

Schedule B: Ngā Taonga Nui a Kiwa

Taranaki Whānui ki te Upoko o te Ika a Maui	
Te Taonga Nui a Kiwa	Ngā Huanga o ngā Taonga Nui a Kiwa
Parangārahu Lakes (Kohangatera, Kohangapiripiri including catchments)	<p>Ngā Mahi a ngā Tūpuna:</p> <p>The lakes are significant to Te Ātiawa/Taranaki Whānui and they were received back by the iwi through the treaty settlement process because of their significance for the iwi identity. The lakes were in the ownership of the hapū from Te Tatau o Te Pe <u>Te Ātiawa/Taranaki Whānui</u> along with the surrounding whenua. A small area is still in whānau ownership adjacent to the lakes today.</p>
	<p>Te Mahi Kai:</p> <p>The lakes were a superior fishery for Te Ātiawa/Taranaki Whānui and used extensively for the hapū of Te Tatau o Te Pe <u>Te Ātiawa/Taranaki Whānui</u>. Fish included eel, mullet, kahawai and whitebait. Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress. The raupō beds were used and summer camps were used by whānau as they fished not only the lakes but the sea.</p>
	<p>Wāhi Whakarite:</p> <p>This is a place of ritual related especially to the mahinga kai activities. The presence of the dendroglyphs require rituals specific to them and provide a place of wānanga. Rituals are still undertaken by whānau today.</p>
	<p>Te Mana o te Tangata:</p> <p>The fishery of the lakes enabled Te Ātiawa/Taranaki Whānui to manaaki manuhiri who came in peace to Te Whānganui a Tara and supported the early growing of wheat in Fitzroy Bay.</p>
	<p>Te Manawaroa o Te Wai:</p> <p>The water quality of the lakes is already very high and the iwi along with the co-management partner Wellington Regional Council have drafted a management plan jointly to support the ecology.</p>
	<p>Te Mana o te Wai:</p> <p>Parangārahu lakes support the identity of Te Ātiawa ki Te Whānganui a Tara/Taranaki Whānui <u>that nurtured the iwi as mahinga kai and places of simple refuge, as a place that enables the protection of the iwi in times of attack working closely with Oruaiti, Te Mahanga and Whetu Kairangi Pā across the harbour entrance on the Miramar Peninsula.</u></p>

	<p>Wāhi Mahara:</p> <p>The lakes are crucial to iwi story of ahikaa in Te Whānganui a Tara and are used for oral traditional knowledge both of history and environmental matters.</p>
<p>Te Korokoro o Te Mana (Korokoro Stream)</p>	<p>Ngā Mahi a ngā Tūpuna:</p> <p>The Korokoro stream has been used by Te Ātiawa/Taranaki Whānui for sustenance as high quality drinking water for the Pito-one Pā of Honiana Te Puni and his people and runs through the reserve named for him. The stream was integral to day to day life of the pā and the valley through which it runs is a place of high spiritual value to the iwi. It is the valley for whānau of Puke Ariki.</p>
	<p>Te Mahi Kai:</p> <p>The utilisation of the resources of this stream for spiritual sustenance is its highest value. Whilst it is renowned for whitebait, it is better known for the collection of rongoā both in and around this stream <u>and</u> throughout the valley.</p>
	<p>Wāhi Whakarite:</p> <p>This stream and its valley contain sites known only to the iwi and are used for rituals undertaken only by Te Ātiawa leadership whānau.</p>
	<p>Te Mana o te Tangata:</p> <p>This stream was known as significant and its name resonates the korero. It is considered by some iwi to be the throat of the fish of Maui.</p>
	<p>Te Manawaroa o te Wai:</p> <p>This stream was held in high esteem post settlement and used for industry because of its quality. That quality can be supported even today.</p>
	<p>Te Mana o te Wai:</p> <p>This stream is a tōhu tūpuna for the hapū of Te Ātiawa/Taranaki whānui as a vital food and water supply. for Te Ātiawa and all iwi as the throat of Te Ika a Maui.</p>
	<p>Wāhi Mahara:</p> <p>This stream is the source for rongoā and is used by Te Ātiawa/Taranaki Whānui as a place to learn of the healing practices and teachings of whānau, hapū and iwi.</p>

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<p>Te Awa Kairangi/Hutt River</p>	<p>Ngā Mahi a ngā Tūpuna: Te Awa Kairangi is the major river system for the valley of the Hutt. Its sources from the Tararua connect with the extensive stream systems that support this, the largest river in the takiwā of Te Ātiawa/Taranaki Whānui.</p>
	<p>Te Mahi Kai: This river is still navigable by waka and supported extensive wildlife of fish, birds, plants and resources that sustained many iwi over the centuries. The podocarp forest supported by this river was the home for teeming flocks of birds and evidence of this is written about extensively by early settlers especially Charles Heaphy, a surveyor with the New Zealand Company.</p>
	<p>Wāhi Whakarite: Along this river sites were maintained for rituals and ceremonies relating to the everyday activities of the iwi.</p>
	<p>Te Mana o te Tangata: This river and its tributaries are significant as many pā were built on its banks and sustained a full way of life for whānau and provided extensively for manuhiri on the occasions required.</p>
	<p>Te Manawaroa o te Wai: This river has been highly modified by settlers and this continues today. The use of the river to dump sewage and waste and the narrowing of its channel and the extensive changes to the delta at the mouth have caused iwi to lose their relationship with this most significant river.</p>
	<p>Te Mana o te Wai: Te Awa Kairangi has much lore and its name and connection for the iwi who lived and moved on from this area mean the cultural history is a large one.</p>
	<p>Wāhi Mahara: Like all rivers in the Te Ātiawa/Taranaki Whānui takiwā, this river is the place for wānanga; of note are the pā sites, the swamps and their uses for weaving dyes and the fisheries. The battles are all linked to the Te Ātiawa/Taranaki Whānui story.</p>
<p>Te Manga o Kaiwharawhara (including Te Mahanga Korimako Streams)</p>	<p>Ngā Mahi a ngā Tūpuna: This stream is of great significance to Te Ātiawa and Ngāti Tama. On its banks was the pā of Taringa Kuri a Ngāti Tama rangatira. On the other side of the bank is the land of Te Wharepouri and Te Puni. This stream has the story of them and their relationship with Te Whānganui a Tara.</p>

	<p>Te Mahi Kai:</p> <p>The stream supported luxuriant plants especially the kiekie which provided sustenance for whānau. The stream was used as a route to reach the western side of Te Ahumairangi and through to the south west coast for Te Ātiawa/Taranaki Whānui so that fishing villages could be easily reached and supported. The estuary and lagoon that was beside the stream in early times was used as a fishery base and water was used for horticulture.</p>
	<p>Wāhi Whakarite:</p> <p>This was a stream of good water quality and would have been used at times for rituals for the planting at Matariki.</p>
	<p>Te Mana o te Tangata:</p> <p>The stream sustained the people of Taringa Kuri and their manuhiri.</p>
	<p>Te Manawaroa o te Wai:</p> <p>Whilst restoration is underway on certain reaches of the stream the most polluted area is at the present estuary which is inaccessible to the iwi.</p>
	<p>Te Mana o te Wai:</p> <p>The stream is essential to the identity of the Ngāti Tama people who lived there before they were hounded out by the settlers. This is well documented in the Waitangi tribunal report Te Whānganui a Tara me Ona <u>Takiwā</u>.</p>
	<p>Wāhi Mahara:</p> <p>As the stream which runs around the west side of Te Ahumairangi, the maunga which surrounds and sustains the city of Wellington, this stream and its environs is important to the history of Te Ātiawa/Taranaki Whānui ki te Upoko o te Ika a Maui.</p>
<p>Te Whanganui-ā-Tara (Wellington Harbour (Port Nicholson))</p>	<p>Ngā Mahi a ngā Tūpuna:</p> <p>Te Whanganui-ā-Tara is one of the eyes of the fish of Maui. This most significant feature of the landscape of the Wellington region is integral to the Aotearoa/iwi creation story. It is Te Whanganui-ā-Tara which gives this region its name as part Te Upoko o Te Ika a Maui.</p>

	<p>Te Mahi Kai:</p> <p>Te Ātiawa/Taranaki Whānui have pā located around the harbour from the south <u>west</u> coast at Pipinui to <u>south coast at</u> Turakirae to the north <u>past</u> <u>via</u> the harbour entrance. The harbour was a main source of mahinga kai for the numerous pā located around it. The major pā were however Te Aro Pā at Lambton Harbour, Kumutoto Pā on Lambton Quay, Pipitea Pā at Thorndon, Kaiwharawhara Pā, Ngāuranga Pā, Pito-one Pā at Petone, Hikoikoi Pā and Waiwhetu Pā at the Te Awa Kairangi river mouth. With other smaller pā and kainga used mainly as sites for fishing at the appropriate times of the year. The harbour has pelagic fish that travel through at certain times of the year, extensive shellfish fisheries and seaweed used for both rongoā and kai.</p> <p>Te Whanganui-ā-Tara was a harbour used by whales for breeding and we are experiencing more visits from whale species with the better treatment of sewage now being practiced.</p>
	<p>Wāhi Whakarite:</p> <p>The harbour was used extensively for travel and was the main highway for whānau and rituals were used extensively for day to day activities. Fresh water seeps were known and treasured.</p>
	<p>Te Mana o te Tangata:</p> <p>Without a doubt Te Whanganui-ā-Tara was recognized by Māori and Polynesian people as an eye of the fish of Maui and is significant in the creation story of Aotearoa, New Zealand.</p>
	<p>Te Manawaroa o te Wai:</p> <p>The harbour is the mainspring for economic development for the entire Wellington region, Te Upoko o Te Ika. It is the home of trade having the major shipping port, the international airport and the rail port all based at the harbour.</p>
	<p>Te Mana o te Wai:</p> <p>Te Whanganui-ā-Tara is the most significant identity tōhu for Te Ātiawa/Taranaki Whānui as Mana Whenua of this harbour. We have consistently maintained ahikaa through the pā sites, urupā, marae and the practices of kawa and tikanga and the communities and Iwi Authorities who have land ownership.</p>

	<p>Wāhi Mahara:</p> <p>Te Whanganui-ā-Tara harbour is a site used by Te Ātiawa/Taranaki Whānui for the education of ourselves and the education of others about who we are. We have the best expression of this at Te Raukura, the Wharewaka nestled on the foreshore on the Taranaki Street wharf.</p> <p>The extensive use of waka which is regaining its popularity through our efforts means the lore of the sea and the stars known as the Astrolabe is again being told. Wānanga are occurring often to educate and inform on these important knowledge systems of Te Ātiawa and other tribal roopu who work closely to improve that lore.</p>
<p>Raukawa Moana (Cook Strait)</p>	<p>Ngā Mahi a ngā Tūpuna:</p> <p>Raukawa Moana is the area now known as Cook Strait. <u>This was and remains the highway between the takiwā of Te Ātiawa/Taranaki whānui ki te Upoko o te Ika and the Te Ātiawa takiwā of Totaranui/Tory Channel, Arapāoa/Arapāwa and Waikawa. Te Ātiawa used Raukawa Moana between their two takiwā in the North and South Islands. In 1839 Te Ātiawa from Te Tau Ihu o Te Waka a Maui/South Island sailed across Raukawa Moana to join the battle of Kuititanga at Waikanae where Te Ātiawa joined with some hapū of Ngāti Toa fought Ngāti Raukawa and other hapū of Ngāti Toa. At the end of the battle they sailed home though to Tory Channel.</u></p> <p><u>The south coast of Wellington had many Pā and kainga of Te Ātiawa and on the west coast of Ngāti Tama. These included: Te Mapunga kainga (Island Bay), Owhiro kainga (Owhiro Bay), Pirihira kainga at Waiariki, Oterongo kainga, Te Rama a Paku Pā (Ohau), and Te Ika Maru Pā all associated with Ngāti Waipongo hapū of Te Ātiawa, along with Ohau Pā and Ohariu Pā (Makara Beach) and Ngutu Kaka Pā near Boom Rock (Pipinui Point) associated with Ngāti Tama.</u></p> <p><u>This is the highway for Te Ātiawa/Taranaki Whānui in Te Upoko o Te Ika to our close kin in Totaranui and Picton in the Marlborough Sounds. Raukawa Moana features in the Kupe story and his battles with Te Wheke.</u></p>

Te Mahi Kai:

Raukawa Moana, including the south and west coasts of Wellington is the primary customary fishing resource for Te Ātiawa/Taranaki whānui. The kaitiaki role for Te Ātiawa/Taranaki whānui is extensive in this area for the iwi. Commercial fishing interests of the iwi based on the customary right are also extensive in Raukawa Moana. Raukawa Moana is known for kōura, pāua, kina, hāpuku and many other fin fish including hoki. Raukawa moana is an important migratory route for various species of whale and orca.

~~is a supply house for kai moana and the peoples of the pā on the south coast fished and lived on its often harsh shores. It is known for the rich nutrients that move in its busy waters and support the hoki fishery as they breed and deposit their eggs to grow in the large trenches close offshore. It is a route for many whale species.~~

Wāhi Whakarite:

Te Ātiawa/Taranaki whānui has many sites of significance around Wellington South and west coast where the iwi established permanent villages based on the marine resources of these coastal habitats. Many of these villages included urupā (for example Waiariki and Oterongo) and extensive gardens (ngakinga) on adjacent land.

There are also sites of significance around the story of Kupe and they are named by him and his people relating to events that occurred in his travels through this area. These are sites significant to many iwi including Te Ātiawa/Taranaki whānui who also have mana whenua over the sites.

~~There are sites of significance again around the story of Kupe and they are named by him and his people relating to events that occurred in his travels through this area. The harbour is recognised because of its size and extensive support for all iwi who have lived and worked in and on it and have used rituals for all their day to day activities.~~

Te Mana o te Tangata:

Raukawa moana was and remains the essential link between the takiwā of Te Ātiawa/Taranaki whānui either side of the Cook Strait in terms of kaimoana and for all cultural events for whānau, hapū and iwi.

~~Raukawa Moana as the iwi highway especially for the Pounamu trail is well recognized by other iwi.~~

	<p>Te Manawaroa o te Wai:</p> <p><u>The health of Raukawa Moana started the road to recovery with the introduction of sewage treatment plants for both Wellington and Hutt Cities, however much remains to be done to ensure the health of the waters is improved.</u></p> <p>Restoration is a complex topic for this significant strait but the key is to ensure the water bodies that enter these waters should be in the best condition they can be so the fish stocks can have the best chance to be maintained.</p>
	<p>Te Mana o te Wai:</p> <p>Raukawa Moana is essential to the mana of Te Ātiawa/Taranaki Whānui and has been traversed and used in its establishment on both sides of the strait. <u>Raukawa Moana is essential to the mana of Te Ātiawa/Taranaki whānui and has been traversed and used in maintaining the important links between the hapū and whānau on either side of the strait.</u></p>
	<p>Wāhi Mahara:</p> <p><u>Raukawa Moana is a significant part of the identity of Te Ātiawa/Taranaki whānui equal to that formed by the land. The people were equally a part of the both the land and the sea with the foreshore being the interface.</u></p> <p>Without doubt the place of many histories and iwi identity. A place of learning and place of healing.</p>

Schedule C4: Sites of significance to Taranaki Whānui ki te Upoko o te Ika a Maui



Shown on Map 6

Schedule C4: Sites of significance to Taranaki Whānui ki te Upoko o te Ika a Maui	
Place/Water body	Values
Hikoikoi pā (Petone foreshore)	tauranga waka, mahinga kai, ara waka
Hue tē Taka (Wellington south coast)	mahinga kai
Kie Kie/Kia Kia (Ngutu Kaka pā) (Pipinui Point)	mahinga kai, kai moana, tauranga waka, wāhi tapu
Korohiwa (East Harbour coast)	mahinga kai, tauranga waka
Ohariu – Wharehou Bay	pā, mahinga kai, kai moana, tauranga waka, tohu ahurea
Okakaho Stream	kāinga, mahinga kai, tauranga waka
Orongorongo River mouth	mahinga kai, tauranga waka, wāhi tapu
Oterongo Bay	urupā, pā, kāinga, mahinga kai, wāhi tapu
Parangārahu (Fitzroy Bay), Orua-poua-nui	kāinga, pā, mahinga kai, tohu ahurea, wāhi tapu
Parangārahu Lakes, Kohangapiripiri	wāhi tapu, mahinga kai, puna raranga, puna rongoā
Parangārahu Lakes, Kohangatera	wāhi tapu, mahinga kai, puna raranga, puna rongoā
Pito-one pā (Petone foreshore)	tauranga waka, mahinga kai, tohu ahurea
Sinclair Head/Te Rimurapa – Pāriwhero/Red Rocks	mahinga kai
Tapu te Ranga – Owhiro – Haewai	kāinga, tauranga waka, mahinga kai, wāhi tapu
Te Aro pā	tauranga waka, mahinga kai
Te Awa Kairanga/Hutt River – Maraenuku pā	wāhi tapu (battle site), mahinga kai
Te Awa Kairanga/Hutt River – Motutawa pā	wāhi tapu (battle site), mahinga kai
Te Awa Kairangi/Hutt River mouth	mahinga kai, pā, tauranga waka, taunga ika, ara waka
Te Ika a Maru – Ohau Bay	pā, kāinga, mahinga kai, kai moana, tauranga waka, wāhi tapu, tohu ahurea
Te Korokoro o Te Mana (Korokoro Stream mouth)	mahinga kai, wāhi tapu
Te Raekaihau Point reef	mahinga kai
Te Tangihanga-a-Kupe (Barrett Reef)	mahinga kai, wāhi tapu
Waiariki Stream mouth and coast	kāinga, urupā, mahinga kai, tohu ahurea, wāhi tapu
Wainuiomata River mouth and foreshore	mahinga kai
Waiwhetu Stream – Owahi pā	pā, urupā, kāinga, tauranga waka, mahinga kai, urupā, wāhi tapu (battle site), ara waka