



*Te Aroha Marae Parakao / Photo credit: Wendy Brown 2020*

# **Te Kawa Waiora**

## Hui Wānanga Report

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DATE	5–6 September 2020
VENUE	Te Aroha Marae, Parakao, Mangakāhia
WRITTEN BY	Dr Charles Royal
ON BEHALF OF	Reconnecting Northland
FOR	Waimā, Waitai, Waiora

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## Introduction

After a disrupted hui wānanga schedule (owing to Covid-19), the Te Kawa Waiora team convened its first hui wānanga on the 5th and 6th of September at Te Aroha Marae, Parakao, Mangakāhia.

The purpose of the hui was to bring together members of iwi/hapū/whānau of the study area to discuss two of the three questions of the Te Kawa Waiora study, namely:

- What is the traditional tangata whenua (iwi, hapū, whānau) view of the Wairoa River and its tributaries? (including the Wairua and Mangakāhia Rivers).
- What is their view of the river(s) today and what do they believe needs to be done to improve the health, wellbeing and mauri of these waterways? How can iwi, hapū and whānau help?

The hui began with a pōhiri where the local people of Ngāti Te Rino welcomed hui participants into the meeting house. Among other things, two matters raised in the pōhiri included the following:

- An explanation concerning the opening of the meeting house by the late Queen Dame Te Atairangikāhu.
- The migration of the local people from Maungakohatu (across the river from the marae) to the present-day location of the marae and settlement. Ngāti Te Rino are concerned about the reasons this migration took place and have a desire to rekindle and reconstruct their relationship with Maungakohatu going forward.

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The hui was convened over two days (5-6 September). Day One comprised presentations concerning the following (see hui programme attached):

- An Introduction to Te Kawa Waiora
  - Including an explanation of *Waimā*, *Waitai*, *Waiora* and the three research questions posed as foci of the research
- An Introduction to the Tangata Whenua View of Rivers
  - Including discussions concerning the Whanganui, Kaituna and Mōhaka rivers. A video concerning the ‘legal personality’ of the Whanganui River was played
- An Introduction to the Wairoa River and its tributaries
  - Including an overview of the entire study area and some of its key features
- An Introduction to Katiakitanga

A highlight of Day One was a visit to a location on the Mangakāhia River just near the confluence with the Awarua River. This area was referred to as ‘Waimatenui’ (and Twin Bridges) and offered participants a glimpse of the ‘reality’ now facing our waterways. Issues discussed included:

- The presence of exotic species along the river banks.
- Water levels and the raised bed of the river.
  - The water level appears to be similar to that remembered from childhood days. The raised bed of the river is different owing to increased sediment levels
- The presence of significant pine plantations, some located on steep embankments and hillsides, some recently felled.
- The location of the bridge and roadway (the remains of older structures still present in the river).

A highlight of Day Two was breaking the hui into work groups to discuss two questions:

- What is your vision for the awa?
- How will you achieve this vision?

Posing these questions was fruitful as it led to significant discussions of relevance to the study. (Images from discussion are attached.)

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## **The Traditional Tangata Whenua View of the River and its tributaries**

Day One included a presentation of key ideas within the tangata whenua/indigenous worldview and how this relates to rivers. Examples from Whanganui, Mōhaka and Kaituna Rivers were considered as a way of introducing this theme and its connection with the Mangakāhia. There is no doubt that a version of this same worldview was operative in this community in the past. Two matters that are of interest include:

- **Placenames** – a number of brief conversations took place concerning the meaning of certain place names. They suggest that a more substantial investigation would yield some interesting and helpful material. Examples include:
  - **Mangakāhia**: a type of plant that used to grow along the edge of the river
  - **Waimatenui**: unfortunately, the local people are not able to explain the origin of this name and suggested that perhaps the writings of Hone Mohi Tāwhai (from Waimā) might contain an explanation
  - **Parakao**: Concerns a type of kūmara
  - **Pakotai**: the crackle of the western tide, was heard as far inland as this location
- A place-based approach to relationships with whenua: this was raised in Day Two of the hui and reflects a tangata whenua/mana whenua approach to relationships with whenua.

## What needs to be done now?

Although ideas and thoughts relevant to this question were expressed throughout the hui, this question was formally presented to the hui during Day Two. The question was posed as follows:

- What is your vision for these waterways?
  - What do you need to achieve this vision?
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Participants were divided into three groups to discuss these questions. Images of sheets with their working ideas are attached to this report. A list of points raised in these discussions is as follows:

### **Vision**

*“I wish to be able to take my moko to catch tuna.”*

- **Nourishment** – more than just the physical food, but a nourishment through relationship to that place
- **Responsibility** – fostering a sense of responsibility in the child
- Available drinking water, clean water
- Good soil
- Good kai
- Biodiversity corridors
- Lots of watercress
- Wetlands
- ‘I want to be able to conduct my cultural practices there, such as waitohi.’ (baptisms)
- Restore healthier life cycle in the river
- Ensuring a balance of mātauranga Māori and science
- Whakapapa, identity, connection
- All river components functioning together





### ***What do we need to succeed?***

- The need to empower and enable whānau and hapū based ‘hands on’ Kaitiakitanga and management of these waterways
  - Development of mātauranga/Kaitiaki plans
  - Place based hapū model (instead of space based)
  - Hapū monitoring
- Planting riparian areas in natives
- Plant based food industries, rongoā etc
- Online training and trading
- Inter-hapū cooperatives
- All DOC lands returned
- Reduce pine by 50%
- Reduce paru by 75%
- Make regional council redundant
- Thriving communities, oranga
- Weed control
- Lower stock rate
- Restore native flora
- Biosecurity (boats, people, vehicles, boots)
- Restore rongoā
- Self-sustaining communities
- Restore balance
- Cottage industry, economy
- Employment
- Wānanga, mātauranga



*Mangakāhia River – twin bridges / Photo credit: Wendy Brown 2020*

## Summary of Key Points

### **The Redevelopment and re-empowerment of a tangata whenua/mana whenua relationships with their river and associated waterways:**

- These communities have witnessed the steady decline in the health, wellbeing and mauri of the river and associated waterways. They wish this to stop and the health, wellbeing and mauri to be uplifted again. This specifically means the restoration of native species of flora and fauna, the uplifting of water quality, the care of wāhi tapu and other places and localities of significance to them.

### **The development of a new and empowered hapū/whānau led Kaitiakitanga which includes the following elements:**

- Hapū/whānau are empowered and resourced to monitor, manage and make impactful decisions regarding all human interactions and relationships to these waterways.
- This Kaitiakitanga philosophy and practice is fundamentally about reconstructing a tangata whenua/mana whenua relationship with these waterways and environs (where humans are not superior to the natural order) within the realities of the 21st century.
- It includes detail plans regarding such things as riparian planting, eradication of invasive species, fostering of native species and much more.

The hui concluded on Sunday at 2pm.

### **Additional notes:**

#### **Omiru**

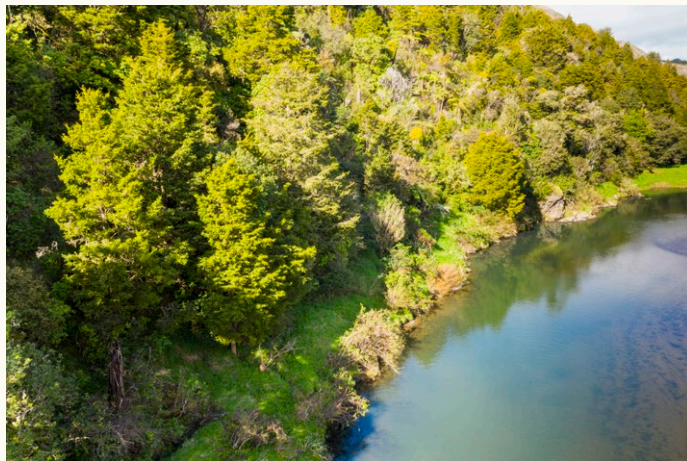
– name of Wairua Falls

#### **Pakotai**

– te pako o te tai, Ngā tai e rua

#### **Parakao**

– te para o te kaokao  
(te reka o te kumara)



*Mangakāhia River / Photo credit: Wendy Brown 2020*

## Attachments

### Hui Attendees

Te Kawa Waiora

Hui Wānanga

5-6 September 2020, Te Aroha Marae, Parakao

*Tetomo Nahi*, Ngāti Te Rino, Te Aroha Marae

*Mina Henare*, Tino Pai Resource Management Unit

*Millan Ruka*, Te Uriroro

*Delaraine Armstrong*, Te Orewai, Ngāti Hine

*Tarnia Clarke*, Ngāti Te Rino

*Paul King*, Te Uriroro

*Edith Brody*, Ngāti Toki ki Pakotai, Te Māhurehure ki Porotī

*Karen Kākā*, Ngāti Moerewa, Tautoro

*Sean Malcolm*, Ngāti Kahu o Torongare

*Pat Nepia*, Te Parawhau, Torehina

*Richard Nathan*, Ngāi Tāhuhu

*Eryn Hooper*, Sustainable Business Network

*Sean Tito*, Te Parawhau, Tītoki

*Chantez Connor-Kīngi*, Ngāti Kahu o Torongare

*Sharon Kaipō*, Mangakāhia

*Hine Poutai*, Mangakāhia

*Finnisha Tuhiwai Birchill*, Mangakāhia

*Dinah Paul*, Porotī, Whatitiri

*Trevor Toker*, Taupiri

*Kathryn Easton*, Maungarongo

*Charles DS Nathan*, TMC Ngā Puhi Advisor

*Mere Mangu*, Mangakāhia

*Tame Te Rangī*, Te Aroha

*Carol Dodd*, Te Kumutu, Nukutawhiti

*Kelly Drake*, NRC

### Te Kawa Waiora Team Members

Charles Royal, Celia Witehira, Hineāmaru Davies-Lyndon, Eamon Nathan

## Hui Plan

# Te Kawa Waiora Hui Wānanga

**DATE** 5–6 September 2020

**VENUE** Te Aroha Marae, 2909 Mangakāhia Road, Parakao

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### Purpose

To convene a hui for members of iwi, hapū, whānau and marae communities of the Wairoa River, and its tributaries, for the purposes of gathering responses and answers to research questions posed in the Te Kawa Waiora research project.

The research questions are:

- What is the traditional tangata whenua view of the Wairoa River and its tributaries?
  - What is and was the tangata whenua view of change in the Wairoa River and its tributaries?
  - What is the tangata whenua of the river today?
    - What do these communities believe needs to be done now to improve the river?
    - What can these communities do to help? What could the contribution of these communities to improving the health, wellbeing and mauri of the Wairoa River (and its tributaries) be?
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Please note that the term ‘tangata whenua’ in this document refers to the iwi, hapū, whānau and marae communities along the Wairoa River and its tributaries who maintain mana whenua in those areas.



## Hui Plan (continued)

### DAY ONE:

### The Tangata Whenua View of the Wairoa River and its Tributaries

TIME	TOPIC
10am	Pōhiri
11am	<b>Session One:</b> Introduction to Te Kawa Waiora
11.30am	<b>Session Two:</b> The Tangata Whenua View of Rivers <ul style="list-style-type: none"><li>A presentation of tangata whenua views of rivers drawn from throughout Aotearoa</li></ul>
12.30pm	Kai
1.30pm	<b>Session Three:</b> The Tangata Whenua View of the Wairoa River and its tributaries <ul style="list-style-type: none"><li>An introduction to the traditional tangata whenua views of the Wairoa River and its tributaries (expressed through whakataukī, waiata, pepeha etc)</li></ul>
2.30pm	Kapu tī
3pm	<b>Session Four:</b> Group Work (Visit to the Mangakāhia River) <ul style="list-style-type: none"><li>What is your understanding of the traditional tangata whenua view and use of the river and its change since the 19<sup>th</sup> century?</li></ul>
4.30pm	<b>Session Five:</b> Group Reports
5pm	Break
6pm	Kai
7pm	Karakia
7.15pm	<b>Session Six:</b> An Introduction to Change in the Wairoa River since the 19 <sup>th</sup> century. <ul style="list-style-type: none"><li>A discussion concerning change in the river since the 19<sup>th</sup> century including the felling of forests, the development of pastoral farming, the establishment of dams and more</li></ul>

## Hui Plan (continued)

### DAY TWO:

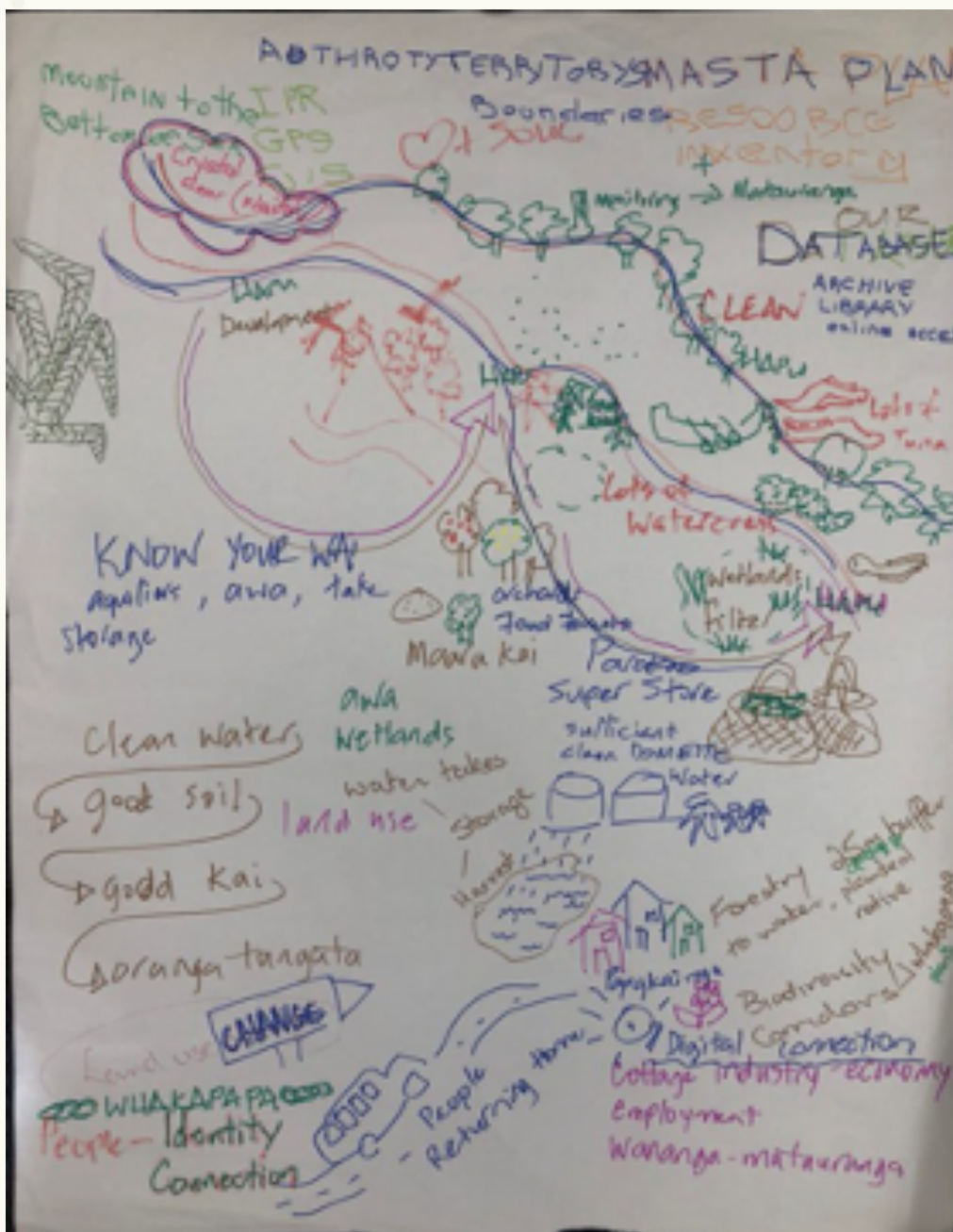
### The Tangata Whenua View of what needs to be done now

TIME	TOPIC
8am	Kai
9am	<b>Session Seven:</b> What do tangata whenua believe needs to be done now? <ul style="list-style-type: none"><li>• Iwi led evaluation and monitoring</li><li>• Planting Programmes and Projects</li><li>• Coordinating iwi/hapū/whānau owned land blocks</li></ul>
10am	<b>Session Eight:</b> An Introduction to Contemporary Kaitiakianga
10.45am	<b>Session Nine:</b> Group Work <ul style="list-style-type: none"><li>• What do you think needs to be done now and how can tangata whenua communities assist?</li></ul>
11.45am	<b>Session Ten:</b> Group Reports
12.30pm	Kai
1.30pm	<b>Session Four:</b> Hui Summary and Conclusion
2pm	Conclusion and Marae Cleanup



## Worksheets

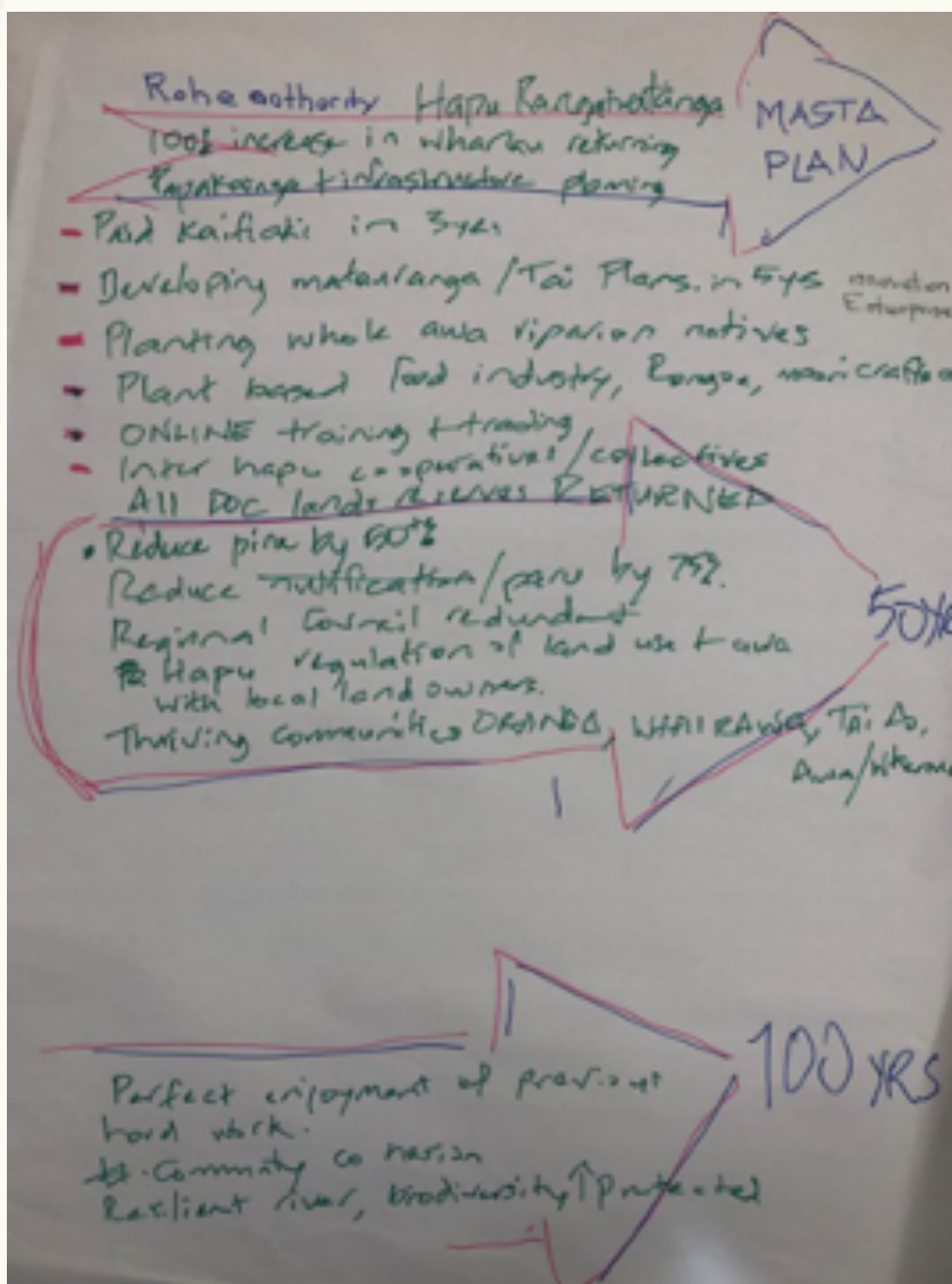
### DAY TWO: Group Discussions (continued)





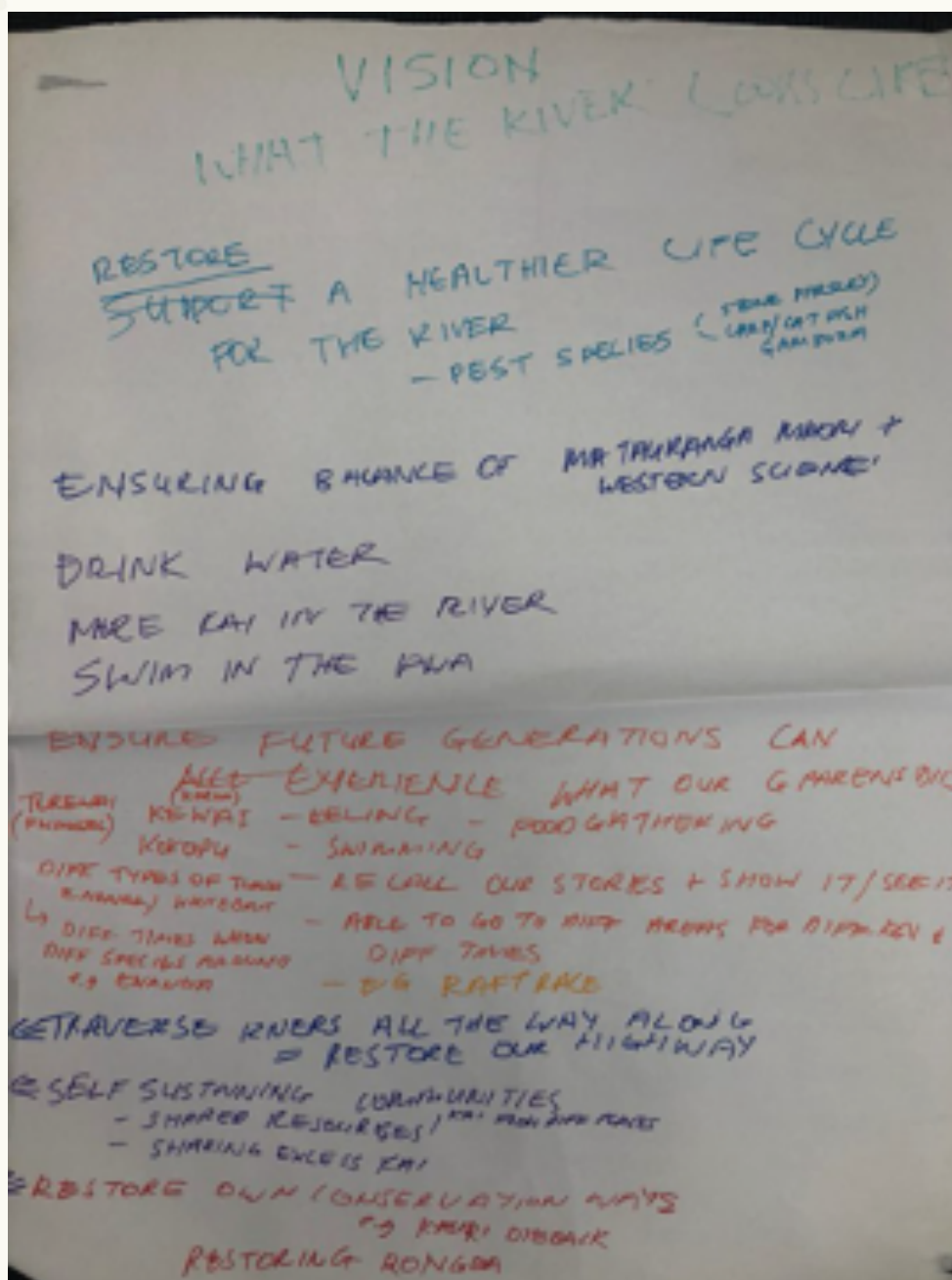
## Worksheets

### DAY TWO: Group Discussions (continued)



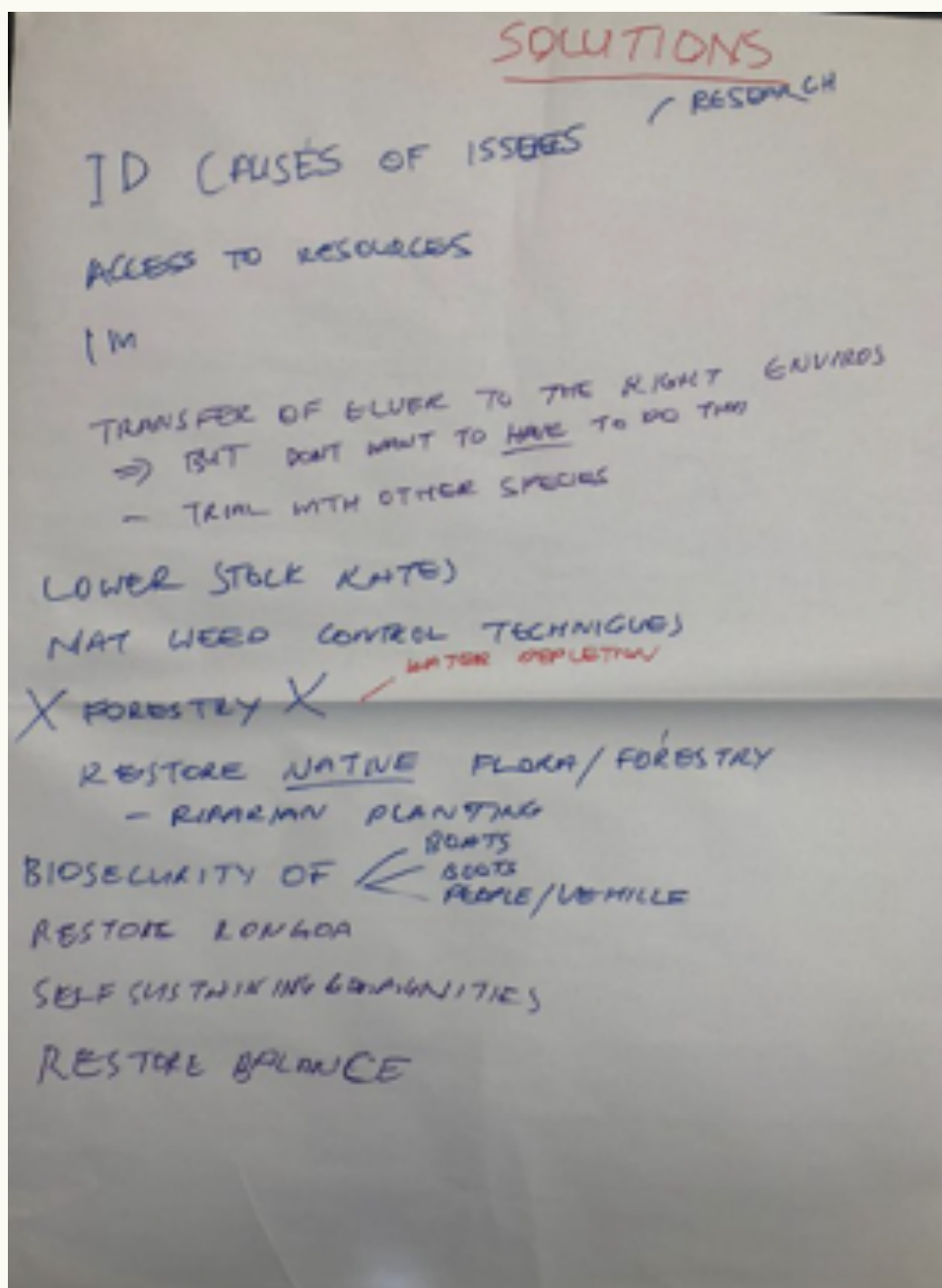
## Worksheets

### DAY TWO: Group Discussions (continued)



## Worksheets

### DAY TWO: Group Discussions (continued)





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5–6 September 2020

Te Aroha Marae, Parakao, Mangakāhia

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**[www.reconnectingnorthland.org.nz](http://www.reconnectingnorthland.org.nz)**

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