on the coast about midway between Wairākei and Te Tumu in an area that was known to Waitaha as Te Oku. Te Oku was the name of the porpoise that followed the waka Te Arawa into Maketū. Otūmatawhero was also on the ancient highway system, with a major track heading east following the Wairākei Stream then crossing the Horoipia repo, toward the Kaituna.

There is also a strong relationship between Otūmatawhero and Te Tumu which was a significant coastal site as it was a strategic location linking Pāpāmoa to Maketu. Whoever held Te Tumu Pā had military advantage for that area. In the 1830’s Te Tumu and Maketu were fiercely contested.

Wairākei is located mid-way between Maketu and Mauao. Individual pā and other significant sites were physically linked as stepping-stones across the vast wetlands and dune plains. Streams originating in the hills around Ōtawa crossed the plain, emptying into the wetlands, then finding their courses into Te Awa o Wairākei or the Kaituna River. This included Te Kopuaroa and Te Raparapa-ā-Hoe. The former lagoon at Wairākei was fringed with raupō and manuka and had an abundance of fish which could be seen by a person standing on the banks because the water was as clear as glass. The lagoon became a casualty of drainage and flood protection works and urban development.

The first Waitaha occupation of Wairākei began when the waka Te Arawa followed a porpoise up the Wairākei River. It is historically known as Te Okuroa o Wairākei. The first settler in that area was Rongomaitane, a son of Waitaha. His son was Te Haehae and the son of Te Haehae was Whitikiore who is associated with the Pā Te Kio.
This is the Waitaha whakataukī relating to Wairākei

“He pou tou
He awatea tera
He pukana mutunga i te awatea
I te rā e whiti ana”

The deed of thy ancestor was one of darkness! (treachery)
The other (death of Hikareia) was done in the daylight

After warfare, under the shining sun according to tikanga!

All tracks led to Wairākei and to Te Houhou area. Te Houhou is situated within the Horoipia swamp adjacent to Wairākei. The track that ran from the Pāpāmoa Hills to Wairākei intersected with the track from Tauranga to Te Houhou. The main roadways today were built to follow these old tracks.

Tamangarangi of Waitaha was married to Haua. Haua also assisted Waitaha during the occupation of Maketu by another iwi. Their descendant Te Waharoa, set an aukati along Pāpāmoa beach during the battles with Te Arawa to enable free passage for those travelling to and from Maketu and Tauranga and for those gathering food. Te Waharoa also stated that nobody was to stay there permanently and no battles were to be fought in that area. This area is known as Te Rii o Waharoa.

Te Houhou was the main papakāinga along the Pāpāmoa coast and is near Wairākei. It provides a tangible link to Te Rae o Pāpāmoa, Te Kio, Kiore Te Kopua and other associated pā in this area. It is considered to be the most significant remnant of archaeological landscape that once covered hundreds of hectares between Mauao and the Kaituna River.

Te Houhou area is of very ancient occupation, dating back to the arrival of the waka Te Arawa. Tamatekapua was the captain of Te Arawa. His mokopuna Taramainuku was also on board the waka. Taramainuku stayed in this area with his Waitaha whānau on his way to Moehau in the Coromandel. There is a place in the Te Houhou area named Te Tohihi a Taramainuku. Te Tohihi is the end on the kamokamo plant. The name refers to the place where Taramainuku had his mahinga kai (food garden). Te Kio was a pā and kāinga at the time of Taramainuku.

Te Kio, Kiore and Paraoa were defensive pā. The area looks quite different now because the swamp has been drained, but back in those times the pā were located on the high ground rising above the swamp. The swamp was a natural defensive area, because war parties would have to cross through the swamp to reach the pā.

Te Kio was a pā and a papakāinga at the time of Taramainuku, who arrived on the waka Te Arawa, so it is a very ancient pā. Due to urban development, it is no longer visible.

Te Kio was occupied by Whitikiore, the son of Haehae, who was the son of Rongomaitane, who was the son of Waitaha. During the time of Whitikiore there was a volcanic eruption in the middle of the North Island, and ash was blown over to the coast. After that, Whitikiore moved to Tuhua Island where he settled. Other hapū subsequently made claims to the Waitaha tupuna Whitikiore and became known as Ngāti Whitikiore; they remained there for some time. In later times, Te Kio was a nohoanga papakāinga used in times of food gathering.

Kiore was a swamp pā near Te Kio. The pā was named after Whitikiore. Whitikiore later moved to Tuhua (Mayor Island). Kiore and Paraoa have been recorded as the oldest swamp pā in the Bay of Plenty.

Paraoa was a Waitaha pā protruding out of the swamp which is how it got its name. When Waitaha tupuna first explored this site, they found the remains of the whale Paraoa, hence the name of the pā. This pā is located near Te Kio and is further along the ridge from Kiore. Part of Paraoa is still visible today. Paraoa is also the name of a son of Takakōpiri, who was nine generations down from Hei.

Te Repehunga was a nohoanga kāinga of Waitaha, but it was demolished by sand quarrying. It marks the boundary between Te Iwikoroke and Kumaramaoa. This was an important nohoanga kāinga and mahinga kai and it provided a thoroughfare between the Pāpāmoa Hills, Te Houhou, Maungamana and Kopukairua.
Maikukutea was named after a battle between Ngātoro-i-rangi and his brother-in-law Manaia. Manaia wanted utu for an insult made by Ngātoro-i-rangi. The taua of Manaia anchored off the island Motiti and his pā Matarehua where he then challenged Ngātoro-i-rangi to a fight. However, being late in the afternoon Ngātoro-i-rangi stated that they would fight the next day. During that evening Ngātoro-i-rangi offered up his prayers to his atua and they sent a storm that annihilated the taua of Manaia. The next morning all that remained of the forces of Manaia were their washed up bodies buried under the sand and their finger nails protruding through the sand at Te Akau.

Waitahanui is an ancient urupā of Waitaha on the coast and is located at Otira. Te Manu Whakahoro is an important area for Waitaha.

Mauao is significant to Waitaha as Tutauaroa, the son of Waitaha, first occupied Mauao. When Tutauaroa left for Ōtamarākau, his son Taiwhanake and mokopuna Kinonui and their descendants continued to occupy Mauao. The well known pakiwaitara of Pūwhenua, Mauao and Ītanewainuku explains how the Waimapu River was formed and how Mauao got its name.
Tapuika Statutory Acknowledgement

Appendix 2B: Sections 33-37, 39 and 40 of the Tapuika Claims Settlement Act 2014

(Note: for the purpose of public information only pursuant to section 38 (3) of the Tapuika Claims Settlement Act 2014)

33. Statutory Acknowledgement by the Crown

The Crown acknowledges the statements of association for the statutory areas.

34. Purposes of statutory acknowledgement

The only purposes of the statutory acknowledgement are:

a) To require the relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, in accordance with sections 35 to 37; and

b) To require relevant consent authorities to record the statutory acknowledgement on statutory plans that relate to statutory areas and to provide summaries of resource consent applications or copies of notices of applications to the trustees in accordance with sections 38 and 39; and

c) To enable the trustees and any member of Tapuika to cite the statutory acknowledgement as evidence of the association of Tapuika with a statutory area, in accordance with section 40.

35. Relevant consent authorities to have regard to statutory acknowledgement

a) This section applies in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.

b) On or from the effective date, a relevant consent authority must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 95E of the Resource Management Act 1991, whether the trustees are affected persons in relation to the activity.

c) Subsection (2) does not limit the obligations of a relevant consent authority under the Resource Management Act 1991.

36. Environment Court to have regard to statutory acknowledgement

a) This section applies to proceedings in the Environment Court in relation to an application for a resource consent for an activity within, adjacent to, or directly affecting a statutory area.

b) On and from the effective date¹, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area in deciding, under section 274 of the Resource Management Act 1991, whether the trustees are persons with an interest in the proceedings greater than that of the general public.

c) Subsection (2) does not limit the obligations of the Environment Court under the Resource Management Act 1991.

37. Historic Places Trust and Environment Court to have regard to statutory acknowledgement

a) This section applies to an application made under section 11 or 12 of the Historic Places Act 1993 for an authority to destroy, damage, or modify an archaeological site within the statutory area.

b) On and from the effective date, the Historic Places Trust must have regard to the statutory acknowledgement relating to the statutory area in exercising its powers under section 14 of the Historic Places Act 1993 in relation to the application.

c) On and from the effective date, the Environment Court must have regard to the statutory acknowledgement relating to the statutory area:

i) In determining whether the trustees are persons directly affected by the decision; and

ii) In determining, under section 20 of the Historic Places Act 1993, and appeal against a decision of the Historic Places Trust in relation to the application.

d) In this section, archaeological site has the meaning given in section 2 of the Historic Places Act 1993.

¹ 20th November 2014
38. Provision of summary or notice to trustees

a) Each relevant consent authority must, for a period of 20 years on and from the effective date, provide the following to the trustees for each resource consent application for an activity within, adjacent to, or directly affecting a statutory area:
   i) a summary of the application, if the application is received by the consent authority; or
   ii) if notice of the application is served on the consent authority under section 145(10) of the Resource Management Act 1991, a copy of the notice.

b) A summary provided under subsection (1)(a) must be the same as would be given to an affected person by limited notification under section 95B of the Resource Management Act 1991, or as may be agreed between the trustees and the relevant consent authority.

c) The summary must be provided—
   i) as soon as is reasonably practicable after the relevant consent authority receives the application; but
   ii) before the relevant consent authority decides under section 95 of the Resource Management Act 1991 whether to notify the application.

d) A copy of a notice must be provided under subsection (1)(b) not later than 10 working days after the date on which the consent authority receives the notice.

e) The trustees may, by written notice to a relevant consent authority,—
   i) waive the right to be provided with a summary or copy of a notice under this section; and
   ii) state the scope of that waiver and the period it applies for.

f) This section does not affect the obligation of a relevant consent authority to decide,—
   i) under section 95 of the Resource Management Act 1991, whether to notify an application:
   ii) under section 95E of that Act, whether the trustees are affected persons in relation to an activity.

40 Use of statutory acknowledgement

a) The trustees and any member of Tapuika may, as evidence of the association of Tapuika with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area that are made to or before—
   i) the relevant consent authorities; or
   ii) the Environment Court; or
   iii) Heritage New Zealand Pouhere Taonga; or
   iv) the Environmental Protection Authority or a board of inquiry under Part 6AA of the Resource Management Act 1991.

b) The content of a statement of association is not, by virtue of the statutory acknowledgement, binding as fact on—
   i) the bodies referred to in subsection (1); or
   ii) parties to proceedings before those bodies; or
   iii) any other person who is entitled to participate in those proceedings.

c) However, the bodies and persons specified in subsection (2) may take the statutory acknowledgement into account.

d) To avoid doubt,—
   i) neither the trustees nor members of Tapuika are precluded from stating that Tapuika has an association with a statutory area that is not described in the statutory acknowledgement; and
   ii) the content and existence of the statutory acknowledgement do not limit any statement made.
### Schedule

**Statutory Areas of Tapuika**

#### Part 1 Areas subject to Statutory Acknowledgement

<table>
<thead>
<tr>
<th>Statutory Area</th>
<th>Location</th>
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</thead>
<tbody>
<tr>
<td>Waihi Estuary Wildlife Management Reserve</td>
<td>As shown on OTS-209-15</td>
</tr>
<tr>
<td>Part Taumata Scenic Reserve (Ngatokaturua)</td>
<td>As shown on OTS-209-16</td>
</tr>
<tr>
<td>Kiwi Stream Conservation Area</td>
<td>As shown on OTS-209-17</td>
</tr>
<tr>
<td>Maketū Conservation Area</td>
<td>As shown on OTS-209-19</td>
</tr>
<tr>
<td>Maketu Wildlife Management Reserve</td>
<td>As shown on OTS-209-14</td>
</tr>
<tr>
<td>Part Whataroa Road Conservation Area (Kaiakatia)</td>
<td>As shown on OTS-209-20</td>
</tr>
<tr>
<td>Otanewainuku Conservation Forest</td>
<td>As shown on OTS-209-77</td>
</tr>
<tr>
<td>Pokopoko Stream Scenic Reserve</td>
<td>As shown on OTS-209-73</td>
</tr>
<tr>
<td>Part Ruato Stream Conservation Area</td>
<td>As shown on OTS-209-21</td>
</tr>
<tr>
<td>Mangorewa Scenic Reserve</td>
<td>As shown on OTS-209-22</td>
</tr>
<tr>
<td>Part Mangorewa Ecological Area</td>
<td>As shown on OTS-209-23</td>
</tr>
<tr>
<td>Marginal strips within the Tapuika area of interest</td>
<td>As shown on OTS-209-25</td>
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<table>
<thead>
<tr>
<th>Statutory Areas that are Watercourses</th>
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<tr>
<td>Kaituna River</td>
<td>As shown on OTS-209-26</td>
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<tr>
<td>Kaokaonui Stream</td>
<td>As shown on OTS-209-70</td>
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<tr>
<td>Mangatoi Stream</td>
<td>As shown on OTS-209-69</td>
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<tr>
<td>Mangorewa River</td>
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<tr>
<td>Waiari Stream</td>
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<td>Ohineangaanga Stream</td>
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<tr>
<td>Onaia Stream</td>
<td>As shown on OTS-209-71</td>
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<tr>
<td>Pokopoko Stream</td>
<td>As shown on OTS-209-60</td>
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<td>Te Rerenga Stream</td>
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<tr>
<td>Kiwi Stream</td>
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<tr>
<td>Ruato Stream</td>
<td>As shown on OTS-209-64</td>
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<tr>
<td>Raparapahoe Stream</td>
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<td>Whataroa Stream</td>
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<td>Ohaupara Stream</td>
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**Statutory Area (Coastal)**

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#### Part 2 Areas also subject to deed of recognition

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<tr>
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</table>

**Statutory Area that is Watercourse**

<table>
<thead>
<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Kaituna River</td>
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#### Part 3 Whenua Rāhui area

<table>
<thead>
<tr>
<th>Whenua Rāhui area</th>
<th>Location</th>
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<tr>
<td>Opoutihi</td>
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</table>
Appendix 2B.1 The Statutory area of interest of Tapuika as shown on Attachment 1 of Tapuika Deed of Settlement
Appendix 2B.2 The Statement of Association for the Tapuika Statutory Area

2 STATEMENTS OF ASSOCIATION

The statements of association of Tapuika are set out below. These are statements of the particular cultural, spiritual, historical, and traditional association that Tapuika has with identified areas.

Maketū Wildlife Management Reserve (as shown on deed plan OTS-209-14)

The Maketū Wildlife Management Reserve was originally part of a 215 acre block known as Papahīkahawai. According to Tapuika the name Papahīkahawai refers to the method by which kahawai were caught in the waters of the Maketū estuary.

Tapuika have a long association with Papahīkahawai because it was a prized fishing ground within the takapū. The tūpuna (ancestors) had intimate knowledge of the land, forests and waters within the takapū. Many areas including Papahīkahawai were occupied on a rotational basis. Tapuika constantly moved around the takapū occupying various pā (wā kainga) for specific purposes such as harvesting or fishing. These movements were dictated by the weather patterns and tribal knowledge of the movements of stars, moon, sun and the wind.

The first appearance of Rehua (Antares) in the night sky and the early flowering of the pohutukawa trees along the coast heralded the arrival of raumati (summer). Tapuika would move to their coastal pā at Papahīkahawai to fish and gather shellfish all of which would be dried and preserved in preparation for the coming of takurua (winter). The soil at Papahīkahawai was mainly light sand and not suitable for cultivations which meant that Tapuika relied on their mahinga kai at nearby pā along with dried kumara, taro, ti kouka and manu brought to supplement their diet of fish and shellfish while fishing at Papahīkahawai.

During the kahawai runs numerous kahawai would enter the channel on the turn of the tide. The traditional method of catching kahawai at Papahīkahawai relied on holding pens constructed from kahikatea and harakeke, which were placed in the water at the narrow part of the inlet. Large kūpenga kaharoa (drag nets) also made of harakeke, māhē and hue would be dragged along the bed of the inlet. The kahawai would be surrounded by a wall of netting and driven into the holding pens to be caught. This fishing technique demonstrates traditional skills that further reinforce the capability of the tūpuna to exploit the rich natural resources within the takapū. This knowledge of the natural environment was balanced with respect indicated by the seasonal cyclical gathering of resources and shaped the relationship between Tapuika and Papahīkahawai.

Waihi Estuary Wildlife Management Reserve (as shown on deed plan OTS-209-15).

The traditions of Tapuika affirm the cultural, historic and spiritual association of Tapuika to the lands that now comprise the Waihi Estuary Wildlife Management Reserve from the time of the arrival of Te Arawa waka to the present day.

The Waihi estuary is fed by the Kaikokopū, Wharere, and Pukehina streams including the Pongakawa River. Hinemaru was the great grand-daughter of Tapuika. She and her husband lived on the lands around the Kaikokopū as it flows into the Waihi estuary from the Pokopoko Stream. The estuary is the last remnant of the large Nohonohoa Wetland or repo (swamp). To Tapuika the repo or wetlands maintained the mauri or life force of the estuary. The repo controlled the release of cleansing nutrients from the water, as well as the flood waters, into the estuary. The Nohonohoa Wetland at Waihi estuary also provided an incredibly diverse range of food resources for example, tuna, pātiki, kōheru, kūpae, araara, titiko, kawau, pūkeko, karoro, harakeke, pingao and many others.

As the Pokopoko Stream flows towards Waihi estuary it becomes known to Tapuika as the Kaikokopū Stream. The Pokopoko Stream is known as the habitat of the kirikopuni (silver belly eel). Tapuika would camp at the mouth of the Kaikokopū Stream as it enters the Waihi estuary, as this was the only point of entry for the kirikopuni to migrate to the sea, and would set large hinaki (eel traps) to harvest and dry them.

The banks of the Kaikokopū stream were once an important resource area for the highly prized kokowai (red ochre) clay. The kokowai was dried and ground, then mixed with oil and smeared over the face and body of high ranking members of Tapuika for important occasions such as war and celebratory feasts (hākari), particularly after a successful battle.
The kokowai was also used to colour waka, carvings and kākahu (clothes). The kokowai was comprised of compounds that produced colour but also acted as a preservative. Due to its versatility and rarity the kokowai was able to be easily bartered for other items. The significance of the kokowai is reflected in a Tapuika tradition. In the late 1700s, the gift of the precious kokowai from the Kaikokopū stream was used as a means to secure entry into the impregnable fortress of Mauao.

During the summer months, Tapuika would camp beside the Waihi estuary lagoon to collect fish, shellfish and birds which would be dried or preserved in hue (gourds) for the lean winter months. At night the men would wero pātiki (spear for flounder) in the warm waters of the estuary with a pātia (spear) and bundles of ti kouka leaves which were lit to provide light. Once the light shone on the flounder, the fish would stop moving and were easy to catch. Kupenga (nets) were used to catch large numbers of pātiki for important occasions such as visiting manuhiri or hākari (feasts). The men knew that the best time to net pātiki was at the half turn of the tide, particularly the low tide, as the pātiki run occurred as the fish looked for deeper water.

There have been many battles for control of this resource rich area. Poporohuamea was a major pakanga (battle) below the cliffs of Waihi north of the Waihi Estuary. During the Battle of Poporohuamea many Tapuika were killed including the Tapuika rangatira Tatahau whose territory, according to Tapuika tradition, included both Maketū and Waihi.

Between 1820–1830 was a period of turbulence for Tapuika living at Waihi estuary and Maketū. There were raids along the coastline from other iwi and then, in the 1830s, the battles of Te Tumu. In 1845, when peace was finally achieved, Tapuika returned to their former homeland of Maketū and Waihi estuary by waka up the Pongakawa River. Today Tapuika continues to maintain their association with the area no known as the Waihi Estuary Wildlife Management Reserve as did their ancestors aboard the Te Arawa waka who made landfall in Aotearoa at Maketu.

Part Taumata Scenic Reserve (Ngātokaturua) (as shown on deed plan OTS-209-16)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Tamitami and Kahukura. The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). Amawake was the name of the mahinga kai plantation of Ngātokaturua Ngātokaturua was the pā kainga of the Tapuika hapū Ngāti Totokau, and was located above the Te Rerenga Stream on the Taumata lands.

This area was a favoured place for the customary harvest of tuna heke when the adult tuna would begin their migration to the sea during Ngāhuru (autumn). In preparation for the harvesting tuna hinaki (eel traps) would be constructed from the roots of the kiekie and the vines of the rata. The hinaki would be baited with huhu grubs and toke (worms) and placed in the stream at night. In the early morning the hinaki would be removed from the stream and eels the hung on rails of mānuka to bleed before being gutted and salted and then left to dry. Pāwhara tuna (dried eels) were a delicacy that could be stored and eaten at a later time.

Kiwi Stream Conservation Area (as shown on deed plan OTS-209-17)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Te Maeoro a Taipō.

The Kiwi Stream commences at the western portion of the Pāhiko Block east of Te Matai Rd. The Kiwi Stream is known to Tapuika as the Piparika stream. The Kiwi Stream was a pātaka kai (food storehouse) of kōwhitihiti, tuna, inanga, koura, and other freshwater fish for the Tapuika hapū of Ngāti Totokau who lived nearby at Ōnaumoko.
At the confluence of the Kiwi Stream as it enters the Mangorewa River is the pā maioro of Whaititiri located on the ridgeline. The surrounding steep terrain made this pā easier to defend against possible attacks from others as the people from the pa could see anyone coming up the Mangorewa valley and the pā had only one entrance to guard. A well known track from Whatitiri still in evidence today was used by the inhabitants of Whaititiri pa to go down to collect water from the Mangorewa Stream.

**Pokopoko Stream Scenic Reserve (as shown on deed plan OTS-209-73)**

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Te iri o komata.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect Tapuika associations with the Pokopoko Stream begin with Hinemaru, the great granddaughter of Tapuika, who occupied the lands from Papanui south following the Pokopoko Stream to its outlet at Waihi estuary.

To Tapuika, the Pokopoko Stream is a taunga ika (customary fisheries resource) for the customary catch of kirkopuni the silver belly eel. The Pokopoko Stream is one of the few remaining streams where kirkopuni can be caught in their migration to the sea.

On the banks of the upper reaches of the Pokopoko stream is Te Hiapo. The Pokopoko Stream forms the eastern boundary of Te Hiapo. This area was known for the numerous hilltop pā sites of Tapuika, referred to in the waiata ‘Tera Koia Ngā Uru Whetu’ as ‘aku puke Ngāhuru.’ Te Hiapo was a strategic site midway between Rotorua and Maketū. During the 1830’s at the height of the flax trade, Te Hiapo was the scene of many battles for control of the Pokopoko Stream which provided easier access to Waihi estuary and ultimately Maketū, the centre of the flax trade.

**Maketū Conservation Area (as shown on deed plan OTS-209-19)**

The Maketū Conservation Area comprises the last remnants of the Kawa repo (swamp), which was once a large saltwater tidal wetland fed by the Kaituna River and covering much of the Maketū plains right up to the estuary. From ancient times to today Tapuika have always believed that they were one with their environment, understanding the relationship between the wetlands and the waterways which collectively nurtured and provided for our people. To Tapuika the Kawa (wetlands) were a pātaka kai (food storehouse) of great importance providing a variety of fish including tuna, pātiki, pārore, kanae and inanga while titiko could be collected in the mud flats adjacent to the estuary. Fish and shellfish were supplemented with water fowl such as pāteke, pārera and karoro providing a balanced and varied diet. Ōrongohaua at the northern end of Kawa was a special food gathering area reserved for the sick and elderly of Tapuika. The shell fish collected at Ōrongohaua was said to be particularly juicy and tasty.

The wetland was particularly renowned for the quality of the paru used in dyeing, its location kept a close secret amongst whānau members. The abundance of harakeke made for a readily available supply of mats, kete, herea (ropes), rongoā (medicine) and clothing. The raupō was used for thatching and dried moss for bedding. The feathers of the pūkeko and hūrepo were used to adorn kākahu (cloaks) and other garments.

The Kawa wetlands throughout the Takapū o Tapuika played an important role as the ate or liver of the waterways filtering and cleansing the water through the plant life such as raupō, Manawa (mangrove) and many other plants to ensure the wai (water) was of high quality and safe for humans, fish and birdlife. The wetlands of Kawa also controlled floodwaters entering the estuary by trapping and slowly releasing the flood waters making it safe for the fish and shellfish in the estuary.

Due to the rich food resources many battles were fought over Maketū, with rangatira caught and killed in the area now known as the Maketū Conservation Area (Kawa repo) as battles raged for control of this historic area. Despite events that threatened the traditional association with this area, Tapuika have nevertheless maintained their customary association with the Maketū Conservation Area.
Part Whataroa Road Conservation Area (Kaiakatia) (as shown on deed plan OTS-209-20)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tānīwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tānīwha associated with this area and waterways are Tamitami, Kahukura and Omarutahatonga.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect and in relation to this area the pā korikori (non palisaded pā) of Ngāti Totokau named Kaiakatia was located downstream from Ngātōkaturua, another pā kainga on the Te Rerenga Stream. Located in close proximity to the Whataroa area the food resources taken from the stream here were plentiful and included tuna, koura and kōwhitiwhiti (native watercress). When supplemented with aruhe (bracken) from the nearby ngāhere (forest) and kumara from the mahinga kai at Kaiakatia, the hapū enjoyed a varied and balanced diet.

When celebratory feast were held Ngāti Totokau would gather eels, koura and kōwhitiwhiti from their pā located along the length of the Te Rerenga Stream including Kaiakatia.

Part Ruato Stream Conservation Area (as shown on deed plan OTS-209-21)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tānīwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tānīwha associated with the waterways are Parerora, Pareawheawhe and Te Maero a Taipō.

The Ruato Stream, though small, is a stream of significance to Tapuika. It commences in the Mangorewa – Kaharoa Block and flows through the north-eastern portion of the Pāhiko lands catchment area. The Ruato Stream has a stony stream bed like many of the streams within the upper Mangorewa catchment. The Ruato was one of the streams that the tuna kūwharuwharu (long finned eel) would migrate upstream to as young eelvors or tuna kuao. On reaching the Ruato they would feed on koura, insect larvae and worms gradually gaining the dark coloration and became known as tuna kukahika. The tuna kūwharuwharu would reach maturity after 15 – 20 years when it would stop feeding in preparation to migrate downstream and out to sea to spawn. It was during this stage that the tuna became known as tuna heke.

The Ruato and Onaia Streams lie within the area known as Te Waonui o Tapuika (the great forest of Tapuika). It is rich in resources used for medicinal purposes and food gathering and the making of tools. Opanaki is a major māra kai plantation of the Tapuika hapū Ngāti Pāhiko on the hillside above the Ruato stream.

At the confluence of the Ruato Stream and the Mangorewa River is Te Pehu pā made up of limestone caves which were used as a defensive system. Te Pehu is intrinsically linked to Tapuika.

Mangorewa Scenic Reserve (as shown on deed plan OTS-209-22)

The lands within the Mangorewa Scenic Reserve contain many sites of significance to Tapuika. For Tapuika the area is predominately associated with occupation including seasonal nohonga for the purpose of trapping birds and food gathering including cultivation. The entire area was highly defended throughout time, as this was a natural resting place of groups travelling inland or likewise to the coastal areas. The name of the old track that wound through this area was Te Kaharoa o Ruangutu which commences at the Paraiti Stream (Mangorewa River), crosses to Te Rerenga Stream and then down into the Gorge before crossing the Mangorewa River to Kaharoa and Rotorua.

In the gorge below the Mangorewa River and the Ohaupara Stream converge. This place is known as Te Taita, where a significant battle was fought. From this point the waterway flowing towards the Kaituna River is known to Tapuika as the Paraiti.
Also within the area is placed the remnant of the ancient burial cave Te Ana o Taipō, steeped in early traditions. According to Tapuika, it was a very dangerous place once inhabited by Maero (mythological creatures). Recently a stone carving of the taniwhā, Te Maero a Taipō has been erected at the site. This acts as a pou (mana whenua stake) that recognises and acknowledges Tapuika's association with the Mangorewa.

Part Mangorewa Ecological Area (as shown on deed plan OTS-209-23)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this area are Omarutahatonga, Kahukura and Te Maero a Taipō.

The relationship between the tribe and the waterways is a spiritual relationship embedded in Tapuika whakapapa that is reinforced by ngā mahi ā ngā tūpuna ake o Tapuika (the activities of the ancestors). In this respect Tapuika have a long standing association with the lands that now form part of the Mangorewa Ecological Area. Two areas, in particular, are of great significance to Tapuika

Within the Mangorewa Ecological Area are a number of sites significant to Tapuika, these being Otuakakari which was a cultivation area (māra kai) for Paieka Pā situated in close proximity. Te Auapatutangata, is a wahi tapu situated close to the current walking track which is also in close proximity to Otuakakari.

Other places within the ecological area are Tahere kahakaha (Bird spearing hunting ground), Te Horoa and Tereare au Tapu (a place associated with the clearing of spiritual obstructions) and Te Kakao Tuiro o Matariki (a place was for predicting seasonal changes associated with cultivation).

Te Kaharao o Ruangutu

Te Kaharao o Ruangutu was one of the main passages leading inland from the coast to Rotorua. Te Kaharao o Ruangutu was named after the Tapuika rangatira Ruangutu. The passage begins where the Paraiti (Mangorewa) River enters the Kaituna moving upstream before making its way to Te Manga o Ngākōhua on the Te Rerenga Stream. The path then crosses Te Āpiti o Mangorewa (Mangorewa Gorge) in the area generally known as the Mangorewa Ecological Area, travelling to Te Kaharoa before exiting near Awahou. Te Kaharoa o Ruangutu was a busy passageway for Tapuika travelling to visit relatives in Rotorua.

Te Tapuae o Taipō

The Mangorewa Ecological Area was predominantly associated with patunga manu (bird hunting), which were in abundance in the surrounding ngāhere (forest). People using Te Kaharao o Ruangutu track there needed to be fully alert and vigilant whenever passing in close proximity to this area. The banks of the Mangorewa River were a favoured whenua pēhi (ambush) area for the half bird half human kaitangata (man eating) taniwhā, Taipō. He would wait by the banks for long periods of time waiting for potential victims. His feet from these vigils left imprints in the rock at Mangorewa that are still visible today. The name of that specific area is known to Tapuika as Te Tapuae o Taipō (the feet of Taipō).

Marginal strips located in the area of interest (as shown on deed plan OTS-209-25)

Kaituna River

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with the Kaituna are Te Mapu, Pareawheawhe and Porohinaki.

The presence of tribal taniwhā as guardians of the Kaituna River engendered fear in those who transgressed and showed disrespect for the river. To Tapuika the taniwhā on the river represent the power and authority of the spiritual world. They were the protectors of the river and of the people, providing warnings when the tribe was in crisis.

Tapuika believe that as descendants of the god Pūhaorangi they are the link between the spiritual world and the natural world:
From the heavens to the land here stands Tapuika - as such Tapuika are responsible for protecting and ensuring respect for the mauri of the river as expressed through Tapuika custom, laws, and sacred sanctions. The mauri or life force of the Kaituna river is the integral essence that binds together the spiritual elements and the natural elements. The mauri of the river is an important element that governs the use and wellbeing of the river. The relationship of Tapuika with the Kaituna river and the lands adjoining the river lies at the heart of the spiritual and physical wellbeing of Tapuika. It is our identity as a river people and this is expressed in the tribal proverb:

Ko Rangiuru te maunga
Ko Te Kaituna te awa
Ko Tapuika Te Iwi

Rangiuru is the mountain, Kaituna is the awa, Tapuika is the Iwi. To Tapuika the Kaituna river is a taonga of immeasurable importance, a gift from the Gods, imbued with great mana. The Kaituna River is known to Tapuika as Te Awanui o Tapuika or the great river of Tapuika, and was named by Tia for his son. The source of Te Awanui o Tapuika, a spring, is located in the Ōhau channel. The traditions of Tapuika confirm the intrinsic connection of Tapuika to the Kaituna river and the mauri or life force of the river. These traditions are expressed in the oratory, customs, genealogy, sayings, songs and occupation of Tapuika beside the waters of the Kaituna.

The Tapuika waiata Tera Koia Nga Uru Whetu recounts the numerous Tapuika settlements along the Kaituna River: Te Hape ā Tāwakēpito, Ohautira, Pukenmoti, Paenganara, Īporouruau, Whirinaki, Te Huruhuru o Tōpea and many others. There are many sacred places of Tapuika along the length of the Kaituna River including Ōteiere, Ōtamamarere, Te Ana o Kaiongaonga, Te Kuaha o Te Urutapu.

The Kaituna River is a provider. It sustains and nurtures all who live by its waters. It has been a pātaka awa for Tapuika for generations. Its river banks crowded with watercress, its waters filled with tuna, kākahi (freshwater mussels), Koura (freshwater crayfish), inanga and koaro. Its tributaries fed numerous swamps where flaxes of untold varieties were harvested to make clothes and building materials. The name Kaituna is derived from the eating of eels which were caught in abundance.

The Kaituna River is the umbilical cord that joins the tribes of the river together. From its commencement at Ōkere Falls, to the Kaituna plains to its outlet at Te Tumu, the river tribes are joined together through whakapapa and a united responsibility to ensure the Kaituna is protected for the generations yet to come.

Whataroa Stream

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Omarutahatonga.

The Whataroa Stream begins in the valley between Whataroa Rd and Te Matai Rd and is approximately 6.5km long. It is fed by the Taumatapaua and Torepapa tributaries and flows through steeps ravines, valleys and gorges on its path eastwards to the Mangatoi stream. On the western boundary of the Pāhiko Block and at the junction of the Torepapa and Taumatapaua Streams was Onaumoko, one of the largest settlements of Tapuika spreading inland over an extensive area.

The pā mairo (fortified pā) was situated on the top of a valley at the northern end of the settlement and was strategically placed on banks high above a waihirere (waterfall) so that Ngāti Totokau, a hapū of Tapuika could retreat there in times of attack. The location of the pā mairo made it difficult for other Iwi to stage a surprise attack as strangers could be seen approaching from some distance and the putaanga or sentry post at the gateway to the pā was always manned. In addition access to the pā was barred by its environs comprised of rapidly flowing water, rocks and a steep incline. Access to water was important during these times however Ngāti Totokau knowledge of their environment was such that they knew the tracks and places on the stream where they could safely take water without being detected. During the battle of Te Rāhui Ngāti Totokau, living there retreated into the pā Maioro as a precaution against attack spreading inland up the Waiari.
Following the Whataroa in a north east direction it enters the Ōturuturu (Te Rerenga) Stream. In close proximity is Waiwiri pā located on the banks of the confluence of the Te Rerenga and Mangatoi streams where it becomes known as the Waiaari.

**Mangorewa River**

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with the waterways are Parerora, Pareawheawhe and Te Maero a Taipō.

The Mangorewa River originates in the Mangorewa-Kaharoa Block, flowing in an easterly direction until it reaches the Kaituna River. The banks of the upper reaches of the Mangorewa River was the favoured hunting area of the kai tangata (eater of people) Taipō. According to Tapuika, Te Maero a Taipō was a giant who would lay in wait below the small waihirere on the Mangorewa for people to come down to the river to bathe and then kill them taking their bodies to his lair to devour at his leisure. The footprints of Taipō which are enormous in size are imprinted in the rocks along this part of the river and can be seen even today.

Te Taita is the name of the pakanga (battle) which took place at the confluence of the Ohaupara stream and the Mangorewa River in revenge for the killing of the Ngāti Tauana (a Tapuika hapū) puhi (high born woman) Kahukura. Some years after this event, when Tapuika were on their way to Paterere a female tāniwha was seen entering the Paraiti River from the Ohaupara, this tāniwha was regarded to be Kahukura, and is remembered in the expression “aue te iringa ote upoko o Kahukura” (Alas the hanging head of Kahukura), which hence forth was known as a pouririwai.

According to Tapuika it is at the confluence of the Ohaupara and Mangorewa rivers that the river becomes known as the Paraiti. In traditional times the Paraiti (Mangorewa) river was considered a tapu awa for Tapuika due to the number of urupa and burial caves along the length of the river. Otangikura was the principal burial cave of Tapuika living on the Paraiti (Mangorewa) River while Okaha was an urupā where the dead of Ngāti Tūpari (a Tapuika hapū) were buried. Piako was also a burial cave further downstream on the Paraiti. The burial ana of Te Pehu is at the eastern end of the pā. Site checks in 2005 by the Tapuika kōiwi kaitiaki confirmed the twenty kōiwi including children were undisturbed.

There are also numerous pā along the Paraiti (Mangorewa) River. At the confluence of the Kiwi stream and the Paraiti (Mangorewa) river is the pā maioro Te Whaititiri which looks down into the Mangorewa valley. Continuing downstream at the confluence of the Ruato stream and the Paraiti (Mangorewa) River is the well known Te Pehu pā. It is characterized by the number of limestone caves throughout the area which were used as a defensive system for the pā. A short distance downstream is Te Weta pā situated above the Paraiti (Mangorewa) River. Access onto the site was difficult as the narrow causeway was bounded on both sides by a steep drop down onto the stony river bed. A further difficulty was that the causeway was camouflaged and therefore indistinguishable from the surrounding forest. Te Weta was also similar to Te Pehu with limestone caves all over the site and used as a defensive system to confuse attacking tribes.

Kuratau was a kainga further downstream as the Paraiti (Mangorewa) river enters the Kaituna River. According to Tapuika traditions the kokowai growing on the banks on the River at Kuratau was reserved particularly for Tapuika. Kuratau was also a favoured area for catching ducks and shags as well as tuna heke.

The forest along the Paraiti (Mangorewa) River was a rich resource for the hapū of Tapuika including trees and plants used for building materials, tools, weaponry, rongoa, food and dyes. There was an abundance of birdlife along the river that provided for the people. The waters of the Paraiti (Mangorewa) River were abundant in eels, koura, inanga and kakahi. Kopuapatiki (deep pool of flounders) was a bend on the Paraiti (Mangorewa) River close to the river mouth, named for the river flounder that were unique to this river. Ngāti Kuri and Ngāti Marukukere hapū of Tapuika were able to snare the flounder all year round. For the hapū of Tapuika the retention of the special status of this awa and the reclaiming of its name remains a high priority.
Te Rerenga Stream

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway are Tamitami and Kahukura.

The full name given by Tapuika to the Te Rerenga Stream is Te Rerenga Wairua o Kahukura. Kahukura was the great grand-daughter of Tauana the eponymous ancestor of the Tapuika hapū Ngāti Tauana who was killed by a party travelling through the area. This led to her brothers seeking support from their Te Arawa whanaunga to obtain utu (revenge) for her death.

Te Rerenga Stream commences from an underground waterway within the vicinity of Ngawaro. It flows east to Te Manga o Ngākōhua in the Taumata Reserve where a wāhi tapu site was marked by a tipua (giant) solitary karaka tree. This tipua marked the western most boundary of the tūpuna Ngākōhua, the matāmua (eldest son) of the rangatira Ruangutu who held extensive lands throughout the Takapū o Tapuika during the 15th Century. Continuing in a north east direction above the Te Rerenga stream is the mahinga kai plantation of Ngāti Tauana known as Te Hunua. This area marked the boundary between Ngāti Tauana and a neighbouring hapū.

Continuing on along the Te Rerenga Stream is the pā kainga of the Tapuika hapū Ngāti Totokau called Ngātokaturua located above the stream within close proximity of the Whataaroa Conservation area. This area was a favoured place for the customary harvest of tuna heke when the adult tuna would begin their migration to the sea during Ngāhuru (autumn). In preparation for the harvesting of the tuna hinaki (eel traps) would be constructed from the roots of the kiekie and the vines of the rata. The hinaki would be baited with huhu grubs and toke (worms) and placed in the stream at night. In the early morning the hinaki would be removed from the stream and the eels hung on rails of mānuka to bleed before being gutted and salted and then left to dry. Pāwhara tuna dried eels were a delicacy that could be stored and eaten at a later time. Amawake was the name of the mahinga kai plantation of Ngātokaturua.

As the river journeys east the Te Rerenga Stream flows past the location of the Tapuika pā Kaiakatia which was occupied by Ngāti Totokau in the Whataaroa area. Food resources from the stream here were plentiful and included tuna, koura and kōwhitiwhiti (native watercress) supplemented with kumara and aruhe.

The Te Rerenga Stream continues past the northern end of Te Matai Forest. Located below the Te Rerenga Stream in a north west direction is the Pukehunu pā of the Ngāti Tūheke rangatira Paora Paruhi. Pukehunu pā was a renowned taunga ika or eeling place with many pā tuna (eeling weirs). The mahinga kai beside the stream was specific to those that took part in the trapping of the tuna. A short distance from Pukehunu is Te Waikōkō Tamateranini. Tamateranini was an important ancestor of Ngāti Tauana, who named this portion of the stream after the sound of the water as it raced over the rocks there. As the Te Rerenga Stream continues to flow through the Whakauma Block it becomes known to Tapuika as the Ōturuturu Stream.

There are two significant tohu on the Ōturuturu (Te Rerenga) Stream here. Te Waitakahī o Tamateranini (the trampling of water) marks the ritual performed by Tamateranini to confirm his occupation of the area as a taonga māpuna (prized possession). Te Waitohi o Tamateranini (the sprinkling of water) is the customary ritual used by Tamateranini to clear the land of negative influences with karakia and water.

Continuing north above the Ōturuturu (Te Rerenga) stream is Kihihi, a pā maio or fortified pā of the Ngāti Totokau (a Tapuika hapū) rangatira Te Matahi. The name of the whare he resided in was Te Arorangi. The mahinga kai was also known as Kihihi but was situated a short distance from the pā beside the stream where the terrain was more fertile. The Ōturuturu (Te Rerenga) stream continues north until it meets the Mangatoi stream where it becomes known as the Waiai.
Otanewainuku Conservation Forest (as shown on deed plan OTS-209-48)

The traditions of Tapuika affirm the cultural, historic and spiritual association of Tapuika to the peak of Otanewainuku.

Otanewainuku is a significant maunga to Tapuika. With its peak outlined against the sky it can be viewed from numerous points throughout te takapū o Tapuika. From ancient times Otanewainuku has always been known to Tapuika as a maunga rawā rich in food resources, building and weaving materials, tools, nets, food and rongoā. Otanewainuku means the many waters that spring from the domain of Tane overlord of the forests. There are many springs that emanate from Otanewainuku forming the Mangatoi stream and many others.

The peak or tihi of Otanewainuku was known to Tapuika as Karioi. Cloaked in majestic forests of rimu, tawa, kamahi and rewarewa, Karioi was said to be the gathering place of the patupaiarehe, the guardians of Otanewainuku. Their presence is evidenced by the mists that frequently cover the maunga. The hapū of Tapuika knew that when the mists rolled in over Otanewainuku it was unwise to be away from their main settlement of Whatongapū on the western slopes of Otanewainuku. If the men were away hunting birds (patungā manu), or eeling and were caught in the mists they would hurriedly make camp, lighting fires to repel the patupaiarehe reciting karakia to keep them safe from being taken. Tutanekai whose mother was Rangiuru of Tapuika was said to have leapt from Karioi in order to avoid pursuers.

From ancient times to the late 1860’s, there were many battles over this land however through whakapapa, marriage and alliances, Tapuika has continued to maintain their association with Otanewainuku.

Kaituna River (as shown on deed plan OTS-209-26)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with the Kaituna are Te Mapu, Pareawheawhe and Porohinaki.

The presence of tribal tāniwha as guardians of the Kaituna River engendered fear in those who transgressed and showed disrespect for the river. To Tapuika the tāniwha on the river represent the power and authority of the spiritual world and their rangatiratanga over the river is undisputed. They were the protectors of the river and of the people, providing warnings when the tribe was in crisis.

The Tapuika belief is that as descendants of the god Pūhaorangi they are the link between the spiritual world and the natural world as expressed in the following proverb:

Pōua ki te rangi
Pōua ki te whenua
Anei a Tapuika e tū atu nei
From the heavens to the land here stands Tapuika - as such Tapuika are responsible for protecting and ensuring respect for the mauri of the river as expressed through Tapuika custom, laws, and sacred sanctions.

The mauri or life force of the Kaituna River is an important element that governs the use and wellbeing of the river. The mauri of the Kaituna River is the integral essence that binds together the spiritual elements and the natural elements. The relationship of Tapuika with the Kaituna River and the lands adjoining the river lies at the heart of the spiritual and physical wellbeing of Tapuika. It is our identity, it is who we are as a river people expressed in the tribal proverb:

Ko Rangiuru te maunga
Ko Te Kaituna te awa
Ko Tapuika Te Iwi

Rangiuru is the mountain, Kaituna is the awa, Tapuika is the Iwi'. To Tapuika the Kaituna River is a taonga of immeasurable importance a gift from the Gods, imbued with great mana.
The Kaituna River is known to Tapuika as Te Awanui o Tapuika or the great river of Tapuika, was named by Tia for his son. The source of Te Awanui o Tapuika, a spring, is located in the Ōhau channel. The traditions of Tapuika confirm the intrinsic connection of Tapuika to the Kaituna River and the mauri or life force of the river. These traditions are expressed in the oratory, customs, genealogy, sayings, songs and long time occupation of Tapuika beside the waters of the Kaituna. The Tapuika waiata Tera Koia Nga Uru Whetu recounts the numerous Tapuika settlements along the Kaituna River: Te Hape a Tāwakepito, Ohautira, Pukemotiti, Paengaroa, Ōporourua, Whirinaki, Te Huruhuru o Töpea and many others. There are many sacred places of Tapuika along the length of the Kaituna River including Ōteiere, Ōtamamarere, Te Ana o Kaiongaonga, Te Kuaha o Te Urutapu.

The Kaituna River is a provider. It sustains and nurtures all who live by its waters. It has been a pātaka awa for Tapuika for generations. Its river banks crowded with watercress, its waters filled with tuna, kākahi (fresh water mussels), Koura (freshwater crayfish), inanga and koaro. Its tributaries fed numerous swamps where flaxes of untold varieties were harvested to make clothes and building materials. The name Kaituna is derived from the eating of eels which were caught in abundance.

The Kaituna River is the umbilical cord that joins the tribes of the river together. From its commencement at Ōkere Falls, to the Kaituna plains to its outlet at Te Tumu, the river tribes are joined together through whakapapa and a united responsibility to ensure the Kaituna is protected for the generations yet to come.

Mangorewa River (as shown on deed plan OTS-209-28)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway are Parerora, Pareawheawhe and Te Maeoro a Taipō.

The Mangorewa River originates in the Mangorewa-Kaharoa Block, flowing in an easterly direction until it reaches the Kaituna River. The banks of the upper reaches of the Mangorewa River was the favoured hunting area of the kai tangata (eater of people) Taipō. According to Tapuika, Taipo was a giant who would lay in wait below the small waihīrere (waterfall) on the Mangorewa for people to come down to the river to bathe and then kill them taking their bodies to his lair to devour at his leisure. The footprints of Taipō which are enormous in size are imprinted in the rocks along this part of the river and can be seen even today.

Te Taita is the name of the pakanga (battle) which took place at the confluence of the Ōhaupara stream and the Mangorewa River in revenge for the killing of the Ngāti Tauna (a Tapuika hapū) puhi (woman of high rank) Kahukura. According to Tapuika it is at the confluence of the Ōhaupara and Mangorewa Rivers that the river becomes known as the Paraiti.

In traditional times the Paraiti (Mangorewa) River was considered a tapu awa due to the number of urupā and burial caves along the length of the river. Otangikura was the principal burial cave of Tapuika living on the Paraiti (Mangorewa) River while Okaha was an urupā where the dead of Ngāti Tūpari (a Tapuika hapū) were buried; Piako was also a burial cave further downstream on the Paraiti. The burial ana of Te Pehu is at the eastern end of the pā. Site checks in 2005 by the Tapuika kōiwi kaitiaki confirmed the twenty kōiwi including children were undisturbed.

There are also numerous pā along the Paraiti (Mangorewa) River. At the confluence of the Kiwi Stream and the Paraiti (Mangorewa) River is the pā maioro Te Whaitirtiri which looks down into the Mangorewa valley. Continuing downstream at the confluence of the Ruato stream and the Paraiti (Mangorewa) River is the well known Te Pehu pā. It is characterized by the number of limestone caves throughout the area which were used as a defensive system for the pā. A short distance downstream is Te Weta pā situated above the Paraiti (Mangorewa) river. Access onto the site was difficult as the narrow causeway was bounded on both sides by a steep drop down onto the stony river bed. A further difficulty was that the causeway was camouflaged and therefore indistinguishable from the surrounding forest. Te Weta was also similar to Te Pehu with limestone caves all over the site and used as a defensive system to confuse attacking tribes. Kuratau was a kainga further downstream as the Paraiti (Mangorewa) river enters the Kaituna River. According to Tapuika traditions the Kokowai growing on the banks of the River at Kuratau was reserved particularly for Tapuika. Kuratau was also a favoured area for catching ducks and shags as well as tuna heke.
The forest along the Paraiti (Mangorewa) River was a rich resource for the hapū of Tapuika including trees and plants used for building materials, tools, weaponry, rongoā, food and dyes. There was an abundance of birdlife along the river that provided for the people. The waters of the Paraiti (Mangorewa) River were abundant in eels, koura, inanga and kākahi. Kōpua pātiki (deep pool of flounders) was a bend on the Paraiti (Mangorewa) river close to the river mouth, named for the river flounder that were unique to this river. Ngāti Kuri and Ngāti Marukukere hapū of Tapuika were able to snare the flounder all year round. For the hapū of Tapuika the retention of the special status of this awa and the reclaiming of its name remains a high priority.

Waiari Stream (as shown on deed plan OTS-209-29)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or tāniwha whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Tamitami.

The Waiari Stream commences at the confluence of the Ōturuturu (Te Rerenga) Stream and the Mangatangi Stream. According to some Tapuika, Waiari or Waiariari means clear waters and is a reference to the number of springs and aquifers in the Waiari River which gives the water a crystal clear clarity. There are many pā, waahi tapu and places of significance to Tapuika along the length of the Waiari.

A short distance downstream in the vicinity of the Waiari Conservation lands is Purunui pā of Ngāti Totokau. Te Totara is the urupa. Continuing downstream is the pā Waihero. Below the pā is the taungia (fishing place) called Pukerimu. This was a special place for the collecting of koura or fresh-water crayfish. The name Pukerimu refers to the placing of rimu branches in the water to form a small mound. The koura would colonize in the branches and after several weeks the branches would be pulled out of the water with large amounts of koura trapped inside. This method of catching koura is known as tau koura.

Travelling further downstream Te Raho o Totokau (the penis of Totokau who was the eponymous ancestor of Ngāti Totokau) enters the Waiari. The ancient puna Ngaengaenui is located here. Te Raho o Totokau and Ngaengaenui are two very sacred wahi tapu sites for Tapuika. Like the taumau of Tia, by naming the tributary after his body, Totokau rendered body of water sacred to him and his descendants. The spring Ngaengaenui is associated with tohi or birth-right ceremonies where a child was dedicated to a particular god. The child would be taken to the puna where the tohunga would recite incantations over the child using the branch of a karamu tree to sprinkle water over the child during the ceremony. Ngaengaenui is also known as a resting place for spirits upon their final journey. Theawai Tenei Te Aroha and Tera Tau Toru also commemorate the importance of the puna Ngaengaenui to Ngāti Tūheke and Tapuika.

In the waters of the Waiari below the ancient pā and cultivation grounds is found the wahi tapu Maioro, where the bodies of the slain in battle were prepared for burial, by submerging in the icy cold waters in order to preserve the bodies for later burial ceremonies. Further down the river (on the Te Puke side) is the track Te Ārero o Ngākōhua named for the matāmua (eldest son) of the Tapuika chief Ruangutu. This was an ancient track used by Tapuika to travel from Te Puke inland towards Te Rerenga.

Moving downstream is Te Kahika the Ngāti Tūheke settlement and pā above the Waiari on the Rangirua side of the river. The Waiari provided access via waka from Maketū to Te Puke Township, with the landing place located at the foot of Te Kahika pā. It is here that Ngāti Tūheke brought the first Europeans to Te Puke. This place is of special significance as it represents the gateway through which the Waiari was accessed.

Tawakepito (the father of Tūheke) and Makahae are two pā above the Waiari located within the Te Kahika settlement. Tawakepito is the oldest remaining Tapuika pā built during the late nineteenth Century. The urupa of Tawakepito and Makahae are Taumata and Kahikatea above the Waiari Stream.

Below the two pā on the Waiari is Te Pōtaka, named because the water at this place churned like a spinning top. Te Pōtaka was the main water source for Makahae and Tawakepito pā. The elders of Ngāti Tūheke still speak of the times when they would go down to the Waiari to wash clothes, bath and collect water for cooking and drinking. The Waiari was the centre of social activity.

A short distance downstream is the lair Te Kōpua a Tamitami. Tamitami is the tāniwha kaitiaki of the Waiari. Te Kōpua a Tamitami is still able to be located by those of Ngāti Tūheke who were raised by the river. In accordance with Ngāti Tūheke memory there has never been a drowning of any Tapuika in the Waiari because their tāniwha Tamitami watches over them.
Just downstream from Te Kōpua a Tamitami is the wāhi tapū Te Pito o Te Whenua. This is where the afterbirths of Ngāti Tūheke people are buried, the intention being that after death their bodies will return to the awa signalling the intergenerational link between Ngāti Tūheke and the awa.

Continuing downstream in the middle of the Waia is the island Taniwhanui the kainga of the tūpuna Te Koata. The island was known for its high quality harakeke and fertile soils making it easy to grow kumara and other tubers. It was on Taniwhanui that Te Koata died.

Ngaeo was a mahinga kai of Ngāti Moko in close proximity to Taniwhanui. Te Rāhui is a wāhi tapū pakanga (battle) site at the confluence of the Waia and Kaituna River. The cause of the pakanga was the killing of a dog owned by the tūpuna Patuara of Ngāti Moko.

Pokopoko Stream (as shown on deed plan OTS-209-60)
The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Te iri o Komata, named after an event where the tūpuna Te Komata, sort revenge against an invading force, which had killed women and children. This event is remembered in the name Te Pokopoko a te tangata (where those people were beaten).

Tapuika association with the Pokopoko Stream begin with Hinemaru, the great grand-daughter of Tapuika who occupied the lands from Papanui south following the Pokopoko Stream to its outlet at Waihi estuary. To Tapuika, the Pokopoko Stream is a taunga ika (customary fisheries resource) for the kirikōpuni the silver belly eel. The Pokopoko Stream is one of the few remaining streams where kirikōpuni can be caught in their migration to the sea.

On the banks of the upper reaches of the Pokopoko Stream is Te Hiapo. The Pokopoko Stream forms the eastern boundary of Te Hiapo. This area was known for the numerous hilltop pā sites of Tapuika, referred to in the waiata ‘Tera Koia Nga Uru Whetu’ as “aku puke ngahuru”. Te Hiapo was a strategic site midway between Rotorua and Maketū. During the 1830’s at the height of the flax trade, Te Hiapo was the scene of many battles for control of the Pokopoko Stream which provided easier access to Waihi estuary and ultimately Maketū, the centre of the flax trade.

Te Rerenga Stream (as shown on deed plan OTS-209-62)
The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Tamitami and Kahukura.

The full name given by Tapuika to Te Rerenga Stream is Te Rerenga Wairua o Kahukura. Kahukura was the great grand-daughter of Tauana the eponymous ancestor of the Tapuika hapū Ngāti Tauana who was killed by a party travelling through the area. This led to her brothers seeking support from their Te Arawa whanaunga to obtain utu (revenge) for her death.

The Rerenga Stream commences from an underground waterway within the vicinity of Ngāwaro. It flows east to Te Manga o Ngakohua in the Taumata Reserve where a wāhi tapū site was marked by a tipua (giant) solitary Karaka tree. This tipua marked the western most boundary of the tūpuna Ngakohua, the matāmua (eldest son) of the rangatira Ruangutu who held extensive lands throughout the Takapū o Tapuika during the 15th Century. Continuing in a north east direction above the Te Rerenga stream is the mahinga kai plantation of Ngāti Tauana known as Te Hunua. This area marked the boundary between Ngāti Tauana and a neighbouring hapū.
Continuing on along the Te Rerenga Stream is the pā kainga of the Tapuika hapū Ngāti Totokau called Ngatokaturua located above the stream within close proximity of the Whataroa Conservation area. This area was a favoured place for the customary harvest of tuna heke when the adult tuna would begin their migration to the sea during Ngahuru (autumn). In preparation for the harvesting of the tuna hinaki (eel traps) would be constructed from the roots of the kiekie and the vines of the rata. The hinaki would be baited with huhu grubs and toke (worms) and placed in the stream at night. In the early morning the hinaki would be removed from the stream and the eels hung on rails of manuka to bleed before being gutted and salted and then left to dry. Pāwhara tuna dried eels were a delicacy that could be stored and eaten at a later time. Amawake was the name of the mahinga kai plantation of Ngatokaturua.

Continuing its journey east the Te Rerenga Stream flows past the location of the Tapuika pā Kaiakatia which was occupied by Ngāti Totokau in the Whataroa area. Food resources from the stream here were plentiful and included tuna, koura and kowhitiwhiti (native watercress) supplemented with kumara and aruhe.

The Te Rerenga Stream continues past the northern end of Te Matai Forest. Located below the Te Rerenga Stream in a north west direction is the Pukehunu pā of the Ngāti Tuheke rangatira Paora Paruhi. Pukehunu pā was a renowned taunga ika or eeling place with many pā tuna (eel weirs). The mahinga kai beside the stream was specific to those that took part in the trapping of the tuna.

A short distance from Pukehunu is Te Waikōkō Tamateranini, an important ancestor of Ngāti Tauana, who named this portion of the stream after the sound of the water as it raced over the rocks there. As the Te Rerenga Stream continues to flow through the Whakauma Block it becomes known to Tapuika as the Ōturuturu Stream.

There are two significant tohu on the Ōturuturu (Te Rerenga) Stream here. Te Waitakahi o Tamateranini (the trampling of water) marks the ritual performed by Tamateranini to confirm his occupation of the area as a taonga māpuna (prized possession). Te Waitohi o Tamateranini (the sprinkling of water) is the customary ritual used by Tamateranini to clear the land of negative influences with karakia and water.

Continuing north above the Ōturuturu (Te Rerenga) Stream is Kihikihi, a pā maioro or fortified pā of the Ngāti Totokau (a Tapuika hapu) rangatira Te Matahi. The name of the whare he resided in was Te Arorangi. The mahinga kai was also known as Kihikihi but was situated a short distance from the pā beside the stream where the terrain was more fertile.

The Ōturuturu (Te Rerenga) Stream continues north until it meets the Mangatoi stream where it becomes known as the Waiai.

Kiwi Stream (as shown on deed plan OTS-209-63)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwhā associated with the waterway is Te Maero a Taipō.

The Kiwi Stream commences at the western portion of the Pahiko Block east of Te Matai Rd. The Kiwi Stream is known to Tapuika as the Piparika stream. The Kiwi Stream was a pātaka kai (food storehouse) of kowhitiwhiti, tuna, inanga, koura, and other freshwater fish for the Tapuika hapu of Ngāti Totokau who lived nearby at Onaumoko.

Continuing downstream at the confluence of the Kiwi Stream as it enters the Mangorewa River is the pā maioro of Whaititiri located on the ridgeline. The surrounding steep terrain made this pā easier to defend against possible attacks from others as the people from the pa could see anyone coming up the Mangorewa valley and the pā had only one entrance to guard. A well known track from Whaititiri still in evidence today, was used by the inhabitants of Whaititiri pā to collect water from the Mangorewa River.
Ruato Stream (as shown on deed plan OTS-209-64)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwhā associated with this waterway is Parerora.

The Ruato Stream though small is a stream of significance to Tapuika. It commences in the Mangorewa – Kaharoa Block and flows through the north eastern portion of the Pāhiko lands catchment area. The Ruato Stream has a stony stream bed like many of the streams within the upper Mangorewa catchment. The Ruato was one of the streams that the tuna kūwharuwharu (long finned eel) would migrate upstream to as young elvers or tuna kuao. On reaching the Ruato they would feed on koura, insect larvae and worms gradually gaining the dark coloration and became known as tuna kukahika. The tuna kūwharuwharu would reach maturity after 15 – 20 years when it would stop feeding in preparation to migrate downstream and out to sea to spawn. It was during this stage that the tuna became known as tuna heke.

The Ruato and Onaia Streams lie within the area known as Te Waonui o Tapuika (the great forest of Tapuika). It is rich in resources used for medicinal purposes, food gathering and making of tools. Opanaki is a major māra kai plantation of Ngāti Pāhiko, an historical hapū of Tapuika, on the hillside above the Ruatō stream approximately 4kms downstream.

At the confluence of the Ruato Stream and the Mangorewa River is Te Pehu pā made up of limestone caves which were used as a defensive system. Te Pehu is intrinsically linked to Tapuika.

Whataroa Stream (as shown on deed plan OTS-209-65)

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwhā associated with this waterway is Omarutahatonga.

The Whataroa Stream begins in the valley between Whataroa Rd and Te Matai Rd and is approximately 6.5km long. It is fed by the Taumatapaua and Torepapa tributaries and flows through steeps ravines, valleys and gorges on it path eastwards to the Mangatoi stream. On the western boundary of the Pahiko Block and at the junction of the Torepapa and Taumatapaua Streams was Onaumoko, one of the largest settlements of Tapuika spreading inland over an extensive area.

The pā maioro (fortified pā) was situated on the top of a valley at the northern end of the settlement and was strategically placed on banks high above a waihirere (waterfall) so that Ngāti Totokau could retreat there in times of attack. The location of the pā maioro made it difficult for other iwi to stage a surprise attack as strangers could be seen approaching from some distance and the putaanga or sentry post at the gateway to the pā was always manned. In addition access to the pā was barred by its environs comprised of rapidly flowing water, rocks and a steep incline. Access to water was important during these times however Ngāti Totokau knowledge of their environment was such that they knew the tracks and places on the stream where they could safely take water without being detected. During the battle of Te Rahui, a hapū of Tapuika, Ngāti Totokau, living there retreated into the pā Maioro as a precaution against attack spreading inland up the Waiari river.

Following the Whataroa in a north east direction it enters the Ōturuturu (Te Rerenga) Stream. In close proximity is Waiwiri pā located on the banks of the confluence of the Te Rerenga and Mangatangi Streams where it becomes known as the Waiari.

Ohaupara Stream (as shown on deed plan OTS-209-66)

The Ohaupara Stream marks the boundary between the Mangorewa – Kaharoa and Taumata lands. In ancient times the Ohaupara Stream was renowned for the number and variety of birdlife such as kereru, tui and kiwi whose feeding area was in close proximity to the stream. It was a favoured patunga manu (bird hunting) area particularly for kereru with snaring rights fiercely contested between various hapū and iwi living nearby.
According to Tapuika traditions when the demi-god Maui Tiketike a Taranga descended into Hinenui-te-po (the underworld), he assumed the form of the kereru carrying with him his mother Taranga's tatua (belt) around his neck and maro (apron) around his chest. This is the reason why the kereru has a dark plumage around its neck and a white breast.

Taherekahakaha was a nohonga, patunga kereru (kereru hunting) area beside the Ohaupara Stream occupied during the kereru snaring season in autumn when the kereru were fat from feasting on the berries of the miro, rimu, maire, and matai trees which once grew profusely around the Ohaupara Stream. Tapuika knew that after eating on the berries the Kereru would become thirsty and head for the stream. The men would go out at dawn and set the waka kereru (kereru snares) filling it with water from the stream. The kereru would come down to the stream and drink the water in the waka kereru placing their head through the flax noose which then tightened.

Te Taiki was the name of the Tapuika customary kiore runs which commenced at Taherekahakaha and continued to Opoutihi. There is a Tapuika taiaha movement that is based on the movements of the kiore during these kiore runs.

At the confluence of the Ohaupara Stream and the Mangorewa River is Te Taita. The name Te Taita refers both to the surrounding land and to the pakanga (battle) site there. According to Tapuika the Paraiti (Mangorewa) River commences at Te Taita and continues downstream until it empties into the Kaituna River at Kuratau.

**Mangatoi Stream (as shown on deed plan OTS-209-69)**

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Tamitami.

The Mangatoi Stream flows on the eastern side of Otanewainuku until it meets the Ōturuturu Stream and becomes known as the Waiari Stream. The Mangatoi Stream is a sacred stream to Tapuika because it is in the Mangatoi that the puna Mangakino is located. To Tapuika the Mangakino puna is a taonga tuku iho (treasure handed down through the generations) that provides the mauri (life force) for the Waiari and is commemorated in the Tapuika tribal waiata Tēnei Te Aroha and Tēra Tau Toru.

In times past, when Tapuika wished to take eels from the Mangatoi Stream, a rāhui was placed on the stream so that other iwi would know that if they were caught breaking the rāhui they would be put to death.

A number of Tapuika pā are located on the banks of the Mangatoi Stream including Waitakahī pā. The full name of the pā is Te Waitakahī o Tamateranini. The pā was named after the customary ritual performed by Tamateranini (on the Te Rerenga stream) to demonstrate his occupation of the area. At the confluence of the Mangatoi and Ōturuturu (Te Rerenga) Stream is Waiwiri pā andurupā of Totokau of Tapuika. Okaha is the name of the mahinga kai there.

**Kaokaonui Stream (as shown on deed plan OTS-209-70)**

The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika’s long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Tamitami.

The Kaokaonui Stream originates in the steep gullies within the Mangatoi catchment in close proximity to area referred to today as No.2 Rd Te Puke. It is known to Tapuika particularly as a pataka kai koura (storehouse for koura) the preserve of the Tapuika hapū Ngāti Totokau. It is said that the goddess of freshwater Parawhenuamea is the guardian of koura and that it is she that nourishes them.

Kaokaonui was a noho kainga on the raised bank of the koinga wai (river bend) used by Ngāti Totokau as a fishing base. Due to the small size of the koura the men would be away from the main Ngāti Totokau settlement of Waiwiri for days at a time, particularly if the koura was being gathered for a celebration or hakari (feast).
Tau koura is the traditional method most favoured by Tapuika for catching large numbers of koura. Bundles of aruhe (bracken) would be tied together and fastened with strips of harakeke (flax) or totara. A kohatu (stone) would be placed into the tau koura which would then be placed into the stream bed and left for the koura to colonize it. Tau koura were not placed in the middle of the stream or in fast flowing water but near the banks where the koura were most known to habitate. Takahiparu was the name of the feast held at Kihikihi pā in which the customary catch of koura was gathered from the Kaokaonui.

The Kaokaonui Stream continues downstream until it finally flows into the Mangatoi stream below the site of the sacred puna Mangakino.

Onaia Stream (as shown on deed plan OTS-209-71)
The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Parerora.

The Onaia Stream commences in the Mangorewa – Kaharoa block and stream flows through steep forest clad gorges until it reaches the south west portion of the Pāhiko Block, flowing past the Onaia Ecological area in a north west direction until it meets the Paraiti (Mangorewa) River.

Access down onto the stream was difficult due to the many steep gorges and ravines which were ideal places to hide koiwi in hard to find ana (burial caves). The area within close proximity to the Onaia Stream however was rich in bird life including kererū, tui, ruru and pipiwharauroa.

South of the confluence of the Onaia Stream and the Paraiti (Mangorewa) River is the island pā of Tapuika known as Te Weta. Access to the pā was deliberately hard to access except by way of a causeway flanked by steep gorges on either side. This was a defensive measure to prevent other āti from attacking the pā. The pā was occupied by the Tapuika hapū Ngāti Pāhiko from which the block takes its name. The urupā of Pukeroa is in close proximity to the pā.

Ohineangaanga Stream (as shown on deed plan OTS-209-76)
The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Tunanui.

The Ōhineangaanga Stream commences in close proximity to Putaruru maunga. Further downstream were the nohonga Otaikaka and Ngapāri occupied by the Tapuika hapū Ngāti More. According to Ngāti More the name Ōhineangaanga refers to the skull of a female child which was used as an omen when fishing and harvesting cultivations at the nohoanga sites mentioned.

As the Ōhineangaanga reaches the township of Te Puke it flows past the area known today as Donovan Park. This was a highly favoured taunga ika or fishing area for catching tuna and in particular kokopū. The Ōhineangaanga flows behind the town into the Raparapahoe canal where it discharges out into the Kaituna River.

Raparapahoe Stream (as shown on deed plan OTS-209-75)
The rivers, streams and wetlands within the Takapū o Tapuika were an important source of food, building materials, clothing and dyes. However, the relationship between Tapuika and their waterways was not solely confined to food gathering and other uses. It also incorporated an intrinsic connection with the mauri of the waterways and the tribal kaitiaki or taniwhā whose rangatiratanga over the streams and rivers provides evidence of Tapuika's long standing association with the waterways within the takapū. The tāniwha associated with this waterway is Wakairoa.
The Raparapahoe Stream commences from an underground fissure within the vicinity of Te Riu o Hua. The upper reaches of the Raparapahoe Stream is known to Tapuika as having special ‘feeder’ eels. These were the eels that did not migrate out to sea. According to Tapuika tradition, their purpose was to gather food for the taniwhā. When the taniwhā wanted to eat they would nibble on the tails of the feeder eels. The feeder eels would then go to get the food for the taniwhā. These eels could only be taken at certain times and only certain families knew the customary rituals and practice for taking them.

Following east to the confluence of the Wairapukao and Raparapahoe Streams was a favoured eeling place of Ngāti Totokau. According to Tapuika tradition the name of the Raparapahoe Stream refers to the splitting open of the tuna for drying purposes ‘me te whata raparapa tuna e iri mai ana te tuna’. Continuing on downstream is the junction of the Waikoki and Raparapahoe Streams. Waikoki pā was located on the bank of the Raparapahoe Stream.

Further downstream the Kirikiri Stream merges with the Raparapahoe Stream. The Raparapahoe Stream continues on past the settlement of Manoeka. The name Manoeka means 1000 acres and is a reference to the setting aside by the Native Land Court of a reserve of land in the sale of the Te Puke Block. Continuing on from there the Raparapahoe Stream flows into the Raparapahoe Canal where it meets the Kaituna River.

**Coastal Marine Area Little Waihi to Wairakei (as shown on deed plan OTS-209-74)**

The traditions of Tapuika affirm the cultural, historic and spiritual association of Tapuika to the coastal marine area from Wairakei Stream on the coast at Papamoa to Little Waihi from the arrival of the Te Arawa waka to the present day.

As the Te Arawa waka lay offshore between Mōtiti Island and the Wairakei Stream, Tia stood to taumau (claim) the land for his son Tapuika

‘Mai i nga pae maungā ki te toropuke e tu kau mai ra,
ki te awa e rere mai ana
waiho te whenua
ko te takapu o taku tamaiti a Tapuika’.

From that range of mountains
To the peak in the distance there
To the river flowing in the distance
I claim this land as the belly of my son Tapuika

According to Tapuika customary traditions, by naming the land after parts of his son’s body Tia rendered the land the claim applied to tapu thus ensuring that the claim for his son would be respected by others.

The ancient path of the Wairakei Stream flowed out to sea at Papamoa. Tapuika would gather tuatua (ocean pipi) at its outlet into the ocean. Wairakei is the acknowledged boundary of the Iwi of Te Arawa waka.

Along the coast midway between Wairakei and Maketū is Kerikeripatuiwi the burial place and waahi tapū of the rangatira (Chief) Tatahau of Tapuika. Kerikeripatuiwi is named after the whale bone patu of Tatahau. Tapuika also consider Kerikeripatuiwi to be the traditional boundary between Tapuika and one of their neighbouring iwi on the coastline.

Continuing south along the coast are Te Paraoa and Takaihuahua, coastal fishing pā of the Tapuika rangatira Paruhiterangi built above the sand dunes overlooking the sea. Paruhiterangi gifted the two pā to another iwi who had recently arrived in the district. According to Tapuika tradition, many years later Te Koata, seeking revenge for the killing of his father at Te Karaka, a short distance inland on the Kaituna River, reclaimed the two pā for himself and his hapū.

The remnants of the pā can still be seen in the sand dunes today. Continuing further south along the coast is Te Tumu pā, once owned by Tapuika. The Te Tumu Battles of the mid 1830’s focused on the taking of this pā.

From Te Paraoa to Te Tumu was the favourite fishing ground for Tapuika. A great variety of fish was caught from shore with an aho (fishing line). Kahawai was fished throughout the year. Juvenile kahu (kingfish) were fished during the summer months as they chased their prey in the shallow waters a short distance from the beach while tamure (snapper) were caught inshore from September to December. Kumukumu (gurnard) was favoured for its tastiness and was caught during the spring.
However the aua (yellow eyed mullet) was caught with kaharoa (large seine nets) made by Tapuika living inland. The base of the net was weighted down with māhē (sinkers) with hue (gourds) used as pōito or floats. The ends of the net were attached to a rākau (stick) with each end being dragged along the bottom of the sand trapping the fish as the ends of the nets came together. This method of netting fish could be also undertaken by using two waka. When sufficient fish were collected they would be divided up into individual piles for each family.

Just inland from the coast at Te Tumu is Papahikahawai. This was an area known for kahawai which would be trapped as they entered the Maketū estuary. A short distance south of Papahikahawai at the former mouth of the Kaituna River is Koaretaia the burial cave said to contain the bones of Tapuika, his son Makahae and other rangatira of Tapuika.

A short distance from Koaretaia are the cliffs of Maketū. The base of these cliffs is strewn with rocks. This area is prone to swift currents with waves lashing against the rock-strewn beach. This was a favoured area for kina and juvenile kuku (mussels) clinging to the rocks there. However due to the strong currents only the strongest of swimmers would dive for the larger kina further out from the beach.

Further out from the cliffs in deeper waters was a favoured fishing ground for crayfish. Koura tāruke (crayfish pots) filled with bait were used to catch crayfish. The pots were made from young mānuka stems, which were bent around a frame of kareao (supplejack) vine and mānuka, and then tied with harakeke (flax).

Continuing south is the headland of Maketū, known as Te Ōkureitanga o Tamatekapua. It is a wellknown landmark that protrudes out to the sea. As the Te Arawa waka travelled towards Maketū, Tamatekapua, the captain of the waka and a key ancestor for many Arawa iwi, claimed the headland by naming it after the bridge of his nose. Around the headland of Ōkurei (the shortened name for the peninsula) west of Maketū, the waters were known for particularly large and juicy kuku. While gathering these kuku was a challenge, the taste of the mussels out from the beach made it worthwhile.

Below the headland, the cliffs descend onto a rock strewn beach, where the waters of the Little Waihi estuary flow out to sea. The estuary here is known for the abundance of shellfish including pipi and oysters. On the western side of the estuary the lagoon was known for patiki (flounder).

The headland separates Maketū from Little Waihi. On the western side of the headland above the cliffs overlooking the sea is the ancient Tapuika pā Mataitangaroa. Further around overlooking Little Waihi Estuary is Ōwhara the pā owned by Ngākōhua, the eldest son of the Ruangutu a veritable chief of Tapuika during the 1500’s. It was Ngākōhua who gifted Ōwhara pā to his cousin Tamapahore and his tribe. Eventually both Mataitangaroa and Ōwhara would pass into the hands of the tribe of Tamapahore through conquest.

The area above the headland is a wāhi tapu burial ground of Tapuika and Te Arawa filled with the many warriors who fought to retain possession of Maketū and Little Waihi Estuary. After many generations both Maketū and Little Waihi would return to the ownership of the tribes of Te Arawa. The Tapuika lands at Waewaetutuki are on the western side of Maketū and the Little Waihi Estuary.