

# Waikato and Waipa River Iwi values document review – Waikato Economic Joint Venture study

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8 December 2014

Document #: 2957543

# Acknowledgements

The development of this paper would not have been possible without the guidance, leadership and support of the following people and organisations including their respective governing bodies and trust board members:

Benjamin Ormsby, Maniapoto Māori Trust Board  
Dylan Tahau, Tūwharetoa Māori Trust Board  
Stephanie O'Sullivan, Raukawa Charitable Trust  
Tamara Mutu and Katie Paul, Te Arawa River Iwi Trust  
Tim Manukau, Waikato-Tainui

Thanks also goes to Clare Condon (Ministry for Primary Industries), Ruth Buckingham and Blair Keenan (Waikato Regional Council), and Beth Neill for their support and peer review of this paper.

Additionally acknowledgement goes out to the Waikato Economic Joint Venture Project partners - Ministry for Primary Industries, Ministry for the Environment, Department of Conservation, Waikato Regional Council, Dairy NZ and the Waikato River Authority.

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Date 5 August 2014

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Date 3 October 2014

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# Executive summary

Central government (Ministry for Primary Industries, Ministry for the Environment, and Department of Conservation) is working in partnership with Waikato Regional Council, Dairy NZ and the Waikato River Authority on a series of studies to support decisions by the regional council and community on setting freshwater objectives and limits under the National Policy Statement for Freshwater Management 2014 (NPS-FM), and to give effect to the Vision and Strategy for the Waikato and Waipa rivers.

As part of the Waikato Economic Joint Venture Project, the studies aim to provide high quality analysis to add to the understanding of economic, environmental, social and cultural values of fresh water and to develop an approach to support the Healthy Rivers: Plan for Change/Wai Ora: He Rautaki Whakapaipai project and the way ahead for managing fresh water in the Waikato and Waipa river catchments.

The purpose of the 'Waikato and Waipa River Iwi Values' paper is to provide a review that collates and documents available information from existing studies on values that the five Waikato and Waipa River Iwi (Tūwharetoa, Te Arawa, Raukawa, Waikato-Tainui, Maniapoto) hold in relation to the Waikato and Waipa river catchments. It is not the intent to provide an exhaustive list of values but a first step to informing any future work on cultural values.

An overview of Māori values in the context of mātauranga Māori is provided as brief background information. Harmsworth and Awatere (2013b) differentiate between external Māori values (as expressed in the landscape, rivers, lakes and streams) and internal core Māori values that guide behaviour. All of these values were significant to iwi as shown together in the table below. Historical accounts reiterated the importance of these values and how they contributed to iwi aspirations and tribal identity. Iwi however, also describe values and principles beyond those identified in the table below. Additionally it must be noted that the context in which these values were identified (e.g. to inform legislation, or to provide guidance on iwi objectives and policies on environmental resource management) is not the same context in which this paper was developed. Therefore the range of values could be wider or different to those documented here.

**Table 1: Māori values**

Value <sup>1</sup>	Meaning
Kaitiakitanga	Guardianship or stewardship
Whakapapa	Genealogical connections, relationships, holistic
Tikanga	Customary practices, protocols
Manaakitanga	Caring for, hosting, acts of giving
Wairuatanga	Spiritual well-being
Rangatiratanga	Self determination, empowerment
Whānaungatanga	Relationships, family connections
Mana whenua	Authority over land and resources
Wāhi tapu	Sacred sites – such as urupā (burial grounds), caves, ceremonial sites
Wāhi taonga	Treasured sites – such as marae, pā (old fortified villages), kāinga (settlements)
Wāhi tupuna	Ancestral sites – such as waka landings, old battlegrounds, tracks
Mahinga kai	Traditional food gathering sites and resource sites
Taonga	Something treasured, such as native flora and fauna, plants, trees and animals, wetlands etc
Landmarks	Mountains, peaks, rivers, lakes, streams, geothermal areas, springs etc.
Metaphysical	Atua domains
Recreation	Such as swimming, waka ama, rowing, boating, picnics

*Adapted and sourced from Harmsworth & Awatere, 2013b and NIWA, 2010a*

*N.B. This is not an exhaustive list of values and River Iwi may have differing views*

<sup>1</sup> For the purposes of this review the values, wāhi tapu, wāhi taonga and wāhi tupuna were included under the heading of significant sites in the River Iwi section description of values.

In identifying the values for each of the River Iwi there were also common themes that came through. These included:

- The significant relationship between the river and iwi.
- The negative impacts on the environment and waterways and the causes.
- The importance of sustainability but not being opposed to development.
- The commercial and economic interests of iwi.

Values did not necessarily have to conflict with one another, particularly with economic values. Sustainability was a key theme that iwi identified while not being opposed to development.

In alignment with the NPS-FM, engagement with iwi regarding their range of values is essential for setting freshwater objectives (Ministry for the Environment, 2011). Values are implicit in the Vision and Strategy for the Waikato River/Te Ture Whaimana o Te Awa o Waikato (also includes Waipa River). As set out in settlement and co-management legislation the Vision and Strategy is central to providing direction towards restoring and protecting the health and wellbeing of the Waikato and Waipa river catchments. The Waikato Regional Council is currently in the process of working collaboratively with stakeholders to develop changes to the regional plan in line with their legislative obligations as part of the Healthy Rivers: Plan for Change/Wai Ora: He Rautaki Whakapaipai project. The studies undertaken in the Waikato Economic Joint Venture Project aim to support the Healthy Rivers Plan Change.

As illustrated in this paper, iwi cultural values are holistic alongside environmental, social and economic values. In any assessment of setting water quality limits it is therefore important that iwi values (and non-economic values) are considered in decision making.

How iwi and non-economic values are woven into the decision making matrix has not been explored in this paper. An option may be to develop an iwi values lens through which to screen economic values. However, with any option chosen upholding the integrity and significance of River Iwi values alongside economic values would be integral to this work.



# 1 Introduction and purpose

## 1.1 Purpose

The Waikato Economic Joint Venture Project was set up to undertake studies to support and inform decision making by central government, local government and the wider community on the economic consequences of different choices in setting freshwater objectives and limits in the Waikato and Waipa river catchments.

The studies aim to provide high quality analysis to add to the understanding of economic, environmental, social and cultural values of fresh water. The studies will inform an approach to support the Healthy Rivers Plan for Change/Wai Ora project and the way ahead for managing fresh water in the Waikato and Waipa river catchments.

The purpose of the 'Waikato and Waipa River Iwi Values' paper is to provide a review that collates and documents available information from existing studies on values that the five Waikato and Waipa River Iwi (Tūwharetoa, Te Arawa, Raukawa, Waikato-Tainui, Maniapoto) hold in relation to the Waikato and Waipa river catchments.

It is important to note that this is a preliminary desktop review, based primarily on secondary information that may be used as a first step to inform any future work on cultural values and should not be considered a definitive record of cultural values in relation to the catchment. This study does not assess how improvements in water quality may affect cultural values. The Waikato freshwater studies may be used with other information sources to provide context for collaborative planning under the Healthy Rivers Plan for Change/Wai Ora project.

This document provides:

- Brief background for the context of this paper;
- A brief methodology section;
- A broad overview of mātauranga Māori, Māori values and concepts;
- An overview of iwi values as expressed by River Iwi, associated with fresh water in the Waikato and Waipa river catchments; and
- Concluding comments.

### 1.1.1 Limitation of scope

It is not the intent of this document to provide an exhaustive list of values for each of the five Waikato and Waipa River Iwi. The values expressed are but are a representation only at this point in time of what was available from the various reports, plans, legal documents, and presentations by River Iwi.

It is noted that Te Arawa, Raukawa and Maniapoto are currently in the process of updating or developing their iwi environmental management plans and that Te Arawa and Maniapoto are also developing their fisheries plans. Iwi will be undertaking their own assessments of values held within their rohe as part of these plan development processes.

It is beyond the scope of this paper to explore the potential of synergising River Iwi values and economic values in reference to other studies in the Waikato Economic Joint Venture Project. It is suggested however, that this be considered in the near future. Upholding the integrity and significance of River Iwi values alongside economic values would be key to this work.

It is recommended that in future more in-depth research is undertaken in collaboration with River Iwi to further explore iwi values with regard to fresh water.

## 1.2 Background

Fresh water is an important part of New Zealand's environmental, economic, cultural and social well-being. Unfortunately the quality and availability of fresh water and therefore the values that New Zealanders and *tangata whenua* hold in regard to fresh water is under threat (Ministry for the Environment, 2014). Specific legislation is in place to sustainably manage New Zealand's natural and physical resources including fresh water resources. The Resource Management Act 1991 (RMA) is the overarching act that promotes sustainable management of natural and physical resources. The Act forms the legislative framework in which policy development operates enabling statutory policy documents and standards to be created by government, regional councils and territorial authorities. All regional councils are required to prepare a regional policy statement taking into account planning documents (such as iwi environmental plans) prepared by iwi authorities. Regional councils may prepare regional plans but must give effect to national policy statements and their regional policy statement. This is required also of district and city councils who prepare district plans (Ministry for the Environment, 2006).

The National Policy Statement for Freshwater Management 2014 (NPS-FM) requires councils to manage water quality by setting objectives, limits and targets for all water bodies. Councils must give effect to this NPS-FM through their statutory plans. Values form an important part of setting limits. According to the NPS-FM Implementation Guide:

*The setting of regional objectives and hence limits, must be made in the context of environmental, social, cultural and economic values. Councils are expected to engage with their communities, including iwi, about the way their water bodies are valued to set freshwater objectives...*

Ministry for the Environment, 2011, p. 14

In the Waikato regional context, specific legislation guides the management of the Waikato and Waipa rivers and their catchments. The Vision and Strategy for the Waikato River/Te Ture Whaimana o Te Awa o Waikato is intended by the Crown to be the primary direction-setting document for the Waikato River and its catchments (including the Waipa River). The overall purpose of the Vision and Strategy is to restore and protect the health and wellbeing of the Waikato river and Waipa river (Waikato River Authority, 2013). It is contained within three legislative acts:

- Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010
- Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010
- Ngā Wai o Maniapoto (Waipa River) Act 2012.

The Vision and Strategy is also included in its entirety within the Waikato Regional Policy Statement and regional and district plans must give effect to it. The importance of the Vision and Strategy is such that if there is any inconsistent provision in any RMA planning document, including any national policy statement, the Vision and Strategy prevails.

Values are implicit in the Vision and Strategy. For instance it includes objectives that identify the significance of the restoration and protection of relationships of Waikato River Iwi according to their *tikanga* and *kawa*, and Waikato regional communities with the Waikato River, including their economic, social, cultural and spiritual relationships (Waikato River Authority, 2013).

Currently the Waikato Regional Council is in the process of working with stakeholders to develop changes to the regional plan to help restore and protect the health of the Waikato and Waipa rivers as part of the Healthy Rivers: Plan for Change/Wai Ora: He Rautaki Whakapaipai project. Waikato and Waipa River iwi and Waikato Regional

Council are partners on this project, as set out in settlement and co-management legislation for the Waikato and Waipa rivers (Waikato Regional Council, 2014).

Central government (Ministry for Primary Industries, Ministry for the Environment, and Department of Conservation) is working in partnership with Waikato Regional Council, Dairy NZ and the Waikato River Authority on a series of studies to support decisions by the regional council and community when setting freshwater objectives and limits under the NPS-FM. As part of the Waikato Economic Joint Venture Project, the studies aim to provide high quality analysis to add to the understanding of economic, environmental, social and cultural values of fresh water and to develop an approach to support the Healthy Rivers Plan Change and the way ahead for managing fresh water in the Waikato and Waipa river catchments.

Cultural values as identified by River Iwi are integral to wellbeing and have a special relationship with environmental, social and economic values. The current paper is the first step in collating iwi values that the five Waikato and Waipa River Iwi (Tūwharetoa, Te Arawa, Raukawa, Waikato-Tainui, Maniapoto) hold in relation to the Waikato and Waipa river catchments.

### 1.3 Review methodology

A desktop review was conducted based primarily on secondary information that was publicly available. The main sources of information included iwi environmental management plans, fisheries plans, river settlement legislation documents, accord documents, action plans, hui documents as part of the Waikato River Independent Scoping Study (WRISS)<sup>2</sup> conducted in 2010, power point presentations, and information on tribal and government websites. River Iwi representatives also provided information in person, by email or in hard copy to support the writing of this paper.

Meetings were held with each of the River Iwi representatives to discuss and guide the approach. The writing process included sending each of the River Iwi representatives a draft of their particular sections and the introduction/background section for their comments and feedback. All shared the drafts with other iwi members such as trust board and committee members in order to gain their feedback.

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<sup>2</sup> The study was undertaken as part of co-management arrangements between the Crown, four Waikato River Iwi (Waikato-Tainui, Raukawa, Tūwharetoa and Te Arawa River Iwi) and the Waipā River Iwi (Maniapoto) – though Maniapoto did not participate in hui discussions. An important process of gathering information was through the use of hui with each River Iwi. NIWA developed and provided each iwi with their own unique report as a result of hui discussions.

## 2 Mātauranga Māori, values and concepts

Mātauranga Māori has been defined as including:

*All Māori knowledge systems or ways of knowing or doing... moving beyond the strictly traditional... into many contemporary forms... that are complementary to Western scientific knowledge.*  
(Harmsworth & Awatere, 2013a, p. 275)

Māori have an holistic world view and, “interconnected relationship with the natural world and its resources, with a rich knowledge base – mātauranga Māori” (Harmsworth & Awatere, 2013a, p. 274). NIWA (2010a) define mātauranga Māori: “as the knowledge, comprehension or understanding of everything tangible or intangible [such as spiritual and metaphysical values] that exists across the universe from a Māori perspective” (p. 18).

More specifically for Waikato River Iwi, mātauranga Māori includes:

*The historical and spiritual association that iwi have with the river, the range of activities undertaken, the different relationships with the river, the dependence of these activities and relationships on the state of water quality and the health of aquatic ecosystems, and the changes that have been observed over the centuries.*  
(NIWA, 2010b, p.9)

Though there is no single Māori world view due to subtle differences between iwi or hapū, there are commonalities. These include the, “genealogical connections and relationships with the natural world” (MFE, 2010, p. 265).

Māori values are said to stem from traditional Māori beliefs based on mātauranga Māori (Harmsworth & Awatere, 2013a). MFE (2010) states that mātauranga Māori is based on, “values, traditions and experiences over time” (p. 266). However defined, mātauranga Māori, values and traditional knowledge and beliefs are all important to Māori.

Harmsworth and Awatere (2013b) differentiate between external values, and internal core Māori values that guide behaviour (presented in the following table):

**Table 2: Māori internal core values**

Value*	Meaning
Kaitiakitanga	Guardianship or stewardship
Whakapapa	Genealogical connections, relationships, holistic
Tikanga	Customary practices, protocols
Manaakitanga	Caring for, hosting, acts of giving
Wairuatanga	Spiritual well-being
Rangatiratanga	Self determination, empowerment
Whānaungatanga	Relationships, family connections
Mana whenua	Authority over land and resources

\*Adapted and sourced from Harmsworth & Awatere, 2013a  
N.B. This is not an exhaustive list of values

External Māori values as expressed in the landscape, rivers, lakes and streams are shown in Table 3.

**Table 3: External Māori values**

Value <sup>3*</sup>	Meaning
Wāhi tapu	Sacred sites – such as urupā (burial grounds), caves, ceremonial sites
Wāhi taonga	Treasured sites – such as marae, pā (old fortified villages), kāinga (settlements)
Wāhi tupuna	Ancestral sites – such as waka landings, old battlegrounds, tracks
Mahinga kai	Traditional food gathering sites and resource sites
Taonga	Something treasured, such as native flora and fauna, plants, trees and animals, wetlands etc
Landmarks	Mountains, peaks, rivers, lakes, streams, geothermal areas, springs etc
Metaphysical	Atua domains
Recreation	Such as swimming, waka ama, rowing, boating, picnics

<sup>3</sup> Adapted and sourced from Harmsworth & Awatere, 2013b and NIWA, 2010a

N.B. This is not an exhaustive list of values and River Iwi may have differing views

In regard to Māori goals and aspirations the internal and external values noted (in Table 2) above are important in protecting and managing the environment. Health and wellbeing, economic prosperity, being actively involved in decision-making and social and economic equity are also important aspirations (Harmsworth & Awatere, 2013a). Therefore Māori or cultural values can be described as both intangible and tangible, as well as use (such as economic) or non-use values (customary or traditional) (Harmsworth & Awatere, 2013a). In any decision-making regarding Māori values all values therefore need to be considered.

Some of the key environmental concepts to be considered in regard to Māori values and perspectives are:

***Ki uta ki tai*** - described as, “a whole of landscape approach, understanding and managing interconnected resources and ecosystems from the mountains to the sea (the Māori concept of integrated catchment management)” (Harmsworth & Awatere, 2013a, p. 275).

***Mana*** – to have control, power or authority in managing natural resources (Harmsworth & Awatere, 2013a).

***Taonga tuku iho*** – describes those treasures or taonga handed down from our ancestors and the protection of these.

***Mauri*** – life force, “an essential essence or element sustaining all forms of life... provides life and energy to all living things... and links the physical to the spiritual worlds...” (Harmsworth & Awatere, 2013a, p. 276).

For Waikato-Tainui and Waikato River Iwi reference is made to the principle of:

***Mana whakahaere*** – this refers to, “the exercise of rights and responsibilities to ensure that the balance and mauri of the Waikato River are maintained. It is based in recognition that if we care for the River, the River will continue to sustain the people... In customary terms mana whakahaere is the exercise of control, access to, and management of the Waikato River in accordance with tikanga” (Waikato-Tainui 2009, p. 14).

<sup>3</sup> For the purposes of this review the values, wāhi tapu, wāhi taonga and wāhi tupuna are included under the heading of significant sites in the River Iwi section description of values.

### **3 Overview of cultural values held by Waikato and Waipa River Iwi**

The following sections provide an overview of cultural values held by the five Waikato and Waipa River Iwi; Ngāti Tūwharetoa, Te Arawa, Raukawa, Waikato-Tainui, and Maniapoto.

The values are written in no particular order. It also must be noted that these values have been identified from sources of information that had a specific purpose (e.g. to inform legislation, or to provide guidance on iwi objectives and policies on environmental resource management). Therefore the context in which iwi values were identified is not the same context in which this paper was developed.

Woven through each of the sections for River Iwi are historical accounts of significance which share some of the issues experienced in the loss and degradation of taonga but also some of the positive actions being undertaken and the aspirations of iwi in the journey towards restoring and protecting the Waikato and Waipa river catchments.

The values expressed in this document are a representation only at this point in time of what was available from the various reports, plans, legal documents, and presentations by River Iwi.

## 4 Ngāti Tūwharetoa

*Na Ngātoro-i-rangi i kawē mai te tika o te tū I whakatapua te tihī  
ki Tongariro. E puia rā te tohu o te wahine ura e hīhī mai i ngā tiketike.  
Kei raro te moana mākohā o Rongo, He wai ora Mo te whenua tupu.  
He korowai tapu e hora atu rā, E tāwhatu e ngā awa i te māringiringi.  
He tuku Tapu ēnei na ngā tūpuna, Hei kura hirahira mo tōku tikitiki.*

*It was Ngātoro-i-rangi who brought forth the protocols and sanctified the peaks  
of Tongariro. Where burst forth the fire goddess streaking outwards from yonder  
heights. Below are the tranquil waters of Rongo the life giving waters of all life  
on land. Tis the sacred cloak that spreads forth being woven by the rippling  
rivers.*

*These sacred gifts bequeathed by our ancestors an adornment for my topknot.  
(Tūwharetoa Māori Trust Board, n.d.)*

Ngāti Tūwharetoa hold mana whenua and kaitiakitanga over the central plateau rohe. Supported by the Native Land Court in 1886, their rohe boundary is called the Taupō-nui-ā-Tia block. Ngāti Tūwharetoa are also the legal owners of the bed of Lake Taupō-nui-ā-Tia and its tributaries (Ngāti Tūwharetoa Māori Trust Board, 2002).

The range of values and principles for Ngāti Tūwharetoa as expressed from current information sources are outlined below.

### **Kaitiakitanga**

In respect of all Tūwharetoa taonga the kaitiaki principle applies and is central to Tūwharetoa resource management (Ngāti Tūwharetoa Māori Trust Board, 2002).

### **Taonga Tuku Iho**

Lake Taupō and its rivers, tributaries and waters and the Waikato River are taonga of Ngāti Tūwharetoa. Lake Taupō and the Waikato River embody the mana and rangatiratanga of Ngāti Tūwharetoa (Tūwharetoa Māori Trust Board, 2010). Whakapapa links Ngāti Tūwharetoa to these taonga tuku iho with a commitment to nurture and protect the mauri of these taonga (Ministry for the Environment, 2009).

### **Mana whakahaere**

Ngāti Tūwharetoa exercise the authority of mana whakahaere over their waters. As part of implementing the *2020 Taupō-nui-ā-Tia Action Plan: An Integrated Sustainable Development Strategy for the Lake Taupō Catchment*, Ngāti Tūwharetoa have partnered with community and local and central government agencies. Since the launch of the plan in 2004 much has been done to improve management of Lake Taupō and its tributaries (Tūwharetoa Māori Trust Board & Environment Waikato, 2004).

The plan was the first of its kind in Aotearoa/New Zealand, as it was the first time a sustainable development strategy had been developed jointly by tangata whenua and the community alongside local and central government agencies (Tūwharetoa Māori Trust Board & Environment Waikato, 2004).

### **Significant sites**

Ngāti Tūwharetoa hold the position that they, “assert and exercise tino rangatiratanga and kaitiakitanga over wāhi tapu and other sites of significance in accordance with ngā hapū o Ngāti Tūwharetoa tikanga and kawa” (Tūwharetoa Māori Trust Board & Environment Waikato, 2004, p. 21).

Wāhi tapu sites were described by Tūwharetoa hui participants as part of the Waikato River Independent Scoping Study (WRISS) held at Mokai marae (NIWA, 2010d). For example:

*The area where there were rock formations are Honoiti, and Honoiti is the waka formations, Ongaroto named because of the swamps of that are in particular and that's where the harakeke plantations were and the connection back to the harakeke is... where Te Puia and her people came to collect... harakeke when it was being grown in that area.*

### **Mahinga kai**

Tūwharetoa Māori Trust Board has a responsibility to manage access to native fisheries for customary use and the protection of mahinga kai (Tūwharetoa Māori Trust Board & Environment Waikato, 2004).

Depletion of species is a concern. For example the following comments were made by Tūwharetoa hui participants as part of the WRISS study (NIWA, 2010d):

*We used to get kōura and morihana from Aratiatia [but] we can't get them now...*

*Kākahi, it's not there in the same quantities, the fresh water mussels...*

Rehabilitation of indigenous species at sites where that is feasible, as is recommended as well providing monitoring programmes for indigenous species, e.g. kōura, kōaro, kākahi, toi toi (Ngāti Tūwharetoa Māori Trust Board, 2002).

### **Taonga species**

The eradication of significant habitats continues to negatively affect native flora and fauna. The protection of biodiversity is important especially in regard to ngā hapū o Ngāti Tūwharetoa tikanga and kawa (Ngāti Tūwharetoa Māori Trust Board, 2002).

### **Landmarks**

Sustainability and management of geothermal resources are concerns for Ngāti Tūwharetoa as well as the intellectual property rights associated with these resources (Ngāti Tūwharetoa Māori Trust Board, 2002). With regard to geothermal water the following statement was made by a tribal member in the WRISS study (NIWA, 2010d):

*There's a lot of natural geothermal water getting in the awa. With Otumuheke, Waipouwerawera, Mataraputea and Te Kere o Hinewai, Wairakei stream goes up here and that's three other streams, Te Rau o Te Huia... Those are the geothermal streams that feed into Waikato...*

Other issues include inadequate protection of puna and the damage to caves from fluctuating lake levels (Ngāti Tūwharetoa Māori Trust Board, 2002).

Damage to and modification of cultural landscapes from development in general is an issue. On a continuum this ranges from physical damage/destruction of sites through to modification of view planes.

### **Economic**

Ngāti Tūwharetoa are significant landholders owning collectively just over half (56%) of the rateable land in the Taupō district. Managed and governed by trusts and incorporations, the main uses are forestry and farming (Ministry for the Environment, 2009). There is also acknowledgement that Lake Taupō is an internationally renowned trout fishery and the tourism industry is based on the Lake's natural features and hydropower schemes (Ngāti Tūwharetoa Māori Trust Board, 2002).

For Ngāti Tūwharetoa it was always intended by their, “tūpuna that Taupō Moana would provide both tangible and intangible sustenance for [the iwi]” (Tūwharetoa Māori Trust Board, 2010b, p. 14). With the establishment of the Taupō Waters Trust, the trust has the responsibility to protect, enhance and advance Taupō Waters for and on behalf of Ngāti Tūwharetoa.

Due to increased demands and pressure on Lake use both recreationally and commercially, the Taupō Waters Trust is a special purpose vehicle that provides for best practice asset management and commercial licensing of activities, structures and events.

The strategy for the Taupō Waters Trust focuses on key objectives, including:

- Best practice asset management of Taupō waters;
- Commercial return on assets;
- Financial prudence in decision-making; and
- Positive relationships developed with users of Taupō waters.

(Tūwharetoa Māori Trust Board, 2010b)

The Taupō Waters Trust has the ability to charge and licence the following activities:

- Commercial events
- Commercial activities
- New structures
- Changes to existing structures

(Tūwharetoa Māori Trust Board, 2010b)

In other activities the Tūwharetoa Trust Board continues to support Tūwharetoa Economic Authorities in achieving their aspirations. These include:

- continued support of farming entities and their engagement with the Lake Taupō Protection Trust.
- engagement with Tūwharetoa Economic Authorities regarding their long-term operations and exploring ways for environmental goals to be achieved alongside commercial goals.
- ensuring relevant advocacy via Trust Board representation on Enterprise Great Lake Taupō

(Tūwharetoa Māori Trust Board, 2013)

As outlined in their 2013 annual report, “the Trust Board have invested \$1m and entered into a limited partnership agreement with Tūwharetoa Settlement Trust (as an outright partner and on behalf of Waimihia Forest Hapū Cluster Trust) and the Lake Rotoaira Forest Trust. An Option arrangement in favour of the Waimihia Forest Hapū Cluster Trust has also been provided for to allow the Waimihia Forest Hapū Cluster Trust to take up the full investment in the medium term. The Trust Board will be working closely with the Tūwharetoa Settlement Trust as other investment opportunities are developed” (Tūwharetoa Māori Trust Board, 2013, p. 12).

***In 2015 the Tūwharetoa Māori Trust Board will look into the following investment opportunities:***

- Full participation in ‘property investment vehicle’ and realising commercial returns
- Explore other land-based investments
- Review investment opportunities in relation to Crown facilities
- Develop a Lake Taupō centric tourism investment strategy
- Explore land and water based freshwater aquaculture opportunities

(Tūwharetoa Māori Trust Board, 2013)

## **Recreation**

Recreational value is recognised as well as the potential for other recreational opportunities (Ngāti Tūwharetoa Māori Trust Board, 2002).

Swimming was the main recreational activity identified by hui participants in the WRISS study. Places mentioned included Lake Aratiatia, Lake Whakamaru, Lake Atiamuri, streams and other parts of the Waikato River. Though swimming was still valued, many commented about not swimming in areas any more, for various reasons such as weeds, effects of dams, and erosion (NIWA, 2010d):

*At the back of the marae... you could swim, you can't swim there now it's like a trickle.*

## 5 Te Arawa River Iwi Trust

*He nui whakaharahara te ahurea, nga hitori, nga tikanga, me te taha wairua o te*

*awa o Waikato me ana wai ki a Ngāti Tahu-Ngāti Whaoa ratou ko Ngāti Kearoa, ko Ngāti Tuara, ko Ngāti Tuhourangi, ko Ngāti Wahiao.*

*The Waikato river and its catchment is a resource of great cultural, historical, traditional and spiritual significance to the people of Ngāti Tahu-Ngāti Whaoa, Ngāti Kearoa-Ngāti Tuara, Ngāti Tuhourangi, and Ngāti Wahiao*  
*(Te Arawa River Iwi Trust, 2010, p. 7)*

Te Arawa River Iwi Trust represents the interests of three Te Arawa River Iwi: Ngāti Tahu-Ngāti Whaoa, Ngāti Kearoa-Ngāti Tuara, and Tuhourangi-Ngāti Wahiao.

Ngāti Tahu-Ngāti Whaoa rohe extends from Te Waiheke o Huka to the south then east to Ngapuketerua beyond the Rangitaiki river, then north across the plains to Kaingaroa to Wairapukao and then to Pekepeke. From there the rohe extends to Maunga Kakaramea, turning west to the Paeroa range then on to Orākei Kōrako. From here it extends west to Pohaturua (Te Arawa River Iwi Trust, 2010).

Ngāti Kearoa-Ngāti Tuara traditional rohe includes, “Patetere South, Tikorangi, Horohoro and part of the Tokoroa Block eastward of a line from the western tip of the Patetere South Block to the point Te Uaura on the boundary of the Tokoroa and Maungaiti-Whakararu Blocks” (Te Arawa River Iwi Trust, 2010, p. 14).

For Tuhourangi-Ngāti Wahiao, “interests in the catchment include part of the Waikato River commencing upstream at the mouth of the Akatarewa Stream downstream to the Ohakuri Road crossing, and includes part of the south western boundary of the former Rotomahana-Parekarangi 6A Block” (Te Arawa River Iwi Trust, 2010, p. 16).

The range of values and principles for Te Arawa River Iwi as expressed from current information sources are outlined below.

### **Kaitiakitanga**

One of the aims in establishing Te Arawa River Iwi Trust was to assist the three Te Arawa River Iwi to exercise kaitiakitanga over the Waikato river and its tributaries. Supporting the iwi affiliates includes getting involved in resource consent processes; involvement in projects to protect waterways (e.g. planting on river banks, fisheries, clean up projects) and protecting the mātauranga and tikanga of the affiliates (Te Arawa River Iwi Trust, n.d.).

### **Mahinga kai**

Loss of staple foods and kai species is a concern for Te Arawa River Iwi. Species identified included tuna, whitebait, kōura, kākahi, pīharau, kōkopu, kereru and watercress to name a few (NIWA, 2010c; Te Arawa River Iwi Trust, n.d.).

Comments made by Te Arawa River Iwi hui participants as part of the WRISS study held at Mātārae marae reiterated the present scarcity of many kai species with the main causes attributed to the effects of dams, some geothermal activity and effects of farming practices. There was a desire to replenish stocks, not only for kai but to restore mana of the tribe (NIWA, 2010c):

*...how do we deal with our mahinga kai? And guaranteeing tuna on the plate, restoring our mana...*

*...in terms of our mana to other tribes coming here, usually your mana is demonstrated by what you're well known for and can dish up.  
...we don't have eel...*

As an example of understanding and restoring traditional kai Ngāti Tahu-Ngāti Whaoa are involved in mahinga kai projects that include watercress testing, and exploring ways to improve tuna populations (Ngāti Tahu-Ngāti Whaoa Rūnanga Trust n.d.).

### **Significant sites**

Numerous significant sites are located within the Te Arawa River Iwi rohe. The construction of dams and flooding associated with hydro-electric development resulted in the loss of many of these sites including whare, pā, kāinga, urupa, geothermal springs and the displacement of Te Arawa river people from their homes at Orākei Kōrako (Te Arawa River Iwi Trust, 2010).

Ngāwhā (hot spring or geyser) had many uses and were favoured by tūpuna for bathing, cooking, preserving, ritual purpose, and healing. “Large kāinga and cultivations were often established around these taonga such as at Orākei Kōrako, Ohāki and Waitapu” (Te Arawa River Iwi Trust, 2010, p. 10).

Other examples of sites described by iwi participants in the WRISS study included Te Toke Marae (where the resident chief was Te Kurupae Te Whata), Okakuki Stream (where a flaxmill was sited), Waimahana Marae (a place of much trading), Waikarakia Stream (where Kahumatamoemoe washed his hands), Nga Makawe O Hinengawari (area for harakeke) and many others (NIWA, 2010c).

Key to much of the narrative provided by hui participants was the protection of these and many sites, and for government and corporations to work with iwi so that the negative experiences of the past were not repeated in the future (NIWA, 2010c):

*When it [Ohakuri dam] was built back in the 1960's it flooded all the way back up to Aratiatia [and] flooded a lot of our wāhi tapu. Orākei Kōrako... is world renowned, [but] more than two thirds of the original features are under water. With that and even worse for us I guess because our people lived all along the water our burial caves of which a number are now under water so our kōiwi or the bones of our ancestors are under water and so that's an issue that we've had to deal with and live with and manage.*

### **Taonga species**

Iwi participants in the WRISS study identified many species including: harakeke, manuka, kahikatea, matai, rimu and native bush rose. It was noted that though there were fewer numbers of species in some cases, other species were increasing (NIWA, 2010c):

*No he manuka, te nuinga o nga rakau i te taha engari inaianei mehemea ka haere koe inaianei i runga i Orākei Kōrako. Tetahi taha i kona ko Parikawau kite koe inaianei kei te tipu nga kahikatea, nga matai, nga rimu, kei te tipu ma i roto i taua whare...*

*Manuka used to grow mostly along the river, but now if you go up to Orākei Kōrako to Parikawau you will see kahikatea, matai and rimu beginning to grow...*

As an example of protecting their resources Tuhourangi-Ngāti Wahiao, “exercised kaitiakitanga over their resources by declaring rahui over flax grounds at Parekarangi, including Te Atamarikiriko and at Te Tuakanga East. The rahui were over the place, the birds and rats (Te Arawa River Iwi Trust, 2010, p. 17).

### **Landmarks**

Geothermal resources and habitats are important to Te Arawa River Iwi. For instance Ngāti Tahu-Ngāti Whaoa iwi describe their, “historical, cultural and contemporary association with geothermal resources” (Te Arawa River Iwi Trust, 2010, p. 10). Also

within the rohe of Tuhourangi-Ngāti Wahiao is the Waikite geothermal valley in the Whirinaki catchment (Te Arawa River Iwi Trust, 2010).

Ngāti Kearoa-Ngāti Tuara describe the significance of the original state of the catchments:

*The catchments were covered in pristine native forests, swamp lands, undulating hills of aruhe (fern) and rolling to easy fertile flats... from flax gathering in their swamp lands, bird snaring in and timber extraction from their forests, from fishing in their streams, and from the crops in their cultivations, Ngāti Kearoa-Ngāti Tuara clothed, protected, fed and sustained themselves, trading their produce on the Waikato river and keeping alive their whakapapa associations and alliances with neighbouring tribes”.*

Geographical features identified by Te Arawa River Iwi participants in the WRISS study included: wetlands, geothermal waters, waterfalls, rapids, lagoon, swamp and springs. All were regarded as of value, though some features were lost to flooding associated with the construction of dams (NIWA, 2010c).

### **Economic**

Te Arawa River Iwi own extensive areas of land. Much is multiply owned Māori land that includes (Te Arawa River Iwi Trust, n.d.):

- Dairy farming of 4,000+ dairy cows
- Sheep and beef with ownership of a sheep and beef station on the river
- Geothermal power (Tauhara North No. 2, Ngāwapurua) and
- Forestry and horticulture

Te Arawa River Iwi aim to be the best farmers in the catchment in terms of cultural, environmental and economic sustainability. This includes conducting environmental audits, and the development and implementation of environmental plans for major land trusts (Te Arawa River Iwi Trust, n.d.)

### **Recreation**

Iwi participants in the WRISS study discussed swimming, waka ama, camping and boating activities. Though it was noted that some areas were unsuitable for swimming, it was deemed suitable in other areas. Lake Ohakuri was described as a place suitable for a range of recreational activities such as swimming, camping and waka ama (NIWA, 2010c).

*The camping ground was at Ohakuri...*

*At Orākei Kōrako we used the waka there to swim our horses across the River...*

*when we used to swim the River there used to be one horse on each side and what they used to do was to go up into the bush and catch cows...*

## 6 Raukawa

*Kua pau te 600 tau i te hononga ita o te mauri o te Awa o Waikato*

*me te mauri o Raukawa.*

*Ko mātou te tangata whenua o ētahi o ngā rohe ka rere ai te Awa,  
nā reira, he tino nui rawa atu ki a mātou te whanaungatanga ki te Awa.*

*For over 600 years Raukawa have held that the mauri of the Waikato awa and the mauri of Raukawa are inextricably linked. As tangata whenua within the region which the River flows, our relationship that exists with the Awa is paramount.*  
(Raukawa, 2009, p.8)

*The Waikato Awa carries the life force for the Raukawa people, and therefore, that which affects the River, affects the people.*  
(Raukawa, 2009, p.8)

As documented in the Raukawa Deed of settlement of historical claims with the Crown, the rohe of Raukawa:

*...is from Te Wairere, Horohoro and Pohaturoa  
At Ongaroto is the house of the ancestor Whāita  
From Nukuhau to Taupō-nui-a-Tia, to Hurakia on the Hauhungaroa Range  
From Titiraupenga mountain, the horizon is the boundary of the district of Raukawa  
To the mountain Wharepūhunga and the marae at Arowhena  
To the ranges of Whakamaru  
The view extends to the region of Te Kaokaoroa-o-Pātetere to Maungatautari  
The view extends beyond Wharepūhunga to the ancestor Hoturoa  
To the marae at Pārāwera*  
(Raukawa, 2012, p. 6)

Within The Raukawa Crown Ministerial Accord with the Minister of the Environment it documents that (Raukawa Settlement Trust, 2010, p. 1):

- *Over the generations Raukawa have developed tikanga or protocols that embody a profound respect for their tribal area, flora, fauna, geography and all life within it. Their tikanga recognises that if people care for their environment, the environment will continue to sustain the people for generations to come.*
- *Raukawa has a cultural, traditional, historic and contemporary association and relationship with the land and waters, flora and fauna and all natural resources within their rohe. Raukawa accept both rights and responsibilities as tangata whenua and kaitiaki. Raukawa will continue to enhance, protect and manage these resources, whilst ensuring they are left in a better state for future generations.*

The range of values and principles for Raukawa as expressed from current information sources are outlined below.

### **Kaitiakitanga**

Raukawa are kaitiaki of the Waikato river within their tribal boundaries and continue to exert the rights and responsibilities of kaitiakitanga. For Raukawa, “the Waikato awa has provided a source of spiritual, cultural, social, and physical sustenance for [their] people and in turn [the] role as kaitiaki embraces respect and an inter-generational responsibility” (Raukawa, 2009, p. 8).

Raukawa, as kaitiaki within their rohe, “hold a unique and special responsibility under tikanga to preserve, protect and manage sustainably natural, physical and historical resources. The tribal aspiration is a future where cultural, social, environmental and economic objectives are balanced not only for tribal members but those people living within the tribal rohe” (Raukawa Settlement Trust, 2010, p. 1).

### **Cultural Landscapes, Landmarks and Significant sites**

The Raukawa landscape includes the contemporary takiwā, and importantly all areas where tūpuna have lived, loved, fought and journeyed within. These areas of whenua, waterscapes and skyscapes are celebrated within Raukawa lore, and carry both tangible and intangible imprints of ngā tūpuna Raukawa. Raukawa place no distinction between nature and culture. Raukawa believe that their landscape exists as a whariki/korowai, in which vertical threads reflect whakapapa, and horizontal threads reflect relationships in which past, present and the future are always present. As tangata whenua, Raukawa consider themselves to be literally of this landscape, with whakapapa providing an immutable connection with all elements of this landscape (Raukawa Charitable Trust, 2013). The Waikato River and its catchment forms a significant element of the Raukawa cultural landscape. Within this landscape are many individual sites of importance.

Raukawa have a rich association and relationship with the Waikato River. “The River runs through the centre of their rohe, and many sites within, and alongside, the River are important to them. Waka landing sites, food and material gathering sites, blessing and sacred sites are associated with the Waikato River” (Raukawa, 2009, p. 3).

Examples of significant historical sites are located near Lake Arapuni where the fortresses of Piraunui, Hokio, and Puketotara are situated. At Atamuri is Pohaturoa a prominent landmark on the southern side of the Waikato River which was the site of a famous battle. “During this battle, Raukawa were led by Whaita. Ngati Whaita are particularly associated with the Atiamuri-Pohaturoa area to this day, and the marae of Ngati Whaita is at Ongaroto adjacent to the Waikato River” (Raukawa, 2009, p.3).

Raukawa tribal members at the WRISS hui also talked about their relationship with other geographical aspects including: springs, wetlands and swamp, and geothermal waters (NIWA, 2010b):

*We used the springs in the forest for hauora [located near Lake Whakamaru].  
We used to use the awa and the streams for this purpose, however now they  
are too paru so we have to go to springs.*

Protection of wāhi tapu sites is important to Raukawa as reflected through the Ngā Wāhi Tūturu project which is currently a major project of importance. For example, due to hydroelectric development and flooding that occurred in dam construction many sites and taonga are now buried beneath Waikato river. For instance, “two urupa named Te Whanake (or Te Wharake) and Waimahana were submerged in the waters of Lake Whakamaru. A waka which was previously buried in the riverbed near the Waipapa dam is now housed at Pikitu Marae at Waotu, south of Arapuni” (Raukawa, 2009, p. 4).

The river landscape has been part of Raukawa history for a very long time. This is conveyed in documented and oral history such as those stories told by Raukawa tribal members at the WRISS hui held at Te Wānanga o Aotearoa (NIWA, 2010b). Tribal members talked about marae, pā, and kāinga along the river bank. One other tribal member told the history and locations of Mahinarangi (Raukawa’s mother):

*Pokaiwhenua. According to history thats where Mahinarangi  
breast fed Raukawa...around Aniwaniwa... thats where Mahinarangi  
used to go and bathe.. she travelled to Tamahere where she bound  
her baby. Thats why they called it Tamahere...*

## **Mahinga kai**

Along with other sources of kai, the management of freshwater fisheries is of importance to Raukawa as confirmed in their Fisheries Plan (Raukawa Charitable Trust, 2012). Freshwater fish used to be plentiful and has been a significant food source for Raukawa. However, the fisheries have been negatively impacted by dramatic changes to the rivers caused by, “urbanisation, hydro development, introduction of exotic species, and the modification and intensification of land use” (Raukawa Charitable Trust, 2012, p. 4). The Raukawa Fisheries Plan provides a means for Raukawa to influence decision-making on matters that impact fisheries resources in their rohe as well as the management of fishing and protection of habitat (Raukawa Charitable Trust, 2012).

In the Fisheries Plan, tuna, kōura, piharau, kōkopu, kōaro, and kāeo/kākahi, as well as catfish, trout and goldfish were identified as sources of food for Raukawa (Raukawa Charitable Trust, 2012).

In the WRISS study (NIWA, 2010b), tribal members identified: tuna, kōura, kānga wai, māra, watercress, kōkopu, kākahi, manu, kereru, trout, pūhā, pīharau, cherries, strawberries, rīwai, kamokamo, kumara and wild ducks. Declining species were noted as an issue for a variety of reasons such as land use practices (e.g. replacing native vegetation with forestry, farming), erosion, pest species, weeds, industry (e.g. Kinleith, quarry) and the dams. Below are comments made by hui participants (NIWA, 2010b):

*Ngā kōura nga...plenty crayfish that place [Lake Atiamuri] we used to go crayfishing and kākahi... they used to batter them the old Māori kuia... can't get kōura anymore there.*

*When the forest was first planted a lot of the streams went then too, you lost your kōura and that – because the pines, they take all the native fish away... the kōura and that.*

The loss of extensive wetland systems along the Waikato River with the establishment of the hydro dam network, and more recently with intensification of farming has had a significant impact on both access to the river and traditional resources (NIWA, 2010b).

## **Taonga species**

Raukawa iwi members as part of the WRISS study described a variety of taonga species including: harakeke, kereru, tui, kōaro, weta, pukeko, and native vegetation. An iwi member made the following comment (NIWA, 2010b):

*A lot of our rivers in the area [by Lake Arapuni], where flax grew and the piu for the weaving, for the dye... our kuia did a lot of weaving [but now due to farming] drained all the swamps and rivers... changed the whole contour of the land, chopped the flax down...I remember parts of the river that my kuia and all my nanny from the Pā trek down there and take the kids, we had a special [place] for our kānga wai and all our kai. She just mentioned all the kai like kōura, eels...*

## **Recreation**

The main recreational activities identified by iwi members at the WRISS hui (NIWA, 2010b) included: swimming, fishing, waka ama, boating and picnicking. Various locations were identified such as Lake Atiamuri, Lake Whakamaru, Lake Arapuni, and tributaries off Lake Karapiro and Lake Maraetai. Hui participants made the following comments (NIWA, 2010b):

*Between Arapuni and Karapiro...I travel down there often, I go down there for the waka ama and the kids.*

*We did a lot of swimming as kids [referring to Lake Arapuni], if you could swim from the bank to the little island then you were allowed to swim without having your old[er] brother or sister.*

Traditional practices associated with eeling (tuna) are still practiced in tributaries of the Waikato River today, and a re-emergence of teaching these practices to the next generation is a focus of Raukawa uri (descendants). Additionally, the Raukawa Charitable Trust are a key supporter of the Eel Enhancement company's annual consent to transfer eel elvers from the base of the Karapiro Dam up to the hydro lakes to replenish tuna populations and are currently supporting Mighty River Power work to investigate and implement fish passage techniques at the major hydro dams.

### **Economic**

As stated within The Raukawa Crown Ministerial Accord with the Minister of the Environment, "Raukawa as mana whenua, are also farmers, foresters, geothermal developers, investors, and providers of a wide range of services to the community. In carrying out these many roles and responsibilities, Raukawa recognises that only through partnership and collaboration will the tribal aspirations be realised" (Raukawa Settlement Trust, 2010, p. 1).

At its inaugural Raukawa Agribusiness Forum in June 2013, Raukawa lands trusts and incorporations, along with key primary sector partners met to discuss farming to ecological limits, opportunity for Māori agribusiness and the changing policy environment within the Waikato addressing water quality. At this forum the Raukawa Charitable Trust also reported back on a range of sustainable farming projects it is undertaking with Raukawa farming entities to improve environmental performance and profitability.

Raukawa Iwi Development Ltd, the post settlement governance entity commercial arm of Raukawa, is also an emerging commercial player in the Southern Waikato region.

# 7 Maniapoto

*Ko te mauri, ko te waiora o te Waipa ko Waiwaia. Ko Waipa te toto o te tangata!  
Ko Waipa te toto o te whenua, koia hoki he wai Manawa whenua!*

*The essence and wellbeing of the Waipa is Waiwaia. Waipa she is the life blood of the people. Waipa she is the life blood of the land, verily she is! Indeed she is the unfailing spring of the earth!*

*(Maniapoto Māori Trust Board, 2010, p. 14)*

*To Maniapoto the Waipa River has mana and in turn represents the mana of Maniapoto.*

*The Waipa River is a single indivisible entity that flows from Pekepeke to its confluence*

*with the Waikato River and includes its waters, banks, bed (and all minerals under it) and*

*its streams, waterways, tributaries, lakes, fisheries, vegetation, floodplains, wetlands,*

*islands, springs, geothermal springs, water column, airspace and substratum as well as*

*its metaphysical elements with its own mauri.*

*(Maniapoto Māori Trust Board, 2010, p.7)*

Within the Maniapoto rohe are seven Regional Management Committees (RMC) that represent the hapū and marae in their respective areas. These are: Hauauru ki Uta, Mokau ki Runga, Nehenehenui, Ngā Tai o Kāwhia, Rereahu, Te Tokanganui a Noho and Tuhua Hikurangi (Maniapoto Māori Trust Board, n.d.).

The range of values and principles for Maniapoto as expressed from current information sources are outlined below. These values are currently in draft form to be updated when Maniapoto confirms and finalises their own planning documents.

## **Rangatiratanga**

In respect of Maniapoto interests in their rohe, Maniapoto have the right to exercise authority over their land, knowledge and resources and be involved in decision-making on such matters (Maniapoto Māori Trust Board, 2010).

## **Kaitiakitanga**

Integral to the mana of Maniapoto is the principle of kaitiakitanga. This is central to:

- restoring the relationship of Maniapoto with the wai;
- restoring and maintaining the ability to provide for and practice manaakitanga;
- recognising and respecting kawa, tikanga, and kaitiakitanga of marae, whānau, hapū and iwi of Waipa river; and
- encouraging active involvement by Maniapoto in regard to their kaitiaki responsibilities<sup>4</sup>.

## **Te mana tuku iho o Waiwaia**

Refers to the obligation of Maniapoto to take care for and protect te mana tuku iho o Waiwaia. It is the ancestral authority handed down from generation to generation in respect of the spiritual guardian of the Waipa river – Waiwaia (Maniapoto Māori Trust Board, 2010). This requires developing an understanding amongst Maniapoto and Waipa river communities about the history of Waiwaia<sup>5</sup>.

<sup>4</sup> Nga Wai o Maniapoto (Waipa River) Act 2012, Part 1, S 4 (13)

<sup>5</sup> Nga Wai o Maniapoto (Waipa River) Act 2012, Part 1, S 4 (12)

## **Te mana o te wai**

Of significance to Maniapoto is the quality and integrity of the waters. Historically the waters provided, “sustenance to Maniapoto including physical and spiritual nourishment that has over generations maintained the quality and integrity of Maniapoto marae, whānau, hapū and iwi”<sup>6</sup>.

## **Significant sites**

The preservation and protection of sites of significance and/or wāhi tapu within Maniapoto is a priority (Maniapoto Māori Trust Board, 2007). Identified sites included: marae, pā, and caves. Within Maniapoto many significant sites had been destroyed. Examples include: Tumutumu (Mangaokewa reserve), the pā site of Chief Maniapoto excavated for pine plantings; Te Waiwhakāta, a stone altar and natural spring used for prayer, cleansing and divination destroyed for farming; Otawhao Pā and Kakamutu Pā excavated for housing and urban development, plus many more sites not mentioned here (Kowhai Consulting Ltd, 2002).

## **Mahinga kai**

For Maniapoto, “the pollution, degradation and development of the Waipa River have resulted in the decline of its once rich fisheries and other food sources which had for generations sustained the people and their way of life and their ability to meet their obligations of manaakitanga; and that the decline has been a source of distress to Maniapoto” (Maniapoto Māori Trust Board, 2010, p. 7).

Maniapoto aspire to have more consistent access and availability of waterbased kai, e.g. eels, kaio (Maniapoto Māori Trust Board, 2007). Species identified included pīharau, tuna, kōura, kāeo, kōaro, whitebait, mullet, mussels and pipi, many of which have disappeared or declined significantly. The Waipa River was also used for kānga wai, and kotero (Kowhai Consulting Ltd, 2002).

## **Taonga species**

The decline of native flora and fauna is a concern for Maniapoto. Within the rohe of Rereahu is located Pureora Forest home to, “rare and endangered species such as kokako, kaka and the Mahoenui giant weta” (Kowhai Consulting Ltd, 2002, p.21).

Numerous species have been acknowledged within the Waipa River catchment such as: whio, kaka, bats and native frogs at Mangatutu. Raupō reedlands located at Ruahoanga and, “moa bones, long tail bats, caves and king ferns at Te Raumauku... and native fish in many of the tributaries” (Kowhai Consulting Ltd, 2002, p.31). Other species include pūkeko, kāhu, ruru and kumarahou (a medicinal plant). One of the aspirations of Maniapoto is the regeneration of native bush and healthy waterways with abundant freshwater environments (Maniapoto Māori Trust Board, 2007).

## **Landmarks**

There are numerous significant landmarks within the Maniapoto rohe. Some of these include: limestone formations, particularly the Waitomo Caves area also referred to as an important karst landscape<sup>7</sup>. There are over 300 caves, a natural tunnel, a natural bridge, and underground rivers. The most notable caves are the world famous, Waitomo Glowworm Caves (Maniapoto Māori Trust Board, 2007).

Ruakuri Cave, Absolute Adventure, Otorohanga Kiwi House and Spellbound, are popular ecotourism ventures that operate within the natural environment and are dependent on the health of these environments (Maniapoto Māori Trust Board, 2007).

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<sup>6</sup> Nga Wai o Maniapoto (Waipa River) Act 2012, Part 1, S 4 (9)

<sup>7</sup> Karst is a landscape formed from the dissolution of soluble rocks including limestone, dolomite and gypsum. It is characterised by sinkholes, caves, and underground drainage systems.

Another place of significance (now drained for farming) was the Te Kawa swamp, which was home to numerous wetland plants and animals (Kowhai Consulting Ltd, 2002).

### **Recreation**

Swimming was described as the main recreational activity however as commented in one report:

*As a result of pollution of the waters, the local hapū can no longer trust the safety of allowing their children to swim in the stream, or their families to catch eels from the stream for food.*

*(Kowhai Consulting Ltd, 2002).*

Though this comment was specific to Mangaokewa stream, the same sentiments were also mentioned of the Waipa River.

*...if we are to regain some of the environmental health from the time of our tūpuna we must all herald a change in our own ways... we must give way to a new sound philosophy of responsibility or kaitiakitanga, one that ensures that a healthy, balanced and natural environment is paramount and that true wealth is to be found there.*

*(Kowhai Consulting Ltd, 2002).*

### **Economic**

Although Maniapoto are not opposed to development they view the detrimental effects to the environment due to agriculture, tourism, forestry, industry and urbanisation over time as unacceptable (Kowhai Consulting Ltd, 2002).

## 8 Waikato-Tainui

*To Waikato-Tainui, the Waikato River is a tūpuna (ancestor) which has mana (prestige) and in turn represents the mana and mauri (life force) of the tribe. Respect for te mana o te awa (the spiritual authority, protective power and prestige of the Waikato River) is at the heart of the relationship between the tribe and their ancestral river.*  
(Waikato-Tainui, 2009, p. 10).

As outlined in the Deed of Settlement, for Waikato, the Waikato River means, “the Waikato River from Te Taheke Hukahuka to the mouth and includes its waters, banks and beds (and all minerals under them) and its streams, waterways, tributaries, lakes, aquatic fisheries, vegetation and floodplains as well as its metaphysical being” (Waikato-Tainui, 2009, p. 4).

The range of values and principles for Waikato-Tainui as expressed from current information sources are outlined below.

### **Te Mana o te Awa – tikanga, whanaungatanga, kotahitanga, manaakitanga, mana whakahaere**

In recognition of the principle of te mana o te awa mentioned above, the concept of a Korowai is promoted representing a protective cloak laid over te awa tupuna (ancestral river), to respect and care for the River. The strands of the Korowai reflect the whakapapa uniting iwi with their River and with one another (Waikato-Tainui, 2009):

*The whenu (shoulder sash), which tie the korowai are held by the representatives of the Houses of Pōtatau and Te Heuheu. Thus the Korowai concept is tikanga based, giving effect to the tikanga of mana, whanaungatanga (kinship, relationship), kotahitanga (unity), manaakitanga (hospitality, to care for) and mana whakahaere (authority, control) under the leadership of Kīngitanga.*

(Waikato-Tainui, 2009, p. 12).

The Korowai represents the responsibilities, and obligations of all for the restoration and preservation of a whole and healthy Waikato River (Waikato-Tainui, 2009).

Given the importance of fresh water to Waikato-Tainui, the tribe aspire to have water quality that is, “drinkable, swimmable and fishable in all places (with water quality to the level that King Tāwhiao could have expected in his time)” (Waikato-Tainui, 2013, p. 156). In recognition that water creates and sustains life marae were established alongside or near water bodies. Water sustains the functions of the marae, hapū, and people (Waikato-Tainui, 2013).

### **Kaitiakitanga**

As conveyed in their environmental management plan Waikato-Tainui:

*...has a responsibility to protect and nurture the mauri of all living things. The exercise of kaitiakitanga recognises the intricate balance and integral relationship between all natural resources. Waikato-Tainui learnt and long recognised that, in order for the environment to sustain life, people in turn, had to protect and sustain the environment.*

(Waikato-Tainui, 2013, p. 15).

### **Sites of significance including wahi tapu and landmarks**

To Waikato-Tainui wāhi tapu are those sites of significance that have cultural, historical, archaeologocial and tribal importance (Waikato-Tainui, 2013):

- Cultural importance includes areas for cultural and spiritual purification, cleansing and/or ceremonial purposes, activities, natural places, fisheries and food gathering sites;
- Historical importance includes areas where significant battles occurred, significant and/or Kīngitanga events;
- Tribal importance refers to existing and historical marae, papakāinga (communities), urupā (burial grounds), tuahu (monuments), and areas of celebration; and/or
- Archaeological importance includes areas where taonga tuku iho are discovered.

A few of the historical sites along the Waikato River for Waikato-Tainui include Ngāruawāhia where, “the first Māori king, Pōtatau Te Wherowhero, was crowned, establishing his headquarters” (Te Ara, n.d., p. 5). Ngāruawāhia is also home to Turangawaewae marae, the principal marae of the Kīngitanga. In Taupiri, overlooking the Waikato River, the special burial ground of Waikato Māori is located on the mountain, with the summit reserved for Kāhui Ariki (Te Ara, n.d.). Moving to the north west of Huntly sits Waahi pā, the traditional home of the Kāhui Ariki. Further downstream is located Rangiriri where, “one of the fiercest battles of the Waikato war was fought... between Māori and the British forces” (Te Ara, n.d.,p.5). Further still at Te Kohanga was sited a Māori mission school on land gifted by Ngāti Tīpā chief Wāta Kūkūtai (Te Ara, n.d.).

The lower Waikato wetlands are areas of huge significance for Waikato-Tainui. Historically, the wetlands provided an ideal environment in which to store and preserve taonga and ensure their safety. Key wetlands continue to conceal the koiwi of Waikato-Tainui tūpuna who lost their lives in 1863 during the wars in Rangiriri and Meremere (Waikato-Tainui, 2013).

### **Customary practices**

Due to the unique historical relationship Waikato-Tainui has with both the land and waterways there are many customary practices undertaken.

Significant tribal events occur on the Waikato River for ceremonial, customary, recreational, competition, and sporting purposes, including:

- (a) *waka taua (ceremonial canoes) at*
  - (i) *the annual Ngāruawāhia Regatta; and*
  - (ii) *the annual Koroneihana (celebration of the coronation day of the Kāhui Ariki); and*
- (b) *waka ama, waka haurua and waka kopapa (racing canoes) and waka tete (river canoes) at*
  - (i) *the annual Ngāruawāhia Regatta; and*
  - (ii) *the biennial Tainui Games; and*
  - (iii) *other Tribal Regatta and Waikato-Tainui Marae Games*  
(Waikato-Tainui, 2009, p. 157)

Other types of customary practices include:

**Whakamahi rawa** - *the gathering and use of resources for the benefit of the tribe.*

**Waioranga** - *the use of the Waikato River for customary practices relating to the physical health and wellbeing of persons including bathing and cleansing.*

**Wairua** - *the use of the Waikato River for customary practices relating to spiritual and cultural health and wellbeing of persons and the tribe including baptisms and other traditional ceremonies.*

**Tangihanga and hari tūpāpaku** - the transportation of human remains and the accompanying funeral ceremonies.

**Tangohia ngā momo takawai** - the collection of resources such as riverstones, shingle and sand for the purposes of customary practices such as: the building of tuahu (altars), carvings and hāngī.

**Rāhui** - the imposition of restrictions for the purpose of conservation protection, physical or spiritual wellbeing or other purpose.

**Hauanga kai** – also referred to as mahinga kai, is the customary practice of gathering and using naturally occurring cultivated food.

(Waikato-Tainui, 2013, p. 100-102)

### **Hauanga kai (Mahinga kai)**

Along with other sources of kai the fisheries were a core food source for Waikato-Tainui. The fisheries also played a spiritual role in recognition of taniwha (spiritual beings)<sup>8</sup>(Waikato-Tainui, 2013).

Taonga fish and shellfish freshwater species identified by Waikato-Tainui include: tuna, whitebait species, smelt, pīharau (lamprey eels), kanae, pātiki, kōura, and kākahi (Waikato-Tainui, 2013).

Waikato-Tainui regard the mauri of the wetlands as linked to the overall ecological health and well-being of their whakapapa (i.e. to the native fauna and flora found in those systems). Waikato-Tainui rely on these resources for a number of cultural activities and which are collectively identified as 'hauanga kai'. Negative impacts on the whakapapa of the wetlands therefore, have corresponding negative effects on the ability of Waikato-Tainui to utilise hauanga kai. The flood plains and wetlands provide important habitat and spawning for native fish. Unfortunately the decline in the health of wetlands and 'reduction in the connectivity between freshwater systems and habitat' (Waikato-Tainui, 2013, p.169) has already resulted in losses of important hauanga kai (Waikato-Tainui, 2013).

Numerous types of kai species were identified as valued by WRISS hui participants (NIWA, 2010e,f). These included: tuna, kōura, kāeo, pōrohe, flounder, watercress, mullet, whitebait, pūhā, pīharau, kōkopu, pokotehe, ngeangea, mairere, and swan and duck eggs. As the river approached Te Pūaha other species included: pipi, oysters, kahawai, kāeo, kānga pirau, dogfish, shark, kina, pāua, sting ray, rori, pūpū, trout, and sprats. A common theme throughout however, was the depletion of species (NIWA, 2010f):

*As kids my uncle used to take us down to the lake [Waahi] here... we used to have watercress right where that road is... and pūhā patches all along this part of the lake... native carp we used to gather... tuna was plentiful, now nothing. The outlet that come from Waahi lake into the river always used to settle the nets down there, now you see no nets...*

*Used to collect... fresh water mussels down by Te Ohaaki marae... Whitebaiting... go far as Ngāruawāhia... used to catch it up Hopuhopu...*

The depletion of kai species negatively impacts on the tribe's obligations of manaakitanga (Waikato-Tainui, 2013).

### **Taonga species**

The introduction of pests and loss of habitat have had a significant effect towards declining populations of native and plant species (Waikato-Tainui, 2013). Resident within the Waikato-Tainui rohe are three nationally endangered species: kākā, kōkako

<sup>8</sup> The roles of taniwha are to protect and guide the tribe in times of trouble.

and the pekapeka (long tailed bat). The kōkopū is another declining species. Any loss of native species has a significant impact on Waikato-Tainui as the mātauranga about the environment and ecosystems is at risk of being lost to future generations (Waikato-Tainui, 2013).

At the WRISS hui the types of taonga species identified by participants included: kōtuku, grey heron, duck, native vegetation, kereru, harakeke, ngāwhā, kuta, kiekie, raupō, frogs, toi toi, ruru and gannet (NIWA, 2010e,f). All valued species, though it seemed numbers were also declining and/or different now compared to the past (NIWA, 2010e):

*Frogs used to be present in the vicinity of Tauranganui marae but we no longer see any...*

*In those days we didn't so much have to get out of our boat because it [kiekie] was growing inside the River on the islands. There were heaps on the side... what we don't know is if it's any good [now]... whether it still [has] the same properties they used to weave with... now it looks stringy and weak.*

### **Recreation**

Recreation and tourism is important and, "Waikato-Tainui supports sustainable and respectful recreation and tourism activities" (Waikato-Tainui, 2013, p. 250).

The recreational activities identified by WRISS hui participants included: swimming, waka ama, rowing, picnics, boating, and walking tracks (NIWA, 2010e,f):

*Years ago this used to be all swimming holes [area of Te Pūaha] but it was blue and we used to be able to really swim in blue water.*

*Up here... Waipā... do a lot of waka ama... and the reason why...because the water's bit more still.. like paddling on a lake... stretch of Waipā down here [though] really quite dirty.*

### **Economic**

As well as cultural and social aspects, economic advancement is important to Waikato-Tainui. Whakatupuranga Waikato-Tainui 2050 is the blueprint for cultural, social and economic advancement for Waikato-Tainui people. It is a long-term development approach to building the capacity of Waikato-Tainui marae, hapū, and iwi. Whakatupuranga 2050 will be Waikato-Tainui's legacy for the tribe's future generations. In the changing global environment the world in future will be significantly different to the present. The approach for moving forward is one that embraces change and focuses on developing Waikato-Tainui people. With this in mind, there are three critical elements fundamental to equipping the tribe with the capacity to shape their own future: (a) A pride and commitment to uphold their tribal identity and integrity; (b) A diligence to succeed in education and beyond; and (c) A self-determination for socio-economic independence to grow tribal assets (Waikato-Tainui, n.d.).

Waikato-Tainui seeks that all resource management, use and activities within the Waikato-Tainui rohe are consistent with the vision, mission, values and strategic objectives of Whakatupuranga 2050 and the Waikato-Tainui Environmental Plan, Tai Tumu, Tai Pari, Tai Ao (Waikato-Tainui, 2013).

Tainui Group Holdings (TGH) and Waikato-Tainui Fisheries Limited are the commercial entities of Waikato-Tainui Te Kauhanganui Incorporated, the tribal authority of Waikato-Tainui. Delivering commercial returns on assets for Waikato-Tainui people is a priority (Tainui Group Holdings, 2013). In order to advance Māori economic development, TGH view this as a collective responsibility for all iwi-owned businesses to further. In 2007 the TGH Board formally adopted the statement, "Leading Māori Economic Development" as a guiding principle. By setting sights on achieving this principle, and

others are prompted to match or better it, then all iwi-owned companies will grow. This is also a statement of TGH's desire to work co-operatively with other such companies to identify mutually beneficial commercial opportunities (Tainui Group Holdings, n.d.).

## 9 Conclusions

River Iwi hold an holistic worldview that encompasses values that are both tangible and intangible. River Iwi have a special and interconnected relationship with their waterways not only physically but also culturally and spiritually.

The internal and external Māori values outlined by Harmsworth and Awatere (2013a) were significant to iwi (see Table 4). Historical accounts reiterated the importance of these values and how they contributed to iwi aspirations and tribal identity. Iwi also describe values and principles beyond those identified in the table below. Additionally it must be noted that the context in which these values were identified (e.g. to inform legislation, or to provide guidance on iwi objectives and policies on environmental resource management) is not the same context in which this paper was developed. Therefore the range of values could be wider or different to those documented here.

**Table 4: Māori values**

Value <sup>9</sup>	Meaning
Kaitiakitanga	Guardianship or stewardship
Whakapapa	Genealogical connections, relationships, holistic
Tikanga	Customary practices, protocols
Manaakitanga	Caring for, hosting, acts of giving
Wairuatanga	Spiritual well-being
Rangatiratanga	Self determination, empowerment
Whānaungatanga	Relationships, family connections
Mana whenua	Authority over land and resources
Wāhi tapu	Sacred sites – such as urupā (burial grounds), caves, ceremonial sites
Wāhi taonga	Treasured sites – such as marae, pā (old fortified villages), kāinga (settlements)
Wāhi tupuna	Ancestral sites – such as waka landings, old battlegrounds, tracks
Mahinga kai	Traditional food gathering sites and resource sites
Taonga	Something treasured, such as native flora and fauna, plants, trees and animals, wetlands etc
Landmarks	Mountains, peaks, rivers, lakes, streams, geothermal areas, springs etc
Metaphysical	Atua domains
Recreation	Such as swimming, waka ama, rowing, boating, picnics

*Adapted and sourced from Harmsworth & Awatere, 2013b and NIWA, 2010a*

*N.B. This is not an exhaustive list of values and River Iwi may have differing views*

Key value themes are consistent across iwi, however the specific genealogical connections and inter-relationship of these values are unique for each. For example, Te Arawa River Iwi identified the importance of how ngāwhā (landmark) were used by tūpuna for many things such as cooking, preserving, rituals and healing, and that large kāinga (significant sites) and cultivations (mahinga kai) were often established around these taonga. In another instance, Raukawa describe the importance of the relationship they have with the Waikato River in terms of waka landing sites (significant sites), food and material gathering sites (mahinga kai, taonga), and blessing and sacred sites (significant sites).

In identifying the values for each of the River Iwi there were also common themes that came through. These included:

- The significant relationship between the river and iwi.
- The negative impacts on the environment and waterways and the causes.
- The importance of sustainability but not being opposed to development.
- The commercial and economic interests of iwi.

<sup>9</sup> For the purposes of this review the values, wāhi tapu, wāhi taonga and wāhi tupuna were included under the heading of significant sites in the River Iwi section description of values.

The significance of the relationship between the river and iwi was described by all. For instance Ngāti Tūwharetoa explain how Lake Taupō and the Waikato River are taonga to the tribe and that whakapapa links Ngāti Tūwharetoa to these taonga tuku iho (Ministry for the Environment, 2009). In another example Waikato-Tainui describe the Waikato River as “a tūpuna which has mana and in turn represents the mana and mauri of the tribe. Respect for te mana o te awa is at the heart of the relationship between the tribe and their ancestral river” (Waikato-Tainui, 2009, p. 10).

River Iwi identified the negative impacts on the waterways and environment as a consequence of many factors. These factors generally included: waste management, urbanisation, hydro development, introduction of exotic species, and land intensification use and practices. The depletion of kai species was commonly referred to by iwi which in turn impacted tribal obligations of manaakitanga. With the loss of native species the mātauranga about the environment and ecosystems were at risk of being lost to future generations. Therefore the inter-generational transfer of knowledge was at risk.

Values did not necessarily have to conflict with one another, particularly with economic values. Sustainability was a key theme that iwi identified while not being opposed to development. For instance for Maniapoto, the balance of development and sustainability was important. River Iwi have and support economic and commercial interests and sustainability forms part of best practice. Te Arawa River Iwi describe how they aim to be the best farmers in the catchment in terms of cultural, environmental and economic sustainability while Waikato-Tainui align their environmental management plan with their strategic plan. For Ngāti Tūwharetoa, the Tūwharetoa Trust Board supports Tūwharetoa Economic Authorities in their long term operations by exploring ways for environmental goals to be achieved alongside commercial goals. Raukawa similarly have economic and commercial interests and describe how one of their tribal aspirations is to balance cultural, social, environmental, and economic objectives not only for their tribe but also for all people within their rohe. Raukawa are also involved in a range of sustainable farming projects it is undertaking with Raukawa farming entities to improve environmental performance and profitability.

In alignment with the NPS-FM, engagement with iwi regarding their range of values is essential for setting freshwater objectives (Ministry for the Environment, 2011). Values are implicit in the Vision and Strategy. As set out in settlement and co-management legislation the Vision and Strategy is central to providing direction towards restoring and protecting the health and wellbeing of the Waikato and Waipa river catchments. The Waikato Regional Council is currently in the process of working collaboratively with stakeholders to develop changes to the regional plan in line with their legislative obligations as part of the Healthy Rivers: Plan for Change/Wai Ora: He Rautaki Whakapaipai project. The studies undertaken in the Waikato Economic Joint Venture Project aim to support the Healthy Rivers Plan Change.

As illustrated in this paper, iwi values are holistic alongside environmental, social and economic values. In any assessment of setting water quality limits it is therefore important that iwi values (and non-economic values) are considered in decision making as conveyed in the following statement:

*Invariably in the brave new freshwater management world, any decision that is taken to set water quality limits (as a result of a collaborative process) will require an assessment of the costs and benefits of that decision on existing land use (economic values). How non-economic values are woven into the decision-making matrix is critical and, if not done correctly will just leave non-economic values as those matters that are intangible, not really worthy of due consideration on level terms with economic values...*  
(Personal communication, June 2014)

How iwi and non-economic values are woven into the decision making matrix has not been explored in this paper. An option may be to develop an iwi values lens in which to

screen economic values. However, with any option chosen upholding the integrity and significance of River Iwi values alongside economic values would be integral to this work.

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# Appendix - Glossary<sup>10</sup>

Te Reo Māori term	English term
<b>A</b>	
Awa	River, stream, creek
<b>H</b>	
Hapū	Sub-tribe
Harakeke	Flax
Hui	Assemble, assembly, meeting, gathering
<b>I</b>	
Iwi	Tribe, nation, people, society
<b>K</b>	
Kāeo	Freshwater mussel
Kahawai	Greenish-blue to silvery-white schooling coastal fish
Kahikatea	Tall coniferous native tree
Kāhu	A large brown hawk
Kāinga	Home, abode, dwelling
Kākahi	Freshwater mussel
Kānga pirau, kānga wai, kānga piro	Fermented corn
Kai	Eat, food,
Kaitiakitanga	Guardianship
Kaka	Large native forest parrot with olive-brown and dull green upperparts and crimson underparts
Kamokamo	Green vegetable marrow
Kanae	Mullet
Kawa	Ceremonial rituals
Kereru	Native wood pigeon
Kiekie	Plant with climbing stems and long narrow flax-like leaves
Kina	Sea urchin – edible
Kīngitanga	The King Movement
Kōaro	Climbing galaxias (whitebait group)
Kōiwi	Bone(s)
Kokako	A large, dark bluish-grey, rare forest bird
Kōkopu	Galaxiids (whitebait group)
Korowai	Cloak
Kōura	Freshwater crayfish
Koroneihana	Coronation
Kotahitanga	Unity
Kotero	Fermented potatoes
Kumara	Sweet potato
Kuta	Great spike rush, bamboo spike-sedge
<b>M</b>	
Mairere	Catfish
Mana	Authority, control, influence, power
Mana whenua	Customary authority exercised by an iwi or hapu in an identified area
Manu	Bird
Manuka	Tea tree
Māra	Garden, cultivation
Matai	A coniferous native tree
Maunga	Mountain
Morihana	Native carp

<sup>10</sup> Adapted primarily from glossary in the Waikato River Independent Scoping Study (NIWA, 2010a)

<b>N</b>	
Ngāwhā	Geothermal hot pools, boiling spring, volcanic activity, boiling mud pool, fumarole, sulphur water, geyser
Ngeangea	Eel
<b>P</b>	
Pā	Traditional settlement
Pātiki	Flounder
Papakainga	Ancient settlement, or a Māori settlement occupied in modern times but close to sites of ancient settlement
Paru	Dirty, muddy, soiled
Pāua	Abalone
Pipi	Common shellfish
Pokotehe	Whitebait
Pōrohe	Adult whitebait
Pīharau	Lamprey
Pukeko	Swamp hen native to New Zealand
Puna	Spring (of water), well, pool
Pūhā	Sow thistle
Pūpū	winkle, cat's eye, univalve mollusc
<b>R</b>	
Rahui	A restriction that sets aside an area and bans the harvesting of resources
Raupō	Bullrush
Rimu	A tall coniferous native tree
Rīwai	Potato
Rohe	Area, boundary
Rongoa	Remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic.
Rori	Sea slug
Ruru	Morepork
<b>T</b>	
Takiwā	Area, region
Tangata whenua	(in relation to a particular area): the iwi, or hapu, that holds mana whenua over that area
Tikanga	Customary practices, protocols
Toi toi	Native grass
Tui	Black native bird that has two tufts of white feathers on its' throat
Tuna	Freshwater eel
Tūpuna	Ancestors
<b>U</b>	
Uri	Descendants
Urupā	Cemetery, burial place, graveyard.
<b>W</b>	
Wāhi tapu	Shrine, sanctuary, sacred area/place.
Wai	Water
Waka	Canoe
Waka ama	Outrigger canoe
Waka taua	War canoe, tank
Waka tiwai	Dugout canoe with attached sides
Weta	Large, brown spiny native insect
Whareniui	Meeting house
Whariki	Woven covering or mat
Whenua	Land
Whio	Blue-grey duck