Ngā Moemoeā mō Tamatea Tāngata, Tamatea Taiao
Aspirations for the People and the Environment of Tamatea.

WAIPUKURAU SOUTH DEVELOPMENT AREA

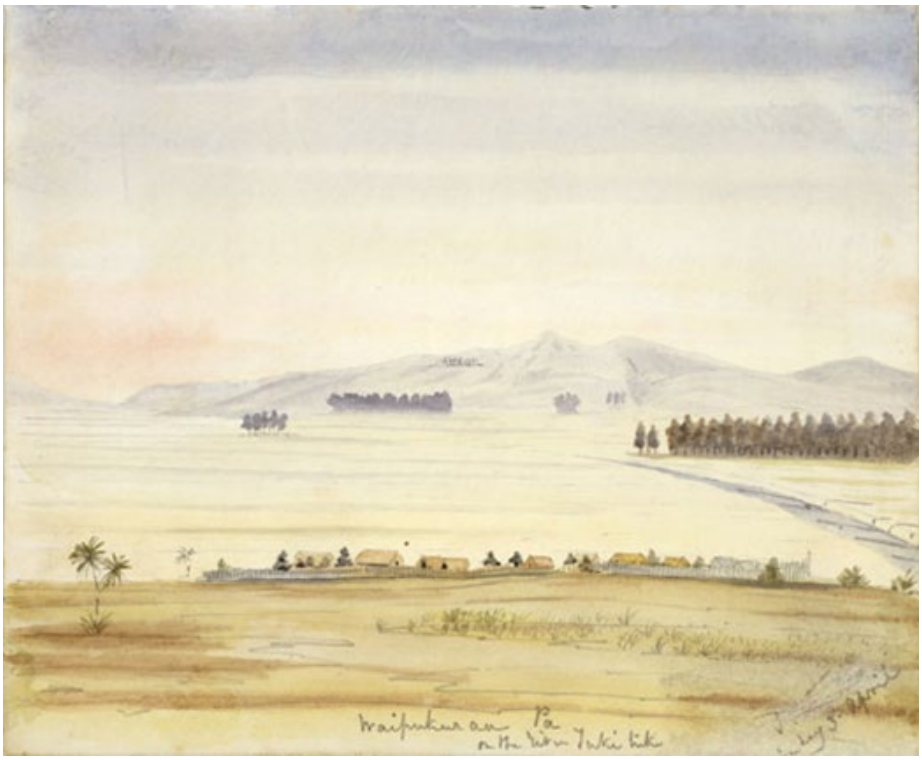


Figure 1: Painting of Waipukurau Pā on the Tukituki River

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Karakia

Tukua te wairua kia rere kia ngā taumata
Hei ārahii ā tatou mahi
Me tā tatou whai i ngā tikanga a rātou mā
Kia mau kia ita
Kia kore ai e ngaro
Kia pupuri
Kia whakamaua
Kia tina! TINA! Hui e! tāiki e!

Allow ones spirit to exercise its potential
To geode us in our work
As well as in our pursuit of our ancestral traditions
Take whole and preserve it
Ensure it is never lost
Hold fast
Secure it
Draw together. Affirm!

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Introduction to the Proposed Activity

Central Hawke's Bay District Council is preparing an amendment to the District Plan to include a new chapter to guide development within the Waipukurau South Development Area. The plan change will insert a structure plan and planning provisions to ensure the integrated delivery of infrastructure with land use planning. The structure plan includes key roading connections, areas for stormwater management and the creation of a reserve around the natural inland wetland. When fully developed over a number of years, the area will be able to support up to 950 new dwellings.

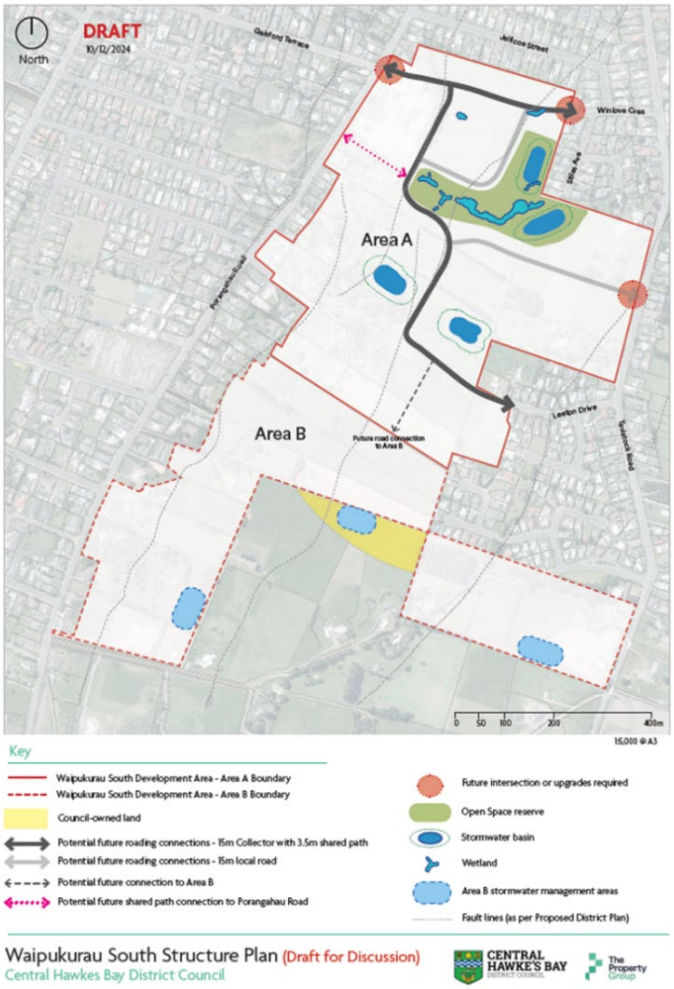


Figure 2: Draft Structure Plan

In addition, nearby at 118 Porangahau Rd, there is a proposal for social housing to be constructed by Kāinga Ora Homes and Communities. This site was the location of former maternity hospital (Raymond Annex). To support the plan change and planning for housing development at 118 Porangahau Rd, Central Hawke's Bay District Council has commissioned this Cultural Impact Assessment Report to gain an understanding of the effects of the proposals on cultural values, and to understand ways these cultural values can be protected or expressed through development of the area. They have demonstrated respect for Mana whenua by extending the opportunity to develop this cultural values report.

The report will assist Central Hawke's Bay District Council in making an assessment of the plan change against RMA section 6, 6 (e), relationship of Māori with ancestral lands, waters and sites,

and 6 (f) protection of historic (including cultural) heritage from inappropriate use and development; section 7 (a) Kaitiakitanga and section 8 Treaty of Waitangi.

Site And Locality Description

The Waipukurau South Development Area (the site) is 60 ha of residentially zoned land situated to the south of the Waipukurau town centre. The site encompasses the former Waipukurau hospital location, several lifestyle properties and is currently used mainly for stock grazing. The site is generally flat with a gentle slope to the east. Residential development borders the site to the west and east along Porangahau and Tavistock Roads. To the south the land is zoned Rural.

The site has been zoned for residential development for a number of years but constraints related to infrastructure servicing has meant that development of the area has not advanced, despite the district experiencing rapid population growth.

To progress the delivery of the infrastructure required to service the area, Central Hawke's Bay District Council made a successful application to the Infrastructure Acceleration Fund (IAF). This co-funding has enabled Council to progress the required three waters infrastructure upgrades to service the development. This includes the design and construction of on-site stormwater detention and improvements to the surrounding transport network. The investment in this infrastructure will support residential development within the site and also improve the



Figure 3: Site looking North

development potential within the surrounding area.

To ensure the integrated delivery of infrastructure with land use planning, a structure plan has been developed to guide development of the area. The structure plan identifies the key constraints and opportunities for the site. The structure plan determines the best location for stormwater management and within Area A, an optimal roading layout and open space reserve that encompasses the natural wetland. Development of the site in accordance with the structure plan will enable new east-west transport connections linking the Porangahau Road and Tavistock Roads, the main collector roads to the south of the town centre.

The structure plan will be supported by planning provisions in the district plan that will ensure that a variety of housing types are catered for.[1]

[1] (Council C. H., 2024)

Overview Of Ngā Moemoeā o Tamatea Tāngata, Tamatea Taiao

Purpose

This report will:

- Assist Central Hawke's Bay District Council and Kāinga Ora Homes and Communities to gain an understanding of the effects of this proposal on cultural values.
- Help understanding of ways these cultural values can be protected or expressed through development of the area.
- Address concerns and/or implications on cultural values.
- Prepare technical information from a tikanga and mana whenua perspective acknowledging presence of areas and their cultural significance.
- Provide a description of traditional relationships with ancestral lands, water, sites, wāhi tapu and other taonga associated with the Waipukurau area.

Objectives

The objectives of this report are:

1. To document the cultural values associated with the key sites of activity associated with the Waipukurau South Development Area and the nearby undeveloped residential site at 118 Porangahau Road.
2. To identify the potential effects on cultural values as a result of development within the Waipukurau South Development Area and how these may be addressed through development design.

In meeting these objectives, the report aims to:

- Provide all parties with a level of confidence and understanding related to the proposed activity and the consultation process.
- Provide a foundation for future discussions and partnership relationships between Tamatea Pokai Whenua (TPW) and CHBDC with an MoU/MoP.

Methodology

The approach used is culturally relevant and follows a Kaupapa Māori methodology that is underpinned by semi-structured oral history research upholding iwi, hapū and whānau development models promoted by Dr. Te Ahukaramū Charles Royal, Dr. Monty Soutar, Professor Hirini Moko Mead, Parekāwhia McLean and others.

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 to honour Māori cultural values and research practices while informing the qualitative methods used in the development of a constructed Māori cultural values and uses

framework. It offers a specific ethical approach to undertaking work by Māori, with Māori, for Māori, under tikanga Māori. "Kaupapa Māori" can be broadly understood in the following way:

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

The preparation of this report has included a review of information, a site visit to the location and a consultative process with mana whenua. The process has included identifying and engaging directly with mana whenua who are recognised for their relationship to the area where the project is located. The histories and relationship of mana whenua as hapū to this land is explained under Section - Cultural Values.

Specifically, the process included:

- Discussions with Mana whenua
- A review of background information provided by CHBDC.
- A review of historical cultural information and other written references relevant to this assessment, including other CIA reports.
- A review of the provisions of the Resource Management Act 1991 and other legislation.
- Discussions with Te Taiwhenua o Tamatea (TToT), Tamatea Pokai Whenua (TPW).
- Hui with Kaumatua and other key people that have knowledge and experience of the area.

Limitations of the Report

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

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

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

It is important to recognize that cultural impact assessments may have limitations in fully capturing the intricate and diverse cultural aspects of a community or project area. These assessments may not always provide a comprehensive understanding of the cultural nuances and complexities present, which could potentially lead to overlooking important cultural considerations in decision-

making processes. It is essential for stakeholders to be aware of these limitations and to supplement cultural impact assessments with additional research and consultation with community members to ensure a more thorough and accurate representation of cultural impacts.

Conducting thorough cultural impact assessments can be time-consuming and resource-intensive, which may limit the depth and breadth of the assessment. These challenges of time and resource constraints are significant because an assessment requires comprehensive understanding of the cultural context in which the project or initiative will take place, as well as the potential impacts on various stakeholder groups. This often involves conducting extensive research, engaging with community members, and consulting with experts in the field.

However, due to limited time and resources, organizations may not be able to dedicate the necessary amount of effort to conduct a thorough assessment. This can result in a superficial or incomplete understanding of the cultural dynamics at play, leading to potential negative consequences for the project.

In order to address these constraints, organizations can consider prioritizing key aspects of the cultural impact assessment, focusing on the most critical issues and stakeholders. They can also leverage existing data and resources, such as previous research or partnerships with local organizations, to streamline the assessment process.

Despite the challenges posed by time and resource constraints, cultural impact assessments need to be prioritized in order to ensure the success and sustainability of projects. By investing in thorough assessments, organizations can better understand the cultural context in which they are operating and make informed decisions that benefit both the project and the communities it serves.

There may be a lack of follow-up and monitoring mechanisms to assess the effectiveness of mitigation measures and ensure that cultural impacts are adequately addressed over time. Without proper monitoring, it can be difficult to determine whether the intended outcomes of the mitigation measures have been achieved and whether any unintended consequences have occurred.

To address this issue, it is important to establish a comprehensive monitoring programme that is designed to be implemented post-project. This programme should include regular assessments of the effectiveness of the mitigation measures, as well as ongoing monitoring of any cultural impacts that may arise as a result of the project.

Some suggestions for components of a monitoring programme include regular site visits to assess the condition of cultural resources, interviews with community members to gather feedback on the impacts of the project, and the establishment of a reporting system to track any issues that may arise over time. By implementing a robust monitoring programme, project stakeholders can ensure that cultural impacts are adequately addressed and that mitigation measures are effective in the long term.

Planning Framework

Resource Management Act (RMA) 1991

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

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

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

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

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

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

The regional and district councils are obliged to both recognize 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 as a matter of national importance and therefore councils can make specific recognition of, and protection for mauri.

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

The concept of kaitiakitanga invokes stewardship, involvement in decision making, equal partnership and participation in the management of taonga tuku iho (i.e., rivers and water quality,

the intrinsic values of ecosystems and environmental quality). Councils will need to have regard to the concept of kaitiakitanga when fulfilling the functions under the RMA.

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

These specific policy sections provide the basis for Māori consultation, collaboration, participation, and the development of iwi management plans, to inform local government decision-making.7 In general, the RMA has a variety of provisions that create and apply suitable planning tools, processes and systems for resource consent applications, planning and policy at the local level.8 As such, Māori participation in the sustainable management of the environment is an important notion in the RMA.

Local Government Act 2002 (LGA)

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

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

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

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

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

> *"Take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga".*[10]

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

The following statutory considerations are assessed under Section 104(1)(B) of the Act including the relevant provisions of the District Plan, the Regional Plan and the relevant National Environmental Policy Statements and Standards (NES).

National Policy Statement for Fresh Water Management 2020 (NPS-FW)

The National Policy Statement for Freshwater Management 2020 provides local authorities with updated direction on how they should manage freshwater under the Resource Management Act 1991. Discharges in and around water need to give effect to the objectives of the NPS.

Te Mana o te Wai

Te Mana o te Wai is a concept that refers to the fundamental importance of water and recognises that protecting the health of freshwater protects the health and well-being of the wider environment. It protects the mauri of the wai.

Te Mana o te Wai is about restoring and preserving the balance between the water, the wider environment, and the community.

Te Mana o te Wai is relevant to all freshwater management and not just to the specific aspects of freshwater management referred to in this National Policy Statement.

The Framework

Te Mana o te Wai encompasses 6 principles relating to the roles of tangata whenua and other New Zealanders in the management of freshwater, and these principles inform this National Policy Statement and its implementation.
The 6 principles are:

- Mana whakahaere: the power, authority, and obligations of tangata whenua to make decisions that maintain, protect, and sustain the health and well-being of, and their relationship with, freshwater.
- Kaitiakitanga: the obligation of tangata whenua to preserve, restore, enhance, and sustainably use freshwater for the benefit of present and future generations.
- Manaakitanga: the process by which tangata whenua show respect, generosity, and care for freshwater and for others.
- Governance: the responsibility of those with authority for making decisions about freshwater to do so in a way that prioritises the health and well-being of freshwater now and into the future.
- Stewardship: the obligation of all New Zealanders to manage freshwater in a way that ensures it sustains present and future generations.
- Care and respect: the responsibility of all New Zealanders to care for freshwater in providing for the health of the nation.

There is a hierarchy of obligations in Te Mana o te Wai that prioritises: first, the health and well-being of water bodies and freshwater ecosystems; second, the health needs of people (such as drinking water); third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future.
Requirements include:

- manage freshwater in a way that ‘gives effect’ to Te Mana o te Wai:
- through involving tangata whenua

- working with tangata whenua and communities to set out long-term visions in the regional policy statement
- prioritising the health and wellbeing of water bodies, then the essential needs of people, followed by other uses.
- improve degraded water bodies, and maintain or improve all others using bottom lines defined in the Freshwater NPS.

Freshwater Management and Legislative Framework

The management of freshwater in Aotearoa New Zealand is guided by a comprehensive national framework that ensures the protection and enhancement of freshwater ecosystems, cultural values, and sustainability. The regulatory environment is shaped by key legislation, including the National Policy Statement for Freshwater Management 2020 (NPS-FM 2020), National Environmental Standards for Freshwater (NES-FW), and associated regulations.

National Policy Statement for Freshwater Management 2020 (NPS-FM 2020)

The NPS-FM 2020 establishes a national objectives framework that mandates councils to manage freshwater in a way that prioritizes:

- The health and well-being of waterbodies and freshwater ecosystems.
- The essential needs of people (such as drinking water).
- The ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future.

The framework includes the following key provisions:

Compulsory Values: Ecosystem health, human health for recreation, mahinga kai (traditional food gathering), threatened species, and the natural form and character of waterbodies must be recognized and safeguarded.
Environmental Outcomes: Councils must develop objectives describing the desired environmental outcomes for all values, including specific objectives for each component of ecosystem health.
Expanded Attributes for Freshwater Monitoring: New attributes include measures for fish index of biotic integrity (IBI), sediment, macroinvertebrates (MCI and QMCI), dissolved oxygen, ecosystem metabolism, and submerged plants in lakes. Councils must set limits and/or develop action plans to meet these attributes.
Stronger Protections for Water Quality: National bottom lines for ammonia and nitrate toxicity have been strengthened to protect 95% of freshwater species from toxic effects (an increase from 80%).
Wetland and Stream Protection: The NPS-FM requires councils to avoid any further loss or degradation of wetlands and streams, map existing wetlands, and encourage their restoration.
Fish Abundance and Passage: Councils must identify target outcomes for fish populations, improve fish passage, and address in-stream barriers over time.
Annual Monitoring and Five-Year Reporting: Freshwater data must be collected, monitored, and reported annually, with a comprehensive synthesis report published every five years, providing a single ecosystem health score and outlining necessary responses to any deterioration.

National Environmental Standards for Freshwater (NES-FW)

The NES-FW sets out specific regulations that local authorities and resource users must adhere to in managing freshwater resources. Key provisions include:

- Restrictions on Intensive Winter Grazing, Feedlots, and Stockholding Areas: These activities are regulated to prevent excessive nutrient runoff and degradation of water quality.
- Wetland and Stream Protection: The NES-FW includes strict controls on activities that may impact wetlands and streams, ensuring their preservation and enhancement.
- Fish Passage Requirements: Barriers to fish migration, such as culverts and weirs, must be assessed and modified where necessary to support the movement and survival of freshwater species.

Additional Regulations

- Alongside the NPS-FM 2020 and NES-FW, the following regulations further guide freshwater management in New Zealand:
- Stock Exclusion Regulations: Livestock must be excluded from specified waterbodies to prevent contamination and physical degradation of waterways.
- Water Measurement and Reporting Regulations: Water takes must be metered and reported to improve water use efficiency and resource allocation.

Implications for Mana Whenua

For mana whenua, these legislative frameworks provide an opportunity to assert kaitiakitanga over freshwater resources. The recognition of mahinga kai and threatened species as compulsory values aligns with Māori environmental principles, ensuring that freshwater ecosystems continue to sustain tangata whenua and their cultural practices. Additionally, the requirement for fish passage restoration, wetland protection, and improved monitoring reinforces the importance of upholding the mauri of freshwater systems.

Mana whenua engagement in freshwater planning and decision-making is essential to uphold te mana o te wai (the fundamental concept that water must be protected for its own well-being before considering human use). Through collaboration with councils, hapū and iwi can contribute mātauranga Māori perspectives, ensuring that freshwater management aligns with tikanga and sustains the health of waterbodies for future generations.

Hawke's Bay Regional Resource Management Plan (including Regional Policy Statement)

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

Section 1.5 provides a description of the Māori Dimension. It gives an overview of the RMA requirement that HBRC must recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga, and when

exercising functions and powers in relation to managing the use, development, and protection of natural and physical resources that it:

- shall have regard to kaitiakitanga, and
- considers the principles of the Treaty of Waitangi.

The Tukituki River Catchment Plan Change 6 (The Tukituki Plan)

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

Section 5.2 addresses Mana whenua and identifies their importance as a stakeholder in the governance of water quality management throughout the Tukituki.
Section 5.9.1 outlines freshwater objectives for Tukituki River Catchment.

OBJ TT1 To sustainably manage the use and development of land, the discharge of contaminants including nutrients, and the taking, using, damming, or diverting of fresh water in the Tukituki River catchment so that:

a) Groundwater levels, river flows, lake and wetland levels and water quality maintain or enhance the habitat and health of aquatic ecosystems, macroinvertebrates, native fish and trout;

b) Water quality enables safe contact recreation and food gathering;

c) Water quality and quantity enables safe and reliable human drinking water supplies;

d) The frequency and duration of excessive periphyton growths1 that adversely affect recreational and cultural uses and amenity are reduced;

e) The significant values of wetlands are protected;

f) The mauri of surface water bodies and groundwater is recognised and adverse effects on aspects of water quality and quantity that contribute to healthy mauri are avoided, remedied or mitigated; and

g) The taking and use of water for primary production and the processing of beverages, food and fibre is provided for.

Where the quality of fresh water has been degraded by human activities to such an extent that Objective TT1 is not being achieved, water quality shall not be allowed to degrade further and it shall be improved progressively over time so that OBJ TT1 is achieved by 2030.

To manage the abstraction of surface water and groundwater within a minimum flow regime and allocation limits that achieve OBJ TT1 while recognising that existing takes support significant investment.

To recognise that industry good practice for land and water management can assist with achieving Objectives TT1, TT2 and TT4.

Subject to Objectives TT1, TT2 and TT4, to enable the development of on-farm storage and Community Irrigation Schemes2 that improve and maximise the efficient allocation and efficient use of water.

Key Legislation

Three key pieces of legislation that set out principles to be followed in relation to Māori-tangata whenua considerations on human waste-domestic sewage and wastewater systems.

1. The first is the Environment Act 1986 which sets out the principles of the management of natural and physical resources, including intrinsic ecosystem and community values, the Treaty of Waitangi, the sustainability of natural and physical resources, and the needs to future generations.
2. The second is the Resource Management Act 1991 (RMA), a statute that controls all development in New Zealand. The purpose of RMA is "…to promote the sustainable management of natural and physical resources" where 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 wellbeing and for their health and safety…"
3. The third significant piece of legislation is the Local Government Act 2002 (LGA) which identifies that purposes of local government is New Zealand is: " to promote the social, economic, environmental, and cultural well-being of communities, in the present and for the future." These are the four well beings.[11]

Cultural Values and Te Ao Māori Perspective

Introduction

This section explores the cultural values associated with mana whenua and their deep connection to the awa whenua, and the wider natural environment. These values are foundational to the well-being of tangata whenua and are inextricably linked to the health of ecosystems. Much of the information in this section is drawn from key reference documents, including the Tukituki River Catchment Cultural Values and Uses (2012).

Cultural values are conceptualized through whakapapa, which connects Māori beliefs, traditions, and responsibilities toward the environment. These values are not abstract concepts but are actively practiced through kaitiakitanga, whanaungatanga, and mātauranga Māori to maintain balance between people and the natural world.

Te Ao Māori Worldview

The Māori worldview offers a comprehensive and interconnected understanding of the environment, human existence, and the responsibility to maintain balance. By acknowledging the whakapapa of the land and its ecosystems, mana whenua reaffirm their commitment to protecting Te Ao Mārama (the world of light and knowledge) for future generations.

Te Ao Mārama is the natural world of life and light and relates to understanding and wisdom.

There are numerous stages of Te Kore, Te Pō and Te Ao Mārama recorded in different whakapapa, with each stage begetting the next. Each stage lasted eons of time before graduating into the next stage. Sequences vary in different tribal retellings. However, the general narrative is the same.

> *Pou-tahi is the first stage and the Atua for our Pou-Tahi is Papatuānuku. There is the mātauranga side we learn; there is the Atua in terms of Papatuānuku, Io and the creation of the universe - Te Kore, Te Pō, Te Ao. What we need to remember is Te Kore, Te Pō; Te Ao is something that happens all the time. We go from a state of confusion, through to enlightenment, or Te Ao Marama.*

To understand the Māori worldview is to recognize the interwoven relationships between people, land, and the environment. Ani Mikaere describes the Māori worldview as "our theory of everything", shaping how Māori engage with whānau, hapū, iwi, and wider communities. The interconnected nature of Māori values ensures that environmental and social responsibilities are shared collectively.

Mana whenua live by core values that guide interactions with the environment and people:

- Whanaungatanga – Collective responsibility, kinship, and reciprocity.
- Manaakitanga – The capacity to provide for and care for people, including guests and future generations.
- Kaitiakitanga – The role of guardianship over Papatūānuku and the life-sustaining systems of the earth.
- Wairuatanga – Recognition of spiritual relationships, including concepts of kawa, tikanga, tapu, and noa.

Understanding these values is essential in forming collaborative relationships that respect Māori ways of knowing, being, and engaging with the environment.
Kaupapa Māori is the "conceptualisation of Mātauranga Māori (Māori knowledge). Mātauranga Māori is an oral tradition that has survived from the Atua to this present day. It is the process by which the Māori mind receives, internalises, differentiates, and formulates ideas.[2]

Tika – Pono – Aroha

"Mā te tika o te mahi i roto i te pono me te aroha, ka eke ki ngā taumata o te ora." – With the right work, faith and loyalty we will achieve the heights of wellbeing.

Tika, pono and aroha are cultural principles that provide a foundation and underpin the way in which we act in all circumstances.

Tika – Tika is the base word for tikanga. Tika are things that are true and correct. Therefore we strive for excellence in ethical values to ensure we carry out our responsibilities in a correct, respectful manner.
Pono – Pono is faith, belief, responsibility and loyalty. It describes a person who is committed to a kaupapa spiritually, mentally and physically.
Aroha – Aroha is love, respect, empathy, understanding, equity. Aroha should be manifested within our daily responsibilities, but most importantly to express aroha towards each other and whānau, with reciprocation in mind.[3]

Te Orokohanga – Māori Creation Story

Māori perspectives on the environment and humanity's role within it are deeply rooted in creation traditions. These narratives provide insight into the relationships between people, the land, and the spiritual world.

1. Te Korekore (The Void, Energy, And Potential)

This is the realm of limitless potential and latent energy. It represents a space of **becoming**, where the origins of all things are contained but not yet formed.

2. Te Pō (The Darkness, Form And Beginnings)

A long era of darkness where Ranginui (Sky Father) and Papatūānuku (Earth Mother) existed in a close embrace, their children confined within the dark.

3. Te Whakawehenga O Ranginui Rāua Ko Papatūānuku (The Separation Of Sky And Earth)

Tāne Mahuta, the atua of forests and birds, separated his parents, allowing light to enter the world and enabling the growth of life. However, this act also led to great conflict among the gods.

4. Te Ao Mārama (The World Of Light, Understanding, And Human Existence)

Following the separation, the world of light emerged, bringing wisdom and enlightenment. Humans were later formed from the earth, with Tāne breathing life into the first human, Hineahuone.

[2] (Heretaunga T. T., 2013)
[3] (Heretaunga T. T., te Toi Huarewa, 2013)

Ngā Atua – The Guardians of the Natural World

Each atua governs a particular domain within the natural world, shaping the way Māori understand and interact with their environment:

TĀNE MAHUTA ~Atua of forests, birds, and all living things that dwell in the ngahere. Tāne is responsible for the creation of humans and the natural world, embodying the principle of growth and sustainability.

TANGAROA ~Atua of the ocean, rivers, and all water-based life. He governs tides, currents, and the abundance of marine species, reinforcing the importance of respecting and protecting freshwater and saltwater environments.

TŪMATAUENGA ~Atua of war, conflict, and strategy. He represents the resilience and survival of humanity, symbolizing the ability to adapt, defend, and lead in times of challenge.

TĀWHIRIMĀTEA ~Atua of wind, storms, and weather patterns. His domain reflects the power of nature's forces and the unpredictable elements that shape the world.

RONGOMĀTĀNE ~Atua of cultivated food, peace, and agriculture. He represents harmony, negotiation, and the importance of sustaining communities through agriculture.

HAUMIA-TIKETIKE ~Atua of uncultivated food and wild plants. He governs natural vegetation, supporting the ecosystem by ensuring the availability of indigenous plant life for sustenance and medicine.

RUĀUMOKO ~Atua of earthquakes and volcanic activity. As the unborn child of Papatūānuku, his movements shape the land, serving as a reminder of the earth's ongoing transformation.

The atua are not distant mythological figures but active, living forces that continue to influence the environment and human interactions with the natural world. Their presence underscores the need for balance, respect, and sustainable practices in managing land and water resources.

Conflict and Balance in the Natural World

The separation of Ranginui and Papatūānuku led to disruptions in harmony. Tāwhirimātea, angered by the separation, responded with storms and tempests, while Tūmatauenga, the god of war and humanity, demonstrated dominance over nature. These tensions illustrate the delicate balance that must be maintained between human activity and environmental sustainability.

The Role of Mana Whenua in Kaitiakitanga

For mana whenua, the environment is more than a resource—it is an ancestor, a living entity that must be protected and nurtured. The principles of kaitiakitanga reinforce the duty to uphold the mauri of the land and water.

Understanding these cultural values and narratives is essential for fostering meaningful partnerships between mana whenua, local authorities, and stakeholders. Integrating tikanga and mātauranga Māori into decision-making processes ensures that environmental management aligns with both Western scientific knowledge and indigenous wisdom, leading to more holistic and effective outcomes.

Te Whakapaipai o Ranginui (The Adornment of Ranginui)

The first of Tane's jobs after the raising of Rangi, was to provide the sun and the stars and the moon - Te Whānau Marama. With the help of some of his younger brothers he placed Te Rā the sun at Ranginui's head, and Te Marama the moon on his chest. Tāne then spun a cloak of stars - Te Ikaroa the Milky Way, and threw it across his father's back.

Ngā Kākahu o Papatūānuku (The Clothing of Papatūānuku)

Next Tāne wove a garment of forests and pulled it over Papa's vast body. He filled the branches of the trees with multitudes of birds, insects, reptiles, and flowers.

The other Atua were busy too, doing their own jobs. Some of these were:: Rongomatāne who took up his kō and dug the first kumara bed. He represents peace also and hoped his brothers might see that gardening was more advantageous to fighting and war; Tangaroa and his son Punga they made a home for all the plethora of fishes in the oceans and rivers formed from the tears of Rangi and Papa; Haumia-tiketike planted the aruhe - fern root, and smiled as it multiplied and grew on the hills.

Ngā Pākanga ā ngā Atua (The Battle of the Atua)

Tāwhirimātea who had never been happy about separating their parents remained enraged with his brothers and responded to the act by attacking the creative efforts of his peers through uprooting trees, attacking Tangaroa and forcing him to flee into the seas, and forcing Rongomatāne and Haumia-tiketike to hide within Papatūānuku. Tūmatauenga was the only kāwai tūpuna who withstood the attacks of Tāwhirimātea.

Tūmatauenga considered his peers weak and turned against them through using descendants of Tāne to make tools and canoes. He fished up the children of Tangaroa and used them for food. After these actions, he dug up the children of Haumia-tiketike and Rongomātāne and used them for food.

This aeon was a period of chaos, disorder and confusion.

Conclusion

These sacred narratives provide deep insight into the Māori understanding of the world and the intricate relationships between atua, nature, and humanity. They highlight the importance of balance, respect, and guardianship in maintaining the health of ecosystems. The battles and resolutions among the atua reflect the enduring interplay between creation, destruction, and renewal, reinforcing the responsibility of tangata whenua to uphold the principles of kaitiakitanga in preserving the natural world for future generations.

Cultural Values

The majority of this section is directly referenced to Tukituki River Catchment Value's and Uses report by Benita Wakefield which was produced in 2011 for Te Taiwhenua o Tamatea and Te Taiwhenua o Heretaunga.

Mauri: The Essence of Life

Mauri is the essential life force present in all living and non-living things. Mauri is the force that provides life, energy, and cohesion to all things, both animate and inanimate. It is a fundamental concept in the Māori worldview, deeply embedded in the natural environment and everyday life. Mauri is an internal energy derived from whakapapa, sustaining all forms of existence and ensuring the vitality of the world around us. It serves as the connecting link between the physical and spiritual realms, facilitating the manifestation of wairua (spirit) in the natural world. As Royal (1998)[4] states**,** "*Mauri is an energy found in all things that allows the spiritual realm to manifest itself in the natural world*."

For Mana whenua, who are the traditional custodians of the land and have ancestral connections to it, the concept of mauri is of utmost importance. It is seen as a reflection of their relationship with the land and their responsibility to protect and care for it. Maintaining the mauri of the land, water, and other elements is essential for the well-being and balance of the ecosystem. By honouring and preserving the mauri of the land, Mana whenua can ensure the health and vitality of their environment for future generations.

In this way, mauri is closely tied to the concept of mana, which refers to spiritual power, authority, and prestige. By upholding the mauri of the land, Mana whenua can also uphold their mana and maintain their rightful place as the guardians and stewards of their ancestral lands. This connection to mauri and mana is fundamental to the identity and cultural practices of mana whenua, guiding their interactions with the environment and shaping their worldview.

> *Of absolute importance to Ngāti Kahungunu is the preservation and protection of mauri.*[5]
>
> *What we have always understood is that everything has a mauri. A mauri can have various forms but all things that exist have a mauri.*
>
> *Life force that's the best way to describe it in English. Without it the object or being is nothing. 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.*
>
> *Even a rock, 'Te Toi a Uru' has mauri, even though in western thinking it's not alive or a living thing, but to us it is because it has a mauri, that is how we understand it. Its well-*

[5] (Associates, 2019)

> *being or mauri is vitally important to us as a hapū. If it becomes seriously diminished, then that has direct effect on our identity. It's one of our cultural markers.* [6]

Beyond sustaining life, mauri plays a crucial role in maintaining balance within ecosystems, ensuring the health and well-being of all living things. It regenerates, upholds creation, and acts as the binding force that holds the universe together. Recognizing and preserving mauri is essential in protecting the integrity of the environment and sustaining the interconnectedness of all things.

Whakapapa

Whakapapa refers to genealogy, lineage, or ancestry. It is a fundamental concept in Maori culture that connects individuals to their ancestors, the land, and the natural world. Whakapapa is seen as a way of understanding one's identity, history, and place in the world. It is often depicted in visual forms such as genealogical charts or carvings, and is passed down through oral traditions from generation to generation. Whakapapa is considered sacred and holds significant importance in Maori customs, rituals, and relationships.

Within the framework of Mana whenua, the concept of whakapapa holds significance as it pertains to specific areas and geographic or locational connections. Whakapapa encompasses the genealogical ties and relationships that bind individuals to their ancestors, the land, and all living beings within a cultural context. From a mana whenua perspective, whakapapa is not just about tracing one's lineage, but also about understanding one's place and responsibilities within the broader community and environment.

Mana whenua tribes have a deep connection to the land and natural resources that have sustained them for generations. Whakapapa serves as a guide for how mana whenua people interact with and care for the land, ensuring that it remains healthy and productive for future generations. This connection to the whenua is often expressed through rituals, ceremonies, and practices that acknowledge and honour the spiritual and cultural significance of the land.

Whakapapa also plays a crucial role in determining Mana whenua rights and responsibilities within their traditional territories. Through their genealogical connections, Mana whenua tribes can assert their authority over specific areas of land and water, and negotiate their role in decision-making processes that affect their communities and resources.

Overall, whakapapa is a foundational concept that shapes the identity, relationships, and responsibilities of mana whenua tribes. It is a living and dynamic framework that guides their interactions with the land, their ancestors, and each other, ensuring the continuity of their culture and connection to their whenua for generations to come.

The Whakapapa of Wai

Wai possesses its own whakapapa, tracing its journey from the ranges where rainwater is collected, channelled through the land, and fed into aquifers. As it moves, the waters accumulate a combined spiritual power, embodying the connection between Ranginui and Papatūānuku. This represents the rebirth of a physical element from a spiritual origin.

[6] (Wakefield, 2012)

The phrase ‘Ko wai koe?’—literally translated as ‘Who are you?’—carries a deeper meaning, asking ‘From where do your waters flow?’ This acknowledges the ancestral lineage through both the maternal and paternal lines, emphasizing the intrinsic connection between people and water.

‘Ko wai koe – you are water. Ko wai au – I am water.’

This interconnected relationship extends beyond individuals, flowing through wai, whenua and all living and non-living entities. Whatumā serves as a confluence where the Mākaretu, Mangatewaiti, Tukipō, Tukituki, Māharakeke, and Porangahau waterways meet, reinforcing the interdependence of water systems and land.

The whakapapa of mana whenua is deeply linked to their historical movement, settlement patterns, and use of natural resources. This connection is further strengthened through the naming of landscapes after ancestors of great mana or prestige, including mountains, rivers, rocks, trees, and waterfalls. Whakapapa defines the rights and status of individuals and communities, serving as a fundamental link between the gods, ancestors, people, places, and traditions.

The environment plays a pivotal role in shaping identity, bringing together marae and hapū understandings with Ira Atua and Ira Tangata. This unity ensures that a place and its mātauranga remain inseparable, interrelated, and interdependent.

Whakapapa Connection to the Tukituki and Waipawa Rivers

KO RUAHINE WAKARARA NGĀ PAE MAUNGA

KO MAKARORO, MĀKARETU, WAIPAWA, TUKITUKI NGĀ AWA RERE

KO RUA O TANIWHA TE RUA TIPUA TE PUNA KŌRERO

KO TE WHATUIĀPITI TE MANA RANGATIRA

KO NGĀTI KAHUNGUNU TE IWI

TĪHEI WHATUIĀPITI!

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.

Mana whenua have a long and unbroken relationship with these waterways and their surrounding landscapes. This connection forms the foundation of their tūrangawaewae, providing a sense of identity, belonging, and responsibility to care for the land and waters.

Ki Uta Ki Tai/From the Mountains to the Sea

The principle of Ki Uta Ki Tai (from the mountains to the sea) represents a holistic, catchment-based approach to water management, recognizing the interconnectedness of waterways from their source to their final destination in the ocean. This perspective ensures the health and sustainability of freshwater systems by considering the entire hydrological cycle, from the upper tributaries to the estuarine environments where freshwater meets saltwater.

The Tukituki River exemplifies this principle, flowing ki uta ki tai from its headwaters in the Ruahine Ranges, down through the Ruataniwha Plains, and eventually reaching its coastal mouth at Haumoana. The river is fed by numerous tributaries, each playing a crucial role in the health and biodiversity of the wider catchment. These tributaries include Mākāroro, Waipawa, Mangaroa, Kahahakuri, Mangataura, Mangaonuku, Tukipō, Māharakeke, Ngahape, Porangahau, Mangatewai, Mangapohio, and Mākāretu.

Further downstream, the Waipawa River converges with the Tukituki River west of Waipawa and Waipukurau, before continuing its northward course. The lower tributaries that feed into this section of the river include Mangamahake, Mangatarata, Waiwhero, Papanui, Mangarara, Makara, Waipapa, Hawea, Mangarau, and Maraetotara. These streams and rivers collectively support vital ecosystems, ensuring the availability of mahinga kai and maintaining the cultural and ecological balance of the region.

By upholding the principle of Ki Uta Ki Tai, tangata whenua affirm their responsibility as kaitiaki (guardians) of these waterways, ensuring their protection and sustainable management for future generations. Recognizing the interconnected nature of freshwater systems reinforces the importance of an integrated approach to environmental stewardship, safeguarding the mauri of these sacred waters.

Wairuatanga: The Spiritual and Physical Connection

The concept of wairuatanga is deeply embedded in Māori cosmology, signifying the dual nature of existence—both spiritual and physical. The term itself translates to ‘two waters,’ reflecting the merging of spiritual and secular realms, much like two streams joining to form a river with currents, eddies, and ebbs (Love, 2004).

Wairuatanga acknowledges that all aspects of the Māori world possess an inherent spiritual dimension that permeates daily life. The spiritual and material worlds are not separate but intimately connected, with daily activities influenced by higher spiritual forces (Marsden, 2003; Ministry of Justice, 2001; Reilly, 2004; Shirres, 1997). This interconnectedness means that Māori are not only linked to their environment but also to the spiritual world and the universe itself.

Furthermore, wairuatanga reinforces the belief that those who have passed on remain present in the physical world, existing alongside and within the living. Ancestors continue to guide their descendants, shaping Māori ways of life and cultural practices (Ministry of Justice, 2001). The Māori worldview embraces life as a transitory process, flowing from generation to generation, with the past, present, and future seen as intertwined (Tse, Lloyd, Petchkovsky & Manaia, 2005). Time is fluid, and within this frame, spiritual matters are integrated into everyday life (Butterworth, n.d.; Ministry of Justice, 2001; Patterson, 1992).

Cody (2004) highlights that Māori spirituality recognizes the wairua (spirit) of all things. Wairuatanga is woven into all facets of Māori culture and is a fundamental element in shaping Māori identity and self-understanding. The integration of wairuatanga into daily life underscores the importance of spiritual well-being, reinforcing the intrinsic relationship between people, their ancestors, and the natural world.

> *“A Māori perspective of the world maintains that all things have a physical as well as a spiritual body, including the earth, birds and animals. It is an expression of the relationship*

> *between the physical and the spiritual and the wholeness of life. In its broadest sense, 'wairuatanga' refers to the spiritual dimension, which is internalised in each person from conception." (Metge, 1976).*

The concept of 'wairuatanga' is derived from Māori cosmology. The term literally means two waters, the spiritual and the physical. Love (2004) describes 'wairuatanga' as two streams merging as a river, with a current, eddies and ebbs. Wairuatanga recognises that all aspects of the Māori world have an ever-present spiritual dimension, which pervades all Māori values.

> *The spiritual and the secular are not closed or separate from each other but are intimately connected with activities in the everyday material world coming under the influence and interpenetrated by spiritual powers from the higher world, the spiritual world (Marsden, 2003; Ministry of Justice, 2001; Reilly, 2004; Shirres, 1997).*

In this way people are inherently connected with the universe, with the world of spiritual powers, the world of the gods.

It also means that those that have passed on, whilst existing within the spiritual realm, still remain in the physical, alongside the living as well as within the living.

> *Ancestors who have passed on live with their descendants in the everyday world, and this is recognised in the way Māori conduct their lives (Ministry of Justice, 2001).*

The spirits of the dead or living are accepted as real phenomena whereas life is seen as a transitory process moving from body-to- body and generation-to-generation. Time has no boundaries; it is both past and present" (Tse, Lloyd, Petchkovsky & Manaia, 2005, p. 183).

> *The past, present and future are viewed as intertwined, and life is seen as a continuous cosmic process. Within this frame the spiritual is integrated into the secular, and spiritual matters are dealt with in the course of everyday matters (Butterworth, n.d.); Ministry of Justice, 2001; Patterson, 1992).*

Cody (2004) claims that spirituality from a Māori perspective includes the practice and belief that acknowledge the spirit or wairua of all things Māori. It pervades all aspects of Māori culture and is recognised as a critical factor in Māori views of self.

Karakia: Invocation and Spiritual Connection

Karakia, traditionally understood as prayers or incantations, are a fundamental aspect of Māori spiritual and cultural practice. Rooted in wairuatanga, karakia trace their origins back to Māori cosmology and creation narratives. Spirituality is a core element of indigenous worldviews, providing a sense of connection to a greater whole, fostering reverence, and offering meaning and purpose.

In traditional Māori society, karakia were deeply embedded in daily life, accompanying various activities such as fishing, farming, woodworking, warfare, and ceremonial rites. These invocations ranged from formal prayers directed to the Supreme Being to simple chants used in everyday activities, including those recited by children at play.

The introduction of Christianity in the 19th century added another dimension to Māori spiritual life. The structured religious practices introduced by missionaries contrasted with traditional Māori rituals, leading to significant cultural transformations. Unlike spirituality, which is fluid and

integrated into daily existence, religion often operates within defined structures, involving designated places of worship, sacred texts, and formal doctrines.

Despite these historical shifts, karakia remains an essential aspect of Māori culture. The revitalization of Māori traditions over the past six decades has led to a resurgence of traditional karakia, fostering a renewed appreciation for their significance. However, due to the complexities of the Māori language, many traditional karakia require metaphorical interpretation, as direct English translations often fail to capture their deeper meanings.

Traditional karakia were often chanted or sung, invoking the guidance and protection of atua. They continue to be used in significant cultural and spiritual contexts, including hui, unveilings, and tangihanga. Other instances where karakia are invoked include ensuring safe travel, healing ailments, marking the completion of tā moko, and blessing the carving of wharenui and waka.

At their core, karakia serve as ceremonial invocations that call upon spiritual guidance and protection. Their role remains as relevant today as in the past, affirming the enduring presence of Māori spirituality in contemporary society.

Rangatiratanga: Leadership and Self-Determination

Rangatiratanga embodies the qualities of chieftainship, including humility, leadership by example, generosity, altruism, diplomacy, and the application of knowledge for the collective benefit. It extends beyond personal authority to encompass a deep commitment to community well-being, utilizing factual information, traditional narratives, and storytelling to unify and guide people. Rather than commanding, rangatiratanga facilitates consensus and collective progress.

By exercising rangatiratanga, Māori assert their mana motuhake allowing them to navigate and shape their own destinies. It signifies not only the possession of one's inherent rights but also the authority to govern and manage these rights without external interference, aligning with the preferences and responsibilities of the rangatira.

Tangata whenua/Mana whenua

The term Tangata whenua refers to the people of the land, emphasizing the intrinsic relationship between Māori and their ancestral lands. Since the arrival of Kupe over 1000 years ago, Māori have established Aotearoa as their tūrangawaewae—a foundation of cultural identity, traditional knowledge, and belonging.

Mana whenua, the authority over land and its resources, is derived through whakapapa, which affirms the self-determination, autonomy, and responsibilities of hapū within their ancestral territories. This authority is preserved through intergenerational knowledge and safeguarded within the structures of whānau, marae, and hapū.

Throughout this report, the use of the term Mana whenua aligns with tikanga and acknowledges the role of hapū and iwi in decision-making, particularly in the context of Council engagement and resource management under the RMA (1991).

Wāhi Tapu and Wāhi Taonga: Sacred and Treasured Sites

Wāhi tapu refers to sites of great spiritual significance, traditionally recognized as places of sacred restriction or prohibition. These sites hold deep cultural, religious, and mythological importance for Māori, serving as physical manifestations of spiritual connection. Urupā (burial sites) are a primary

example of wāhi tapu, reflecting the reverence given to ancestors and the continuation of whakapapa.

Throughout the Tukituki Catchment numerous wāhi tapu sites exist, including ancient pā sites and locations used for tohi rites (baptismal ceremonies), burials, and other significant cultural practices. Numerous remains of middens, pits, chisels and axes evidences the high population of Māori. There are still the remains of several fortified pā in the area which included:

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

Another marae was Mangatarata that was located in Waipukurau.

These places are intrinsic to Māori identity, serving as enduring links to their ancestors, traditions, and whenua. Recognizing and protecting these sites is essential for preserving Māori heritage and ensuring that the spiritual and historical significance of these areas is upheld for future generations.

Mahinga Kai: Traditional Food Gathering and Sustainability

Mahinga kai refers to the traditional areas and locations where food is gathered, cultivated, or hunted, including forests, wetlands, lakes, rivers, and fertile soils. These sites have historically provided Māori with essential resources such as tuna (eels), koura (crayfish), waterfowl, birds, plants, and harakeke (flax).

Even in the 21st century, the awa (river) remains an important source of food. The interconnected waterways, tributaries, and wetlands have sustained the availability of mahinga kai resources, ensuring a reliable food supply for generations. The Tukituki River Catchment Values and Uses Report highlights the abundance of mahinga kai, emphasizing the presence of native plants along the riverbanks that provide shelter for fish habitats, support biodiversity, and maintain healthy ecosystems.

Protecting and sustaining these traditional food sources is crucial for maintaining Māori cultural heritage, environmental balance, and food sovereignty. The continued management and restoration of mahinga kai areas reinforce the relationship between tangata whenua and their environment, ensuring these resources remain available for future generations.

Tikanga and Traditional Practices

The disconnection from ancestral lands and waterways due to colonization had profound effects on Māori cultural traditions and practices. With the loss of access to traditional resources, tikanga and spiritual rituals were significantly impacted. As colonial policies enforced assimilation, many Māori communities transitioned to Christianity, resulting in the decline of traditional rituals and customs.

These historical shifts disrupted the transmission of knowledge and practices that had been passed down through generations. However, contemporary efforts to reclaim and revitalize tikanga have led to a renewed appreciation of Māori customs, reinforcing the importance of cultural identity and connection to the land. Restoring access to traditional lands and acknowledging Māori customary rights are essential steps toward revitalizing tikanga and ensuring the survival of traditional practices for future generations.

Kaitiakitanga: Guardianship and Responsibility

Kaitiakitanga is defined in the RMA Part 2 as: "…the exercise of guardianship by the Tangata Whenua of an area in accordance with tīkanga Māori in relation to natural and physical resources; and includes the ethic of stewardship."

The English translation of kaitiakitanga does not fully express the inherent meaning of the term. Kaitiakitanga is a responsibility towards anything that you inherit. We as tangata whenua have inherited it from our ancestors. We are responsible for it, we take responsibility as tangata whenua.

Kaitiakitanga is the fundamental Māori principle of guardianship, reflecting the deep spiritual and physical responsibility tangata whenua hold for the environment. Rooted in whakapapa and tikanga, kaitiakitanga acknowledges that humans are an intrinsic part of the natural world, rather than separate from it. This principle extends beyond mere conservation; it is a duty to maintain the balance and mauri of the land, waters, and all living beings for future generations.

In the context of Ki Uta Ki Tai, kaitiakitanga ensures that the interconnected waterways—from their origins in the mountains to their convergence with the sea—are managed with respect, care, and sustainable practices. The Tukituki River and its tributaries rely on the active guardianship of hapū and iwi, who apply traditional knowledge and contemporary strategies to preserve water quality, safeguard biodiversity, and uphold the spiritual integrity of these taonga.

Kaitiakitanga is not passive; it requires continuous engagement, advocacy, and action. It manifests in the restoration of degraded environments, the protection of mahinga kai, and the assertion of mana whenua rights in resource management decisions. By practicing kaitiakitanga, tangata whenua reaffirm their role as caretakers, ensuring that the wai, whenua, and ecosystems thrive for generations to come.

Whanaungatanga: Relationships and Collective Responsibility

Whanaungatanga is the principle of relationships and kinship, forming the foundation of Māori society. It emphasizes the interconnectedness of individuals, whānau, hapū, and iwi, reinforcing the importance of collective responsibility and mutual support. Whanaungatanga ensures that Māori communities remain strong, unified, and resilient by maintaining deep ties to each other and the environment.

Within the context of kaitiakitanga and Ki Uta Ki Tai, whanaungatanga plays a critical role in the stewardship of natural resources. The health of the land and water is not just an individual responsibility but a collective duty, requiring cooperation between tangata whenua, hapū, and iwi. Through whanaungatanga, knowledge and customs are passed down intergenerationally, ensuring the protection of whenua and wai for future generations.

This principle extends beyond kinship to include relationships with the natural world, reinforcing the reciprocal bond between people and the environment. Practicing whanaungatanga strengthens not only social ties but also ensures the sustainability and well-being of the ecosystems Māori communities rely upon.

Mātauranga Māori: Knowledge, Mauri, and Tikanga

Mātauranga Māori encompasses the knowledge, values, and worldviews that have been passed down through generations. It is a holistic and dynamic system that integrates the spiritual, environmental, and social dimensions of life. At its core, mātauranga Māori is deeply intertwined with mauri (life force) and tikanga (customary practices), ensuring the balance and well-being of both people and the natural world.

Mauri is central to mātauranga Māori, as it represents the energy and essence that sustains all life forms. Recognizing and protecting mauri is fundamental to maintaining the integrity of te taiao (the environment), ensuring that waterways, land, and ecosystems remain healthy and vibrant. When mauri is strong, everything flourishes; when it is weakened, restoration efforts must be undertaken to uphold the sacred relationships between people and nature.

Tikanga provides the framework through which mātauranga Māori is practiced and upheld. These customary protocols guide interactions with the environment, ensuring that resources are used responsibly and sustainably. Through tikanga, knowledge is applied in ways that honour ancestral wisdom while adapting to contemporary challenges. This includes traditional conservation methods, such as rāhui (temporary restrictions) to protect declining species, as well as spiritual observances that reinforce the connection between tangata whenua and their whenua.

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.

By integrating mātauranga Māori into environmental management and decision-making, tangata whenua affirm their role as kaitiaki, ensuring that traditional knowledge continues to inform and strengthen modern approaches to sustainability. This reciprocal relationship between mātauranga, mauri, and tikanga ensures that cultural and ecological well-being are upheld for future generations.

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.

Taonga Tuki Iho: Ngā Wai

All waterways, their associated tributaries, wetlands, lakes and springs, and aquifers are considered significant taonga to tangata whenua/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.

These are mātauranga Māori descriptive states of wai gathered from various sources used by multiple iwi. Use of terms differs from iwi to iwi, hapū to hapū.

Waiora (purest form);

Waimāori (normal state);

Waikino (debased or spoilt);

Waimate (dead, damaged or polluted);

Waitai (sea, surf, or tidal). (Patrick, 1987)

Waiunu (drinking water);

Waipukepuke (water that has been whipped by the wind to form peaks);

Waihuka (frothy water);

Manowai (water that has deep, strong undercurrents);

Waiwhakaika (ceremonial waters for the embedding of knowledge);

Waiariki (healing or curative waters, often hot springs)

Waiparu, (clouded waters;)

Waipiro, (odorous waters);

Waikawa, (rancid, slow-moving waters).

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);

listen (ie, noise, whistle of birds, water sounds);

taste (ie, kai has an exacting flavor). (Wakefield, 2008).

Other Values include:

Maunga headwaters as the source of mauri.

Maintaining the natural flow variability.

Ecology and character of estuarine areas.

Protection of base flows.

Repo raupo (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.

Tamatea Waterways

Tukituki River Catchment

The Tukituki River Catchment, encompassing the Ruataniwha Aquifer, Waipawa River, and its tributaries, holds deep significance for Tamatea. The health of these waterways is central to the spiritual and physical well-being of mana whenua, sustaining ecosystems that have long provided essential resources for tangata whenua. These waterbodies have historically nurtured diverse habitats, reinforcing the intrinsic bond between Mana whenua and their environment.

Figure 4 Tukituki River Catchment[7]

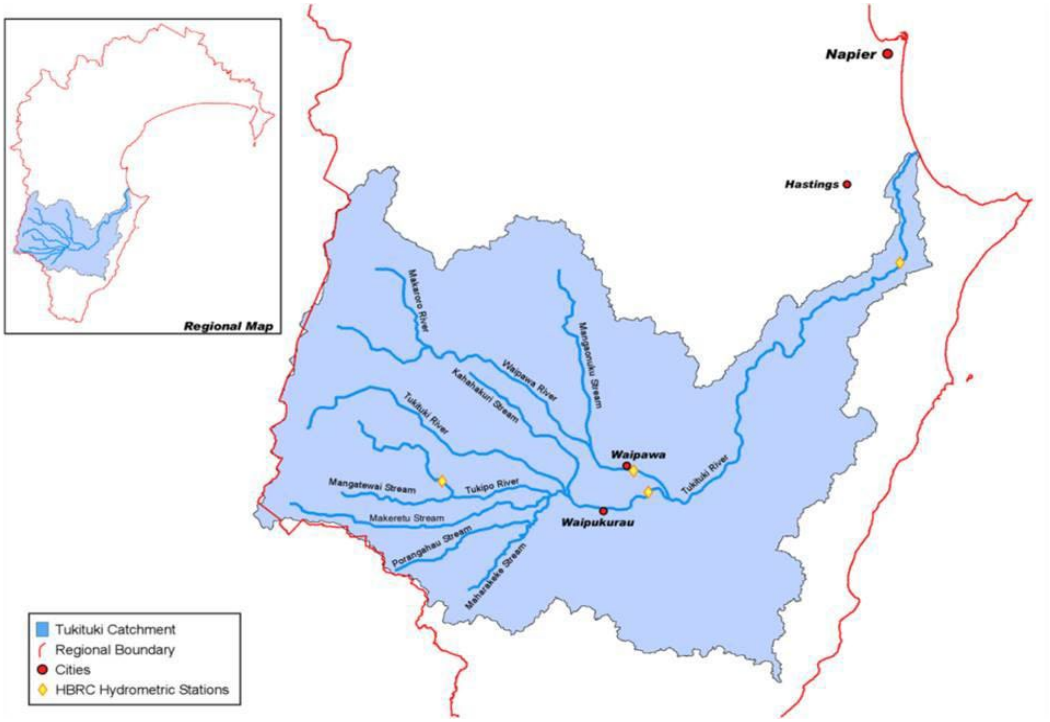


Tukituki River

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 and 2)

[7] (HBRC, 2012)

Figure 5 Tukituki Tributaries



Whatumā

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, tūī, kākā, huia, parakeets etc...further, the takahe, the moa, the native goose, a swan and an eagle (Parsons, 1999: 13).*

Whatumā was once 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) [8]

The hapū of Ngāi Toroiwaho, Ngāi Te Kikiri o te Rangi, and Ngāi Tahu Makakanui have a significant historical relationship with Whatumā, as demonstrated in the oral traditions of Tanguru Tuhua, a revered historian and ancestor of Ngāi Tahu Makakanui. This connection is further elaborated upon in the subsequent section of this document, the pūrākau of Whata and Tongo-whiti.

In 2018, the Waitangi Tribunal settlement resulted in Lake Hatuma being returned to its original name of Lake Whatumā. As part of the settlement, the reserve was also returned to Heretaunga

[8] (Wakefield, 2012)

Tamatea. This transfer included part of Lake Whatumā, which was previously managed by the Department of Conservation, into the Whatumā Recreational Reserve. The reserve is now managed by 4 Trustees, with 2 appointed by the Aorangi Trust Board and 2 appointed by the Heretaunga Tamatea Settlement Trust (now Tamatea Pōkai Whenua). This group is Te Rongo o Whatumā.

However, around 2/3 of the lake remains privately owned by a consortium of 11 shareholders and a number of lifestyle block-owners whose boundaries encroach into the lake.

Hydrology - Water flows into the lake from the Ngahape Stream, which is supplemented by various springs along its course. Included in its watershed is the eastern face of the Tourere Range. Lake Whatuma is drained to the south through floodgates under Porangahu Road at Kiorerau Stream to a basin that once held a second lake, being Ongatoro. Later to become the Ongatoro Swamp after draining of that lake, and now farmland except in heavy rain when the lake briefly reappears. Water from that area, and from Kiorerau Stream, joins into Mangaohara Stream then Mangatarata Stream before joining the Tukituki River 3km upstream of Tamumu Bridge. Lake Whatumā can also drain to the north under SH2 near the airport entry drive and into the Tukituki River [9]

Whatumā is home to a colony of the very rare bird the Matuku – Australasian Bittern.

Figure 6 Whatumā Lake. NZ Herald 2015



Ongatoro

Once a vital lake for the hapū who resided here, it provided sustenance and nourishment for the people. It was part of a larger water system connected to Whatumā lake and included wetlands. During dry months, Ongatoro would nearly dry up completely, and then rewater again the wetter months.

In a significant historical event, many Rangatira were killed in a battle known as Mangatoetoe which was by Tikokino. Te Kikiri o te Rangi, whose pa was located on Lindsay Road in Waipukurau and is called Ruatangaroa, had lost his eldest son Ringanohu in the battle. Te Kikiri's youngest daughter Te Kaihou was in deep mourning for the death of her brother. She sought revenge for his death. Te Kaihou approached Pareihe and requested vengeance, which Pareihe carried out. In return for this act, Te Kaihou gifted Pareihe all her land in the area.

Te Kaihou was descended from the first wife, while the second wife – Te Pihaiti, had connections to Toroiwaho and Ngai Tahu. Te Pihaiti and Te Aroatua had one child, Rangikataepa. Rangikataepa

[9] (Council C. H.)

took offence to Te Kaihou gifting all her land to Pareihe. A dispute arose over this leading to another war at Ongatoro. During the conflict, hinaki filled with abundant tuna were placed in Ongatoro, prompting Pareihe to question the action. Te Kikiri and Te Aroatua eventually united forces, bringing an end to the battle. In a subsequent section, I provide a more detailed narrative regarding Te Pareihe, as he is a significant tupuna for Waipukurau.

It is important for the Central Hawke's Bay District Council to engage with mana whenua and ensure their voices are heard in the planning and development process to address any potential concerns or impacts on Māori interests.

Tuna – Long -fin eel

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, Ohineiwhatūīa, Pukekaihou, Waipukurau, Ruatangaroa, Kaimanawa, Kaitoroa.

Another marae was Mangatarata that was located in Waipukurau.

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.

The Importance of Tuna for Mana Whenua:

1. Cultural significance: The long fin eel holds a special place in Māori culture and mythology. It is considered a taonga and is often seen as a symbol of strength, resilience, and connection to the natural world.

2. Traditional food source: Eels have been a traditional food source for Māori for centuries, providing sustenance and nutrition to communities. They are often caught and prepared in traditional ways, such as pāwhara - smoked or steamed in a hāngi.

3. Environmental indicator: The presence and abundance of long fin eels in a waterway can indicate the health of the ecosystem. Mana whenua have a strong connection to the land and waterways, and the presence of healthy eel populations is important for the overall wellbeing of the environment.

4. Spiritual connection: Eels are seen as spiritual beings with stories and legends surrounding their origins and significance. They are often revered and respected as part of the natural world.

Overall, the long fin eel holds a special place in Māori culture and tradition, and its importance goes beyond just being a food source. It is a symbol of connection to the land, waterways, and spiritual world for many iwi.

Ruataniwha Aquifer

The Ruataniwha Aquifer is regarded as a taonga by the hapū and mana whenua of Tamatea. This life-sustaining resource is intertwined with whakapapa, serving not only as a cultural and spiritual asset but also as a foundation of ecological and human health. The marae of Te Rongo o Tahu and Rākautātahi in Takapau sit directly upon the aquifer, further solidifying its sacred status.

Embedded within the aquifer's depths are whakapapa narratives and cultural traditions, highlighting its historical and ongoing importance to tangata whenua. These waters are more than just a physical resource; they embody the mauri of the land, ensuring the well-being of both whenua and people. Maintaining the health of the Tukituki Catchment and its aquifer is an essential obligation of kaitiakitanga, reinforcing the need for sustainable management practices that honour both cultural and environmental values.

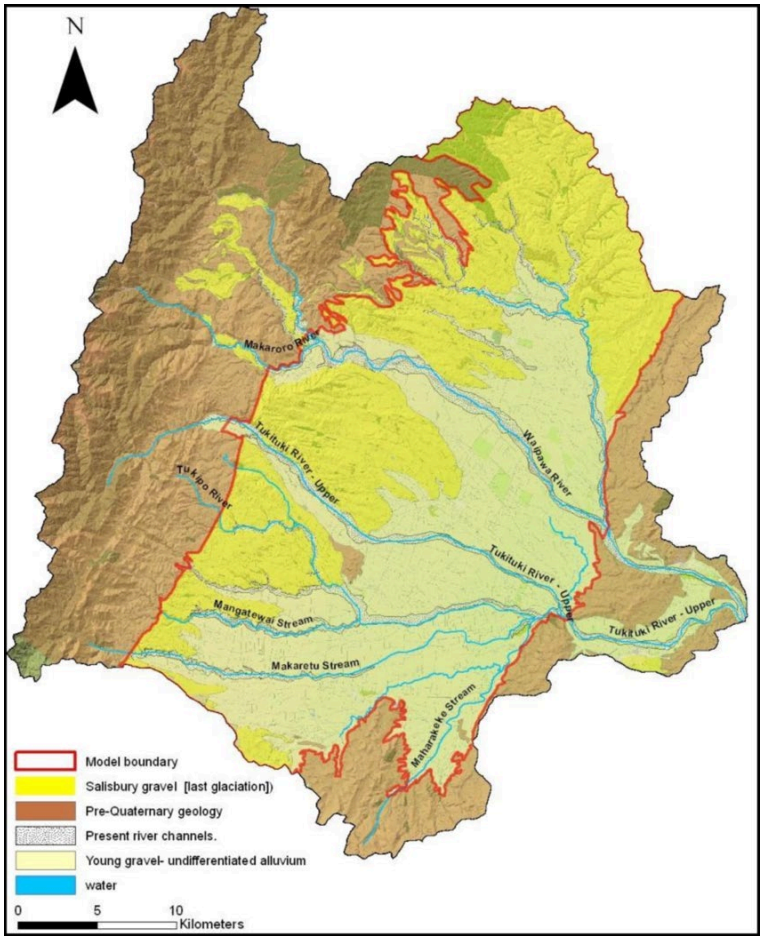


Figure 7: Surface geological map showing delineation of Ruataniwha Aquifer system.

Understanding the Cultural Foundations and Ancestral Connections for Tamatea Rohe

The following offers descriptions of Tangata Whenua, Mana Whenua, Whakapapa, Mātauranga Māori and Whanaungatanga (Tukituki River Catchment Values and Uses 2012).

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 Rover catchment from the headwaters to the sea.

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).

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.

Origins, Settlement and 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. 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). (Te Taiwhenua o Tamatea; Te Taiwhenua o Heretaunga, 2012)

Ngāti Rangitāne was one of the earlier tribes to settle in the Ruataniwha plains but was eventually pushed south past the Manawatū River by an invading tribe led by Ngāti Kahungunu chiefs. These were Taraia and Rakai-hiku- roa 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 on to the Ruataniwha plains.

Te Whatuiāpiti, Te Rehunga, Manawaakawa and other tribes descend from Te Hika a Papaūma, a descendent of Taraia. Many other ancestral lines have led to the marae/ hapū descendants settling in the area to the present day.

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.

Early Settlement

Traditional Māori accounts indicate that the earliest permanent inhabitants of Heretaunga included Ngāti Whatumamoa and Ngāti Awa to the north of the Ngaruroro River, as well as Te Aitanga a Whatonga to the south. Among these early ancestors, Tara, Rangitāne, and Puhikaiariki played significant roles in shaping the region.

Waipukurau was an important early settlement due to its proximity to Whatumā Lake, which provided valuable food resources such as eels and native birds like kererū. The lake was one of several modified inland water bodies, including Poukawa and Roto a Tara, which served as important resource hubs for early Māori communities.

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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 Rangituouru 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 Pukekaihau 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.

Pūrākau

Pūrākau is story-telling. It is an ancient form of transmitting ideas, but the importance of pūrākau lies in creating meaning and thus giving identity. Our stories are part of our cultural identity.
The following pūrākau is a traditional narrative from the local hapū, as recounted by Tanguru Tuhua a respected historian of Ngāi Tahu ki Takapau, and to whom I am a direct descendant. In 1906, S. Percy Smith, then editor of the Journal of the Polynesian Society, journeyed to Takapau accompanied by Major H. P. Tu-nui-a-rangi. Their purpose was to meet with Tanguru, who was between 70 and 75 years old at the time. During this visit, Smith conducted an interview with Tanguru atop his sacred mountain, Te Rangi Tapu a Whata. It was there that Tanguru shared this story, which Smith subsequently translated and documented.
This kōrero displays the intimate connection Māori have with the environment, particularly the ability to of working with the natural elements in a way that is harmonious and reciprocal for both people and the elements.

Whata and Tongo-whiti

By Tanguru-Tuhua[10]

“This is an explanation of some old history which my father, Tuhua, told to me in 1865. The origin of this ancestor of ours, of Whata, was Pou-heni, who was a son of Paikea. Pou-heni lived all his life at Turanga-nui-a-Rua (Poverty Bay) together with the tribe, and also at other parts on that coast.

From the period in which Pou-heni flourished down to Whata, there are six generations, at which time Whata settled in this country (**at** Te Takapau). He first occupied a hill on the range named Rangi-tapu-a-Whata. This was the first place he settled at.

After Whata had settled down permanently in this land, there grew up a quarrel between him and Tongo-whiti (of the Rangi-tane tribe), about the Whatu-mā Lake (close to Wai-puku-rau). Tongo-whiti declared that the range of hills where Whata was living was a bait-procuring ground for the lake. Whata at once understood this meant that Tongo-whiti intended to retain the eel-fishing of the lake for himself alone.

[According to the tables Tongo-whiti was born about eighteen generations ago, or in 1450, whilst many lines make Whata's date of birth about the year 1500, see Table No. 1. Probably Whata settled near Te Takapau about 1525 to 1550].

The time for eel-catching was just on at that time; so Tongo-whiti proceeded to lengthen the nights (by incantations), whilst Whata went on preparing the hinaki or eel baskets on the land where he lived. In the end, the karakia of Whata was more powerful and hastened the daylight and so the lake came into the possession of Whata, together with all authority over it. This proceeding has given rise to the “saying,” which descends to us from our ancestors, “Whata's eel-basket making won; whilst Tongo-whiti's were set aside.” Hence Tongo-whiti named his land Paeroa (from Pae-a-rau, set aside).”

Kua Whata tātai hinaki ki roto, kua Tongowhiti i pae-a-rau.

This dispute and others as well, illustrate the long-standing significance of resource control in the region. Tangowhiti, Whata, and Rangitāne were closely linked, and their territorial boundaries extended from Ahuriri to Wairarapa. However, internal disagreements over resource allocation led to tensions.

Genealogical Significance and Land Division

The majority of the following kōrero is attributed largely to the book ‘Waipukurau – The History of A Country Town’, (1999) by Pat Parsons.

The whakapapa (genealogical records) illustrate the interconnections between Tongo-whiti’s lineage and other prominent Heretaunga families. These ancestral ties played a crucial role in determining land occupation and rights.

The influence of Tongo-whiti’s descendants extended through the Mangatarata district, with connections to the Manawatū River and Ormondville. Tanguru Tuhua traces his ancestry to Tongo-whiti, demonstrating the long-standing impact of these lineages on regional land tenure.

One significant land division involved Kikitangiiao, a descendant of Tongo-whiti, who allocated portions of land to her two daughters, Marupakira and Hinetu. Marupakira received the block

[10] (Tuhua, T. (1906). Incidents In The History Of Horehore Pa, Te Takapau, Hawkes Bay District., 1906)

extending from Mangatarata to Ongatoro Lake, while Hinetu's portion was demarcated separately. This division reinforced the customary Māori practice of land inheritance through whakapapa while also laying the foundation for future disputes over territorial boundaries.

The Ngāti Kahungunu Invasion and Land Shifts

The arrival of Ngāti Kahungunu significantly altered the power dynamics in Heretaunga. The invasion, led by Taraia II, marked a pivotal moment in the region's history. Through a series of strategic military campaigns, Ngāti Kahungunu established dominance over local groups, including those descended from Tongo-whiti.

Taraia's forces advanced through the region, challenging existing landholders and securing key locations. These conflicts not only reshaped the territorial landscape but also solidified Ngāti Kahungunu's position as the prevailing iwi in Heretaunga.

The early history of Heretaunga reflects a complex interplay of settlement, resource disputes, and strategic land divisions. The conflicts between Tongo-whiti and Whata, the genealogical succession of land, and the eventual Ngāti Kahungunu invasion highlight the dynamic nature of Māori land tenure. These historical narratives underscore the importance of mana whenua (authority over land) and the enduring influence of whakapapa in shaping territorial rights and leadership within Māori society.

The excerpt from Later Maori History discusses the historical land inheritance of the Hinetu and Marupakira territories, particularly in relation to Te Angiangi's gift to Whatuapiti. It explains that while Hinetu's share lay east of the Mangatarata Stream, Marupakira's land was not included in the gift due to prior boundaries established by Kikitangiiao. The land stretching west from the Mangatarata Stream through Waipukurau and Whatuma to the Maharakeke Stream was part of Marupakira's inheritance.

Tanguru Tuhua is cited for detailing the boundaries of the Waikopiro block, which included the portion in question. He delineates these boundaries, extending from the Maharakeke Stream through various landmarks, ending at Papakorokoro.

The text further describes how Toroiwaho and Tamaiwaho, descendants of Marupakira, played a role in supporting Whatuapiti in gathering resources for his feasts. Both groups received land from Te Angiangi and initially lived in harmony. However, Tamaiwaho later faced challenges similar to Te Angiangi due to intermarriage with descendants of Marupakira.

Additionally, the passage highlights two prominent chiefs associated with Heretaunga—Te Rehunga and Manawakawa—who held authority within this context. Notably, both were closely related to Ngai Tahu and Ngai Toroiwaho. A photograph of Hori Niania, who passed away in 1894, accompanies the text.

The section on Tamaiwaho's gift is further elaborated by a whakapapa (genealogy) illustrating his relationship to the Ngai Tahu lineage. The text highlights that Tamaiwaho played a significant role in his own downfall by gifting food supplies, including rats, eels, and other resources from the Takapau district, to Te Rehunga and Manawakawa. His gift also included a request for kumara seed, which the chiefs honoured by organizing a grand feast where the seed was ceremonially handed over. However, as had happened with Te Angiangi in a previous generation, Tamaiwaho found himself unable to reciprocate the feast, a responsibility deeply embedded in Māori custom.

The passage further describes how elders who testified before the Land Court confirmed that this gift led to Tamaiwaho's loss of land, particularly in the Whenuahou, Otawhao areas. Hori Niania asserted that the event influenced Ngai Tahu's holdings, referencing the old Waikopiro block boundaries. Tanguru Tuhua also mentioned that Toroiwaho and his wife resided in the Waikopiro block, sometimes at Te Whatu. Before his marriage, Toroiwaho lived near Tamaiwaho at Te Rehunga and was the grandson of Te Whatautai.

Additionally, the text recounts how conflict ensued around Tamaiwaho's time, with Te Rehunga and Manawakawa involved in battles. Despite fierce resistance, they were ultimately defeated, and Rehunga was killed. These conflicts underscore the intricate interplay of kinship, land transactions, and traditional obligations that shaped Māori landholding and leadership structures.

The section titled Resentment at Tamaiwaho's Gift details the tensions and conflicts that arose following Tamaiwaho's generous gift to Te Rehunga and Manawakawa. The neighboring sub-tribes, feeling threatened by the growing influence of these prominent chiefs, sought to counterbalance the shift in power. In response, Toroiwaho managed to secure Whenuahou, allegedly gifted to him by Te Rehunga, in return for assisting in gathering resources for Tamaiwaho's feast. He contributed eels from Wharuma Lake, suggesting a possible arrangement with Te Rehunga.

Despite these attempts at balance, Te Rehunga and Manawakawa continued asserting claims over the land. In response, Toroiwaho erected a post, named Roupi after his grandson, to delineate and protect his block from further encroachment. Rangiane followed suit, erecting another post called Puakiteao to prevent additional land seizures by Te Rehunga's people. However, Tamaiwaho later destroyed these posts, leading to retaliation from Rehunga's followers. Consequently, Tamaiwaho was attacked and killed at Mangatarata.

The passage also recounts a series of battles that ensued between the time of Tamaiwaho's gift and his death. The first major conflict was the Battle of Te Pakaroa, fought at Te Kopua between Rangitāne and Ngai Tahu against Tamaiwaho's allies, including Te Rehunga and Manawakawa. The latter were ultimately defeated. Another confrontation, the Battle of Kotaaewheru, saw further casualties, including the death of Takaro, a son of Te Rehunga. These conflicts illustrate the long-standing disputes over land and influence, exacerbated by strategic alliances and retaliatory actions.

The section on Resentment at Tamaiwaho's Gift is further expanded with additional details on the conflicts that followed Tamaiwaho's land transactions and alliances. The resentment caused by his gift to Te Rehunga and Manawakawa led to escalating tensions and violent clashes.

In the aftermath of these disputes, several battles took place. Toroiwaho and Rangitāne sought to prevent further encroachment by erecting posts to mark territorial boundaries, but Tamaiwaho's destruction of these posts led to his own downfall. He was attacked and killed at Mangatarata. Following his death, a series of conflicts erupted between opposing factions. The Battle of Te Pakaroa saw Rangitāne and Ngai Tahu's forces fight against Te Rehunga and Manawakawa, resulting in the defeat of the latter. Further fighting at Kotaaewheru led to the death of Takaro, a son of Te Rehunga.

Additional battles followed, with Ngahore and Moanairokia pā being taken by Rangiane's forces, led by Ririone and his father. The forces of Te Rangitakahutia were attacked, and Kahutorua, the mother of Te Rangikahutia, was killed. During this time, Te Rehunga and Tamaiwaho were not

present in these fortifications. As hostilities continued, a man named Kapa was killed while crossing Waipawa, and the conflict at Mangatarata culminated in Tamaiwaho's death. Te Rehunga and Manawakawa fled towards Heretaunga.

Seeking retribution, Te Rehunga later retaliated, engaging in battle at Te Piripiri against Rangitane, Atireo, and Marama. However, he was defeated once again and forced to flee with Te Manawakawa to Heretaunga. Neither Te Rehunga nor Te Manawakawa sought revenge for this final conflict, and they never returned to Whenuahou to live.

This sequence of events underscores the volatility of land disputes, the importance of strategic alliances, and the role of customary obligations in Māori society, ultimately shaping the territorial and leadership dynamics of the time.

Te Kikiri and the Restoration of Authority: The Invitation of Te Kikiri (circa 1750)

Following the death of Te Rehunga at his pā in Mangaroa, Heretaunga, Te Haemata called upon neighboring tribes, including Ngai Tahu, Ngai Toroiwaho, and Ngāti Hineiri, to avenge him. They launched an assault on Te Mangaroa; however, rather than continuing hostilities, Te Kikiri o Te Rangi, the grandson of Te Rehunga, emerged and successfully negotiated peace with Te Haemata and Ngaoko. Te Kikiri and his people were subsequently integrated into a unified tribal identity. Over time, Te Haemata and his people returned to Whenuahou, bringing Te Kikiri with them. This invitation symbolized a potential acknowledgment of Te Kikiri's mana as a descendant of both Te Rehunga and Manawakawa.

Te Kikiri's Leadership and Legacy

Te Kikiri was recognized as a chief with strong connections to both Ngai Toroiwaho and Ngai Tahu. His leadership helped stabilize the Waipukurau district in the latter half of the 1700s. Through his marriage to Te Pihaiti, a descendant of Toroiwaho, he further reinforced his familial and political ties. His children were raised at Rua o Tangaroa Pā, strengthening the lineage that protected lands inherited through Te Rehunga.

Tanguru Tuhua later provided additional insight into Te Kikiri's status, suggesting he was an influential chief who played a significant role in maintaining land security. The invitation for him to return to Whenuahou reaffirmed his authority over territories linked to his ancestors. His leadership maintained stability in Waipukurau while navigating complex tribal relationships.

Conflict and Revenge in the Next Generation

Despite Te Kikiri's leadership, tensions arose during his children's time, culminating in violent conflicts. This coincided with the rise of Pareihe, a prominent chief of Ngāti Whatuiapiti. A key event was the killing of chiefs Kaiwaru and Tapuaerau by Ngāti Te Upokoiri and the descendants of Rangitohu, which shattered the fragile peace. In response, Ngāti Rangikoianake, including Te Kikiri's sons, retaliated by attacking Ngāti Te Upokoiri strongholds at Hakiuru, Khiao, Ponapona, and Te Pā o Tamahika, between Tikokino and Whakarara.

These events highlight the enduring struggles over land and leadership, with Te Kikiri's descendants actively defending their rights and responding to external threats. His legacy was one of strategic leadership, securing both political alliances and military action to uphold the mana of his lineage.

Cultural Significance

The history of Te Kikiri reflects key aspects of Māori leadership, intertribal diplomacy, and the cyclical nature of conflict and reconciliation. His role in maintaining territorial integrity and negotiating peace reinforces the traditional responsibilities of rangatira in protecting their people and lands. Additionally, the retaliatory actions of his descendants illustrate the deeply rooted commitment to utu (reciprocity) in Māori culture, ensuring that past grievances were addressed to restore balance.

The Avenging of Parakiore and the Struggles for Land

During the lifetime of Te Kikiri, one of the significant events was the avenging of the chief Parakiore's death. This act, rooted in the principle of utu (reciprocity), set off a chain of conflicts. As tensions increased, new leaders emerged, including Pareihe, a formidable warrior of Ngāti Whatuiapiti.

Ngāti Te Upokoiri and the descendants of Rangitohu initiated hostilities by killing the chiefs Kaiwaru and Tapuaerau. In retaliation, Ngāti Rangikoianake, including the sons of Te Kikiri, launched attacks on Ngāti Te Upokoiri strongholds at Hakiuru, Khiao, Ponapona, and Te Pā o Tamahika, demonstrating the deep-seated commitment to avenging fallen leaders.

The Battle of Mangatoetoe (circa 1815)

Ngāti Rangikoianake, anticipating further aggression, retreated to Mangatoetoe above Tikokino, near the confluence of the Mangaonuku and Mangamate streams. Ngāti Te Upokoiri engaged them in open battle, resulting in a decisive defeat for Ngāti Rangikoianake. Several chiefs, including Whakahemo, Rewharewha, Kokiri, Ringanohu, Wairau, Tamanohorakau, and Karahui, were killed. At the time of Ringanohu's death, Ngāti Te Kikiri was residing at Pukekaihau Pā, near present-day Waipukurau. Following the defeat at Mangatoetoe, many from Ngāti Te Kikiri fled the pā, allowing Ngāti Te Upokoiri, who had emerged victorious, to occupy Pukekaihau, further shifting the regional balance of power.

Te Kaihou's Gift and the Conflict Over Land

Te Kaihou, the sister of the slain chief Ringanohu, sought to honor her brother's memory by gifting land to Pareihe. This gesture was in recognition of Pareihe's efforts in avenging Ringanohu's death at Mangatoetoe. However, not everyone in Ngāti Toroiwaho accepted this decision. Rangikataepa, a chief recognized for his leadership over the hapū, challenged Pareihe over the land, leading to tensions within the iwi.

The dispute escalated when Pareihe's people sought to assert their claim. Some narratives suggest that Ringanohu's granddaughter, Hine Pakerita, played a role in contesting the land, linking the issue back to ancestral rights and historical precedent.

The Series of Raids and the Peace Accord

The conflicts over Te Kaihou's gift led to a cycle of muru (raids), intensifying hostilities between sub-tribes. A significant killing took place at Kaikokirikiri, where Rangikaraepa slew Whakarorua and Hoko. In response, Pareihe launched further attacks, driving his enemies towards Roto a Tara and securing his dominance.

Following these battles, peace negotiations were attempted. Ngāti Rangikoianake entered into an accord with Ngāti Te Upokoiri. As part of this arrangement, Ihukino, the sister of Te Wanika, a principal chief of Ngāti Te Upokoiri, was married to Te Nahu to consolidate alliances. However, after Te Nahu's death, Te Wanika placed rāhui poles at Lake Poukawa in his honour, prohibiting Ngāti Rangikoianake from fishing there. In an act of defiance, Ngāti Rangikoianake removed the rāhui poles, escalating tensions once again.

The Escalation of War and the Battle of Te Aratipi

The desecration of the rāhui deeply offended Te Wanika, who called upon Te Heuheu, the paramount chief of Ngāti Tūwharetoa, for assistance. Te Heuheu, related to Te Wanika, mobilized warriors and led an attack across the Ruahine ranges into the Roto a Tara region, where Ngāti Rangikoianake and Ngāti Whatuiapiti had fortified themselves on an island stronghold at Te Awarua a Porirua.

Without canoes to breach the fortress, Te Heuheu's forces divided. While some besieged the island, others traveled to Maungawharau, where they encountered a group from Roto a Tara on a fishing expedition. A skirmish erupted, resulting in the death of Manuhiri, the younger brother of Te Heuheu.

News of Manuhiri's death deeply affected Te Heuheu, who received no sympathy from Pareihe and his followers, who mocked his grief. Enraged, Te Heuheu launched a full-scale attack on Maungawharau, leading to an intense battle that lasted an entire day. The engagement, known as the Battle of Te Aratipi, ended in Te Heuheu's victory, with many warriors killed. Among the spoils of war were two highly prized pounamu (greenstone) weapons, Kaiarero and Pahikaure.

Conclusion

This series of conflicts illustrates the complexities of leadership, land ownership, and tribal warfare in 19th-century Māori society. The battles fought by Te Kikiri's descendants and their allies were deeply influenced by ancestral ties, alliances, and the need to uphold mana (authority) through utu (reciprocal justice). The shifting control over key sites such as Pukekaihau, Mangatoetoe, and Roto a Tara highlights the dynamic and often volatile nature of territorial disputes.

Additionally, the events surrounding Te Kaihou's land gift reflect the competing obligations within Māori leadership—balancing personal grief, political strategy, and collective tribal interests. The eventual escalation to the Battle of Te Aratipi underscores how cycles of vengeance could shape entire generations, reaffirming the enduring significance of whakapapa (and strategic decision-making in traditional Māori governance.

Colonial Influences

Referencing is attributed to Tukituki River Catchment Values and Uses report.

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

Te Hapuku was a very influential chief from the Tamatea district of Central Hawke's Bay. He along with 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 Crowns 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.

There followed several land sales Crown purchases and reserves such as the Ruahine, Ruataniwha, Te Waro o Manawakawa, Takapau and other block purchases in the Central Hawke's Bay district.

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 Crowns reserve policy was flawed from the start – contradicting, vacillating and so limited in nature that, even if fully implemented, the Crowns performance as a treaty partner might well have been found wanting.*[11]

[11] Wairarapā-Ki-Tararua Wai Claim 856 (2010: 231)

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. 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.[12]

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 (i.e. oxidations ponds) affected the health of the local fishery in the water way.

This has continued to be a major problem in contemporary times.

Waipukurau

Te Waipukurau o Ruakuha is the full name of Waipukurau. Pukurau is a netlike fungus which was a delicacy in ancient times. It was soaked in water before it was cooked and eaten. Ruakuha is a tupuna from our Rangitāne side and was Rangatira in Waipukurau.

Te Tapere nui-ā-Whatonga started at the south end of Takapau village and carried on through to Pahiatua. It was a pathway to move. Ruakuha had to entertain people as they came through the area and that is what he served up – the Pukurau, exercising his mana and manaakitanga to people traversing the area.

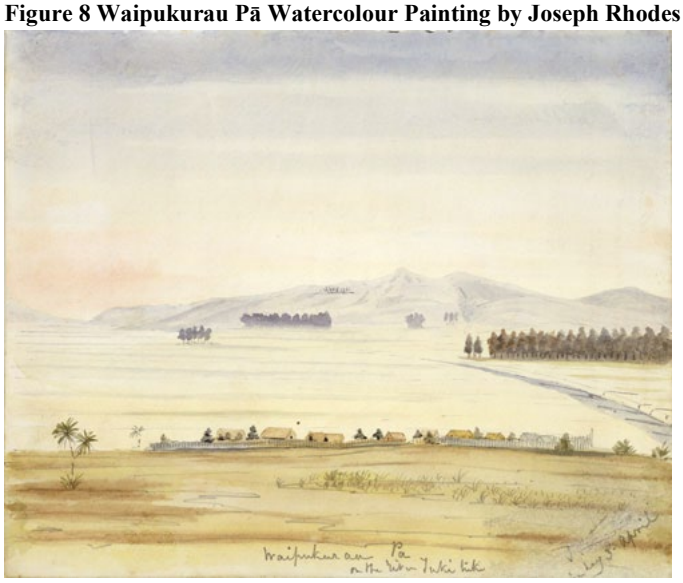
[12] (Te Taiwhenua o Tamatea; Te Taiwhenua o Heretaunga, 2012)

Waipukurau Pā

The modern town of Waipukurau is named after a Māori pā (fortified village) of the same name, which was located nearby when the town was founded by runholder Henry Russell in the 1860s. The pā was part of a 'native reserve' set aside for Māori when the government bought the 279,000-acre (112,907-hectare) Waipukurau block in 1851. Despite the objections of some owners the reserve, including the pā, was sold to Russell in 1867 and swallowed up by the new town. The pā was the main settlement for the hapū (kin groups) of the area in the 1600s. The pā was abandoned in the 1820s.

The earthworks of the pā were destroyed when a military stockade was built in the 1860s.[13]

Figure 8 Waipukurau Pā Watercolour Painting by Joseph Rhodes 1858



Te Pareihe.

Te Pareihe of Ngāti Te Whatuiāpiti in Heretaunga (Hawke's Bay) began his career as a war leader in the early nineteenth century. He was also known as Pareihe Kai-a-te-kōkopu and as Hōri.[14] Pareihe was the son of Rangikapuaha and Tiaki, his hapu being Ngati Tiaki and Ngati Tapuaha.

In the context of the old hospital lands, it is imperative to acknowledge the significant role of Pareihe, a revered tupuna who held great mana over the whenua. Pareihe played a pivotal role in safeguarding the survival of his people through his leadership and participation in crucial battles. As we discuss the history and significance of this area, it is essential to recognize and honour Pareihe's contributions and legacy.

Throughout his life Te Pareihe encountered problems with other leaders of his tribe, notably Te Hāpuku and Kurupō Te Moananui, who were directly descended from Te Whatuiāpiti's eldest son, Te Wawahanga, from whom they inherited the mana over the land and people of Heretaunga. Although he was their senior by a generation, they often refused to accept his leadership. This refusal was a shaping factor in his life. An intelligent strategist, a clever diplomatist and a wise and firm leader of vision, Te Pareihe was forced throughout his life to contend with the independence

[13] (Pollock, 2025)
[14] (Ballara, 1990, updated September 2011)

and mana of chiefs higher in rank than himself. It was a measure of his success that after his lifetime his own people regarded him as the saviour of their lives and of their mana over Heretaunga. In claiming land in Heretaunga through the Native Land Court, his descendants and other kin constantly cited his conquests.

Early in the nineteenth century Te Pareihe and his elder brother, Tūteiwirau, fought a series of wars against Rangitāne in Northern Wairarapa and Southern Hawke's Bay to defend the rights of Ngāti Te Whatuiāpiti to the resources in the latter area. He was wounded in the battle of Mangatoetoe and carried off the field by his relatives. In this battle, fought to avenge the death of their chief, Kaiwaru, Ngāti Te Whatuiāpiti led by Te Ringanohu were defeated by Ngāti Te Ūpokoiri. This was one of a series of battles between these two peoples, who were rivals in a drawn-out struggle for the control of Heretaunga.

There came a time when a quarrel arose between Te Rangikataepa with Pareihe. Rangikataepa was a grandson of Toroiwaho. The quarrel was over the gifting of land to Pareihe from Te Kaihou. Pareihe was the son of Rangikapuaha and Tiaki, his hapu being Ngati Tiaki and Ngati Tapuaha. Te Kaihou was the daughter of Te Kikiri, and at that time was morning the death of her much loved brother Ringanohu at the battle of Mangatoetoe. The land gifted was that at Te Waipukurau, Whenuahou, Otawhao, Whatumā and Ongatoro.

Upon hearing of this gift Tahunatahito made his way to Ongatoro and Nihoriki. He met with his nephew Tahunatahito to begin work catching eels. The name of the pā, was Puruwetea.

When Pareihe heard of this he grew angry. He gathered his nephews to fight against Tahunatahito. The victory belonged to Te Rangikataepa.

These battles waged on with lives being lost on both sides. This dispute was finally reconciled when Te Aroatua was brought back from Akitio, Wairarapa. Peace was made with Pareihe at Roto-o-Tara.[15]

These lands and battles are situated around the Waipukurau South Growth Area, Pukekaihau and the wider Waipukurau area.

[15] (Heperi T. , Te Pareihe, 2025)

Assessment of Effects on Cultural Values

The objective of the Cultural Impact Assessment (CIA) is to evaluate the potential cultural implications of the proposed amendment to the District Plan, specifically the inclusion of a new chapter guiding development within the Waipukurau South Development Area. The assessment will consider the impact on cultural heritage sites, traditional land uses, and the overall cultural landscape of the area.

Additionally, the assessment will examine how the proposed structure plan and planning provisions will affect the cultural values and practices of local communities. The goal is to ensure that the development is culturally sensitive and respects the cultural heritage of the area, while also promoting sustainable and integrated infrastructure and land use planning.

This report will offer solutions and recommendations on how these cultural values can be protected or expressed through development of the area.

The Waipukurau South Development Area is situated within the rohe of Ngāti Kahungunu in Tamatea, an area of significant cultural and historical importance to mana whenua. It is essential to assess and understand the potential effects this project may have on cultural values, cultural heritage, significant sites, beliefs and practices.

In order to fully understand and appreciate cultural values and site significance to mana whenua, it is essential to engage with mana whenua kanohi ki te kanohi for their perspectives and knowledge. This involves being physically present at the site, immersing oneself in the surroundings, and giving opportunity to draw out memories, and narratives that are embedded within the whanau.

- Connection to the land: Site visits allow Mana whenua to physically connect with the whenua and understand its significance in their cultural identity. This connection helps to reinforce the importance of the land in their cultural practices and beliefs.
- Whakapapa and cultural narratives: Site visits provide an opportunity for Mana whenua to share oral histories and stories associated with the site. This helps to pass down traditional knowledge and cultural practices to future generations.
- Wairuatanga: Many sites hold spiritual significance for Mana whenua, such as being the burial grounds of ancestors or having connections to important spiritual beliefs. Site visits allow Mana whenua to connect with these spiritual aspects of the land and understand their importance in their cultural practices.
- Kaitiakitanga: Site visits can also help Mana whenua to assess the environmental health of the land and identify any threats to its cultural significance. This allows them to take action to protect and preserve these important sites for future generations.

Site Visits – Kanohi ki te Kanohi

Overall, site visits are a crucial tool for Mana whenua to articulate and reinforce their cultural values as well as to ensure the preservation of their cultural heritage for future generations.

I conducted two site visits with key Tamatea representatives who were available to attend.

15th January site visit – Jo Heperi, Kim Ansty (CHBDC,) Amiria Nepe Apatu (Pou Whirinaki CHBDC), Helen Waaka (ex-Nurse Waipukurau hospital), Trish Giddens (ex-Manager Waipukurau Hospital), Di Smith (Te Mātai Ao) Nia (Te Mātai Ao).

- Kim introduced the project to us and discussed the development plans for the Waipukurau South site, with a focus on the ponds, cultural assessment, stormwater management and future housing developments.
- A key point was the wetland area and the cultural significance to Māori. Possibilities for it to be set aside as a reserve, fencing the area off and enhancement planting was also discussed.
- Mana whenua expressed the need for a cultural assessment to ensure that the project is aligned with tikanga Māori, cultural values and recognizes the cultural and historical significance of this area. This approach has been consistent across other solar farm developments within the region and is a key expectation for projects of this nature.

22nd January – Jo Heperi, Kim Ansty (CHBDC), Pam Kupa (CHBDC), Tipene Heperi (Mana whenua), Cess Heperi (Mana whenua)

- Introduction from Kim. Discussion centered around development of a residential site previously occupied by a hospital, CHBDC history of the land around zoning and LINZ land banking.
- Plans include four stormwater ponds, road connections, and a wetland restoration. We want to be involved in environmental projects like the wetland area. We have people with skills and capabilities that can fill roles. Environmental and cultural skills and capabilities.
- Cultural and environmental considerations are integrated into the district plan, including recording significant cultural values and potential street naming. The conversation also touched on the historical significance of the area and the importance of maintaining these narratives in future developments.
- Explore the possibility of naming the development area or specific features using historical Māori names. Māori land block names, Tupuna, birds, animals. Whānau did question if this could lead to negative connotations with a Māori name.

By undertaking this assessment and actively engaging with mana whenua, the project developers can uphold the principles of kaitiakitanga, whanaungatanga, and tikanga Māori, ensuring that the project aligns with cultural and environmental values while supporting sustainable development.

RECOMMENDATIONS

Wetland and planting

1. Set aside the wetland area as a reserve and implementing fencing and enhancement planting to protect and enhance the cultural and ecological value of the site using native plant species that hold cultural significance for the mana whenua. This not only supports biodiversity but also strengthens the connection between the community and the land. This will demonstrate a commitment to sustainability and cultural preservation.
2. Rongoa - Māori Medicinal Plants Consider incorporating plants that are traditionally used for medicinal purposes, which can serve both ecological and cultural functions.
3. Consider retaining existing trees as iconic markers that reference the earlier years of Waipukurau when the Waipukurau Hospital was an integral facility catering to the health and well-being of this region.

Stormwater management

4. Prioritize stormwater management strategies that are environmentally friendly and sustainable, taking into account the potential impact on the surrounding ecosystem. This will help minimize any negative effects on the environment and ensure the long-term success of the project.

Māori design elements

5. Consider incorporating traditional Māori design elements and practices into the future housing developments on the site, in consultation with Mana whenua. This will not only honour the cultural heritage of the area but also create a unique and culturally rich living environment for residents.

6. Engage further with mana whenua and cultural experts to ensure that any new developments within the structure plan respect and honour the historical significance of the area. Consideration of discussing traditional Māori names for the development area or specific features, with mana whenua, as well as recording significant cultural values in the district plan.

Storytelling

7. Provide opportunities for education and awareness-building around the historical significance of the area, including the stories and narratives of the land and its previous occupants on story boards. Collaboration with To Rongo o Whatumā, consideration of siting a Pou.
   This helps foster a sense of connection and appreciation for the cultural heritage of the site. Developing a strong partnership with the 'Nga Ara Tipuna' organization and identifying suitable projects for potential collaboration.

Iwi partnerships

8. Prioritize job creation for iwi during construction and maintenance phases, partner with local Māori businesses for supplies and services, and prioritize procurement from iwi-led enterprises to support economic development within the community.

Communication

9. Continue to engage with the local community, including Mana whenua, throughout the project development process to ensure transparency and open communication. This will help build trust and ensure that the project is well-received by all stakeholders.

10. Provide any necessary or important updates to mana whenua on any observed changes in the environment or if any events – natural or otherwise, impact on the environment. This transparency builds trust and collaboration.

Cultural Monitoring

11. Allow mana whenua to participate in assessing the health of the land and waterways with a cultural health monitoring programme. This helps foster a sense of stewardship and responsibility among the community.

Construction, Earthworks, Accidental Discovery and Karakia

12. Follow the best practice guidance in the following sections of the report.

CONCLUSION

In conclusion, this cultural impact assessment has highlighted the significance of cultural values and narratives as they relate to the Waipukurau South Growth Precinct and the old hospital site, and the nearby site at 118 Porangahau Road (the former Raymond Annex, Maternity Ward). It provides a deeper understanding of te ao Māori and the Māori Worldview, along with the historical accounts emphasizing the importance of the connections hapū have with their natural environment.

Mana whenua are supportive of the plan change for residential housing in the area and look forward to the future planning processes. This assessment has underlined the importance of considering cultural values and perspectives in development projects to ensure a harmonious and respectful relationship with the whenua and its people.

Moving forward, it is imperative that these cultural insights continue to be integrated into the planning and decision-making processes for the Waipukurau South Growth Precinct to ensure the preservation and celebration of Māori culture and heritage.

Thank you for the opportunity to conduct this assessment and we look forward to seeing the positive impact of incorporating these cultural values into the future development of the area.

Appendix 1 - Best Practice Guidance for Land Development

Construction Activities

The potential impacts of construction activities on the environment and cultural values have been evaluated in relation to mauri.

1. Mauri as a Guiding Principle:

Holistic Well-being: Mauri can serve as a guiding principle to ensure that the project contributes positively to the holistic well-being of the land, the community, and the environment. This involves recognizing that the health of the land and its ecosystems is intrinsically linked to the health of the people who live there.

Sustainable Development: By prioritizing the enhancement of mauri, construction activities can be developed in a way that respects and nurtures the environment, ensuring that the land's potential is realized without causing harm or degradation.

Construction activities such as excavation, deforestation, and land development can disturb the natural balance and harmony of the environment, impacting the mauri of the land, water, and living organisms in that area. This disruption can lead to negative consequences such as loss of biodiversity, pollution of waterways, and destruction of sacred sites.

Māori cultural values emphasize the importance of respecting and protecting the mauri of the land and its inhabitants. Therefore, it is crucial for construction activities to be carried out in a way that minimizes harm to the mauri of the environment. This can be achieved through practices such as sustainable land use, cultural environmental impact assessments, and consultation with Māori communities to ensure that their cultural values and perspectives are taken into account.

By understanding and respecting the concept of mauri, construction activities can be carried out in a way that promotes the health and well-being of the environment and its inhabitants, while also honouring the cultural beliefs and traditions of the Mana whenua.

IMPACT ON THE MAURI OF WHENUA

The construction of stormwater ponds can have both positive and negative impacts on the whenua. Some potential impacts include:

Positive impacts:

Improved water quality: Stormwater ponds can help to filter out pollutants and sediment from runoff before it enters nearby water bodies, improving water quality.

Flood control: Stormwater ponds can help to manage stormwater runoff and reduce the risk of flooding in nearby areas.

Habitat creation: Stormwater ponds can provide habitat for wildlife and contribute to biodiversity in the area.

Negative impacts:

Habitat destruction: The construction of stormwater ponds may require clearing vegetation and altering the natural landscape, which can disrupt or destroy habitat for native plants and animals.

Water quality issues: If stormwater ponds are not properly maintained, they can become sources of pollution themselves, potentially releasing harmful contaminants into the environment.

Changes to hydrology: The construction of stormwater ponds can alter the natural flow of water in the area, potentially impacting groundwater levels and nearby ecosystems.

It is important for developers and planners to carefully consider the potential impacts of stormwater ponds on the whenua and implement measures to mitigate any negative effects. This may include incorporating green infrastructure, such as rain gardens or permeable pavement, into the design of stormwater management systems to minimize environmental impacts.

RECOMMENDATIONS

It is important for the Central Hawke's Bay District Council to engage with Māori communities and ensure their voices are heard in the planning and development process to address any potential concerns or impacts on Māori interests.

1. Engagement with Mana Whenua

Cultural Consultation: Engage with mana whenua early in the planning process to understand their perspectives on land use, water management, and the significance of the whenua. This consultation can help identify culturally important sites and practices that may be affected by runoff.

2. Culturally Significant Planting

Native Planting Initiatives: Enhance the buffer zones with native plant species that hold cultural significance for the mana whenua. This not only supports biodiversity but also strengthens the connection between the community and the land.

Rongoa - Māori Medicinal Plants: Consider incorporating plants that are traditionally used for medicinal purposes, which can serve both ecological and cultural functions.

3. Monitoring and Reporting

Cultural Monitoring Programs: Allow mana whenua to participate in assessing the health of the land and waterways with a cultural health monitoring programme. This helps foster a sense of stewardship and responsibility among the community.

Communications: Provide any necessary or important updates to mana whenua on any observed changes in the environment or if any events – natural or otherwise, impact on the environment. This transparency builds trust and collaboration.

THE ROLE OF KARAKIA

Mana whenua still carry obligations and responsibilities a kaitiaki of ancestral land even if they are not the ‘owners’ of the land. Activities deemed to be inappropriate or having adverse effects on whenua, wai, and heritage impacting negatively on mauri are not acceptable.

Karakia, traditional Māori prayers or incantations, hold significant cultural importance and are integral to many aspects of Māori life, including environmental stewardship and land-based projects. In the context of a solar farm installation, observing the practice of karakia can play a crucial role in ensuring the project is conducted with respect and alignment with Māori values.

Karakia can remove any restrictions, clear any negativity and open a space of calmness and positivity. Karakia is also used to close meetings to leave what's been said in that space and clear the air for the rest of the day and for personal well-being. Karakia is a vital element in te ao Māori and should be respected as a tikanga Māori that is normal and intrinsic when operating in te ao Māori.

IMPORTANCE OF KARAKIA

Spiritual Connection and Blessing:

Karakia are performed to invoke spiritual guidance and protection from ancestors and deities. In a solar farm installation, karakia can be used to bless the land, the project, and the people involved, ensuring that the work is carried out in harmony with the spiritual and physical realms.

Acknowledgment of Ancestral Guardians:

Performing karakia acknowledges the presence and guardianship of ancestors and spiritual entities over the land. This practice shows respect for the historical and spiritual significance of the whenua and seeks their blessing and approval for the project. It reinforces the connection between the past, present, and future, ensuring that the project honours the legacy and responsibilities passed down through generations.

Cultural Integrity and Respect:

Incorporating karakia into the solar farm installation process demonstrates a commitment to cultural integrity and respect for Māori traditions. It signals to the mana whenua that their cultural practices and beliefs are valued and considered integral to the project's success. This respect can foster positive relationships and collaboration between the project developers and the Māori community.

Guidance and Protection:

Karakia are believed to provide guidance and protection, helping to navigate challenges and uncertainties that may arise during the project. By seeking spiritual support, the project team can work with greater confidence and clarity, knowing that they are aligned with the cultural and spiritual values of the land.

Enhancing Mauri:

The practice of karakia contributes to enhancing the mauri of the land and the project. By acknowledging and respecting the spiritual dimensions of the environment, the project can proceed in a way that supports the vitality and well-being of the land, the community, and the ecosystem.

Implementation of Karakia

In order to successfully integrate karakia into a project, it is imperative to engage with local Māori leaders, mana whenua, and/or cultural advisors. These individuals possess the knowledge and expertise to offer guidance on the proper timing and settings for conducting karakia, as well as the appropriate prayers or incantations to be used. By collaborating with these knowledgeable individuals, the practice can be carried out with authenticity and reverence, ensuring that the project aligns with the cultural values and spiritual traditions of **mana whenua**.

RECOMMENDATIONS

1. **Integrate Karakia**

To honour and respect the cultural significance of the land, mana whenua and the local Māori community, it is recommended the practice of karakia be incorporated at key stages of the project. This integration will not only demonstrate cultural sensitivity but also foster positive relationships with mana whenua, ensuring that the project aligns with Māori values and traditions.

Specific Actions:

a) Engage with Local Māori Leaders:

Discussion with mana whenua/ iwi will identify appropriate Māori leaders and/or cultural advisors who can guide the project team in the practice of karakia. Their involvement will ensure that the prayers and rituals performed are culturally relevant and respectful.

b) Local Traditions

Respect local customs and traditions. Understand any cultural significance the land may hold and work with mana whenua to address any issues.

c) Schedule Karakia at Key Milestones:

Plan to perform karakia at significant milestones throughout the project, including:

- The initial ground-breaking ceremony.
- The completion of major construction phases.
- The final commissioning of the solar farm.
- This will create meaningful moments of reflection and connection with the land.

2. Educate the Project Team:

Provide cultural education and training for the project team on the importance of karakia and its role in Māori culture. This understanding will enhance the team's appreciation for the practice and its significance in the context of the project. This can be done with a cultural induction through Te Taiwbenua o Tamatea..

3. Feedback and Continuous Improvement:

After the completion of the project, seek feedback from the mana whenua regarding the incorporation of karakia. This feedback can inform future projects and help refine the approach to

cultural practices in solar farm installations. This can also be done through partnering with Te Taiwhenua o Tamatea.

EARTHWORKS

We recognize that this CIA primarily pertains to the plan change. However, it is important to include a reference to potential or retrospective earthworks in this document to provide guidance in the event that further earthworks are required.

Incorporating cultural perspectives into the earthworks phase of a construction project is essential to ensure that the project respects and honours the values and traditions of mana whenua. This approach not only fosters positive relationships but also enhances the sustainability and acceptance of the project.

KEY CULTURAL CONSIDERATIONS IN EARTHWORKS

Engagement with Mana Whenua

Consultation and Collaboration: Engage with mana whenua from the outset to understand their perspectives on land use and modification. This collaboration can help identify culturally significant sites and landscapes that should be preserved or treated with care.

Respect for Sacred Sites and Taonga:

Identification of Wāhi Tapu: Work with mana whenua, and cultural advisors to identify wāhi tapu and other areas of cultural significance. These sites should be protected and avoided during earthworks to maintain their spiritual and cultural integrity.

Protection of Taonga Species: Protecting taonga species—those considered treasures by Māori, is a critical aspect of culturally sensitive earthworks. These species hold significant cultural, spiritual, and ecological value, and their preservation is essential for maintaining the biodiversity and cultural heritage of the area.

Erosion and Sediment Controls

Erosion and sediment runoff during construction pose additional concerns. Without proper erosion control measures, the surrounding environment could suffer from degradation, leading to long-term impacts on soil health and water quality. This degradation could affect the availability of natural resources that mana whenua depend on, further exacerbating the impact on their cultural practices.

Construction Activities Timing

The timing of construction activities is also a critical factor. If construction occurs during wet weather, the risk of soil compaction and damage increases, which could have lasting effects on the land. Mana whenua may be particularly concerned about the potential for increased erosion and the subsequent impact on their ancestral lands.

Restoration Efforts

Finally, the restoration and rehabilitation of disturbed areas post-construction is a vital concern. Mana whenua may worry about the effectiveness of these efforts, particularly if native vegetation is not replanted or if monitoring is insufficient to ensure successful re-establishment. The long-term health of the land is essential for mana whenua, and any failure in restoration efforts could lead to further loss of cultural and ecological integrity.

RECOMMENDATIONS

- **Engagement with Mana Whenua**

  Consultation and Collaboration: Engage with mana whenua from the outset prioritizing meaningful engagement throughout the planning and construction process. This includes involving them in the site assessment to identify culturally significant areas and ensuring their perspectives and knowledge are integrated into the design.

  Collaboration can help identify culturally significant sites and landscapes that should be preserved or treated with care. Establishing and maintaining a collaborative relationship will help address concerns and foster mutual respect.

- **Respect for Sacred Sites and Taonga:**

  Identification of Wāhi Tapu: Work with mana whenua, and cultural advisors to identify wāhi tapu and other areas of cultural significance. These sites should be protected and avoided during earthworks to maintain their spiritual and cultural integrity.
  Protection of Taonga Species: Implementation of strict protocols and guidelines for the protection of taonga species during any earthworks or development projects in the area. This should include conducting thorough surveys to identify the presence of taonga species, establishing buffer zones around their habitats, and implementing measures to minimize disturbance and ensure their ongoing protection. Involving mana whenua and cultural experts in the planning and decision-making process is also crucial to ensure that the cultural and spiritual significance of these species is respected and upheld.

  By prioritizing the protection of taonga species, we can not only preserve the unique biodiversity and cultural heritage of the area but also demonstrate a commitment to honouring and respecting Māori values and traditions.

- **Erosion and Sediment Control**

  Robust Erosion and Sediment Control Measures: Implement comprehensive erosion and sediment control measures to protect the surrounding environment during construction. This includes the use of silt fences, sediment traps, and other best practices to prevent soil degradation and maintain water quality.

  Regular monitoring should be conducted to ensure these measures are effective and to address any issues promptly.

- **Construction Activities Schedule**

  Timing of Construction Activities: Schedule construction activities to avoid wet weather conditions, thereby minimizing the risk of soil compaction and damage.

  By planning construction during dry periods, the potential for increased erosion and its impact on ancestral lands can be significantly reduced. This consideration reflects respect for the land and its cultural significance.

- **Restoration Plan**

  Effective Restoration and Rehabilitation: Develop a comprehensive restoration plan that includes the replanting of native vegetation and the application of appropriate soil health

practices post-construction. Ensure that mana whenua are involved in the restoration efforts and that monitoring is conducted to assess the success of re-establishment.

This commitment to long-term land health is essential for preserving cultural and ecological integrity.

ARCHAEOLOGICAL SITES AND HERITAGE FEATURES

While the Central Hawke's Bay District Council Planning Maps do not show any recorded archaeological sites or cultural heritage features near the identified sites, it is important to note that this does not necessarily mean there are no significant sites for iwi, marae, or hapū in the area. This information is often held within whānau and hapū, passed down through oral traditions such as kōrero, whakapapa, pūrākau, waiata, mōteatea, and cultural narratives. It is also important to consider that when earthworks are conducted, there is a possibility of uncovering ancient artefacts or human or pre-historic animal remains.

Accidental Discovery Protocol

Upon the discovery of materials, including artifacts or koiwi these items must remain undisturbed and be secured until tribal elders, contacted through Te Taiwhenua o Tamatea and Tamatea Pōkai Whenua, can assess the site. Kaumatua, in collaboration with the Police in cases involving koiwi, will determine the appropriate course of action for the taonga or koiwi. Documentation of the site should be conducted by a qualified archaeologist in partnership with Tamatea Pōkai Whenua and Te Taiwhenua o Tamatea.

If an archaeological site, wāhi tapu, or koiwi is discovered or disturbed during activities permitted by this consent, the consent holder must immediately halt all work in the vicinity of the discovery and notify the following:

- Tamatea Pōkai Whenua at (06) 876 6506 or 0800 825 484

- Te Taiwhenua o Tamatea at (06) 858 7206

- The appropriate authority (District or Regional Council)

- Heritage New Zealand at (04) 472 4341

Work in the immediate area of the discovery must remain suspended while mana whenua/ iwi conduct their procedures for the removal of taonga. The consent holder will be informed by the appropriate manager of the authorizing authority when it is permissible to resume work at the site.

ADVICE NOTE: If koiwi human remains are discovered, the police must be contacted immediately, and all work must cease until further advice is provided regarding the resumption of activities.

RECOMMENDATIONS

Based on the outlined procedures regarding the discovery of materials, including artifacts and koiwi it is recommended that the following actions be implemented to ensure compliance with cultural and legal protocols:

1. **Immediate Action Protocol**

Establish a clear protocol for immediate cessation of work upon the discovery of any archaeological site, wāhi tapu, or koiwi. This protocol should include the immediate notification of relevant

authorities, including Tamatea Pōkai Whenua, Te Taiwhenua o Tamatea, the appropriate district or regional council, and Heritage New Zealand.

2. **Engagement with Iwi/Mana whenua/Kaumatua**

Ensure that mana whenua/ iwi/ kaumatua are contacted promptly to assess any discoveries. Their involvement is crucial for determining the appropriate course of action regarding the taonga or koiwi, and their decisions should be respected and prioritized.

3. **Qualified Archaeological Oversight**

Engage a qualified archaeologist to document any findings in collaboration with Tamatea Pōkai Whenua and Te Taiwhenua o Tamatea. This will ensure that all discoveries are recorded accurately and in accordance with best practices.

4. **Suspension of Work**

Implement a policy that mandates the suspension of work in the immediate vicinity of any accidental discovery until mana whenua/hapū have completed their procedures for the removal of taonga. This will help to protect cultural heritage and ensure that all actions taken are respectful of the significance of the findings.

5. **Communication and Training**

Provide training for all personnel involved in the project on the importance of cultural heritage and the procedures to follow in the event of a discovery. Clear communication channels should be established to facilitate prompt reporting and response.

6. **Documentation and Reporting**

Maintain thorough documentation of all communications and actions taken in response to discoveries. This will provide a clear record for future reference and ensure accountability.

TE WAONUI O TĀNE/ THE DOMAIN OF TĀNE

Rerenga Rauropi/ Biodiversity

New Zealand Pekapeka/ Long-Tailed Bat

In the context of New Zealand's rich biodiversity, the mauri of the environment is a fundamental principle for mana whenua. This concept emphasizes the interconnectedness of all living things and the responsibility of guardianship that local iwi and hapū hold over their ancestral lands. Efforts to enhance and improve the health, ecology, biodiversity, and living conditions of a site must be guided by these principles, ensuring that the needs of both the environment and the community are met.

Importance of Biodiversity and Taonga Species

The preservation of mokomoko - native lizards and the pekapeka - long-tailed bat is of paramount importance. These species are not only vital components of New Zealand's ecosystems but also hold cultural significance as taonga to Māori. The health of herpetofauna is intrinsically linked to the overall ecological integrity of the environment. Therefore, it is essential to consider wider biodiversity gains that benefit not only the mokomoko and pekapeka but also other native birds, reptiles, fauna and flora.

Pekapeka

Pekapeka, holds significance as a symbol of protection and guidance. Bats are seen as guardians of the night and are believed to possess supernatural powers. They are also associated with the spirit world and are seen as messengers between the physical and spiritual realms. In Māori mythology, bats are often depicted as guardians of the forest and protectors of the land. Additionally, the pekapeka is considered a taonga and is respected for its role in maintaining the balance of nature.

There are two known pekapeka colonies in Central Hawke’s Bay with their core communal roosting range in Puahanui Bush (behind Gwavas Garden) 5kms north of Tikokino township, and their solitary roosting range and foraging range is likely to be anywhere within 20kms of Puahanui Bush.

Mokomoko - Lizards

New Zealand has two types of lizard – gecko and skinks, collectively known as mokomoko in te reo. Our native species aren’t found anywhere in the world and are fully protected.

All lizards are the children of Moko-hiku-waru, a giant reptile atua that lived in the Taranaki area. Moko-hiku-waru and another giant reptile called Tu-tangata-kino are said to be guardians of the house of Miru, ruler of the underworld. Both were very dangerous creatures. Special tohunga could employ these giant reptiles to attack their enemies or guard special objects or places. It was common to employ the descendants of Moko-hiku-waru, like the gecko, to guard hidden treasures and family heirlooms.

Another reptile god called Te Ngangara-huarau lived near Rangitoto (D’Urville Island). One day the monster kidnapped a woman from a nearby village. He took the woman back to his cave where he made her his wife. The woman managed to escape and returned to her village. When she told her brothers about her ordeal they decided to capture and kill the beast.

The brothers built a strong house to hold the giant. They lured it into their village using their sister as bait. When they finally got him inside they slammed the door shut then set the house on fire. The Giant reptile died in the flames and the people were saved.[16]

Ngārara is the Māori name for reptiles – tuatara, lizards (geckos and skinks) and the giant reptiles in some stories. Reptiles are the children of Punga, a son of Tangaroa. Punga is known as the father of ugly creatures like stingrays, reptiles and insects. Punga had two sons called Ika-tere and Tu-tewehiwehi. When Tawhirimatea attacked Tangaroa it caused chaos amongst the sea god's many descendants. Ika-tere fled below the waves and became an ancestor of the fish while Tu-tewehiwehi hid on shore becoming the ancestor of reptiles.They include not just reptiles, but also some sea creatures, insects and birds.

Types of ngārara

- Tuatara are lizard-like reptiles. The word tuatara means 'spiny back'.
- The kawekaweau, now extinct, was the world's largest gecko – about 60 centimetres long, with brown and red stripes.
- Māori believed in giant reptiles, also called ngārara, although there is no scientific evidence that these existed.[17]

Lizards are important to Māori culture because they are seen as guardians and protectors of the land. They are considered to be spiritual beings that have a connection to the natural world and are omens or tohu believed to bring good luck and fortune, or in some cases the opposite. They were put near burial caves to watch over the dead, lizards were released near mauri kohatu – special stones that were believed to protect the forest. Lizards were sometimes buried under a post in a whare wānanga (house of learning).[18]

Our eponymous ancestor - Kahungunu, kept a kawekaweau (large gecko) in a bowl and used it to scare his enemies.[19]

Lizards are also important in Māori traditional medicine called Rongoā and were used in various rituals and ceremonies. Additionally, lizards play a crucial role in the ecosystem by helping to control insect populations and maintaining the balance of the environment.

Enhancing Mauri and Kaitiakitanga

Incorporating considerations around native and endemic species into the process aligns with the principles of kaitiakitanga, where the health of the environment is viewed as a reflection of the community's well-being. By actively engaging in practices that enhance the mauri of the site, such as habitat restoration, pest management, and the protection of taonga species, the project can contribute to the overall ecological resilience of the area.

In summary, the protection and enhancement of herpetofauna and the habitats of the New Zealand pekapeka long-tailed bat are essential components of a culturally sensitive approach to construction activities. By prioritizing the mauri of the environment and recognizing the significance of

[16] (Pohatu, 2011)
[17] (Haami, 2007)
[18] (Haami, 2007)
[19] (Haami, 2007)

biodiversity, positive relationships with mana whenua can be fostered and ensure that the ecological and cultural integrity of the site is upheld for future generations.

Given the predominantly pasture paddock surroundings in the urban residential area where the storm water ponds are being constructed, the presence of mokomoko or pekapeka is considered unlikely. However, definitive confirmation is lacking. To ensure the protection and preservation of native and endemic species, it is imperative to implement proactive measures. These measures will foster a conducive environment that supports the enhancement of the ecosystem and serves as a potential welcoming habitat for species seeking a new home**.**

Matuku – Australasian Bittern and Tuna

Given the presence of a colony of the rare bird species at Whatumā, and the significance of Tuna for mana whenua it presents a valuable opportunity for establishing a relationship with Te Rongo o Whatumā and exploring potential avenues for Council involvement and contribution to the important work being carried out by mana whenua for restoration of their Lake.

Recommendations

1. To ensure protection and conservation of potential native pekapeka and/or lizards which may be present in the area, the following actions are recommended:
   a) Conducting a thorough survey or assessment of the area to confirm the presence or absence of mokomoko or pekapeka. This will provide clarity on the potential impact of the construction of storm water ponds on these native endemic species.
   b) Implementing proactive measures such as habitat restoration or enhancement can help create a welcoming environment for these species and contribute to the overall preservation of the ecosystem.
2. Establishing a relationship with Te Rongo o Whatumā to explore potential Council involvement in the important conservation work and other projects being carried out by mana whenua at Whatumā.

Appendix 2 – Description of Ngā Atua Māori

NGĀ ATUA MĀORI	
TĀNE MAHUTA	**Atua of forests, birds, and all living things that dwell in the ngahere. Tāne is responsible for the creation of humans and the natural world, embodying the principle of growth and sustainability.**
TANGAROA	**Atua of the ocean, rivers, and all water-based life. He governs tides, currents, and the abundance of marine species, reinforcing the importance of respecting and protecting freshwater and saltwater environments.**
TŪMATAUENGA	**Atua of war, conflict, and strategy. He represents the resilience and survival of humanity, symbolizing the ability to adapt, defend, and lead in times of challenge.**
TĀWHIRIMĀTEA	**Atua of wind, storms, and weather patterns. His domain reflects the power of nature's forces and the unpredictable elements that shape the world.**
RONGOMĀTĀNE	**Atua of cultivated food, peace, and agriculture. He represents harmony, negotiation, and the importance of sustaining communities through agriculture.**
HAUMIA-TIKETIKE	**Atua of uncultivated food and wild plants. He governs natural vegetation, supporting the ecosystem by ensuring the availability of indigenous plant life for sustenance and medicine.**
RUĀUMOKO	**Atua of earthquakes and volcanic activity. As the unborn child of Papatūānuku, his movements shape the land, serving as a reminder of the earth's ongoing transformation.**

Glossary

Māori word/term	Definition
Awa	River, stream, creek, canal, gully, gorge, groove, furrow
Hapū	Sub-tribe, or Pregnant
Hui	Meeting, gathering
Iwi	Tribe
Kai	Food
Kaitiaki	Guardian or steward of the environment – water, land air, people
Kaitiakitanga	The exercise of guardianship
Karakia	Incantation, ritual chant
Kaupapa	Theme, topic, subject, matter for discussion, layer
Koiwi	Human remains
Mahinga kai	Food / resources and the areas they are sourced from
Mokomoko	Native Lizards
Mōteatea	Lament, traditional chant
Ngārara	Reptile
Ngahere	Forest
Pā	Fortified settlement site
Pākehā	European or white New Zealanders
Papatūānuku	Earth Mother, wife of Ranginui
Pekapeka	Native Long-tailed Bat
Pūrākau	Stories passed down
Ranginui	Sky-Father, husband of Papatūānuku
Rohe	Area, Region
Tama-nui te Rā	The Sun
Taonga	Treasure
Te ao Māori	The Māori world
Tikanga	Protocol, customs
Tīpuna/Tūpuna	Ancestors, grandparents - plural form of *tipuna* and the eastern dialect variation of *tūpuna*.
Tuna	Eel
Tūrangawaewae	Standing, place where one has the right to stand, place where one has rights of residence and belonging through kinship and *whakapapa*
Urupā	Burial site
Waiata	Song, to sing
Wāhi tapu	Places of sacredness and immense importance
Wānanga	workshop
Whakapapa	Family tree, recite geneology, cultural identity,
Whenua	Land, placenta

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