

CULTURAL IMPACT ASSESSMENT REPORT

In relation to an application for resource consents renewal



Silver Fern Farms Takapau
Central Hawkes Bay

April 2018

Cover photo: One of the Silver Fern Farms Takapau riparian restoration sites along the Porangahau stream.

DISCLAIMER:

The best information available to
Puketōtara Consultancy Ltd has been used to prepare this report.
All rights reserved.

INTELLECTUAL PROPERTY

The cultural information in this report is the intellectual property of Ngāi Tahumakakanui, Ngāi Toroiwaho, Ngāi Te Kikiri o te Rangi, Ngāi Te Rangitotohu, Ngāti Mārau. Information contained in the reports is to be used only for the purpose of renewal of resource consent applications to continue activities associated with the operation of Silver Fern Farms Takapau meat processing plant.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, including photocopying, recording or otherwise, without prior permission of the publisher.

Puketōtara Consultancy
PO Box 118
Takapau – 4203

CULTURAL IMPACT ASSESSMENT REPORT

In relation to an application for resource consents renewal

Prepared for:
Silver Fern Farms Takapau

Prepared by:
Joanne Heperi Puketōtara Consultancy
On behalf of: Te Rongo a Tahu and Rākauātāhi marae

Acknowledgments

Tēnā koutou
Hutia te rito o te harakeke
Kei whea to kōmako e kō?
Kī mai ki ahau
He aha te mea nui o te ao?
Māku e kī atu
He tangata, he tangata, he tangata.

It is important to thank these people for their contribution to this report. For sharing their mātauranga and memories, and for offering their time, support and guidance

Ethel Renata, Ybelle Biddle, Huia Borell, Professor Roger Maaka, Tipene Heperi, JB Heperi Smith, Hone Morris, Blackie Kotua, Phil Morris, Pātaka Moore, Caleb Royal, Marge Hape, Dr Benita Wakefield. And to Kate Collins for her support and awahi.

Mihi

*E kore e monehunehu te pūmahara
Mo ngā momo rangatira o neherā
Nā rātou i toro te nukuroa o te Moananui a Kiwa me Papa-tū-ā-nuku
Ko ngā tohu ō rātou tapuwae
I kakahutia i runga i te mata o te whenua
He taonga he tapu, he taonga he tapu, he taonga he tapu.*

*We cannot forget
the noble ones of times long past
who explored the unimaginable expanse of Kiwa's ocean
and settled her many lands.
For their footprints clothe these islands of ours
and their teachings are etched in the soil.
A sacred legacy, a treasured inheritance*

—James Henare (translation by Waitangi Tribunal)

Taken from the 'Ko Aotearoa Tēnei', Waitangi Tribunal Report on Wai262 Claim

Figure 1 Site visit 28 February 2018 – Silver Fern Farms Takapau and hapū



L to R- Kate Collins (Environmental Advisor), Allan Poy (Takapau Plant Manager), Scott Hobbs-Turner (Quality Environmental Auditor), Joanne Heperi (Te Rongo a Tahu), Phil Morris (Rākautātahi marae), Blackie Kotua (Rākautātahi marae), Ybelle Biddle (Te Rongo a Tahu), Marge Hape (Administrator Tamatea Taiwhenua), Hirani Maaka (Te Rongo a Tahu)

Executive Summary

Silver Fern Farms Takapau is seeking renewal of resource consents to continue discharge to land, groundwater abstraction and discharge to air activities associated with the operation of the Silver Fern Farms Takapau meat processing plant, in Takapau, Central Hawkes Bay.

As part of the seeking consent Silver Fern Farms Takapau has commissioned this Cultural Impact Assessment Report to gain an understanding of the effects of the activity on cultural values, and to determine whether the activity is within the boundaries of cultural acceptance. They have demonstrated respect for Tangata Whenua by extending the opportunity to develop this cultural impact assessment report.

The Tangata Whenua from this area involve two marae, - Te Rongo a Tahu and Rākoutātahi, and the hapū belonging to these marae; - Ngāi Tahumakakanui (also known as Tahu, Tahu ki Takapau), Ngāi Toroiwaho, Ngāi Te Kikiri o te Rangi, Ngāi Te Rangitotohu, Ngāti Mārau.

The report will assist Silver Fern Farms Takapau with their application to Hawkes Bay Regional Council to assess these resource consents in particular discharge to land and groundwater abstraction, against RMA section 6, 6 (e), relationship of Māori with ancestral lands, waters and sites, and 6 (f) protection of historic (including cultural) heritage from inappropriate use and development; section 7 (a) Kaitiakitanga and section 8 Treaty of Waitangi.

Despite alienation of traditional lands, waterways and other taonga resources through the land sales of the 1800s, Mana whenua have never relinquished their kaitiaki role. They have always strived to sustainably manage natural resources and to protect taonga; biodiversity; fauna and flora; ecosystems; wāhi tapu; and cultural landscapes.

Table of Contents

- Mihi.....3
- Executive Summary4
- Glossary6
- Section 1 – Introduction & Objectives.....7
- Section 2 – Planning Framework.....11
- Section 3 – Cultural values16
- Section 4 – Assessment of effects on cultural values.....28
- Section 5 – Recommendations Summary.....32
- Section 6 – Conclusion.....33
- References.....34
 - Appendix One: Glossary of Māori Environmental Values35
 - Appendix Two: Tables.....42

Glossary

Atua	Deity, departmental God
Awa	River, awa, creek, canal, gully, gorge, groove, furrow
hapū	Sub-tribe
Harakeke	Flax
Iwi	Tribe
Kaitiaki	Iwi, hapū or whānau group with the responsibilities of kaitiakitanga
Kaitiakitanga	The exercise of guardianship
Kaumātua	Elders
Kaupapa	Theme
Mahinga kai	Food / resources and the areas they are sourced from
Mātauranga Māori	Customary / traditional knowledge
Pā	Fortified settlement site
Roto	Lake, water body
Tangata whenua	The iwi or hapū that holds mana whenua over an area
Taonga	Treasure
Tikanga	Protocol, customs
Tīpuna/Tūpuna	ancestors, grandparents - plural form of <i>tipuna</i> , eastern dialect Variation is <i>tūpuna</i> .
Tuna	Eel
Tūrangawaewae	Standing, place where one has the right to stand, place where one has rights of residence and belonging through kinship and <i>whakapapa</i>
Urupā	Burial site
Wāhi tapu	Places of sacredness and immense importance
Whakatauki	Proverb, saying

Section 1 – Introduction & Objectives

Silver Fern Farms Takapau is seeking renewal of resource consents to continue activities associated with the operation of the Silver Fern Farms Takapau meat processing plant, in Takapau, Central Hawkes Bay.

This section of the report outlines the objectives, methodology and limitations of the Cultural Impact Assessment Report (CIA).

This CIA has been prepared on behalf of Te Rongo a Tahu and Rākautātahi maraes and their respective Hapū – Ngāi Tahumakakanui, Ngāi Toroiwaho, Ngāi Te Kikiri o te Rangī, Ngāi Te Rangitotohu, Ngāti Mārau. The iwi of this area is Ngāti Kahungunu. This CIA is in response to a request from Silver Fern Farms Takapau to provide a Cultural Impact Assessment Report for their resource consents application that is due 31 December 2018.

1.1 Objectives

The objectives of this CIA report are:

- (1) To document the cultural values associated with the sites of activity regarding discharge to land and groundwater abstraction.
- (2) To identify the potential effects on cultural values as a result of the proposed treatment, discharge to land and groundwater abstraction.
- (3) To identify appropriate measures to avoid, remedy or mitigate, where practical, any adverse effects of the activity on cultural values.

In meeting these objectives the report will:

- Provide all parties with a level of confidence and understanding related to the proposed activity and the consultation process.
- Provide an endorsed response from the hapū with respect to the Resource Consents Renewal Application.
- Provide a foundation for future discussions between the Hapū and Silver Fern Farms Takapau.

1.2 Methodology

The approach for this CIA is culturally relevant and follows a Kaupapa Māori methodology that is underpinned by semi-structured oral history research upholding iwi, hapū and whānau development models promoted by Dr. Te Ahukaramū Charles Royal, Dr. Monty Soutar, Professor Hirini Moko Mead, Parekāwhia McLean and others.¹ The term Kaupapa Māori is widely recognised and applied across a wide range of disciplines including resource

¹ See Selby & Laurie, 2005.

management and ecological health (Smith, 1999), resulting in greater acceptance of Māori cultural norms, practices and preferences (Durie, 1998). Kaupapa Māori provides a dynamic framework for honouring Māori cultural values and research practices while informing the qualitative methods used in the development of a constructed Māori cultural values and uses framework. It offers a specific ethical approach to undertaking work by Māori, with Māori, for Māori, under tikanga Māori. “Kaupapa Māori” can be broadly understood in the following way:²

“Māori society has its own distinctive knowledge base. This knowledge base has its origins in the metaphysical realm and emanates as a kaupapa Māori ‘body of knowledge’ accumulated by experiences through history, of the Māori people. This kaupapa Māori knowledge is the systematic organisation of beliefs, experience, understandings and interpretations of the interaction of Māori people upon Māori people, and Māori people upon the world.”³

The preparation of this CIA report involved a review of information, a site visit to Silver Fern Farms Takapau, and a consultative process with kaumātua and key members from the Hapū - Ngāi Tahumakakanui, Ngāi Toroiwaho, Ngāi Te Kikiri o te Rangi of Te Rongo a Tahu marae and Ngāi Te Rangitotohu and Ngāti Mārau of Rākautātahi marae. Specifically, the process included:

- Discussions and interviews with Tangata whenua and kaumātua that have knowledge and experience of the area.
- A review of background information provided by Silver Fern Farms Takapau.
- A review of historical cultural information and other written references relevant to this assessment.
- A review of the provisions of the Resource Management Act 1991, Local Government Act (2002), National Policy Statement for Fresh Water Management 2014, Hawke’s Bay Regional Resource Management Plan (incorporating the Regional Policy Statement), The Tukituki River Catchment Plan Change 6 (The Tukituki Plan), the Heretaunga-Tamatea Claims Settlement bill, the Aorangi Māori Trust Board Claims Memorandum of Understanding.
- On-site visit to Silver Fern Farms Takapau meat processing plant and Porangahau awa (February 28, 2018), with representatives of Silver Fern Farms and hapū members from Te Rongo a Tahu and Rākautātahi marae.

1.3 Limitations of the Cultural Impact Assessment Report (CIA).

The transferring of multidimensional Māori principles into written English means that Mātauranga Māori or Māori knowledge systems, become isolated from their unique language setting and meaning. This commonly results in Māori world-views becoming restricted and defined within Western/European approaches to seeing and making sense of the world.

² P Moore

³ Nepe (1991) cited in Pihama (2001), p. 77.

Māori environmental values and terms are wide-ranging and unique depending on the local setting. They have dynamic meanings but the often narrow descriptions tend to limit complete understanding of the terms resulting in misinterpretation. It is not the aim of this assessment report to constrain and limit complex Māori concepts or world-views.

This report has defined the concepts in general terms taking into account the linguistic and cultural limitations. The inclusion of quotes from whānau interviewees has been used as a descriptive illustration to further enhance comprehension of the values and terms.

Second, due to time constraints, ability to contact a larger cross-section of marae/hapū members was hindered, and their perspectives and values have not been expanded on in this report.

1.4 – Description of Activity

Silver Fern Farms Takapau comprises of the main processing facility and surrounding land which is used for wastewater and solid treatment and disposal. The site is made up of multiple land titles totalling approximately 480 ha. The site is level and low-lying, flat to slightly rolling topography and is surrounded by flat to rolling rural country. The Porangahau Stream crosses the site approximately 330 m north of the main processing facilities, flowing to the east. It joins the Māharakeke Stream, then the Mākaretu River about 9 km to the east of the Site, which eventually converges into the Tukituki River. Silver Fern Farms has fenced and planted the riparian margins of the awa within their control and also developed a wetland area in consultation with local Iwi.

1.4.1 Operations and Production

The site includes stockyards, meat processing operations, boiler operations, a dissolved air flotation unit, land-based irrigation / stockyard solids disposal areas and open farmland. There are no fellmongery or rendering operations onsite. All blood, skins / hides and renderable material is sent offsite for further processing. Production at the site is largely contingent on the condition of the farming season and the availability of stock. Whilst stock throughput can vary season to season the site generally operates year round with a short maintenance shutdown of approximately six days.

1.4.2 Proposed Activities

Silver Fern Farms Takapau is proposing to renew these resource consents as per the currently consented activity. The application is for 8 consents to allow 7 activities;

Table 1.0 below provides details on the type of activity that is being proposed with a description of the activity and the related consent number. All activities expire in December 2018.

Table 1.0 Proposed Activities Silver Fern Farms has 8 consents that are due to expire 31 Dec 2018.

Consent Number	Type	Description	Expiry
WP981038Tb	Water Take	To take groundwater from bores 6715, 6716, 6720, 6721, 6723 and 15458 for production	31 Dec 2018
DP981043Ld+ DP981044Ad	Discharge to Air & Land	To discharge screened wastewater to land and odorous compounds and aerosols to air via irrigation	31 Dec 2018
DP981041L	Discharge to Land	To discharge storm water to land where it may enter water, after passing through a detention pond	31 Dec 2018
DP981040L	Discharge to Land	To discharge secondary treated sewage from an oxidation pond onto land	31 Dec 2018
DP981039Lb	Discharge to Land	To discharge sheep yard solids to land 3	31 Dec 2018
DP030579A	Discharge to Air	To discharge products of combustion into the atmosphere from gas fired boilers	31 Dec 2018
DP020333A	Discharge to Air	To discharge contaminants to air from rendering, refrigeration and stockyards	31 Dec 2018

This Cultural Impact Assessment is particularly concerned with activities

- (1) groundwater abstraction from 6 bores for production;**
- (2) discharge screened wastewater to land...**
- (3) discharge storm water to land where it may enter water, after passing through a detention pond;**
- (4) discharge secondary treated sewage from an oxidation pond onto land;**
- (5) discharge of sheep yard solids to land.**

The author understands that Silver Fern Farms Takapau is applying for a 10 year term with no fundamental change to the current conditions other than minor amendments and reflecting closure of rendering, and any consequential condition changes resulting from that.

Section 2 – Planning Framework

2.1 Resource Management Act (RMA) 1991

The Resource Management Act (RMA) 1991 is the mechanism under which the natural and physical resources of New Zealand are to be managed. Part II of the RMA provides for Tangata whenua considerations. It recognises the relationship of Māori and their culture and traditions with their ancestral lands, water sites, wāhi tapu and other taonga as a matter of national importance (Part II).

The primary purpose of the RMA is described in Section 5 as “...promoting sustainable management of natural and physical resources.”⁴ in order to safe-guard the ‘life-supporting’ of ecosystems by avoiding, remedying, or mitigating any adverse effects of activities on the environment’.⁵

- *Section 5: Purpose (1) The purpose of this Act is to promote the sustainable management of natural and physical resources. (2) In this Act, “sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well-being and for their health and safety while - (a) Sustaining the potential of natural and physical resources to meet the reasonably foreseeable needs of future generations; (b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and (c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment, and (f) The protection of historic heritage from inappropriate subdivision, use, and development.*

The consideration of cultural wellbeing implies a requirement to protect anything important to Tangata whenua and includes spiritual and traditional relationships within the hapū/iwi rohe.

The duties and the obligations the RMA imposes are for all people who exercise functions or powers under the Act in relation to the use of natural resources. Three main sections - 6(e) (f), 7(a) and 8 – require local government to recognise and provide for iwi environmental interests and values, which include:

- *Section 6(e),(f) (Matters of National Importance): “The relationship of Māori and their culture and traditions with their ancestral lands, sites, wāhi tapu, and other taonga having regard to kaitiakitanga (stewardship) and Treaty of Waitangi principles”, and (f) “the protection of historic heritage from inappropriate subdivision, use, and development.”*

⁴ RMA, 2015

⁵ Ibid

The regional and district councils are obliged to both recognise and to provide for Tangata whenua values and traditional relationships with their ancestral lands, water, sites, wāhi tapu and other taonga which are deemed to be of national importance. Mauri is not specifically referred to in the RMA but is recognised as a matter of national importance and therefore councils can make specific recognition of, and protection for mauri.

- *Section 7(a), (aa): “Having regard to the exercise of kaitiakitanga, the ethic of stewardship.” This relates to the position of Tangata whenua as kaitiaki or stewards over resources or the natural environment.*

The concept of kaitiakitanga invokes stewardship, involvement in decision making, equal partnership and participation in the management of taonga tuku iho (i.e., rivers and water quality, the intrinsic values of ecosystems and environmental quality). Councils will need to have particular regard to the concept of kaitiakitanga when fulfilling the functions under the RMA.

- *Section 8: “Treaty of Waitangi: In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).”*

These specific policy sections provide the basis for Māori consultation, collaboration, participation, and the development of iwi management plans, to inform local government decision-making.⁶ In general, the RMA has a variety of provisions that create and apply suitable planning tools, processes and systems for resource consent applications, planning and policy at the local level.⁷ As such, Māori participation in the sustainable management of the environment is an important notion in the RMA.

2.2 Local Government Act 2002 (LGA)

The Local Government Act 2002 (LGA) requires local government “to reflect the views and aspirations of its community and to be part of the community”.⁸ The purpose of the LGA is outlined in Section 10, which states:

- *To enable democratic local decision-making and action by, and on behalf of, communities and to promote the social, economic, environmental, and cultural wellbeing of communities, in the present and in the future.*

In relation to Tangata whenua and local government, Sections 14 and 82 stipulate that local authorities are required to:

- Establish and maintain processes to provide opportunities for Māori to

⁶ See RMA (1991), First Schedule Clause 3 (1)(d), Clause 2(2), Clause 5(4) (f), Clause 20(4)(f)] and section 62 (1) (b)].

⁷ Harmsworth, 2005

⁸ Ibid

- contribute to local decision-making
- Consider ways in which the local authority can foster the development of Māori capacity to contribute to decision-making processes; and
- Provide relevant information to Māori in the community.

The LGA enables local authorities to play a leading role in promoting the wellbeing and sustainable development of communities. As part of this over-arching aim, enhancing the capacity of Māori to participate in decisions regarding fresh water resources is explicit. While the Act uses the simplistic definition of ‘Māori’ and does not distinguish the different rights of ‘Māori’, ‘Tangata whenua’ or ‘mana whenua’, it does state that if local authorities are considering options regarding land or a body of water, they must:

...Take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.⁹

Overall the Act encourages more collaboration with local communities in planning ahead, and particular recognition of Māori participation in such decision-making processes.

2.3 National Policy Statement for Fresh Water Management 2014 (NPS-FW)

Regional Councils are required by Government to amend their water related policies in order to meet the aims and objectives of the National Policy Statement on Fresh Water Management (2014). This applies to the management of fresh water through a framework that considers and recognises Te Mana o te Wai as an integral part of freshwater management.

The overarching purpose of the Statement is “setting enforceable quality and quantity limits” for fresh water (p. 1). In doing so, it recognizes the many fresh water values that are held amongst the New Zealand public (p. 4).

Objective D1 of the Statement outlines potential roles and interests regarding Tangata whenua and fresh water. This objective states that the policy is to:

...Provide for the involvement of iwi and hapū, and to ensure that Tangata whenua values and interests are identified and reflected in the management of fresh water including associated ecosystems, and decision-making regarding fresh water planning, including on how all other objectives of this national policy statement are given effect to.¹⁰

In order to give practical effect to this objective, local authorities “shall take reasonable steps to”:¹¹

- Involve iwi and hapū in the management of fresh water and fresh water ecosystems in the region

⁹ See section 77(1)(c).

¹⁰ Ministry for the Environment, 2011, p. 10.

¹¹ Ibid, p. 10.

- Work with iwi and hapū to identify Tangata whenua values and interests in fresh water and fresh water ecosystems in the region; and
- Reflect Tangata whenua values and interests in the management of, and decision-making regarding, fresh water and fresh water ecosystems in the region.

2.4 Hawke’s Bay Regional Resource Management Plan (incorporating the Regional Policy Statement)

The Regional Resource Management Plan (RRMP) is the most significant resource planning document for all resource users in Hawke’s Bay.

It includes the Regional Policy Statement (RPS) and sets out a policy framework for managing resource use activities in an integrated manner across the whole of the Hawke's Bay region. The RRMP was prepared under section 30 of the RMA.

Section 1.5 provides a description of the Maori Dimension. It gives an overview of the RMA requirement that HBRC must recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga, and when exercising functions and powers in relation to managing the use, development and protection of natural and physical resources that it:

- shall have particular regard to kaitiakitanga, and
- takes into account the principles of the Treaty of Waitangi.

2.5 The Tukituki River Catchment Plan Change 6 (The Tukituki Plan) is Hawke’s Bay Regional Council’s first plan change under the National Policy Statement for Freshwater (NPS-FW). It became operative in October 2015. The underlying focus of this plan change is to improve water quality within this catchment.

Section 5.2 addresses Mana whenua and identifies their importance as a stakeholder in the governance of water quality management throughout the Tukituki.

2.6 The Heretaunga Tamatea Deed of Settlement records the apology given by the Crown to Ngāti Kahungunu of Heretaunga – Tamatea on the 26 September 2015, and gives effect to the provisions of that Deed as settlement of the Heretaunga Tamatea Claim. The Heretaunga Tamatea Claims Settlement Bill was introduced to Parliament on the 28th June 2017. It is currently before the Select Committee and the final reading is expected in June 2018.

Heretaunga Tamatea Settlement Trust is the Post Settlement Governance Entity (PSGE) for Heretaunga Tamatea established to receive the redress negotiated by He Toa Takitini in settlement of the historical Treaty grievances of Heretaunga Tamatea against the Crown.

Heretaunga Tamatea have, since the initialling of the deed of settlement, by a majority of 96%, ratified this deed and approved its signing on their behalf by He Toa Takitini and the mandated negotiators.

In the Deed, cultural redress has vested back properties including the lakes - Purimu, Poukawa and Waikaremoana and Whatumā back to the iwi. A joint management body is to be established for the Whatumā property between the trustees of the Heretaunga Tamatea Settlement Trust; and the trustees of the Aorangi Māori Trust Board.

The Crown is satisfied –

- with the ratification and approvals of the governance entity; and
- with the governance entity's approval; and
- the governance entity is appropriate to receive the redress.¹²

2.7 Aorangi Māori Trust Board Claims Memorandum of Understanding

A Memorandum of Understanding was signed between The Aorangi Māori Trust Board and The Crown on the 29th June 2017. This was to recognise the unfair treatment of the Beneficiaries in delaying due compensation to the descendants of the original owners of the Aorangi Block. They are receiving an ex gratia payment and the right to purchase certain properties within a restricted time period. As stated above the Board has been granted co-management of Whatumā lake.

*Manaaki whenua, Manaaki tangata, Haere whakamua
Care for the land, Care for the people, Go forward*

¹² About Us, 2018

Section 3 – Cultural values

3.1 Te Ao Māori world view

To have an understanding of the Māori worldview is to understand the inter-relationships between Māori and their tūrangawaewae, whenua or traditional lands. Ani Mikaere describes the Māori worldview as being “our theory of everything.”¹³ It is the lens through which we live life, make decisions, function as whānau and interact with the hapū, iwi and wider communities that are part of our lives.

Our Māori worldview is a common understanding we share about the world, how we came to be, what matters to us, and how we should behave. We live through expression of our values: whanaungatanga - collective responsibility and reciprocity; manaakitanga - our capacity to gather kai and feed our people and manuhiri; kaitiakitanga – caretaker of Papatūānuku and all life systems on earth; wairuatanga - acknowledging our rituals, the concepts of kawa and tikanga, tapu and noa.

Familiarity with the Māori world-view of creation brings awareness of how Māori understand the natural world. Inclusive and integrated decision-making is stipulated in environmental law, and having knowledge of the Māori world-view is good practice and beneficial for positive relationships. More importantly, side-lining Māori ways of understanding their connection to the natural world ultimately fails to adhere to the articles, rights and responsibilities guaranteed under Te Tiriti o Waitangi.¹⁴

Below is a brief description of the three fundamental phases of the Māori creation story:

1. **Te Korekore** (*energy, potential, the void, nothingness*): The most remote phase, a phase in which there was nothing, and the world was a void. While there was no organised expression in this realm, there existed an unlimited potential for being. There was no gender.
2. **Te Pō** (*form, the dark, the night*): A period of darkness, in which there was the spontaneous emergence of Ranginui and Papatūānuku. The first male and female forms. They lay in a tight embrace that shrouded the world in darkness. During this phase of creation they produced many children, commonly known in Māori contexts as *Te Kāwai Tūpuna*.¹⁵ In the darkness the children discussed the conditions in which they lived and how they could promote growth and life. Tāwhirimātea disagreed with his brothers and sisters who wished to separate their parents. Eventually Tānemahuta thrust Ranginui high into the sky, letting in light and allowing for desired growth and life.

¹³ Mikaere, 2015

¹⁴ See Dalziel, Matunga & Saunders, 2006; Neill, 2003; Cheyne & Tawhai, 2007; Waitangi Tribunal, 2011.

¹⁵ These are Māori deities that hold domain over various elements.

3. **Te Ao Mārama** (*emergence, light and reality, dwelling place of humans*): This phase occurred after *Te Wehenga*¹⁶ of Ranginui and Papatūānuku. Enraged by the separation, Tāwhirimātea responded to the act by attacking the creative efforts of his peers through uprooting trees, attacking Tangaroa and forcing him to flee into the seas, and forcing Rongomātāne and Haumiatiketike to hide within Papatūānuku. Tūmatauenga was the only kawai tūpuna who withstood the attacks of Tāwhirimātea. Tūmatauenga considered his peers weak, and turned against them through using descendants of Tāne to make tools and canoes. He fished up the children of Tangaroa, and used them for food. After these actions, he dug up the children of Haumiatiketike and Rongomātāne and also used them for food.

As a very simplistic practical example,¹⁷ when considering environmental issues and how Māori conduct themselves in the natural world, it is common practice to appreciate the following:¹⁸

Table 2.0 Showing the relationship between the Atua, their domain and the concerns¹⁹

Atua/Deity	Wāhi/Domain	Tikanga/Customary Concerns
Tānemahuta	Ancestor of the forests / bringer of knowledge	Biodiversity, flora and fauna
Tāwhirimātea	Ancestor of the winds and elements	Air, sky, rain, mists
Tūmatauenga	Ancestor of courage and war	Human resourcefulness/innovation
Tangaroa	Ancestor of the sea	Climate change, oceans, coastline, foreshore and seabed, fish and underwater species
Rongomātāne	Ancestor of peace and cultivated crops	Kūmara, food productivity,
Haumiatiketike	Ancestor of fern-root and uncultivated crops	Wild foods, bracken, insects.

Atua, wāhi and associated tikanga are all connected. The methods of living in balance, with respect to atua and their respective domains has been passed down through the generations

¹⁶Known as the “great separation.”

¹⁷The account provided here regarding atua, wāhi and tikanga is rudimentary. For example, there are 70 Māori atua, however only 6 mentioned briefly here. People are encouraged to reference more in-depth and nuanced accounts of Māori cosmology, for example, see Barlow, 2003; Garlick et al, 2010; Mead, 2003; Marsden, 2003; Mikaere, 2011.

¹⁸Royal

¹⁹P Moore

and is contained in whakapapa, pūrākau and the practices of kaitiakitanga. The Māori world view recognizes this and we accept our role in maintaining the balance.²⁰

Whakapapa

Whakapapa is the central thread to the Māori world view. It describes the relationships and connections of all life forms to each other and to the atua. Te Rongo a Tahu affirm their whakapapa connections to the whenua through the following pepeha:

Ko Rangi – Ko Papa

Ka puta ko Rongo, ko Tane Mahuta, ko Tangaroa, ko Tūmatauenga,

Ko Haumietiketike, ko Tawhirmatea.

Tokona te Rangi ki runga, ko Papa ki raro.

Ka puta mai te ira tangata

Ki te wheiao, ki te Ao Marama.

From Rangi – Papa, came Rongo, Tane Mahuta, Tangaroa, Tūmatauenga

Haumietiketike, Tawhirmatea.

Then Rangi was thrust above and thus created the heavens and Papa below becoming the earth mother

Then came forth humankind to the world of light.

Wairuatanga

The spiritual world is an important part of reality for Māori, which is integral to day-to-day activities and necessary for their successful endeavours. Wairuatanga is about understanding and believing that there is a spiritual existence for Māori in addition to the physical. The physical world is represented by te ao mārama, surrounded and connected to ngā rangi tūhāhā and ngā pō, the spiritual realms.

Māori represent and live these realms, having both a taha kikokiko and a taha wairua. Māori are intimately connected spiritually to their environment, maunga, awa, moana and marae, all of which have their own wairua. The whānau expressed their connections to the spiritual realm of the atua and other cultural values:

The knowledge of our tīpuna is a gift from IO. Our Tipuna kept sacred the knowledge of the three baskets of knowledge, Te Kete Aronui, Te Kete Tuatea, Te Kete Tuauri. And then gave the knowledge to those who would hold sacred the knowledge and use it for the wellbeing of the people. Only through maintaining our tikanga and instilling Te Taha Wairua can we ensure that our teachings are tika and pono.²¹

Not long after the freezing works was opened, they kept having major problems with the water so the Plant had to keep stopping work. Eventually they called some of our

²⁰ Harmsworth, 2010

²¹ Tamatea, 2012

old people at that time – Ru Kotua, Tute and Margaret, Aunty Ata, Mum, and they went there – our kaumātua, and they did the appropriate tikanga and karakia, and there was never any problems with the water after that.

Tangata whenua/Mana whenua

Tangata whenua means the people of the land. From their first arrival in Aotearoa over 800 or so years ago, Māori have established Aotearoa as their tūrangawaewae – meaning the foot stool of traditional knowledge, cultural identity and belonging. The connections between people and their surroundings are seen and acknowledged through names in the landscapes honouring ancestors of great mana or prestige. The limestone hill range on the east of the Takapau township is called ‘Ngā Kai Hīnaki a Whata’, after the tīpuna Whata. ‘Te Rangi Tapu a Whata’ is one of the hills on that range and is the sacred maunga of Te Rongo a Tahu marae and more recently Te Whare Tu Taua o Aotearoa – The Inter-National School Of Māori Weaponry. The Porangahau awa runs beneath Ngā Kai Hīnaki a Whata.

The Porangahau, the hills and Māharakeke are all part of one thing in our view. I don't see the Porangahau as stand alone, it's integral with the hills and Māharakeke as its twin. From a Māori perspective those three things have to be seen as a combo. When we say Ngā Kai Hīnaki a Whata we're actually talking about the streams as well we're not talking about them in isolation because they work together. As kids we knew this intuitively. As we got older and came to learn the history we become more conscious that they were a parcel. This is particularly true for 'Tahu' people, it is central to our identity.

There is whakapapa in the titles of the lands – Takapau, Kopua, Otawahao, Whenuahou, Aorangi, which isn't vast but the whakapapa of the mana whenua are in those titles.

Out the back door of the house, all the land you could see, the paddocks and the hills, that was our playground. We played there every weekend.

That was our backyard growing up. There were no organised sports available for school children, nothing in the weekends, no children's teams in those days. Playing in the hills – Ngā Kai Hīnaki a Whata, and the rivers mainly the Porangahau and the Mākaretu, that was a major part of our childhood.

We did a lot of swimming in the Porangahau stream. We would be there every day and swim and play all day. The hole was called the Dead Horse. It was deep enough for us to jump off the banks, it was a beautiful spot. The water was lovely. Dead Horse was almost at the foothills of our maunga Te Rangi Tapu a Whata, where the Pā Horehore once stood.

Mākaretu river was where I learnt to open my eyes under water where my cousins and I would go swimming, catching kōura and tuna.

The village of Takapau is located at the edge of what was formerly known as ‘the Seventy-mile bush’ (Te-Tapere-nui-o-Whatonga), referring to the birds in the forest, and the shelter obtainable from the winds). The bush extended from the Manawatū gorge to Takapau and contained great stands of mataī, kahikatea, tōtara, rimu, maire timber as well as many other varieties of native plants:

...extraordinary dense lowland forest extending from Takapau to Pukaha (Mt Bruce) up until the 1870s. For Tangata whenua it was a pātaka – a succession of well stocked kai trails and a place of seclusion and refuge. Māori remained in charge in this part of the district and longer than in any other areas.²²

Ngāi Tahumakakanui presence is evidenced by the names of the surrounding hills and land, the presence of wāhi tapu, the pā site Horehore, and the people of the hapū.

Our tīpuna were connected with nature and the ngahere. This is evident by the names that they left. “Tawari” – an old papakainga and marae – “Pokaka” – a hill on the limestone ridge known as “Ngā Kai Hinaki a Whata”, and “Puketōtara” another of the hills on this ridge, all these names coming from trees. So the connection between our people and our environment is illustrated in our history which has been handed down to us. We now are inspired to make this knowledge not only something from our past but also of our future. We will make available to our children the forests that gave our tīpuna shelter, food, rongoa and life as a lasting legacy to be sustained and maintained for all time.

*Te toto o te tangata, he kai; te oranga o te tangata, he whenua
While food provides the blood in our veins, our health is drawn from the land.*

Rangatiratanga

Rangatiratanga is the expression of the attributes of a rangatira (having chieftainship) including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people. It also means having a commitment to the community, using facts and honest information as well as legends and stories to make a case, relay a message or explain things in a way which binds people together, facilitating rather than commanding.²³

By exercising our Rangatiratanga we express our mana motuhake and move ourselves forward on to a different landscape.

The principle of **mana motuhake** refers to having autonomy, self-sufficiency and authority. The mana-motuhake of whānau or family was sustained through whakapapa connections and protected under the mantle of the hapū. **Mana whenua** hold the mana motuhake within their tūrangawaewae. The term mana whenua is the tikanga considered most appropriate in terms of council and marae, hapū and iwi relationships and participation under the RMA (1991).

²² Cited in the Waitangi Tribunal Wairarapa Wai 863 Claim Report, (2010: 859)

²³ Winiata 2011

The hapū that connect with the whenua around the Porangahau awa are Ngāi Tahumakakanui, Toroiwaho, and a bit later on Ngāi Te Kikiri o te Rangi – Ngāti Kahungunu tīpuna. Earlier to those groups of people there were the people of Ngāti Ira, Te Aitanga a Whata and Rangitāne, the people that we descend from.

Mana whenua is a lineage of whakapapa – those people were never deposed through war or anything else. The land was never ceded to other people.

Wāhi Tapu – Te Pā Horehore

The Porangahau awa and area has a long history of Ngāi Tahu land use and occupancy. It has been a significant awa to the hapū for at least 800 years.

One of the earliest pā sites in the Takapau district to be recorded was Te Horehore Pā²⁴ and it has been associated with the Ngāi Tahu people for many generations. Te Horehore Pā was located on Te Rangi Tapu a Whata from the 1600's and it existed for 500 years.

Whata was a renowned chief who had settled in Takapau in the 1500s. 'The origin of Whata was Pou-heni, who was a son of Paikea. From the period in which Pou-heni flourished down to Whata, there are six generations.' In the early 1500s, Whata and Tongowhiti battled over the eels at Lake Hatuma,

"...there grew up a quarrel between him and Tongo-Whiti (of the Rangi-tane tribe) about the Whatu-ma Lake."²⁵

The mana of the hapū Te Aitanga-A-Whata was established when Whata won the battle and settled Takapau and the hills east of Takapau that became known as 'Ngā Kai Hinaki a Whata'. From our tīpuna came the whakatauki,

"Ko a Whata tātai hīnaki ka puta ki waho ko Tongawhiti i pae-a-rau."

meaning Whata's eel-basket making won; whilst Tongo-whiti's were set aside.²⁶ Te Aitanga a Whata later became Ngāi Tahu.

In the early 1600s, Rangitāne arrived. Te Horehore Pā was built about this time and is considered a wāhi tapu of important significance. Te Horehore Pā was occupied by both Te Aitanga a Whata and Rangitāne. By the mid 1600s, Kahungunu hapū arrive and settled in the area. Over time and as a consequence of generations of inter-marriage and skirmishes, the hapū Toroiwaho, eventually emerged.

In the late 1600s, Te Rehunga (Kahungunu) arrives and marries Te Hore (Rangitāne). Te Rehunga battles with Rangitāne and loses. Eventually he shifts his people to Heretaunga sending three high born women back to hold the mana of the land:

"...you had better return to our lands at Tahwhao and Whenua-hou, to the lands that have been paid for by men."²⁷

²⁴ Also referred to as Pā Horehore or Horehore

²⁵ Tuhua, 1906

²⁶ Ibid

In the early to mid 1700s, Te Rehunga was killed at Te Mangaroa Pā in Heretaunga. hapū were rallied to avenge his death. It was his grandson Te Kikiri o te Rangi who negotiated peace with Te Haemata Ngā Oko. By the time Pākehā arrived there were three hapū in Horehore: Ngāi Tahu (descendants of Mahiwa, Te Ope-kai, Tawhiri-Toroa), Ngāi Toroiwaho and Ngāi Te Kikiri O Te Rangi.²⁸

The Porangahau awa and surrounding waterways would have been valuable sources for the sustenance and survival of the hapū. This is reflected in the whakatauki –

“Ko Te Pa Horehore, Ko Puera kei runga, Ko Whatumā kei raro”²⁹

meaning the people of the pā were sustained from the forests, plants and birds on Puera³⁰ and the tuna and fish of the lake Whatumā.

While it might seem small insignificant piece of water to outsiders to us it's integral to being Tahu, it has to be. Without that water the pā couldn't have survived, people needed water to live. Further along there were kumara beds and they needed water and that came from the Porangahau. They would have carted that water manually, so physically would have not moved far from the river. It's not just an emotional link but it's practical.

Today there are two marae in Takapau area, one in the village itself Te Rongo-A-Tahu and around five kilometres south of Takapau is Rākautātahi marae.

Te Rongo-A-Tahu

Ko Te Marae Atea

He taonga tuku iho

Hei waitohu ahurea Māori

E noho totohia noa ana

He waia mo ngā uri whakatipu o Te Rongo-A-Tahu

Te Rongo-A-Tahu is the contemporary association of the three inter-related hapū who last occupied the Pā Horehore, Ngāi Tahumakakanui, Toroiwaho, Ngāi Te Kikiri O Te Rangi. In the recent past these hapū had two marae, Tawari and Mahaki.

²⁷ Ibid

²⁸ Wakefield, 2012

²⁹ Allen, 2002

³⁰ Puera is one of the hills that makes Ngā Kai Hīnaki a Whata

Rakautatahi Marae

*Ko Ruahine te Tuara e tū whakahihi
Ko Rangitoto te maunga
Ko Manawatu, ko Mākaretu ngā awa
Ko te Rangitotohu te tangata
Ko Ngāti Mārau te hapū
Ko Kahungunu me Rangitane ngā iwi
Ko Te Poho O Whatuiāpiti te tīpuna whare
Ko te Rau Aroha te whare kai
Ko te Putanga te Tapere-nui-o -Whatonga
Ko te mania of Takapau e takato noa
Ko Rakautatahi te marae
Tīhei mauri ora*

The kōwhaiwhai in the whare “Te Poho-O-Te-Whatuiāpiti at Rakautātahi marae represents the very strong winds...reflects like a mirror with a ripple effect...all the streams...to look like a scale on a ika...gave you the sustenance, your kai, your water.”³¹

Mahinga kai

A mahinga kai is a food-gathering place. It is a natural resource which encompasses both the gathering place and the resources gathered there. Along with tuna, birds, shellfish, watercress and other animals or food, the resources gathered can be the stones used for fire making and tools, pounamu, mud used for dyes, plants for rongoa (medicine) or eating.³²

The wellbeing of that water was the wellbeing of the people, water to live, irrigation of crops, carried in containers. They had to live near to the water base. That's how our ancestors lived on those hills. That's how it links together.

Matua who lived with Manini behind railway station, he died when I was 8. He knew the names of all the streams, and where to go to get the eels. He would make the kids feel for the eels in the mud with their toes.

The awa, its associated rivers – the Māharakeke, Mākaretu, its tributaries and wetlands, meant that there was a ready supply of mahinga kai resources – tuna, koura, water fowl, manu, plants, harakeke were readily available. The Tukituki River Catchment Values and Uses report states, “There was an abundance of mahinga kai, native plants along the rivers providing shelter for the fishery habitats, healthy sustaining biodiversity, ecosystems and other taonga.”³³

³¹ Wakefield, 2012

³² Rupene, 2017

³³ Tukituki River Catchment Cultural Values & Uses Page 34

There was koura in there always which we would catch as we wanted, watercress growing along the sides and there was tuna in the pools there.

Aunty Bella would send us down to the awa with her billy to fill it up with koura and take it back to her and she would cook it up.

I always remember my grandfather having eels hanging on the washing line and fence and in the trees when I was growing up. It was always getting cooked in our oven and dad was always eating it.

Eels were everywhere, they were plentiful.

Tikanga and traditional practices

The Porangahau awa is one of the boundaries for the Aorangi land which was taken land by the Crown in error. This error was acknowledged by the Crown in 1924. The loss of that land contained various papakāinga, pā sites, maara kai and spiritual waters where rituals were performed. Porangahau was the source of 'wai' to that whenua. The following discussion was on Porangahau awa and the Makirikiri tributary off the Porangahau awa located behind Okahukura Urupa:

The Makirikiri awa is located at the back of Okahukura urupa, Takapau, where the ancient burial site is, continuing upriver where ancient healing springs once were, and from there to carry on upstream through the Takapau transfer dump, on into where it meets the Porangahau River. The awa has special significance for Te Rongo-a-Tahu because the many springs along the awa were used by the hapū for special rituals and other activities.

Once alienated from a water source, the effects of colonisation and assimilation took hold outlawing our tikanga rituals and practices. Our people went in droves over to Christianity and those traditional practices ceased.

Tikanga on or in river changed as people moved away from the hill onto the flat lands any of the ceremonies they ceased doing where they were and had to bring to where they moved to. Clearly they would have used those places for the various activities of the pā. My grandfather's sister Terina came back to Takapau to live with the whānau. She was in her 90s, and when one of the children would get sick she would take something from the house and go down to the Makirikiri and bury this thing down at the awa.

And from Rākoutātahi and the Mākaretu:

'E kore a Parawhenuamea e haere ki te kore a Rakahore'. This proverb informs us as to the depth of knowledge our ancestors held regarding water and rock. It refers to water requiring rock for it to travel and connotes to instruct us to work together like these two kaitiaki do.

Mauri

Mauri is the life force in everything animate and inanimate. Every object or thing has a mauri.

What we have always understood is that everything has a mauri. A mauri can have various forms but all things that exist have a mauri.

Life force that's the best way to describe it in English. Without it the object or being is nothing.

Mauri being the life force, the pure unsullied energy that all life emanates from has been part of the universe and Mother Earth from time immemorial and will be here long after we depart this world. Regrowth, new life are signs of the mauri being alive and well.

Even a rock, 'Te Toi a Uru'³⁴ has mauri, even though in western thinking it's not alive or a living thing, but to us it is because it has a mauri, that is how we understand it.

The mauri of the Makirikiri awa which is a tributary of the Porangahau awa, has been diminished and polluted through stock in the water, invasive vegetation growth, lack of native trees sheltering the awa to provide a sustainable habitat and food for aquatic and insect life. Whanau express that it is sad as their mana, well-being and spiritual health is affected by this.

Its well-being or mauri is vitally important to us as a hapū. If it becomes seriously diminished then that has direct effect on our identity. It's one of our cultural markers.

The old rubbish dump was once there and now it's a transfer station, but it's dirty, we wouldn't swim anywhere near there, or eat anything out of there.

For Mauri at the lowest end is protection and at the highest end enhancing. We might start with protection but it goes further than that making sure it doesn't get diminished.

If we continue to disrespect our waterways then according to tohunga the mauri of our rivers will return to the ocean and the rivers will die.

The Makirikiri Stream Restoration Project was an initiative of HBRC and Te Rongo a Tahu collaboration that began in 2015. The willows were cleared in 2016 and an invasive weed and plant eradication programme is currently underway to combat the rampant blackberry. This year the tributary was fenced off and a community planting day of 5000 mainly native trees will begin in June 2018.

Putting the mauri back into the environment, restoring the mauri, that's what we want to do, bring these waterways and places back to as near as possible to pristine, natural, healthy.

³⁴ Sacred rock at top of Te Rangi Tapu a Whata

Ki uta ki tai

'From the mountains to the sea'. This principle is a catchment based approach to the management of water, managing the waterways from the source, through the network of tributaries, on to lower floodplains, to its interface with the salt water and estuaries.³⁵ Ki uta ki tai recognises the movement of water through the landscape and the numerous interactions it may have on its journey.³⁶ This includes the aquifers which are an important component in the Hawkes Bay water system. The Ruataniwha aquifer covers 800 square kilometres. The Waipukurau/Waipawa aquifer is smaller.

Acquifiers come under the kaitiakitanga o Parawhenuamea the guardian of water and Waimatua o Tūāpapa is the term given to an acquifier meaning the 'unsullied waters of Mother Earth

Ki uta ki tai acknowledges the connections between the atmosphere, surface water, groundwater, land use, water quality, water quantity, and the coast. It also acknowledges the connections between people and communities, people and the land, and people and water.

Kaitiakitanga

Kaitiakitanga is defined in the RMA Part 2 as:

...the exercise of guardianship by the Tangata Whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship.

The English translation of kaitiakitanga does not fully express the inherent meaning of the term.

Kaitiakitanga is a responsibility towards anything that you inherit. We as Tangata whenua have inherited it from our ancestors. Overall idea is we are responsible for it, we take responsibility as Tangata whenua.

It's the responsibility of caring for our environment, a responsibility we take seriously.

As kaitiaki of their ancestral lands, waters and other taonga, Tangata whenua have a responsibility to ensure the mauri of all living things is healthy and sustainable. The mana of Tangata whenua is upheld when taonga resources are managed sustainably.

We can be kaitiaki at an Informal level, local level, neighbourhood level, another level to remind local councils about what they could and should be doing. It's a broad ranging thing.

We claim responsibility of the natural environment within our hapū territory even though we have no legal authority over it, for example Monkton's bush, but we still see it as part of our responsibility.

³⁵ Tamatea, 2012

³⁶ Environment, 2017

We have to be innovative as we have lost legal possession of much of our lands, but we still need to make sure that we are part of any decision making in the future to maintain the mauri.

Kaitiakitanga is caring for land and environment. To be aware of what is happening to our land, be caring, respectful.

It came from our tupuna, didn't come from the law or someone saying you are now iwi authority, it's not from crown initiated programming, it came from our tupuna, and we accept it. Its part and parcel of claiming to be Tangata whenua. Its handed down from parents great grandparents, and we take it seriously.

We are now becoming more assertive with our kaitiakitanga, it was once a private thing, but it's now opening out into the public arena.

There are different ways of expressing kaitiakitanga – planting a tree, picking up rubbish, keeping an eye on our rivers for pollution, doing this work you are doing, they are all expressions of kaitiakitanga.

Whanaungatanga

In days gone by, a great deal of time was spent at swimming holes enjoying the rivers and the environment with whānau, friends and others in the community. All of the participants stated a desire for future generations to be able to have a positive experience at both rivers as they did.

Whole families would go down to the Dead Horse³⁷, Pākehā too, not just Māori, it was all of us. And sometimes they would camp down there. But the spots were lovely and clean, and the water was clean.

.. clean and fresh no pollution and that's drinkable for every one you can drink the water for the future that is how I would like to see it.

.. just for them to go and have a swim in the river in clean water as it was way back in those days . and having fun like we had it and if they can go eeling and get a kai out of the river then yeah even better.

Mākāretu river was where I learnt to open my eyes under water where my cousins and I would go swimming, catching kōura and tuna.

*Ko te wai te ora ngā mea katoa
Water is the life giver of all things*

³⁷ Old swimming hole on the Porangahau stream

Section 4 – Assessment of effects on cultural values

The second objective of this report is to identify the potential effects on the hapū of Te Rongo a Tahu and Rākauātāhi cultural values as a result of the discharge to land and groundwater abstraction activities associated with the Silver Fern Farms Takapau meat processing plant.

Overall Health

Tangata whenua have concerns regarding the mauri of the Porangahau awa.

Volume of water

The awa itself it would flood and then it would dry out. Could be torrents down there at times, and the farmers had floodgates - a number of them, we would climb across the floodgates to cross the river.

It was a small awa in summer and in winter it could be quite a formidable bit of water to get across.

It is shallower than it was. They were reasonably good swimming holes. We could dive into them. It's a lot smaller awa now that it used to be

The course of the waterways has changed and it's not flowing as it used to.

Water volume of the rivers has changed so can't swim in them now, and wouldn't want to anyway. It's full of weeds; don't know what else is in the water.

Pollution

We all have to get out there and look after it, you know, rubbish, what's going into our water is thoughtless.

From a lot of the farming practices going on now and what are the consequences of those actions, it's a major concern.

Seeing in person animals such as sheep and cows roaming freely in the rivers and streams. There is local evidence that this is occurring.

If we don't look after the water – yes it will be an issue. If we don't tidy it up now and look after it we won't have it.

Nitrates and phosphates –there's a danger with rain and it hangs around the surface. The danger is in concentration. Don't see it problematic if it's not allowed to accumulate and concentrate. But there is a need for expertise to look at this

My reservation is if it's allowed to concentrate in one area and become a hotspot, we don't want nitrogen or phosphorus hotspots along our river. It obliges Silver Fern Farms to make sure that doesn't happen.

Biodiversity - It's not as healthy and there are fewer eels and koura, that's my suspicion. As a child it was more common to see them, but in recent times I haven't really seen them, doesn't mean they're not there but they're probably not as common as they once were.

We don't see tadpoles anymore, or frogs, so where are they?

That Silver Fern Farms Takapau will consult with Tangata whenua directly on any changes, updates, or technical reports produced. This will ensure Tangata whenua are able to participate in decision making, monitor changes, mitigate any potential adverse effects on the ecological health of the whenua or awa and re-assess potential impacts on cultural values as new information is made available.

Discharge of treated wastewater to land

Tangata whenua had some concerns in regards to the discharge of treated wastewater to land.

My view on treated wastewater being discharged to land is that it's a reasonable practical approach to disposal. In layman's terms of what I've learnt - absorption rate of that stuff is reasonable so it's not concentrated levels going in, but needs to be measured.

Not good but present situation is that better on land than waterways, each company with huge wastewater issue should be encouraged by law to build water treatment plants.

I want to know how the discharge to land affects the groundwater. Does it seep into the ground enough to have an effect on the groundwater?

It's far away enough from streams not to create direct pollution in my view.

The only thing that should be discharged onto land is water from the sky. It's pure and clean.

Would like to be reassured with a good solid scientific report that it works like we think it does.

That Silver Fern Farms Takapau can give reassurance to Tangata whenua with provision of or access to an up to date annual technical/scientific report or data that details absorption rates and concentrations of wastewater into the land and any effects it may have with groundwater.

That Silver Fern Farms Takapau will continue to keep Tangata whenua informed with monthly environmental reports.

Ground water abstraction

Tangata whenua have major concerns with groundwater abstraction.

Our ancestors only ever removed things from the environment under the principle of resource management that is their activities revolved around sustaining the food source and ensuring that 'wai' was never polluted.

But how does that affect the surface water, as well as the spring water and the aquifers?

How deep do they have to go to strike water.

We know from debates around the Ruataniwha water scheme that we are still unsure about the relationship for groundwater and surface water.

There's a bunch of questions like how much groundwater can be taken? Before it starts affecting the rivers?

I feel uneasy about the amount of water being taken out of the ground on a whole in this district.

Follow the old tikanga and values left by our ancestors.

I think farmers irrigation is more concerning and we have to ask questions. Not sure where it starts and where it stops, a lot of people around here have bores.

I think its ok, but the whole water take issue is a really big question mark for the whole district

Silver Fern Farms is probably one of the biggest users here. But they come under their allocated levels which is good. I'm more worried about other takes from the rivers as well as the groundwater. I know of farmers here that have pumps in the river.

We just need reassurance from an expert to allay our fears, some reports on effect of groundwater take and distribution of effluent. Just to make sure there are no concentrations. Ground water is under threat, not a crisis but it needs to be addressed.

That Silver Fern Farms Takapau can provide assurance to whānau that ground water abstraction is:

- monitored to ensure water flows are at an acceptable level
- monitored for any adverse effects

by providing comprehensible technical/scientific reports to Tangata whenua.

And:

That Silver Fern Farms will inform Tangata whenua directly if the effects of ground water abstraction become unsafe or risky to the environment.

Positive effects on cultural values

In addition to the issues of concern identified above, the hapū/marae identified beneficial effects on cultural values.

Doing this report is a positive step, and meeting with Silver Ferns for consultation and site visits are all positive steps we want to maintain and keep that relationship going. Let's not be strangers again.

We want Silver Fern Farms to keep working with the marae and building on this relationship and see where it goes into the future.

That Silver Fern Farms Takapau will continue to meet with Tangata whenua on a regular basis; to exchange ideas and foster the positive relationship we have based on open communication and dialogue. This will build an effective partnership into the future.

Riparian planting

A huge benefit to cultural values and the environment has been the riparian margins Silver Fern Farms Takapau have planted along the Porangahau awa, which both marae participated in on planting days. As well as enhancing the area it has restored aspects of the cultural landscape. Riparian vegetation assists with filtering waste and maintaining stream health.

They could assist us by including us in their planting programmes. Both marae participated in planting days when Mark O'Shea was alive but we've heard nothing and there doesn't seem to have been any community plantings since he's been gone.

The hapū need to be able to go there, see how its working, and they can help us by sharing their knowledge and experience they've had with riparian planting and environmental planning.

I think a joint marae/Silver Fern project like making a home for koura, creating a habitat that would be a good practical thing we could do.

That Silver Fern Farms Takapau will keep the non-irrigated buffer strips along Porangahau awa in place.

That Silver Fern Farms Takapau will invite Tangata whenua to participate in any riparian planting that may be done in the future and that they can share knowledge and experience with us for any of our own restoration projects.

That Silver Fern Farms Takapau will consider other possible joint opportunities with Tangata whenua for environmental projects either on Porangahau Stream or in the wider catchment such as a koura revitalisation project.

Section 5 – Recommendations Summary

That Silver Fern Farms Takapau will consult with Tangata whenua directly on any changes, updates and technical reports produced. This will ensure Tangata whenua are able to participate in decision making, monitor changes, mitigate any potential adverse effects on the ecological health of the whenua or awa and re-assess potential impacts on cultural values as new information is made available.

That Silver Fern Farms Takapau can give reassurance to Tangata whenua with provision of or access to an up to date annual technical/scientific report or data that details absorption rates and concentrations of wastewater into the land and any effects it may have with groundwater.

That Silver Fern Farms Takapau will continue to keep Tangata whenua informed with monthly environmental reports.

That Silver Fern Farms Takapau can provide assurance to whānau that ground water abstraction is:

- monitored to ensure water flows are at an acceptable level
- monitored for any adverse effects

by providing comprehensible technical/scientific reports to Tangata whenua.

And:

That Silver Fern Farms will inform Tangata whenua directly if the effects of ground water abstraction become unsafe or risky to the environment.

That Silver Fern Farms Takapau will keep the non-irrigated buffer strips along Porangahau awa in place.

That Silver Fern Farms Takapau will continue to meet with Tangata whenua on a regular basis; to exchange ideas and foster the positive relationship we have based on regular and open communication and dialogue. This will build an effective partnership into the future.

That Silver Fern Farms Takapau will invite Tangata whenua to participate in any riparian planting that may be done in the future and that they can share knowledge and experience with us for any of our own restoration projects.

That Silver Fern Farms Takapau will consider other possible joint opportunities with Tangata whenua for environmental projects either on Porangahau Stream or in the wider catchment such as a koura revitalisation project.

Section 6 – Conclusion

This report has sought to provide a broad description of key Māori environmental cultural values and their application within the Porangahau sub catchment. It is hoped that it provides an insight into Te Ao Māori and brings appreciation of the intimate and inter-related connections mana whenua have with their natural world.

The Tangata whenua interviewed were primarily concerned with changes to groundwater levels becoming too low, and effects of land discharge if it is to mix and affect groundwater quality. We have confidence that monitoring and reporting systems put in place will mitigate any negative impacts.

The work that Silver Fern Farms Takapau has done to reduce its physical impacts on the whenua and the Porangahau awa; the riparian planting, the innovative technology used for monitoring and irrigation; the wastewater processes and the efforts for sustainability are to be commended.

The Tangata whenua are supportive of the resource consents renewal application. This consultation process has been received well by the Tangata whenua. We acknowledge the efforts of Silver Fern Farms to actively engage with hapū in recognising and providing for Māori cultural values associated within their company. We value the good relationship we have with Silver Fern Farms and are committed to an enduring partnership into the future.

*Waiho i te toipoto, kua i te toiroa
Let us keep close together, not wide apart*

References

Allen, T. (2002). *He Korero*.

Environment, M. o. (2017). *Ki uta ki tai – from the mountains to the sea*. Retrieved from Ministry of the Environment: <https://www.mfe.govt.nz/publications/fresh-water/our-fresh-water-2017/our-fresh-water-environment-2017>

Harmsworth, G. (2005). *Good Practice Guidelines for Working with Tāngata Whenua and Māori Organisation: Consolidating our Learning*. Retrieved from Manaaki Whenua - Landcare Research: http://www.landcareresearch.co.nz/publications/researchpubs/harmsworth_good_practice_tanagata_whenua.pdf

P Moore, C. R. (n.d.). *Kapiti Coast Water Supply Project*:. Otaki.

Royal, P. M. (n.d.). Otaki.

Rupene, M. (2017, July 17). *Mahinga Kai: A beginners guide*. Retrieved from Stuff NZ: <https://www.stuff.co.nz/the-press/news/94268979/mahinga-kai-a-beginners-guide>

Tamatea, T. o. (2012). *Tukituki River Catchment Values and Uses*. Napier: Hawke's Bay Regional Council.

Trust, H. T. (2018). *About Us*. Retrieved from Heretaunga Tamatea Settlement Trust: <http://www.heretaungatamatea.iwi.nz/about-us>

Tuhua, T. (1906). Incidents In The History Of Horehore Pa, Te Takapau, Hawkes Bay District. *The Journal of the Polynesian Society (Volume 15 1906 > Volume 15, No. 2, 69-93)*.

Wakefield, B. (2012). *Tukituki Catchment Cultural Values and Uses*. Napier: Hawkes Bay Regional Council.

Winiata, P. (2011). Planning with Kaupapa and Tikanga. *Te Wananga o Raukawa*.

Glossary of Māori Environmental Values

Atua

Definitions: Guardians; deities; progenitors of life; Departmental Gods.

Explanation: The children of Ranginui (Sky father) and Papatūānuku (Earth mother) created various domains in Te Ao Mārama, the world between earth and sky. Within these domains everything in the natural world was created. These children then breathed life or mauri into their various domains and became the Atua or the original kaitiaki (guardians) of these domains.

The authority of the Atua (mana Atua) is handed down through whakapapa (genealogy). Mana is passed from Io (the source of all life) to Ranginui and Papatūānuku, and then to the Atua. All things in the universe are interconnected through whakapapa.

Some of these Atua and their domains include: Papatūānuku (land); Ranginui (sky); Tāne Māhuta (forests); Tangaroa (ocean including inland water); Ruaūmoko (earthquakes).

hapū

Definitions: Sub-tribe; pregnant; section of a large tribe; clan; secondary tribe.

Explanation: A smaller collective of families, which when combined or brought together create a tribe (see 'Iwi') of Māori people. It is also known as a state of pregnancy of a woman.

Iwi

Definition: Tribe; collection of sub-tribes.

Explanation: The largest political unit in Māori society, comprised of many sub-tribes (see 'hapū').

An ariki or paramount chief is the hereditary leader of the tribe by virtue of whakapapa (see 'whakapapa'). However this was not always the case as leadership roles could be challenged and were sometimes taken up by people with a lesser birthright but who had the necessary skills to lead their iwi through difficult times. The role and definition of ariki in contemporary times has changed.

A tribe has customary authority over a particular area of land, which has usually been taken by conquest or passed down from the ancestors over many generations.

Some Māori believe that "iwi" is a post-European construct and that prior to Pākehā settlement, Māori were organised around hapū and whānau structures.

Kaitiaki

Definitions: Spiritual assistants of the gods; spiritual minders of the elements of the natural world; guardian; steward; tribal custodians; tribal guardian(s); keeper; preserver; conservator; foster-parent; protector; messengers between the spirit and human worlds.

Explanation: Kaitiaki are usually tribal groups, families or sub-tribes, who are charged with the responsibility of preserving a particular resource or locality for the benefit of future generations. For example, a family or sub-tribe might be the kaitiaki for a pā or a fishing ground because they possess an intricate knowledge of the local environment.

Kaitiaki can also take the form of spiritual guardians that appear at auspicious times to convey messages to the human world about resource use and overall environmental health.

Kawa

Definitions: Knowledge practices; protocols; rules.

Explanation: Traditionally, kawa or rules, were established to govern the use of natural and physical resources and to ensure that mauri (see 'mauri') was protected from the harmful effects of human activities. For example, rāhui (see 'rāhui') were imposed as a way of preserving the sustainability of a resource. Kawa flows from tikanga (see 'tikanga'), and can be interpreted as practical actions based on correct principles

Kaitiakitanga

Definitions: Guardianship; trusteeship; resource management; preservation; conservation; fostering; protecting; sheltering; accountability.

Explanation: The exercise of guardianship by Tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; this includes the ethic of stewardship.

Kaitiakitanga is underpinned by the ultimate aim of protecting mauri (see 'mauri') and the duty to pass the environment to future generations in a state which is as good as, or better than, the current state. In this way the preservation and maintenance of taonga (see 'Taonga') is ensured.

Underlying this concept is a clear line of accountability to whānau, hapū and iwi. It is a holistic approach in that it provides for restoration of damaged ecological systems, restoration of ecological harmony, increased usefulness of resources, and reduced risk to present and future generations.

Kaitiakitanga is based on the notion that people are descended from Papatūānuku, rather than being ascendant to her (as in the Western worldview). This creates a relationship between

people and the environment that is underpinned by notions of reciprocity, as opposed to exploitation. In this sense people do not 'own' the earth's resources but merely have 'user rights' and an inherent duty of care.

Mauri

Definitions: Life principle or life essence of all living things; life force; metaphysical force that all living beings possess; vitality; the elemental essence imparted by wairua (see 'Wairua').

Explanation: Mauri is the life force emanating from Io (the source of all life/existence) to all elements of the natural and physical world. Everything has a mauri, including people, fish, animals, birds, forest, land, seas, and rivers: the mauri is that power which permits these living things to exist within their own realm and/or sphere. No one can control their own mauri or life-existence. Loss or pollution of this spiritual life principle deprives its basis of the protection of the gods, a fact that spells disaster to it.

Mauri seems to be whatever it is in an ecosystem which is conducive to the continued good health of the ecosystem. All matter, organic and non-organic, has an intrinsic dynamic core that confers an element of uniqueness, but within a network of interacting entities.

Tangible and non-tangible divides become irrelevant since objects are seen as having a life-force that contradicts the notion of inertness. Attempts at quantifying the mauri principle have been made, through a chemical analysis, for example, which can reveal the composition of an object and its relationship to other elements within the environment. In parallel qualitative accounts can help to determine how the object(s) are perceived by others.

The notion of 'quantifying mauri' is contestable and reveals the tensions that can exist between western science and mātauranga Māori.

Mana

Definitions: Power and authority; integrity; control; spiritual authority and power; human authority (mana tangata); prestige and power drawn from the ancestors (mana tupuna); authority derived from, and exercised over, the land (mana whenua); prestige.

Explanation: It was used in the Declaration of Independence (1835) to describe aspects of Māori sovereignty. Mana is inextricably linked to rangatiratanga (see 'Rangatiratanga'). It denotes both the right to possess 'what is yours' and the right to control and manage it in accordance with your own preferences.

Mana whenua

Definitions: Sovereign status; customary authority over lands; territorial rights; power associated with the authority or control over lands; power of the ability of land to produce the bounties of nature.

Explanation: Customary authority exercised by a hapū or iwi in relation to a particular area. It involves the assertion of claims to land and resources. It provides a method of social and political control. Mana whenua provides for different levels of the hapū social order to exercise different kinds of rights in the same area of land. It also applies to Māori collectives who have established authority/control over the land (for example, by conquest) and continue to sustain their rights through 'ahi kaa' (occupation).

If a group asserting authority over a locality waned over time through political misfortune a new group could replace it. It therefore makes more sense to speak of different groups and individuals *owning rights in the land* [sic], rather than owning land itself.

Mana whenua also includes the notion of authority or mana deriving from the land itself. It recognises that 'mana' emanates from the land quite independently of people, by virtue of the fact that Papatūānuku is a living entity in her own right. However, if Papatūānuku is neglected or exploited causing her 'mana' to wane, then so too will that of the Tangata whenua who are responsible for her care and protection. This highlights the fact that the health of people is intimately connected to the health of the environment.

Manaakitanga

Definitions: Showing respect or kindness; to entertain; to care for; to express love and hospitality towards people.

Explanations: The practice of caring for others. Mana enhancing behaviour, taking care not to trample another's mana. In relationships we are aware of mana, our own and theirs.

Behaving in ways that elevate others; showing respect and consideration towards others; generosity and fulfilling reciprocal obligations.

The ability of Tangata whenua to exercise manaakitanga is closely connected to the health of the environment. For example, the expression of hospitality towards guests always involves the provision of local foods, which is intended to enhance the mana of Tangata whenua at the same time as respecting the visitors. This highlights the importance of maintaining the diversity and health of resources, to ensure that Tangata whenua continue to have access to their traditional mahinga kai.

Noa

Definitions: Free from tapu or any other restriction; profane; ordinary; common.

Explanation: This concept is applied to a place, person or object that is free from 'tapu' (see 'Tapu') or any kind of restriction. It pertains to the ordinary, everyday activities undertaken freely by people during the course of their normal lives, such as food gathering and eating.

The concept of noa is used usually through prayer or incantation to lift the tapu off a person, object or landscape and make it safe for common use.

Rāhui

Definitions: A mark to warn people against trespassing; protection; restriction; conservation.

Explanation: Rāhui generally take the form of temporary restrictions for either the protection of people (e.g. when there is a death at sea and fishing is unsafe) or as a conservation measure.

Rāhui are a form of social control designed to manage the interrelationship between people and the environment. They can be used in the case of tapu (see 'Tapu'), or for temporary protection of fruit, bird or fish. They can also be used to restrict the use of land, sea, rivers, forests and gardens. A rāhui would be put on a place or resource by a person, tribe, hapū or family with the 'mana' to enforce it and it would stay in place until it was lifted.

Rangatiratanga

Definitions: Independence; chiefly power; chieftanship; integrity; honesty; humility self-determination; leadership by example; self-management; authority; jurisdiction; sovereign rights; customary authority and control; sovereignty; generosity; altruism; diplomacy; knowledge for the benefit of people.

Explanation: This term is used in Article 2 of Te Tiriti o Waitangi (1840). It guarantees to Māori retention of their full chiefly authority over all their lands, forests, fisheries and other 'taonga'. Rangatiratanga has a similar meaning for Māori as sovereignty does for the Crown, yet it is relegated to a lesser status and obligation under Pākehā/Westminster law.

Rangatiratanga is traditionally embodied within the concept of mana whenua which recognises that Tangata whenua have the authority to control and manage the resources within their territory.

Rangatiratanga incorporates the right to make, alter and enforce decisions pertaining to how a resource is to be used and managed, and by whom. This is carried out in accordance with kawa (see 'kawa') and tikanga (see 'tikanga').

The individual qualities of a Rangatira include walking the talk, following through on commitments made, manaakitanga, integrity and honesty, and the ability to bind people together. The exercise of these qualities by whānau, hapū and iwi collectively gives full expression to the concept of rangatiratanga. This is necessary for the advancement of Māori as Māori, and the protection of the environment for future generations.

Tapu

Definitions: The power and influence of the gods; sacredness; set aside; restricted; prohibited.

Explanation: Tapu refers an ancient spiritual and social code that was central to traditional Māori society, and was about sanctity and respect for people, natural resources and the environment.

Everything in the universe has an intrinsic tapu because everything was created by Io, each after its kind or species. The land has tapu as well as the oceans, rivers, and forests, and all living things that are upon the earth. Man [sic] is tapu because he is created by the gods.

Tapu is closely linked to 'mana' (see '*Mana*') and is widely viewed as the mana derived from the gods. To maintain the sanctity of tapu certain behaviours or actions were prohibited. To disregard the rules of tapu was an offence to the gods and could expose family members, lands and tribes to supernatural evils e.g. demonic possession and death.

Tapu has also been extended to include all kinds of restrictions and prohibitions, such as people with some contagious disease or people handling the dead, and women during menstruation. When people inadvertently came into contact with tapu, they were putting themselves in danger. Tapu can be removed by karakia (prayer or incantation) to make a place, person or object 'Noa' (see '*Noa*'). Food is often used to counteract tapu and fresh water has the power to neutralize tapu to levels that are no longer dangerous to people.

Tikanga

Definitions: customary practices and values; protocol and customs; Guidelines for moral behaviour; rules to manage the interrelationship of people and the environment; determining responsibilities and obligations and protecting the interests of future generations.

Explanations: Tikanga is set of rules developed for a particular group at a given time and in response to a particular situation through a process of consensus reached over time and based both on tribal precedent and the exigencies of the moment. They are not set in stone but constantly evolve in response to the ever-changing world in which we live.

In relation to the environment, tikanga were developed to maintain the mauri of the domains of the Atua (see '*Atua*'). They are based on the general understanding that people belong to the land and have a responsibility of kaitiaki (see '*kaitiaki*') to that land.

Tikanga incorporates concepts such as tapu (see 'tapu') and rāhui (see 'rāhui'), which are forms of social control to manage the interrelationship of people and the environment. Observing tikanga is part of the ethic and exercise of kaitiakitanga (see 'kaitiakitanga').

Taonga

Definitions: An object or resource which is highly valued; items which are greatly reassured and respected; material and non-material elements, which shape a group's identity and status; treasure; property; a highly prized object.

Explanations: The term taonga defines things of value to Tangata whenua and can refer to anything that contributes to the maintenance of a tribe's intellectual, physical and spiritual estate.

All natural resources – air, land and water – are taonga. Taonga are treasures, things highly prized and important to Tangata whenua, derived from the gods and left by the ancestors to provide and sustain life.

Taonga include both tangible and intangible things such as tikanga and te reo and natural and physical resources, such as mahinga kai (food resources), mountains and rivers.

Te Ao Māori

Definitions: The Māori world view.

Te Reo

Definitions: Language; the Māori language.

Explanations: The repository of all that we are as Māori. The medium through which we as Māori articulate our world view. Without te reo, Māori will not be able to maintain our uniqueness as a people.

Wāhi tapu

Definitions: Sacred spots/areas/places; cemetery; reserved ground.

Explanations: Sites deemed sacred and which are imbued with a spirituality that distinguishes them from other areas.

Wāhi tapu may be associated with creation stories of Tangata whenua, a particular event (such as a battle or ceremony); it may be where the whenua (placenta) was returned to the earth, or where a certain type of valued resource was found. The most significant of all wāhi tapu are the final resting places of the ancestors e.g. urupā (burial grounds).

Wairua

Definitions: Spirit(s); attitude; mood; soul.

Explanations: Wairua refers to the spirit, or source of existence and all life. All things have a spirit; even the earth has a spirit, and so do the animals, birds, and the fish; mankind also has a spirit.

Spiritual and physical bodies were joined together as one by mauri.

The spirit is immortal.

Wairuatanga

Definitions: Spiritual existence; spirituality.

Explanation: Recognition of the intimate spiritual connections that link the gods, people and the environment and provide a continuum between the past, present and future. Understanding and believing that there is a spiritual existence in addition to the physical. Māori are intimately connected spiritually to our environment, our maunga, awa, moana and marae, all of which have their own wairua.

Whakapapa

Definitions: Genealogy; to lay one thing upon another; descent.

Explanations: The foundation of the Māori world-view. This is the genealogical descent of all living things from Ranginui and Papatūānuku to their children who became the Atua (see 'Atua') of the various domains (e.g. the earth, sky, sea, forests) and created the plants and animals within. They are the original kaitiaki (see 'kaitiaki') and their mana (see 'mana') or authority to exercise this role is handed down through whakapapa.

All things in the universe are interconnected through whakapapa: birds, fish, animals, trees, and every other living thing: soil, rocks and mountains also have a whakapapa. Māori also see them-selves as an integral part of the natural world because all people and life forms descend from a common source through whakapapa.

A way of helping to define a person in time, place and position. It prescribes the degree, extent and size of the birthright: including entitlements and responsibilities.

Whakapapa is a key attribute, which validates membership into a whānau, hapū and iwi. From this fact the person gains access into the resources of the hapū and iwi although it may not be until adulthood is reached that one is able to experience the full benefits.

Whānau

Definitions: Family; political, social, economic, cultural and financial units; the building block of the Māori cultural and social system; be born; offspring.

Explanations: People are born into whānau and are relatives. Whānau is underpinned by 'whakapapa' (see 'whakapapa'). Traditionally whānau acted as a social and economic unit, undertaking various tasks that contributed to the survival of its members. In this sense, whānau worked collectively for the benefit of the whole. Whānau can number into the hundreds and thousands of members, scattered across geographic boundaries.

Whānau can also include those people who may not be linked by whakapapa, but by common purpose and experience.

Whanaungatanga

Definitions: Relationships based on common ancestry; interdependence; collectivity; reciprocity; mutual support and guidance.

Explanations: Whanaungatanga is a core value system at the basis of Māori society that embraces whakapapa and focuses on the importance of maintaining strong relationships. A system of kinship, including rights and reciprocal obligations that underpin the social organization of whānau, hapū and iwi. Being part of the larger whole, the collective.

Knowing you are not alone, but that you have a wider set of whanaunga (relations) who are there to provide support, assistance, nurturing, guidance and direction when needed. Assuring others that they are not alone. Our people are our wealth.³⁸

³⁸ Royal

Appendix Two

Table 1.0 Proposed Activities Silver Fern Farms has 8 consents that are due to expire 31 Dec 2018.

Consent Number	Type	Description	Expiry
WP981038Tb	Water Take	To take groundwater from bores 6715, 6716, 6720, 6721, 6723 and 15458 for production	31 Dec 2018
DP981043Ld+ DP981044Ad	Discharge to Air & Land	To discharge screened wastewater to land and odorous compounds and aerosols to air via irrigation	31 Dec 2018
DP981041L	Discharge to Land	To discharge storm water to land where it may enter water, after passing through a detention pond	31 Dec 2018
DP981040L	Discharge to Land	To discharge secondary treated sewage from an oxidation pond onto land	31 Dec 2018
DP981039Lb	Discharge to Land	To discharge sheep yard solids to land 3	31 Dec 2018
DP030579A	Discharge to Air	To discharge products of combustion into the atmosphere from gas fired boilers	31 Dec 2018
DP020333A	Discharge to Air	To discharge contaminants to air from rendering, refrigeration and stockyards	31 Dec 2018

Table 2.0 Showing the relationship between the Atua, their domain and the concerns

Atua/Deity	Wāhi/Domain	Tikanga/Customary Concerns
Tānemahuta	Ancestor of the forests / bringer of knowledge	Biodiversity, flora and fauna
Tāwhirimātea	Ancestor of the winds and elements	Air, sky, rain, mists
Tūmataunga	Ancestor of courage and war	Human resourcefulness/innovation
Tangaroa	Ancestor of the sea	Climate change, oceans, coastline, foreshore and seabed, fish and underwater species
Rongomātāne	Ancestor of peace and cultivated crops	Kūmara, food productivity,
Haumiatiketike	Ancestor of fern-root and uncultivated crops	Wild foods, bracken, insects.