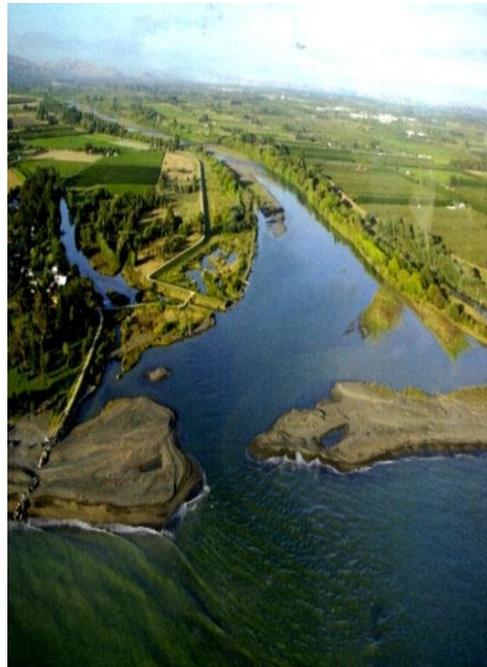

Tukituki River Catchment Cultural Values and Uses



June 2012

HBRC Report No. 12/28
HBRC Plan No. 4421

Report

For

Hawke's Bay Regional Council

Te Taiwhenua O Tamatea In Partnership with Te Taiwhenua O Heretaunga

Research Teams

<u>Te Taiwhenua O Tamatea:</u>	<u>Te Taiwhenua O Heretaunga:</u>
Dr. Benita Wakefield	Marei Apatu
Marge Hape	Dale Moffatt
Jorgette Maaka	Donna Whitiwhiti
Bruce Wakefield	
Hirani Maaka	

Acknowledgments

Te Taiwhenua O Tamatea wish to acknowledge the following whanau for providing their aroha and tautoko to this project: our kaumatua Aunty Ahi Robertson, Aunty Lily Wilcox, Aunty Ahi Heperi, Professor Roger Maaka and Morris Meha; Joanne Heperi, JB Smith, Jamie Graham, Hinewai Taungakore and finally all the Board for their input and feedback.

Te Taiwhenua O Heretaunga wish to acknowledge: Kaumatua - Owen Jerry Hapuku, Haami Hilton, Miki Unahi, Heitia Hiha, Hawira Hape, Rumatiki Kani, Waa Harris, Wini Mauger; Te Rūnanganui o Heretaunga - Owen Jerry Hapuku, Peter Paku, Kenneth Jones, Jill Munro, Bernadette Hamlin, Koro Whitiri, Ripia Waaka, Hariata Nuku, Mike Paku, Hira Huata, Keita Hapi, Mataora Toatoa, Tom Mulligan; focus group/ hikoi members/ interviewees – Morry Black, Waa Harris, Bernadette Hamlin, Ripia Waaka, Robin Hape, Jenny Mauger, Sandra Mauger, Hariata Nuku, Bayden Barber, Hinehau Whitiwhiti, Richard Waerea, Karen Apatu, Paul Blake, Glen MacDonald, Roger Maaka, Jorgette Maaka, Paul Blake, Miki (Darkie) Unahi, Owen Jerry Hapuku, Advisory - Jeremy Tātere MacLeod, Ngahiwi Tomoana, Dr Adele Whyte, Ngatai Huata.

Mihi

*E mihi kau ana ki te hunga e noho pūāhuru mai nā i waenganui i ō rātau whānau,
Me mihi anō hoki ki te hunga kua māwehe atu ki te pō,
Nā rātau i waiho mai ēnei taonga ki a tātau hei whāngai ki ngā reanga kei te heke,
Nō reira, mokori anō te tangi ki ō tātau tīpuna kua wehe atu i tēnei ao, ā, ka mihi ki te
mātauranga me ngā taonga i waiho mai e rātau
Nō reira, haere, haere, haere atu rā*

Acknowledgements to all enjoying life in the warmth and comfort of our families,
We must also acknowledge those who have gone on before us,
We have preserved the treasures that have been handed for all of us including the
generations to come,
And so our thoughts are to our ancestors who have departed this world and pay tribute
to the knowledge and gifts they have left,
Therefore farewell, farewell, go forth.

Executive Summary

The Hawke's Bay Regional Council (HBRC) is currently reviewing and undertaking their regional policy plan change for the Tukituki catchment. The Council has provided for the first time, recognition of Te Ao Māori perspectives in regional council planning within the Tukituki River catchment. This is keenly sought by marae and hapū within the rohe of the whole catchment from the headwaters to the mouth.

Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga have jointly prepared this report with the aim to clarify and to define key Māori environmental cultural values and their application within the Tukituki River catchment.

The outcome has been to construct a Kaupapa Māori environmental values framework based on Māori principles and values – kaupapa and tikanga and Māori aspirations in the form of environmental outcomes, indicators and measures for monitoring improvements. This provides the means by which the HBRC can interpret the effectiveness of the RMA (1991) and their Treaty responsibilities in terms of how tangata whenua cultural values are being acknowledged and incorporated into regional council planning processes.

Traditional knowledge associated with the Tukituki River catchment affirms the inter-connections for tangata whenua with their natural world. This section of the report provides an understanding of the term mana whenua and various concepts of whakapapa, mātauranga Māori and whanaungatanga. There is a discussion on the origins, settlement and history of all the marae and hapū along the Tukituki River catchment from the headwaters to the sea.

Long before human settlement, along the Tukituki River, tributaries and streams was a mosaic of native beech forests on the Ruahine mountain ranges at the headwaters; densely forested country along the Ruataniwha floodplains with its natural swift flowing currents, riverine, estuarine wetlands, the intertidal flats and lagoons at the mouth. This section outlines a general description of the Ruahine Ranges, Ruataniwha plains and lower Heretaunga plains. Settlement of marae and hapū along the Tukituki River catchment provides an overview of the mana whenua, their relationship to the waterways and wāhi tapu of particular cultural importance.

Cultural values relate to the concept of holistic ecological health of the land, water, sea and all living things in general that are inextricably inter-connected with the well-being of mana whenua. These cultural values are conceptualized through their origins in Te Ao Māori and are understood according to whakapapa which connects Māori beliefs and values towards, and about the natural environment. This section provides a general description of mana whenua cultural values and includes: Te Ao Māori, Papatūānuku, kaitiakitanga, kaitiaki Atua, mahinga kai, taonga-tuku-iho, ki uta ki tai and mauri.

There has been alienation of traditional lands, waterways and other taonga resources through the land sales of the 1800s. Mana whenua have never relinquished their kaitiaki role to sustainably manage and to protect taonga: natural resources, biodiversity, fauna and flora, ecosystems, wild life, birds, fish, plants and wāhi tapu, cultural landscapes and sites of special importance.

Tino Rangatiratanga is expressed through the exercise of kaitiakitanga as guaranteed in article two of the Treaty of Waitangi (1840) which confirmed and guaranteed to mana whenua their rights to exercise Tino Rangatiratanga over their traditional lands. The difficulty for mana whenua has been the exercise of their rights and recognition of their authority by successive governments, local and regional councils to fulfill their kaitiaki responsibilities. This section explores the particular concerns and issues raised by mana whenua in terms of: the detrimental impacts on the mauri of the waterways; the protection of wāhi tapu; and, finally, the socio-political impacts on the wellbeing of mana whenua in more contemporary times.

District and regional councils have a statutory obligation to provide for Māori values and interests, to ensure environmental indicators also include Māori perspectives and priorities. It is important for there to be planning provisions in place for these purposes and which are effective in meeting Māori environmental outcomes. Māori need to express their relationship and values within the Tukituki River catchment in particular, within both the spiritual and physical dimension, through concepts such as mauri, mana whenua and kaitiakitanga.

Improving the ecological health conditions of the Tukituki River catchment needs to reflect Māori values and knowledge, whakapapa, and the spiritual relationships mana whenua have with a particular area. Marae and hapū are the kaitiaki of their tūrangawaewae, rohe, takiwā and as such, want greater access to much of the environmental information for use in the identity of Māori indicators and outcomes, monitoring, management and policy development of the Tukituki River catchment in particular.

The final section provides an overview of the RMA statutory framework in terms of relevance to tangata whenua considerations. There is a discussion on the development of Māori environmental indicators with a focus on mana whenua, mauri and wāhi tapu outcomes and monitoring measures. There are three recommendations identified in the report aimed at assisting the HBRC to consider how they might integrate cultural values into the plan change for the Tukituki River catchment.

Contents

<i>Mihi</i>	3
Acknowledgements	3
 Executive Summary.....	 4
Contents.....	6
Glossary.....	8
 1. Overview.....	 9
1.0 Purpose.....	9
1.1 Objectives.....	9
1.2 Common Vision of the Collaborative Partnership.....	10
1.3 Tukituki River Catchment.....	10
1.4 Methodology	12
 2. Mana Whenua Relationship to the Rivers, Land and Sea	 14
2.0 Introduction.....	14
2.1 Mana Whenua	14
2.2 Origins, History, Settlement	15
 3. Mana Whenua Values to the Tukituki Catchment	 21
3.0 Introduction.....	21
3.1 Te Ao Māori: World View	21
3.2 Papatūānuku: Earth Mother	21
3.3 Kaitiakitanga, Karakia, Tohunga, Manaakitanga	22
3.4 Kaitiaki Atua: the Elements of Nature	23
3.5 Mahinga Kai, Biodiversity Values and Ecosystems	23
3.6 Taonga Tuku Iho: Ngā Wai	25
3.7 Ki Uta Ki Tai – From the Mountains to the Sea	27
3.8 Mauri – Flow Regime, Water Quality	28
3.9 Summary of Mana Whenua Cultural Values	30
 4. Relationship of Values to Uses	 32
4.0 Introduction.....	32
4.1 The Ruahine Ranges – Headwaters.....	32
4.2 Ruataniwha Plains	32
4.3 Lowlands of the Tukituki River	41
4.4 Summary of Mana Whenua Relationship Values and Uses	45
 5. Contemporary Overview of the Tukituki Catchment	 46
5.0 Introduction.....	46
5.1 Protecting and Restoring the Mauri.....	46
5.2 Proposed Dam on the Mākāroro River	52
5.3 Protecting Wāhi Tapu Sites	64
5.4 Socio –Political Issues on the Wellbeing for Mana Whenua	64
5.5 Summary of Cultural Values and Contemporary Issues/Concerns	66
 6. Māori Planning Perspectives	 68
6.0 Introduction.....	68
6.1 RMA Statutory Framework	68
6.2 Developing Māori Environmental Indicators	70
6.3 Summary of Māori Environmental Indicators and Outcomes	77
6.4 Recommendations for the HBRC to consider.....	78

7. Conclusions	79
-----------------------	-----------

References	80
-------------------	-----------

Appendices

One: a) Table Te Taiwhenua O Tamatea Board	83
One: b) Te Taiwhenua O Heretaunga Board	84
Two: List Taonga Species	85

List of Figures

1.0 Location of the Tukituki River Catchment	11
1.1 The Tukituki Tributaries	11
2.0 Ruahine Ranges and other Maunga	16
2.1 Changes to the Landscape	19
3.0 Taonga Species	24
3.1 Tukituki River Headwaters to the Mouth	29
4.0 Awarua O Porirua Pa Site	33
4.1 Te Horehore Pa	33
4.2 Lake Whatuma	36
4.3 Old Mataweka Pa	39
4.4 Te Nakahi Parahi Urupa	39
4.5 Lake Roto-A-Tara and Maunga Kauheihei	41
5.0 Impacts to Water Quality within the Tukituki Catchment	47
5.1 Waikarepu Wetlands	50
5.2 Impacts of Gravel Extraction on the Tukituki River	51
5.3 Effluent into the Tukituki River Flowing from Pa Creek	52
5.4 Proposed Dam Site on the Mākāroro Stream	63

List of Tables

3.0 Relationship of Values with Flows and Water Quality	30
3.1 Summary of Cultural Values	31
4.0 Summary of Mana Whenua Cultural Values and Uses	45
5.0 Summary of Cultural Values and Uses with Contemporary Issues	67
6.0 Factors for Assessing Mauri	76
6.1 Developing Māori Environmental Outcomes, indicators, Monitoring	77

Glossary of Māori Terms

<i>Aotearoa</i>	New Zealand	<i>Ariki</i>	Chief
<i>Atua</i>	Supernatural Gods	<i>Atua Kaitiaki</i>	Spiritual Guardians
<i>Awa</i>	River, Lake	<i>Hapū</i>	Sub Tribe, Pregnant
<i>Harakeke</i>	Native Flax	<i>Heke</i>	Migration
<i>Hui</i>	Meeting	<i>Io</i>	Supreme God
<i>Ira Atua</i>	Spiritual Realm	<i>Ira Whenua</i>	Physical Realm
<i>Ira Tangata</i>	World of People	<i>Iwi</i>	Tribe
<i>Kai Manu</i>	Birds	<i>Kaitiakitanga</i>	Guardianship
<i>Kaka</i>	Net	<i>Karakia</i>	Prayer, Incantation
<i>Karengo</i>	Sea Weed	<i>Kaumātua</i>	Esteemed Elder
<i>Kaupapa</i>	Project	<i>Kete</i>	Basket
<i>Kōhanga</i>	Seeding, Nurturing	<i>Koura</i>	Crayfish
<i>Maunga</i>	Mountain	<i>Mahinga Kai</i>	Food Source
<i>Mana</i>	Dignity, Honor	<i>Manaakitanga</i>	Hospitality
<i>Manamotuhake</i>	Authority	<i>Māori</i>	Indigenous People
<i>Mara Kai</i>	Cultivated Areas	<i>Mataitai Kaimoana</i>	Seafood, Shellfish
<i>Mātauranga</i>	Traditional Knowledge	<i>Mauri</i>	Life Force
<i>Mokopuna</i>	Grandchild	<i>Ngahere</i>	Native bush
<i>Noa</i>	Normal	<i>Pakeha</i>	European
<i>Papatūānuku</i>	Earth Mother	<i>Pou</i>	Post
<i>Rāhui</i>	Temporary Closure	<i>Rangatahi</i>	Youth
<i>Rangatira</i>	Chief	<i>Rohe</i>	Boundary
<i>Rongoa</i>	Medicinal Herbs	<i>Takiwā</i>	Region
<i>Tangata</i>	People, Humanity	<i>Tangata Whenua</i>	People of the Land
<i>Taonga Tuku Iho</i>	Treasures	<i>Tapu</i>	Sacred, Prohibition
<i>Te Ao Māori</i>	Maori Worldview	<i>Te Ao Marama</i>	World of Light
<i>Te Reo Rangatira</i>	Maori Language	<i>Tikanga</i>	Protocol, Customs
<i>Tihei Mauriora</i>	Sneeze of Life	<i>Tinorangatiratanga</i>	Self Determination
<i>Tipuna</i>	Ancestor	<i>Tohunga</i>	Spiritual Leader
<i>Tūrangawaewae</i>	Footstool	<i>Utu</i>	Revenge
<i>Wāhi Tapu</i>	Sacred Sites	<i>Wai</i>	Water
<i>Waka</i>	Canoe	<i>Whakapapa</i>	Genealogy
<i>Whakataukī</i>	Maori Proverb	<i>Whānau</i>	Family
<i>Whanaungatanga</i>	Relationship	<i>Whenua</i>	Land, Placenta

Section One: Overview

1.0 Purpose

The Hawke's Bay Regional Council (HBRC) is currently reviewing and undertaking the Tukituki plan change. The council will be seeking new frameworks for the management of water allocation and water quality in the Tukituki River catchment. The national Policy statement for freshwater management requires regional councils to set water quality and water allocation limits, as well as minimum flows in rivers. This requires the HBRC to have better integration of land and water management.

The scoping of the Tukituki River catchment plan will examine scientific based studies to determine a range of values such as, minimum flows, water quality limits, nutrient management, fish passage and other values.

This report seeks to clarify and to define key Māori environmental cultural values and their uses specifically within the Tukituki River catchment. Cultural values reflect a long history Māori have with a given area, location, catchment, or region and reflect their world view. Cultural values are statements of knowledge, and form perspectives about issues, shape the way Māori think about issues, form the basis for decision-making, finding solutions, and are fundamental for establishing aspirations, desires and priorities (Harmsworth, 2008). The aim is to incorporate Māori perspectives constructed upon Māori principles and values – kaupapa (foundation principles, concept, perspective, or philosophy) and tikanga (fundamental rules governing Māori relationship with their natural environment); and Māori aspirations (in the form of environmental outcomes, indicators and measures for monitoring improvement).

The construction of a kaupapa Māori environmental values framework provides the means by which the HBRC can interpret the effectiveness of the RMA (1991) in terms of how Māori cultural values and uses can be incorporated into the Tukituki River catchment change plan.

HBRC has provided for the first time, recognition of Te Ao Māori (Māori worldview) perspectives in regional council planning within the Tukituki River catchment. This is keenly sought by marae and hapū within the rohe of the whole catchment from the headwaters to the mouth. In more contemporary times, there has been the establishment of tribal authorities mandated to work with the councils which are Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga (see Appendix One for an outline of the governance board for both Taiwhenua).

1.1 Objectives:

- a) Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga will work in collaboration to construct a kaupapa Māori cultural values framework and its application and uses within the Tukituki River catchment.
- b) Assess the contemporary cumulative effects on the health state of the Tukituki River catchment and mana whenua in terms of their relationship to cultural values and uses.

- c) Provide a Māori kaitiakitanga planning perspective aimed at enhancing the desired aspirations of hapū and marae, mana whenua for active and effective participation in environmental management.

1.2 Common Vision of the Collaborative Partnership

A collaborative partnership was formed between Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga representing their respective marae and hapū. The research team members responsible for producing this cultural values and uses report had a common vision to strengthen relationships and to seek opportunities to work jointly on shared natural resources.

Research Teams

The research team from Te Taiwhenua O Tamatea is led by Dr. Benita Wakefield responsible for writing and collating the overall components of the report, consultation with marae and hapū; Marge Hape is the office administrator and research coordinator responsible for collating data on taonga species and interviewing whānau and hapū members; Jorgette Maaka is the researcher responsible for the literature review to define cultural values and the historical relationship of marae and hapū to land, water and sea; Bruce Wakefield is the photographer; and finally, Hirani Maaka is responsible for editing the final draft (ie, checking for grammar and Māori words, macrons etc).

The research team from Te Taiwhenua O Heretaunga is led by Marei Apatu, Te Kaihautu, responsible for overseeing the data collated from Māori manuscripts, Council reports and other publications, oral histories, consultation with Te Runanganui, marae and hapū of Te Runanganui O Heretaunga; Dale Moffatt is the Operations/Project Manager responsible for literature review, interviews, consultation with marae and hapū; Donna Whitiwhiti is the Administrative Executive Administrator responsible for administrative work.

1.3 Tukituki River Catchment

The name Tukituki refers to both a paddle rhythm and the beating of water to make a splashing noise to herd fish into backwater or channels. The Tukituki headwaters begin in the Ruahine ranges, moving through the Ruataniwha plains converging with the Waipawa River and other tributaries to meander northeast to the mouth of Waipureku to meet with Hinemoana, Tangaroa, Te Moananui a Kiwa, the great ocean. The Tukituki River and its tributaries and streams which make up the catchment is one of the largest from its headwaters in the Ruahine Ranges down to the mouth at Haumoana on the east coast (see Figures 1.0 and 1.1 over page on the Tukituki River catchment and tributaries).

Figure 1.0 Tukituki River Catchment¹

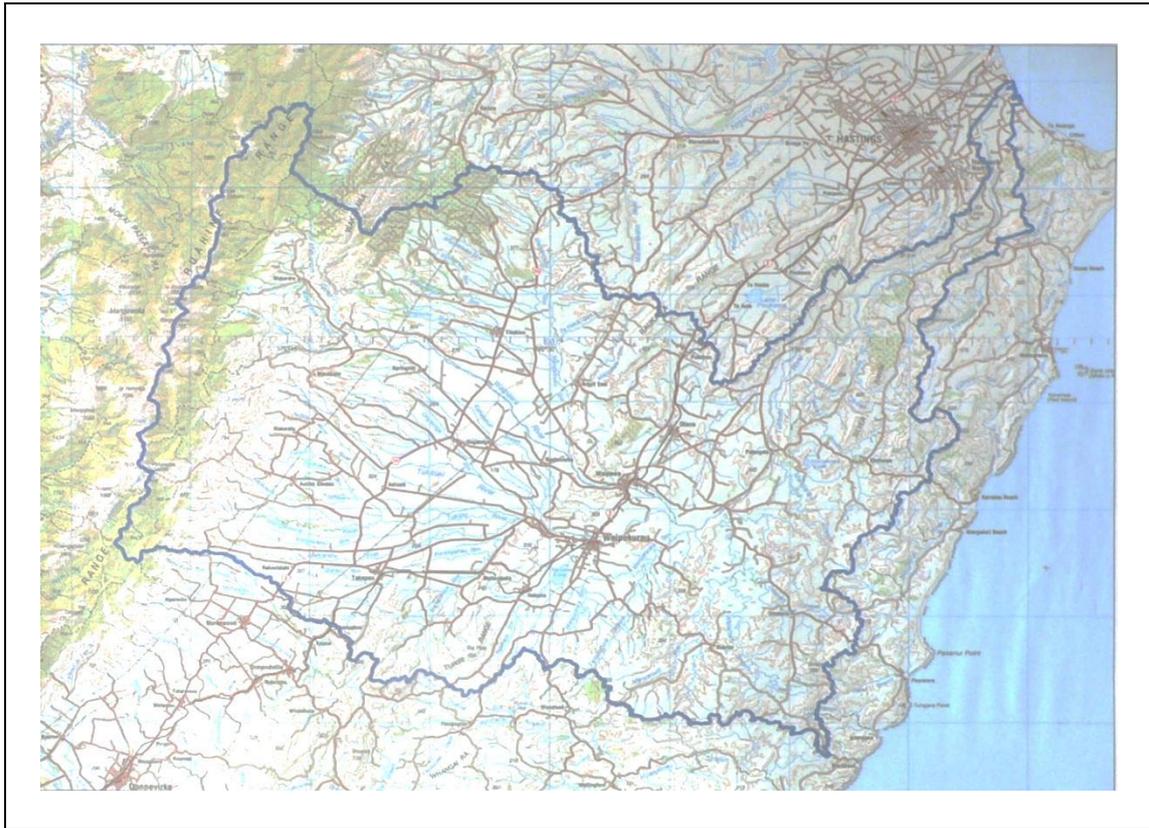
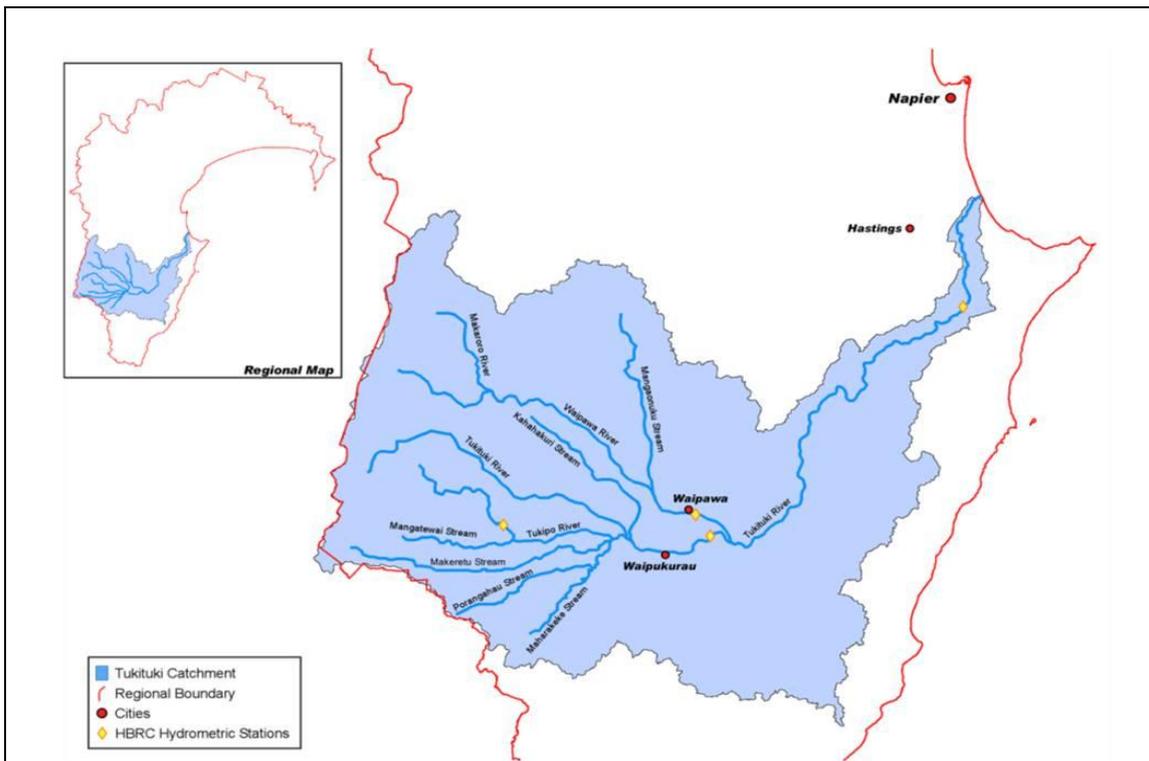


Figure 1.1 Tukituki Tributaries



¹ Source: Images provided by HBRC

1.4 Methodology

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 the development of a constructed Māori cultural values and uses framework.

A key principle underpinning the philosophy of Kaupapa Māori is the concept of tinorangatiratanga. 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.

In order to ensure adherence to kaupapa Māori principles it was important to develop a cultural values and uses conceptual framework. The aim is to acknowledge key kaupapa and tikanga principles significant in terms of Māori environmental management and planning perspectives such as, monitoring the effective achievement of Māori indicators and outcomes.

Constructing a Māori cultural values and uses framework is underpinned by a Kaupapa Māori philosophy providing the context for the qualitative methods used and outlined below:

Literature Review

Sources included: District and Regional council reports relevant to the Tukituki River catchment; historical hapū and Iwi records to clarify and to define cultural values and uses; publications from the Department of Conservation and Waitangi Tribunal; historical documents and other sources. The three CIA reports produced on the proposed dams within the Ruataniwha plains² were key foundational documents used to determine cultural values of importance to hapū and marae within the Tamatea and Heretaunga rohe.

The literature review provided background information on the relationship of mana whenua to the whole of the Tukituki River catchment. They also provided insight into understanding the cumulative effects on the mauri, water quality and ecological health of taonga species, biodiversity within the Tukituki River catchment. A separate CIA research component undertaken on mana whenua perspectives from the Heretaunga Taiwhenua rohe (lower Tukituki River catchment) on the proposed Mākāroro dam within the Ruataniwha region has been incorporated within the contemporary issues section of this report.

Interviews with Mana Whenua

Consultation hui was initially held with Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga to approve the collaborative joint partnership formed for this Tukituki

² (Wakefield et al, 2010), (Wakefield et al, 2011) and (Apatu & Moffat, 2012)

River catchment cultural values and uses project. The research team consulted with their respective Taiwhenua to obtain consent and access to marae and hapū members for focus group and one-on-one interviews. These interviews discussed mana whenua cultural values, uses and their relationship to the Tukituki River catchment. They also sought to identify and to provide insights into more modern issues and concerns. Transcripts were circulated for feedback, amendments and additional information gathered. A draft of Tukituki River catchment cultural values and uses report was presented to Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga and circulated out to marae and hapū for final comment before the draft report was submitted to the HBRC at the end of February. The final Tukituki cultural values report time frame was extended to allow the Heretaunga Taiwhenua team sufficient time to complete their CIA report. This report focussed on the cultural values and uses of the lower Tukituki catchment and cultural impact assessment of the Ruataniwha proposed dam on the Mākāroro tributary. Both reports were finally completed in May. It needs to be noted that whilst the CIA report was independently commissioned by the Heretaunga Taiwhenua team, there were overlaps of information relevant to the Tukituki cultural values report. Extracts from the CIA report were integrated into the contemporary section (5.2) of the final report.

A two day hīkoi was organised in December 2011 from the headwaters of the Tukituki River catchment down to the mouth at Haumoana. The Heretaunga Taiwhenua team organised a hīkoi to the Mākāroro dam site in February 2012. HBRC staff members, other environmental managers alongside marae and hapū members attended these trips. The data gathered from the hīkoi was collated, circulated for comment and integrated into the CIA and final Tukituki values report.

Constructing a Cultural Values and Uses Analysis Framework

The research team has developed a potential list of cultural values. The team sought clarity and definition of their deeper meanings and authentic interpretation within the context of marae and hapū localized knowledge on tikanga and kaupapa of the natural environment. The conceptual cultural values framework was applied to the whole of the Tukituki River catchment. Māori worldviews acknowledge a natural order to the universe whereby everything is inter-related and integral to the mauri – life force capacity of the whole ecosystem and all associated organisms. Tikanga is rooted within the philosophy of kaitiakitanga and as such, seeks to regulate and sustain the wellbeing of people, communities, marae, hapū and natural resources.

The framework provides the mechanism to determine how these values are interpreted, applied, used and expressed by various marae and hapū within their particular rohe along the River and tributaries. Using a catchment scale approach provides an appropriate framework for scientific investigations, research synergies that integrate Māori concepts and perspectives and a move towards an ecosystem-based approach to the environmental management of the Tukituki River catchment.

The conceptual values and uses framework also provides an analysis tool for how the development of Māori environmental outcomes and indicators need to be incorporated into the Tukituki Plan change currently being undertaken by the HBRC.

The next section will discuss the special relationship mana whenua have with their environment: rivers, land and sea.

Section Two: Mana Whenua Relationship to the Rivers, Land, Sea

2.0 Introduction

Tangata whenua literally means people of the land who, in this context were the Māori, first inhabitants of Aotearoa. Through a long association with Aotearoa, Māori established their tūrangawaewae – meaning the foot stool of traditional knowledge, cultural identity and belonging to a particular takiwā or area. Human identity is “literally grounded” (Durie, 2003: 89). Tangata whenua and mana whenua are terms used interchangeably with tangata whenua holding mana whenua within their rohe (area).

Traditional knowledge associated with the Tukituki River catchment affirms the inter-connections for tangata whenua with their natural world. In this section there is: an understanding of the term mana whenua and various concepts of whakapapa, mātauranga Māori and whanaungatanga. We then outline the origins, settlement and history of all the marae and hapū along the Tukituki River catchment from the headwaters to the sea.

2.1 Mana Whenua

Mana whenua holds the manamotuhake or autonomy, self-sufficiency and authority within their tūrangawaewae. The manamotuhake of whānau or family is sustained through whakapapa connections and protected under the mantle of the marae and hapū. The use of the term mana whenua throughout this report is the tikanga considered most appropriate in terms of council and marae, hapū and iwi relationships and participation under the RMA (1991).

Whakapapa

The whakapapa of mana whenua is linked with their history of movement, settlement and use of natural resources. This is further reinforced in the naming of landscapes after ancestors of great mana or prestige, such as paramount mountains, rivers, rocks, trees, waterfalls and other features. Whakapapa establishes the rights and status, a fundamental concept in linking the gods, ancestors, people, places, and ideas. The environment determines the people bringing together marae and hapū understanding with Ira Atua (spiritual realm) and Ira Tangata (people living in the physical world) so that a place and its mātauranga are inseparable, interrelated and interdependent.

Mātauranga Māori

The understanding and knowledge created through whakapapa-ranga is embodied in the sequence of creation narratives, traditions and tribal histories referred to as mātauranga Māori, indigenous knowledge. Monte Aranga (2002: 6) defines mātauranga Māori as:

Weaving a diverse understanding of how the world is known by Māori, unified and determined by structure, content of a whakapapa paradigm.

Mātauranga Māori recognizes the inter-relatedness and inter-generation lineage of all living things that are imbued with an infinite life force, mauri. It also provides a contextual framework for articulating the spiritual principles and values in a Māori corpus of knowledge which gives emphasis to localized tribal knowledge and interpretation of their oral histories, traditions and events. Mātauranga Māori

expressed through, *Te Reo me ngā tikanga Māori* gives full expression to the depths of meanings of the traditional knowledge and associated lores and customs. Aranga (2002) describes the creation of knowledge as the meeting of senses with the outside world. Mātauranga Māori is concerned with the foundation and source of all life and knowledge. This requires a sense of the creation narratives to understand the coming into being and existence of the universe and the extent to which changes have occurred in the way that Māori now view the world from the way of their ancestors. Another important use of mātauranga Māori in a contemporary context is to analyse and consider aspects of our modern world in order that certain issues and matters are addressed (Royal, 2003). This might also involve the construct of alternative approaches, new ways of being and thinking in the modern world.

Whanaungatanga

The concept of whanaungatanga refers to the rights, obligations and dynamic relationship between marae and hapū. There is an emphasis on kinship bonds and reciprocal responsibilities in determining action and the importance of whakapapa in establishing rights and status of mana (authority, power and prestige). The origins, settlement and history of Māori to the areas surrounding the Tukituki River catchment reinforce the notion of hapū and marae allegiance: for demonstrating the kinship bonds which hold marae and hapū together as a distinct people.

2.2 Origins, Settlement, History

Prior to Māori settlement, almost the entire area of the Ruahine ranges and hill country would have been covered in dense forests rich in birdlife. In pre-Pākehā settlement times and perhaps for over 1,000 years, the visits were short, seasonal expeditions. The Ruahine ranges were not extensively settled by Māori who preferred the lowlands and coastal areas and included tribes from Ngāti Kahungunu, Ngāi Tahu, Ngāti Apā and Rangitane. Several ancient tracks across the ranges were used to gain access to inland Mokai Pātea and the central plateau (see Figure 2.0 over page). For example, there is the ancient trail of Te Parapara which crosses the range via Mākāroro Te Atua Mahuru, with the last recorded war party (in 1828) using the trail. Māori occasionally used these tracks to gain refuge from raiding parties such as in the 1600s when Whatuiāpiti (Chief of Rangitane and Kahungunu descent) fled the mountains west of Takapau (DOC, 1992). Ngāti Rangitane was one of the earlier tribes to settle in the Ruataniwha plains but was eventually pushed south past the Manawatu River by an invading tribe led by the Ngāti Kahungunu chiefs. These were Taraia and Rakai-hikuroa who led the first migration from Poverty Bay to Hawke's Bay fighting their way through Wairoa and eventually to the Tutae-kuri (in the 1500s) and onto the Ruataniwha plains. Te Whatuiāpiti, Te Rehunga, and Manawakawa and other tribes descend from Te Hika a Papauma, a descendent of Taraia. Many other ancestral lines have led to the marae/ hapū descendants settling in the area to the present day.

An explanation is given of one such Māori chieftain Te Upokoiri:

If you follow the Federation (or the principal hapū), we were part of Te Upokoiri that Federation of Ngāti Marau, Ngāti Rangitotohu... so the relationship there is that Te Upokoiri marries this fellow called Rangitouru which then forms the tribe Ngāti/Ngāi Upokoiri. They lived on the Ruahine ranges and areas.³

³ Waitangi Tribunal Gwavas Forest Park Wai 397 (1993)

Figure 2.0 Ruahine Ranges and other Maunga



Ruahine Ranges



Mt Kahuranaki



Mt Erin



Te Mata Peak

The history of settlement from the Ruahine ranges, down to the Ruataniwha plains and beyond to the Heretaunga plains were shaped and influenced by the many battles and skirmishes that occurred throughout the history of settlement. In the more recent historical period of the 1800's, it is considered another significant period of battles and in-fighting amongst the various hapū and iwi. This spanned almost thirty years and affected all the marae and hapū in the whole district – from Wairarapa, Manawatu, Mokai Pātea, Nukutaurua inland, to Porangahau, Waimarama, and as far away as Mahia peninsula. A kaumātua provides an overview of this period, the various hapū and iwi exiled and migrating across the Ruataniwha plains, out to the coast and lower reaches of the Tukituki River catchment.

History in the Making

Some of the most important events to shape the history of all the marae and hapū take place in the Ruahine Ruataniwha area around the period leading into the 1800's and after. It is a period referred to as, 'Ko ā tātou ririri tara a whare' - their own internal hapū fights between two kin groups of these lands, Te Upokoiri and her brother Manawakawa. Te Upokoiri married Rangitūouuru and lived on the Ruahine block. Trouble arose between the two factions, Ngāi Te Rangikoianake and Ngāi Te Upokoiri. The scene is set for the fight at Mangatoetoe in the back country of Maraekākāho.

Pakanga Battles

Further retaliation follows at Tapuaerau and Pukekaihou where these encounters unsettle and stress all of the hapū in the area. Efforts to settle and make peace through marriage did not last and further fighting was imminent. Tensions escalate and allies from other iwi are brought in and 'unleashed into the local hapū,' and referred to as 'the dogs of war.' These allies join forces to lead the terror campaigns and battles of 'Te Aratipi, Te Kahupapa, Te Roto a Tara, Te Whiti o Tū and Te Pakake.' Te Whiti o Tū or Te Whiti o Tūmatauenga is where a running fight takes place located in the Ruataniwha and Ruahine Ranges. Further battles occur over a long period of time. One such iwi that formed a formidable war party came over the Ruahine Ranges and emerged in a place now called the 'Gwavas,' killing everyone as they made their way to Roto a Tara (by Pukehou).

Heretaunga hapū under the leadership of Pareihe Te Kokopu exiled to Nukutaurua to regroup and to re-strengthen. The repatriation force head off from Nukutaurua as they enter the Tukituki River at Te Awapuni to make their way up to the Papanui stream. By hauling their waka overland and onto Roto a Tara, they attack the Island Pā, Te Awa o Porirua. The intruders defend themselves but were finally overcome and retreated back out of Heretaunga.

Ngāi Te Upokoiri are pursued along with their Tūwharetoa relatives. They make their way to the Ruahine Ranges to be trapped along Te Whiti o Tū (the river corridor track passage). The fight is referred to as Te Whiti o Tū. The remnant survivors make their way back to Taupō and other places. Ngāi Te Upokoiri exiled themselves to Mokai Pātea and Manawatu. Further reprisals into Heretaunga following Te Whiti o Tū was imminent. More bloodshed and displacement takes place but Pareihe with the assistance of Te Wera Hauraki hold mana and after a period of time the Heretaunga chiefs ask Ngāi Te Upokoiri to return back to their homeland, Heretaunga, to reoccupy and re-settle themselves again.

The conquests of Pareihe Te Kokopu and the gift by Tamaiwaho to Manawakawa, Te Rehunga and Ngāti Papatuamoro reinforced the claim of mana and occupation in the Ruataniwha North absolute.

Arrival of Pākehā Settlers, Missionaries

Throughout the early 1800s, there was the arrival of whalers, sealers, traders, settlers and the political influence of the missionaries. This period marked another significant lifestyle change for mana whenua now having to cope with growing pressure from the settlers for land purchases.

Te Hapuku, a very influential chief from the Tamatea district of central Hawke's Bay and other high ranking chiefs were particularly aware of the demand for land and resources. There was resistance by some to allow the selling of land blocks to the settlers but by the time of the signing of the Treaty of Waitangi (1840s), it became apparent the relentless onslaught of colonisation could not be held back.

Early Land Sales, Crown Grants and Native Reserves

Donald Mclean is the Crown's Agent commissioned to purchase land. Crown purchases and contracts (or treaties) were negotiated between two parties, the Crown and its Māori vendor. Crown research evidence highlights a number of cases where the Crown and Māori had differing expectations and motives in terms of land purchases. Early land sales were already taking place ahead of the Crown Purchases. The first Crown Purchase was the Waipukurau Block (1851) involving 279,000 acres for the sum total of 3000 pounds. There were native reserves to be retained by mana whenua for access to mahinga kai and for the protection of wāhi tapu, important natural resources and other values. At the time, the chiefs would not have envisaged the full implication of the sale or the breaches and consequences to their traditional lifestyles (see Figure 2.1 over page showing changes in the landscape).

There followed a number of land sales Crown purchases and reserves such as the Ruahine, Ruataniwha, Te Waro o Manawaka, Takapau and other block purchases in the central Hawke's Bay district.

Ruahine Block

On 13 July 1857, a purchase deed was signed for the Ruahine Bush block between the Crown and Ngāti Te Whatuiāpiti. The size of the block was not specified in the deed signed by Te Hapuku Ika O Te Moana and 127 others with Donald Mclean signing for the Crown.⁴

Ruataniwha Block

On 6 January 1854, a purchase deed was signed for part of the Ruataniwha between the Crown and chiefs of Ngāti Kahungunu.

⁴ Turton Deed (1877)

Figure 2.1 Changes in the Landscape⁵



70 Mile Bush Clearing



Lindsay Bush



Ruahine Plains



Flood 1935 (before stopbanks)



Heretaunga Plains

⁵ Source: Website - www.wildsidefarm.co.nz
Webiste - www.hbemergency.govt.nz

Waro O Manawakawa

On 11th August 1859, a purchase deed was signed for the Waro O Manawakawa block by Ngāti Manawakawa although the size of the block was not specified in the deed signed by Hupato Wheao.

Native Reserves

The variations and inconsistencies in the allocation of reserves in Heretaunga - Tamatea districts made no provision for customary reserves. The Waitangi Tribunal in its Wairarapa ki Tararua report states:

*...in our view, however, the Crown's reserve policy was flawed from the start – contradicting, vacillating and so limited in nature that, even if fully implemented, the Crown's performance as a treaty partner might well have been found wanting.*⁶

In all these land sale agreements, there were various native reserves set aside by the Māori chiefs but none of these have been upheld to this modern day.

European settlement and agricultural farming led to the destruction of natural grasslands, shrub-lands and forests. The settlers fenced off their farms and the law of trespass generally prevented mana whenua access to what mahinga kai had survived even though this had been negotiated as part of the Waipukurau purchase. Mana whenua were confined to reserved areas inland and lowland areas, and the coastal areas causing terrible hardship and poor health for the mana whenua especially during the winter months. The use of traditional mahinga kai for protein from tuna, īnanga, weka and waterfowl and other natural resources were vital to mana whenua because they had too little land to produce sufficient alternatives. The traditional lifestyle of mana whenua had suffered greatly through the onslaught of colonization, depopulation (through warfare in the 1800s), disease (in the later years of the 1880s – 1900s), dislocation, and poverty and land alienation.

The land was cleared on the Ruataniwha and lower reaches of the Tukituki River catchment plains (came to be known as the Heretaunga plains). This increased the vulnerability to flooding which, in the past, had been a regular occurrence. Pākehā settlement led to environmental deprivation caused by: the native forests being cleared - deforestation, extensive swamp drainage and river diversion.⁷ The tributaries of the Tukituki River catchment surged across the Ruataniwha and lower plains of Heretaunga resulting in major flooding over periods of time. The loss of vegetation on the plains would continue to cause more frequent floods downstream to the township and surrounding areas.

Regardless of the potential vulnerability to flooding within the township, the population continued to grow and flourish and by the end of the century the population on the Ruataniwha and Heretaunga plains had increased significantly. Agricultural farming in the area eventually led to other developments such as horticultural farming, especially in Heretaunga. The cause of agricultural run-off and other discharges (ie, oxidations ponds) affected the health of the local fishery in the water way. This has continued to be a major problem in contemporary times.

The next section will outline cultural values of importance to mana whenua.

⁶ Wairarapā-Ki-Tararua Wai Claim 856 (2010: 231)

⁷ Cited in, "Heretaunga-Tamatea Land Politics: 1865 – 1900" (Stirling, 2011: 229)

Section Three: Mana Whenua Cultural Values

3.0 Introduction

The cultural values relate to the concept of holistic ecological health of the land, water, sea and all living things in general that are inextricably inter-connected with the well-being of mana whenua. These cultural values are conceptualized through their origins in Te Ao Māori and are understood according to whakapapa which connects Māori beliefs and values towards, and about the natural environment.

This section provides a general description of mana whenua cultural values and includes: Te Ao Māori, papatūānuku, kaitiakitanga, kaitiaki atua, mahinga kai, taonga-tuku-iho, ki uta ki tai and mauri.

3.1 Te Ao Māori: World View

Te Ao Māori world view provides an explanation and understanding of the inter-relationships between people and their tūrangawaewae, whenua or traditional lands. A central principle of the Māori world view is the concept of whakapapa that is literally translated as laying one thing upon another (horizontal links) or the genealogical descent of all living things. The idea of whakapapa-ranga extends the layers and connections to the inter-generational lineage (vertical linkage) of all life in particular. Marsden (1975) describes the world as entirely connected or interrelated. Through whakapapa-rangā the Māori is related to everything - the gods, people, land, mountains, rivers, sea, water, sky, plants, birds, reptiles, fish, vertebrates, eco-systems, animate and inanimate life forms. Whakapapa establishes the inter-connections between people and their whenua that are inter-dependent on each other for their survival.

3.2 Papatūānuku: Earth Mother

The nature of the inter-relationships between people and Papatūānuku or earth mother is reflected in the following whakataukī or proverb, '*Ko te whenua, te wai-ū nō ngā uri whakatipu*' - meaning mother earth, through her placenta provides nourishment and sustenance for her offspring being all of humankind, future generations. The Māori view is holistic seeking to ensure Papatūānuku, the ancestral mother earth and human activities are managed in harmony and balance acknowledging a natural world that is dynamic, fragile and finite. Papa is viewed as a living organism with her own biological systems and functions, infrastructural support networks – all sustaining the vibrant unifying life forces, mauri or life sustaining capacity of all living things through the nourishment of the whenua.

Papa's children, are described as "facilitating the process of ingestion, digestion, excretion; the streams [and rivers, lakes, tributaries and ground water] of water representing her arteries bringing the life giving waters for Pāpā to imbibe and to share with her offspring," namely people and all living things (Roberts et al, 1995:68):

Spurred on by the rays of Tama nui te Rangatira, the sun, our waters are tossed and turned by the winds of Tāwhirimātea to evaporate up to Ranginui, to bereave 'ngā roimata aroha' the loving teardrops back to Papatūānuku. Papatūānuku expresses her grief to Ranginui in the form of Haukunui, koku or mist, from the mountains and forests,

permeating through and over the rich alluvial soils of the plains to produce her 'mother's milk,' Te Waiū.

This dynamic complexity of arteries feed the plants, animals, micro-organism communities, their habitats and interactions - the ecology and indigenous biodiversity that need to be protected and enhanced to ensure sustainable ecosystems.

There is a spiritual and cultural connection to all waterways and to fresh water in general which is of primary importance when considering mana whenua values associated with the Tukituki River catchment. The word whenua refers to the land, but also to the birthing placenta and to burying the whenua within ancestral land, strengthening the connections and intrinsic relationship between manawhenua and the rest of the natural world. Similarly, the common use of the word iwi meaning bones, which are also inferred within Papatūānuku, representing the tribal unit and the word hapū meaning both pregnant and (loosely) sub-tribe, or clan (Kennedy & Jefferies, 2009).

3.3 Kaitiakitanga, Karakia, Tohunga, Manaakitanga

Kaitiakitanga refers to the act of guardianship although the translation does not fully express the depths and nuances of meaning inherent in the term. Mana whenua have an important responsibility as the kaitiaki of their ancestral lands, waters and other taonga to ensure the mauri of all living things is healthy and sustainable for future use. While kaitiaki are traditional spiritual guardians with reciprocal responsibilities to protect the natural elements, people have taken on the kaitiaki responsibilities. There is an obligation of stewardship to protect the spiritual wellbeing of whānau, marae, hapū through the wise management of taonga or natural resources and to ensure the mana of mana whenua is upheld.

Recitation of karakia (prayer or incantations) involved a series of rituals and incantations to seek influence or appeasement to the Atua, to procure benefits or to avert disaster. Karakia was necessary for any ritual act and were recited by the Tohunga who were the mediums for the gods (Te Rangihiroa, 1949). According to Marsden the term Tohunga means “chosen one” or “appointed one” who had an extensive knowledge of rongoa (Māori medicinal herbs) (Marsden, 1975:155).

Embedded in the kaitiaki philosophy is the emphasis on a word-perfect recitation of karakia. Failure to do so could result in misfortune or even death (Walker, 1992:174). There were a vast number of incantations each relatively specific to meet all possible contingencies in human life. Often the karakia was accompanied by an offering or the ‘first fruits’ of any activity: *“the first kumara dug up, the first fish or bird taken, the first piece of weaving, the first person slain in battle”* (Metge, 1976:23).

The concept of manaakitanga was the hospitality or care taken especially to guests. For mana whenua, this was often reflected in their capacity to provide the best bounty of the fruits in season such as, pātiki, īnanga, tuna, manu, kai moana and other delicacies the various marae and hapū might be re-known for.

3.4 Kaitiaki Atua: the Elements of Nature

The inter-connections between mana whenua and their natural world are expressed through mātauranga Māori me ōna tikanga that is authentic to each marae and hapū. This knowledge articulates an intimate understanding of the elements of nature and how they might communicate with each other. These include the Kaitiaki Atua or spiritual guardians representing the elements of nature which underpin the authentic health state of a waterway, land and sea. This knowledge was passed down through the generations (whakapapa-ranga in practice). Understanding the linkage was reflected in how well the hapū could engage in their relationship with the elements to utilize and to retain traditional knowledge on the authentic health state of their traditional lands, sea and waterways, to harvest and manage taonga wisely.

Within the cycles of Te Taura Whiti I Te Reo Māori (following the phases of the Moon for planting, fishing, harvesting and other seasonal activities) is an excellent example of how Māori were highly attuned to the elements of nature. Some examples of how the various cycles of the moon influenced various activities were:

***Tamatea-kai-aiki** – a day for planting food, west winds prevail, that only rain will quell.*

***Tamatea-a-ngana** – eels are voracious feeders this night, a good day for planting food and for fishing but beware of the fog and the foaming sea.*

***Tamate-aiho** – Eel, fish and kumara are abundant but small, a productive day for collecting shell fish but fisherman beware.*

***Tamatea Whakapau** – a favourable day for planning food from morning to midday but not a day for the fisherman.*

Other examples of how the elements of nature influenced people's behavior were:

When Maunga Kahuranake, located along the Tukituki River, was shrouded with the mists, this was viewed as an omen warning the people not to harvest mahinga kai.

The name Pākōwhai (located by the Waimarama bridge on the Tukituki River) refers to the place of the kōwhai tree. When the kōwhai bloomed early in the season, it was a sign that the kina was likely to be sweet and fat.

Now Te Wawahanga, (a kin of Te Whatuiāpiti) was dying of an ailing illness, some say it could have been pleurisy, and so his son Te Rangikawhua brings a Tohunga in to actually start a rongoa process (which was koromiko) and the name of the process was called "kawa."

So when Te Wawahanga dies his son Rangikawhua cuts off his dad's head to lament that whole/ his great sadness, to lament the tangi of his father; hence the name Te Upokoiri. Because the lament was a very long one, both Mihiroa (long lament) and his son were also named from that process, the son being called Manawakawa.

So that is just the names that we have been talking about in terms of the gifts over Te Whatuiāpiti's grandchildren Tamaiwaho and Toroiwaho who were all in the neighbourhood here and then the gift comes over to Manawakawa. So Manawakawa's name comes from the process of deriving koromiko into this rongoa called kawa.

3.5 Mahinga Kai, Biodiversity Values and Ecosystems

Māori are connected through whakapapa-ranga to all living things and through the exercise of Kaitiakitanga, are responsible for the protection of biodiversity values (see Figure 3.0 for images of taonga species over page).

Figure 3.0 Taonga Species



Pikopiko



Kawakawa



Longfinned Eel



Freshwater Koura



Giant Kōkōpu



Kākahi



Weka



Kereru

Many of the ecosystems are irreplaceable and their sustainability is vital to the over-all health state of mahinga kai resources within the Tukituki River catchment. Historically, the Tukituki catchment had an abundance of mahinga kai resources (see Appendix Two for a more detailed description of the various taonga species of cultural significance). Mana whenua had access to an abundant variety of food sources and are still harvesting some of these to the present day. This includes natural resources from the whenua (native trees, mountains), the ngahere (forest, native plants), the wai (rivers, streams, ground water), and the moana at the mouth of the Tukituki.

3.6 Taonga Tuku Iho: Ngā Wai

Heretaunga Haukunui - Heretaunga of the life-giving dew

The life-giving dew is the first manifestation of the relationship between wai, whenua and rangi (water, land, and sky) and therefore represents all waterways.

A river is a living being. It has a mauri life force that weaves itself through the people, connecting the people with the river. Because it nurtures and sustains them it was given the utmost respect. Any damage done to the river is harm done to the mauri of the river and harm done to the people.

Nō Wai, Ko Wai, Mā Wai

The connection between mauri, water and people is a basic tenet for mana whenua. From the beginning mana whenua lived on, around and in tune with their waterways, rivers, streams, swamps, estuaries, lakes and the sea which were a source of sustenance, transport, mātauranga and recreation.

The inherent connection with water is expressed in Te Reo Māori where the word wai is utilised to describe the status of water across all stratum of Māori society. This connection is seen as intrinsic and divine.

When Māori meet for the first time one is asked where you are from - *Nō wai koe?* From where do your waters flow? This is felt to be uniquely Māori as other cultures tend to ask firstly who you are or what your name is, more often than not followed by asking - what you do for a living? These first meeting scenarios very simply demonstrate the Māori world view of being intrinsically linked to the whenua through our waters on many levels as opposed to a western world view where your name or what you do is deemed to be more defining initially than where you originate from.

Ko wai au? Ko wai koe? Translated, these two questions ask who I am and who you are by asking what the name of my /our water is. This question is answered through an individual or collective *pepeha* which proclaims connection to specific awa, whenua, and hapū through whakapapa, or simply through your whānau.

Mā wai ra? This phrase is asking who are we doing this for and as such portrays the past and future as equally important. The term 'wai' in Te Reo Māori is ancient and anchors people spiritually and physically in the realms of Ranginui and Papatūānuku, both in the past and in the future. The role of kaitiaki springs directly from our tūpuna with the understanding and duty to leave both realms with their mauri intact for future generations.

Parawhenua-mea

E kore a Parawhenua e haere ki te kore a Rakahore
'Parawhenua will not come out in the absence of Rakahore'

Parawhenua-mea was the personification of water and mountain streams while Rakahore was the personification of rocks. This meant that mountain springs and streams would not flow but for the solid rock from which they issued and over which they flowed.

Parawhenua-mea is also one of the gods of deluge and defacement of nature due to flood and was a wife of *Kiwa* (as was *Hine moana*). All natural elements are interdependent and these relationships must be continued together – to eliminate or diminish one can cause imbalance thus affecting the rest. The Tukituki River would not exist if the first part did not happen.

Te Kauwae Runga and Te Kauwae Raro – Upper and Lower Jaw

The relationship of Maori to wai is steeped in the genealogy, mythology and lore of Te Kauwae Runga, Te Kauwae Raro. This is a unique philosophy relating to the knowledge of the celestial and terrestrial realms and how they are interwoven and integral to each other.

The Lore of the Whare Wānanga is written within a manuscript currently held by Victoria University and also available on line. It holds the doctrines and teachings from tohunga (priests / teachers / experts) on celestial and terrestrial knowledge passed down from ancient times. A branch of Te Matorahanga School (Te Whāriki - Awatea) was situated in the Okawa or Maraekākāho area where Te Haku-rangi presided and taught at the whare wānanga along with a principle disciple Meihana Takihi, brother to Karaitiana Takamoana.

Part of these teachings is that on this earth, the ocean and the rivers made the plains and open place. However, it was the atua, Mataaho and Whakaru-au-moko that changed the surface of the earth through destructive forces and earthquakes, causing the shape and form of mountains, plains and rivers to be altered.

All waterways, their associated tributaries, wetlands, lakes and springs, and aquifers are considered significant taonga to mana whenua. Kaitiaki responsibilities for these water resources have been passed down through the ages with the responsibility to ensure they are sustained and protected for future generations.

General values

General values associated with the Tukituki River catchment are outlined below.

- The various states of wai:
 - wai ora (purest form)
 - waimāori (normal state)
 - waikino (debased or spoilt)
 - waimate (dead, damaged or polluted)
 - waitai (sea, surf, or tidal) (Patrick, 1987)

- Sensory Observations:
Sight (ie, clear, murky, visible flow, presence of sediments, stagnant or dried up, white, polluted; smell (ie, unpleasant odors, fresh water has a distinctive smell); touch (ie, greasiness, grittiness and temperature); and taste (ie, kai has an exacting flavor), (Wakefield, 2008: 167).
- Maunga headwaters as the source of mauri
- Maintaining the natural flow variability
- Ecology and character of estuarine areas
- Protection of base flows
- Repo raupō (wetlands)
- Native fisheries (mahinga kai)
- Healthy riparian areas
- Healthy springs, aquifers, ground water
- Inter relationship between surface and ground water
- Continuity of flow ki uta, ki tai - from the mountains to the sea
- Indigenous fauna and flora
- Healthy vertebrates and other eco systems
- High standards of water quality are sustained
- Maintaining the natural course of waterways
- Health of streams and tributaries
- Nohoanga, wāhi tapu, wāhi taonga and other taonga
- Relationship between people and their traditional lands
- Inter-connections between water quantity and water quality
(Williams, 1985; DOC, 1997; ECan, 2004)

3.7 Ki Uta Ki Tai

The Tukituki river flows ki uta ki tai – from the mountains to the sea – from its headwaters in the Ruahine Ranges, downstream through the Ruataniwha plains and lowland mouth and coastline at Haumoana. From the headwaters of the upper Tukituki tributaries which cross the Ruataniwha Plains are: the Mākāroro, Waipawa, Mangaroa stream, Kahahakuri stream, Mangataura stream, Mangaonuku stream, Tukipo, Maharakeke, Ngahape stream, Porangahau stream, Mangatewai River, Mangapohio stream, and Makāretu River. The Waipawa River eventually merges with the Tukituki River west of Waipawa and Waipukurau townships flowing together northwards to the lower reaches of the Tukituki tributaries. This includes the Mangamahake stream, Mangatarata stream, Waiwhero stream, Papanui stream, Mangarara stream, Makara stream, Waipapa stream, Hawea stream and Mangarau stream, Maraetotara River flowing out to the mouth.

All the Tukituki tributaries, rivers and streams will have an influence on the overall ecological health of the catchment. Therefore, these tributaries are considered in terms of their relationship to cultural values and the cumulative effects on the whole ecosystems and ecological health state of the Tukituki River catchment. (See Figure 3.1 of the Tukituki River from the headwaters down to the mouth over page).

3.8 Mauri - Flow Regime, Water Quality

Whakapapa between the supernatural realm and the natural world are both part of a unified whole. There is a distinctive unifying, infinite life force inherent within all animate and inanimate living things connecting everything with each other, the universe and creation. The unifying infinite life force is commonly referred to as the mauri manifest in the natural world with its source from the supernatural realm. Barlow (1991:83) describes the concept of mauri as a special power possessed by Io (the supreme God), which moves and lives in accordance with the limits and conditions of its existence:

The heart provides the breath of life, but the mauri has the power to bind or join. Those who die have been released from this bond and the spirit ascends the pinnacles of death. The mauri enters and leaves as the veil which separates the human world from the spirit realm.

The maintenance of mauri of both realms of this world is vested in the seventy offspring of Ranginui and Papatūānuku, including mankind through Tāne. The seventy children became atua (gods) over different aspects of Te Ao Māori (the Māori world). Alongside Tama nui te Rā (the great son/ sun) and Te Marama-i-whanake (the waxing moon) and their younger brethren the stars, they bring mauri to this world as we know it. The sun, moon, stars and planets are also viewed as worlds with their own version of earth, waters, rocks, trees, mountains, open places and plains.

There is a rich inheritance and whakapapa connecting us to our own source of knowledge. Our tīpuna faced some of the very same issues in their day and the mantle has been passed on to us today.

Excerpts from ‘Kaitiakitanga Mo Ngā Taonga Tuku Iho’ explain the importance of mauri to ngā hapū with regards to resource management as follows, “Mauri is the life essence of nature itself on this planet” Hodges (1992). When mauri is extinguished within a species, the result is extinction because the natural restorative and regenerative powers are lost. Of absolute importance to Ngāti Kahungunu Iwi is the preservation and protection of mauri. Ensuring the preservation and protection of mauri is to provide for conservation of bio-diversity. The outcome will ensure the restoration and regeneration of ecosystems.

Mana whenua role as kaitiaki seek to sustainably manage all taonga species within the Tukituki River catchment. This is expressed through the cultural value of mauri that seeks to enhance the life force principle included in people, fish, animals, birds, forests, land, seas, rivers, biodiversity and ecosystems.

Figure 3.1 Tukituki River from the Headwaters down to the Mouth



Ruahine Ranges - Headwaters



Tukituki Road



Confluence of Tukituki and Waipawa



Patangata Road



Middle Road



Tennant Road



Tukituki to Pacific Ocean

Mana whenua view the Tukituki River catchment as a whole system protecting, maintaining and enhancing the holistic health state and mauri of freshwater in particular. This includes the flow and water quality sustaining the mauri. Flow characteristics are a result of physical and climatic features that influence the flow of a river. There is a unique way that the river flow and changes from day-to-day, season to season and is dependent on climatic conditions. It helps define the character of a river including how liable it is to flood or to long periods of low flow, extreme high flows and flow recession. Table 3.0 outlines the relationship between mana whenua cultural values with river flows and water quality.

Table 3.0 Relationship of Values with Flows and Water Quality

Location	Values	Flow/Water Quality
Headwaters	<ul style="list-style-type: none"> - Mauri is the touch-point at the headwaters and flows on to the mouth - Stream invertebrates provide important links in aquatic food webs and abundance can vary considerably at a particular location - Mahinga kai species which might be restricted from changes in geological landscape such as narrower river channels where fish might become stranded where they evolved such as kōkopu and koaro - Native fish species may migrate long distances inland from the sea mouth to the headwaters which is an important factor influencing native fish distribution 	<ul style="list-style-type: none"> - There is the natural character, flow variability, natural energy and linkage between water quantity and water quality
Aquifers on the plains	<ul style="list-style-type: none"> - Waipuna emanate from the aquifer and are used as an indicator for ground water and river health, sustaining or degrading the mauri (ie, through contaminants affecting ground and surface water quality) 	<ul style="list-style-type: none"> - River flows and quality are intrinsically linked to rainfall, aquifer recharge and discharge
Riparian areas	<ul style="list-style-type: none"> - Terrestrial and aquatic habitats require shading for waterways and interaction which riparian strips provide - Mahinga kai biodiversity, fish species (ie, galaxids kōkopu) migration and to access cooler tributaries for spawning and food supply kōkopu and the Koara are a threatened species and a taonga - Temperature and water quality (and other ecological conditions) create distinctive habitats for species. If access to these habitats is restricted the species, health and abundance will be adversely impacted. Native fish seem well suited to natural fluctuations in flow but their populations are still strongly impacted by floods and droughts - Flood events are part of a natural hydrological sequence and are important for maintaining vegetation 	<ul style="list-style-type: none"> - ‘Flush out’ of current flows to prevent nutrients to increase and growth of alga bloom and other weeds - Sufficient flow for optimal habitat but during drought/low flow events can threaten taonga species
Wāhi Tapu areas	<ul style="list-style-type: none"> - Wāhi tapu/taonga can be exposed such as pā sites, kōiwi, middens, urupā, water burial sites and other taonga 	<ul style="list-style-type: none"> - Changes in water flows can either flood or expose wāhi tapu
River mouth environment	<ul style="list-style-type: none"> - Spawning species require the balance of freshwater/saltwater mix to be sustained for the spawning patterns of whitebait (ie, īnanga) - Native eel species spawning in the western subtropical Pacific Ocean and returning to inhabit river systems 	<ul style="list-style-type: none"> - Flow conditions are directly related to the nature and extent of river flows

3.9 Summary of Mana Whenua Cultural Values

This section has described some key cultural values of importance to mana whenua and is summarized in Table 3.1 below.

Table 3.1 Summary of Cultural Values

Cultural Values	
<u>Te Ao Māori</u> - Karakia - Tohunga - Whakapapa (ranga) - Whanaungatanga - Manaakitanga - Mātauranga Māori - Te Reo Māori - Mauri - Papatūānuku - Rongoa	<u>Kaitiakitanga</u> - Tino Rangatiratanga - Kaitiaki Atua - Tapu - Noa - Rāhui - Utu
<u>Mana Whenua</u> - Tūrangawaewae - Whenua - Hapū - Iwi - Mana motuhake	<u>Taonga Tuku Iho</u> - Wāhi tapu - Ngā wai - Waipuna - Ngahere - Moana - Mahinga Kai - Ki Uta Ki Tai

In the next section we discuss how cultural values are applied for the various marae and hapū along the Tukituki catchment.

Section Four: Relationship of Values to Uses

4.0 Introduction

Long before human settlement, along the Tukituki River, tributaries and streams was a mosaic of native beech forests on the Ruahine mountain ranges to the headwaters; densely forested country along the Ruataniwha floodplains with its natural swift flowing currents, riverine, estuarine wetlands, the intertidal flats and lagoons at the mouth.

This section will outline a general description of the Ruahine Ranges, Ruataniwha plains and lower Heretaunga plains. Settlement of marae and hapū along the Tukituki River catchment provide an overview of who are the mana whenua, their relationship to the waterways and wāhi tapu of particular cultural importance.

4.1 The Ruahine Ranges – Headwaters

The Tukituki is one of five main rivers in Hawke's Bay with its headwaters in the Ruahine Forest Park. The Ruahine ranges are characteristically steep and rugged with unstable landforms. There are many fault-lines and skeletal soils subject to high rainfall events and strong winds – which combine to cause a high rate of natural erosion. At higher altitudes the ranges consist of shattered and contorted greywacke, limestone, sandstone and silt-stone particularly in the northeast. The river valleys are generally steep and deeply incised. These ranges are geologically young, extensively faulted and still being uplifted (DOC, 1994).

4.2 Ruataniwha Plains

According to Māori narratives and oral history, the plains were once covered by a large lake which was the lair of two enormous taniwha described as water dwelling creatures who regarded the Māori living around the lake as a source of food:

One day a plump little Māori boy unfortunately fell from a cliff on the eastern side of the lake, near where the Tukituki and Waipawa now flow. The two taniwha quarreled and a fierce fight took place between them for this appetizing food. The wild lashing of their tails cut through the eastern hills and the lake poured out forming the Waipawa and Tukituki rivers of today (Parsons, 1999:7).

The name Rua O Taniwha belongs to a time in legend where two great taniwha fought over the prize of a boy who fell into the lake that caused the water to splash out and empty. The kōrero goes on to say that one of those Taniwha was Te Awa o Porirua. Te Awarua o Porirua was being pursued up and down the country and was finally slayed by our eponymous ancestor Tara at Te Roto a Tara.

At the bottom of Pukeora Hill, going toward Tikokino over in the corner where the Makaretua, Maungatewai iti, Tukipo and Tukituki meet – it became Te Roto O Whatuma.

The other taniwha left was Te Uma O Pua and so went into its abode (between the golf course and Takapau) and I tell everyone not to go there if they go trout fishing, either side or the other side.

The original taniwha hole at Ruataniwha can still be seen from the eastern side of Speedy Road near Takapau and is considered highly tapu. Another tradition

concerning the taniwha which survives to this day is a howling noise from the taniwha which rises in the Ruahine ranges beyond Rakautatahi. When this phenomenon is heard to the west, a strong wind usually arrives in Waipukurau within a short period of time and is likened to the surviving taniwha crying for its mate (Parsons, 1999) (see Figure 4.0).

Figure 4.0 Awarua o Porirua Pā Site



Figure 4.1 Te Horehore Pā



Takapau Area

Today the village of Takapau is located at the edge of what was formerly known as ‘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 Manawatu 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.⁸

The surrounding river tributaries of the Tukituki River catchment are the Makāretu River, Maharakeke stream, Porangahau stream, Tukipo River with perhaps the most significant being the Makāretu. 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 described below:

The pristine headwaters of the Makaretu was a major spring (or puna) the purest water from the ground waters of the aquifer that had no pollution...the bird life, the animal life and plant life was prolific like the pikopiko, native duck, tuna, fresh water koura...the waters were flowing a lot faster then...there was the Patumahoe stream which used to have an abundance of tuna, watercress, enough to feed the local people...but has dried up now.

The kōwhaiwhai in the whare “Te Poho-O-Te-Whatuiāpiti at Rakautatahi 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...there was one on the sun over the plains of the Ruataniwha plains...

On the Makaretu there was the rainbow trout, few silver belly, yellow headed eel, mud eel, and moteo – they would be the biggest ones found with huge horns but never went back out to sea...could whistle and the eel would pop up...Kākahi...but you had to

⁸ Cited in the Waitangi Tribunal Wairarapa Wai 863 Claim Report, (2010: 859)

acquire the taste...pūkeko, tūī, mallard ducks, kāuka, harakeke, blackberries, mushrooms...

Saw my grandfather slice down the front of the kererū, hook out a couple of hot stones from the fire, rapped the kererū in this clay, sealed it all up and put it in a wet sack and cooked for about an hour in the open fire then cracked open the clay and all the feathers just fell off...the clay was soft, moist, grey brown-green like and was only found on certain parts of the Makāretu.

From the marae to Norsewood there used to be toetoe, cutty grass and raupō spread across the swamps...

There were three springs that used to feed the marae from their bore...but now it is polluted and we have to go deeper.

There are significant wāhi tapu all along the Makāretu where their location is closely guarded by whānau but indicates there were many hapū living along the river for many generations.

Further up is Rangitotohu – it tells us what the landscape was like and all sorts of things up there like a barometer. Within the area is a healing pond which is very sacred.

One of the earliest pā sites in the Takapau district to be recorded was the Horehore Pā and was associated with the Ngāi Tahu people for many generations⁹ (see Figure 4.1). The pā was located on a high ridge, on a peak of the limestone range called *Ngā-Kai-Hinaki-A-Tarawhata*. Whata was a renown 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.”¹⁰ 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 and was named Ngā Kai Hinaki a Whata. Te Aitanga-A-Whata later became known as Ngāi Tahu. In the early 1600s, Rangitane 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 Rangitane.

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 Toro-i-waho, eventually emerged.¹¹ In the late 1600s, Te Rehunga (Kahungunu) arrives and marries Te Hore (Rangitane). Te Rehunga battles with Rangitane 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 Tahawao and Whenua-hou, to the lands that have been paid for by men.”¹² 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. When Te Kikiri O Te Rangi wanted to battle Rangitane he called upon Heretaunga - Ngā Rangi ka unuhia and other chiefs to join his side. By the time Pākehā arrived there were three hapū in Horehore: Ngāi Tahu (descendants of Ngā

⁸ The Journal of the Polynesian Society (1892: Vol. XV No.2: 85)

¹⁰ Ibid

¹¹ Ibid

¹² The Journal of the Polynesian Society (1951, 89)

Mahiwa, Te Ope-kai, Tawhiri-Toroa), Ngāi Toroiwaho and Ngāi Te Kikiri O Te Rangi.¹³

Today there are two marae in Takapau area, one in the village itself Te Rongo-A-Tahu and around five kilometers south of Takapau at Rakautatahi, Te Poho O Whatuiāpiti.

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 (also known as Ngāi Tahu Ki Takapau), Toroiwaho, Ngāi Te Kikiri O Te Rangi. In the recent past these hapū had two marae, Tawari and Mahaki.

Rakautatahi Marae

Ko Ruahine te Tuara e tū whakahihi

Ko Rangitoto te maunga

Ko Manawatu, ko Makaretu ngā awa

Ko te Rangitotohu te tangata

Ko Ngāti Marau te hapū

Ko Kahungunu me Rangitane ngā iwi

Ko Te Poho O Whatuiāpiti te tipuna 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

Waipukurau, Waipawa Area

Modification of the vegetation cover started with early Māori and continued with the arrival of Pākehā settlement. The earliest recorded fires in the 1880s occurred on the northern slopes, and in the Tukituki river headwaters down to the heads of Makaretu (DOC, 1994). At the time of the Waipukurau purchase in 1851, native bush was confined to the riverbanks of the Tukituki River with one being the Tarewa, retained by mana whenua as a reserve and another area known as Otaia (now part of the Lindsay Scenic Reserve). Kahikatea and mataī trees within this particular reserve could be as old as 450 years. Other native species included the tawa, tītoki and māhoe.

Flooding was a regular occurrence on the Ruataniwha plains from early times caused by natural erosion, periodic storms and further accelerated with deforestation. One of the reports commissioned by the Crowns Forestry Rental Trust to provide the Heretaunga-Tamatea environmental overview for the Waitangi Tribunal claims acknowledges flooding was a regular occurrence and that Māori:

¹³ The Journal of the Polynesian Society (1951: 85)

...coped with these calamities by planning for them and moving to higher ground, an option which they did not have later when much of their land was acquired and they were confined to small reserves, (Armstrong et al, 2010:101).

Lake Whatuma

On the Ruataniwha plains is Lake Whatuma, located 3 kilometres south of Waipukurau, situated in a shallow basin and the flat areas covered in a forest of mataī, maire and tōtara. The lake was formed by vast masses of shingle coming through a gorge and piling up on either side of the Tukituki River and on the south side damming back (Hobson, 2000: 7). This may have created the tributary connected to the Tukituki known as Kiripara, an outlet which may have served as an overflow when the Lake was too high (Parsons, 1999: 9). This lake covered an extensive area providing a huge abundance of food and resources for the many hapū settlements in the area. Parsons, a local historian has recorded many middens, tools, bones and other evidence to indicate how important the lake was for the early Māori:

...people used to hunt kākāpō, kiwi, weka, various species of rail, pūkeko and other ground birds in the bush of Hatuma as well as pigeons, tūi, kākā, huia, parakeets etc...further, the takahe, the moa, the native goose, a swan and an eagle (Parsons, 1999: 13).

Whatuma Lake was a well-known eeling lake, a reliable source of food and highly prized by Māori often camping along the lake for considerable periods of time during the season of ‘te rere tuna,’ (Parsons, 1999: 14) (see Figure 4.2).

Figure 4.2 Lake Whatuma¹⁴



The tuna is a highly prized food source that had strict tikanga around, ‘who could catch eels, where eel fishing could occur, size of the take, who could move eels from one water body to another, prohibitions on season, size and timing, how the eels were utilized (traded or gifted), and who could modify the habit.’ There was usually a seasonal period where mana whenua would gather for particular periods of the season to harvest eel and to share the catch out to the whole hapū.

Numerous remains of middens, pits, chisels and axes indicate there was a high population of Māori. There are still the remains of several fortified pā in the area which included:

Te Moanairokia, Ohineiwhatūta, Pukekaihou, Waipukurau, Ruatangaroa, Kaimanawa, Kaitoroa.

Another marae was Mangatarata that was located in Waipukurau.

¹⁴ Source: Cited within Hobson (2000:1) and Postcard of Lake Whatuma in 1946

The prolific abundance of food harvested from the lake included: kōkopu, pātiki, kokopāra, kākāhi, toitoi, koareare, raupō, pikopiko, kouka, pārera, kawau, pūkeko, weka, and tuna.

...when the moon was right, my Uncle would go down to the river and put in his eel basket and catch lots. The eel would be cleaned and dried, Aunty would pāwhara them and would be stored for the winter.

When the eels were about to lay their eggs, they had to go to sea so would travel from Lake Whatuma into the Mangatarata Stream and out to sea. That place was so important because that was where our food source was. Another food source was the kākāhi.

(Whata-A-Rakai) Mataweka Marae

Ko Ruahine te maunga

Ko Waipawa, Tukituki o ngā awa

Ko Ngāi Te Whatuiāpiti, Toroiwaho, Rangitane, Te Hauapu o ngā hapū

The history is told by one of the whānau below:

During the battle of Te Roto-a-Tara by Waikato Maata and Irimina, daughters of Rangikohimuhohua and Te Wharetutu, were both captured. Maata married Te Taiki of Waikato and had six children – she never returned to her original home and was buried in Waikato. Irimina married Te Oho Tutua – no issue. She returned home in 1858 with her brother Horomona Whakarongo, and brought Maata's fourth son Te Otimi back too. However Horomona died at Taupo and buried there. Irimina, her husband and Te Otimi lived at Mataweka. Irimina lived permanently here however Te Otimi would return to Waikato on several occasions. Around 1896, Te Otimi brought Po (w)hiri, the daughter of Warutu (Matiu) back with him. She did return to Waikato however returned in 1923/24.

Ihaia Hutana was born at Poroutawhao, near Otaki in 1843. His parents had been taken there as captives by Ngāti Raukawa after a battle at Te Roto-a-Tara. His mother was Ahihi of Ngāti Te Whatuiāpiti. His father was Te Hutana Rangipuawhe (or Hutana Puawhe) of Ngāti Toro-i-waho, a hapū of both Ngāti Kahungunu and Rangitane. He also belonged to Ngāti Te Whatuiāpiti.

Land sales badly affected Ihaia's people, and the injustices arising from the government's acquirement of the Aorangi Block remained unresolved at the time of his death, but the most serious problems originated with Hori Niania's sale in 1854. In 1864 Ihaia went to Pakowhai until 1866 when he fought Henare Tomoana against the Hauhau. In 1867 he spent five months on the East Coast where he married Mereaira from Ngati Porou and had four children – Hutana Ihaia (died as an infant), Waiariki (married Te Atua Ropiha), Ihaia (Newton) Hutana (married Bella Raerana) and Rerekohu (married Ehau Tupaea).

In 1914 Ihaia retired to farm his lands at Whata-a-Rakai until his death on 9 November 1938 at the age of 95 years.

Nohomaiterangi is the whare puni built by Ihaia Hutana in 1899 on the Whata-a-Rakai block. Some of his writings refer to the meeting house as Te Poho o Nohomaiterangi.

The original kitchen/dining block were in use until the early 1930s. A pole with a gas light used to light the area and the gas house stood where today there are water tanks.

Nohomaiterangi was used for meetings and other occasions such as weddings. It was used regularly for church services until the death of Ihaia in 1938.

In the ensuing years, the kitchen/dining block and Nohomaiterangi fell into disrepair until the 1980s when funds were secured to restore the meeting house to its former glory.

During this time, the Hemmingsen whanau (descendants of Po (w)hiri) brought, for use as a kitchen/dining room, a new pre-fabricated building which was transported to Whata-a-Rakai. An ablution block was built between Nohomaiterangi and the dining block, shrubs were planted and fencing was erected. In 2004 an extension of the kitchen/dining room was built.

Once again the descendants of Maata Kona Te Taiki and Te Hutana Rangipuawhe have a papakāinga.

The name of the Marae is “Mataweka” because of the abundance of weka birds and mataī trees in those times. The marae was situated closer to the Tukituki River however when the course of the river was changed and often flooded the elders decided to move the marae to its present location.

The name of this meeting house is Nohomaiterangi and is the mokopuna of the illustrious Chief Te Whatuiāpiti.

From Nohomaiterangi down to the river through to Waipukurau was covered in native bush, however due to fire only tree stumps are now visible.

Tītoki, maire and kahikatea were present to name a few. Kawakawa was in abundance and used for healing – internally and externally.

Mahinga Kai

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.

...the Waipawa River flows along the back of our marae and we have been able to fish tuna, pātiki, fresh water koura ...

The sustenance came from the awa - water cress was present, lots of īnanga at different times of the year and different seasons as well as tuna and freshwater koura.

Wāhi Tapu

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 ...

Te Hauapu is Nohomaiterangi's great tipuna and his marae was not far from Mataweka, closer to the Waipawa River side named after him. Te Hauapu was a fortified marae and where he is also buried, along with other ancestors who are buried close to the awa and further up, have two urupā.

Another fortified pā closer to Tukituki River was evident from the steep hill, rock face and man-made trench.

See Figure 4.3 below for an image of the old Mataweka Pa on the Tukituki River¹⁵

Figure 4.3 Old Mataweka Pā

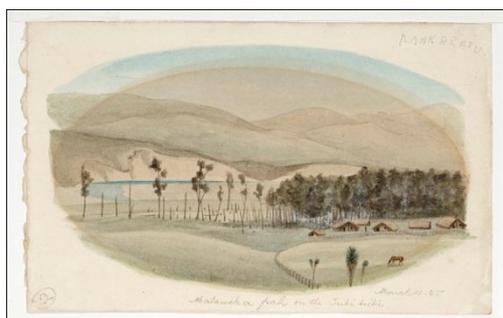


Figure 4.4 Te Nakahi Parahi Urupā



Tapairu Marae

*Ko Ruahine te maunga e tū ana
Ko Waipawa te awa e rere ana
Ko Rangitotohu te tangata
Ko Ngāti Marau te hapū
Ko Tapairu te marae*

Rangitotohu was the ancestor of Te Tapairu Block. Most of his descendants however lived on Te Rakautatahi Block in Takapau.

Pre-European days there were only four families in the area – Apatu, Hanita, Tawhai and Kuikainga. So that’s the four initial families - Hanita became Hunter, Russell and Snee whanau - Hanita is buried here. Nepe was the biggest landowner and his land went all the way to Takapau. Kuikainga and Hanita land was around where Tapairu is now. Tawhai had land along the river. That’s how we tie into the rivers. This use to be the main route, come down cross over by the Waipawa rugby field, there was a bridge there come down by the Shingle Pit, come through this area down to Mt Herbert – this was the main route to Waipukurau. This most probably would have been a Māori track and developed into main roads.

Meha describes Te Tapairu (1992:43-47):

It was a stopping place and was situated where the packing store is now on the lower ground area. He said that King Tawhiao stayed at Te Tapairu in 1884 and that he visited for two reasons:

- 1. Support for the Māori Wars*
- 2. Support for the King Movement or Kingitanga*

Para Meha said that there used to be an old carved house called Tapu Rurangi but this house fell down because of its age, as well as from the constant flooding in the bottom area. In the early 1890’s the meeting house and hall were shifted from the lower ground area, across the road to where the present marae is. He recalls that the hall was still there in 1931; wind ‘got to it’ sometime during 1935 – 1939. He said that the catering of visitors in this hall was done on skates due to it being about 100 feet in length. He said that Te Tapairu marae became a prominent place and the Māori Land Court hearings were held there.

He also stated that they used to hold church services there for all denominations: Presbyterian, Mormon, Anglican, Ratana, etc. “We met as a people and respected each other’s religion.” There used to be a big bell at the gateway and this was rung to signal church services. The bell is no longer there but Te Tapairu became a very prominent

¹⁵ Source: Website – www.find.natlib.govt.nz/primo_library

place and there were many houses there in the past but only a few remain today. Tapairu was rich in labourers...the marae is surrounded by farmland.

In terms of significance:

Tapairu is probably by history and by its setting up, they came here not as an initial place to live but to relocate from Eparaima so they could trade...set up a place here and try to trade their wild pork here.

Te Nakahi Parahi and its cemetery are of importance to the Tapairu community (Māori community of Waipawa built the church so does not belong to the Church or Porangahau) (see Figure 4.4). There is a strong, if small group that have undertaken the task of caring for the church and demonstrating respect for Hori Ropiha and other community leaders who are interred in the urupā. The community's respect for the Church is based on its status as a commemoration of the works of Hori Ropiha, and as testament to the importance of the rangatira of Te Tapairu who negotiated to have Hori Ropiha's remains laid to rest on their land and brought about the construction of the Church. Many of these rangatira, including Nepe Apatu, have been laid to rest in the cemetery grounds, providing an ongoing, physical connection between them and the place. The Church is also important in its own right as a sanctuary and refuge for the faith of the people of Te Tapairu.

Another Urupā is by the golf course near where the old Marae was situated. Connection with Tukituki is not as strong as Waipawa.

This area had lots of native bush. The traditional fishing ground was where the Lime Works is situated, where it was plentiful with tuna...trips to Parimahu to gather seafood and Eparaima for pig-hunting.

The River was our boundary, our pātaka, the river was where we set up a trading post as the boats would come all the way up and go all the way down to the Tukituki mouth...Nepe the barges...had the first sheep farm here and would send his wool on

Pukehou Marae

Ko Kauhehei te maunga

Ko Roto-ā-Tara te waiū

Ko Roto-ā-Kiwa te roto

Ko Pāpānui te kautere

Ko Tukituki te awa

Ko Papa-aruhe te papa-kāinga

Ko Te Whatuiāpiti te tipuna

Ko Keke-Haunga te whare-tipuna

Ko Kauhehei te whare-kai

Ko Tamaiwa te whare-kāuta

Ko Ngāi Te Whatuiāpiti, Ngāi Te Rangitekahutia,

Ngāi Te Hurihanga-o-te-rangi ngā hapū

Ko Renata Pukututu te tangata

Ko Ngāti Kahungunu te iwi

Ko Takitimu te waka

The history on the mana whenua at Pukehou marae is told by one of the whānau below:

Ngāi Te Whatuiāpiti, Ngāi Te Kikirioterangi and Ngāi Te Hurihangāoterangi are the hapū that hold mana whenua here at Pukehou. Renata Pukututu belonged to these and along with his kin Karaitiana Kahuirangi and Hoani Waikato, were the pā Ngātira at the end of the 19th century /beginning of 20th century before we essentially moved from our traditional living type kāinga to European style shacks / houses etc.

Kahotea (pā), Roto-a-Kiwa, Roto-a-Tara, Te Awarua-a-Porirua (island), Te Umu-a-Tehe (pā), Te Maikuku (pā), are some significant sites / wāhi tapu.

The lakes are part of Ngā Puna a Tara (with Poukawa and Whatuma) and so have significance to here as well as to all of the other history since Tara's time.

Tara fought Te Awarua-a-Porirua at his lake and hence the formation of the island. They were providers of living for our people through the resource that they were (kai), provided protection to from invaders etc. Tīpuna are no doubt buried in the basin of Te Roto-a-Tara after battles (having been killed and or drowned and left)sunken into the soils etc now that the lake has been drained. So, are of spiritual significance and have provided for the whenua and the people (sustenance and givers of life - life force / mauri).

Papanui was an important waterway in the 19th century too (old Waipawa river before being diverted by Williams etc into the Tukituki at Tamumu). The stream that Pareihe and his warriors paddled up from Mahia via Te Matau-a-Maui, Tukituki and Papanui to retake Roto-a-tara (needed canoes to the island so dragged them overland between the Papanui and Te Roto-a-tara (see Figure 4.5).

Figure 4.5 Lake Roto-A-Tara and Maunga Kauheihei¹⁶



4.3 Lowlands of the Tukituki River

Much of the lowlands including the Ruataniwha plains used to be covered in podocarp with an abundance of native plants, ferns and vines. Some of the vegetation was cleared for Māori occupation and with Pākehā settlement there was subsequent logging, farming and forestry. There are tiny relics of indigenous forest but few in near original condition and most are surrounded by highly modified lands. There are a scattering of indigenous trees on farmlands such as cabbage trees. Tōtara, tītoki, maire, karaka and the lowland forests dominated by mānuka, kānuka and bracken (DOC, 1994).

There is evidence of a rich Māori heritage of at least 7 – 8 centuries of occupation, one of the earliest periods of settlement in Aotearoa Māori history (DOC, 1992). The lowland area was an ideal location for settlement with good climate, fertile soils, bush lands in the hills, large valleys, with abundant land and sea resources (mahinga kai). There are a number of registered archeological sites (ie pā sites, urupā or burial sites, wāhi tapu and other significant areas of cultural importance) showing a heavy concentration of settlement along the coast and mouth of the Tukituki River.

¹⁶ Source: Website – www.pukehoumarae.com

Contemporary Waipureku To Te Papa-o-tihi (Red Bridge)

In former days the Tukituki awa meandered its way past Te Awapuni (Clive) then on to Ahuriri (Napier) and into Te Whanganui a Orotu lagoon. The mouth has run its present course through the Waipureku lagoon since the mid 1800's. At various times the Waipureku lagoon has been stretched and contracted, formed and reformed by the actions and elements as told in *whare kōrero* or *whakapapa*;

From mountains come the rocks, stones, shingle and sand to deposit and inundate areas throughout the entire extent of its journey.

Upon reaching the mouth, the awa clashes head on with the incoming actions of Hinemoana creating further inundation of matter to form braided systems of water with temporary rock crops making natural barriers as the water and stones start to back up the river, shaping, contouring, dropping in the river bed, enhancing flow that in turn creates vortexes, and on it goes. This was seen to be the normal behaviour of the awa.

A vibrant, changing, alive river was part of the whole process of mauri, ngā taonga a tuku Iho (a gift from heaven) that naturally created perfect fishing conditions in a river.

As the sun sets, a shadow descends upon this divine place, creating a shadowy effect similar to a range of hills, a clue to the naming of Matahiwi.

The Matahiwi marae of Ngāti Hawea, Ngāti Hori, Ngāti Kautere is a traditional marae situated close to the Tukituki awa in the vicinity of the Black Bridge at Haumoana. It is approximately a kilometre from the mouth and lagoon of the Tukituki awa, called Waipureku (glistening waters). Next to Matahiwi was Te Wairua (of the Spirit), a corridor of land that extended between the Tukituki and the old Ngaruroro awa, and still does today.

Many whānau from local and distant marae / hapū converge annually to do their fishing from the mouth of the Tukituki awa at Haumoana through to an area off Tenants Rd referred to as Te Ahikoura (the place to fire and cook crayfish).

The abundance of freshwater fish species able to be taken from the mouth at Waipureku to Te Ahikoura some 4 -5 kilometres in this area is renowned. The fish species are predominantly as follows:

Kahawai
Tuna – eel
Īnanga - whitebait
Kōkopu – smelt and cockabully
Pātiki - flounder
Kanae - mullet
Kātaha - herring
Koura – freshwater crayfish
Shrimps

Other inshore species are often caught in the mouth and river.

Where most other fishing communities would travel some distance to go fishing the Tukituki awa was close by you did not need to go far to fish... it would come to them.

At times the river mouth closes to a trickle and the river table backs up but we are able as a people to adapt to the conditions... particularly natural disaster events.

Heretaunga Hapū

Local knowledge and research confirmed the connection of the four marae/ hapū who reside in the lower Tukituki catchment, to the length of the Tukituki River, the Waipawa River, the many tributaries, and of course, the Makaroro River. It also showed that other Heretaunga marae/ hapū also have strong strands woven through the historical fabric of the entire catchment.

The affected marae/ hapū are:

- Ngāti Mihiroa, Ngāti Papatuamaro, Ngāti Ngarengare, Ngāti Te Rehunga
- Ngāti Rahunga, Ngāti Poporo
- Ngā hapū o Waimarama: Ngāti Kurukuru, Ngāti Whakaiti, Urukiterangi
- Ngāti Hawea, Ngāti Kautere
- Ngāi Te Rangikoianake, Ngāti Turāhui
- Ngāi Oatua, Ngāti Hikatoa, Ngai Tamatera
- Ngāi Te Upokoiri, Ngāti Hinemanu

The following whakatauki reflects the historical relationship Heretaunga marae/ hapū have with the Tukituki River catchment in particular:

Ko Heretaunga Haukunui, Ararau, Haaro te Kaahu takoto noa

Heretaunga - of the life-giving dew, of the hundred pathways, the vision of the far-sighted hawk, left to us, the humble servants.

This tribal whakataukī has many layers from which to identify and to describe tangata whenua of Heretaunga, the environment and their relationship to each other.

It is a statement of mana whenua and that, in turn, is the foundation that says we, *ngā hapū o Heretaunga*, are entitled to be equal partners at all levels of engagement, are entitled to be decision-makers for the future, and that we have guardianship of our whenua and awa which cannot be broken. Another whakataukī of importance is:

Heretaunga Haukunui – Heretaunga of the life-giving dew

The life-giving dew is the first manifestation of the relationship between wai, whenua and rangi (water, land, and sky) and therefore represents all waterways.

The centuries old *whakataukī Ko Heretaunga Haukunui, Ararau, Haaro te Kaahu takoto noa* is as relevant today as it was when it was first created. The vision of the Heretaunga Taiwhenua is reflected in this whakataukī.

Heretaunga Ararau – Heretaunga of the hundred pathways

The pathways represent the many attributes of Heretaunga that made it an abundant place for kai and therefore important to tangata whenua. It was a place of many rivers (pathways) and other natural resources that gave rise to the saying “for every twist and turn [of rivers, land forms] there was a chief and council.”

The Tukituki River is a tipuna. It is integral to, and provides the compelling background to the web of whakapapa connections shared by the different hapū along its banks. It provides the hapū with a sense of identity and interconnectedness as it runs through their lives. The whakapapa within the river and its many tributaries is reflected in the whakapapa and whanaungatanga of the people it provided for.

The Tukituki awa was once a ‘river of villages’ and a ‘highway’ connecting whānau to their mahinga kai, to other whānau, to trade and to prosperity.

Te Haaro o te Kahu - The vision of the hawk

The view of the far-sighted hawk describes the high level overview that Māori share, connecting the past to the present and on into the future and also denotes the natural ‘whole of catchment’ approach to the environment whereby everything is interdependent and must be considered in the ‘bigger picture’.

The river has a one-ness from its source to the sea. The people do not need to have visited the source to know that it is an important place with deep spiritual significance, as it is the birthplace.

Ko pohokura te kaitiaki

Ko Ruahine Wakarara ngā maunga

Ko Mākāroro, Makaretu Waipawa Tukituki ngā awa

Ko Rua o Taniwha ngā kōrero nehera

Ruahine Ruataniwha Waro o Manawakawa te whenua te Whatuiāpiti te mana tangata

Ko Ngāti Kahungunu te Iwi

Tihei Whatuiāpiti!

4.4 Summary of Mana Whenua Relationship to Values and Uses

This section has provided an overview of how mana whenua have expressed their relationship to their traditional lands, taonga tuku iho, kaitiakitanga responsibilities to up hold the integrity of the mauri of the waterways and to the protection of their wāhi tapu and landscapes of particular significance up hold the integrity of the mauri of the waterways and to the protection of their wāhi tapu and landscapes of particular significance (see Table 4.0).

Table 4.0 Summary of Mana Whenua Cultural Values and Uses

Cultural Values	Mana Whenua Uses and Expression of Values
Te Ao Māori - Karakia - Whakapapa (rangā) - Whakawhanaungatanga - Mātauranga Māori - Te Reo Māori - Mauri - Papatūānuku - Rongoa - Whakataukī - Kaupapa	- Tikanga in place upholding cultural values, spiritual relationship with the gods respectful, intact - Mauri healthy biodiversity, habitats, fishery population, fauna and flora, ecosystems self- sustaining to recover and maintain balance - Knowledge held by spiritual leaders and passed on through formal learning
Mana Whenua - Tūrangawaewae - Whenua - Hapū - Iwi - Mana motuhake	- Mana of marae/ hapū held in authority of the chiefs - Clear boundaries for marae, hapū - identity and sense of belonging strong and integral to wellbeing of whānau - Whānau traditional lifestyle rich in diverse food sources, long periods of settlement with periods of skirmishes and warfare between hapū
Kaitiakitanga - Tino Rangatiratanga - Kaitiaki Atua - Tapu, noa, rāhui, utu	- Tikanga principles of rāhui, tapu, noa in place, role of kaitiaki clear reciprocal responsibilities sustaining order and wise management
Taonga Tuku Iho - Wāhi tapu - Ngā wai - Waipuna - Ngahere - Moana - Mahinga Kai - Ki Uta Ki Tai	- Intimate knowledge of natural environment, land, sea, natural resources uses and application - Taonga clearly known and sustained - Areas of special significance protected by tikanga, spiritual lore

The next section will discuss the contemporary issues of concern for mana whenua.

Section Five: Contemporary Overview of the Tukituki River Catchment

5.0 Introduction

There has been alienation of traditional lands, waterways and other taonga resources through the land sales of the 1800s. Mana whenua have never relinquished their kaitiaki role to sustainably manage and to protect taonga: natural resources, biodiversity, fauna and flora, ecosystems, wild life, birds, fish, plants and wāhi tapu, cultural landscapes and sites of special importance.

Tino Rangatiratanga is expressed through the exercise of kaitiakitanga as guaranteed in the article two of the Treaty of Waitangi (1840) which confirmed and guaranteed to mana whenua their rights to exercise tino Rangatiratanga over their traditional lands. The difficulty for mana whenua has been the exercise of their rights and recognition of their authority by successive governments, local and regional councils to fulfill their kaitiaki responsibilities. This section will explore the particular concern and issues raised by mana whenua in terms of: the detrimental impacts on the mauri of the waterways; the protection of wāhi tapu; and, finally, the socio-political impacts on the wellbeing of mana whenua in more contemporary times.

5.1 Protecting and Restoring the Mauri

The concept of mauri is fundamental to the exercise of kaitiakitanga and is never really entirely extinguished. It can provide a glimmer of hope that implies ecosystems can be restored and improved from a degraded state, but seldom back to its former authentic optimal health state (Tipa, 1999; Harmsworth, 2002; Wakefield, 2008). It signifies the spiritual significance of an area and emphasizes the inter-relationship of people and the natural world. Mauri is an important indicator for mana whenua as it assesses the ecological health of taonga at a physical and spiritual level and provides a Māori perspective based on association and grounded in mātauranga: their own localized knowledge.

Assessing the mauri, ecological health of the Tukituki River catchment in more contemporary times reflects how mana whenua see their environment changing through time and the concerns marae and hapū have highlighted for this report. For mana whenua, the mauri of water has become a critical issue largely in response to the continuing degradation and deterioration of our waters, sea, land and other taonga resources, and as a result of poorly managed land use effects. These issues and concerns are discussed below:

Native Biodiversity, Ecological Health of Taonga Species

Māori have been observing and interacting with their environment for hundreds of years which have ensured their kaitiaki responsibilities have led to improved management of the natural environment. Mana whenua have developed a wealth of mātauranga on ecosystems, the inter-connectedness of humans to fauna and flora and other native biodiversity through whakapapa and whakapapa-ranga. Any change in the mauri in any part of the environment through misuse or over harvesting could potentially have adverse effects on the whole ecosystem (see Figure 5.0 over page).

Figure 5.0 Impacts to Water Quality within the Tukituki Catchment



Willows



Boulders and Gravel



Sewerage



Algae



Stock in river



Irrigation demands

Tikanga involved with tapu (sacredness, safety boundaries), noa (normal state), rāhui (temporary ban) were inter-changeable values and tools used to regulate the metaphysical and physical world recognizing the two as part of an inter-related whole. The mauri inherent in all living things needs to be protected, nurtured, restored and conserved for future use.

Mana whenua have observed the changes in the environment such as the declining native biodiversity reflected in the loss and fragmentation of habitat, decline in water quality, over harvesting and introduced exotic pests, plants and disease. Habitat degradation is a major concern for marae and hapū who have expressed a strong desire to reassert their mana over freshwater fisheries, especially in the harvesting of eels. Much of the habitat has been extensively modified through the drainage of land. Many of the waterways are braided and managed from flooding control. The water is concentrated in the grave bed, often away from any shade canopy. These conditions increase water temperatures and high concentrations of light unsuitable for eels habitat. The decline in the quality of mahinga kai has significant adverse effects on the wellbeing of marae and hapū.

There are issues raised on the health of terrestrial vegetation such as the willows, cabbage trees, harakeke, raupō and sedges, nettle, and other exotic grasses and herbs. Whilst there are only remnants of vegetation (of native plants in particular), present the introduced willows have provided valuable habitat for fauna and flora. But, there have also been significant problems such as their prolonged inundation and overgrowth invading areas and needs to be controlled. The overgrowth of willows makes it difficult for the recovery of native plants (ie, raupō, sedges and harakeke).

There is particular concern for the recovery of native aquatic vegetation being displaced by exotic or unwanted flora and fauna species. Aquatic macrophytes in wetland areas are dominated by exotic species such as the hornwort, green algal growth, water speedwell and other weeds spreading and encroaching on open streams becoming a nuisance. The water levels are shallow in areas and the lack of 'flush out' has resulted in an increase of nutrients and weed growth.

Mātauranga associated with native biodiversity and the ecological health of ecosystems that are considered taonga tuku iho, have been passed down over many generations. This traditional knowledge was dynamic, shaped and adopted to the changes of the environment and the intimate observations and insights gained from mana whenua living on their tūrangawaewae, marae, hapū, takiwā. The use and integration of management regimes based on mātauranga Māori and ecosystem management are not fully acknowledged or given equal weighting alongside more scientific western knowledge and practices. There is particular concern for the lack of value given to traditional knowledge in the customary management of the native fishery, protecting habitats and native biodiversity which is a gap. There is a concern by Kaumātua that mātauranga has diminished since colonization and that more efforts are required to gather these important oral histories and to ensure succession planning for future generations.

Protection of Native forestry, Wetlands

Little remains of the original forests and other natural habitats and wetlands which covered most of the plains. These have greatly diminished as the land has been modified. For this reason the remnants of native forests and reserves in the modern

day are considered of high cultural importance for mana whenua and must be protected and preserved.

The native forest was burnt off for pastoral lands and eventually converted to horticultural farming in the Heretaunga plains in particular. Land-use over the Turiri range south of Waipukurau is predominately extensive pastoral farming and exotic forestry.

The Rakautatahi and Rongo-A-Tahu marae have been working with the Silver Fern meat works to restore and to protect a small wetlands area located on the Porangahau stream. There are many varieties of native plants planted to improve biodiversity and ecosystems.

There needs to be considerable time and energy committed to the restoration of native riparian native planting and wetland areas. Mana whenua need the support of a wide cross-section of the community, environmental groups, district and regional council to support these efforts.

Lake Whatuma is one of the remaining natural wetlands in the Tamatea region and is currently part of one of the claims before the Waitangi Tribunal where mana whenua deny they ever relinquished their rights. Indeed, the purchase of lands surrounding the Lake in 1851 was equally acknowledged by McLean, the Commissioner addressing Hapuku saying in Māori: “*E ruhe kāore hetikanga oto koutou maona ia au. Kei a koutou anō to koutokoutou moana...heio anohei anō kei au ko utu* – translated to meaning, “Ruhe, I have no rights to your lake. The lake is definitely yours, I give you my word.” Since the 1880s there have been successive submission and petitions lodged through the Courts by mana whenua protesting about the sale and subdivisions, arguing that Lake Whatuma was one not part of the Waipukurau deed sale of 1851-2. Māori had been denied any rights to access mahinga kai and other resources and that the lake was not considered part of any reserve.¹⁷

Currently the ownership of the lake bed and its margins is predominately in private ownership with the body of the water available for public use. Over the years successive owners have drained the lake and water levels have fluctuated over the years. The area surrounding the lake is predominately in pastoral land. Vegetation, wildlife, aquatic life still supports an abundance of fauna and flora, biodiversity and ecosystems. The native eel populations, once prolific has been overharvested by commercial industry but the surviving eels are smaller and still in healthy numbers although certainly a vastly smaller population compared to the historical past.

Sad about Waipukurau because they lost it! Every year they would hīkoi to the lake and fish and stuff and go to the coast for seafood for the winter, all taken from them about the 1940s. You see it now they are trying to build it up, it's a bit late now.

All those that went out remembered those that couldn't go and on their return would share out the food that was collected. They delivered their parcels to everyone and they preserved it - all that is gone now. Carp was a fish caught. An aunt would come and get some carp and on return home would make herself sick due to the rich fish. That's what I am remembering all the things that have gone, our people grieving over it. That was one of the cruel things that happened to our people.

¹⁷ Cited in Hobson (2000: 40, 41)

They actually ruined Whatuma. It was a natural wetland, but now looks horrible. But I am hopeful from what I've seen they will be get it back. But you can't because there is a lot of paru in there. I recall we had this old man get out his horses, one time every year they would go to lake for fishing, back in the late 30s, remember him arriving home saying to us there was no fish there, all fished out by then because they built Waipukurau and drained the lake; so it was quite heart breaking for those people. They lost their tuna. I know up to about the 1950s you could get a bit of pikopiko but all gone now. Old man from Hastings would go to the sea and other places to get pikopiko and all that stuff - bring it home and preserve it.

Mana whenua are particularly concerned about the water quality levels of the lake which continue to impact on the ecological health of all fauna and flora, biodiversity, ecosystems, eel population and other native taonga being threatened by exotic pests, overgrowth of willow and other plants and high levels of nutrients from agricultural run-off.

The HBRC established the Lake Hatuma management group which has produced their management plan (1999-2004). But, the plan has not been reviewed or outcomes evident and it appears the group has not really been active. According to the Māori informants who had been involved in the development of the plan, there had not been much improvement in the health of the lake with water levels still too low and some tensions still unresolved with particular landowners.

The lagoon at the mouth of the Tukituki River is known as Waipureku and for the last few years the HBDC has been developing a wetlands within the lagoon. Local hapū are concerned with the changes to the mouth of the river which has been shifted and which has impacted on the water quality and flow of river (see Figure 5.1 of the wetlands).

Figure 5.1 Waipureku Wetlands



Shingle Extraction

The introduction of river shingle profiling and extraction to remove shingle build-up and flatten the river bed has been a practise over a number of decades.

The removal of shingle has created a detriment to the flows. The flow was faster but now it is much slower.

A significant loss of kōkopu and īnanga at the Red Bridge area is perhaps the most significant loss of species stated in whānau interviews and indicates something drastic has happened over their life time. There is definitely a loss impacting on whānau being able to gather kai.

Some loss could be attributed to the failure of monitoring fishing catches and commercialisation of some species but un-natural processes are also strong contributing factors (i.e. river or channel realignment works, shingle extraction, river berm raking, land run off, cows in the water and waste discharges from up river to name a few). Traditional practices still available today for hapū are being threatened by gravel extractions which are modifying the natural flow/ behavior of the river (see Figure 5.2).

Figure 5.2 Impacts of Gravel Extraction on the Tukituki River



Commercial Fishery

The impact of commercial fishing eel species was attributed to the decline in the eel population within the Tukituki River catchment in particular. Under the current permit system, there is no cap on the commercial take of eels. Permit holders can catch as many eels as they choose over the legal size limit of 22g. This limit (previously 150g) took effect in 1993. Several permit holders can work the same water body in an uncoordinated fashion cleaning out a waterway of eels over 220g. This has significant impact on the customary fishery and the ability of mana whenua to provide traditional foods at important cultural events and to uphold their manaakitanga responsibilities.

Agricultural and Horticultural Land Intensification

The vast majority of lands within the Ruataniwha plains are mainly utilised for intensive agricultural (ie, dairy, sheep, deer, horticultural crops etc) farming and there are large scale irrigation demands.

Marae and hapū would like to see the HBRC assist farmers to fence off from stock which would allow for the recovery in native vegetation in riparian margins such as harakeke, sedges, raupō and cabbage trees.

Mana whenua have observed changes in their capacity to access mahinga kai from the many streams and tributaries within the Tukituki River catchment. They have noted a significant decline in all taonga species (ie, size, numbers and age of tuna in particular). The whānau attribute the decline in taonga species to agricultural runoff, pollutants impacting on the water quality and the over allocation of water take which has resulted in many of the small streams drying up. The flows have been very low and are considered: *...well below what is sustainable for our tuna and other taonga to survive and thrive.*¹⁸ The increasing demand for irrigation is by far the highest abstractive demand on the Tukituki catchment. Within the Ruataniwha plains there

¹⁸ Cited in Wakefield et al (2011: 8)

has been significantly degraded land and in-stream values, with little protection afforded to small tributaries, creeks and streams.

Sewage and Oxidation Ponds

Waipukurau and Waipawa have operated reticulated sewage systems and oxidation ponds since the mid-1970s. The treated effluent is discharged in to the Tukituki through Pā stream and the Waipawa River (see Figure 5.2). ‘Previously, untreated or partially treated sewage was discharged directly into the rivers, and there was extensive use of septic tanks’ (Ludecke, 1988: 113).

For years, mana whenua have been concerned at the cumulative effects of these issues for the Waipawa and Tukituki River: *...being degraded polluted and with these farming activities, they are impacting down-stream along with other issues from the oxidations ponds – we suffer the consequences of all these issues in our back yard.*¹⁹

Figure 5.3 Effluent into the Tukituki River Flowing from Pā Creek



The HBRC have recently developed plantations adjacent to the Waipukurau and Waipawa ponds with the intention to redirect and irrigate the effluent onto the land. There will be storage ponds to hold any overflow but mana whānau are not happy that potentially, if these storage ponds are filled to capacity, the effluent will still end up in the Tukituki River. In recent months the CHBDC are considering an alternative treatment scheme involving worms farms and ‘floating wetlands.’ This will require further investigation of methods to eradicate nitrate and phosphorus levels and other issues concerning the scale of the proposed treatment schemes.

Sewage from Takapau is treated in an oxidation pond and mana whenua are very concerned that the effluent is discharged into a wetlands area but eventually ends up in the Makaretu River.

The Pukeora homes and Te Aute College have oxidation pond systems where it is now discharged onto the land where formally the effluent was released into the Kairangi stream.

5.2 Proposed Dam on the Mākāroro River

a) Tamatea CIA Reports

Over the last few years, the HBRC has undertaken a pre-feasibility and feasibility study to investigate potential dam sites within the Ruataniwha region. The initial CIA

¹⁹ Cited in Wakefield et al (2011: 14)

report was commissioned in 2010 to investigate eight potential dam sites (Wakefield et al, 2010). The supplementary report was commissioned in 2011, which narrowed the focus to two potential dam sites on the Makaretu and Mākāroro Rivers (Wakefield et al, 2011). The CIA reports identified registered and unregistered wāhi tapu and other cultural values likely to be adversely affected by the location of the proposed sites. Another focus of the reports was to assess any cumulative effects on the health state of the Tukituki River catchment in terms of tangata whenua relationship to cultural values, mauri, water quality, indigenous biodiversity, and other concerns within the Tukituki catchment. These two CIA reports focused primarily on the views of mana whenua within the central Hawke's Bay region associated with Te Taiwhenua O Tamatea. The HBRC Māori standing committee representatives strongly advocated for the involvement of marae and hapū from the lower Tukituki River catchment. This resulted in a CIA report commissioned by the HBRC to be undertaken by Te Taiwhenua O Heretaunga and was completed in 2012 (Te Apatu & Moffat, 2012). There was a single focus on the proposed dam site on the Mākāroro River.

The first CIA report identified several cultural values of importance to mana whenua and has formed the foundation for the cultural values framework constructed for this report on the Tukituki River catchment cultural values and uses change plan. These cultural values were applied to the supplementary and third CIA report completed. There was a broad description of tangata whenua cultural values and their relationship to the Tukituki catchment and included: Te Ao Māori world views; Papatūānuku earth mother; Kaitiakitanga responsibilities; the elements of nature; ki uta ki tai - Ruahine ranges: headwaters, Ruataniwha plains and the lowlands of the Tukituki river mouth; Taonga Tuki Iho of ngā wai and the biodiversity values and mahinga kai resources within the Ruataniwha plains of importance to tangata whenua.

Tangata whenua were asked their views on potential effects of cultural values, potential benefits and costs and finally, their socio-economic aspirations for marae and hapū and the findings are briefly outlined below:

First CIA Report

The relationship of cultural values to water flow regime and water quality focussed on the headwaters as the source of mauri, waipuna/ springs/ aquifer and the effects of land use intensification activities, Riparian areas, mahinga kai/ biodiversity and indigenous species, river mouth environment and the role of Kaitiakitanga.

There are no known wāhi tapu sites registered or unregistered specifically located within any of the eight proposed water storage site. However, sites A1, A2 and D3 are included in the Waitangi Tribunal claims under He Toa Takitini claimant group and the HBRC needed to continue consulting with the Group.

Potential issues associated with the proposed Tukituki water storage dams outlined particular concerns with water flow management and water allocation, water quality, land use activities and effects on water quality and water bed and river margins.

The findings from the first CIA study indicated that marae and hapū were cautious and uncertain on what the potential benefits might be for Māori. There was a significant issue with the lack of consultation that did not occur with marae/hapū during the pre-feasibility study. Most of the recommendations made from Tangata whenua were focused around the HBRC consulting directly to follow-up on this CIA study and to

discuss how the council would address the issues and concerns highlighted in the report.

Supplementary CIA Report

The findings from the supplementary CIA report revealed there was some support in principle for the proposed dam sites on the Makaretu and the Mākāroro. Mataweka and Tapairu marae reinforced their position stated in the first CIA report concerning sites A1 on the Mākāroro in that they were not very supportive of this site located in an area that is pristine, was where taonga species like tuna spawn, and still had remnants of precious native bush.

The change from smaller dams to one large dam proposed on the Mākāroro raised concerns on any potential break in the dam which was 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 needed to be mitigated.

There were unregistered wāhi tapu/ wāhi taonga which would require more discussion with tangata whenua directly to ensure these sites were protected in the assessment process of the feasibility study. There was also a need for more discussion on potential social and economic benefits for tangata whenua. With Waitangi Treaty claim negotiations still to be settled, this was likely to highlight wider issues concerning co-management of the waterways within the Ruataniwha region.

b) Lower Tukituki CIA

Within the CIA report, there is a comprehensive overview of the historical and contemporary issues raised for Heretaunga marae/ hapū. Although these issues are related to the proposed dam on the Mākāroro, they are also relevant to how mana whenua cultural values relate to the whole of the Tukituki River catchment. The executive summary of the CIA is reproduced below and provides a deeper insight and understanding of their cultural values as they apply to the Tukituki River.

*Ko Heretaunga Haukunui, Ararau, Haaro te Kaahu, Takoto Noa
Heretaunga - of the life-giving dew, of the hundred pathways, the vision of the far-sighted hawk, left to us, the humble servants.*

“Ko Heretaunga Haukunui, Ararau, Haaro te Kaahu, Takoto Noa” is a centuries old tribal whakataukī (proverb), that is as relevant today as it was when it was first uttered. It has many layers from which to identify and describe the tangata whenua (people of the land), acknowledging Maori and their spiritual connection and birthplace of Heretaunga, the environment, and their relationship to each other, and as such is the framework upon which this report is based.

It is a statement of mana whenua (authority, possession and spiritual connection to certain land), and that in turn is the foundation that says ngā hapū o Heretaunga (clans of the Heretaunga region), are entitled to be equal partners at all levels of engagement, to be decision-makers for the future, and to have guardianship of the whenua (land) and awa (waters), which cannot be broken.

While appreciating the differences between the lower and upper Tukituki catchments, the hapū residing in the lower Tukituki area do not separate the awa, and have cultural links right from the headwaters to the river mouth.

Environmentally, tangata whenua see an awa as a whole entity whose parts are interdependent and the health or well-being of any tributary, flora, fauna, birds, fish, or insect will be affected by the health of the awa, and vice versa; and so too the well-being of the people.

Marae/ hapū (common village, clan or social order) feel very much a part of the river and see it as their right, as tāngata whenua, to be involved in its life. It is their duty as kaitiaki (guardians) to be involved in protecting its mauri (life force, essence), and “Hurumanu” (with a bird’s-eye view) reminds us that there must be an active role and participation in doing so. The questions arise, “*Will this be possible?*” “*How?*”

Many of the issues raised in this report are related to protecting the mauri of the river and its environs, habitats and ecosystems. There have already been losses from a hugely modified river, and it is of concern that further modification will render mahinga kai (traditional food gathering sources or places), livelihoods, traditional practices, and recreation very much reduced, or even non-existent - not only for marae/ hapū, but for other local communities, interest groups, and the majority of whānau and families of the region.

Hapū wish to be involved at all levels of the process to ensure that the Māori world view is represented, that they can fulfil their obligation as kaitiaki and that they are not marginalised or excluded from prosperity. It is vital that they do not continue to suffer disconnection from their awa as has happened in the past.

WHAKAPAPA (Genealogy)

In December 1992, Ngāti Kahungunu produced the document, “Kaitiakitanga mo ngā Taonga Tuku Iho” as an introduction to Ngāti Kahungunu ethics for sustainable resource management. It was mooted as the forerunner to further development by hapū and was adopted by Councils as a basis for discussion prior to preparation of policies and plans.²⁰

In explaining the Ngāti Kahungunu perspective, the document states, “That our Māori forebears were willing to ‘share’ the natural and physical resource is a fact – they never intended to give away or cede tino rangatiratanga (self-determination) or kaitiakitanga (intergenerational guardianship – inherited responsibilities) in the process. An invitation to share a meal is not a license to take the whole harvest.”

Ownership issues and loss, early and on-going modification, pollution, and loss of access to traditional Mahinga kai, as well as marginalisation of Māori in the development of the structure and economy of the Hawke’s Bay Region, has been the basis of protest and grievance over time, but the close identification of Māori with their ancestral waterways has never waned.

WAI-AWA (wai – water, awa - river)

The importance of water today is reaching epic proportions globally, and this is no less so in Hawke’s Bay. It is a precious resource, a taonga (treasures, highly prized) that underpins Māori well-being and economy. Water is the basis of life without which nothing would exist.

²⁰ See Reference List, page 39

From a Māori perspective, waterways are the life-blood of the whenua and therefore, themselves. This is irrefutable.

MAURI (life force, essence)

The authors of this report can say with surety that the issues, impacts and recommendations herein are all based on a timeless Māori world view that has the protection and enhancement of mauri as a foundation principle.

WĀHI TAPU (sacred places)

There are site-specific wāhi tapu in regards to the Makaroro Water Storage Project and the Tukituki River catchment, and these have been expanded on in the body of this report.

Perhaps the most significant wāhi tapu in the vicinity of the Makaroro dam site are the Te Whiti o Tu Pā site and the location/s of the hostile encounter (also referred to as Te Whiti o Tu), that took place along the corridor/passage in the Makaroro sub-catchment that links with the Waipawa River.

TE REO MĀORI

Te reo Māori is a taonga for tangata whenua.

An essential component of mātauranga (knowledge) Māori, and Ngāti Kahungunu cultural knowledge, is Te reo Māori. In the Ngāti Kahungunu Iwi summary of WAI 262 Flora and Fauna Waitangi Treaty hearing, it is clear that unless there is on-going support and encouragement of Te reo Māori the loss of Ngāti Kahungunu cultural knowledge will worsen.

TREATY CLAIMS

It is in an evolving political environment and how the Heretaunga-Tamatea claim affects contemporary issues in the Tukituki catchment is an on-going discussion. However, as Crown lands abut the Makaroro dam site, it is fair to say that this area will be in contention for Heretaunga-Tamatea claims discussion with the Crown.

For the purposes of the Ruataniwha Water Storage Project, those hapū with mana whenua in the Tukituki River catchment have been asked to comment requiring some prescience as to settlement outcomes. The results are undoubtedly influenced by historic and contemporary grievances as yet unresolved. Extracted from the CIA Report (2012: pg 4-5).

Within the CIA reports there is a description of the contemporary environmental issues for Heretaunga and are reproduced below:

Contemporary Environmental Issues

The research commissioned by the Crown Forest Rental Trust (CFRT) to provide background for the Heretaunga-Tamatea Treaty Settlement Claim covers the timeframe from the early 19th century to the end of the 20th century and records issues being raised about the Tukituki River during that time that are still relevant today, and may be subject to the claims. Instances are highlighted below in excerpt from the commissioned Heretaunga-Tamatea Environmental Overview Report (2009: 287- 294):

... dependent on seasonal factors and also rainfall. In 1851 Robert Park reported that the Tukituki was 'navigable for canoes in the winter time as far as the Western boundary' of the Waipukurau block...The Tukituki, as we have seen, was the main transport route through Heretaunga for much of the nineteenth century but by 1900 it was no longer navigable, as a consequence of [land clearance³ for pasture and resultant erosion and] river run-off.

...the notion that the HBCB [Hawke's Bay Catchment Board] 'cooperated' with nature is debatable. Both rivers [Ngaruroro & Tukituki] were hugely modified from the 1860s onwards – including private stop banks and works of early river boards as detailed in the section above...

Both the Ngaruroro and Tukituki rivers were important sites for Maori for kai moana. The various river works and pollution from farming [related activities] and from other sites damaged the [indigenous] fishery resources of these rivers. However, the environmental damage that was occurring was not recognised until the 1950s and fishery surveys were not undertaken until the 1970s. Control of the fisheries was also operated on a license system.

Because of riparian rights to use water for landowners whose property abuts rivers, and the dominance of pastoral and agricultural use [industries] in the Hawke's Bay plains, pollution of the rivers does not figure in archival records until the late 1950s.

By the early 1970s the pollution of Hawke's Bay Rivers was impacting upon seafood throughout the region's inland waterways. In March 1971 Mr Tomoana, the Māori Welfare Officer at Hastings, informed the Marine Department that shell-fish were being polluted by sewerage discharge along an extensive stretch of the coastline, including the Awatoto sea frontage (where there was a sewerage outfall), the Ngaruroro and Tutaekuri River outlets, and east Clive and the foreshore to the mouth of the Tukituki River. The mussel reef running from Haumoana to Cape Kidnappers (Matau-a-Maui) remained unpolluted as it was subject to tide and currents, but perhaps for not much longer unless something was done. This area needed protection not only from pollution, but also 'commercialisation'. It was claimed by Mr Tomoana that hundreds of people took 'tons' of shell-fish every weekend. Strict laws were needed so that 'future generations can enjoy the heavy yield, that there is an abundance...It was also likely, according to the writer, that pollution would occur at Te Awanga and Clifton. Unless the disposal of sewerage was regulated by the use of septic tanks or some other means, Tomoana added, the position would become much worse.

(Extracted from the CIA Report (2012: pg 25-27).

The CIA report highlights several contemporary environmental concerns impacting on cultural values and are summarised in the next section. The comments and feedback from marae/ hapū are given below:

Comments and Feedback from Marae/ Hapū

Loss of the Continuation of Traditional Practices

The transportation option is long gone; whanau recreation is fast becoming a memory and remaining options for kai gathering are at high risk.

...pollution, loss of mauri of the river, severely limited access from private land ownership or other access restriction...it's not our river anymore.

How will the dam affect our practices? Will there be fish passage?

Everyone could swim, even the babies. Don't remember being taught. Didn't know of anyone that drowned...now I'm paying \$40 for my moko to learn to swim at the baths.

Mahinga kai

Hapū used whānau land and traditional 'possies' to have seasonal camps on the river. These nohoanga were as much a tradition as mutton-birding is down South. This practice is severely restricted now.

Keep our kai basket clean.

...water was clean. It's gone now...won't go near fish [because of] pollution.

My Grandfather would take us when he would get inanga. Our job was to hang them up to dry. He would split the flax and we would thread it through their eyes to hang them up. Yes, they were that big.

Traditional Hapu Asset Management

Resources were managed by knowledgeable people. We all knew who they were. Rāhui were placed on stretches of the river if stocks were depleted or things weren't 'right'.

*Water needs to be running...the Maori way, way I've been taught.
...clean and running or don't gather kai there, or rongoa...*

Effect on Native Species/ Eel passage to and from Pacific Moana (Hikurangi, Tonga trenches)

Experts knew the life cycle of everything, of the tuna, it was their wordthe cycles must not be compromised.

How will the tuna get home?

We would get inanga there. Whitebait further down and smelts at Haumoana.

Inland Habitats and Ecosystems

These things are connected and interdependent. If one is gone the whole chain can disappear.

We should not limit ourselves to fish stock only but look at shingle in the river, whenua on the side of the river, flora and fauna on the side of the river...

Now when you go down there, there is no water on the side. You have to walk across the whole dry river bed to the water - hoha.

Estuarine Habitats

The life on the beach and at the river mouth is so fragile and complex, you can't risk that...it is our most abundant provider.

...in the river it was okay. At the mouth, the beach...if you turned a rock over you had to turn it back...I was taught you leave everything as you found it.

Whole of Takiwa Consideration

Ki uta ki tai...always.

The minimum flow could end up being the maximum flow.

...acknowledge the wars that have taken place along the awa."

The dam is not being built for the health of the river. It is for milk.

Is the dam going to be used for fracking? Will the aquifer be used for fracking?

What will drilling companies do with the waste water?

Biodiversity/ Loss of Indigenous Species, Bush, Flora and Fauna

Every part of the waterways used to provide a rongoa, from kai to medicine, from fun to cleansing...whether it's the trees and plants or the life in the river. I don't know anything to do with willows

My Nanny taught me [about the river]...ate from the river, the sea, from the land.

That was in 1938, 39 when I was about 8 years old. There's none there now.

Indigenous Biosecurity/ Risk Management Practices (e.g. Tapu, Rāhui)

...it is not just about taking the paru out but not putting the teko in the awa.

Mauri of the Awa

Mauri is life itself. It is paramount. One thing dies, it affects us all.

...regard for the awa is quite different ...water means more.

The river was deep in the middle, not bad on the side.

Dredges and gravels....interfering with the flow.

Water Quality

It's not just the drinking water. We lived around the river. It is so sad that our young ones won't learn in that manner. Tuakana, teina...just learning from the older ones around you. Even pakehas with not much money used to spend their time at the river. Where do they go now? Mac Donalds, wander the street? Sad alright.

...water was clean. It's gone now...won't go near fish [because of] pollution.

My mokos won't swim in the river...they go Eww, Nan!

We used to take our kids to the river back when they were little. It wasn't always that nice but it was what we knew ...can't do that anymore and they don't take their kids either.

Access to/ Loss of Traditional Resources

We used to own our land and we used to let everyone go where they needed to, we could wander over it without harm. But now our land is gone or leased out & we have to ask permission to go on our own land, and if they say no...well, what can you do?

... someone would do this, someone would do that. Your mana...nice table for tangi, for anything...how water provides.

Nowadays...buy everything for the tangi...

Kaitiakitanga / Traditional & Contemporary Planning and Monitoring

Tohunga, or knowledgeable river people, decreed when it was time to fish, time to stop fishing, how to look after things, what to do with respect to keeping things safe, when not to go near things...they knew, it was their area of expertise.

Council don't get taken to task. Nobody takes the Council to task for the things they do.

...looked after one another...and you knew whose 'possies' were whose too.

If you didn't get a catch you were given some....if you caught some you would drop some off to Aunty or Uncle.

You don't take heaps and heaps, get enough for your needs, for kai.

Summary of Issues Identified by Focus Groups and Runanganui

- Cultural auditing
- Economic impact on Māori / region
- Land / farming intensification effects
- Gravel extraction
- Erosion of hills / accretion / denuding of hills (native trees)
- Lack of understanding of what will ACTUALLY happen in practice
- Lack of trust in authorities
- Oil & mineral drilling/ mining - Fracking and potential contamination
- Treaty claims settlement
- Waste management
- Air quality
- Ownership, co-governance, co-management of resources

Technical Issues Raised

- What are the protocols around solid rock forms (elements of Rakahore) in terms of a water storage structure? Is there a connection or synergy there that needs addressing?
- From a structural perspective, where will the materials (rocks, stones, shingle and concrete mix) be sourced from? Will rocks be sourced from elsewhere?
- Te Whāriki o Rakahore (infrastructure lining and walls of the resulting dam and lake) ; what protection will there be from threats from Whakaruamoko (earthquake, tremors) Tū Matau-enga and Mamaru (causes of severe storms)?
- Will awa flow be enhanced through augmentation on a daily basis or as a result of a more sophisticated flow regime?
- Depending on conditions (seasonal changes & extremes) will there be enough water at the required level throughout the awa? Successive droughts will create issues
- Mauhi's role denotes the importance of 'eel passage' from the mountains to the sea and to the Tonga trench – Will there be a fish passage? With participation and guarantee will this be carried out to meet expectations? Extracted from the CIA Report (2012: p 27-37).

The CIA report makes numerous recommendations throughout the report and is reproduced below:

Summary of Recommendations

➤ RECOMMENDATIONS - WHAKAPAPA MITIGATION OF IDENTIFIED EFFECTS

This report recommends that:

1. Heretaunga marae/ hapū be provided an on-going role in governance, management and monitoring of the Tukituki River, the Ruataniwha Water Storage Project, and other developments in the Tukituki catchment, in order to uphold the mana of Heretaunga.
2. Replication and/or restoration of natural elements and laws are given priority in the development and construction of the Makaroro site and dam.
3. The mauri of the Tukituki River and its environs is safe-guarded and enhanced through concurrent replanting, reforestation, and other environmental measures targeting mauri enhancement.
4. There be acknowledgement and commemoration of the mana whenua history of the Makaroro catchment, and opportunity provided to record that which may be lost/submerged. (Extracted from the CIA Report (2012: p 17).

➤ **RECOMMENDATIONS – WAI-AWA MITIGATION OF IDENTIFIED EFFECTS**

This report recommends:

1. Future planning and strategies keep the river as natural as possible (pre-empt, not react).
2. Enhancement of flow and depth of water in the Tukituki River.
3. No increase in the number of water takes on the Tukituki River, in particular in the lower catchment, and robust monitoring of groundwater takes.
4. The hierarchy of need for water/cost benefit includes the mauri model and is based on people being a priority before cows.
5. Replanting & reforestation of hills.
6. Riparian plantings.
7. Monitoring/compliance of dairy farming.
8. A system be implemented and monitored that pre-empts water shortage in the Tukituki due to full or over-stretching of allocation of stored water. Extracted from CIA report (2012: p 24).

➤ **RECOMMENDATIONS - MAURI MITIGATION OF IDENTIFIED EFFECTS**

This report recommends that:

1. The Water Storage Project be governed and managed so as not to compromise the mauri of the Waipawa and Tukituki Rivers, or their tributaries, by ensuring water flow and levels, water quality, and species protection, are the main priorities.
2. Mana whenua cultural values and matauranga Māori be recognised and incorporated into the Central Hawke's Bay waste management plan as a priority.
3. Marae/ hapū of the Tukituki awa have a role in governance, management and monitoring of the Tukituki awa.
4. Future modifications and planning for the Tukituki awa adopt whole-of-takiwā and mauri models as guidelines.

5. A Heretaunga hapū 'Red Bridge to Waipureku' mauri-based river strategy be initiated and implemented in partnership with Hawke's Bay Regional Council. This to be inclusive of a whole-of-takiwā gravel extraction plan, species monitoring, mahinga kai protection, and so on. Extracted from CIA report (2012: p 28-29).

➤ RECOMMENDATIONS- WĀHI TAPU
MITIGATION OF IDENTIFIED EFFECTS

This report recommends that:

1. As the immediate impact upon many outlying sites is indeterminate, a precautionary or monitoring approach is employed over time to gauge effects on outlying systems, and consequently on wāhi tapu sites situated further away from the Makaroro dam site and the Tukituki River itself.
2. A cultural audit of the Makaroro Valley and river take place. This will require the services of a suitable tohunga and matakite (seer) in order to determine any sites of concern, and to discuss how the tapu may be remedied or avoided.
3. The process of engagement for Council on wāhi tapu matters includes seeking mana whenua guidance and direction.
4. There be a strengthening of the clause to "recognise and provide for the relationships of tāngata whenua with their ancestral lands, water, sites, wāhi tapu and other taonga", within statutory plans (and plan changes), to ensure mana whenua have a role in governing and managing activities that impact on wāhi tapu.
5. Access is made available for tangata whenua to traditional wāhi tapu sites or areas to allow for cultural practices and traditions to be maintained.
6. Inclusion of Accidental Discovery Protocols to allow appropriate actions and procedures to be taken in relation to the unearthing of cultural material including kōiwi, wāhi tapu, ancient pā sites etc.
7. Cultural artefacts or materials found are returned to Ngāti Kahungunu Iwi Incorporated (a registered holder of antiquities).
8. Cultural monitoring of earthworks is carried out within areas of particular cultural relevance.
9. There is recognition of Māori oral histories alongside other recorded evidence, as oral evidence forms a major part of Ngāti Kahungunu's history and traditions and must be given sufficient weight when considering historical matters and cultural heritage values.
10. Archaeologists and historians are kept informed of Ngāti Kahungunu iwi and hapū histories in relation to specific sites, as per the Historic Places Act 1993.
11. Contractors undertaking work in the Makaroro and Tukituki catchments where there is a high probability of cultural material or wāhi tapu being unearthed, provide opportunities for cultural kaitiaki to access and inspect soil and sites.

12. Any site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act.
13. Mātauranga of Ngāti Kahungunu are recognised and provided for in all cultural and historic heritage resource management matters.
14. Tikanga Māori is observed on all wāhi tapu sites affected by the Ruataniwha Water Storage Project, to protect such sites from inappropriate activities during development which may disturb the tapu status. Extracted from CIA report (2012: p 31-32).

➤ RECOMMENDATIONS – TE REO MAORI
MITIGATION OF IDENTIFIED EFFECTS

This report recommends that:

1. Before it is changed, the essence of the Makaroro catchment is captured in order for the mātauranga and te reo of the area to survive. This is a contemporary claimant issue that will involve tangata whenua and Ngāti Kahungunu Iwi. Extracted from the CIA report (p 35).

➤ RECOMMENDATIONS – TREATY CLAIMS
MITIGATION OF IDENTIFIED EFFECTS

This report recommends that:

1. Mana whenua are involved in all levels of decision-making in regard to issues that affect them directly.

NB In terms of water and its values, causes of actions by various authorities and their ordinances are stated in the Heretaunga–Tamatea comprehensive Treaty claim. Redress to these claims is currently being worked through with He Toa Takitini. Extracted from CIA report (2012: p 37).

Figure 5.4 shows images of the proposed dam site on the Mākāroro stream.

Figure 5.4 Proposed Dam Site on the Mākāroro Stream²¹



²¹ Source: HBRC Ruataniwha Water Storage

5.3 Protecting Wāhi Tapu Sites

Historically wāhi tapu sites, urupā, wāhi taonga and other areas of cultural significance for mana whenua have continued to be highly tapu. This is regardless of whether land was ceded to the Crown or sold to Pākehā settlers since at least the 1850s as part of the Waipukurau purchase. Many wāhi tapu were discouraged from being part of agreed reserves at the time as, “it would complicate and impede Pākehā settlement” (Armstrong et al, 2010: 229). Māori most likely expected that the Crown and Pākehā settlers would respect their wāhi tapu and, “did not anticipate their relationship with these sites would be limited or severed” (Armstrong et al, 2010: 230). The Crown made no effort to protect wāhi tapu sites and it would not be until the 1980’s that wāhi tapu sites on privately owned or Crown alienated land would be protected. Prior to this the ability of Māori to protect wāhi tapu was largely reliant on the good will of land owners, local body or relevant Crown agency. Consequently many wāhi tapu sites were desecrated, decimated and others destroyed completely.

In the last few years there have been wāhi tapu registered with local authorities. In the main, mana whenua marae and hapū 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. Within the Takapau region, a hui was held at least ten years ago to discuss 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.²²

5.4 Socio-Political Impacts on the Wellbeing of Mana Whenua

In traditional Māori society, every hapū was politically autonomous and self-determined. The hierarchy of traditional leadership roles (such as, rangatiratanga/ Tohungatanga and kaumātua) ensured the social fabric and political organization of the hapū was highly structured and ordered. Cultural values of whanaungatanga, kaitiakitanga, manaakitanga and other tikanga principles (such as tapu, noa, utu), maintained the balance to ensure the sustainable management of all taonga tuku iho. It also ensured that the inter-relationships between, mana whenua and their natural world, was intact.

There are the historical causes of colonization, land sales, agricultural and horticultural farming that destroyed mahinga kai sources and access to depleted food sources. It resulted in extreme hardship and poverty and disconnection of hapū alienated from traditional lands. Māori suffered greatly from economic, political, cultural and spiritual deprivation and was forced to re-settle along narrow strips of reserved lands.

In the early twentieth century, Māori health continued to suffer from influenza, whooping cough, pneumonia and typhoid fever which caused high mortality amongst whole whānau. Poor health was also caused by a lack of natural immunity, poor diet, less exercise, and overcrowded living conditions (Durie, 2003). By the 1950s, additional health risks emerged in parallel with the adoption of newer lifestyles.

²² Cited in Wakefield et al (2011: 22)

Whānau were further isolated from the support of hapū; there was alcohol and drug misuse; smoking and other high risk leisure pursuits; over-eating; long term unemployment and substandard housing. These effects on the health of whānau were all to become the new major risks to health (Durie, 2003).

The Tohunga Suppression Act (1962) resulted in further loss of mātauranga concerning tohunga spiritual practices (ie, rongoa, and associated karakia). *'...it did not distinguish between deliberate deception and traditional practice, the Act lumped tohunga together with frauds and charlatans.'*²³ Consequently, it forced tohunga spiritual practices underground and was another example of western cultural values and beliefs marginalising Māori cultural values and spiritual beliefs.

In 1975 the Treaty of Waitangi Act (that was subsequently amended in 1985), allowed retrospective claims to be lodged with the Waitangi Tribunal. (The next section will discuss the tribunal claims filed by Heretaunga and Tamatea whānau and hapū in more detail).

The historical cause and effects of colonization and the economic state marketing economy continued to have impacts on the health of mana whenua. Between 1975 and 1985, the socio-economic status of Māori living in the Tamatea and Heretaunga region in particular, was well below the average levels compared with non-Māori. Statistics gathered in the 1980s and 1990s, revealed Māori were more likely to be earning less than the national average, be living in rental housing; and, be suffering from diabetes, poor nutrition, heart and other chronic health diseases (Department of Health, 1987; Pomare et al, 1998).

In the last decade, has seen the resurgence of Ngāti Kahungunu Iwi Inc. restructuring under its governance board, the establishment of the assets company and the strengthening of its various functions and developments such as, 'customary fisheries, Iwi management plans, revitalization of te reo on ngā tikanga, social and economic welfare and advancement in vocational training.'²⁴ Te Taiwhenua o Tamatea and Te Taiwhenua O Heretaunga are part of six Taiwhenua associated with Ngāti Kahungunu Iwi Inc.

Te Taiwhenua O Heretaunga have continued to evolve into the largest and, 'only mandated hauora provider within the Hawke's Bay region with a full range of health services, education, social services for Māori.'²⁵

Within Tamatea, is Central Health 'to provide a range of health and social services in mental health, alcohol and drug treatment support and other services.'²⁶

Te Taiwhenua O Tamatea under the chairpersonship of Liz Graham has been strengthening relationships and networks within a wide cross-section of the community, key stakeholder groups and government agencies with the central Hawke's Bay district, 'to advance the aspirations of the marae and hapū within the region.'²⁷

²³ Cited in 'The Flora and Fauna Cultural Intellectual Property Claim Wai 262 (2011: 216)

²⁴ Cited from the website: www.kahungunu.iwi.nz

²⁵ Cited within the website: www.ttoh.iwi.nz

²⁶ Cited within the website: www.centralhealth.co.nz

²⁷ Cited in the draft discussion paper produced on the Strategic plan (2011: 2)

The devastating effects of industrialization and development; globalization, capitalism and the market economy have caused depressing socio-economic and political disparities for all Māori in particular. There are inequalities in education, health, social conditions, marginalization of mātauranga traditional knowledge and other challenges. However, mana whenua, whānau, marae, hapū, iwi and Māori communities throughout the country in general, are experiencing a cultural renaissance, revival and reclamation of traditional knowledge. Mana whenua will continue to define for themselves their cultural struggles, solutions and adaptive strategies to construct new ways of thinking and being in a changing world that will ensure their diversity and survival.

5.5 Summary of Cultural Values and Contemporary Issues/ Concern

This section has given an overview of Mana whenua cultural values and uses contemporary issues and concerns for mana whenua and is summarized in Table 5.0 overpage.

Table 5.0 Summary of Cultural Values and Uses with Contemporary Issues

Cultural Values	Mana Whenua Uses	Contemporary Issues
<p>Te Ao Māori</p> <ul style="list-style-type: none"> - Karakia - Whakapapa (ranga) - Whakawhanaungatanga - Mātauranga Māori - Mauri - Papatūānuku - Kaupapa 	<ul style="list-style-type: none"> - Kaupapa/ Tikanga in place upholding cultural values, spiritual relationship with the gods respectful, intact - Mauri healthy biodiversity, habitats, fishery population, fauna and flora, ecosystems self- sustaining to recover and maintain balance - Knowledge held by spiritual leaders and passed on through formal learning 	<ul style="list-style-type: none"> - Disruption to traditional lifestyle through loss of tribal leaders, loss of spiritual leaders - Loss of traditional knowledge being passed down through disconnection - Decimation, destruction and loss of healthy biodiversity, ecosystems impacting on health of mauri - Influence of western society values on traditional Māori world views
<p>Mana whenua</p> <ul style="list-style-type: none"> - Tūrangawaewae - Whenua - Hapū - Iwi - Mana motuhake 	<ul style="list-style-type: none"> - Mana of marae/ hapū held in authority of the chiefs - Clear boundaries for marae, hapū - Identity and sense of belonging strong and integral to wellbeing of whānau - Whānau traditional lifestyle rich in diverse food sources, long periods of settlement with periods of skirmishes and warfare between hapū 	<ul style="list-style-type: none"> - Land sales cause loss of connection to traditional lands, - Wellbeing is detrimentally affected through poverty, disease, social and health issues, unemployment, loss of language and cultural values (ie, sense of belonging, association to hapū, marae - Loss of authority and recognition of tribal mana - Social, economic and health disparities in the modern era - Renaissance and development of whānau, marae, hapū and iwi
<p>Kaitiakitanga</p> <ul style="list-style-type: none"> - Kaitiaki Atua - Tapu, noa, rāhui 	<ul style="list-style-type: none"> - Tikanga principles of rāhui, tapu, noa in place, role of kaitiaki clear reciprocal responsibilities sustaining order and wise management 	<ul style="list-style-type: none"> - Māori rights of Kaitiakitanga not recognized under Te Tiriti o Waitangi - Tribunal claims filed - Traditional knowledge and practices ignored in resource management practices
<p>Taonga Tuku Iho</p> <ul style="list-style-type: none"> - Wāhi tapu - Ngā wai - Waipuna - Ngahere - Moana - Mahinga Kai - Ki Uta Ki Tai 	<ul style="list-style-type: none"> - Intimate knowledge of natural environment, land, sea, natural resources uses and application - Taonga clearly known and sustained - Areas of special significance protected by tikanga, spiritual lore 	<ul style="list-style-type: none"> - Desecration, destruction and defilement of wāhi tapu - Significant losses to natural resources and changes in landscape - Deforestation, growth of agricultural and horticultural farming, - Urban and industrial development - Exploitation of natural resources

The next section discusses Māori planning perspectives.

Section Six: Māori Planning Perspectives

6.0 Introduction

District and regional councils have a statutory obligation to provide for Māori values and interests, to ensure environmental indicators also include Māori perspectives and priorities. It is important for there to be planning provisions in place for these purposes and which are effective in meeting Māori environmental outcomes. Māori need to express their relationship and values within the Tukituki River catchment in particular, within both the spiritual and physical dimension, through concepts such as mauri, manawhenua and Kaitiakitanga. Improving the ecological health conditions of the Tukituki River catchment needs to reflect Māori values and knowledge, whakapapa, and the spiritual relationships mana whenua have with a particular area. Marae and Hapū are the kaitiaki of their tūrangawaewae, rohe, takiwā and as such, want greater access to much of the environmental information for use in the identity of Māori indicators and outcomes, monitoring, management and policy development of the Tukituki River catchment in particular.

This section will provide an overview of the RMA statutory framework in terms of relevance to tangata whenua considerations. Next is a discussion on the development of Māori environmental indicators with a focus on mana whenua, mauri and wāhi tapu outcomes and monitoring measures. Finally, there are some recommendations for the HBRC to consider.

6.1 RMA Statutory Framework

The RMA 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. Section 5, 6, 7 and 8 set out key requirements for what must be considered when exercising functions under the RMA and are outlined below:

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 Ruataniwha rohe. Marae/ hapū of the area are enabled to provide for their social and cultural wellbeing.

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.

Section 6: Matters of national importance - 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 natural and physical resources, shall recognise and provide for the following matters of national importance:

(e) The relationship of Māori and their culture and traditions with their ancestral lands, water, sites wāhi tapu, and other taonga.

There needs to be some definition of natural character (ie, health state of ecosystems, rivers, streams), and some guidance provided on the point at which the cumulative effects of water take and land intensification interferes with the natural character of water flows, water quality and so forth. The HBRC and other local Authorities 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: Other matters - 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 natural and physical resources, shall have particular regard to –

(a) Kaitiakitanga...

The concept of kaitiakitanga invokes stewardship, involvement in decision making, equal partnership and participation in the management of taonga tuku iho (ie, rivers and water quality, the intrinsic values of ecosystems and environmental quality). The HBRC and other local Authorities will need to have particular regard to the concept of kaitiakitanga when fulfilling the functions under the RMA. Tangata whenua exercising their kaitiaki responsibilities require knowledge and focussed information gathering on environmental quality and understanding of the characteristics of natural taonga potentially affected by water take, land intensification and other concerns.

The HBRC have stated their commitment to developing a more effective partnership with Māori, with full regard to the ethic of kaitiakitanga:

... a mutually beneficial partnership arrangement and a proactive role in Treaty settlement negotiations. Fuller incorporation of Māori values associated with water is a critical issue in relation to building and maintaining relationships.²⁸

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 natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

The HBRC and other local Authorities are obliged to take into account the principles of the Treaty of Waitangi when fulfilling functions under the RMA and includes the protection of taonga, mauri of rivers, streams and water quality, wāhi tapu and other tangata whenua values.

²⁸ HBRC Environmental Management Committee 11 November, 2009: Agenda Item 9

6.2 Development of Māori Environmental Indicators

The RMA does provide a statutory basis for the development of environmental indicators which needs to include Māori environmental indicators even though it does not specifically refer to outcomes and indicators. By outcomes, we mean the expression of environmental aspirations for marae, hapū and iwi and the indicators are measures used to determine whether the outcomes have been achieved.

The councils are required to identify AERs (anticipated environmental results) of their plan provisions and to undertake monitoring to evaluate whether these results have been achieved. There are also community outcomes the district or region must incorporate into council planning provisions. The HBRC is to be acknowledged for giving some consideration of Māori cultural values and to consulting with manawhenua for guidance and direction of what these values are. However, the council will need to develop a statutory rationale for incorporating Māori outcomes and indicators and linking them back to the Tukituki River catchment change plan and their implementation. There will also need to be a robust monitoring strategy operating to show how effective the plan is successfully incorporating Māori indicators and outcomes because currently, the methods for evaluating plan outcomes is lacking.

Jefferies & Kennedy (2009) have developed and integrated Māori environmental indicators and outcomes in statutory and planning documents identifying three kete: mana whenua, mauri and wāhi tapu. This may be useful for assessing the Tukituki River catchment change plan and evaluating council performance in the use of mātauranga Māori and kaitiakitanga. The indicators and measures developed for each kete determines whether the overarching outcome is being achieved. The three kete are applied to determine how mana whenua cultural values and their uses can be incorporated into the Tukituki River catchment change plan and are discussed below:

Outcome One: HBRC acknowledge Mana Whenua

The recognition of Mana whenua is a fundamental issue essential to their effective participation in resource management processes. Historically, mana whenua rights and obligations have not been recognised and otherwise ignored which has offended whānau, marae, hapū and iwi resulting in an unwillingness to develop a working relationship with district and regional council. There is sufficient evidence historically to indicate that mana whenua have not participated sufficiently in district and regional council planning and decision-making, which has resulted in cultural values being largely ignored (Bassett & Kay, 2006). For marae, hapū and whānau within the rohe of Heretaunga and Tamatea, their claims were lodged with the Waitangi Tribunal in 2003 to seek redress of several issues. The “umbrella” claims are represented by He Toa Takitini on behalf of the claimant group bringing together several claims concerned with breaches to the Treaty of Waitangi 1840 with regard to:²⁹

- Land base and resources;
- Rivers and waterways (including the Tukituki catchment);
- Old land claims;
- Waipukurau transaction (and in particular Lake Whatuma);
- Failure to provide alternatives to sale;

²⁹ (Bassett & Kay, 2006)

- Crown purchase transactions and methods (such as the Gwavas Forest Park); and,
- Other grievances lodged alongside individual claims.

The claim concerning “environment” refers to the failure of the Crown to recognize hapū rights to exercise their tino rangatiratanga and kaitiakitanga responsibilities. Much of their traditional lands were destroyed or changed such as many of the traditional habitats (ie, bush, rivers, swamps, wetlands, lakes). Hapū access to indigenous flora and fauna for cultural harvesting was severely impacted and the introduced exotic flora and fauna were not adequately controlled, causing further degradation and depletion of mahinga kai resources. The claim also highlights the destruction to wāhi tapu sites of significance such as ‘Ngā Kai Hinaki a Whata and Mahinata Kahukura Takapau.’ Other specific areas of concern have included the overflow from oxidation ponds in and around Waipukurau and Waipawa which have contributed to pollution of surrounding land and waterways within the Tukituki catchment in particular.

The HBRC will need to carefully consider the implications of these pending Waitangi Tribunal claims in terms of the proposed water storage dam on the Mākāroro; participation of tangata whenua in the governance and environmental management of natural resources; mitigating past, present and future effects on the ecological health state of the Tukituki River catchment and other areas of concern.

In more recent years, mana whenua have been participating in resource management issues and have formed relationships with the district and regional council discussed below to highlight some of successes achieved in forming co-management regimes between the Hastings District Council (HDC) and Heretaunga marae/ hapū in particular.

Hastings District Council (HDC)

The HDC established the Maori Standing Committee in the late 1980s prior to the RMA reforms of the 1990s with representatives from marae/ hapū within the Hastings region. The main resource management issues were:

- Establishing papakainga designated land
- Developing silent files on wāhi tapu
- Issues surrounding waste management of untreated human and industrial effluence into sea and river catchment and other land developments

The RMA (1992) created an opportunity for marae/ hapū to participate in resource management decision making. The HDC realised they needed to engage with local marae/hapū on resource management issues.

The Heretaunga Taiwhenua became increasingly involved in various resource management and environmental issues, mainly in a supportive role. This was alongside, the Heretaunga Maori Executive jointly representing nga marae hapū interests before hearings, and attending the various council committee meetings. Various submissions were presented jointly in response to key issues such as regional and district plan reviews, papa kāinga, wāhi tapu, waste management.

The current Te Kaihautu held wānanga, hui and facilitated consultations, for example, the Cape Kidnappers golf resort, Whakatū Coolstores Ltd applications - services paid

for by the applicants. A significant defining point was the victory for the whānau halting the Northern Arterial route through their Māori ancestral land.

By the 2000s, the establishment of Te Rūnanga Putaiao within the Taiwhenua focused on customary fisheries and hapū management plans. The committee was reported directly to Te Haaro committee of Te Taiwhenua o Heretaunga but was disestablished in the mid-eighties. Over the next few years it became apparent resource management issues grew in nature, extent and time needed to deal with them. A new committee was formed being the current Te Rūnanganui o Heretaunga, as well as an environmental and community development unit, Te Manaaki Taiao. The vision of the Rūnanga and Te Manaaki Taiao is expressed in the Organisation's overall vision, mission and goal to establish this working entity for and behalf of marae.

A major issue for marae/ hapū has been an objection to human excrement into Tangaroa which has resulted in submissions against the HDC waste management discharge application. The hearings panel upheld a Tangata whenua concern in relation to the Coastal Plan. The Minister for the Environment became involved and the outcome of this experience became the catalyst for tangata whenua rights to be acknowledged. The HDC formed the tangata whenua waste management joint committee and Te Kaihautu (Marei Apatu) was invited as an ex-officio.

This committee has continued to evolve and to strengthen their co-management roles, functions and responsibilities with the HDC. In the present context, Tangata whenua arguably have a major influence in key resource management issues. An example of the effective co-management regime between HDC and tangata whenua is reflected in the cultural philosophy adopted in waste management policies and procedures. This is aptly expressed by Kaumātua who state that:

...in terms of waste disposal on top of papatuanuku - the assistance should come from her children (ie, when the mauri as it enters our systems becomes degraded) and the children of papatuanuku are called upon through a natural process (ie, Whiro -good and bad bugs) that remove the human excrement however, the removal of these natural elements creates the "noa" state diminishing mauri so the mauri needs to be restored and the process of Rakahore (through the papatūānuku channel) the deity for rocks and shingle creates the flow to meet force and vortex – causing treated waters to swirl and aerate putting mauri back into the treated waters...this is all part of the natural process created by her children where another of her children Tangaroa, does his job and removes further degradation through the sea salt and is assisted by his brother Tawhirimatea creating the wave movements.

A key role of the committee has been to monitor discharges in the waterways by analyzing technical reports from a cultural perspective. Their involvement has significantly influenced key decisions. Monitoring and reporting is trending well on performance to date which contributes toward enhancing the mauri of the river. It is still early days though and it needs to be acknowledged, that there are still non-point pollutant sources in the waterways, such as agricultural runoff and the detrimental effects of land intensification.

The joint waste management committee can be considered an excellent model of co-governance between a district council and tangata whenua. Such has been their success that there are discussions being held with the HDC to broaden the terms of reference to incorporate all water management issues (ie, drinking water, storm water, improving the mauri of the Ngaruroro and Karamu waterways).

Waitangi Tribunal Claims

Te Runanga Putaiao unit of Heretaunga Taiwhenua has also taken a leadership role to progress the Tribunal claims by establishing He Toa Takitini back in the early 2000s. In 2003, the “umbrella” statement of claim for the Heretaunga and Tamatea Inquiry District (Hastings and Central Hawke’s Bay Districts) was lodged with the Waitangi Tribunal. The claims are represented by He Toa Takitini, formed and led by on behalf of the claimant group bringing together several claims concerned with breaches to the Treaty of Waitangi 1840 with regard to:³⁰

- Land base and resources;
- Rivers and waterways (including the Tukituki catchment);
- Old land claims;
- Waipukurau transaction (and in particular Lake Whatuma);
- Failure to provide alternatives to sale;
- Crown purchase transactions and methods (such as the Gwavas Forest Park); and,
- Other grievances lodged alongside individual claims.

The claim concerning “environment” refers to the failure of the Crown to recognize hapu rights to exercise their tinorangatiratanga (self determination) and kaitiakitanga responsibilities. Much of their traditional lands were destroyed or changed such as many of the traditional habitats (ie, bush, rivers, swamps, wetlands, lakes). Hapū access to indigenous flora and fauna for cultural harvesting was severely impacted and the introduced exotic flora and fauna were not adequately controlled, causing further degradation and depletion of mahinga kai resources. The claim also highlights the destruction to wāhi tapu sites of significance such as ‘Nga Kai Hinaki a Whata and Mahinata Kahukura Takapau.’ Other specific areas of concern have included the overflow from oxidation ponds in and around Waipukurau which have contributed to pollution of surrounding land and waterways within the Tukituki catchment in particular.

Hawkes Bay Regional Council

Another influential advisory group to be established in the mid 1980s was the HBRC Māori Standing committee. Initially Māori were represented by the NZ Māori council and eventually, after the RMA was established, there was a move towards including Iwi representation from the Taiwhenua established under Te Rūnanga o Ngāti Kahungunu.

Over the years, this committee has continued to evolve providing advice to the HBRC on a wide range of resource management issues. In the last few years there has been a shift towards forming a co-management model between the large natural groups (ie, Treaty of Waitangi claimant groups). However, one of these claimant groups He Toa Takitini, have chosen not to participate in the new structure being proposed until their Tribunal claims are progressed further.

³⁰ (Bassett & Kay, 2006)

Key Points

The overall arching goal is to acknowledge mana whenua in the co-governance, management and operational levels of resource management. The excellent co-management relationship established between HDC and Heretaunga mana whenua provides a model of an effective relationship based on trust, open communication and a respect of the collective wellspring of knowledge and expertise. The HBRC are currently re-structuring their co-management processes but will need to carefully ensure the other claimant groups not participating in this process, are still able to input into key environmental concerns. Mana whenua have a reciprocal responsibility as kaitiaki to ensure the wise management and use of taonga-tuku-iho for future generations.

The indicators to ensure this outcome is achieved for this goal might involve:

- Whether mana whenua agrees the district and regional council acknowledge their kaitiakitanga roles and responsibilities and make provision within statutory plans.
- Extent to which iwi/ marae/ hapū tribal boundaries are known to the Council.
- Extent to which Council monitoring has determined whether Anticipated Environmental Results (AERs) relating to mana whenua provisions are achieved.
- Extent to which marae/ hapū participate in kaitiaki activities and capacity to protect and maintain mana whenua.

Outcome Two: Mauri of all Waterways

Mana whenua as kaitiaki have an active role in environmental management of natural resources, taonga tuku iho passed down through whakapapa interrelationships between the physical and spiritual worlds within Te Ao Māori. Ensuring the mauri of all living things are maintained, restored and protected is a fundamental responsibility for Kaitiaki. A taonga whose life force has been diminished or depleted presents a major concern for mana whenua who must do all in their power to restore the mauri of the taonga to its original strength. Kaitiakitanga is an integral part of the expression of tino rangatiratanga where there is authority to control access to, and use of natural resources. However, failure to exercise their kaitiaki responsibilities will result in the mana of marae and hapū being diminished and may have negative impacts on the wellbeing of whānau.

Throughout this report mana whenua have given expression to how all forms of life are interrelated and interdependent, where the mauri life force essence within the natural environment is integral to the wellbeing of people. Mauri provides a means for assessing balance and inter-connectedness within an environmental system. There is a reciprocal understanding and responsibility to protect all life – because what gave people life, also gave them obligations. The natural order of life established tikanga and kaupapa to ensure the care and protection of mauri.

The development of indicators for mauri is being sought by marae and hapū because the mauri of water quality has become a critical issue. This has largely been in response to the continuing degradation and deterioration of the Tukituki River catchment as a result of poorly managed land use effects to sustain ecosystems. The associated indicators need to provide methods and measures to determine whether the

mauri of all waterways are in optimal good health. It is also important to assess the contribution district and regional councils can play in achieving this aspiration or goal.

Key Points

The key areas of concern identified by mana whenua in this report include:

- Priority must be given to restoring habitats of particular native species such as, tuna (ie, longfin), fresh water koura, fresh water mussels and whitebait (ie, īnanga), spawning areas.
- Measures of water quality are vital for a more consistent monitoring of water conditions and trend. The evidence of diverse aquatic macro invertebrates in the water can provide an important indicator of the health condition of the mauri of water.
- Restoring native biodiversity and the recovery of habitats are also important indicators to determine improvements in water quality management and policy development in the implementation of the plan.
- The acknowledgement and integration of mātauranga Māori with western knowledge to restore and protect native biodiversity, the mauri of taonga species and ecosystems.

The indicators to ensure this outcome is achieved might involve:

- The extent to which the HBRC will protect mauri of the waterways and contains provisions within the Tukituki River catchment plan to protect mauri.
- The extent to which mana whenua protect mauri and have the environmental management processes in place to establish a co-management approach.
- The actions of other agencies to understand and actively work with mana whenua to develop strategies to improve mauri of taonga species and ecosystems.
- Whether community and interest groups take active measures to protect and restore mauri.
- Monitoring methods in the provisions to identify characteristics of waterway inhabitants, presence of potential human and animal threats and other data.

Mana whenua will need to develop a consistent approach and robust methods for environmental monitoring which can be meaningful for marae, hapū and council. Factors to consider when assessing Mauri are listed in Table 6.0 over page:

Table 6.0 Factors for Assessing Mauri³¹

Factors for Assessing Mauri	
Water table	Presence or absence of stock on the water
Color, depth, temperature of water	Evidence of contamination
Nutrient status (ie, phosphorus)	Algal growth
Size of plants, taonga present	Smell of water
Abundance of taonga fish species	Flow of water, oxygenation
Taonga birds present	Characteristics of riparian vegetation
Whether You can eat fish, plants	Evidence of introduced pests and plants
Evidence of pollution, sewage	Māori wellbeing, health
Diversity of fish species	Māori cultural values of mahinga kai
Abundance and diversity of bird species	Wāhi tapu
Absence or presence of fish and birds	

Outcome Three: Protection of Wāhi Tapu

Another outcome being sought by mana whenua is to protect wāhi tapu from further desecration. Wāhi tapu are specifically recognised and provided for in several pieces of legislation including the RMA (section 6) and the Historic Places Act (HPA) (1993). Unlike archaeological sites, legislation does not necessarily protect sites of significance to Māori. There is no specific recognition of whakapapa, ancestral landscapes or wairua in the RMA or HPA. The protection of wāhi tapu is often at odds with competing western values (of development) and the councils need to develop a joint- management approach with marae. hapū and iwi to identify existing and potential measures towards protecting, restoring and preserving wāhi tapu.

The indicators to ensure this outcome is achieved might involve:

- Extent to which there are provisions within district and regional documents to protect wāhi tapu.
- Whether mana whenua have provisions in place to form co-management arrangement with council and other agencies to protect wāhi tapu.
- Information on wāhi tapu is protected and access of location and knowledge has protocols established with local marae and hapū.
- Physical characteristics of wāhi tapu are identified and protected.
- The presence of any threats are identified and mitigated.

³¹ Adapted from Harmsworth (2002:31)

6.3 Summary of Māori Environmental Indicators and Outcomes

Table 6.1 Developing Māori Environmental Outcomes, Indicators, Monitoring

Outcome	Indicators	Monitoring
<p>Outcome One: HBRC acknowledge Mana Whenua</p>	<ul style="list-style-type: none"> - The extent that HBRC make provision within statutory plans - Extent to which iwi/marae/hapū tribal boundaries are known to the Council - Extent to which marae/ hapū participate in kaitiaki activities and capacity to protect and maintain mana whenua 	<ul style="list-style-type: none"> - Monitoring the extent that mātauranga is integrated in the current resource management regime giving effect to Kaitiakitanga principles across all levels - Extent to which Council monitoring has determined whether Anticipated Environmental Results (AERs) relating to mana whenua provisions are achieved - Mana whenua monitor council commitment to develop co-management regimes to acknowledge kaitiaki role
<p>Outcome Two: Improve Mauri of all waterways</p>	<ul style="list-style-type: none"> - The extent to which the HBRC will protect mauri of the waterways and contains provisions within the Tukituki River catchment plan - The extent to which mana whenua protect mauri and have the environmental management processes, resources, capacity and knowledge systems in place to establish a co-management approach - The actions of other agencies to understand and actively work with mana whenua to develop strategies to improve mauri of taonga species and ecosystems - Whether community and interest groups take active measures to protect and restore mauri - Develop taonga inventories to determine the presence or absence of taonga (ie, fauna and flora returned or restored that has been modified, destroyed or damaged) - Extent that mauri-indicators will be incorporated into the Biodiversity strategy plan - Utilizing CHI tools, SHMAH kit, State of the rohe and other models to gather baseline data for assessment 	<ul style="list-style-type: none"> - Monitoring of fish stocks, fishery habitats and their associated biodiversity - Mana whenua to gather oral histories on mātauranga for transferring to next generation as part of succession planning - Mana whenua produce marae and hapū resource management plans with mauri indicators, measures for monitoring progress - Monitoring methods in the provisions to identify characteristics of waterway inhabitants, presence of potential human and animal threats and other data - Monitor the effects of unwanted flora and fauna species that are exotic, foreign or introduced and the extent of damage and displacement of taonga - Monitoring the development of mauri-measures within the Biodiversity strategic plan - Development of mauri -measures for improving the health of all the waterways within the Tukituki River catchment and provisions to monitor improvements within the plan change
<p>Outcome Three: Protection of Wāhi Tapu</p>	<ul style="list-style-type: none"> - Extent to which there are provisions within district and regional documents to protect wāhi tapu - Whether mana whenua have provisions in place to form co-management arrangement with council and other agencies to protect wāhi tapu - Information on wāhi tapu is protected and access of location and knowledge has protocols established with local marae and hapū - Mana whenua to define the cultural significance of sites, cultural heritage sites, wāhi tapu, wāhi taonga 	<ul style="list-style-type: none"> - Identify, understand and give effect to this in planning and policy - Monitor extent of modification/ destruction, sites affected by human activity, registered sites with council etc - Physical characteristics of wāhi tapu are identified and protected and the presence of any threats are identified, mitigated and monitored for improvement, restoration and protection - Mana whenua work with council to develop protocols to access matauranga Māori on wāhi tapu and to monitor establishment of co-management approach and processes

6.4 Recommendations for the HBRC to Consider

The recommendations are aimed at assisting the HBRC to consider how they might integrate cultural values into the plan change for the Tukituki River catchment and are listed below:

Recommendation One:

That the HBRC will undertake to develop Māori indicators and to evaluate Māori policy to ensure there is provision for mana whenua to have greater participation in decision-making at governance, management and operational levels of regional planning.

The HBRC may need to undertake an audit/ peer review to determine the extent that the overarching regional environmental outcomes include environmental Māori outcomes and indicators.

The HBRC will also need to engage with mana whenua to evaluate whether the overarching outcomes relating to important environmental Māori cultural values are being achieved. This may involve an evaluation of the plans and their performance against the cultural values indicator, outcome and monitoring measures framework constructed within this report.

Recommendation Two:

That the HBRC will undertake to integrate the fragmented efforts that have occurred to date between the local and regional council for a more consistent planning approach towards the development of outcomes, indicators and monitoring measures seeking to improve the mauri of the Tukituki River catchment.

Recommendation Three:

That the HBRC will work alongside marae/ hapū in identifying existing and potential measures toward protecting wāhi tapu and cultural sites of importance to mana whenua.

Section Seven: Conclusions

Te Taiwhenua O Tamatea and Te Taiwhenua O Heretaunga have jointly prepared this report with the aim to clarify and to define key Māori environmental cultural values and their application within the Tukituki River catchment.

The report provides an understanding of the intimate and inter-related connections between mana whenua and their natural world. Cultural values of whakapapa, whanaungatanga, kaitiakitanga strengthens the connections and reciprocal responsibilities to ensure the sustainable care of the environment is for future generations to access.

The mauri life force of the Tukituki River catchment is interwoven and integral to the spiritual and physical health of the people - any impacts or harm impacting on the mauri negatively affects the health of people.

The outcome has been to construct a Kaupapa Māori environmental values framework based on Māori principles and values – kaupapa and tikanga and Māori aspirations in the form of environmental outcomes, indicators and measures for monitoring improvements. This provides the means by which the HBRC can interpret the effectiveness of the RMA (1991) and their Treaty responsibilities in terms of how Tangata whenua cultural values are being acknowledged and incorporated into regional council planning processes.

References

- Armstrong, D., Cleaver, P., Green, T. & Taylor, J. (2010). *Heretaunga – Tamatea Environmental Overview*. Unpublished Report.
- Apatu, M. & Moffat, D. (2012). *Ko Wai Kahua: Cultural Values and Uses, Cultural Impact Assessment of the Tukituki Catchment on Heretaunga Marae Hapū*. Report Prepared for HBRC.
- Aranga, M. (2002). *Aspects of Matauranga Maori: a Hermeneutic Exploration of Whakapapa Maori and Knowledge*. Masters Thesis. Whakatane: Te Whare Wananga A Awanuiarangi.
- Barlow, C. (1991). *Tikanga Whakaaro: Key Concepts in Maori Culture*. Auckland: Oxford University Press.
- Bassett, H. & Kay, R. (2006). *Technical Research Scoping Report for Heretaunga-Tamatea*. Crown Forestry Rental Trust: Hawke's Bay. McMillin Craig: Napier.
- Bassett, H. & Kay, R. (2011). *Māori Reserves from the Heretaunga – Tamatea Inquiry District Crown Purchases report to the Crown Forestry Rental Trust*.
- Bickler, S. & Clough R. (2012). *Ruataniwha Irrigation Project Archaeological Assessment Draft Report prepared for the HBRC*.
- Burt, C.M., Clemmens, A.J., Bliesner, R., Merriam, J.L. & Hardy, L. (1999). *Selection of Irrigation Methods for Agriculture*. American Society of Civil Engineers: USA.
- Central Hawke's Bay District Council. (2009). *Long Term Council Community Plan*. CHBDC: HB.
- Central Hawke's Bay District Council. (2007). *District Plan*. CHBDC: HB.
- Department of Conservation. (1992) *Ruahine Forest park: Conservation Management Plan*. Department of Conservation: Napier.
- Department of Conservation. (1994). *Hawke's Bay Conservancy Conservation Management Strategy*. Department of Conservation: Napier.
- Department of Health. (1987). *Kaikoura Maori Community Health Worker Six Monthly Report (January – June)*. Prepared for the Department of Health, Blenheim Office.
- Durie, M. (1998). *Te Mana, Te Kawanatanga: The Politics of Māori self determination*. Auckland: Oxford University Press.
- Durie, M. (2003). *Ngā Kahui Pou: launching Māori Futures*. Wellington: Huia Publishers.
- Edwards, A. & MacLeod, T. (2011). *Summary of Ngāti Kahungunu WAI 262 Iwi*.
- Environment Canterbury. (2004). *Waiau River Catchment: Tangata Whenua Values Report*. ECan: Christchurch.
- Harmsworth, G. (2002). *Coordinated Monitoring of New Zealand Wetlands, Phase Two, Goal 2: Maori Environmental Performance Indicators for Wetland Condition and Trend*. Lincoln University: Lincoln.
- Harmsworth, G. (2008). *Review of monitoring of the Tukituki catchment, Hawke's Bay*. National Institute of Water & Atmospheric Research Ltd: Hamilton
- Harmsworth, G. (2010). *Aohanga Inc. Technical Report: Resource Stocktake for Owahanga land Block and Catchment*. Landcare Research: Palmerston North.
- Hawke's Bay Regional Council. (2009). *Environmental Management Committee: Agenda Item 9*. HBRC: Napier.
- Hastings District Council. (?). *Hastings District Council Plan*. Hastings: HDC.
- Hobson, S. (2000). *Lake Hatuma Management Plan 1999-2004*. HBRC: Napier
- Hodges, W. (1992). *Ngāti Kahungunu – Kaitiakitanga mo nga Taonga Tuku Iho*.
- Kennedy, N. & Jefferies, R. (2009). *Māori Outcome Evaluation (MOE): a Kaupapa Māori Environmental Outcomes and Indicators Framework and Methodology*. Hamilton: The International Global Change Institute.

- Marsden, M. (1975). "God, Man and Universe: A Māori View." within King (Ed.), *Te Ao Hurihuri: The World Moves on*. Methuen: New Zealand.
- Metge, J. (1976). *The Maoris of New Zealand*. London: Routledge & Kegan Paul Ltd.
- Parsons, P. (1999). *Waipukurau: the history of a country town*. CHB Print: Waipukurau.
- Patrick, M. (1987). "Māori values of soil and water." within *Soil and water (p22-30)*. Universal Printers: Dallas.
- Pomare, E. W., Keefe-Ormsby, V., Ormsby, C., Pearce, N., Reid, P., Robson, B., & Watene-Haydon, N. (1995). *Hauora: Maori Standards of Health III*. Wellington: Eru Pomare Research Centre, Wellington Clinical School.
- Stirling, B. (2011: 229). *Heretaunga-Tamatea Land Politics: 1865 – 1900*
- Te Taiwhenua O Tamatea. (2011). *Draft Discussion paper on the Strategic Plan*. (Unpublished).
- Te Rangihiora, [Buck, P.] (1949). *The Coming of the Maori*. Wellington: Maori Purposes Fund Board.
- Roberts, M. Norman, W., Minhinnick, N., Wihongi, D., & Kirkwood, C. (1995). Kaitiakitanga: Maori Perspectives on Conservation. In *Pacific Conservation Biology Vol 2: 7-20*. Sydney: Surrey Beatty & Sons.
- Royal, T. A. C. (Ed.). (2003). *The Woven Universe - Selected Writings of Rev. Maori Marsden*. Masterton: The Estate of Rev. Maori Marsden.
- Smith, L. T. (1999). *Kaupapa Maori Methodology: Our Power to Define Ourselves*. A Seminar Presentation to the School Of Education, University of British Columbia.
- Te Aute & Pukehau Historic Trust. (2006). *Opening the gate*. Te Aute & Pukehau Historic Trust: HB.
- Tipa G. (1999). *Taiari River Case Study, Ministry for the Environment Technical Paper No 58, Environmental Performance Indicators: Maori Indicators Case Study*. Ministry for the Environment: Wellington.
- Turton H. H. (1877) *Māori Deeds of Land Purchases in the North Island of New Zealand*.
- Wakefield, B.W. (2008). *Haumanu Taiao Ihumanea: collaborative study with Te Tai O Marokura kaitiaki group*. Unpublished PhD. Lincoln University.
- Wakefield, B.W., Maaka, J., Marunui, C., Steffert, K., Taungakore, H. & Te Aho, U. (2010). *Cultural Impact Assessment of the Tukituki Proposed Water Storage Dams*. Report Prepared for the HBRC.
- Wakefield, B.W., Hape, M., Maaka, J. & Taungakore, H. (2011). *Cultural Impact Assessment of the Tukituki Proposed Water Storage Dams: Supplementary Report on the Makāretu and Mākāroro Proposed Dams Sites*. Report Prepared for the HBRC.
- Walghan Partners & Berghan, P. (2007). *Heretaunga – Tamatea Block Research Narratives Report and Native Land Court Minutes, Volume one and two completed for the Crown Forestry Rental Trust*.
- Whatahoro, H.T. (1913). *Law of the Whare Wananga Sacred Teachings*.
- Whyte, A. & Tiuka, N. (2009). *Kahungunu ki uta, Kahungunu ki tai, Marine & Freshwater Fisheries Strategic Plan; Nga Tini a Tangaroa o Ngati Kahungunu Iwi Inc.*
- Williams, G.J. (1985). *Upper Tukituki catchment control scheme investigations and proposed scheme*. HBCB & RWB: Napier.
- Wilson A. M. (1994). *Warfare and Economic Power in simple Chiefdoms; The development of Fortified Villages and Politics in Mid-Hawkes Bay, New Zealand*, Unpublished dissertation.

Appendix One

Table 1 Marae/Hapū Representatives for Taiwhenua Ki Tamatea

Marae	Representative	Hapū
Pukehou Marae	Liz Graham	Ngāti Pukututu Ngāi Te Rangitekahutia Ngāi Te Hurihangaiterangi Ngāi Te Whatuiāpiti
Mataweka Marae	Kohine Rata	Ngāi Te Whatuiāpiti Toroiwaho Rangitane Te Hauapu
Tapairu Marae	George Konia	Ngāti Marau o Kahungunu
Pourerere Marae	Jill Munro	Ngāi Te Oatua
Rongo A Tahu Marae	Roger Maaka	Te Aitanga o Whata Rangitane Ngāi Tahu ki Takapau Ngāi Toroiwaho Ngāi Te Kikiri o Te Rangi Ngāti Kahungunu
Te Poho O Whatuiāpiti (Rakautatahi Marae)	Makere Nepe- Thorstensen	Ngāti Kikirioterangi Toroiwaho Rangikahutia Rangitotohu Ngāi Tahu ki Kahungunu Rangitane
Rongomaraeroa Marae	Pāora Ropiha	Ngāti Kere Pihere Tamatea Hinepare o Kahungunu Ngāti Manuhiri o Rangitane
Waipukurau Community Marae	Jenny Smith	Ngā Hau E Whā
Te Whatuiāpiti	Fiona Conrad	Ngāti Whatuiāpiti tuturu o Kahungunu

Table 2 Marae/Hapū Representatives of Te Taiwhenua O Heretaunga

Marae	Representative	Hapū
Korongata Marae	Kevin Tamati	Ngāti Poporo
Kahuranaki Marae	Robin Hape	Ngāi Te Rangikoianake Ngāi Turahui
Houngarea Marae	Hukarere Valentine	Ngāti Papatuamaro Ngāti Ngarengae Ngāi Tamatera Ngāti Te Rehunga
Mangaroa Marae	Cordry Huata	Ngāti Rahunga Ngāti Poporo
Matahiwi Marae	Tom Mulligan	Ngāti Hawea Ngāti Kautere
Mihiroa Marae (Taraia)	Kenneth Jones	Ngāti Mihiroa (Ngāti Hotoa)
Omahu Marae	Meihana Watson	Ngāti Hinemanu Ngāi Te Upokoiri
Ruahapia Marae	Mike Paku	Ngāti Hawea
Te Awhina Marae	Lisa Tuhi	Ngāti Hinemanu Ngāi Te Upokoiri Ngāti Mahuika
Runanga Marae	Mane Adams	Ngāti Mahuika Ngāti Hinemanu Ngāi Te Upokoiri
Waipatu Marae	Hanui Lawrence	Ngāti Hawea Ngāti Hori Ngāti Hinemoa
Waimarama Marae	Bayden Barber	Ngāti Kurukuru Ngāti Whakaiti Ngāti Urakiterangi
Kairakau Lands	Libya Waaka (SNR)	Ngāti Oatua Ngāti Hikatoa Ngai Tamatera
Winiata marae	Jordan Haines	Ngāti Hinemanu Ngāti Paki
Mokai Patea Claimant group	Richard Steedman	Ngāti Hinemanu

Appendix Two: Taonga Species List

Māori name	Common name	Scientific Name
Ngahere - Tipu		
Akatea	White flowering Rata	<i>Metrosideros perforata</i>
Akatorotoro	White rata	<i>Metrosideros perforata</i>
Akeake	Akeake	<i>Dodonaea viscosa</i>
Akiraho		<i>Olearia paniculata</i>
Apetaia Tainui	Apetaia Tainui	<i>Pomaderris</i> <i>Pteridium esculentum</i> (local cultivars)
Aruhe	Fernroot (bracken)	
Harakeke	Lowland flax	<i>Phormium tenax</i> (local cultivars)
Hinao	Hinao	
		<i>Sand tussock; Austrofestuca littoralis</i>
Hinarepe		
Hioi	NZ Mint	<i>Mentha cunninghamii</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Horopito	Peppertree	<i>Pseudowintera colorata</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli, Hoheria glabata</i>
Kahikatea	White pine	<i>Dacrycarpus dacrydioides</i>
Kaikawaka	Kaikawaka	
kaka beak		<i>Clianthus puniceus</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta, Coprosma lucida, Coprosma foetidissima</i>
Kareao	Supplejack	<i>Ripogonum scandens</i>
Kātote	Tree fern	<i>Cyathea smithii</i>
	Kiekie	<i>Freycinetia baueriana subsp. Banksii</i>
Kohekohe		<i>Dysoxylum spectabile</i>
Kōhia	New Zealand passionfruit	<i>Passiflora tetrandra</i>
Kohukohu	moss	<i>Hypnum clandestinum</i>
Kohukohu	Native chickweed	<i>Stellaria spp</i>
Kōhūhū	Heart-leaved	<i>pittosporum obcordatum</i>
Kokihi	NZ Spinach	<i>Tertagonia tetragonioides</i>
Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kopakopa	Native plantain	<i>Plantago spp</i>
Kopuru	Scented moss	<i>Lophocolea semiteres</i>
Korokio	Korokio/Wire-netting bush	<i>Corokia cotoneaster</i>
Parani	Native daisy	<i>Lagenifera petiolata</i>
Paretao Shore	Spleenwort	<i>Asplenium obtusatum</i>

Māori name	Common name	Scientific Name
Pate	Blue Wheat Grass	<i>Schefflera digitata</i>
Patiti		<i>Elymus solandri</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pautautaua		<i>Clematis hookeriana</i>
Perei	Black orchid	<i>Gastrodia cunningham</i>
Pikiarero	Small clematis	<i>Clematis forsteri</i>
Pikirangi	Red mistletoe	<i>Peraxilla tetrapetala</i>
Pīngao	Pīngao, Golden sand sedge	<i>Desmoschownus spiralis</i>
	Spinifex	<i>Spinifex sericeus</i>
	Sand sedge	<i>Carex pumila</i>
Piripiri	Biddybid	<i>Aceanan spp</i>
Pirirangi, Pikirangi, Pirita	Red mistletoe	<i>Peraxilla tetrapetala</i>
Pirita, Piriraki	Yellow/Golden mistletoe	<i>Alepis flavida</i>
Pirita, Piriraki	Scarlet mistletoe	<i>Peraxilla colensoi</i>
Poroporo		<i>Solanum aviculare</i>
Pohue	Bindweed	<i>Calystegia soldanella</i>
Pōhuehue	Muehlenbeckia complexa	
Pōkākā	Pokaka	<i>Elaeocarpus hookerianus</i>
Ponga	Silverfern	<i>Cyathea dealbata</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Porokaiwhiri	Pigeonwood	<i>Hedycarya arborea</i>
Poroporo	Poroporo	<i>Solanum laciniatum</i>
Pouaka	Sand tussock	<i>Austrofestuca littoralis</i>
Pua reinga, Pua o Te		
Reinga	Dactylanthus	<i>Dactylanthus taylorii</i>
Puatea	Cudweed	<i>Graphalium spp</i>
Puawananga	Clematis	<i>Clematis paniculata</i>
Pūhā	Native sow thistle	<i>Sonchos oleraceus</i>
Puheretaiko	Muttonbird scrub	<i>Brachyglottis spp</i>
Puka	Broadleaf	<i>Grisilina lucida</i>
Pukatea	Pukatea	<i>Laurelia novaezelandiae</i>
Putaputawētā		<i>Carpodetus serratus</i>
Putawa	Bracket fungus	<i>Polyporus hosularus</i>
Rahurahu	Bracken fern	<i>Pteridium esculentum</i>
Ramarama	NZ Myrtle	<i>Lophomyrtus bullata</i>
Rangiora	Rangiora	<i>Brachyglottis repanda</i>
Rata	Rata	<i>Metrosideros robusta</i>
Rātā	Southern rata	<i>Metrosideros umbellata</i>
Raukawa	Raukawa	<i>Raukawa edgerleyi</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/Kōhūhū	Black matipo/Mapou	<i>Pittosporum tenuifolium</i>
Rehia	Rimu	<i>Seaweed Gigartina spp</i>
Rengarenga	NZ Rock Lily	<i>Arthropodium cirratum</i>

Māori name	Common name	Scientific Name
Rewarewa	Honeysuckle	<i>Knights excelsa</i>
Riki	Onion leek	<i>Bulbinella spp</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Runa	Marsh ribbonwood	<i>Plagianthus divaricatus</i>
Tainoka	Broom	<i>Carmichaelia aligera</i>
Tāpia, Piritā	Green/Brittle mistletoe	<i>Tupeia antarctica</i>
Taramēa	Speargrass	<i>Aciphylla squarrosa</i>
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tataki	Silver tussock	<i>Poa cita</i>
Tatarāheke	Sand Coprosma	<i>Coprosma acerosa</i>
Tauhinu	Cottonwood	<i>Cassinia letophylla</i>
Taupata		<i>Coprosma repens</i>
Tautāua	NZ Jasmine	<i>Parsonia heterophylla</i>
Tawa	Tawa	<i>Beilschmiedia tawa</i>
Tawai	Beech	<i>Nothofagus spp</i>
	Back beech	<i>N. solandri var. solandri</i>
Tawāmoa	Bush lawyer	<i>Rubus cissoides</i>
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti Papa	Cabbage tree	<i>Cordyline indivisa</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumu	Mountain daisy	<i>Celmisia spectabilis, Celmisia semicordata</i>
Tītoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Toatoa	<i>Haloragia erecta</i>
Toatoa	Mountain toatoa/Celery pine	<i>Phyllocladus alpinus</i>
Toetoe	Toetoe	<i>Cortaderia fulvida</i>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Toetoe Whatumanu	Umbrella sedge	<i>Cyperus ustulatus</i>
Toitōi		
Tōtara	Tōtara	<i>Podocarpus Tōtara</i>
Tumatakuru	Matagouri	<i>Discaria toumatou</i>
Tutae Kahu	Sorrel	<i>Native Oxalis spp</i>
Tutae Koau	Native Wild Celery	<i>Apium prostratum</i>
Tutae Whatitiri	Basket fungus	<i>Heodictyon cibarium</i>
Tutu	Tutu	<i>Coriaria spp.</i>
Tutuanawi	Willow weed	<i>Polygonum spp</i>
Waewae	Club moss	<i>Lycopodium volnbile</i>
Waiu atua	Shore spurge	<i>Euphorbia glauca</i>
Waoriki	Water buttercup	<i>Ranunculus spp</i>
Wawa	Lake clubrush	<i>Schoenoplectus tabernaemontani</i>
Wharangi	Wharangi	<i>Melicope ternata</i>
Whāriki	Coastal flax, Mountain flax	<i>Phormium cookianum</i>

Māori name	Common name	Scientific Name
Whau	NZ Cork Tree	<i>Entelea arborescens</i>
Whauwhau	Five Finger	<i>Pseudopanax arboreus</i>
Wi Tussocks		<i>Chionochloa spp</i>
Wīwī	Rushes	<i>All indigenous Juncus spp. and Juncus maritimus</i>
	Coastal tree daisy	<i>Olearia solandri</i>
	Sand Coprosma	<i>Coprosma acerosa</i>
	Sand tussock	<i>Austrofestuca littoralis</i>
	Epiphytic orchid	<i>Bulbophyllum tuberculatum</i>
	Shore bindweed	<i>Calystegia soldanella</i>
	Shore milkweed/spurge	<i>Euphorbia glauca</i> <i>Gratiola nana</i>
	Cook's scurvy grass	<i>Lepidium oleraceum</i> <i>Iphigenia novae-zelandiae</i>
	Dwarf musk	<i>Mazus novaezeelandiae</i> <i>Myosotis Saxosa</i> <i>Myosurus minimus subsp. novae-zelandiae</i>
	New Zealand mousetail	<i>Myriophyllum robustum</i>
	Stout water-milfoil	
	North Island Hector's tree daisy	<i>Olearia hectorii</i>
	Adders tongue	<i>Opioglossum petiolatum</i>
	Small native daphnes	<i>Pimelea aridula</i> agg. (two entities) <i>pittosporum obcordatum</i>
	Small fern of limestone outcrops	<i>Pieurosorus Rutifolius</i>
	Hooded orchid species	<i>Pterostylis</i> aff. <i>Graminea</i>
	Swamp green hood	<i>Pterostylis micromega</i> <i>Sebaea ovata</i> <i>Senecio sterquilinus</i> <i>Sphagnum</i> <i>Stellaria elatinoides</i>
	Large-leaved milk tree	<i>Streblus banksii</i> Turepo, <i>Tetrachondra hamiltonii</i> <i>Teucrium parvifolium</i> <i>Thismia rodwayii</i>
	Swamp nettle	<i>Urtica linearifolia</i>
	Bracken	
	Silver tussock	<i>Poa cita</i>
	Broadleaf	
	Bush Lawyer	
	Halls Tōtara	

Māori name	Common name	Scientific Name
	Leatherwood	
	Pepper Tree	
	Red Tussock	
	Silver Beech	
	Snow grass	
	Tree ferns	
	Water ferns	
Ngahere - Kararehe		
Kiore		<i>Rattus exulans</i>
	Māori Rat	
	Long tailed bats	
	New Zealand Brown Kiwi	
	Flat worms	
Ngahere - Pēpeke		
	Catepillar	<i>Epichorista emphanes</i> <i>Nascioides enysii</i> <i>Platypus gracilis</i>
	White scale	<i>Anoplaspis metrosideri</i>
	Looper caterpillars	<i>Selidosemga suavis</i> <i>Pyromata</i>
Ngā Manu		
Hoiho	Yellow-eyed penguin	<i>Megadyptes antipodes</i>
Kāhu	Australasian harrier	<i>Circus approximans</i>
Kākā	Kākā	<i>Nestor meridionalis meridionalis</i>
Kākāpō	Kākāpō	<i>Strigops habroptilus</i>
Kākāriki	Red Brown Parakeet	<i>Cyanoramphus spp.</i>
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kakī	Black stilt	<i>Himantopus novaezelandiae</i>
Kāmana	Crested grebe	<i>Podiceps cristatus</i>
Kārearea	New Zealand Falcon	<i>Falcon novaeseelandiae</i>
Karoro	Black Backed Gull	<i>Larus dominicanus</i>
Kawau/Kōau	Black Shag	<i>Phalacrocorax carbo</i>
Kawau paka	Little Shag	
Kea	Kea	<i>Nestor notabilis</i>
Kererū	New Zealand Pigeon	
Kōau	Black shag	<i>Phalacrocorax carbo</i>
Koekoeā	Long-tailed Cuckoo	<i>Eudynamys taitensis</i>
Koitereke	Marsh Crane	
hōmiromiro	Tomtit	
Kōpara/Korimako	Bellbird	<i>Anthornis melanura melanura</i>

Māori name	Common name	Scientific Name
Kororā	Blue Penguin	<i>Eudyptula minor</i>
Kōtare	New Zealand Kingfisher	<i>Halcyon sancta</i>
Kōtuku	White Heron	<i>Egretta alba</i>
Kōtuku-ngutupapa	Royal Spoonbill	<i>Hymenolaimus malacorhynchos</i>
Kōwhiowhio	Blue duck	<i>Hymenolaimus malacorhynchos</i>
Kūaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>
Kuruwhengu	New Zealand shoveller	<i>Anas rhynchotis</i>
Māta, Mātātā	Fernbird	<i>Bowdleria punctata punctata</i>
Matuku	Bittern	
Matuku moana	Reef heron	<i>Egretta sacra</i>
Moho pererū	Banded Rail	
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pākura/Pūkeko	Swamp hen	<i>Porphyrio porphyrio</i>
Pāpera	Grey Duck	<i>Anas superciliosa</i>
Pāteke	Brown Teal	<i>Anas aucklandica</i>
Pīhoihoi	New Zealand Pipit	<i>Anthus novaeseelandiae</i>
Pīpīwharau	Shining Cuckoo	<i>Chrysococcyx lucidus</i>
Pīwakawaka	Fantail	<i>Rhipidura fuliginosa fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwaha	Snares crested penguin	<i>Eudyptes robustus</i>
Pūtakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Pūtangitangi	Paradise Duck	
Riroriro	Grey Warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Okarito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
Taiko	Westland petrel	<i>Procellaria westlandica</i>
Takahē	Takahē	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp.</i>
Taranui	Caspian Tern	
Tarāpunga	Red Billed Gull	
Tauhō	Silver Eye	
Tawaki	Fiordland crested penguin	<i>Eudyptes pachyrhynchus</i>
Tētē-moroiti	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus</i>
Tītī	Sooty shearwater/ Muttonbird	<i>Puffinus griseus and</i>
Tītītipounamu	North Island Rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	Brown Kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea spp.</i>
Toutouwai	North Island Robin	<i>Petroica australis rakiura</i>
Tūī	Tūī	<i>Prothemadera novaeseelandiae</i>

Māori name	Common name	Scientific Name
Tūturiwhatu	Banded/Black Fronted Dotterel	
Weka	North Island Weka	<i>Gallirallus australis australis</i>
	Black Backed gull	
	Black fronted fern	
	Blackbird	<i>Turdus merula</i>
	Mole Crickets	
	NZ dabchick	
	South Island Pied	
	Oystercatcher	
Weweia	Dabchick	
Whio	Blue Duck	<i>Malacorhynchos</i>
	Black Billed Gull	<i>Larus bulleri</i>
Whenua - Ngārara		
Āwhato	Vegetable caterpillar	
Kēkerengū	Cockroach	
Kēkerepo	Cockroach	
Kēkerewai	Cockroach	
Kīkītara	Tree cicada	
Koeka	Grass Hopper	
Makokōrori	Magpie Moth	
Mokoroa	Lge white grub	
Mokotapiri	Lizard	
Namu	Sandfly	
Ngārara pāpā	Brown lizard	
Ngurengure	Moth	
Pakarere	Winged grasshopper	
Papahau	White grub	
Pokotea	Worm	
Pūngāwerewere		
Pūtangatanga	Weta	
Reporepowai	Green Bettle	
Rō	Praying mantis	
Tokoriro	Giant Weta	
Waeroa	Mosquito	
Weri	Centipede	
Wētā		
Whē	Stick Insect	

Māori name	Common name	Scientific Name
Ngā Ika		
Aua		
Īnanga, mata, ua	Yellow eyed mullet	<i>Galaxias maculatus</i>
	Grey Mullet	<i>Mugil cephalus</i>
Kāeo	Whitebait	
Kahawai	Rainbow Trout	<i>Arripis trutta</i>
Kākāhi	Sea tulip	<i>Pyura pachydermatum</i>
Koara		<i>Galaxias brevipinnis</i>
Koeke	Freshwater mussels	
Kōkopu	Banded Kokopu	<i>Galaxias fasciatus</i>
Kōkopu	Common shrimp	<i>Palaemon affinis</i>
Kōkopu	Shortjawed Kokopu	<i>Galaxias ostvectis</i>
Koura		<i>Paranephrops planifrons</i>
Kōwaro	Kōkopu	
Pakari/Ngaiore	Black Flounder	<i>Rhombosolea retiaria</i>
Paraki	Common Smelt	<i>Retropinna retropinna</i>
Pātiki tōtara	Smelt	
Piharau	Yellow-belly	
Piripiripōhatu	Lamprey	
Taiwharu	Torrent Fish	<i>Cheimarrichthys fosterii</i>
Tuna	Giant kōkopu	<i>Galaxias argenteus</i>
Upokororo	Grayling	<i>Prototroctes oxyrhynchus</i>
Waikōura	Eel	
	Bluegilled Bully	<i>Gobiomorphus hubbsi</i>
	Brown trout	<i>Salmo trutta</i>
	Common Bully	<i>Gobiomorphus cotidianus</i>
	Crans Bully	<i>Gobiomorphus basalis</i>
	Dwarf Galaxias	<i>Galaxias divergens</i>
	Freshwater Shrimp	<i>Paratya curvirostris</i>
	Giant Bully	<i>Gobiomorphus gobioides</i>
	Goldfish	<i>Carassius auratus</i>
	Lamprey	<i>Geotria australis</i>
	Longfinned Eel	<i>Anguilla dieffenbachii</i>
	Perch	<i>Perca fluviatilis</i>
	Rainbow Trout	<i>Salmo gairdnerii</i>
	Redfinned Bully	<i>Gobiomorphus huttoni</i>
	Shortfinned Eel	<i>Anguilla australis</i>
	Stargazer	<i>Leptoscopus macropophys</i>
	Upland Bully	<i>Gobiomorphus breviceps</i>
	Yellowbelly Flounder	<i>Rhombosolea leporina</i>
	Yelloweyed Mullet	<i>Aldrichetta forsteri</i>

Māori name	Common name	Scientific Name
Ngā Kaimoana		
Kuku	Green-lipped mussel	<i>Perna canaliculus</i>
Kuku	Blue mussel	<i>Mytilus galloprovincialis</i>
Pāua	Black foot Pāua	<i>Haliotis iris</i>
Pāua	Yellow foot Pāua	<i>Haliotis australis</i>
Pūpū	Cat's eye, bubu	<i>Turbo smaragdus</i>
Tio	Rock oyster	<i>Saccostrea glomerata</i>
Tio	Dredge oyster	<i>Ostrea chilensis</i>
Tipa	Scallop	<i>Pecten novaezelandiae</i>
Toheroa	Toheroa	<i>Paphies ventricosa</i>
Tuaki	Pipi	<i>Paphies australe</i>
Tuaki/Hākiari, Kuhakuha/Pūrimu	Cockle	<i>Austrovenus stutchburgi</i>
Tuatua	Surfclam	<i>Dosinia anus, Paphies donacina, Mactra discor, Mactra murchsoni, Spisula aequilateralis, Basina yatei, or Dosinia subrosa</i>
Waikaka/Pūpū	Tuatua	<i>Paphies subtriangulata, Paphies donacina</i>
Whētiko	Mudsnail	<i>Amphibola crenata, Turbo smaragdus, Zedilom spp.</i>
Ngā Maunga		
Atua		
Hinerakau		
Hinerangi		
Kahuranaki		
Kauhehei		
Ngā Kaihinaki A Whata		
Papahope		
Pukehou		
Pukeiti		
Pukekaihau		
Pukenui		
Rangitapu		
Rangitoto		
Ruahine		
Te Awa Putahi		
Te Karanemanema o te Mata o Rongokako		