

3: STATEMENTS OF ASSOCIATION

Rocks and Reefs and Hapū Coastal Marine Area (as shown on, respectively, deed plans OTS-201-41 and OTS-201-40)

For the Hapū, the rocks and reefs along the coastline (Rocks and Reefs) and the Hapū Coastal Marine Area and environs are integral to the distinct identity and mana of the Hapū and are significant because they are located within Tangitū (the sea).

Spiritual importance

Tangitū is vital to the Hapū. Tangitū has a mauri (life force) of its own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects the Hapū with Tangitū. Mauri is therefore the basis of the spiritual relationship of the Hapū with Tangitū.

The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians), including those within Tangitū. Tangitū is within the domain of Tangaroa-i-te-Rupetu (Tangaroa), the spiritual guardian of the moana (sea) and waterbodies, and all within them. Tangaroa is the son of Papa-tū-ā-nuku (Earth Mother) and Rangi-nui (Sky Father), from whom all living things descend, including the Hapū. Descendants of Tangaroa include the whales, waves, ocean currents and fish life within the moana. Therefore, both the descendants of Tangaroa and the descendants of the Hapū are connected by whakapapa (genealogy). Tangaroa was central to the lives of the Hapū tīpuna (ancestors) and remains significant to the Hapū whānau (families) living today.

Hapū kaumātua and kaikōrero acknowledge the importance of Tangitū. Tangitū provides cultural, spiritual and physical sustenance, and as such, shapes the identity of the Hapū. The principal status of Tangitū is recognised by the Hapū in their mihi (greetings), whaikōrero (formal speeches), whakairo (carvings), kōwhaiwhai (painted panels) and tukutuku (woven panels) on their marae, whakatauākī (tribal proverbs), kōrero tuku iho (Hapū history) and waiata (songs).

Cultural importance - Whakatauākī

Ka tuwhera a Maungaharuru, ka kati a Tangitū,
Ka tuwhera a Tangitū, ka kati a Maungaharuru.
When the season of Maungaharuru opens, the season of Tangitū closes,
When the season of Tangitū opens, the season of Maungaharuru closes.

According to kōrero tuku iho, this whakatauākī:

- describes the takiwā (traditional area) of the Hapū – from Maungaharuru (the Maungaharuru range) in the west, to Tangitū (the sea) in the east; and
- it proclaims ahi-kā-roa (long occupation) of the Hapū and the inherited right as tāngata whenua to exercise mana whenua and mana moana.

The relationship the Hapū have with Tangitū is culturally significant and provides whānau with a strong sense of place and belonging to the takiwā. It is still customary practice for Hapū members to recite this whakatauākī to identify where they come from and the relationship that connects them to the natural world.

Hapū kaumātua also emphasise the connectedness of Maungaharuru with Tangitū. The waters flowing from the maunga (mountain) feed the streams, rivers, aquifers, lakes, wetlands and sea - the realm of Tangaroa.

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The whakatauākī also describes the mahinga kai (places for gathering food) of the Hapū. The ngahere (forest) on Maungaharuru was the source of food for the Hapū in the winter. Tangitū was, and remains, the source of food in the summer. While the Hapū collected food on a seasonal basis, they were blessed in that they did not need to leave their takiwā in search of food. Hence another Hapū whakatauākī:

“ko tō rātau pā kai ngā rekereke”, “their fortified villages were in their heels”.

The Rocks and Reefs and Hapū Coastal Marine Area were traditionally a vital food source for the Hapū, and in the past, kaimoana (seafoods) were in plentiful supply. From the domain of Tangaroa the Hapū sourced their kai (food). They caught ika (fish), tuna (eels), īnanga and ngaore (forms of whitebait) and kōura (crayfish) and gathered kuku (mussels), kina (sea urchin) and pāua (abalone). Rongoā (medicinal plants) such as kaiō (sea tulip) and sea water were also collected for medicinal purposes. Other resources that were gathered included tāwhaowhao (driftwood), pungapunga (pumice) and rimurimu (bull kelp) for storing tītī (muttonbirds).

Tangitū was also integral to the economy of the Hapū – kai and resources gathered from Tangitū were often traded with their neighbours.

This whakatauākī also implies that the manuhiri (visitors) of the Hapū will be served kai from Maungaharuru and Tangitū. The ability to offer the range and quality of kai the Hapū had from their takiwā enhanced their mana.

In addition, the gathering of kai and resources has the reciprocal obligation of the Hapū to act as kaitiaki (guardians). The Hapū had tohu (signs) and tikanga (customs) which dictated the appropriate time and practices for gathering food and resources from Tangitū. Mātauranga (knowledge) associated with the collection of resources was central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga, karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources.

Kōrero tuku iho – historical importance

Tīpuna recounted that Tangitū is named after a strong-willed young woman from the takiwā. Tangitū was an excellent diver and collector of kaimoana who could stay submerged for long periods of time. Against advice, Tangitū went diving into a hole from which she never returned. Tangitū manifested herself as a whale and is an important kaitiaki for the Hapū. According to tradition, if tikanga or kawa were not properly observed when gathering kaimoana or other resources, Tangitū the kaitiaki would appear. The Hapū believe that, as a kaitiaki, Tangitū has the power to protect her people, particularly in the event of natural disasters. She has been known to use her tail to unblock the mouth of Te Ngarue (formerly Te Ngaru) Stream and Pākuratahi (formerly Pakuratahi) Stream, or lie across the mouth as protection in the event of high seas.

There are other kaitiaki who live in Tangitū, including Uwha, at Arapawanui, who takes the form of an eel or octopus, and Moremore, the son of Pania (of the reef), who swims the coastline in the form of a mako (shark).

Also associated with Tangitū is the story of Ruawharo. Ruawharo was a tohunga (high priest) aboard the waka (canoe) Tākitimu on its migration to Aotearoa. He gathered sands from Hawaiki and took them aboard the waka. The sands held the mauri of fishlife. Ruawharo and his wife Hine-Wairakaia had three sons; Matiu, Makaro and Moko-tu-a-raro. To extend the mauri of fishlife, Ruawharo placed his children along the coast at Waikokopu in Te Māhia and between Rangatira and Te Ngaruroro. Significantly for the Hapū, Makaro was placed at Arapawanui to instil the mauri of fishlife along the coastline.

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Along the coast and nearby were significant mahinga kai and places associated with such activities, as follows.

- The mouths of the Waikari, Moeangiangi, Aropaoanui (known to the Hapū as Arapawanui), Waipātiki (formerly Waipatiki) River, Te Ngarue (formerly Te Ngaru) Stream and Pākuratahi (formerly Pakuratahi) Stream.
- Tiwhanui is identified by the Hapū as the highest place along the cliffs on the Coast. It was used by the Hapū as a lookout for whales and schools of fish on fishing expeditions.
- Punakērua and Te Areare beaches.
- The Rocks and Reefs that were renowned for kaimoana are:
 - Omoko: located out to sea from the mouth of the Waikari River, which was particularly good for hāpuku (grouper) and well-known as a spawning and nursery area for tāmure (snapper) and other fish.
 - Whakapao, Urukarakā, Te Ngaio-iti, Te Ngaio-Nui and Whakatapatu: lying in an area slightly north of the mouth of the Moeangiangi River and south to the Waipapa Stream. These were all known as excellent places for catching hāpuku and for collecting kaiō (sea tulip), a type of sea plant good for medicinal purposes and eating. Whakatapatu was also a good place for catching moki and tarakihi.
 - Hinepare and Makaro: located near the mouth of the Arapawanui River.
 - Kōtuku and Te Ahiaruhe: located out to sea from the Arapawanui River. The former being known for hāpuku and the latter for tāmure.
 - Tarahau: located out to sea opposite the mouth of the Waipātiki Stream. This place was renowned for tāmure, tarakihi and moki.
 - Rautoetoe and Te Una: located out to sea opposite the mouth of Te Ngarue River. The former was known for tarakihi and the latter for moki.
 - Panepaoa: renowned for moki and a diving hole for crayfish.
 - Kiore: a rock shaped like a rat, near Te Areare beach. A good place to collect kaimoana.
 - Tamatea: a rock located at Tangoio and used as an indicator of whether it was low tide.

In earlier times, Hapū whānau made seasonal journeys to Tangitū to collect kai, rongoā and other natural materials. Whānau and individuals had different tasks. Some would go fishing, while others would collect shellfish, or collect plant materials from the coastline and associated lowland forests. Natural resources thrived, and as noted above, kōrero tuku iho identify particular rocks and reefs as being renowned for providing bountiful kaimoana from which to gather a variety of fish species. Tangitū teemed with fish including tarakihi, tāmure, herrings, hāpuku (grouper), blue moki, and mangō (sharks), as well as tohorā (whales). The coastal rocks and reefs provided pāua (abalone), kina (sea urchin), kuku (mussels), pūpū (type of mollusc), kaiō and kōura (crayfish). From the mouths of rivers and streams, pātiki (flounder), tuna, īnanga and ngaore (forms of whitebait) and kōkopu (fresh water fish) were harvested. Land based resources were also

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gathered for various uses. The swamp harakeke (flax) was utilised as a rongoā for its various healing properties including blood cleansing.

Tangitū is a taonga to the Hapū. It is a whole and indivisible entity. The domain of Tangaroa includes the moana, coastal waters, beds, rocks, reefs and beaches, and springs, streams, rivers, swamps, estuaries, wetlands, flood plains, aquifers, aquatic life, vegetation, coastal forests, airspace and substratum as well as its metaphysical elements.

The Hapū have cultural, spiritual, traditional and historic associations with the Rocks and Reefs and Hapū Coastal Marine Area, its waters and associated land and flora and fauna. The Hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau as it was to their tīpuna (ancestors). The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with Tangitū including its Rocks and Reefs, the Hapū Coastal Marine Area and associated resources.