
Cultural Impact Assessment of the Tukituki Proposed Water Storage Dams

Supplementary Report On the Mākāretu and Mākaroro Proposed Dam Sites

Prepared for the

Hawke's Bay Regional Council

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Section One: Overview

1.0 Background

In December 2010, the Hawkes Bay Regional Council (HBRC) decided to proceed to the second phase of the feasibility study which involves further investigation of two potential dam sites. Initial investigations have revealed that the Mākāretu and the Mākaroro could store approximately 25million (m³) and 50million (m³) of water respectively. It is estimated that both have the potential of providing significant irrigation (90%) for the Ruataniwha catchment and there is also “*interest from Centralines in the hydropower potential of the sites*” (HBRC, 2011:1).

1.1 Purpose

The purpose of this supplementary report is to undertake a cultural impact assessment (CIA) of the potential dam sites on the Mākāretu and the Mākaroro streams. The CIA will provide technical information from a tikanga tangata whenua perspective that will focus on identifying any areas of cultural significance on specific sites of the proposed water storage and irrigation scheme. There will be a description of cultural values and traditional relationships with ancestral lands, water, sites, wāhi tapu and other taonga associated with the Tukituki catchment

This supplementary report is to be read in conjunction with the first CIA report prepared in September 2010.

1.2 Objectives

The objectives of the CIA are to:

- a) Assess the two additional sites where the storage dams and irrigation zones are located to identify any wāhi tapu, wāhi taonga and other areas or natural resources of cultural significance, and the cultural values associated with them within the traditional boundaries of the marae/ hapū of the Ruataniwha plains.
- b) Assess the cumulative effects on the health state of the Tukituki River and tangata whenua in terms of the relationship to values, mauri, water quality, indigenous biodiversity, and other concerns within the upper Tukituki catchment.

1.3 Limitations in the Scoping of the CIA Study

The additional proposed dam sites provide some benefits that have not been part of the previous sites explored in the first CIA report produced. Both CIA reports are part of a larger feasibility study that involves other technical reports to address a range of issues and includes: environmental, historic places; technical studies on land intensification impacts, drilling of pilot bores to determine the geology of the sites; a detailed farm scale economic assessment and refining costs of both dams and irrigation networks.

The outcomes of these studies will be conducted over the next 18 months. As new information is gathered there is likely to be refinements and changes in the shape, scale, location and other factors in making a decision on the viability of water storage

in these locations. For example, most of the 14 proposed sites identified in the pre-feasibility study are now ruled out due to geology (i.e. fault-lines), economic, location and other factors.

The HBRC have been consulting with tangata whenua through-out the assessment process of the feasibility study and are ensuring cultural perspectives are being taken into account with any changes.

Recommendation: That the HBRC will continue to consult with marae/ hapū directly on any changes, updates and technical reports produced. This will ensure tangata whenua are able to fully participate in decision making, monitor changes, mitigate any potential adverse effects on the ecological health of the waterway and re-assess potential impacts on cultural values as new information is made available.

In November 2010, Dr Benita Wakefield was invited to attend the bi-monthly HBRC Māori standing committee and Monique Benson was in attendance. An issue was raised concerning the lack of consultation with marae/ hapū in Heretaunga and they wished to express their thoughts and concerns. There must be a process in place to allow other marae/ hapū to express their concerns and the HBRC are being encouraged to ensure this will occur.

Recommendation: That the HBRC will consult with marae/ hapū within the Heretaunga catchment in particular but also other hapū (ie Rangitāne) with an interest to create an opportunity for dialogue and discussion on the Ruataniwha Plains water augmentation feasibility scheme.

1.8 Methods: Kaupapa Māori Philosophy

The term Kaupapa Māori is widely recognised and applied across a wide range of disciplines including resource 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 this project.

A key principle underpinning the philosophy of Kaupapa Māori is the concept of Tino Rangatiratanga. This is defined as self-determination, autonomy, and independence. Māori were guaranteed under the Treaty of Waitangi to have control over their political, cultural, environmental, economic and social destiny. The transformative nature of Kaupapa Māori theory seeks to strengthen the rights of Māori to determine for themselves their cultural values in particular. Kaupapa Māori philosophy provides the context for the qualitative methods used in this report and are outlined below:

Literature Review

Sources included: District and Regional council reports, historical hapū and Iwi records on any wāhi tapu areas of significance; reports produced from government agencies such as the Department of Conservation and Waitangi Tribunal; historical documents and other publications and sources. The literature review provided background information on the relationship of tangata whenua to the Ruataniwha plains. They also provided insight into understanding the cumulative effects on the

mauri, water quality and ecological health of taonga species, biodiversity within the Tukituki catchment.

Interviews with Tangata Whenua

A consultation hui was initially held with Te Taiwhenua O Tamatea in January 2011 to gain consent and to determine the most appropriate marae/ hapū to interview for these two additional sites. There are various hapū associated within the Mākāretu and the Mākaroro but it was agreed to interview tangata whenua from the Rākautātahi and Rongo-a-Tahu marae who have whakapapa connections to all the hapū associated with these rivers. These interviews were mainly conducted by the research assistant Jorgette Maaka who has whakapapa connections to these marae. Mataweka and Tapairu marae/ hapū have strong associations to the Waipawa river and with its tributaries such as the Mākaroro. They voiced strong concerns regarding A1 and A4 proposed sites in the first CIA report. Discussions have been ongoing with these marae. Informal discussions were also held with whānau attending the site visits to the Mākāretu and the Mākaroro and at various hui held with marae/ hapū (see Table 1.0 below). The interviews/ hui explored tangata whenua values and their relationship to the two rivers in particular. They also sought to identify and provide insights into issues of concern and potential benefits of the proposed water storage scheme dams. Interview transcripts were circulated for feedback, amendments and additional information gathered. A draft of the CIA findings was presented to the Tamatea Taiwhenua in March 2011, before the final copy of the supplementary CIA report was submitted.

Table 1.0 Marae/ Hapū with Taiwhenua O Tamatea

Marae	Hapū
Pukehou Marae	Ngāti Pukututu Ngāi Te Rangitekahutia Ngāi Te Hurihangaiterangi Ngāi Te Whatuiāpiti
Mataweka Marae	Ngāi Te Whatuiāpiti Toroiwaho Rangitane Te Hauapu
Tapairu Marae	Ngāti Mārau
Pourere Marae	Ngāi Te Oatua
Rongo o Tahu Marae	Te Aitanga o Whata Rangitane Ngāi Tahu Ngāi Toroiwaho Ngāi Te Kikiri o Te Rangi
Te Poho O Whatuiāpiti (Rakautatahi Marae)	Ngāi Te Whatuiāpiti Ngāi Te Kikiri O Te Rangi Toroiwaho Rangikahutia Rangitotohu Ngāi Tahu Rangitane
Rongomaraeroa Marae	Ngāti Kere Ngāti Manuhiri Ngāti Pīhere
Waipukurau Community Marae	Nga Hau E Wha Ngāi Te Rangikoianake

There were two site visits to the Mākāretu and the Mākaroro rivers and were well attended by tangata whenua from Mataweka, Rākautātahi and Rongo-a-Tahu marae/hapū alongside other whānau members. The land owners attending the site visits pointed out important wāhi tapu sites that were mainly unregistered but were considered of high cultural value for both Pākehā and tangata whenua. An information pack was provided to marae/hapū members and included location maps and other information.

Analysis Framework

The Haumanu Taiao Ihumanea model incorporates cultural and spiritual values into ecological health management and the sustainability of taonga and provided the analysis tool for the CIA (Wakefield, 2008).

Section Two: Tangata Whenua Relationship with the Mākāretu and the Mākaroro

2.1 Introduction

This section will discuss the relationship Mataweka, Rongo-a-Tahu and Rākautātahi marae/ hapū have with the Mākāretu and the Waipawa/ Mākaroro, the current health state of the rivers and cultural values of importance to tangata whenua.

2.2 Relationship with Mākāretu and the Waipawa/ Mākaroro

Tangata whenua have expressed a deep connection with the land and rivers. There is also a strong commitment to the social, economic, cultural and environmental care and wellbeing of the Takapau community in particular.

Whānau shared fond memories of a clean flowing river that was full of wildlife:

What I remember of it was that it was a clean flowing stream that ran through bush country...there was a lot of bird life, eels, we'd watch the eels run up the river the eels would...this is the baby eels, would come up from the sea and they'd only be about an inch long. And they'd go in their thousands and they would swim upstream and eventually back to the pool where their parents had come from. So it was one of those remarkable things in nature to watch them come in their thousands and they try to swim up the dams because there were certain agriculture dams up there and they would swim up but I know from later reading that they would go across the grass when they couldn't actually swim up there, particularly a waterfall obviously, but they would try and they would actually go up slither up the rocks with the water coming down on them. At night time I remember the glow worms there was a lot of, there were glow worm banks going out there...

Whānau expressed a strong desire for future generations to be able to have a positive experience of the Mākāretu and the Waipawa/ Mākaroro:

...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...

...spent a lot of years hunting and fishing up there...around the Mākaroro...all around the area...used to be the old eels up that way, big fat ones too...water is still clear and pristine in parts and still native bush in areas too...want my moko to enjoy fishing and hunting in the area...

...the Waipawa river flows along the back of our marae and we have been able to fish tuna, pātiki, fresh water koura – I want my mokos to do the same...we need to clean up this river from the pollution flowing out of the oxidation ponds so this can happen...

...up that way in the Mākaroro we could always get lots of eels and the water was clear... so leave it alone...

2.3 The Current Health State

Tangata whenua are concerned that the health of the rivers has significantly declined over time and identified several issues: pollution, poor water quality, presence of invasive plant species, algae and loss of marine life:

Pollution

You don't drink the water like we used to drink the water, those streams and that's typical of right around this area that you could actually drink the water...You wouldn't risk it today.

I feel sorry for my mokos because they can't swim like we would swim the rivers...drink the waters no trouble at all there was no sort of pollution or anything like that.

It's in a mess really I think it really needs cleaning up.

...the main thing is our marae, we find it hard at the moment because we truck in water, we don't want to take it out of the Mākāretu at the moment because of the pollution that has gone into it.

...the oxidation ponds flow over into a stream which goes straight into our awa [Waipawa] has to stop!

Poor Water Quality

You see dead animals in it sometimes especially when there is flooding.

Our water supply it's terrible we won't even drink it straight you've got to boil it. But nah I don't drink it I go down to the shop and buy mine, buy my water.

It's bad quality, ours was all brown this morning and yesterday.

Low Water Levels

Last time I went there was last year...I took the kids down there and like I say it's not the same. Your water levels have gone down.

...dried up streams from the Mākāretu for longer periods of the year now and not able to get fresh water koura like we used to.

Loss of Marine Life

There were plenty of eels then but you go up there now and there's nothing.

We used to get silver bellied eels, beautiful eels and we could go behind our grand-fathers place and just go down not far from home and we'd get them, but now you don't get them. You can't because there is no water.

Invasive Species

Like most of the rivers around here you have proliferation of invasive species.

There is a greater presence of invasive plants such as blackberry and uncontrolled willow growth...some evidence of old man beards I've seen up there.

Algae

You can see the algae and that in the shallower parts.

You know where the cows trample an area of the river by the level of algae caused by their paru in the waters.

2.4 Cultural Values of Importance for Whānau/ Marae/ Hapū

Tangata whenua view the Waipawa/ Mākaroro and the Mākāretu as a highly valued natural resource:

Wānanga - a place of learning

Because the Takapau primary school didn't have any swimming baths we were taught to swim in the river.

There were many native plants which we were shown as kids by our nanny...well not too much bush left now to teach our mokos about gathering and using the plants for rongoa or weaving and other uses.

Whakawhānaungatanga - a place for community bonding

Some of the young teenagers would go down there and say there was a certain spot and they'd let everybody know so that's where everybody went...even as an adult.

Down there at the Mākāretu stream we used to go down there when we were kids back in the 60s. We used to make our own leisure and playtime.

It wasn't only Māoris in our days it was Māoris and Pākehā cause we were all one.

We used to all go down to the stream as a whānau having a big feed and all the kids swimming...not now...just too paru and unsafe for my kids.

Mahinga Kai – a place for gathering the bounty of fish resources

Both the Waipawa/ Mākaroro and Mākāretu were known as areas to collect food for the community:

We use to go eeling, and the odd trout fish, trout fishing. Picking black berries and that the Koura, fresh water Koura...to cook it all up down there like the koura down there, take the billy down there and start a little fire and cook them up down there.

If we had a tangi we would go down there eeling at night.

...as the floods came there would be deeper holes, and where the water was still, where there is no flowing water, was where we'd go eeling. Often go out on fallen willow trunks so we'd be right in the middle and put down fish hooks or spear in the shallow parts or catch them by hand we'd feel for eels in the muddy banks.

Mana Whenua – a place of belonging

The Mākāretu was a natural cultural boundary:

...there are certainly pa sites along the Mākāretu I think it was a demarcation line between those hapū that would be regarded as being affiliated with Rangitāne and those hapū that would be regarded as being affiliated with Kahungunu.

... it was a contested area or an area where contests took place between different factions.

Wāhi Tapu – a place with special spiritual values

There are areas along the embankments of the Waipawa/ Mākaroro and Mākāretu that are considered to be wāhi tapu:

There is one up there that is pretty obvious, you can see it off the road as it climbs up right on top of the hill. But I know for a fact that there must be some more up there.

Whangataua's mother is buried in the Urupā in the banks of the Mākāretu.

... we did know that there were burial caves here and there and we weren't allowed to go to certain parts.

Mum used to tell us they are everywhere those wāhi tapu – so Wairarapa whānau trying to get their loved ones back to Hastings ... she said they used to walk up and walk a line and if it got to the stage where they buried them then they buried them where they were. So they were all over but who they were she didn't know even then.

The high cliff face of the Mākāretu and the Mākaroro were important look out points for Māori and there are significant wāhi tapu sites all along the rivers which the knowledge of these areas are closely guarded knowledge not to be shared out with the HBRC because our past history has shown this knowledge has been violated and many of our wāhi tapu sites destroyed and decimated which has made us very wary and suspicious.

From the headwaters to the sea the Waipawa river is our taonga and we are its Kaitiaki and the whole river is considered wāhi tapu so we must look after it so future generations will be able to enjoy it...

Section Three: Proposed Sites and Tangata Whenua Values

3.1 Introduction

The two proposed sites on the Mākāretu and the Mākaroro will be assessed to determine any potential impacts on tangata whenua values in terms of the overall health and mauri of taonga species, the rivers, stream or estuary and any other concerns.

3.2 Proposed Sites on the Mākāretu and the Mākaroro

Figure 3.1 Mākaroro



Figure 3.2 Mākāretu



Tangata whenua expressed some strong views and perspectives clearly indicating the contentious nature of the two proposed dam sites which evoked a range of responses reflected in the following comment:

...the sites could be part of the solution if it sat alongside a package of care for the on-going maintenance of the river... will this be a consequence of a thorough consultation process or is it a threat to the community that further exacerbates a desperate and vulnerable situation?

As we said in the last [A1, A4] sites, we are not really happy to see any change in the river but can see some benefits but not sure about the change in having one large dam...we would rather see smaller dams along the river...

3.2.1 Overall Health

Tangata whenua identified serious concerns for the overall health of the rivers which needed to be taken into account when assessing how these accumulative issues might be addressed or mitigated when considering potential benefits for the proposed dams. There was particular concern for effects of dairy farming, illegal water extraction and over allocation of water impacting on quality and water flow and dams affecting taonga species.

Effects of Dairy Farming

...with all the dairy farming that's come in and all the runoff, I don't know if they've cleaned their act up yet but a lot of the run off goes into the streams and into the main rivers.

... they just don't get looked after especially with the cow cookies, you can't blame them but they're a big problem, those sort of people. I know from up in Norsewood we have the same problem.

...there is evidence of increased dairy farming activity by more nutrients going in the water so you can see the algae and that in the shallower parts.. Again I think the water would be suspect to drink and maybe to swim in. And because it's not very far from the mountains which means then that there is quite a lot of activity in a short space of the rivers, it's not very long from the source through to where we are talking about so for there to be high nitrate levels means there is a lot of activity going on in that area. And I think that, I know that that has increased in the last 10 years. Along Snee road the properties in and around there are some of the best dairy country in the whole province and in fact probably as good as you get in anywhere in New Zealand.

Because [of] the increased dairy activity there are high level nitrates that flow into the river and consequently you have a lot of algae and it's not as pure as it was.

...now that dairy has taken off again well that's had a big impact and you can see it right through even with the underground aquifer and that what has gone on there because of that simple fact that, they won't admit themselves the dairy farmers but it's because of them their cattle that, why the water levels have gone down so much now they even find it hard themselves to find water.

Illegal Water Take

Whānau have observed farmers placing their irrigation pumps illegally into the rivers which have added to the issues of low water levels:

... now the creeks are going up and down but when we get that rain it doesn't take long for it to run off. And when you see people dragging water straight out of the Mākāretu and it's like a waste and it's going more or less 24/7.

We have been swimming in the river and spotted pumps in the water but the farmer will just pay the fine because they would rather have the water for their stock so what's the solution?

Over Allocation

I think there is very poor watering practices going on and we have a resource that is under stress and we're over-using it and we're using it poorly.

The over allocation of water impacts on the fish in the water, their spawning, their ability to seek cooler waters forcing them upstream, their overall health where the fish don't live as long...lots of issues effecting the ecosystems and life of the river...

Dams affecting Taonga Species

. Effects on taonga species with dammed waters and natural flow of water from the hills and ranges...Eels and other native fauna might be disturbed. Also there might be high risk to Waipawa township being flooded completely if the dam bursts...Effects of the mauri when interference of the flow, being dammed and controlled – use of fans, turbines etc, with the overall effect on the mauri/ culture of the rivers...Removal of trees – whole equality is removed and ecosystems out of balance – insects, birdlife, natural native bush.

What about the issue of gravel build up and how are they going to stay on top of this issues especially in the Mākaroro

I was shocked to see how much of the native bush was going to be covered on the Mākaroro.

Recommendation: That the HBRC will consult with marae/ hapū to discuss mitigation measures to improve the overall health of the Mākāretu and the Mākaroro.

3.2.2 Potential Issues

There have been a range of potential issues raised by tangata whenua discussed below:

Disempowerment of the local Māori community

It could lead to the dairy farming lobby and not just dairy farming lobby but other lobbies who have the financial, legal and political muscle to come in and demand a greater use of water and we as hapū might be powerless to stop them. Because we can't afford high powered lawyers to fight these people in courts so we might end up suffering because of that.

If it's not cared for properly then the price of water to our marae, the price of water to our homes may go up and we get no benefit in terms of employment so they bring outsiders in to employ them...to do with the waterway so we don't get any of that social advantage out of it either.

...wāhi tapu comes into that as well what are they going to do there? I don't want them flooding it and not doing anything about those sites and if it comes down to exhuming them you've got to find somebody who knows who's actually in those wāhi tapu.

...and that's my one main thing that our tikanga for our wāhi tapu, do the right thing for them.

Advantaging Current Users

So those are the dangers of it, that you've created a resource, or expanded a resource without any restriction on use and practice.

Hopefully it will be for the betterment of all but is it just for farming.

If it's just for farmers I don't know how that's going to serve like for us whether it will be for the betterment of our underground aquifers and what I don't know because it won't be so much drag off them.

If they're going to give it to the cow cockies or the farmers to use the water and charge them but as long as it is not abused, I wouldn't want to see that river abused in any way.

...who would use it, would there be a marae benefit from it and if so how? And how – do we get it for nothing or do we pay.

Not Enough Information

It might benefit us but there is a question mark on that too.

... is it necessary? Is there a use? Is it necessary to alter the natural flow?

There are a hell of a lot of unanswered questions.

I can't see the necessity of doing this whole project so I'm not aware of the reasons behind them doing it but I could probably make a better judgment if I knew and understood the reasons for this whole project.

Compensation

If it's going to flood certain lands I believe also that the owners who are going to lose their lands, they need to be compensated and all that needs to be very clear before they even start.

3.2.3 Potential Benefits

In general tangata whenua supported the principle of storing water during the rainy season to be used at a later date.

In principle the water storage is a good thing, that is the practice of collecting water when it is a principle when it is plentiful and allocating it out when it is scarce that principle is a very sound principle but if it is not packaged with safeguards then there is no advantage whatsoever.

... water storage if it's part of a package that considers the health and wellbeing of the river. The provision and total limits of how water is allocated and the empowering of hapū as kaitiaki, so that to me is a package of how these things have to work together.

I really don't have a problem with the water storage (but) keep the water from being polluted and the wāhi tapu...

Creative Solutions to Address Issues Raised:

I do believe there needs to be more control from the farming community about how they use the rivers to dispose of their effluents.

There needs to be stronger control over that sort of thing...from the council the government whoever's in charge.

I don't think anybody has free access to waterways these days, I don't think that's a possibility so I think that I need to be governed by some authority and allocated in a fair and reasonable way.

I think that the whole issue of allocation has to be considered and those people who are over using need to be challenged legally and the act reinforced.

I think that the allocation of water needs to be reconsidered and then the policing of that allocation needs to be a lot more rigorous and there needs to be some common sense brought in about how much you can use the resource without ruining the resource.

Consulting and Communication with Tangata Whenua

... that they have to keep in touch with us, the council or whoever it is they've got to let the marae committee know these things.

... I'd like to be kept informed as to even minor steps the local council is going to take in some form that we know what is actually going on in this area.

... I would still like to see the information come out. Be distributed both public (through hapū and marae) and personal (as an individual).

Risks being Exacerbated?

The policing of those farms and other users who may be dumping stuff into the banks and its leaking into the water that needs to be policed.

...restoration of riparian planting where there used to be the native flora to act as filters for the waterways...needs to be put back again.

...keep the water from being polluted and the wāhi tapu. They are my concerns and to respect Mākāretu don't let people disrespect her you have got to respect her and if we want water from her we've got to respect her for it. And do the right thing by keeping it clean and not let anyone paru her, paru the river no way.

Economic and Social Benefits

Our marae/ hapū are a visionary people who want to ensure there are going to be some economic gains...What training will the council provide to make sure our whānau get a foot in the door when constructing the dam. And what about providing scholarships for our rangatahi to train in agriculture, horticulture, engineering etc to be able to work in the jobs created from the dam.

There is likely to be more recreational use of the river so how can we position ourselves to benefit from this – charge a levy to community?

The fish stock will improve so who gets the license to fish the eel stock etc...we could get a percentage of the license to fish.

...we could get a waka ama team together now that would be choice for rangatahi and me – be good exercise and great fun...

...our marae needs water so we need to negotiate with HBRC to see what can be done to access the water...now then I will believe we will get something out of the dam if it goes ahead here.

With our claims the Council needs to think about this in terms of who owns the water rights and how tangata whenua are entitled to claim some shares as part of the company being set up for these proposed dams.

...needs to be equality back to the tangata whenua...what about negotiating for a 10% share of water back to the maraes in the area?

They could let us come in and transplant them to other places and what about those trees, they could be cut down and given to the marae to use rather than drown them – waste of wood. Otherwise we could just move the dam and save this area...

Recommendation: That the HBRC will consult directly with tangata whenua to discuss opportunities to advance the economic and social aspirations of marae/ hapū.

3.3 Registered and Unregistered Wāhi Tapu Sites

The two main sources used within this CIA report are:

- a) Central Hawke's Bay District Council Plan (2003: Maps 4, 7 and 12), and
- b) Tukituki Catchment: Water and Soil Resource Management Plan (1988:7).

As previously stated in the first CIA report, tangata whenua, marae/ hapū within the Ruataniwha plains have continued to be wary, suspicious and generally mistrustful of

revealing too much information on the actual location and nature of wāhi tapu sites within their rohe. A hui held at least eight years ago in the Takapau region discussed the issue of whether to register wāhi tapu sites and the kaumātua attending made a decision not to register wāhi tapu sites with the local authorities. Unfortunately in some instances, information on wāhi tapu was not passed down to the next generation and there have been some loss of knowledge and desecration observed on some unregistered wāhi tapu sites in the area.

Gathering information on the unregistered wāhi tapu/ wāhi taonga sites was obtained from personal communication with marae/ hapū members participating in the interviews. There was an agreement that specific information on the location and nature of wāhi tapu would be kept general and non-specific. It must also be understood that most of the marae/ hapū members were still reluctant to reveal this information. Others did raise a concern for what would happen if the proposed water storage schemes went ahead and in the construction of the dams, wāhi tapu (ie Koiwi and other artefacts) might be unveiled.

Table 3.1 below lists the registered and unregistered wāhi tapu/ wāhi taonga for the Mākāretu and the Mākaroro.

3.1 Wāhi Tapu and other Values for each Site

Urupa	Pa	Physical Location	Site	Notes	Source
			A7	Unregistered wāhi taonga/ wāhi tapu	PC
	Pā site		D5	Registered wāhi tapu	PC (1998:7); (2003)
			D5	There are many unregistered wāhi tapu sites and wāhi taonga located all along the Mākāretu	PC

(NB: * PC = Personal Communication with marae/ hapū)

Table 3.1 reveals there is only one registered wāhi tapu site on the Mākāretu although the pā site is located on the cliff face embankment at the edge of the proposed dam wall. Rongo-a-Tahu and Rākautātahi marae/ hapū have settled historically for many years in the Takapau and Ruataniwha plains. Mataweka and Tapairu marae/ hapū have also a long history of settlement along the Waipawa river. All these marae/ hapū have passed down traditional knowledge through-out the generations on wāhi tapu/ wāhi taonga within their rohe. Kaumātua attending both site visits to the Mākāretu and the Mākaroro revealed numerous unregistered wāhi tapu sites along the cliff face and rivers. At a meeting held with HBRC in March 2011, an agreement was reached between Rongo-a-Tahu and Rākautātahi marae/ hapū and the council. It was agreed that HBRC will continue to inform these marae/hapu about on site work, to ensure that Council are informed of areas of concern to avoid disturbing sites of significance.

Recommendation: That the HBRC will dialogue directly with Rongo-a-Tahu and Rākautātahi marae/ hapū on these unregistered wāhi tapu sites within the Mākāretu and the Mākaroro to ensure there has been sufficient consultation with tangata whenua to develop accidental discovery protocols for wāhi tapu/ wāhi taonga and to discuss any other areas of concern.

Mataweka and Tapairu marae/ hapū will be meeting with the HRC in April and are also keen to discuss directly their concerns for the protection of wāhi tapu/ wāhi taonga sites.

Recommendation: That the HBRC will dialogue directly with Mataweka and Tapairu marae/ hapū on these unregistered wāhi tapu sites within the Waipawa/ Mākaroro to ensure there has been sufficient consultation with tangata whenua to develop accidental discovery protocols for wāhi tapu/ wāhi taonga and to discuss any other areas of concern.

3.4 Summary

Overall, the Rongo-a-Tahu and Rākautātahi marae/ hapū have expressed their support in principle for the proposed dam sites on the Mākāretu and the Mākaroro. Mataweka and Tapairu marae reinforce their position stated in the first CIA report concerning sites A1 on the Mākaroro in that they are were not very supportive of this site located in an area that is pristine, is where taonga species like tuna spawn, and is where there is precious native bush. The change from smaller dams to one large dam proposed on the Mākaroro raises concerns on any potential break in the dam which is likely to directly flood out the Waipawa district in particular. Their preference is for smaller dams and would like to discuss this more directly with the HBRC. There are concerns for the cumulative health effects from pollution, water quality, flows and over allocation of water which need to be mitigated. There are unregistered wāhi tapu/ wāhi taonga which will require more discussion with tangata whenua directly to ensure these sites are protected in the assessment process of the feasibility study. There will also need to be more discussions held on potential social and economic benefits for tangata whenua. With Waitangi Treaty claim negotiations still to be settled, this is likely to highlight wider issues concerning co-management of the waterways within the Ruataniwha region.

Section Four: Summary of Recommendations

4.1 Summary

Limitations in the scoping of the CIA study:

Recommendation: That the HBRC will consult with marae/ hapū directly on any changes, updates and technical reports produced. This will ensure tangata whenua are able to fully participate in decision making, monitor changes, mitigate any potential adverse effects on the ecological health of the waterway and re-assess potential impacts on cultural values as new information is made available.

Consultation with Heretaunga marae/ hapū:

Recommendation: That the HBRC will consult with marae/ hapū within the Heretaunga catchment in particular but also other hapū (ie Rangitāne) with an interest to create an opportunity for dialogue and discussion on the Ruataniwha Plains water augmentation feasibility scheme.

Overall health of the Mākāretu and the Mākaroro:

Recommendation: That the HBRC will consult with marae/ hapū to discuss mitigation measures to improve the overall health of the Mākāretu and the Mākaroro.

Tangata whenua social and economic advancement:

Recommendation: That the HBRC will consult directly with tangata whenua to discuss opportunities to advance the economic and social aspirations of marae/ hapū.

Consultation and dialogue with tangata whenua on wāhi tapu sites:

Recommendation: That the HBRC will dialogue directly with Rongo-a-Tahu and Rākautātahi marae/ hapū on these unregistered wāhi tapu sites within the Mākāretu and the Mākaroro to ensure there has been sufficient consultation with tangata whenua to develop accidental discovery protocols for wāhi tapu/ wāhi taonga and to discuss any other areas of concern.

Recommendation: That the HBRC will dialogue directly with Mataweka and Tapairu marae/ hapū on these unregistered wāhi tapu sites within the Waipawa/ Mākaroro to ensure there has been sufficient consultation with tangata whenua to develop accidental discovery protocols for wāhi tapu/ wāhi taonga and to discuss any other areas of concern.

5.1 Conclusions

The CIA was undertaken on the two new proposed dam sites on the Mākāretu and the Mākaroro. This report has sought to provide a broad description of tangata whenua cultural values and their relationship to these rivers in particular. There has been an assessment of the potential cumulative effects on their overall health state and cultural values of importance to Rongo-a-tahu and Rākautātahi marae / hapū.

There is one registered wāhi tapu site on the Mākāretu and numerous unregistered wāhi tapu sites on the Mākāretu. The HBRC must also be mindful of the Waitangi Tribunal claims under He Toa Takitini claimant group and to continue consulting with the Group.

Overall, the Rongo-a-Tahu and Rākautātahi marae/ hapū have expressed their support in principle for the proposed dam sites on the Mākāretu and the Mākaroro. Mataweka and Tapairu marae reinforce their position stated in the first CIA report concerning sites A1 on the Mākaroro in that they are were not very supportive of this site located in an area that is pristine; is where taonga species like tuna spawn, and is where there is precious native bush. The change from smaller dams to one large dam proposed on the Mākaroro raises concerns on any potential break in the dam which is likely to directly flood out the Waipawa district in particular. Their preference is for smaller dams and would like to discuss this more directly with the HBRC. There are concerns for the cumulative health effects from pollution, water quality, flows and over allocation of water which need to be mitigated. There are unregistered wāhi tapu/ wāhi taonga which will require more discussion with tangata whenua directly to ensure these sites are protected in the assessment process of the feasibility study. There will also need to be more discussions held on potential social and economic benefits for tangata whenua. With Waitangi Treaty claim negotiations still to be settled, this is likely to highlight wider issues concerning co-management of the waterways within the Ruataniwha region.

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