

Te Manaaki Taiao; Te Taiwhenua o Heretaunga

Cultural Values and Uses of the Tukituki Catchment

Final Report

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Cultural Values and Uses of the Tukituki River Catchment by Heretaunga Marae/Hapu;
Cultural Impact Assessment of the Ruataniwha Water Storage and Makaroro Dam Site
Projects on Heretaunga Marae/Hapu Cultural Values and Uses.

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MIHI

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

Nō reira, haere, haere, haere atu rā.

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

Therefore farewell, farewell, go forth.

Ko wai ka hua – To whom it may concern

(Nā Te Amorangi Wi Te Tau Huata tēnei whakamārama)

1 EXECUTIVE SUMMARY

Ko Heretaunga Haukunui, Ararau, Haaro te Kaahu, Takoto Noa

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

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

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

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

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

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

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

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

WHAKAPAPA (Genealogy)

In December 1992, Ngāti Kahungunu produced the document, “Kaitiakitanga mo ngā Taonga Tuku Iho” as an introduction to Ngāti Kahungunu ethics for sustainable resource management. It was mooted as the forerunner to further development by hapū, and was adopted by Councils as a basis for discussion prior to preparation of policies and plans.¹

¹ See Reference List, page 39

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

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

WAI-AWA (wai – water, awa - river)

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

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

MAURI (life force, essence)

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

WĀHI TAPU (sacred places)

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

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

TE REO MĀORI

Te reo Māori is a taonga for tāngata whenua.

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

TREATY CLAIMS

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

For the purposes of the Ruataniwha Water Storage Project, those hapū with mana whenua in the Tukituki River catchment have been asked to comment requiring some prescience as to settlement outcomes. The results are undoubtedly influenced by historic and contemporary grievances as yet unresolved.

2 INTRODUCTION

2.1 TE MANAAKI TAIAO: HERETAUNGA MARAE/ HAPŪ

What

As a part of the Hawke's Bay Regional Council strategic relationship agreement, Te Manaaki Taiao, the Cultural Heritage, Environmental and Community Development Unit of Te Taiwhenua o Heretaunga was commissioned to provide a report on Heretaunga marae/ hapū cultural values and uses in the lower Tukituki catchment, and a cultural impact assessment of the Ruataniwha Water Storage Project on Heretaunga marae/ hapū cultural values.

The brief for the Te Manaaki Taiao report was to:

1. describe Heretaunga marae/ hapū historical cultural values, and traditional and contemporary relationships (including use of water);
2. identify any adverse effects that abstractions and discharges may have on those values and relationships;
3. identify through interviews how hapū feel about the Ruataniwha Storage Project, and what they think the benefits or adverse impacts might be on the cultural values and uses of the Tukituki River;
4. identify what, if any, mitigation measures could mitigate any identified effects.

The final report was to be presented in suitable form to be incorporated into a single report for the Tukituki River Cultural Values and Uses report being prepared by Dr Benita Wakefield.

Why

The Hawke's Bay Regional Council have been progressing the Ruataniwha Water Storage Project since September 2011, when the Makaroro site for a water storage dam was officially confirmed as the preferred option to augment supply for Ruataniwha and the Tukituki catchment.

The proposed dam site will lie in the Northern Ruataniwha block, bound to the north by the Ruahine block and to the south by the Waro o Manawakawa block.

In 2010, Dr Benita Wakefield was engaged by Hawke's Bay Regional Council during the pre-feasibility stage of the Ruataniwha Water Storage Proposal to produce a Cultural Impact Assessment report in respect of the impact of the finalised project on tāngata whenua. Dr Wakefield was then enlisted to report similarly on the two dam site options shortlisted; the Makaretu and Makaroro Rivers, and in the past year on tāngata whenua cultural values and uses of the Tukituki River.

In determining whole-of-catchment cultural values and uses, it was necessary to gain feedback from affected marae/ hapū in the lower Tukituki catchment, as whatever happens with regards to river modification in the Ruataniwha basin and upper Tukituki catchment would impact on the lower Tukituki catchment. To this end, Heretaunga marae/ hapū needed to be consulted.

Who

In liaison with Te Taiwhenua o Tamatea, Te Manaaki Taiao worked to capture marae/ hapū cultural values and uses in relation to the Tukituki awa, and undertook a cultural impact assessment of the Water Storage Project on ngā marae/ hapū of the Te Taiwhenua o Heretaunga rohe (district).

Initial consultation took place with marae/ hapū who had a direct historical and contemporary connection to the Tukituki River; specifically, the Tukituki River is directly referred to in their pepeha (identity), as well as physical proximity to the River. This was originally four marae/ hapū, however, as evidenced in this report, other marae/ hapū also have strong connections.

Representatives of Heretaunga marae/ hapū visited the proposed dam site on 13 February 2012 to ensure the exact location could be appreciated. This prompted a more in-depth look at historic mana whenua connections to the area that are still relevant today.

When

The research and consultation was started in November 2011, and the final Cultural Values and Uses Report was to be submitted to Hawke's Bay Regional Council by the end of February 2012.

3 METHODOLOGY

3.1 CONSULTATION GUIDELINES

Consultation Parameters

Te Manaaki Taiao was guided by tāngata whenua protocols which dictate the approach and invitation to participate for marae/ hapū.

This approach was necessary to gain marae/ hapū acceptance, confidence and due consideration of the tāke (business) put before them.

These protocols involved conducting a series of hui to serve a number of purposes, including provision of information from the Ruataniwha Water Storage Project, discussion on individual and collective values and traditional and contemporary practices, and the impact of change historically and today.

Marae/ hapū were asked to provide spokespeople who would be interviewed for their knowledge, skills and community standing, or special memories and stories. The interview questions were forwarded to the interviewees for their consideration prior to the interviews, which were conducted face-to-face.

The interviewee was given the right to:

- ask that the interview not be recorded,
- decline to answer a question,
- halt the interview at any time,
- decide how their words/statements could be used, and
- decide who should hold the record of their interview.

For these reasons the transcripts of the interviews are not appended; however permission was given by all interviewees to use quotes and statements for the purposes of this report.

Participants

The reach of Te Manaaki Taiao networks comprised Te Rūnanganui o Heretaunga members who represent 11 of the 17 Heretaunga marae, and the Te Taiwhenua o Heretaunga Board of Trustees, 'Te Haaro', who represent all Heretaunga marae. Further to this, Te Manaaki Taiao

has access to marae/ hapū in the wider Hawke's Bay region through strategic working relationships with other Taiwhenua of the Ngāti Kahungunu rohe.

Te Rūnanganui o Heretaunga monthly meetings were to be used to disseminate information and receive advice on how to best gather feedback.

Focus group hui were to be held to ensure the Ruataniwha Water Storage Project and Makaroro Dam Project were discussed in detail with directly affected marae/ hapū and their feedback gathered.

For the purposes of this report the initial parameters for consultation were deemed to be with four marae/ hapū who reside in, or have direct links to, the lower Tukituki River catchment. However, it was accepted that this could change once research of the area and history was collated.

This report also incorporates feedback from interviews with kaumātua recognised for their respective association with the awa and its environs in the lower catchment of the Tukituki River. One-on-one interviews took place and some excerpts are used where appropriate to add value to points made, or in their own right. All interview content was made available for use once interviewees approved the interview transcripts and the report draft.

Report Constraints

It is difficult for Māori to isolate issues from the overall picture because in the Māori world view the issues are inter-related and inter-dependent. In the Māori world view everything has mauri, where if one part of the environment is diminished (no matter how small) the flow-on effects are inevitable. The authors of this report and the participatory marae/ hapū felt it was logical to view the Storage Dam Proposal in the same way.

It was clear that discussion about cultural values and uses, the proposed Ruataniwha Water Storage Project/Makaroro River dam site, and cultural impacts, must be carried out with a 'whole-of-Takiwā' approach (catchment, area, region) then each layer could be carefully peeled back in order for discussion to focus on specific issues.

It was also necessary to record and use input from marae/ hapū participants in an appropriate way in order for them to retain their mana. The consent of participants to use their contribution was essential, as was their signing off of the final report.

Lack of knowledge of the exact location of the proposed Makaroro dam site hampered opinion and historical detail until a field visit was undertaken by marae/ hapū representatives on 13 January 2012. This visit made the Project more tangible for the representatives and triggered more intense discussion.

Report Scope

The final report was required to incorporate past and current cultural values and uses that relate to practises and beliefs of last century by Heretaunga marae/ hapū, which are still being maintained in the Tukituki River and other waterways specific to the Ruataniwha Water Storage Project today.

In essence, this report could use feedback from the pre-feasibility presentation to Te Rūnanganui o Heretaunga by Hawke's Bay Regional Council staff. However, a number of hui, workshops, interviews, and contacts would still need to take place with whānau, kaumātua, hapū, and marae who affiliate with both lower and upper catchments of the Tukituki awa, to gather appropriate feedback to meet the brief of the report.

The selected values were chosen because it was agreed they are priorities. Much could be written about those values, but this report gives an overview only. Many other important values were not explored or discussed in detail (such as Wairuatanga and Ahuatanga), as the brief and timeframe did not allow for this. However, the Ruataniwha Water Storage Project is expected to initiate a Notified Plan Change by the Hawkes's Bay Regional Council where the opportunity to elaborate on all values should occur.

Report Time `frame

The initial timeframe for consultation and completion of the report was four months. Te Manaaki Taiao agreed to this very short timeframe as it was perceived that the Unit had the connections to be able to reach all the affected marae/ hapū in a timely manner.

Extension of the timeframe from Hawke's Bay Regional Council for Te Manaaki Taiao to complete the report was an option if discovery from research and consultation made it necessary, and this proved to be the case.

Results Format

In formatting the results of this report, it was felt that it should be presented in such a way as to reflect the marae/ hapū input and the heartfelt discussion that took place.

Direct quotes from participants demonstrating at least one relevant value or impact have been added in the appropriate sections. It is hoped that this format will build a picture of the relationships and connections marae/ hapū whānau have to their awa.

It was important to provide explanation to each of the values, and this has been done; summarising marae/ hapū feedback, known Ngāti Kahungunu beliefs, and inserting select quotes that articulate marae/ hapū values.

The report format responds to the scope and nature of the commissioned services in the Short Form Agreement for Consultation Engagement between Hawke's Bay Regional Council and Te Taiwhenua o Heretaunga. To this end the following headings are used under each values section:

1. HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS
2. ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON CULTURAL VALUES
3. RUATANIWHA STORAGE PROJECT BENEFITS OR ADVERSE IMPACTS ON CULTURAL VALUES AND USES
4. RECOMMENDATIONS
MITIGATION OF IDENTIFIED EFFECTS

The report required other bodies of work to be referenced via the text with footnotes. These are acknowledged in the Appendices.

Context

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

This traditional whakataukī was used to set the context for the report. It also gave the report's authors a format for presenting Heretaunga feedback, marae/ hapū values and uses in the

Tukituki catchment, and the perceived cultural impacts on values from the proposed Makaroro River dam/Ruataniwha Water Storage Project.

Each line of the whakataukī stands on its own and has myriad meanings, some of which have been put forth to describe the values of whakapapa, wai-awa, mauri, wāhi tapu, te reo, mana, and issues such as the influence of Treaty settlement, all of which comprise the Values and Uses sections in the report.

4 RESULTS

4.1 HERETAUNGA ARARAU

Heretaunga of the Hundred Pathways

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

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

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

4.1.1 Cultural Values and Uses - WHAKAPAPA

*Ko Ruahine Wakarara ngā pae maunga
Ko Makaroro, Makaretu Waipawa Tukituki ngā awa rere
Ko Rua o Taniwha te rua tipua te puna korero
Ko Ruahine Ruataniwha Waro o Manawakawa ngā whenua tipuna
Ko te Whatuiapiti te mana rangatira
Ko Ngāti Kahungunu te Iwi
Tihei Whatuiapiti*

Some of the most important events to shape the history of all Heretaunga hapū took place in the Ruahine/Ruataniwha area in the period leading up to the 1800’s and after. It is a period referred to as ‘Ko ā tātou rīrii tara-a-whare’, and demonstrates the internal hapū fights between two kinship groups on and for these lands; namely Te Upokoiri and her brother Manawakawa. Te Upokoiri married Rangituouru and lived on the Ruahine block. Trouble arose between the two factions resulting in Ngai Te Rangikoianake and Ngai Te Upokoiri fighting in the back country of Maraekakaho at Mangatoetoe.

Arrival of settlers and squatters

In the midst of intermittent strife the arrival of whalers, sealers and traders, then settlers, began. They started ‘squattening’ in the region, and by the mid 1800’s the district was swamped. Tāngata whenua were overwhelmed with their own in-house issues which distracted them from quite possibly the greatest threat of their time; western civilisation.

Despite the internal strife, Heretaunga Māori indicated early on in this period that they would embrace the new arrivals and be a part of the 'new economy'. They intended to share the future prosperity of the region and its natural resources.

Land rental was the way preferred by tāngata whenua to enable the settlers to dwell on Māori land. However, the region filled steadily with squatters, and the Land Purchase Office of the time lacked both credibility and integrity. It has been widely recognised that many irregular or fraudulent transactions were performed.

Early Land Sales, Crown Grants and Native Reserves

Donald McLean was the Crown's Agent commissioned to purchase land. Crown purchases were contracts (or treaties) negotiated between two parties; the Crown and the Māori vendor.

Crown research 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. Many others in the vicinity of the proposed dam site followed.

Makaroro Water Storage Site - Specific Land Sales

The land sales, Crown purchases, and reserves relevant to the site of the proposed water storage dam on the Makaroro River are as follows:

1. Ruahine
2. Ruataniwha North
3. Waro o Manawakawa

Ruahine

The Ruahine Block sits directly north of the water storage site on the Makororo.

- Te Hapuku was born on this block; he states, "the lands of my family at Ruahine..." Four pieces of land were being included in the first transaction on 31 December 1856 - Tanangarewa, Te Whiri, Pukemanuka, and the fourth was spoken for by Hoani Waikato.
- On 13 July 1857, a purchase deed was signed for the Ruahine Bush Block between the Crown and Ngati Te Whatuiapiti. The size of the block was not [fully] specified in the deed signed by Te Hapuku Ika O Te Moana and 127 others. Donald McLean signed for the Crown².
- On 11 August 1859,³ a purchase deed was signed for what appears to be an additional Ruahine Block, between the chiefs of Heretaunga,⁴ block not [fully] specified, signed by Miriama Hineinukua and others.
- On 15 August 1859, a deed was receipted and signed for the Ruahine Block, between the chiefs of Heretaunga,⁵ block not [fully] specified, signed by Miriama Hineinukua and others. This also appears to be an additional block.

² Turton Deed no 21 P519

³ Turton Deed no 32, p535.

⁴ Heretaunga –Tamatea Block Research Narratives Report, V2 Pg 608

⁵ Heretaunga –Tamatea Block Research Narratives Report, V2 Pg 608

- On 24 and 25 August, four purchase deeds were signed for parts of the Ruahine Block by:
 1. Wiremu and others⁶
 2. Raharuhi, Waihi, Winiata, Atareta, land not specified⁷
 3. Takurangi, Hupata Wheao⁸, land at Mano and other places, and
 4. Ropata Tiakitai⁹ on his lands at Ruahine called Kakariki.

There is no evidence or claim that any other whānau hapū interests were left out, challenged, or disputed mana whenua interests, such as examples just north of the Ruahine, eg the Maraekakaho and Otaraunga dispute between Te Hapuku and Ngai Te Upokoiri.

There appears to be no call for a re-investigation or further determination of title, however it is clear that the process undertaken by the Crown was less than thorough, by virtue of the fact that the one Block had to be signed off four times over three years. Also, in some instances, the size/area of blocks was not surveyed or specific enough to give effect to naturally changing boundaries, eg changes in river courses.

The Crown process ultimately disadvantaged mana whenua beneficiaries who may have had a rightful claim.

Ruataniwha North

On 6 January 1854,¹⁰ a purchase deed was signed for part of the Ruataniwha between the Crown and chiefs of Ngāti Kahungunu. The size of the block was not specified; the signatories were:

Te Hineipaketia
 Hori Niania
 Te Kuru
 Puhara
 Te Waihiku

- 14 February 1855 recorded payments to Harawira Tukuao, Te Hapuku Ika o te Moana¹¹
- 23 March recorded payment for a piece of land at Rua o Taniwha Te Hapuku and others¹²
- 22 March a purchase deed¹³ signed for Ruataniwha South paid, Te Hapuku (whilst in Auckland) and people of Whatuiapiti¹⁴

The Ruataniwha Block sits to the north east of the water storage site of the Makororo. There is no evidence or claim to indicate that other whānau hapū interests were left out, challenged or disputed.

Waro o Manawakawa

On 11 August 1859, a purchase deed¹⁵ was signed for the Waro o Manawakawa Block by Ngāti Manawakawa. The size of the block was not specified in the deed, and was signed by:

⁶ Turton Deed no 38, p542

⁷ Turton Deed no 39, p543

⁸ Turton Deed no 37, p597

⁹ Turton Deed no 38, p598

¹⁰ Turtin Deed no 5, p498

¹¹ Turton Deed no 4, p578

¹² Turton Deeds no 5, p579

¹³ Turton Deed no11 p505

- Hupato Wheao
- Te Hapuku
- 27 others

The Waro o Manawakawa Block sits directly south of the water storage site of the Makororo. There is no evidence or claim to indicate that other whānau hapū interests were left out, challenged or disputed. There is no re-investigation or further determination of title.

Native Reserves Awarded

The variations and inconsistencies in the allocation of reserves in the Heretaunga-Tamatea district made provisions unclear, and raises the question as to how the reserves were awarded. There is a suggestion that reserves were offered by Crown agents to expedite sales of large blocks, and successive rounds of Crown purchases included reserve lands.¹⁶

In its 'Wairarapa ki Tararua' report the Waitangi Tribunal makes reference [that] "...in their view, the Crown's reserve policy was flawed from the start – contradicting, vacillating, and so limited in nature that, even if fully implemented, the Crown's performance as a Treaty partner might well have been found wanting."

Seventeen parcels of 100 acres each were awarded as native reserves, purportedly to individual chiefs; however none of those reserves remain today.

History describes the occupants of the Ruahine, Ruataniwha, and Waro o Manawakawa blocks of lands as Chiefs and people of the Kahungunu, Heretaunga, and Whatuiapiti tribes who signed the purchase deeds. The people living on the blocks were mainly of the Pouwharekura 3rd and Marau branches, who were awarded 500 acres at Tikokino. Over time these reserve lands were eroded alongside other designated reserves for individual rangatira (chief, leader) as well.

Mana Whenua in Relation to the Tukituki Awa and the Makaroro Water Storage Site

Given the richness and depth of the local history of this area, and the final determination of mana whenua subject to the claims process, the genealogy associated with ngā marae/ hapū in the modern Heretaunga rohe shows a strong link to the proposed dam site area, although there has been a disconnect to this whakapapa for some marae/ hapū.

It is clear that many Heretaunga hapū currently in the lower Tukituki catchment have a connection to the proposed Makaroro dam site area through whakapapa and original ownership and occupation; and it is also clear that the Heretaunga-Tamatea treaty claims process will serve to re-ignite connection to the dam site area for marae/ hapū.

While there has been a displacement or disconnection of some hapū over time in regards to occupation of whenua, such as Ngai Te Upokoiri, their wāhi tapu remain.

While there is probably no legal redress for some of the afore-mentioned land blocks in private ownership, it is highly likely that the blocks currently in Crown hands, and leased to forestry interests and the Department of Conservation, will be subject to treaty claim post-settlement processes.

4.1.2 Marae/ Hapū Feedback - WHAKAPAPA

¹⁵ Turton Deed no34 p538

¹⁶ Heretaunga -Tamatea Environmental Overview, page 213

➤ HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS

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

The affected marae/ hapū are:

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

Mahinga Kai

Resource areas were plentiful and tāngata whenua accessed the length of the rivers and streams for food gathering throughout the year.

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

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

Loss/Continuation of Traditional Practices

Kai gathering, transportation/passage and recreation were once daily activities on the Tukituki and Waipawa Rivers.

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

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

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

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

Traditional Hapū Asset Management

The Māori calendar year is seasonal and kai gathering is dictated by the phases of the moon.

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

“Water needs to be running...the Māori way, way I’ve been taught.”

“...clean and running or don’t gather kai there or rongoā...”

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

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

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

Whole-of-Takiwā Consideration

There is a natural balance between all living things. Hapū authority over their areas was based on co-existence with nature and with other hapū.

“Mauhi’s role denotes the importance of ‘eel passage’ from the mountains to the sea and to the Tonga trench – Will there be a fish passage? With participation and guarantee will this be carried out to meet expectations?”

“Ki uta ki tai....always.”

Traditional Resources

Hapū would travel up or down the awa to various nohoanga during the year for traditional activities, seasonal kai, rongoā, or other resources. For some a visit to a particular site was and still is a spiritual journey, to heal or find solace in the natural world.

“The river itself...just being a river, is a resource.”

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

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

“...looked after one another...and you knew whose ‘possies’ were whose too.”

“Camping spots are still used today for school children and whānau, to learn about the awa and the whenua...there’s few places that they can freely go to now...and few that provide a rich whakapapa to relate to.”

Kaitiakitanga, Traditional and Contemporary Planning and Monitoring

Ensuring the river systems were healthy was paramount to survival, and sustainability was a way of life.

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

“You don’t take heaps and heaps, get enough for your needs, for kai.”

Mana, Mana Whenua

Recognition of the right of each hapū to exercise authority over their natural resources.

“We had a thriving trade with Pākehā and with each other based on the awa and the

whenua that we had access to or owned, an economy that meant we could proudly survive the times ahead.”

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

“Nowadays...buy everything for the tangi...”

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

“Keep our kai basket clean.”

“...acknowledge the wars that have taken place along the awa.”

➤ ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON WHAKAPAPA CULTURAL VALUES

- Degradation and/or loss of traditional and contemporary mahinga kai
- Loss of ability to use the Tukituki awa as a resource and subsequently:
 - Loss of authority/mana.
 - Loss of continuity in skills (maturanga Māori) passed down through the generations.
 - Loss of free recreational activities and enjoyment in and around the river.
- Economic impact on Māori/region from degradation of the river and loss of good, clean resources. For example, a trade system using the river as a transport corridor was thriving prior to, and in the early days of colonisation. While this may have not survived until today, it became very quickly suppressed through rapid transition to private ownership of land and modification along the river, decimating opportunity to adapt to the changes, eg development of Māori owned land, different products & projects.

➤ RUATANIWHA STORAGE PROJECT BENEFITS OR ADVERSE IMPACTS ON WHAKAPAPA CULTURAL VALUES AND USES

- Potential for enhancement projects such as riparian planting, revitalisation of traditional mahinga kai, and so on.
- Possible mauri-enhancing augmentation of Tukituki and Waipawa Rivers.
- Reconnection of Heretaunga marae/ hapū to the whakapapa of the Tukituki and Makaroro Takiwā.
- Emergence of a tool to focus a cultural lens on mana whenua values, and influence environmental decision-making.
- The majority of the participants felt that mana whenua had been marginalised in the planning of this project by local authorities. This is an expression of their perception of being outside the ‘sphere of influence’; participants after the fact rather than working in partnership with the authorities and being decision-makers in their own right.
- Loss of traditional and contemporary camp sites/nohoanga.
- Disconnection from historical areas, potential loss of historical knowledge, wāhi tapu.
- Potential loss of maturanga of the area.

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

This report recommends that:

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

4.2 HERETAUNGA HAUKUNUI

Heretaunga of the Life-Giving Dew

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

A river is a living being. It has 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.

4.2.1 Cultural Values and uses – WAI-AWA

The Tukituki River headwaters begin in the Ruahine Mountains. The Makaroro, Waipawa and Makaretu converge with other tributaries to form the Tukituki awa as it meanders northeast to the mouth at Waipureku, finally meeting with Hinemoana, Tangaro, and Te Moananui a Kiwa (the great ocean).

Te Atuatanga...In the Beginning

Spurred on by the cosmic rays of Tama nui te Rangatira, the sun of many worlds, our waters are tossed and turned by the winds of Tawhirimatea to evaporate up to Ranginui who bereft for his wife Papatuanuku, cries his 'ngā roimata aroha' (the loving teardrops). These fall back to the earth, the embodiment of Papatuanuku.

The reciprocal expression of grief from Papatuanuku to Ranginui is in the form of Haukunui, the kohu (mist) visible in the mountains, the forests, and on the alluvial soils of the plains, and she produces her nurturing te waiū (mother's milk), the life-giving dew which permeates and enriches some of the most fertile lands in the world.

This whakapapa is an ancient parable that tells of the connection between the gods and man. It explains the duty of man to ask permission from his ancestors before drawing on divine resources, and giving thanks for their gifts once he has received or used them.

Contemporary View

The Environmental Overview report commissioned for the Heretaunga-Tamatea treaty claims cites the national overview that:

“...the significance of inland waterways should not be treated in a purely utilitarian manner, that is solely in terms of resource use. There was also a spiritual connection to rivers and lakes that made up systems of inland waterways.”¹⁷

“For Māori, as with their perception of the environment more generally, inland waterways were the physical embodiment of ātua (gods) – their topography often being explained in terms of the actions of ancestors. Importantly, the physical and metaphysical aspects of waterways in Māori world views are inseparable, giving rise to their status as taonga.”

“...inland waterways...similarly considered to be taongā by local Māori, with long histories of settlement, rich oral traditions pertaining to these sites and evidence of longstanding customary use.”

This is not unique to Heretaunga mana whenua. For example, the scoping report with regards to the Rangitikei River in the Taihape region eloquently portrays this relationship, as follows:

“Tūpuna Awa, the nurturing, cleansing, healing waters bringing life to every organism on the land, is the cultural reminder of who we are, our identity as Māori, and the rights to claim back what has been stripped away”¹⁸

The Waitangi Tribunal, in its report released in September 1998, found that [in reference to the Rangitaiki River] Te Ika Whenua held a proprietary interest akin to ownership of the rivers as at 1840, in that they had full and unrestricted use and control of the waters thereof while they were in their rohe.

That right, or interest, was guaranteed protection under Article Two of the Treaty. Te Ika Whenua were entitled to have had conferred on them in 1840 a proprietary interest in the rivers that could be practically encapsulated within the legal notion of the ownership of the waters.

These sentiments were reiterated by Ngāti Kahungunu as recently as 20 February 2012, at a hui held at Pukemokimoki Marae to discuss the Government’s proposed changes to the State Owned Enterprises Act 1986, Part 1, Principle 9. Ngāti Kahungunu stated that they ‘own’ the water in tikanga terms, as their water rights and interests had never been ceded.

Nō Wai, Ko Wai, Mā Wai

The connection between mauri, water and people, is a basic tenet for Māori. From the beginning Māori lived on, around, and in tune with their waterways. Rivers, streams, swamps, estuaries, lakes, and the sea were a source of sustenance, transport, matauranga, and recreation, which has only been threatened in recent times.

The inherent connection with water is expressed in te reo Māori (Māori language) where the term ‘wai’ is used to describe and evince the status of water across all stratum of Māori society. This connection is seen as intrinsic and divine.

When Māori meet for the first time, one is asked, ‘*Nō wai koe?*’ (Where are you from? From where do your waters flow?). This is believed to be uniquely Māori as other cultures tend to ask firstly who you are or what your name is, more often than not followed by asking what you do for a living. These first meeting scenarios very simply demonstrate the Māori world view of

¹⁷ Heretaunga -Tamatea Environmental Overview, May 2010; D Armstrong, et al

¹⁸ Scoping Report Feb 2012, p 44, 45; D Alexander

being intrinsically linked to the whenua through the waters on many levels, as opposed to a western world view where your name or what you do is deemed to be more defining initially than where you originate from.

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

‘Mā wai ra?’ This question asks who are we doing this for, and as such portrays the past and future as equally important. The term ‘wai’ in te reo Māori is ancient and anchors people spiritually and physically in the realms of Ranginui and Papatuanuku, both in the past and in the future. The role of kaitiaki springs directly from the tūpuna with the understanding and duty to leave both realms with their mauri intact for future generations.

Matahiwi Marae; Waipureku, to Te Papa-o-tihi (Red Bridge)

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

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

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

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

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

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

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

The abundance of freshwater fish species able to be taken from the mouth at Waipureku to Te Ahikoura, a distance of some 4 -5 kilometres upriver, is renown. The fish species are predominantly as follows:

Kahawai
Tuna – eel
Inanga - whitebait
Kokopu – smelt and cockabully
Patiki - flounder
Kanae - mullet
Kātaha - herring
Koura – freshwater crayfish
Shrimps

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

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

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

Mauri

Currently, known contamination discharges or run-off is a key requisite in determining *what is safe to live in there, or to eat from* the awa. A naturalised flow of mountain fresh or spring fed water into the river system would naturally quicken and enhance ‘mauri’ and sustainability of the natural biodiversity of the river, particularly at the mouth.

The environs of the Tukituki mouth to Papa-o-tihi (Red Bridge) has been altered through natural events as well as man-made intervention, or modification. The desire to protect lives and property by the County decision makers of the day was an attempt to ‘control nature’ through stop banks and a series of drain networks that ultimately sent flood waters off the plains and out to sea in the quickest way possible.

Such things have resulted in a diminishing of mauri in the lower Tukituki that is visible and heart-breaking for long-time fishermen and the ahi-kaa of the area.

Shingle extraction

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

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

A significant loss of kokopu and inanga at the Red Bridge area is perhaps the most significant loss of species stated in whānau interviews and indicates something drastic has happened over time. There is definitely a loss which impacts on whānau being able to gather kai.

Some loss could be attributed to the failure of monitoring fishing catches and commercialisation of some species but un-natural processes are also strong contributing factors i.e. river or channel realignment works, shingle extraction, river berm raking, land run off, cows in the water and waste discharges from up river to name a few.

Issues

Ngāti Hawea ki Matahiwi's position on the Ruataniwha water storage proposal is daunting due to a number of outside factors, seemingly beyond their authority to change, such as:

- waste discharge into the upper Tukituki awa.
- nine-fold increase in pastoral farming and the prevalence of land based run-off back into drains, streams and eventually into the awa, as it heads towards the mouth at Matahiwi and Waipureku.
- safety and risk in the event of a major catastrophe.

Ngāti Hawea welcomes any opportunity to discuss and work with the key decision makers if this proposal moves to a proposed plan change.

4.2.2 Marae/ Hapū Feedback – WAI-AWA

- HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS

Eel Passage To and From Pacific Moana (Hikurangi, Tonga Trenches)

Matauranga Māori has long held the knowledge of the life cycle of the eel, and with that the onus has fallen on hapū to safeguard and nurture that process.

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

“How will the tuna get home?”

Inland Habitats and Ecosystems

These were viewed as the ‘organs’ of the whenua and, as such, vital to the health of the river environment and the whenua.

“We would get īnanga there. Whitebait further down and smelts at Haumoana.”

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

Estuarine Habitats

As the estuary is the interface between fresh and saline waters and is the catalyst for biological changes in species, it is of great importance to kai gathering.

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

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

Biodiversity/Indigenous Species, Bush, Flora and Fauna

Nature provided a diverse range of resources to utilise in everyday life that with care and attention was sustainable.

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

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

Indigenous Bio security/Risk Management Practices eg Tapu, Rāhui (ban, restriction)

There were non-negotiable restrictions applied by Rangatira to protect people and environmental resources from natural mishap, human misuse, and potential to abuse.

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

“If you take out more than you put in you end up with nothing left...you do the math”

“What is wrong with people? See something, want it, use it up.”

Natural River Flow

Contemporary practices can intrude on the environment to a degree that diminishes mauri, alters the natural order, or inhibits nature's ability to restore itself.

“The minimum flow could end up being the maximum flow.”

“Erosion of the hills and silt in the river? The hills have been denuded – what do people expect!”

“You expect the river to change when it's allowed to be just a river. High water or flooding is good because it flushes the channels...even if the water disappears in hot summers you know the water is still there underground somewhere and our fish have had a chance to adapt...swings and roundabouts.”

“It's typical that we manipulate things to fit our agenda these days instead of working alongside...”

Groundwater

Aquifers are the reservoirs of the whenua and its last defence for survival.

“Is the dam going to be used for fracking? Will the aquifer be used for fracking? What will drilling companies do with the waste water?”

“It's like savings in the bank...you can tutu with the interest a bit but you eat away at the capital and you go broke!”

“In Heretaunga our underground water is a taongā that should be protected.”

“They don't know anything about the aquifers except what they surmise.”

Synergy of the Elements - Cause & Effect

Taking away or adding a foreign element to the whenua or awa interferes with the natural infrastructure, and proper care must be taken to maintain balance.

“Rocks, shingle and sediment are created by the breakdown of mountains.”

“Te Whariki o Rakahore (infrastructure lining and walls of the resulting dam and lake); what protections will there be from threats of Whakaruauumoko (earthquake, tremors) Tu Matau-enga and Mamaru (causes of severe storms)?”

“The olds told me if you dig up the ground it leaves an impression, a hole and sometimes a lowering of the natural structure in an area which in turn will effect what happens around it - so that a ripple effect is created.”

“Look at the Manawatu Gorge...and with more frequent deluges it will only get worse.”

“If you do it right you can make it right.”

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

➤ **ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON WAI-AWA CULTURAL VALUES**

- There is on-going fear that traditional taonga and practices will continue to be at risk.
- A highly modified river struggles to retain mauri.
- Over-use and abuse of the Tukituki River resource diminishes the integrity of the taonga resource.
- Possibility of future contamination and stability issues on the dam structure and water quality in the Ruataniwha and Tukituki catchments from mining and petroleum exploration, including fracking, impacting on the water systems in the Tukituki catchment and therefore the traditional practices and places of tāngata whenua.
- Further stress on the river due to an overloaded waste management system in Central Hawke’s Bay and current over-allocation of water takes.

➤ **RUATANIWHA STORAGE PROJECT BENEFITS OR ADVERSE IMPACTS ON WAI-AWA CULTURAL VALUES AND USES**

- Augmentation to increase flow and more importantly, increase the depth of the awa to accommodate species’ need for cooler, deeper water in parts of the river system.
- There is a fair amount of distrust in authorities (and others) that fosters a defensive attitude towards modification and other parties’ ideas of ‘progress’.
- Increased takes and intensification of land use in the Ruataniwha will potentially have downstream effects on availability of quality and sufficient water.
- From a structural perspective, where will the materials (rocks, stones, shingle and concrete mix) be sourced from? Will rocks be sourced from elsewhere?
- Full allocations of stored water for Ruataniwha land use intensification could gravely disadvantage consent holders and communities in the Tukituki catchment.

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

This report recommends:

1. Future planning and strategies keep the river as natural as possible (pre-empt, not react).

2. Enhancement of flow and depth of water in the Tukituki River.
3. No increase in the number of water takes on the Tukituki River, in particular in the lower catchment, and robust monitoring of groundwater takes.
4. The current hierarchy for water and cost benefit formulas to include the mauri model and be weighted to make people a priority before cows.
5. Replanting of wetlands & reforestation of hills.
6. Riparian plantings.
7. Monitoring/compliance of dairy farming.
8. A system be implemented and monitored that pre-empts water shortage in the Tukituki due to full or over-stretching of future stored water allocation.

4.2.3 Cultural Values and Uses - MAURI

Cultural Imperatives for Natural Elements

The following whakataukī provides the Māori world view of natural relationships to inform, guide or minimise risk in the modification of nature, or the creation of man-made objects/structures in nature, by remembering, respecting, and in some cases utilising, the many children of Rangī and Papa.

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

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

Parawhenua-mea is also one of the gods of deluge and defacement of nature due to flooding, and was a wife of Kiwa (as was Hinemoana).

This whakataukī talks of the relationship, ki uta ki Tai (from the mountains to the sea). All natural elements are interdependent and these relationships must be continued together. To eliminate or diminish one can cause imbalance, thus affecting the rest. The Tukituki River would not exist if this did not happen.

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

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

“The Lore of the Whare Wananga”, a manuscript currently held by Victoria University and also available online, holds the doctrines and teachings from tohunga (priests/teachers/experts) on celestial and terrestrial knowledge passed down from ancient times. A branch of Te Matorahanga School, “Te Whariki – Awatea”, was situated in the Okawa area where Te Haku-rangi presided. He taught at the whare wananga along with a principle disciple, Meihana Takihi, brother to Karaitiana Takamoana.

Part of these teachings is that on this earth, the oceans and the rivers made the plains and open places that we see, however it was the atua, Mataaho and Whakaru-au-moko who changed, and continue to change, the surface of the earth through destructive forces and earthquakes, causing any ill condition of mountains, plains, and rivers.

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

There is a rich inheritance and whakapapa connecting Māori to their own source of knowledge. Their tīpuna faced some of the very same issues in their day, and the mantle has been passed down to this day.

Excerpts from 'Kaitiakitanga mo Ngā Taonga Tuku Iho' explain the importance of mauri to ngā hapū with regards to resource management as follows:

“Mauri is the life essence of nature itself on this planet. Once mauri is extinguished within a species, the result is extinction because the natural restorative and regenerative powers are lost.

Of absolute importance to Ngāti Kahungunu is the preservation and protection of mauri. To see to the preservation and protection (of mauri) is to provide for conservation of bio-diversity, the outcomes of which are the restoration and regeneration of ecosystems.

This is the least of our collective community duties to the future generations of our region – of our country.”¹⁹

Contemporary Environmental History

The research commissioned by the Crown Forest Rental Trust (CFRT) to provide background for the Heretaunga-Tamatea Treaty Settlement Claim, covers the time-frame from the early 19th century to the end of the 20th century, and records issues being raised about the Tukituki River during that time that are still relevant today. As such, these may be subject to the claims.

Instances are highlighted below in excerpts from the Heretaunga-Tamatea Environmental Overview report ('Background to Tukituki').

2.2.3.3 Tukituki Navigability Page 287

“...dependant on seasonal factors and also rainfall. In 1851 Robert Park reported that the Tukituki was 'navigable for canoes in the winter time as far as the Western boundary' of the Waipukurau block.

The Tukituki, as we have seen, was the main transport route through Heretaunga for much of the nineteenth century but by 1900 it was no longer navigable, as a consequence of [land clearance³ for pasture and resultant erosion and] river run-off. Indeed, in both rivers navigability was affected by erosion, which increased the height of the river bed through depositing material – [which was] too much mass to be moved to sea by natural water pressure [flows]. Navigability, however, is a question of importance in terms of control due to the legal definitions of British common law [and] river ownership that New Zealand follows. By 1968 the Tukituki had been determined as navigable to its junction with the Makaroro river.”

2.2.3.4. Physical Modification Pages 287, 288

¹⁹ ¹⁹ KMNTTI, Chapter 5, page 20; 14.1, 14.2, 14.3

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

NB: Other sections in the same publication detail examination of major river works undertaken in respect of the report’s case studies, although it by no means seeks to be a comprehensive outline of the many modifications that constantly occurred through natural and man-made changes.

2.2.3.6 Fishery resources Page 291

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

2.2.3.7 Water Quality and Pollution Page 293

“Because of riparian rights to use water for landowners whose property abuts rivers, and the dominance of pastoral and agricultural use [industries] in the Hawke’s Bay plains, pollution of the rivers does not figure in archival records until the late 1950s. From this point onwards a number of water quality and pollution surveys were commissioned.”

2.2.3.7.2 Tukituki Page 294

“By the early 1970s the pollution of Hawke’s Bay rivers was impacting upon seafood throughout the region’s inland waterways. In March 1971 Mr Tomoana²⁰, the Māori Welfare Officer at Hastings, informed the Marine Department that shell-fish were being polluted by sewerage discharge along an extensive stretch of the coastline, including the Awatoto sea frontage (where there was a sewerage outfall), the Ngaruroro and Tutaekuri River outlets, and east Clive and the foreshore to the mouth of the Tukituki River.

The mussel reef running from Haumoana to Cape Kidnappers (Matau-a-Maui) remained unpolluted as it was subject to tide and currents, but perhaps for not much longer unless something was done. This area needed protection not only from pollution, but also ‘commercialisation’. It was claimed by Mr Tomoana that hundreds of people took ‘tons’ of shell-fish every weekend. Strict laws were needed so that ‘future generations can enjoy the heavy yield, that there is an abundance...’

It was also likely, according to the writer that pollution would occur at Te Awanga and Clifton. Unless the disposal of sewerage was regulated by the use of septic tanks or some other means, Tomoana added, the position would become much worse.

The Marine Department replied that the taking of shell-fish was governed by existing regulations. With respect to pollution, this was not a matter for the Marine Department, but came under the Water and Soil Conservation Act 1967. As such, it was a matter for the public health authorities.

No further information could be located on this issue.

NB: This issue is discussed further in post-1970s research and is one example of documentation where historical issues with the Tukituki River are recorded.

²⁰ Te Matau o Rangi Rongoiti (Boy) Tomoana, Ngāti Hawea, Ngāti Hori, Waipatu

4.2.4 Marae/ Hapū Feedback – MAURI

➤ HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS

Mauri of the Awa

The Māori world view is that rivers have mauri, and to diminish the life of a river is to diminish the life of all things.

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

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

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

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

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

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

Water Quality

The laws of tapu mean life-giving waterways cannot be used for disposal of waste.

“...clean and running or don't gather kai there or rongoā ...”

“Tapu is not a frivolous thing...it's about health and safety...and you don't put dirty things in your mouth, into your body. Funny how it took the Pākehā till the 19th century to work that one out... Māori have known that mai rano.”

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

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

Protection of Mauri

Practices that would not interfere with mauri were instilled amongst hapū. If mauri was compromised measures such as rāhui were put in place to allow opportunity for that which was not well, to recover.

“Water needs to be running...the Māori way, way I've been taught.”

“It changes the river and it doesn't need to. Have a proper plan and keep the mauri of the river as the number one priority.”

“Even taking the gravel...there's cowboys out there. No working for the good of the river – just get as much as you can to sell.”

“Will awa flow be enhanced through augmentation on a daily basis or as a result of a more sophisticated flow regime?”

“Depending on conditions (seasonal changes & extremes) will there be enough water at the required level throughout the awa? Successive droughts will create issues “

“Who will be the priority for this stored water? Cows and their mess?”

➤ **ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON MAURI CULTURAL VALUES**

- Sewage discharge into the river is culturally offensive and unacceptable.
- Degraded quality of water - the river in its entirety has no time to recover from constant disposal of waste into it.
- Loss of mana through inability to manaaki (host, look after) because of reduction of places to gather kai.
- Inability to practice traditional kai gathering in the middle part of the catchment, sometimes nearer the mouth and around the coast.
- Unable to pursue traditional recreation and whānau activities associated with the Tukituki because of pollution.
- Gravel extraction causes near-catastrophic changes to Mahinga kai upstream and downstream of extraction points and compromises the mauri of the river because of lack of understanding/caring of the whole-of-river approach.
- Current over-allocation of water-takes in the Tukituki River is mauri-diminishing and has not been addressed satisfactorily to date.

➤ **RUATANIWHA STORAGE PROJECT
BENEFITS OR ADVERSE IMPACTS ON MAURI CULTURAL VALUES AND USES-**

- Opportunity to build a whole-of-catchment plan that is guided by mauri principles in conjunction with marae hapū before work starts on the Makaroro water storage and dam site.
- Potential changes to the local economy which benefit marae/ hapū.
- Probable land/farming intensification in the Ruataniwha could mean less water downstream in dry conditions, compromising water quality, mauri, and ability to continue traditional practices such as mahingā kai.
- Effluent/run-off into the waterways as a result of land/farming intensification in the Ruataniwha would mean further unacceptable degradation of water quality.

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

This report recommends that:

1. The Water Storage Project be governed and managed so as not to compromise the mauri of the Waipawa and Tukituki Rivers, or their tributaries, by ensuring water flow and levels, water quality, and species protection, are the main priorities.
2. Mana whenua cultural values and matauranga Māori be recognised and incorporated into the Central Hawke's Bay waste management plan as a priority.
3. Marae/ hapū of the Tukituki awa have a role in governance, management and monitoring of the Tukituki awa.
4. Future modifications and planning for the Tukituki awa adopt whole-of-takiwā and mauri models as guidelines.
5. A Heretaunga hapū 'Waipureku to Red Bridge' mauri-based river strategy be initiated and implemented in partnership with Hawke's Bay Regional Council. This to be inclusive of a whole-of-takiwā gravel extraction plan, species monitoring, mahinga kai protection, and so on.

4.2.5 Cultural Values and uses – WĀHI TAPU

“Wāhi taonga is a general term to define special places or things that are considered taonga, (including wāhi tapu) and includes rivers, streams, mountains, hills, landforms, springs and specific areas of native vegetation. Such places may be linked to our cultural and spiritual heritage through whakapapa traditions, pūrākau, matauranga, and wāhi ingoa.”

“The land, water and coasts within our rohe are part of our history. Pā sites, kāinga, tauranga waka, gardens, middens, wāhi tapu, wāhi pakanga, urupa, and nohoanga hold important memories, stories and traditions of our people and are important in themselves to varying degrees. The vast number of sites, their density throughout the rohe and significance to tāngata whenua makes cultural heritage a prominent feature of natural resource management.”

“Ngāti Kahungunu claim that we have an ownership right in tikanga terms over water, all waterways come from the same source, water is a taonga, and as some may argue, water is wāhi tapu.”²¹

The Historic Places Act 1993 defines wāhi tapu as “a place sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense (s2)”, and a wāhi tapu area as “an area of land that contains one or more wāhi tapu” (s2).

Archaeological sites are an important part of the history of Aotearoa. Any site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act.

The archaeological assessment report prepared by Simon Bickler and Rod Clough, and the historical contribution from Pat Parsons, acknowledge the identified wāhi tapu listings within the area and vicinity of their reports.²²

The Makaroro Water Storage Site Location

There are registered wāhi tapu sites in proximity to the Makaroro dam site and within the wider Makaroro catchment, extending along the Waipawa and Tukituki rivers to the mouth at Waipureku.

Most of these locations are strategic pā sites, some on top of the surrounding hilltops, and some downstream, such as Ngawhakatatara Pā (also known as Island Pā).

The site of the proposed dam forms part of the main corridor or track system of an ancient trail used for surprise entry to, and rapid withdrawal or retreat from, the Ruataniwha plains. In “The History of Hawke’s Bay’ by J G Wilson, further credence is added to the description of William Colenso’s traversal of Te Atua o Mahuru in the Ruahine’s, and mentions a known spring, Te Wai o Konganga.²³

The site (U22/3), recorded by Mark Allen in 1994, is associated with the battle Te Whiti o Tumatauenga (abbreviated, Te Whiti o Tu), which is understood to have taken place approximately five kilometres downstream from the proposed site.²⁴

²¹ See Reference list, page 39

²² See Reference List, page 39

²³ See Reference List, page 39

²⁴ See reference List, page 39

The Te Whiti o Tu battle of 1823, graphically illustrates the situation between the united forces of Ngāti Te Upokoiri, Ngāti Raukawa, and Ngāti Tūwharetoa, against Pareihe from Ngāti Whatuiapiti. The chief, Pareihe, was the victor on the day however the protagonists that escaped wanted to settle the score for those of their own who were killed or captured. Therefore, shortly afterwards, an armada was gathered to avenge the fallen.

That battle, and ensuing events, resulted in many deaths; some in unidentifiable areas and, more importantly, potentially in the vicinity of the Makororo water storage site and Te Whiti o Tu battle area. A precautionary approach by Council would require seeking and meeting tangata whenua expectations to determine the most appropriate and effective way forward.

Where the conflict actually took place is uncertain, due to the movement of a retreating force of warriors. Although site U 22/3 downstream of the proposed dam site is referenced as being the location of the battle of Te Whiti o Tu, the exact battle site(s) is still to be determined; possibly by cultural audit.

4.2.6 Marae/ Hapū Feedback – WĀHI TAPU

➤ HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS

Whakapapa

Relationships of tangata whenua with their ancestral lands, water, sites, and tūpuna are manifested in wāhi tapu and other taonga.

“All waterways, wetlands and other aspects of the whenua are interrelated.”

“A lot of Kahungunu iwi and hapū histories are related to specific sites.”

Wāhi Tapu Protocols

Activity around wāhi tapu has the potential to affect the environment and people.

“Where’s the consideration for our beliefs? If we were Chinese or any other culture they’d think we were important enough...”

“Is it okay to walk over these things without permission? Oh well, you first.”

Wāhi Tapu Protection

Expertise, knowledge, and oral traditions recognise the provision for cultural and historical mores and resource management.

“It’s just a matter of making it safe for everyone – it’s not hard if the right people do it.”

“It’s not about saving every little thing...acknowledge it and move on.”

“It’s important we know where these places are and what happened there...”

➤ ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON WĀHI TAPU CULTURAL VALUES

- Maintenance and continuity between the past, present, and future of specific sites, or important events for tāngata whenua in the Tukituki catchment, are not a priority in water allocation and waste management planning.

- Appropriate consideration is not always given to important cultural traditions and practices within specific areas of the catchment.
- Mana whenua historical and cultural heritage sites and values are degraded and mismanaged.
- The unearthing of cultural material, including kōiwi, wāhi tapu, ancient pā sites etc, through earthworks, gravel extraction and other modification occurs.
- Tikanga Māori on wāhi tapu sites, and other sites of significance, if not observed is believed to put the environment and people at risk.
- Maturanga Māori teaches us that inappropriate activities disturb the tapu status of some sites and objects, and historically tauiwi (peoples other than tangata whenua) have not addressed this issue in the correct manner to alleviate cultural and general risk.

➤ **RUATANIWHA STORAGE PROJECT
BENEFITS OR ADVERSE IMPACTS ON WĀHI TAPU CULTURAL VALUES AND USES**

- Development and implementation of a tikanga-based cultural safety mechanism to lift the tapu from relevant wāhi tapu sites.
- Opportunity for site-specific wāhi tapu to be catalogued and recorded.
- Some significant wāhi tapu and taonga may be disturbed or lost without appropriate acknowledgement and commemoration as per tikanga Māori.

➤ **RECOMMENDATIONS- WĀHI TAPU
MITIGATION OF IDENTIFIED EFFECTS**

This report recommends that:

1. As the immediate impact upon many outlying sites is indeterminate, a precautionary or monitoring approach is employed over time to gauge effects on outlying systems, and consequently on wāhi tapu sites situated further away from the Makaroro dam site and the Tukituki River itself.
2. A cultural audit of the Makaroro Valley and river take place. This will require the services of a suitable tohunga and matakite (seer) in order to determine any sites of concern, and to discuss how the tapu may be remedied or avoided.
3. The process of engagement for Council on wāhi tapu matters includes seeking mana whenua guidance and direction.
4. There be a strengthening of the clause to “recognise and provide for the relationships of tāngata whenua with their ancestral lands, water, sites, wāhi tapu and other taonga”, within statutory plans (and plan changes), to ensure mana whenua have a role in governing and managing activities that impact on wāhi tapu.
5. Access is made available for tangata whenua to traditional wāhi tapu sites or areas to allow for cultural practices and traditions to be maintained.
6. Inclusion of Accidental Discovery Protocols to allow appropriate actions and procedures to be taken in relation to the unearthing of cultural material including kōiwi, wāhi tapu, ancient pā sites etc.
7. Cultural artifacts or materials found are returned to Ngāti Kahungunu Iwi Incorporated (a registered holder of antiquities).
8. Cultural monitoring of earthworks is carried out within areas of particular cultural relevance.

9. There is recognition of Māori oral histories alongside other recorded evidence, as oral evidence forms a major part of Ngāti Kahungunu's history and traditions and must be given sufficient weight when considering historical matters and cultural heritage values.
10. Archaeologists and historians are kept informed of Ngāti Kahungunu iwi and hapū histories in relation to specific sites, as per the Historic Places Act 1993.
11. Contractors undertaking work in the Makaroro and Tukituki catchments where there is a high probability of cultural material or wāhi tapu being unearthed, provide opportunities for cultural kaitiaki to access and inspect soil and sites.
12. Any site that fulfills the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act.
13. Mataurangā of Ngāti Kahungunu are recognised and provided for in all cultural and historic heritage resource management matters.
14. Tikanga Māori is observed on all wāhi tapu sites affected by the Ruataniwha Water Storage Project, to protect such sites from inappropriate activities during development which may disturb the tapu status

4.3 TE HAARO O TE KAAHU

The Vision of the Hawk

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

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

4.3.1 Cultural values and uses- TE REO MĀORI

Te Reo Māori Whakapapa

In the Ngāti Kahungunu Iwi summary of WAI 262 Flora and Fauna Waitangi Treaty hearing, a statement of evidence presented records:

“There is a saying that one must learn from the birds to be able to be an orator, he manu kōrero. We must ask therefore how does Te Reo o Ngāti Kahungunu survive when there is no bush for the manu to survive. The loss of the ngāhere (the bush) is symptomatic of the loss of much of the traditions and knowledge of Ngāti Kahungunu. Language is important for the survival of rongoā Māori. It is an overcoat that can be effective if there are layers beneath it to keep us warm. Yet even the language struggles to survive.”

Te Reo Protection

The Crown has obligations under the Treaty of Waitangi to protect and promote Te reo o Kahungunu. The Crown is also obligated under the Treaty of Waitangi to actively protect Te Reo o Ngāti Kahungunu as an essential means of cultural identity, cultural expression, and knowledge transmission to Ngāti Kahungunu.

Tukituki - Examples of Name Derivatives

There are a multitude of Māori names that exist in the Tukituki catchment, too numerous to provide rationale or definition for in this report. The four examples given below are to demonstrate how place names are derived from events, legends, and people from history, and therefore play an integral part in the whakapapa of the region.

1. Tukituki

The name Tukituki refers to both a paddle rhythm, and the beating of water with a splashing noise/motion, to herd fish into backwaters or channels.

2. Makaroro

‘Ma’ is often used as the preface in a word to denote a place name, and it is advised that the most likely breakdown of the whole word would be Ma - Karoro. One of the meanings of ‘Karoro’ known today is as the name of a type of black-backed gull, and it is unclear as to whether the Makaroro River may have been one of their habitats, or whether events linked to these birds and/or another of their habitats, eg the Ngaruroro River, resulted in the name being applied to the present Makaroro River. It is also said that a certain juvenile fish had the name ‘Karoro’ and, although this cannot be confirmed because the species would appear to no longer exist, both meanings can be said to justify the name of the Makaroro River.

3. Upokororo

The native Upokororo fish was plentiful and a prized delicacy, made extinct mainly through the introduction of trout. A stream in the Ruataniwha area is named Upokororo today.

4. Ruataniwha

“The name Rua o Taniwha belongs to a time in legend where two great taniwha fought over the prize of a boy who fell into the lake that existed where the Ruataniwha plains are today, formerly called Makaroro. The fight caused the water to splash out and the lake became empty, and the fighting also created the headwaters and river valleys of this modern era. The korero is that one of those taniwha was Te Awarua o Porirua and the legend goes that Te Awarua o Porirua was pursued up and down the country till finally slain by our eponymous ancestor Tara at Te Roto a Tara”.^{25, 26}

4.3.2 Marae/ Hapū Feedback – TE REO MĀORI

➤ HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS

Te Reo is the thread that connects Heretaunga marae/ hapū to their whenua, their awa, and their matauranga.

Matauranga Māori is imbued with words and language that carry the whakapapa of Ngāti Kahungunu marae/ hapū.

Te Reo is encoded with teachings that instruct tangata whenua on tikanga and kawa, in order to safeguard people and nature.

Te Reo Māori describes stories, history and events that are unique to Māori.

²⁵ History of Hawke’s Bay, p 23; J G Wilson

²⁶ Waipukurau, The History of a Country Town, Natural History p 7; P Parsons

ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON CULTURAL VALUES - TE REO MĀORI

- Loss of generational matauranga through displacement and/or restricted access to native species, flora and fauna.
- Denigration of matauranga Māori through disrespect of mauri in waste discharge to the awa.
- Increased barriers to passing of knowledge and instruction to mokopuna through loss of traditional mahingā kai, nohoanga, and practices or activities.
- Barrier to whanaungatanga practices through reduction of traditional mahinga kai and nohoanga, and loss of stories of those places.

➤ RUATANIWHA STORAGE PROJECT BENEFITS OR ADVERSE IMPACTS ON TE REO MĀORI CULTURAL VALUE AND USES

- Re-connection with the whakapapa and history of the Makaroro catchment has revitalised some of the stories of the area and led to rediscovery of the reasons for some of the area's place names.
- The matauranga Māori of the river, bush, trails, special places, and historical sites of the Makaroro valley area and the dam site will be gone once submerged.
- The essence, or mauri, of the existing Makaroro River, the surrounding whenua, resident native species, plants, and bush of the Makaroro catchment, which are currently imbued in Te reo Māori, will be changed or gone.

RECOMMENDATIONS – TE REO MĀORI MITIGATION OF IDENTIFIED EFFECTS

This report recommends that:

1. Before it is changed, the essence of the Makaroro catchment is captured in order for the matauranga and te reo of the area to survive. This is a contemporary claimant issue that will involve tangata whenua and Ngāti Kahungunu Iwi.

4.4 HERETAUNGA TAKOTO NOA

Heretaunga...left to us, the humble servants.

This is the basic tenet of kaitiakitanga, the duty to look after the mauri in all things and to pass it undiminished to our mokopuna. That guardianship is the duty of marae/ hapū today and means that no individual or generation is more important than the on-going life of Heretaunga.

“Tāngata whenua were given little or no opportunity in the past to exercise rights of kaitiakitanga or to have a meaningful say in the management of natural resources. This has begun to change...though there is much that remains to be done. And meanwhile, the terrible consequences for Heretaunga-Tamatea Māori of much previous environmental transformation cannot be easily reversed or unwound. In many instances, mitigating harm in meaningful partnership with local government officials...might at least go some way towards meeting the aspirations of those nineteenth-century tūpuna...who had transacted land in the hope and expectation that a real partnership of the races would be realised.”²⁷

²⁷ "Kaitiakitanga mo Nga taonga Tuku Iho", Ngāti Kahungunu, December 1992

4.4.1 Cultural Values and Uses – TREATY CLAIMS

Whakapapa - Treaty of Waitangi

Guaranteed under Tiriti o Waitangi was a partnership that required the Crown to maintain their relationship with hapū – ‘kanohi ki te kanohi’, the true value of face-to-face dialogue.

The process of engagement was Rangatira to Rangatira with their treaty partner in order to sustain good faith and a meaningful partnership, to benefit and enable cultural, social, and economic development progress.

The Te Kawana (the Crown) as Central Government, have delegated a lot of responsibilities to Local Government Authorities through various Acts of Parliament and respective statutes. Layers of bureaucracy have been created that confuse and belittle their Treaty partner and the intended relationship with them. This arrangement has fed mistrust over many decades and underpins the vacillating nature of what hapū have had to deal with in the past. Local Government Authorities have displayed similar traits and behaviours, leading to similar results for marae/ hapū.

The kanohi ki te kanohi process of engagement that sat with the Crown, has for many years sat at a much lower level, in forums such as advisory committees. Processes such as strategic planning relationships with local authorities are new strategies that have been implemented in recent times, and these relationships vary throughout the country.

Progress is being made towards implementing Joint Management Arrangements (JMA's) as part of the settlement's redress process. In order for a meaningful relationship and partnership to take place, simple measures of good faith, transparency, and a 'no surprise' behaviour and attitude must firmly underpin a solid arrangement. Anything less incurs further mistrusts.

The Heretaunga–Tamatea claimant body, “He Toa Takitini”, is currently mandated to facilitate the redress of Tiriti o Waitangi claims however this mandate will be superseded by a Post Governance Settlement Entity (PGSE) based on the full and final settlement of claims which is expected to be between 2014 and 2016.

Benefits from the settlements will come in the post governance era.

Site-specific Waitangi Tribunal Claim – WAI 382

A portion of the southern end of the Ruahine Block is Crown-owned land that sits within the Gwavas State Forest and is subject to Waitangi Tribunal Claim.

WAI 382 sits under the comprehensive claims of He Toa Takitini, representing all marae interests in the Heretaunga-Tamatea rohe. Claims are related to the Crown acting inappropriately, their rapid acquisition and purchase of Lands without proper authority, misrepresentation, incorrect survey boundaries, and purchases from individual owners of multiple-owned land.

4.4.2 Marae/ Hapū Feedback – TREATY CLAIMS

- HISTORICAL CULTURAL VALUES AND TRADITIONAL AND CONTEMPORARY RELATIONSHIPS

Pono

Truth and good faith are the basis of honourable engagement between two parties or individuals.

“Council or Government don’t get taken to task. Nobody takes them to task for the things they do.”

“How can you win when the goals posts keep moving?”

“The Crown is like a pendulum...it keeps on swinging.”

Kanohi Ki Te Kanohi

Face-to-face is the way tūpuna conducted inter-marae, hapū, or iwi matters because to do otherwise would mean they were not of great importance.

“Come here and say that to my face.”

“If you can’t see their eyes, how do you know they’re telling the truth.”

“Nothing is resolved that doesn’t get talked about.”

“In korero everyone has the right and opportunity to speak and everyone gets the right of reply and this way consensus is reached eventually.”

Pokohiwi Ki Te Pokohiwi

Standing side by side and working together ensures a robust outcome.

“By their actions you will know them?”

Te Haaro o Te Kaahu

The far-sighted view of the hawk pre-empting what is ahead and identifying opportunities that lie in wait.

“Kimihia te mea ngaro” – seek out and search for those things that are not before us right now”

➤ ADVERSE EFFECTS OF ABSTRACTIONS AND DISCHARGES ON CULTURAL VALUES – TREATY CLAIMS

Adverse impacts on cultural values and uses in regards to water, land, shingle, flora and fauna are contained in the Heretaunga–Tamatea comprehensive claims, and the WAI 262 Flora and Fauna claim, registered with the Waitangi Tribunal. They will provide the reader with specific context as to the nature and extent of relevant issues.²⁸

➤ RUATANIWHA STORAGE PROJECT BENEFITS OR ADVERSE IMPACTS ON CULTURAL VALUES AND USES- TREATY CLAIMS

- The potential of investment into the project.
- There is a desire to be informed and included in the process and developments, but a cynicism about being actually listened to, or having their views considered appropriately.
- Lack of understanding of what will ACTUALLY happen in practice.

²⁸ Wai 262 Treaty Claim, See reference List, page 35

➤ **RECOMMENDATIONS – TREATY CLAIMS
MITIGATION OF IDENTIFIED EFFECTS**

This report recommends that:

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

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

APPENDICES

1. Acknowledgements
2. Reference List
3. Te Reo Māori Definitions and Meanings
4. Table of Contemporary Heretaunga Marae Hapū
5. Map of Tukituki River catchment showing:
 - Relevant wāhi tapu sites
 - Dam site
6. Map of Makaroro dam site location showing:
 - Expected water storage coverage
 - Crown owned lands / Land blocks abutting dam site

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Dr Benita Wakefield, Morry Black, Bruce Wakefield, Marge Hape

Te Rūnanganui o Heretaunga

Owen Jerry Hapuku, Peter Paku, Kenneth Jones, Jill Munro, Bernadette Hamlin, Koro Whaitiri, Ripia Waaka, Hariata Nuku, Mike Paku, Hira Huata, Keita Hapi, Mataora Toatoa, Tom Mulligan

Focus group/ Hikoi members/ Interviewees

Waa Harris, Bernadette Hamlin, Ripia Waaka, Robin Hape, Jenny Mauger, Sandra Mauger, Hariata Nuku, Bayden Barber, Hinehau Whitiwhiti, Richard Waerea, Karen Apatu, Paul Blake, Glen MacDonald, Benita Wakefield, Bruce Wakefield, Marge Hape, Roger Maaka, Georgette Maaka, Donna Whitiwhiti, Paul Blake, Miki (Darkie) Unahi, Owen Jerry Hapuku,

Advisory

Jeremy Tātere MacLeod, Ngahiwi Tomoana, Dr Adele Whyte, Dr Benita Wakefield

2. REFERENCE LIST

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3. Te Reo Maori Definitions and meanings

Ahi-kā(roa)	burning of fires title to land by occupation
Ātua	god, spirit, demon, supernatural being
Awa	waterway stream landing place for canoes
Hapū	tribal social order (real meaning a pregnant women)
He Toa Takitini	a large natural group (LNG) representing all the marae hapū in the Heretaunga Tamatea region on all Treaty of Waitangi claim settlements
Hinemoana	Ocean maiden
Kai	consume or eat
Kainga	home or dwelling
Kaitiakitanga	modern interpretation meaning guardian over all natural resources
Kaumātua	elders
Mahinga kai	food gathering places, cultivated gardens
Makaroro	river and sub catchment and former lake. Ma place of karoro black seagull, also a juvenile fish.
Mana	authority, influence, prestige and power
Mana whenua	those who descend through a hapū or ancestor who hold the tikangā or customary rights over a specific area, land or watercourse or waterway above and under, all natural resources
Marae/ hapū	Common village for the clan / social order
Matakite	one who foresees events, seer, clairvoyant
Mātauranga Māori	Māori world views which are based on the values, traditions and experience of Māori

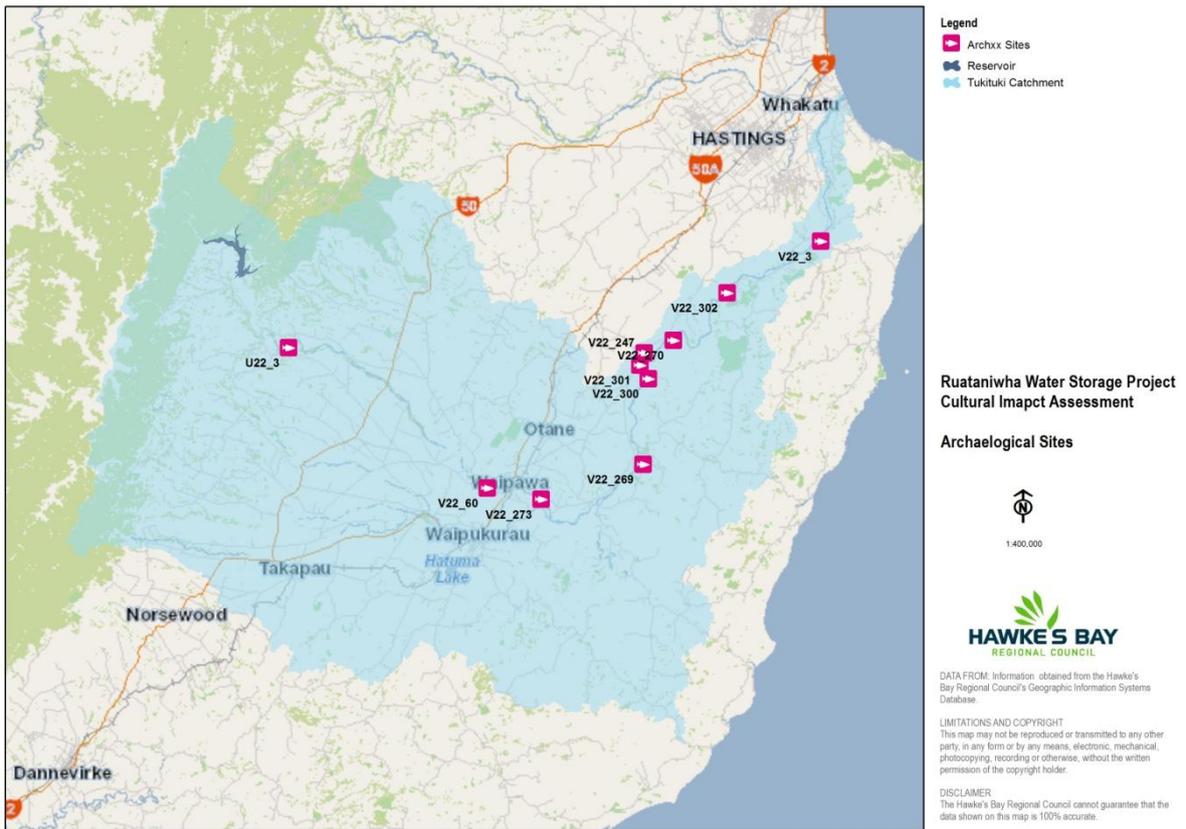
Mauhi	20 th sibling of Ranginui and Papatuanuku, deity responsible for the safe passage of tuna / eels to and from the Tongā trench to all fresh waterways
Mauri	life principle or source of emotion
Mihi	greeting and/or acknowledgement
Mokopuna	grandchild or generations to come
Ngā hapū o Heretaunga	all marae hapū that reside in Te Taiwhenua o Heretaunga
Ngā Taonga tuku iho	in the vernacular 'heaven sent the treasures' or an umbilical cord to those things highly prized
Ngāti Kahungunu Iwi Inc	tribal iwi authority for the region
Nohoanga	seat, a place to reside
Parawhenua-mea	Para-whenua-mea, daughter of Tane-nui-a-rangi and Hine-tupari-maunga, is characteristic for the traditional deluge, and for the destruction of the face of nature
Rāhui	gathering under the sun, a prohibition process on natural resources
Rakahore	Origin / father of rocks along with Hine-one (sand woman) and Hine tua-kirikiri (gravel woman). Son of Kiwa and Parawhenua mea.
Rangatira	chief and leader male or female, well born, noble
Ringa kaha	by the strength of the strong hand, an area taken and/or held by force, defeat protection
Rongoa	natural healing remedies and medicines, to preserve, to take care of
Ruahine	an old woman
Ruataniwha	name of the area and land block in reference to two <i>taniwha</i> Te Awa o Porirua and Te Umu o Pua? lived in the lake purportedly called the Makaroro
Tāke	modern reference meaning business at hand or matters to deal with
Taiwhenua o Heretaunga	a regional marae/ hapū based organisation enacted under Ngāti Kahungunu Iwi Incorporated
Takiwā	catchment or region
Tāngata whenua	those who are related to the mana whenua but hold no tikanga, (customary right) to the area or region

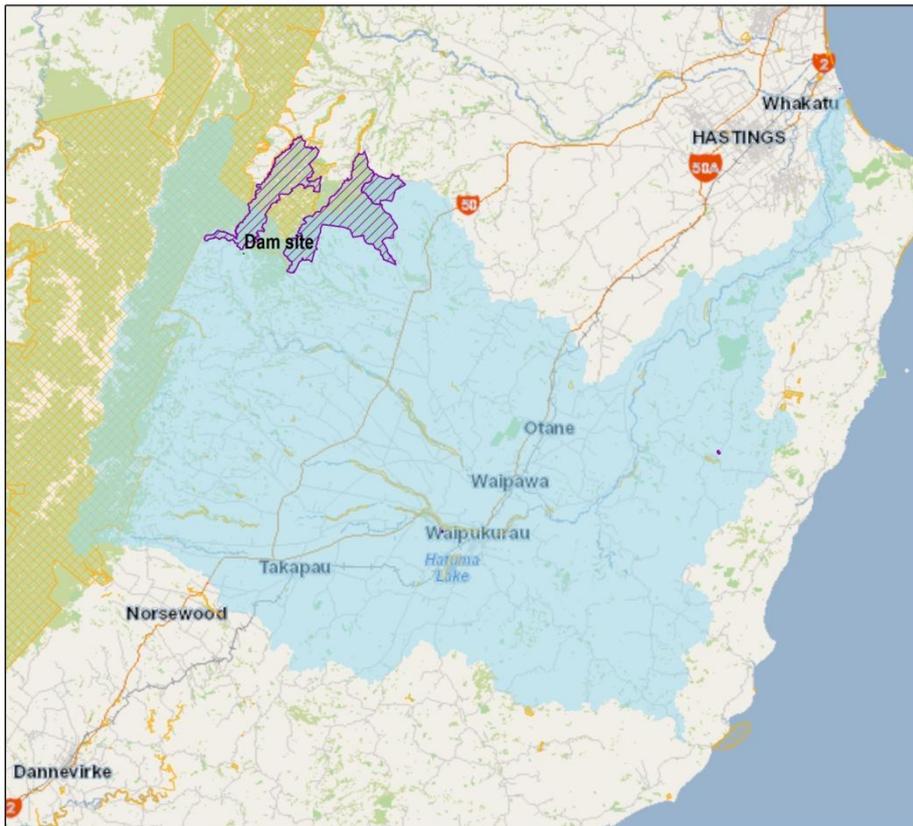
Taniwha	beast or monster either put into a certain area or resource to ward off or protect from intruders
Taonga	anything highly prized
Tikanga	customary right, rule, plan, method
Tūpuna	ancestors
Wāhi tapu	sacred place
Whakapapa	genealogy of all things
Whakataukī	traditional proverb or saying
Whānaungatanga	relationships or kinship

4. Marae / Hapū Contact Details

Marae	Hapū	Address	Contacts
Korongata Marae	Ngāti Poporo	Maraekakaho Rd, Bridge Pa	Kevin Tamati - 0211063890
Kahuranaki Marae	Ngai Te Rangikoianake Ngai Turahui	State Highway 2, Te Hauke	Robin Hape - 0276877379
Houngarea Marae	Ngāti Papatuamaro Ngāti Ngarengae Ngai Tamatera Ngāti Te Rehunga	16 Miriama Rd, PakiPaki	Hukarere Valentine - 021671126
Mangaroa Marae	Ngāti Rahunga Ngāti Poporo	Raukawa Rd, Bridge Pa	Cordry Huata - 0277241908
Matahiwi Marae	Ngāti Hawea Ngāti Kautere	Lawn Rd, Clive	Tom Mulligan - 0272374862
Mihiroa Marae (Taraia)	Ngāti Mihiroa (Ngāti Hotoa)	Miriama Rd, PakiPaki	Kenneth Jones - 0212128195
Omahu Marae	Ngāti Hinemanu Ngai Te Upokoiri	Korokipo Rd, Omahu	Meihana Watson - 0274880668
Ruahapia Marae	Ngāti Hawea Toroiwaho	Ruahapia Rd, Ruahapia	Mike Paku - 0211841503
Te Awhina Marae	Ngāti Hinemanu Ngai Te Upokoiri Ngāti Mahuika	Taihape Rd, Omahu	Lisa Tuhi - 0210708091

Runanga Marae	Ngāti Mahuika Ngāti Hinemanu Ngai Te Upokoiri	Taihape Rd, Runanga	Mane Adams - 0274668048
Waipatu Marae	Ngāti Hawea Ngāti Hori Ngāti Hinemoa	Karamu Rd, Waipatu	Hanui Lawrence - 8765811
Waimarama Marae	Ngāti Kurukuru Ngāti Whakaiti Ngāti Urakiterangi	Taupunga Rd, Waimarama	Bayden Barber – baydenbarber@gmail.com
Kairakau Lands	Ngāti Oatua Ngāti Hikatoa Ngai Tamatera	Te Apiti Rd, Kairakau	Libya Waaka (SNR)
Winiata marae	Ngāti Hinemanu Ngāti Paki	State Highway 1 Taihape	Jordan Haines
Mokai Patea Claimant group	Ngāti Hinemanu		Richard Steedman





- Legend**
- Reservoir
 - Northland_DoCCConservationUnits
 - Land Information New Zealand
 - HawkesBay_WaterManagement Catchments

**Ruataniwha Water Storage Project
Cultural Impact Assessment**

Crown Land



1:400,000



DATA FROM: Information obtained from the Hawke's Bay Regional Council's Geographic Information Systems Database

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