

3: STATEMENTS OF ASSOCIATION

Coast (as shown on deed plans OTS-201-48, OTS-201-49, OTS-201-50, OTS-201-20 and OTS-201-21)

The Coast comprising the Whakaari Landing Place Reserve, Tangoio Marginal Strip, Waipatiki Beach Marginal Strip, Earthquake Slip Marginal Strip and the Moeangiangi Marginal Strip (together, the Coast) is significant to the Hapū because of its relationship with, and proximity to, Tangitū (the sea) and other lands near the Coast. The Coast is transected by various awa (rivers) that are also important to the Hapū. Accordingly, the following statements of association are relevant to the Coast.

- Rocks and Reefs and the Hapū Coastal Marine Area;
- Whakaari Landing Place Reserve;
- Waipatiki Scenic Reserve;
- Mangapukahu Scenic Reserve;
- Moeangiangi Marginal Strip;
- Earthquake Slip Marginal Strip;
- Te Kuta Recreation Reserve;
- Pākuratahi Stream and its tributaries;
- Te Ngarue Stream and its tributaries;
- Waikoau and Aropaoanui Rivers and their tributaries;
- Moeangiangi River and its tributaries;
- Waikari River and its tributaries;
- Anaura Stream and its tributaries; and
- Waitaha Stream and its tributaries.

The Coast was an area of significant occupation by the Hapū and contains many kāinga (village) and pā (fortified village) sites. Ngāti Whakaari is a section of Ngāti Marangatūhetaua (Ngāti Tū) and occupied the Petane area. Ngāti Tū occupied the coast northwards from Keteketerau (the outlet to Te Whanganui-ā-Orotu (the former Napier Inner Harbour)) to the Otumatai block. In particular, Ngāi Te Aonui and Ngāti Rangitohumare occupied Arapawanui and Ngāi Te Aonui occupied Moeangiangi. Both Ngāi Te Aonui and Ngāti Rangitohumare intermarried with Ngāti Tū, and later became known as Ngāti Tū. Ngāti Kurumōkihi also occupied Tangoio, Waipātiki, Arapawanui and Moeangiangi. The coast comprising the Otumatai and Te Kuta blocks northwards to the Waitaha Stream was occupied by Ngāi Tahu. Ngāi Te Ruruku also came to occupy areas of the Coast in particular Tangoio, Waipātiki and Arapawanui.

As Tangitū was a highly prized resource of the Hapū, it was jealously guarded. During the time of Marangatūhetaua and Tataramoa, friction broke out with another hapū, who invaded the fishing grounds at Tangitū and seized the waka (canoes) of Ngāti Tū and Ngāi Tatara (later known as Ngāti Kurumōkihi) and drove the local people away. Marangatūhetaua sought the help of Te Ruruku, a Wairoa chief. Te Ruruku helped Ngāti Tū and Ngāi Tatara to repel the invaders and in

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return he was gifted land at Waipātiki. Te Ruruku settled in the area and his descendants through Hemi Puna and Taraipene Tuaitu maintained ahi-kā-roa (long occupation) and are known today as Ngāi Te Ruruku (ki Tangoio).

All along the Coast and nearby are places that the Hapū occupied or are significant to the Hapū – nohoanga (camping sites), kāinga (villages) and pā (fortified villages), urupā (burial grounds) and other wāhi tapu (sacred places), including the following.

- Ngāmoerangi pā near Tangoio beach.
- Whakaari pā on the Tangoio headland.
- Te Wharangi pā at Waipātiki.
- Te Puku-o-te-Wheke pā, camp sites and wāhi tapu at Arapawanui.
- Kāinga, pā, nohoanga, urupā and other wāhi tapu along the cliffs between Arapawanui, Moeangiangi and Te Kuta.
- Kāinga and urupā at the Waikari River.

The Hapū have cultural, spiritual, traditional and historic associations with the Coast, associated waters and flora and fauna. Hapū have a responsibility as kaitiaki (guardians) in accordance with their kawa (rules) and tikanga (customs) to restore, protect and manage all their natural and historic resources and sites. This relationship is as important to present day whānau (families) as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the Coast and associated resources.