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# **Heretaunga Haukū Nui**

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## Abstract

Relationships with the environment for Ngāti Hāwea sit at the core of everyday living. Everything is connected. The essence of this philosophy arises from whakapapa, mauri, mana and tikanga. Practices based on an understanding of the environment have supported Ngāti Hāwea in maintaining and sustaining whānau and communities for many centuries.

At present, key natural and physical resource management legislation define obligations and relationships when working with Māori in this space. In Aotearoa New Zealand, the Local Government Act 2002 and the Resource Management Act 1991 requires engagement and capacity for Māori to contribute to the decision-making processes of any local authority in its operations.

This project aims to contribute to the bigger picture around engagement with Māori, and furthermore Māori-Council relationships. This project seeks how effective engagement brings with it not only opportunities for Māori, hapū and local government players, but also the different meanings and expectations that stakeholders bring to inclusive practices and the implications for policy engagement. This study is interested in the processes by which Māori and the Hawkes Bay Regional Council engage with each other, and examines the ways in which natural resource management operations recognize and facilitate hapū values, interests and aspirations under statute.

A Kaupapa Māori approach provided a vital lens as a methodological direction drawing upon the synergies and critical qualitative methodologies in relation to creating culturally appropriate research. I was able to explore the mechanisms of engagement and factors affecting the recognition and facilitation of hapū values, rights, and interests aspirations in natural resource management operations in Te matau a Māui tikitiki-a-Taranga. Responses shared by participants in this study highlighted that the mechanisms the Hawkes Bay Regional Council use to engage with Māori need to be reviewed and enhanced as there are issues related to the recognition and integration of hapū values, rights, interests and aspirations in local government resource management operations.

This Thesis offers recommendations to the Hawkes Bay Regional Council, Ngāti Kahungunu Iwi Incorporated and Mana Whenua around the importance is recognising philosophical ideologies around the ancestral relationship Māori have with the environment, which are key to asserting hapū values, interests and aspirations over whenua and water. Furthermore, it offers recommendations around effective and meaningful engagement with Māori, and the recognition and facilitation of hapū values, rights, interests and aspirations in natural resource management operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay.

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Ko tō tātau reo Māori te mātāmua, te timatanga me te whakaotinga o te ao Māori. Kāre i kō atu, kāre hoki i kō mai. I konei te waka o ngā tikanga me ngā kawa, ā, me te tāpikitanga o ngā mea Māori katoa. E wānangananga ana ahau i ēnei kupu kōrero tuaukiuki i waiho ai ki te ao turoa e te hunga kua takahi noa atu i te ara ki te kāpunipunitanga o ngā wairua. E nanaioe atu nei ahau ki te aka matua hai hono i ōku whakaaro ki ērā o ōku tūpuna i takatū i te mata o Heretaunga i mua i tōna muinga e iwi kē. Nikā rā ahaku mihi ki ahaku parepare, ki ahaku rangatira kua whakapau werawera, kua manawanui hoki ki tā tātau kaupapa huia kaimanawa nei, ko Heretaunga Haukū Nui. Mei kore ake rātau hai tohutohu mai, hai ako mai i ahau nei kia taea e ahau te tuhi i āhaku mahi rangahau nei.

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# Chapter One: He whakaupoko - Introduction

Ngāti Hāwea is connected to Papatūānuku through a reciprocal relationship based on values, tikanga, whakapapa and respect. Practices based on a traditional and cultural understanding of the environment have supported Ngāti Hāwea in maintaining and sustaining whānau and communities for many centuries in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. In a contemporary context, key natural and physical resource management legislation such as Section 81 and 82(2), Section 14(1)(D) and Section 77(1)(c) of the Local Government Act 2002; and Section 6(e), Section 7(a) and Section 7(e) of the Resource Management Act 1991 provide for the development of Māori capacity to contribute to the decision-making processes of any local authority in its operations.

This thesis presents a critical evaluation of the recognition and facilitation of hapū values and interests in natural resource management operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. In particular, it examines what mechanisms the Hawkes Bay Regional Council use to engage with Māori, and building on broader tenets, seeks to explore whether current Hawkes Bay Regional Council recognize and facilitate hapū interests, values and aspirations in their natural resource management operations.

At a theoretical level, the research uses the natural resource management operations practices as a window to explore theoretical questions about relationships between the Hawkes Bay Regional Council and Māori in Te Matau-a-Māui Tikitiki-a-Taranga, Hawkes Bay. The critical evaluation of these practices and politics are developed through analyzing Hawkes Bay Regional Council documents, in particular documents associated with the Karamū Stream, and relationships with Māori. In addition, it is developed through understanding hapū experiences and Māori – Hawkes Bay Regional Council relations.

This study is envisaged to have practical and theoretical relevance in that it will fill the gaps in literature around engaging with Māori and subsequently facilitating hapū values and interests in natural resource management operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. At an empirical level, this study examines the ways in which hapū tikanga, values, interests and aspirations in policymaking are handled and whether appropriate protocols and practices reflect of hapū values, interests and aspirations are followed under statute. The research is intended to enhance opportunities for Māori to build a strong partnership with the Hawkes Bay Regional Council, therefore strengthening the unique ancestral relationship Māori have with environment, including a number of responsibilities values, and philosophies are based on a framework of tikanga, mana, kaitiakitanga and tapu.

## **Mauri**

In Ngāti Hāwea philosophy, mauri is crucial to the well-being of relationships. It holds a central place in informing Ngāti Hāwea, how and why our lives take the form they do. Morgan (2004, 2007) states mauri as a sustainability indicator and ...” binding force between physical and spiritual aspects...” (Morgan, 2004, p5). Mauri establishes the inter-relatedness of all living things based on whakapapa. For Ngāti Hāwea, all living things possess mauri. This includes natural and physical resources, which also have a spiritual essence (Durie, 1998). There is a common centre from which all mauri emanates and from which everything draws encapsulating the significance of life. Damage to a resource will affect its mauri, and also the mauri of the people associated with that resource. This subsequently affects the mana in which the mauri held, and furthermore the way in which tikanga is applied to it.

## **Tikanga**

It is important to gain a wide understanding of tikanga. Mihinui (2002) describes tikanga as customs for managing and protecting resources and the well being of the people. Marsden (2003, p. 66) similarly defines tikanga as “...a method, plan, reason, custom, the right way of doing things” underpinned by guidelines “to moral behavior” (Durie, 1998, p23). Durie (1998) Tikanga is decided through consensus and based on responses to particular situations where guidelines are used to determine what to do. For example, within an environmental context, these would include preferred ways of protecting natural resources, exercising guardianship, determining responsibilities and obligations and protecting the interests of future generations.

The dynamic nature of tikanga is noted by Sir Hirini Moko Mead (2003, p353), who claims that although many variables change, including physical settings, players and audiences, the core of tikanga keeps its integrity over time. Understandably, tikanga, such as kaitiakitanga for example, provides the primary interface for accessing repositories of cultural knowledge and experience in a contemporary context. Tikanga itself may not change, but the practice of tikanga may change according to specific circumstances Mihinui (2002), as tikanga keeps its integrity over time (Mead, 2003). Practices based on these understandings of the environment have supported Ngāti Hāwea in maintaining and sustaining whānau and communities for many centuries. This has subsequently constituted mana, such as mana whenua, within parts of Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay to protect and develop the environment.

## **Mana**

Again, like tikanga, it is important to understand its complexity, and its importance and relevance. The term Mana is defined in the William's Dictionary of the Māori Language (1975) around authority, control, influence, prestige, and power on one hand, and psychic force on the other, and dynamics of Māori status and leadership and the lines of accountability between leaders and their people. Therefore, within an environmental context, mana and tikanga are key factors to the unique relationship Māori have with Papatūānuku.

People will have differing levels of mana depending on whakapapa, where they draw their prestige or authority from their ancestors (Barlow, 2001; Mead, 2003). Its spiritual authority and power (Marsden, 2003) is underpinned by humility (Tauroa & Tauroa, 1986), and like Māui tikitiki-a-Taranga, can be acquired through abilities, skills and talents (Barlow, 2001; Mead, 2003; Tauroa & Tauroa, 1986).

Through the ways they live their lives, individuals may develop their talents and thus increase their mana (Mead, 2003), however it is a quality that can be difficult to define, and is more felt than seen, since it is recognised by others rather than a status a person can work for or define for themselves (Tauroa & Tauroa, 1986). People with mana tend to have leadership roles in the community (Mead, 2003), such as Hāwea and his grandson, Takamoana. In terms of mana whenua, the authority that tāngata whenua have over lands is through long association with particular locations, such as Te Matau a Māui tikitiki-a-Taranga, that includes a continuous occupation (Jefferies & Kennedy, 2009b; Kawharu, 2000).

This can be seen in my whakapapa. Expressions of mana whenua can be clearly seen in the naming of land after ancestors. Te Matau a Māui tikitiki-a-Taranga, Te ika a Māui tikitiki-a-Taranga and Te Āwangawanga o Hāwea (Te Awanga) are key names and key examples of this. These associations are inherent in the recital of pepeha which name their association with maunga, awa, and moana, and tupuna. This will be discussed further in the Methodology Chapter.

Lastly, mana whenua in the context of this study is inherently reciprocal, since those who hold mana whenua exercise their rights and obligations over respective lands, but when they manage these lands carefully the life-sustaining ability of the lands returns to them (Kawharu, 2000). Thus, tikanga values do not stand alone, but exist as interacting aspects of the whole. Mana and tapu are central principles that underlie and order Māori society and also the place of Māori within their physical and spiritual world (Jefferies & Kennedy, 2009b).

## **Tapu**

A definition noted by (Barlow, 2001; Marsden, 2003; Mead, 2003) of tapu, is sacred or set apart. Tapu places restrictions on human behaviour and interactions, thus providing a means

of social control (Mead, 2003; Tauroa & Tauroa, 1986), and condition and value that is to be respected (Tauroa & Tauroa, 1986). In an environmental context, Mead (2003) notes that wāhi tapu will keep their tapu as long as the community wishes it. Mead (2003) also notes that levels of tapu increase while certain activities, such as karakia, are being performed; once the activity is completed and certain ceremonies have been performed, they return to normal, or noa. Noa is often paired with tapu.

When people or things return to their original state following the lifting of tapu, they are regarded as noa Mead (2003). The state of noa means that balance has been achieved, relationships are restored and things are back to normal (Mead, 2003). Noa, tapu, mana and tikanga are all complex but key elements to the unique relationship Māori, and in particular Ngāti Hāwea have with Papatūānuku, and more specifically Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay. These elements are important and fundamental to the continuation of its integrity, and the integrity of Ngāti Hāwea. Today, a means of ensuring this relationship continues, is by sharing and ensuring its understanding. These will be explored further in the Methodology Chapter, and Chapter Three.

### **Aim of the Research**

Against the background above, this research aims to explore the positive and negative experiences of Māori and Hawkes Bay Regional Council representatives delivering the ideals around strong, positive and effective Māori – Hawkes Bay Regional Council relationships through the research questions. In addition, this research aims to provide critical evaluation in the recognition and facilitation of hapū values, rights, interests and aspirations in natural resource management in Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay.

The examination of these findings will allow for a nuanced examination of meanings and understandings that the participants bring to natural resource management. Furthermore, the aim of this research is to provide a lens to more fundamental theoretical questions around hapū and Hawkes Bay Regional Council relations. To that end, this research is expected to contribute to new thinking about hapū and Hawkes Bay Regional Council relationships, in terms of recognition of hapū values, rights, interests and aspirations in natural resource management operations.

### **Limitations**

There are limitations to this study. Given the breadth and scope, this study calls for further research into hapū specific relationships with the Hawkes Bay Regional Council.

## **Research Questions**

- Do Hawkes Bay Regional Council natural resource management operations reflect hapū values, interests and aspirations?
- What mechanisms do the Hawkes Bay Regional Council use to engage with Māori?

## **Thesis Outline**

This thesis is divided into seven chapters. Following this Introductory Chapter, Chapter Two describes the methods of data collection and analysis. Chapter Three outlines the ancestral relationship Māori have with the environment, highlighting significant elements such as mana whenua, whakapapa, kaitiaki responsibilities, mauri, tikanga and histories. In this chapter, narratives provide the broader theoretical context for the research. Chapter Four is the Karamū Catchment Chapter. This Chapter will set out the vital flood control role the Catchment plays. Chapter Five focuses on the analysis of the emerging themes. This chapter will make theoretical links with the experiences of hapū, and to Hawkes Bay Regional Council involvement in process to enhance understandings of the implications embodied in current practices and mechanisms in the facilitation of hapū values and interests in natural resource management operations. Chapter Six explores the findings drawing from field notes and interview data. Findings from the research will be expanded and positioned in the context of my research questions. The final Chapter will offer recommendations on relationships with hapū around natural resource management in Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay. Finally, a final statement will conclude this Thesis.

## Chapter Two: Methodology

This chapter describes the methodology employed to explore mechanisms the Hawkes Bay Regional Council use to recognise and facilitate hapū values, interests, rights and aspirations in natural resource management operations. The first section of this chapter discusses the purpose and approach employed in the research process. In addition, I will discuss the notion of privileging Māori knowledge and protecting customary lore. The second section of this chapter describes the Research Design. The third section of this chapter describes the Ethical Framework.

### Kaupapa Māori

Kaupapa Māori provided an appropriate ethical foundation for engagement with participants. A Kaupapa Māori framework asserts that to be Māori is both valid and legitimate (Smith, 1999). It derives from distinctive cultural epistemological and metaphysical foundations (Nepe, 1991), and implies a way of framing and structuring how I think about ideas and practices associated with rangahau or research, and mātauranga or knowledge (Smith, 1999). Within a Kaupapa Māori paradigm, Māori ways of knowing, doing and understanding the world are considered valid in their own right, therefore reaffirms the validity and relevance allowing spiritual and cultural awareness (Smith, 1999) and other considerations associated with Heretaunga haukū nui to be taken into account within this project. The name Heretaunga derives from the mooring of the Kurahaupō waka when it arrived in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay (McEwen, 2002) in the 10<sup>th</sup> century (Buchanan, 2004).<sup>1</sup> The waka was captained by Whātonga, grandson of Toi. The term Heretaunga haukū nui will be further discussed in Chapter Three.

Kaupapa Māori is critical to supporting a Māori development approach and for privileging a Māori voice. In addition, it supports and ensures research is carried out according to Māori values and protocols, and honours and places Māori at the centre. Therefore, I felt it was a useful methodology to facilitate a legacy where important water bodies such as the Karamū Stream can continue to shape the identity and secure tribal authority for my hapū, Ngāti Hāwea. Also, in this research participants are identified to both give respect to their voices and honour the rich narrative of their experiences and leadership in their areas of work. My Kaupapa Māori approach begins by ensuring that the research aims and objectives honours and places Māori at the centre of the research.

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<sup>1</sup> Whātonga eventually settled in Heretaunga where he married Hotuwaipara. Their son Tarataraika later became the ancestor of the Ngāi Tara people in the Wellington region, Te Whanga-nui-a-Tara.

Therefore, whakapapa, or genealogy, is an important concept and starting place in the sense that it encompasses identity and is a framework for understanding the Māori worldview. The Kaupapa Māori principle of whakapapa is an important element to Ngāti Hāwea whereby it determines the cosmological connections to the heavens, the earth and all the living things within the environment. It is also the instrument through which I derive my intimate connections to the land and how they articulate my sense of belonging to my tūrangawaewae. Relationships with the Hawkes Bay Regional Council are a primary objective to ensure my intimate connections to my tūrangawaewae remain strong and healthy within the resource management operations context. Relationships, first and foremost for Ngāti Hāwea, is genealogical. Williams (1975) describes whakapapa as the act of reciting genealogies and legends in proper order; a genealogical table, and to place in layers, one layer upon another. Whakapapa that defines my geographical centre is encapsulated in my pepeha, my position within the Heretaunga region.<sup>2</sup>

Ko Te Matau a Māui tikitiki-a-Taranga te paemaunga

Ko Karamū te awa

Ko Tākitimu te waka

Ko Ngāti Kahungunu te iwi

Ko Ngāti Hāwea me Toro-i-waho ngā hapū

Ko Takamoana te whare tipuna

Ko Winipere te whare kai

Ko Hāwea te tekoteko, i ahu mai i Te Wheao

Ko Ruahāpia te marae

Ko Pōhatu Paku ahau

The Heretaunga Plains is a part of my pepeha, and pepeha can be seen as a backbone of understanding identity; therefore understanding who I am requires understanding of my surroundings. My river, my waters gave life to my tipuna, kai and fresh water. The notion of reciting pepeha is a cultural paradigm that locates Māori in a set of identities which have been framed geographically, politically and genealogically (Smith, 1999). This pepeha describes features of the Heretaunga clothed with names given to the region by tūpuna who occupied, managed and developed.

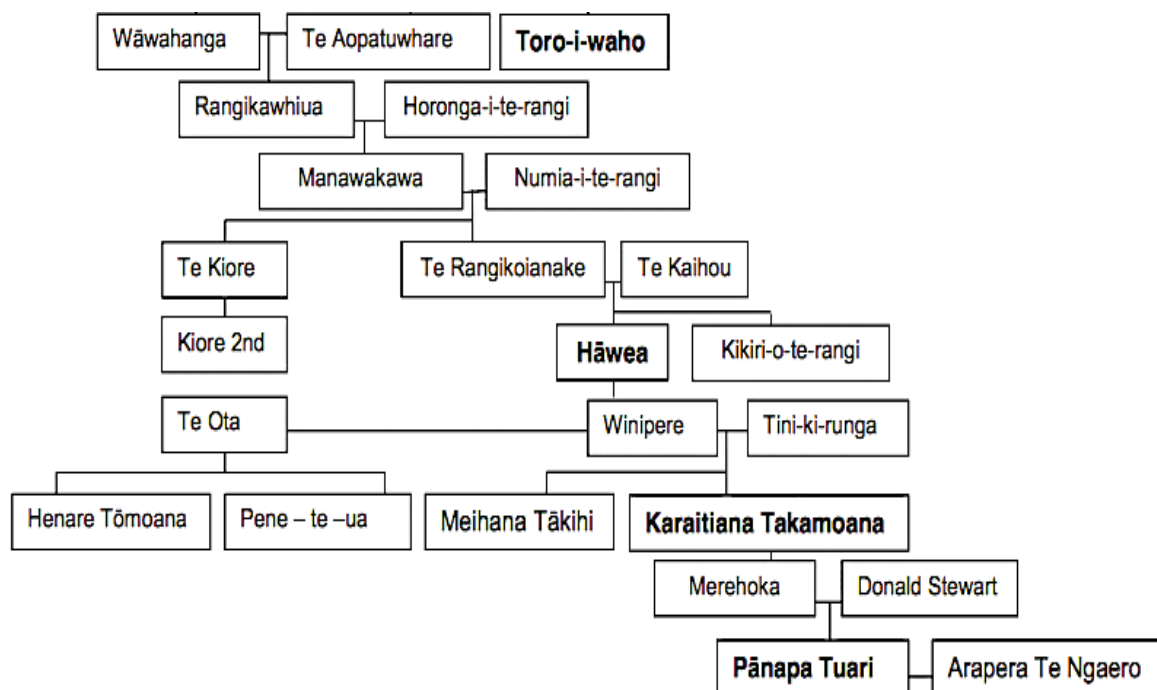
Inherent in each name is a sacred corpus of oral traditions that describe the deeds of the ancestors, imbue the land with character and shape the identity of Ngāti Hāwea as a separate and unique people of Aotearoa, New Zealand. These are the oral traditions that

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<sup>2</sup> Pepeha is more than a localised tribal saying. Pepeha is often translated as the sayings of an ancestor or even a tribal saying or even a proverb.



position me geographically and culturally as a member of Ngāti Hāwea, Toro-i-waho and Ngāti Kahungunu iwi and as a Māori within the Māori view of this world, handed down to me from my nan, and from her granfather Pānapa. Part of my whakapapa is shown below.



**Figure 1: Whakapapa - Pānapa to Toro-i-waho**

**Source: Ruahāpia Marae (1999). *Ruahāpia Marae*. RMC. Hastings. New Zealand. Page 2.**

A key aspiration of Ngāti Hāwea is the perpetuation of indigenous knowledge, indigenous traditions, indigenous worldviews, and indigenous philosophies if it is to continue. This research highlights the importance of the continuation of this mātauranga within natural resource management operations in Te Matau a Māui tikitiki-a-Taranga.

Mātauranga Māori is a term associated with Māori histories, culture, knowledge and language. It refers to the Māori way of thinking, doing, and acting (Mead, 1997; Smith, 1997) and bridges both traditional and contemporary Māori knowledge and philosophy. Research into tribal knowledge “requires an ethical and respectful approach as it embraces tikanga practices such as whanaungatanga...” (Smith 1999. p139), implying connectedness between the researcher and the participants with it a significant degree of social responsibility grounded on indigenous values, attitudes and practices (Smith 1999).

## Developing Each Section

The process of developing each section of this thesis was based on a chronology of events affecting Te Matau a Māui tikitiki-a-Taranga, Heretaunga and subsequently Ngāti Hāwea. Chapter Three, is written in such a way to reflect this, which firmly invests the mana of

rangahau within Māori cultural practices whilst locating Ngāti Hāwea at the centre in control of the research agenda. It is because this responsibility manifests itself in observing an ethical approach to research and transmitting with it an unspoken obligation to reciprocate by sharing knowledge (Hakopa, 2011). This is a significant part of my responsibility as a researcher and member of Ngāti Hāwea to give back to Heretaunga, and Te Matau a Māui. Hapū narratives, and historical accounts of Māui, are part of sacred institutions known as whare wānanga, because the mātauranga is Ngāti Hāwea therefore there are ethical implications for its use.

In Heretaunga, the whare wānanga derived its beginnings from the exploits of Tāne who ascended the highest heavens and secured the kete wānanga (Smith, 1913). These kete are considered the blueprint for the constructing of the whare wānanga to house sacred knowledge passed down from generation to generation to those who are specifically chosen and trained. These Māori philosophies and principles, rooted in identity and tribal knowledge involves the mentorship of elders, therefore is culturally safe and organised around the concept of whānau (Smith, 1999).

My grandmother, Sue Pānapa mentored me and imparted sacred knowledge, emphasising the development agenda of cultural survival and recovery for Ngāti Hāwea. Ngāti Hāwea authenticates and affirms the validity of its narratives, through whakapapa, tikanga and also hapū knowledge of experience, history, reaffirming Smiths' (1990) principle of whānau, and acknowledging the relationships Māori have to one another and to the world around them. Kaupapa Māori is a way to regain control over the research process and knowledge production. In the context of this research it provides a way to empower Ngāti Hāwea. Kaupapa Māori is not a rejection of Pākehā knowledge or culture; however it does understand the critical factor of how knowledge can be controlled to the benefit and promote the interests of specific groups.

Ngāti Hāwea are striving to articulate its own reality and experience, its own personal truth as an alternative to the homogenization that is required of them within mainstream New Zealand society, and generic references in legislation associated with natural resource management. A kaupapa Māori approach to research therefore will allow this reality to emerge. I am challenging and disrupting the commonly accepted forms of research within the local environmental atmosphere in Heretaunga, in order to privilege our own unique approaches and perspectives, our own ways of knowing and being (Lopez, 1998). Because, inherent in my approach is an understanding that Māori have fundamentally different ways of seeing and thinking about the world and simply wish to be able to live in accordance with that specific and unique identity (Mahuika, 2008). As a Ngāti Hāwea hapū member and representative, I maintain the mana of the hapū within the areas I work in, and the people I associate myself with. It is therefore imperative that I understand and follow hapū lore. Ngāti Hāwea hapū lore

is underpinned by whakapapa and tikanga therefore influences the shape and focus of Ngāti Hāwea hapū histories located in Te Matau a Māui-tikitiki-a-Taranga. This is illustrated by how Ngāti Hāwea hapū constructed mana whenua over the wider Heretaunga area, and will be discussed further in the next two chapters.

## **Research design**

A qualitative foundation was drawn upon, using individual in-depth semi structured interviews with Local Government representatives, Iwi Representatives and Māori cultural advisors, guided by Kaupapa Māori research practices. A snowball sampling method was employed to identify and recruit participants for this research. This method consisted of identifying participants within Māori networks, such as Ngāti Kahungunu Iwi Incorporated, and Te Taiwhenua o Heretaunga, who were then used to refer on to other participants. Permission was then sought to interview Hawkes Bay Regional Council Staff who work and engage with Māori on matters associated with the environment. In addition, permission was sought to interview staff from Ngāti Kahungunu Iwi Incorporated. The participants recruited for the project were experts across three general areas associated with the environment; Local Government representatives, Iwi Representatives and Māori. There were three cohorts of participants involved in my interviewing process:

- People who are involved in natural resource management (water) in the Hawkes Bay region;
- Participants representing Māori (ie; Ngāti Kahungunu Iwi Incorporated) in state resource management processes;
- Local Government employees (ie: Hawkes Bay Regional Council environmental engineers environmental offices).

## **Consultation**

Participation in this project was on the basis that confidentiality could not be guaranteed as the position and place of employment or affiliation to an organisation will be known. Also, I wanted to identify participants to both give respect to their voices and honour the rich narrative of their experiences and leadership in their areas of work. This was made explicit to each participant through conversations and through the participant forms.

I informed relevant groups and community members about this project and provided them with regular updates. The names of the institutions however were identified as they are public institutions. I was given permission from Hawkes Bay Regional Council, Ngāti Kahungunu Iwi Incorporated to interview their staff, and consent was therefore based on how

the participant like to be described. One participant identified himself as a Te Taiwhenua o Heretaunga Board Member and Representative. After discussing and seeking permission from Senior Staff at Te Taiwhenua o Heretaunga, I was allowed to both identify this participant as a Te Taiwhenua o Heretaunga Board Member and Representative and interview him as such.

This ensured they maintained their mana, within their workplace. Participants were under no obligation to participate in this research, and had the right to decline to answer any particular question; withdraw from the study at any time before finalisation of the Thesis; ask any questions about the study at any time during participation; provide information on the understanding that their name will not be used unless they gave permission and lastly be given access to a summary of the project findings when concluded.

This was thoroughly discussed in person with them, and also during the signing stage. Informed consent was secured before interviews began and provisions were made to both my supervisor and participants to view my interpretation of the findings after the interviews. A snow ball sampling and interview process was provided and part of this process involved discussion of ethical issues that may emerge from this project. My approach and its methods therefore abided with a set of kaupapa Māori principles that are in place to ensure the safety of the participants and myself. This will be discussed further below in the Ethics section.

The interviews took two hours each between the hours of 3pm – 6pm during weekdays. The interviews were conducted at one café in Napier, and one café in Hastings. These locations and times were preferred by participants, as it did not interfere with their employment responsibilities and family obligations. The tikanga behind this approach ensured the safety and mana, and tapu of each participant. A thematic analysis of transcripts provided a system whereby I could draw out significant themes around tikanga Māori, kaitiakitanga, mātauranga Māori, mana and whakapapa, and experiences associated with engaging with Māori. Participants were provided with an opportunity to read and provide feedback on their interview transcript after their interview, and also up to finalising of this Thesis.

## **Ethics**

A low risk notification was lodged by the Massey University Human Ethics Committee, Massey University, Palmerston North New Zealand. Ethics is a vital consideration for this research undertaking, and underlies the entire research process. It can be defined as a code of practice that is based on moral principles. From a Māori perspective it is about acknowledgement of tikanga. Tikanga comprises a spectrum with values at one end and rules at the other, but with values informing the whole range.

The fundamental values underpinning tikanga are mana, mātauranga and whakapapa.<sup>3</sup> These values underpin my research practice and emphasis my motivation to ensure Ngāti Hāwea values, and interests are recognised and articulated throughout the project. Informed consent was a key ethical practice adopted in this project. Informed consent was secured before interviews began. Participants were under no obligation to participate in this research. If participants decided to participate, they had the right to decline to answer any particular question; withdraw from the study at any time before finalisation of the Thesis; ask any questions about the study at any time during participation; provide information on the understanding that their name will not be used unless they gave permission and lastly be given access to a summary of the project findings when concluded.

The ethical issues involved in this research were primarily associated with human participants. These issues were reconciled through the use of ethical foundations concerning the preservation of mana, tikanga Māori and mātauranga Māori. My approach and its methods were ethical in that they abided with a set of Kaupapa Māori principles that are in place to ensure the safety of the participants and myself. I discussed and identified potential ethical issues associated with this project with my supervisor and a cultural mentor and advisor. There was a consultation process with Ngāti Kahunugnu Iwi Incorporated, and Te Taiwhenua o Heretaunga and part of this process involved discussion of ethical issues that may emerge from this project.

In terms of risk, discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants were likely to experience as a result of participation, some the strategies I used to deal with these situations was ensuring the snow ball sampling and interview process provided opportunities for participants to disclose their discomfort and enable them to think about how they can address and resolve these issues. In addition, provisions were made to both my supervisor and participants to view my interpretation of the findings during and after the interviews. Lastly, whakawhiti whakaaro, or sharing ideas before and after the interview also allowed participants to disclose any discomfort and enable them to think about how they can address and resolved.

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<sup>3</sup> Hapū members who were knowledgeable about a particular environmental resource for example, held an obligation with mana associated with its development, its capacity to produce, and furthermore conservation. Mana embodies not only the method of conducting these actions in Māori society but also the beliefs and underlying values, which accompanied the particular actions.

## **Conclusion**

A Kaupapa Māori framework and snowball sampling approach to identify and recruit participants for this research provided a strong platform grounded within Māori world-views that advocates for Māori to be in control of Māori values, knowledge, history and protocols while respecting western philosophies. It ensured an appropriate ethical foundation for engagement with participants, and ensuring research was carried out according to Māori values and protocols. In addition, it asserted a position that to be Māori is both valid and legitimate, critical to supporting a Māori development approach and for privileging a Māori voice in terms of decision making, associated with natural resource management in Te matau a Māui. A thematic analysis ensured accurate identification of themes from interview transcripts, and semi structured interviews proved the most effective way of exploring mechanisms Hawkes Bay Regional Council use to engage with Māori.

## Chapter Three: Te Ika a Māui tikitiki-a-Taranga

This Chapter sets the framework for understanding the unique relationship between Māori and the local environment, in Māui tikitiki-a-Taranga, Hawkes Bay. The first section discusses an eponymous ancestor to Aotearoa New Zealand, Māui tikitiki-a-Taranga, his influence and mana over Aotearoa New Zealand. The second section will discuss the arrival of both the Kurahaupō waka, and the Tākitumu waka. In addition, it will discuss the tīpuna that arrived on these waka, and their relationship with the environment. The third section will discuss Hāwea, a tīpuna and prominent figure in Heretaunga, and his influence and estate. The last section, discusses Takamoana, grandson of Hāwea, and his pursuits in protecting his grandfathers estate, and his legacy during the 1800's.

### 1. Tina! Tina! Taku aho!

This section discusses Māui tikitiki-a-Taranga, an eponymous ancestor of Aotearoa New Zealand and his connection to me. One of the greatest stories within my whānau recounts the fishing up of the North Island of Aotearoa New Zealand. Māui tikitiki-a-Taranga is attributed with fishing up the North Island (Pearce & Pearce, 2011) raising it out of the depths of the sea, for successive generations of Māori to populate and cultivate. Māui tikitiki-a-Taranga cast his hook, said to be made of his grandmother's jawbone which fastened to the underwater house of Tonganui, grandson of Tangaroa, Atua of the sea (Majid, 2010, p. 16).<sup>4</sup> Māui tikitiki-a-Taranga hauled up his catch above the water and employed the following karakia as noted by Smith (1917):

Tina! Tina! Taku aho!  
Te ihi o te rangi!  
Ko koe e mau mai nā!  
Nāku anō taku matau i tā!

Be firm! Be strong my line!  
With strength derived from heaven!  
Thou who art firmly caught!

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<sup>4</sup> Te Kauae-o-Māui, near Heretaunga, near the Cape south side of Hawke's Bay, is where several little islets and rocks project from the Cape in a curve is said to be where the hook Māui cast sank, and got caught.

His fish became known as Te ika a Māui tikitiki-a-Taranga, the fish of Māui tikitiki-a-Taranga, the North Island of Aotearoa New Zealand (Cowan, 1987, p. 14). Māui tikitiki-a-Taranga is more than simply a mythic hero. According to Ngāti Hāwea hapū narratives, Māui tikitiki-a-Taranga was a fisherman, an explorer, a navigator, a trader and botanist. He was a cartographer of the Pacific Ocean, Te Moana nui a Kiwa. Māui tikitiki-a-Taranga and his brothers are prominent figures in my whakapapa, whose exploits and archetype provide precedents that my hapū, Ngāti Hāwea respond to and aspire to. His pursuits constitute our ancestral relationship with the land, Papatūānuku and customary authority, such as mana in order to protect it, and tikanga to maintain and develop it.



**Figure 2: A traditional Māori view of Te ika a Māui tikitiki-a-Taranga**

Māui tikitiki-a-Taranga and his brothers cut into their catch creating valleys and mountains. Later, the whole of Aotearoa New Zealand became inhabited with rākau, manu, ika and te aitanga pepeke.<sup>5</sup> Toi and Kupe were some of the earliest known people to rediscover the islands of Aotearoa New Zealand after Māui and his brothers. It is said that Kuramārōtini, wife of Kupe (Sole, 2005), devised the name of Aotearoa on seeing cloud line above the North Island for the first time. Their journey here was triggered by difficulties with fishing in Polynesia. Kupe arrived in New Zealand approximately in the year 650AD (Smith, 1910) and found only one island. His arrival is a foothold in the land for my hapū, and for all Māori.

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<sup>5</sup> Te aitanga pepeke, or the insect world, refers to a wide range of insects and other creatures in the Māori world.



According to hapū narratives, Mairerangi is the name of the waka Māui tikitiki-a-Taranga and his brothers used to catch their fish, when they hauled up the North Island of New Zealand. The Māori term for the North Island is Te Ika a Māui tikitiki-a-Taranga, after the fish like shape of the North Island. Kupe therefore separated the waka and catch so that the sea flowed between. This is why Cook Strait is referred to as the Sea of Kupe.<sup>6</sup> Like Māui tikitiki-a-Taranga, Kupe and his importance lies in numerous place names associated with his coastal voyaging.

### **Ruahāpia marae**

According to one Ngāti Hāwea hapū narrative, Ruahāpia marae has a close relationship with Tuna, the personification of eels. Best (1924) notes that Tuna have mythological and phallic symbolisms associated with them. Tuna is said to have originated from the upper realms of the sky, at a place called Puna-kau-ariki (White, 1887). When Tāne arranged the stars to adorn his father in the sky so that his mother, Papatūānuku at night could marvel at her sons work, he placed Rēhua in the sky.<sup>7</sup> Rēhua is a special star associated with tapu, mana and knowledge. Rēhua is said to have had a son, Whitiri who married Kaitangata. One of their children was Kārihi, and is said to be a parent of Tuna. Orbell (1998) speaks of a drought, where Tuna was forced to leave Puna-kau-ariki for other waters to live in. Tuna called upon Hine-te-iho-rangi (Best, 1924, p. 97) to guide him down to Earth where Tuna entered a lake named Muriwai-o-whata. There, Hine-raukawa was fetching water for her husband, Māui tikitiki-a-Taranga and whānau.

Tuna then assaulted Hine-raukawa, forcing Māui tikitiki-a-Taranga to take vengeance. Māui tikitiki-a-Taranga instructed his whānau to build a hīnaki, the first known hīnaki, to catch Tuna. Māui called tuna to shore, where Tuna was caught, and cut into pieces. The head became Koingo, the conger eel of the sea. His body became the short and long finned eel, and his tail embodying all blind eels, such as the Pia.<sup>8</sup> These stories encapsulate the cultural connection, of whakapapa between Māui, Tuna and Ruahāpia marae. The 'pia' in the name Ruahāpia, refers to this blind eel. Narratives such as these are an important element in the framework for understanding the unique relationship between Māori and Papatūānuku. This framework, traditionally was held in the whare wānanga, or school of knowledge.

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<sup>6</sup> A comment made by Īhāia Hūtana, of Ngāti Kahungunu, made in He Toa Takitini Issue: 90. 1<sup>st</sup> February 1929.

<sup>7</sup> Rēhua, or Antares is spoken of as the summer star, almost as a personification of sun or summer heat. The children of Rēhua are the various types of manu, or bird, and fish in the rivers and sea that provide food for the people.

<sup>8</sup> According to hapū narrative, while Māui tikitiki-a-Taranga cut Tuna, blood splattered onto the Rimu tree, giving what is said to be its reddish colour.

## **Ngā Kete o te Wānanga**

Narratives denote the wider connections within te ao Māori, in the view that everything is connected. Ngāti Kahungunu tradition speaks of Tāwhaki. Tāwhaki ascended Te-Ara-o-Tāne to Te-Toi-o-ngā-rangi, the topmost realm of heaven, and returned with three kete wānanga, or baskets of knowledge (Whatahoro, 2011). In addition, he brought with him two whatukura, or sacred stones. Tāwhaki descended the heavens and suspended the kete along with the stones in Wharekura, a house in Rangitāmakū, the second heaven for the benefit of all mankind in gaining knowledge (Whatahoro, 2011).

These kete wānanga provide a framework of Māori knowledge, encapsulating customs involved with the attainment of knowledge, the application of knowledge and the transfer of knowledge. It is within the kete wānanga that Māori values, tikanga and philosophy are centralised. These are the context of this study, whakapapa, mātauranga, mana, tikanga, mauri, kaitiakitanga. The first basket named Te Kete Tuauri, or Te Kete Uruuru-Matua, encapsulated the teachings of peace, ritual, mana and desires (Whatahoro, 2011). Te Kete Aronui, also known as Te Kete Uruuru-Tau, held the knowledge of war, earthwork, stonework and woodwork (Whatahoro, 2011). Te Kete Tuatea, or Te Kete Uruuru-Rangi was the repository of all pernicious things and natural phenomena (Whatahoro, 2011). These kete, or baskets, help explain the rationale behind Mātauranga Māori, tikanga Māori and its application in learning.

The story of Tāwhaki and his quest to gain the baskets of knowledge, and Tuna, and Māui tikitiki-a-Taranga are encapsulated within one moment thus connecting not only their narratives, but also wider narratives in Te Ao Māori (S. Pānapa, Personal Communication, 1999). The knowledge associated with hīnaki originates from Māui tikitiki-a-Taranga and his association to Tuna. This knowledge has guided my hapū in practising tikanga Māori such as karakia, hīnaki making, luring eels and fish, mahinga kai, food preparation, seasonal knowledge and caring for and protecting the environment (S. Pānapa, Personal Communication, 1999).

These traditions and tikanga have been practiced for over one millenia under the practises of protecting, maintaining and developing mauri (S. Pānapa, Personal Communication, 1999). Everything possesses a mauri, or, vital essence and conception of all things. The preservation of mauri is of paramount importance, above all things including tikanga. Without mauri, there is no life essence, and subsequently, no mana or tikanga which can be applied (S. Pānapa, Personal Communication, 1999). Together with mauri, freshwater resources for example contain material and spiritual value, as it has mana. Water is considered a living being that simultaneously carries the identity and prestige of ancestors and descendants through whakapapa, thereby promoting a continuing bond (S. Pānapa, Personal Communication, 1999).

Inherent in this bond is not only reciprocity as between descendants and ancestors, but an obligation of preservation for future generations (S. Pānapa, Personal Communication, 1999). From this, it is clear that the inherent link between identity and the surrounding environment provides a framework of values by which to govern this relationship. This will be discussed further in the next section.

## 2. Heretaunga haukū nui

Heretaunga haukū nui, Heretaunga ararau,  
Heretaunga hāro te kāhu, takoto noa!

I will begin this section by discussing the arrival of some of my tūpuna to the Heretaunga area. Their arrival, and settlement in Heretaunga, and Te Matau a Māui tikitiki-a-Taranga is pivotal in understanding our ancestral relationship with the land, Papatūānuku and our customary authority, such as mana in order to protect it, and tikanga to maintain and develop it. As discussed in the previous section, narratives about tūpuna provide a framework for understanding the ancestral relationship with whenua or land, and wai, or water in Heretaunga, and Te Matau a Māui tikitiki-a-Taranga.

### Kurahaupō waka

The name Heretaunga encapsulates the arrival of the Kurahaupō waka (Mitchell, 1972). Heretaunga haukū nui, Heretaunga ararau, Heretaunga hāro te kāhu, takoto noa is a centuries old whakatauaākī denoting the richness of the Heretaunga Plains, both in cultivated food and natural production, such as freshwater fisheries, wild edible flora, birds and good water supply.<sup>9</sup> The name Heretaunga derives from the mooring of the Kurahaupō waka when it arrived in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay (McEwen, 2002) in the 10<sup>th</sup> century (Buchanan, 2004).<sup>10</sup> The waka was captained by Whātonga, grandson of Toi. Whātonga was competing in a regatta at Pikopikoiwhiti, in the Pacific Islands when a sudden storm blew his waka off course and out to sea (Hiroa, 1950). Toi later undertook a voyage in search of his missing grandson. Whātonga in the meantime however, had reached Rangiātea, in Tahiti, where he settled for a time. After his return to Hawaiki he fitted out a large double-hull canoe, known as the Kurahaupō and sailed to find his grandfather.

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<sup>9</sup> The entire Heretaunga was a prime swamp real-estate fishery, with an abundance of native bird life, such as swamp fowl, weka and kiwi.

<sup>10</sup> Whātonga eventually settled in Heretaunga where he married Hotuwaipara. Their son Tarataraika later became the ancestor of the Ngāi Tara people in the Wellington region, Te Whanganui-a-Tara.

In Rarotonga, Whātonga learned that Toi had gone on South-West to Aotearoa, New Zealand (Hiroa, 1950). Whātonga followed, making landfall at North Cape, and sailed down the west coast to Tongaporutu, in north Taranaki where he was told that Toi was living on the East Coast. Whātonga then sailed north again and found Toi, who had settled near Whakatāne (Hiroa, 1950). Whātonga then continued his journey South through to Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay (P. Paku, Personal Communication, April 16, 2013). The Māori term 'here' means to tie, with 'taunga' referring to the mooring in which the waka was tied to. So much for the resource rich land, Whātonga put sailing tradition aside, and explored inland to what is now known as the Heretaunga Plains. This is the connection between Māui, Toi, Kupe, and Whātonga to Heretaunga (McEwen, 2002).



**Figure 3: Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay.**

**Source: Google Earth (2015). Hawkes Bay Region. Terralink International. Digital Globe - Data SIO, NOAA, U.S. Navy, NGA, GEBCO. Terra Metrics. Retrieved from <https://www.google.com/earth/explore/products/plugin.html>. January 9th 2015.**

The Heretaunga Plains encapsulates this long history of occupation in the area by Rangitāne, descendants of Whātonga, and later descendants of Kahungunu.<sup>11</sup> Two hundred years after the arrival of Whātonga, the Tākitimu waka arrived in Te matau a Māui tikitiki-a-Taranga, Hawkes Bay, captained by Tamatea Arikinui (S. Pānapa, Personal Communication,

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<sup>11</sup> I am a descendant of Whātonga, both through my fathers' whakapapa, and my mother's Polynesian whakapapa. This is my blood connection to both Whātonga, and Rangitāne.

1999).<sup>12</sup> The Tākitimu regional boundaries are indicated by the Mōhaka River, to the Wairarapa, with the western boundaries formed by the ranges from Te Hāroto south to the Tararua and Ruahine ranges (S. Pānapa, Personal Communication, 1999). According to whakapapa, the Tākitimu waka, and the Kurahaupō waka were unified with the marriage of Tamatea Arikinui and Toto.

## **Tākitimu waka**

Tamatea-Arikinui, was guided by Ruawharo and Tūpai, his tohunga whakaterere waka. Ruawharo married Hine-Wairakaia, who had three sons Matiu, Makaro and Moko-tū-ā-raro. In order to extend and establish the feeding grounds of whales and of other different kinds of fish, he planted his children along the sea-coast as mauri. These mauri continue to be reference points for fishing, and guardians of both people and fishlife. Mauri will be discussed further in Chapter Five.

Their settlement and traditional use of the land and waters constitute my ancestral relationship with the environment, and customary authority, such as mana in order to protect it, and tikanga to maintain and develop it. Ruawharo set out in his canoe, and placed Matiu near Waikokopu Harbour. Proceeding further south, he left Makaro at Aropaoanui, and on reaching the mouth of the Ngaruroro River, he placed his last son Moko-tū-ā-raro. All of them were turned into rocks, which can still be seen today. The following karakia, and to some a waiata noted by Orbell (1991) is still used for guidance for fishing, and also in sacred wānanga today.

Tāwhai rawa mai e hika, ko Ruawharo te rite rā i te tipua.  
E maka noa rā i āna pōtiki tū noa i te one,  
Ko Matiu, ko Makaro, ko Mokotuararo ki tawhiti,  
i Ngaruroro rā, i Rangatira e.

As in like manner, my darling, unto Ruawharo, the supernatural being.  
Who cast away his sons, that now stand upon the shore,  
As Matiu and Makaro, also Mokotuararo at distance,  
At Ngaruroro and at Rangatira.

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<sup>12</sup> Therefore, both arrivals are important to mention, for both waka settled in Heretaunga. Again, I am a descendant of Tamatea, both through my fathers' whakapapa, and my mother's Polynesian whakapapa.

The Ngaruroro River, guarded under the protection of Ruawharo, and his son, Moko-tū-ā-raro is one of the main water bodies which feeds Te Matau a Māui-Tikitiki-a-Taranga, and remains an important life line for many hapū who reside, and use it. Karakia such as this are used to ensure the safety of fishing, the mana and tikanga behind fishing, and also the tapu of the mauri. The Ngaruroro and adjoining Karamū Stream is one of the four main water bodies in Te Matau a Māui-Tikitiki-a-Taranga, and remains an important life line for many hapū who reside, and use it. The Karamū Stream will be discussed further in the section following, and also in the Karamū Catchment Chapter.

### 3. The Hāwea Estate

This section will discuss Hāwea, a prominent tipuna of Heretaunga, whose exploits and archetype like Māui, provide precedents that my hapū aspire to. In fact, the name of my hapū is Ngāti Hāwea, after Hāwea himself. Hāwea was born at the end of the 18<sup>th</sup> Century, at Te Wheao pā near Poukawa. Te Wheao is an ancient pā near Te Haukē.<sup>13</sup> Its name, interpreted as 'The cradle of the chiefs', is an important pā site from the large number of chiefs and chiefly families who lived in it (Buchanan, 2004). Said to belong to the descendants of Te Whatu-i-āpiti, perhaps founded by the man himself, many of these chiefs held mana whenua, through conquest and marriage, over large parts the wider Heretaunga area, with many places being named after them and or their actions and influence (P. Paku, Personal Communication, April 16, 2013).



**Figure 4: Te Wheao pā, Hawkes Bay.**

**Source: Google Earth (2015). Hawkes Bay Region. Terralink International. Digital Globe - Data SIO, NOAA, U.S. Navy, NGA, GEBCO. Terra Metrics. Retrieved from <https://www.google.com/earth/explore/products/plugin.html>. January 9th 2015.**

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<sup>13</sup> Also known as Te Hauhaukē. Te Wheao pā is an elevated ridge 120 meters above sea level approximately 180 metres long and ranges between 15 and 35 meters wide.



It was from Te Wheao where they left the local district and became chiefs across Hawkes Bay (Buchanan, 2004). Te Rangikoianake, Rangikawhuia Manawakawa, Te Upokoiri, Mihiroa, Wākiterangi, Te Taha-aute, Pākaru, Te Kaihau, Te Kikiri-o-te-rangi, Hāwea, Te Kāraha and Te Orihau were some of the leading chiefs of the Hawke's Bay region during their time, and were people of consequence and held considerable bearing on future events in Heretaunga, and the wider Te Matau a Māui tikitiki-a-Taranga area (P. Paku, Personal Communication, April 16, 2013). <sup>14</sup> Many of these chiefs of Te Wheao saw many nearby pakanga, or battles. Following the pakanga at Maunga-whā-rau, came the fall of Te Roto-a-Tara pā, which occurred about 1820. Roto-a-Tara pā was situated on an island in the lake called Awarua-o-Porirua (Buchanan, 2004). Also nearby, the famous story of Huhuti and Te Whatu-i-āpiti took place across. At Raukawa, near the present site of the Te Aute College, was Kahotea pā, where the famous Tūrongo and Mahina-a-rangi resided.

The Hāwea Estate boundaries are Rangaika to Pātangata, Raukawa across to O-Māhu and Heipipi to Keteketerau (S. Pānapa, Personal Communication, 1999). The Hāwea Estate is bound by sea and inland resources within the four main water bodies of Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. These waterbodies are named Ngaruroro, Tūtaekurī, Tukituki, and Karamū.

The Karamū Stream was named after the Karamū tree, which according to hapū narratives, grew in abundance everywhere throughout the Heretaunga Plains, and used for rongoā, or medicinal practices (S. Pānapa, Personal Communication, 1999). Prior to the arrival of European settlers, Hāwea held mana whenua over many parts of Hawkes Bay, in particular the four main water bodies. No-one was permitted to move, develop or change any part of his estate, unless Hāwea agreed. <sup>15</sup> He held mana whenua, and exercised tikanga, such as mahinga kai, karakia and kaitiakitanga (S. Pānapa, Personal Communication, 1999).

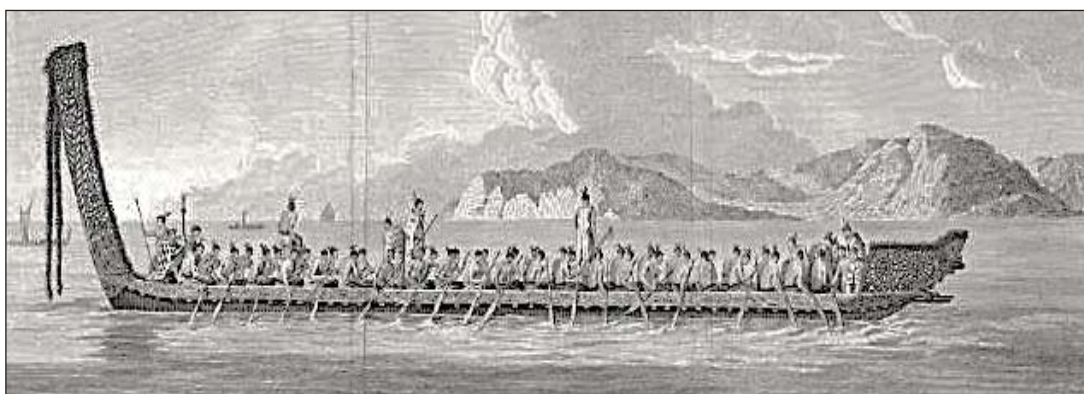
He was present at many historical occasions in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay history. Hāwea, and his father specifically are noted in the 1769 incident with Tupaia, Captain Cooks interpreter and translator at Cape Kidnappers. According to hapū narratives,

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<sup>14</sup> The descendants of Manawakawa occupied the Heretaunga Plains, and coast including Waimārama. The descendants of Te Upokoiri moved across to parts of the Ngaruroro River, and the Ruahine District. Te Rangikoianake covered the Heretaunga Plains ensuring his sons upheld mana whenua over parts of Te Matau a Māui Tikitiki a Taranga. Hāwea, held mana whenua status over the four main water bodies of Te Matau a Māui Tikitiki a Taranga, with his older brother Kikiri-o-te-rangi hold mana whenua in-land along the Tukituki River.

<sup>15</sup> His actions are recorded in many pakanga such as Te Whiti o Tū, Pakake and Pākōwhai. Te Āwangawanga o Hāwea, generally known as Te Awanga, is an area near Clive, which denotes frustration at greed and lack of care for the environment and its resources during his older years.

Hāwea and his father witnessed the arrival of Captain James Cook to Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay on the HMS Endeavour (S. Pānapa, Personal Communication, 1999). The incident occurred during Captain Cook's first voyage to Te matau a Māui tikitiki-a-Taranga when an attempt was made to trade with Rangikoianake, Hāwea and others on their waka on Sunday, 15 October 1769 (S. Pānapa, Personal Communication, 1999).<sup>16</sup> The son of Tupaia was taken by Hāwea however escaped by jumping into the sea when they were under attack. Hāwea, in his attempt to save Tupaias' son, and bring understanding from the New World witnessed on the Endeavour, was one of those who were fired upon and "thence named Cape Kidnapper" (Reed, 1975).<sup>17</sup> Although this incident left many dead, it exposed Te Matau a Māui tikitiki-a-Taranga to waves of new travelers, settlers, and new world technology with introduced plants and animals, and foreign customs (S. Pānapa, Personal Communication, 1999). Rangikoianake, father of Hāwea, in Parkinson's painting of a war canoe, wore the checkered black and white dog skin cloak (S. Pānapa, Personal Communication, 1999).



**Figure 5: A War canoe of New Zealand with a view of Gable End Foreland.**

**Source: Parkinson, S. (1773). A War canoe of New Zealand with a view of Gable End Foreland. Retrieved from <http://www.aucklandartgallery.com/the-collection/browse-artwork/16290/a-war-canoe-of-new-zealand-with-a-view-of-gable-end-foreland>. 9th January 2015.**

Captain Cook, in his second trip to Te Matau a Māui tikitiki-a-Taranga, Hawke Bay and left the first pairs of pigs at Cape Kidnappers on November 2<sup>nd</sup> 1773 (Ineson, 1953, p. 580), which according to Ngāti Hāwea narratives, initiated many changes in food survival and dependency for Māori. Pork for example, initiated many pakanga, or war, between hapū on issues such as mana whenua, and marriage. While manu, or birds, and the many types of

<sup>16</sup> The Cape lies seven miles by coastal route, negotiable between tides on foot from Clifton at the far Eastern edge of the Heretaunga Plains.

<sup>17</sup> Hāwea, a young man helped command the flotilla of waka surrounding the Endeavour on Sunday, 15 October 1769.



fish and shell fish were the traditional prominent food source for Māori, pork, and later chickens, sheep and beef, changed the dynamics of food gathering, mahinga kai, for Te Matau a Māui Tikitiki-a-Taranga. According to Belich (1996) Māori embraced the many types of trade and technology, however Hāwea and many others didn't (S. Pānapa, Personal Communication, 1999).

While new settlers, and some traders of the time worked out arrangements with many Māori in Te Matau a Māui tikitiki-a-Taranga to provide local knowledge, food, resources, companionship, labour and, most important of all, guarantee of the newcomers' safety, many hapū experienced many traditional losses, and changes associated with mana whenua and tikanga. This therefore subsequently changed the relationship between Māori and Papatūānuku. This becomes evident in the pursuits and trials of his grandson, Takamoana, who I will discuss in the next section.

#### 4. Takamoana

Ko Te Matau a Māui tikitiki-a-Taranga te paemaunga

Ko Karamū te awa

Ko Tākitimu te waka

Ko Ngāti Kahungunu te iwi

Ko Ngāti Hāwea te hapū

Ko Pākōwhai te pā

Ko Takamoana te ingoa

This section will discuss Takamoana, a prominent hapū figure, and his pursuits in protecting and maintaining tikanga and mana for Māori within Te Matau a Māui tikitiki-a-Taranga, in particular Heretaunga during the 1800s. Takamoana was born around 1810 in Southern Heretaunga.<sup>18</sup> From a young age, he was taught the value of caring for and protecting the environment and ensuring it remained sustainable for future generations from many mentors, including his grandfather, Hāwea (S. Pānapa, Personal Communication, 1999).

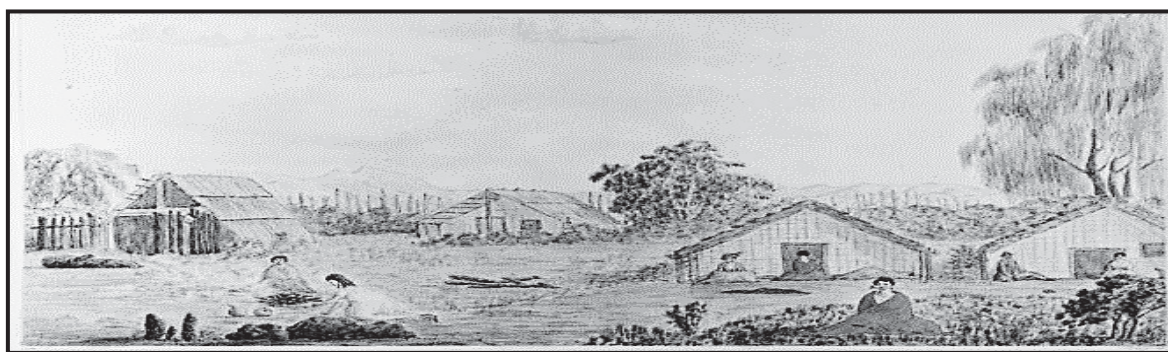
He was imparted with the knowledge of the Whare Wānanga, and the importance of tikanga, mana, tapu, kaitiakitanga and whakapapa. Takamoana was later noted as an influential chief of the younger generation (Williams, 1991). Takamoana, no older than fifteen is first noted in the battle of Pakakē, inside Te Whanganui-o-Orotu, Napier Harbour in 1824 (Cowie, 1996),

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<sup>18</sup> Takamoana derived his rangatiratanga among Ngāti Te Whatuiāpiti through his mother, Te Rotohenga, also known as Winipere. Winipere married twice. His father was Tini-ki-runga, of Rangitāne and Ngāti Kahungunu descent. Te Meihana Tākihi was his younger brother. Henare Tōmoana and Pene Te Uamairangi, whose father was Te Hira, were his half-brothers.

where he fought alongside his father, Tini-ki-runga. Tini-ki-runga died among many rangatira over an invasion on land, resources and attempt in exerting mana from Waikato over Ahuriri and Heretaunga (S. Pānapa, Personal Communication, 1999).

According to hapū narratives, it is from this battle, and the battle of Te Whiti o Tū, Takamoana earned his tā moko.<sup>19</sup> Tā moko encapsulates important milestones and was accompanied by many rites and rituals, signalling status and rank constituting mana. He became one of the great leaders of Ngāti Kahungunu and one of the leading men of Te Awapuni pā when the missionary William Colenso arrived into Te Matau a Māui tikitiki-a-Taranga in December 1844.<sup>20</sup> Takamoana was one of five chiefs who signed the deed of transfer of the land which was to “become the Waitangi mission station of 4ha” (Buchanan, 2004, p. 92) where William Colenso settled, a small swampy area located near the Ngaruroro mouth along Awatoto, near Awapuni (Knight, 1995). Colenso and his whānau are said to be the first European family to settle in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. At his Waitangi station, he built a house, a school and a church.



**Figure 6: Pākōwhai pā. February 1859.**

**Source: Stratton Bates, H. (1859). Painting of Pākōwhai pā. NON-ATL-P-0099. Retrieved from <http://mp.natlib.govt.nz/detail/?id=67064&l=mi>. 9th January 2015.**

This area was named Kowhakaroro. I mention Colenso as he plays an important part in the life of Takamoana. Takamoana studied in Colenso's school, learning to read and write. Colenso played a significant part in working and understanding Māori at the time, teaching Māori the word of the Bible, English literature, and furthermore christening Māori with English names. During this time, Takamoana lived at Pākōwhai pā. In 1852, his grandsons Pānapa Tuari, Pita and Kaporeira were summend to live at Pākōwhai after their mother, Merehoka, passed away after suffering from the measles in Central Hawkes Bay.

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<sup>19</sup> It is said, Takamoana received his moko in the area of Norsewood, near Dannevirke.

<sup>20</sup> Before 1840, 2.5 million acres of the Heretaunga Plains was occupied, and utilized by Māori (S. Pānapa, Personal Communication, 1999).

Pānapa, aged 7 at the time, was entrusted with looking after the fire (S. Pānapa, Personal Communication, 1999).<sup>21</sup> Takamoana became a Christian later taking the name Karaitiana (Christian) and learnt how to read and write. He used his newfound knowledge to benefit Māori in Te Matau a Māui tikitiki-a-Taranga, Hawke's Bay, and new settlers and traders. Like his forefathers, Takamoana used his mana to care for and protect the land, waters, people and resources. Takamoana witnessed the signing of the Treaty of Waitangi in Hawkes Bay, and furthermore the increase in Māori dependence on things of European settlement. European demand for land increased dramatically as settler numbers increased during this time. Compared to other parts of Te ika a Māui tikitiki-a-Taranga, or the North Island of Aotearoa New Zealand, the wider Heretaunga area had little contact with settlers, and almost none with the Crown in the first decade following the signing of the Treaty, prior to the arrival of Donald McLean in 1850 (Cowie, 1996).

While Takamoana looked forward to the establishment of towns and the trade opportunities that they represented, he experienced the detriment of wāhi tapu, and all tikanga associated with mahinga kai, and mana. He therefore became involved in thirty land blocks purchases throughout the wider Hawkes Bay area.<sup>22</sup> One particular land block, central to this study, was the Heretaunga Block. Pastoral farming for example became a key part of the Hawke's Bay economy. Pastoral run holders like John Davies Ormond and Henry Russell for example were some of the earliest European settlers. Swamps were drained, which became a particular concern for Māori, particularly Ngāti Hawea, who held mana whenua over the many parts of Heretaunga, and the four water bodies, as swamps were traditional sources of kai and fresh water (P. Paku, Personal Communication, April 16, 2013).

Land was therefore created through draining of swamps to make way for sheep, and later cattle. The first sheep, a flock of 3,000 Merinos, were driven into the region in 1849 from Pourerere through past Waipawa (McGibbon, 1990), the first inland town in Hawkes Bay, and one of the earliest inland towns in Aotearoa New Zealand. The sheep was used to graze the plains, and establish farms and stations throughout the wider Hawkes Bay area.<sup>23</sup> In December 1850, Takamoana welcomed the arrival of Donald McLean, who was investigating the availability of land for purchase by the Crown.

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<sup>21</sup> Pānapa would have been 14 years old at the time this painting was created. He is one of the figures in the painting.

<sup>22</sup> For example, through his mothers' Rangitāne whakapapa affiliations, Takamoana exercised his mana, and was involved in negotiations for the sale of the areas known as the Forty Mile Bush and the Seventy Mile Bush, near the Tararua and Ruahine ranges in Southern Hawke's Bay and Northern Wairarapa. Similarly, through his fathers' whakapapa affiliations, Takamoana exercised his mana and played a key role in the sale of Heretaunga Block.

<sup>23</sup> Pānapa worked in this area shearing, with his children, and also his shearing gangs.

In 1851 Takamoana was one of the signatories to the sale of the Waipukurau and Ahuriri blocks, in which the Crown acquired 600,000 acres of land in Te Matau a Māui tikitiki-a-Taranga, Hawke's Bay (Stirling, 2011). Sheep and later cattle were brought in and farms were further established throughout the entire Heretaunga Plains. His involvement in these sales were underpinned by protecting tikanga Māori, mana whenua, and wāhi tapu (P. Paku, Personal Communication, April 16, 2013). Early pastoralists saw the value in this area and negotiated leases directly with Māori which was illegal at the time and this therefore prompted the government to act so it could control all land transactions under the promise and agreements in the Treaty of Waitangi (Boyd, 1984). Takamoana discussed these matters with Donald McLean in written letters from the 1850s explaining how deeply saddened at the lack of communication and lack of support for Māori (P. Paku, Personal Communication, April 16, 2013). The Māori Representation Act 1867 provided for four Māori seats in Parliament established. In 1871, in consideration of how Takamoana was feeling, he entered Parliament as member for Eastern Māori taking over responsibilities of his whanaunga, or relative, Tareha Te Moananui (P. Paku, Personal Communication, April 16, 2013).



**Figure 7: Karaitiana Takamoana (Delivering his first maiden speech to Parliament).**

**Source:** The New Zealand Parliament (n.d.). *Titiro Whakamuri: Looking Back*. Parliamentary Collection. Retrieved from <http://www.parliament.nz/timeline/index.html>. 9th January 2015.



A difficult and challenging issue for Māori, particularly Takamoana, were fences. Fences were rare on the early pastoral stations however, and many settlers could not and in some cases would not stop their sheep wandering onto other stations and Māori land without permission, despite an agreement regarding management of the lands, reciprocal respect, tikanga Māori and mana whenua (Stirling, 2011). Māori sometimes refused to return offending sheep until “their owner paid money for the grass they had eaten” (Knight, 1995, p. 70). An incident between John Harding’s sheep straying onto George Cooper’s farm in 1863 is an example of the trouble both farmers, and Māori faced “...I beg to give you notice that I have two of your rams..., and that unless you remove them within 48 hours from the receipt of this notice I shall castrate the same.” (Parsons, 1999, p. 62).

Takamoana and others also objected to sheep and later cattle grazing on Māori land, and furthermore, land in disputed ownership. He experienced first hand, the loss of land, habitat, and sources of kai begin to diminish. Further, he began to experience the diminishing of tikanga, hapū values and interests in land transactions, in Te Matau a Māui Tikitiki-a-Taranga (P. Paku, Personal Communication, April 16, 2013). Subsequently, Takamoana, along with his brothers, and other rangatira, asked the government to intervene, failing which they give notice, like George Cooper of their intention to kill stock (P. Paku, Personal Communication, April 16, 2013). This is how the sale of the Heretaunga Block lease and purchase begins.

## The Heretaunga Block Purchase



**Figure 8: Heretaunga Block area**

**Source: Google Earth (2015). Hawkes Bay Region. Terralink International. Digital Globe - Data SIO, NOAA, U.S. Navy, NGA, GEBCO. Terra Metrics. Retrieved from <https://www.google.com/earth/explore/products/plugin.html>. January 9th 2015.**

In 1861 Thomas Tanner informally leased the Heretaunga Block from Karaitiana Takamoana and his brother Henare Tōmoana. According to Stirling (2011) this was in actual fact illegal under the Native Land Purchase Ordinance 1846. Six years later, immediately after obtaining a legal lease, Thomas Tanner advertised for settlers to purchase small sections of his lease

with Hawke's Bay Native Lands (Boyd, 1984). According to Stirling (2011), a Crown Grant was issued for the 19,385 acre Heretaunga Block, to Karaitiana Takamoana, Henare Tōmoana, Arihi Te Nahu, Manaena Tini, Matiaha, Paremena, Oneone, Apera Pahora, Te Waka Kawatini, Noa Huke and Tareha Te Moananui. The lease also contained not only a clause requiring them to compensate for improvements, but one which allowed leases to deduct these costs from their rents. This became one mechanism as to how Ngāti Hāwea began to lose its whenua, freshwater fisheries, kai and subsequently mana whenua, tikanga and kaitiakitanga over the Hāwea Estate (S. Pānapa, Personal Communication, 1999). In addition, this subsequently affected the mauri of particular areas around Heretaunga.

Takamoana had no fiscal knowledge or experience necessary to deal with the complex mire of mortgages, shares, trusts, interest, credit or debts. While individuals kept accounts, adding up and pursuing rents owed to them for the period "...before their land was actually sold" (Head, 2006, p. 249). Ballara (1982) has argued that debts of Māori were one mechanism in their decisions to sell land, and Takamoana, however became less willing to sell land. He began to question the methods of both government and private land purchasers, particularly the pressure they placed on those, like him, who were heavily in debt to local storekeepers. This was a notorious method of direct purchase by private individuals introduced by the Government in 1865 to overcome Māori resistance to land-selling, land managing and to push European settlement. While Takamoana attempted to secure support from the general government to stay the sale of Heretaunga, Tanner bought entire shares off Arihi, Paramena, Pahora, Noa and also his brother, Henare Tōmoana (Stirling, 2011).

Over the following three years, all of these interests had been acquired by purchase, and the new owners of the Heretaunga Block became James Gillespie Gordon, Andrew Hamilton Russell, John Davies Ormond, James Nelson Wilson and Thomas Tanner all being Hawkes Bay sheep farmers (McLintock, 1966). In 1870, all the grantees consented to the sale of the Heretaunga Block to Tanner and the other farmers. Tōmoana and Takamoana signed a conveyance for Heretaunga at Pākōwhai (S. Pānapa, Personal Communication, 1999).

The Heretaunga Block became many farms, and customary authority such as mana and tikanga such as mahinga kai and kaitiakitanga in Heretaunga changed. The sale severed the ancestral relationship Ngāti Hāwea have with Heretaunga, and its water bodies. In 1871, on the 9<sup>th</sup> January, a Deed conveyed a parcel of land known as the Karamū Reserve to Samuel Locke of Napier and Thomas Purvis Russell of Hawkes Bay, both sheep farmers. The Karamū reserve was created from the sale of the Heretaunga Block to house Māori after the sale of the Heretaunga Block.<sup>24</sup>

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<sup>24</sup> The deed noted that these two men would hold the reserve land in trust until its owners were determined by the Native Land Court. The 1864 Native Reserves Act provided for all remaining land reserved for Māori use be put under settler control (Cowie, 1996).

## The Karamū Reserve

The Karamū Reserve was a 1,601 acre area of rich farming land, adjoined to the Heretaunga Block bounded on the north by the Ohiwia River on the east by the Ngaruroro River and on the south and west by the land in occupation by Thomas Tanner and the land in occupation by James Nelson Williams (Boyd, 1984). Takamoana, among many Māori, bartered flax, vegetables such as kūmara and potatoes, and “European trading commodities such as seeds, blankets, tools, fire arms and fruit” (Boyd, 1984, pp. 4-5). Pānapa and his father Donald Stuart, a Scottish whaler, worked for Takamoana, sowing seeds, ploughing land, harvesting and processing grain along the Karamū Stream (P. Paku, Personal Communication, 16 April, 2013). Already situated within the Karamū Reserve was Ruahāpia. Ruahāpia was a wedding dowry from Takamoana to his grandson Pānapa Tuari and his wife Arapera Te Ngaero (S. Pānapa, Personal Communication, 1999).<sup>25</sup> Ruahāpia is my tūrangawaewae, my place of standing. It is my connection to Takamoana and Hāwea. Futhermore, it is my connection to Heretaunga.<sup>26</sup>

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<sup>25</sup> Arapera Te Ngaero is the daughter of Paora Te Ngaero, a chief from Southern Heretaunga, Central Hawkes Bay.

<sup>26</sup> On 4 February 1888, the Supreme Court informed the parties on portions assigned by the Court. A further Supreme Court action followed this decision the outcome of which was the passing of the Karamū Reserve Act 1889. This Act vested the Karamū Reserve in trust to James Henry Coleman and Walter Shrimpton (Karamū Reserve Act, 1889).

## Conclusion

This Chapter provided the framework for understanding the unique relationship between Māori and the environment, in Māui tikitiki-a-Taranga, Hawkes Bay, by discussing the arrival and actions of prominent tipuna. Despite arrival of settlers and traders, and the associated changes with the arrival, the tenets and framework of my ancestral relationship with Papatūānuku remain the same. The Karamū Stream continues to be an integral, political, spiritual, cultural and economic resource for Ngāti Hāwea, and for Ruahāpia marae. In order to continue this relationship today however, a relationship between Ngāti Hāwea and the Hawkes Bay Regional Council is required.

Key intergenerational responsibilities Māori have with the environment, such as kaitiakitanga for the interrelated and connected elements of Māori cultural and spiritual world, continue to be key to ensuring the recognition and facilitation of Māori values, rights, interests and aspirations in natural resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. The context and location at which this is aspired to is within the Karamū Catchment. The next Chapter will provide the context and role the Karamū Catchment played for Ngāti Hāwea, and Māori in Heretaunga, and also the contemporary role the Catchment plays in flood control.



## Chapter Four: The Karamū Catchment

Te ika i Heretaunga, te ika i Ngaruroro  
Te ika i Tukituki, te ika i Pōrangahau  
Te ika i Te Whakakā te takina mai ki te turuturu  
Ki tēnei tapangutu, ki tēnei tauremu  
I whiwhia mai a Tangaroa, Tangaroa whiwhi  
E tuku, e heke ki tō moenga  
Ki tēnei kupenga, ki tēnei tauremu  
Ana, oti kai a koe; whiwhia, rawea (Best, 1929, p. 145).<sup>27</sup>

The previous Chapter provided the framework for understanding the unique relationship between Māori and the environment, in Māui tikitiki-a-Taranga, Hawkes Bay, in particular, the The Karamū Stream. This chapter discusses the Karamū Catchment, and its role in Heretaunga. The Karamū Catchment derives its name from the Karamū Stream, therefore it's important to understand the history of the Karamū Stream, and its key role to both Māori and the Hawkes Bay region to understand the purpose and role of the Catchment. The Karamū Catchment is 51,462 hectares extending south from Awatoto to Havelock North and west to the Raukawa Range (Hawkes Bay Regional Council, 2004). The Karamū Stream and its tributaries drain the Poukawa Basin, the Kōhinerākau, Kaokaoroa and Raukawa Ranges and a large part of the Heretaunga Plains (Hawkes Bay Regional Council, 2004).

The long history of occupation and travel has enabled Ngāti Hāwea to accumulate extensive knowledge of natural resources within Te Matau a Māui, particularly Heretaunga, to develop management practices appropriate for the sustainable use of freshwater, forests, and kai within the Heretaunga Plains, particularly the Karamū Stream. The Karamū Stream was formally the Ngaruroro Waimate River, the main channel of the Ngaruroro River, and used for passage by many of my tūpuna for over ten generations to fish, travel, trade and protect (S. Pānapa, Personal Communication, 1999).<sup>28</sup>

It is a fundamental element to Ngāti Hāwea identity, Ngāti Hāwea history, and Ngāti Hāwea mana, and underpinned by tikanga and kaitiakitanga responsibilities to protect the mauri and mana of the water body. In a contemporary context, today, it plays a vital role in flood control

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<sup>27</sup> This karakia was employed to entice eels to enter the net or eel-pot set at a pā tuna, or eel-weir. This karakia was taught to me by my nan while learning how to eel as a child.

<sup>28</sup> After an historical flood in 1867 in Hawkes Bay, the main river took its current course, leaving a smaller flowing stream. Like the Karamū Reserve, this too was named the Karamū Stream in reference to the Karamū tree (P. Paku, Personal Communication, 2013).

for the Heretaunga, Havelock North and Hastings areas (Hawkes Bay Regional Council, 2004). This will be discussed later in this Chapter.

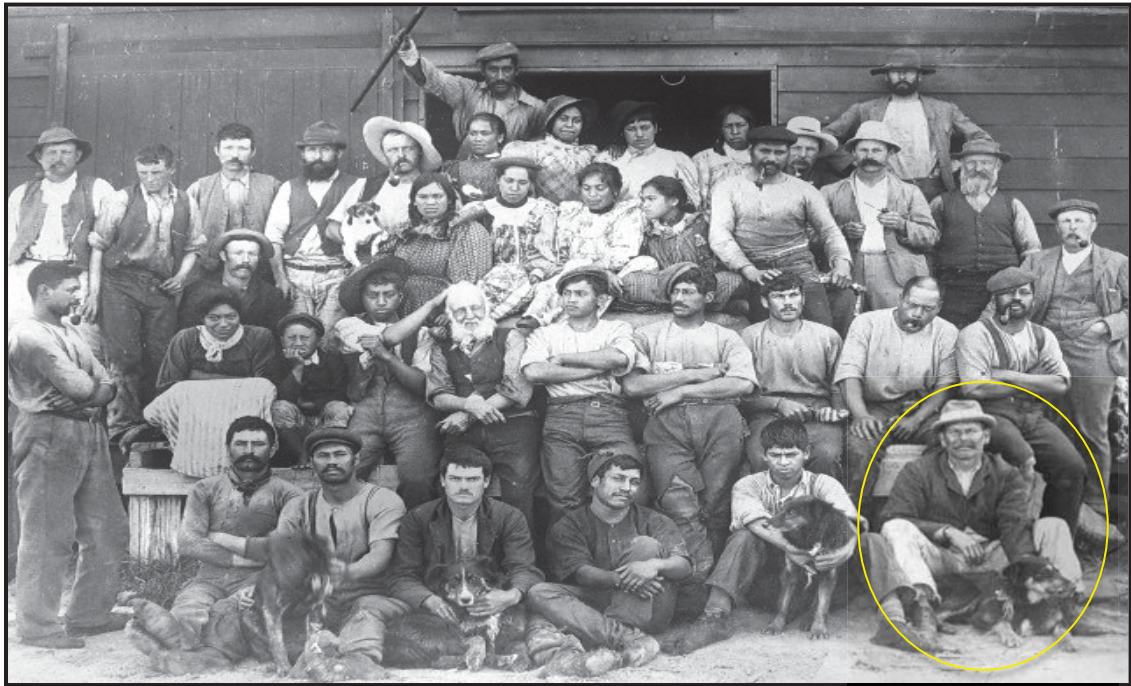
Karakia, such as the one at the beginning of this Chapter, are very important for a number of reasons. It speaks of fishing areas, and particular kupu, or words used to entice tuna, or eels into the pā tuna. Tikanga such as performing karakia, and furthermore mahinga kai reaffirms the principal component of a traditional economy, and importance of transmitting mātauranga, or Māori knowledge. The traditional system of exchanging kai within Ngāti Hāwea tikanga was not simply a utilitarian mechanism for distributing resources. It is, for Ngāti Hāwea, as important a social institution as economic (P. Paku, Personal Communication, 2013).

The sharing of kai, and resources served to reinforce the social order, and whakapapa. This is the same for mātauranga. The importance of tikanga associated with mahinga kai around freshwater plays a key role for Ngāti Hāwea in terms of continuing our ancestral relationship with Papatūānuku, upholding kaitiaki responsibilities, and mana whenua. There are a number of marae in the Karamū catchment, four of which are from Ngāti Hāwea. These are Waipatu, Ruahāpia, Matahiwi and Kohupātiki (Hawkes Bay Regional Council, 2004). Takamoana imparted this framework of values and knowledges to his grandson, Pānapa. These environmental values express the customary lore of Māori, of Ngāti Hāwea hapū, and how customary lore relates to traditional knowledge and the sustainability of natural resources within both the Karamū Catchment, and also the Hāwea Estate in Heretaunga.

Whakapapa for example remains inherent in understanding the relationship between Māori and natural resource management, therefore places a responsibility on me to ensure the continuation of this unique and fundamental relationship with Papatūānuku. Ensuring the sustainability of resources, predominantly kai, for future generations is evident in the role of kaitiaki, or guardians. After Takamoana passed away in the later 1880s, Pānapa continued to farm Ruahāpia and other small paddocks around Pākōwhai and Karamū, planting and harvesting crops and harakeke during this time.<sup>29</sup> He also ran a shearing gang, along with the help of many of his children, which covered many parts of Central Hawkes Bay, Takapau, and Heretaunga. Pā life and the dynamics of survival and living for Ngāti Hāwea soon gave way to pastoral farming, and the increasing amount of land sales and town settlements, despite the efforts of his grandfather, Takamoana and others who helped to protect both Māori values, rights, interests and aspirations (P. Paku, Personal Communication, 2013).

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<sup>29</sup> Harakeke was the most used and valued natural resource, second to freshwater. Everything traditionally, according to hapū narratives, was made from Harakeke. This includes cloaks, kete, or baskets, rope, and also mats.



**Figure 9: Central Hawkes Bay Shearing Gang.**

**Source: Ruahāpia Marae (1999). *Ruahāpia Marae*. RMC. Hastings, New Zealand. Page 7.**

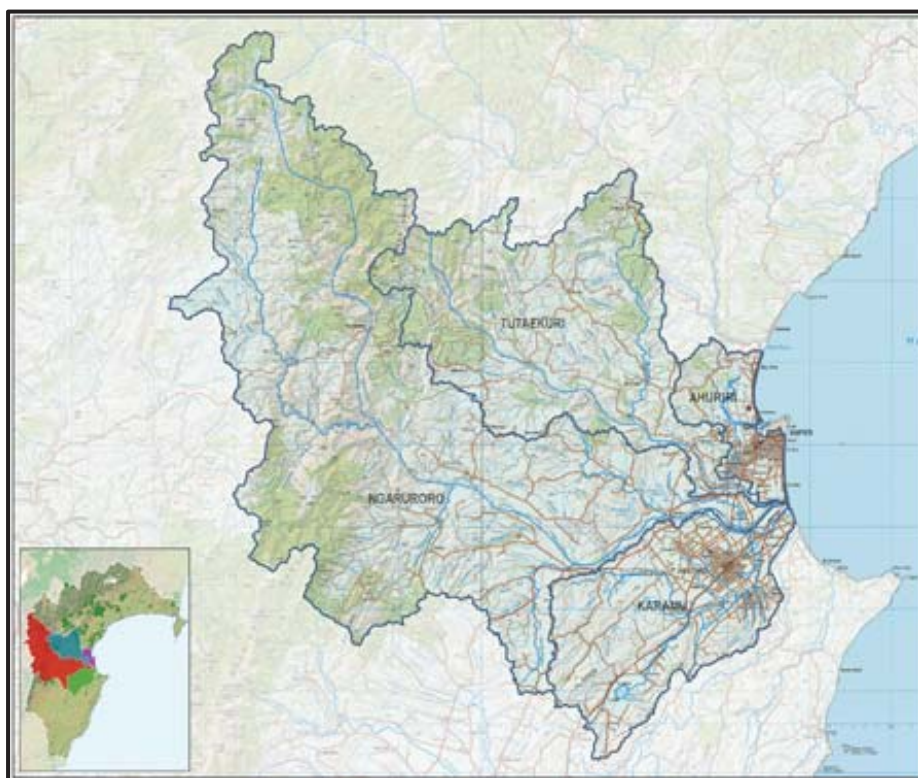
Large-scale pastoralists soon dominated the farming economy in Te Matau a Māui, and a focus on fresh water became a primary objective to sustain and develop pastoral farming throughout Heretaunga. This later lead to large land drainage programmes to develop pastoral farming in Heretaunga, and subsequently further freshwater management.

### **Comtemporary Freshwater Management**

A turn to freshwater management in 1969, as part of the Heretaunga Plains Flood Protection scheme, saw the diversion of Ngaruroro River, “...leaving the Karamū and Raupare Streams to feed the lower Karamū Stream, also known as the Clive River...” (Hawkes Bay Regional Council , 2004, p. 164). <sup>30</sup> Although the Karamū Catchment is significantly smaller than the other Catchments, it plays an important part in freshwater management such as flood protection. Below is an image of the four Catchments in Te matau a Māui tikitiki-a-Taranga, Hawkes Bay.

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<sup>30</sup> The New Zealand Geographic Board, and the Clive community, near Napier, decided on the name Clive River in 1975 for the old channel.



**Figure 10: Greater Heretaunga and Ahuriri Catchments.**

**Source: Hawke's Bay Regional Council. (2014). The TANK Group. Hawke's Bay Regional Resource Management Plan. HBRC Plan No. 4594. Napier, New Zealand. Page 12.**

The catchment covers the majority of the Heretaunga Plains which, as aforementioned, has been developed extensively for agriculture and comprises some of the most productive cropping areas in New Zealand (Hawkes Bay Regional Council, 2004). The Karamū Catchment is the predominant region in Hawke's Bay for orcharding, cropping, and viticulture while the southwestern half of the catchment primarily supports dryland sheep and beef with the exception of the Poukawa Basin, which is a significant cropping area (Hawkes Bay Regional Council, 2004).

Waterways in the Karamū catchment have been extensively modified for flood protection purposes (Hawkes Bay Regional Council, 2004). Understandably, the Karamū Stream is an important water body for the Heretaunga District, as it not only drained water from productive land on the Heretaunga Plains, it carries the bulk of city storm water to the Clive River, near Awapuni, which then flows into Hawke Bay (Hawkes Bay Regional Council, 2004).<sup>31</sup> Awapuni, was one of the pā where Takamoana resided. Flood control and drainage works undertaken in the last 100 years have dramatically changed the nature of flood hydrology

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<sup>31</sup> Hawkes Bay was named by Captain Cook after Sir Edward Hawke, First Lord of the Admiralty in October 1769 (Reed, 1975).

and land uses within the Karamū Catchment, to a point where the southern Heretaunga Plains now supports a population of over 50,000 people (Hawkes Bay Regional Council, 2004).

The prevention of flooding is not a statutory obligation for any local authority. However, the Soil Conservation and Rivers Control Act 1941 prescribe powers and responsibilities for Regional Councils to reduce its risk from floods. (Hawkes Bay Regional Council, 2004). Although flood control is vital for any community, Ngāti Hāwea values, rights, interests and aspirations have been further affected by it, in terms of the application of tikanga and kaitiaki responsibilities (P. Paku, Personal Communication, 2013). Key intergenerational responsibilities Māori have with the environment, such as kaitiakitanga for the interrelated and connected elements of Māori cultural and spiritual world, continue to be key to ensuring the recognition and facilitation of Māori values, rights, interests and aspirations in natural resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. This will be discussed further in the next Chapter.



## **Conclusion**

This Chapter discussed the role the Karamū Catchment played for Ngāti Hāwea, and Māori in Heretaunga, and also the contemporary role the Catchment plays in flood control. This Chapter provided the background for understanding the importance of retaining cultural and spiritual values, interests and rights both in a traditional space, and also the contemporary space for natural resource management practices.

The next Chapter sets out to provide further background and insight into the multiple relationships and practices associated with resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. In particular, it will highlight three key relationships resonating in this study: relationships Māori have with ancestral landscapes; relationships between Māori and the Hawkes Bay Regional Council; and lastly the relationship between the Hawkes Bay Regional Council and the environment.

These relationships are key to intergenerational responsibilities Māori have with the environment, such as kaitiakitanga for the interrelated and connected elements of Māori cultural and spiritual world. It is also key to ensuring the recognition and facilitation of Māori values, rights, interests and aspirations in natural resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay.

## **Chapter Five: Engagement practices**

This Chapter sets out to provide further background and insight into the multiple relationships and practices associated with resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. The first section, relationships, sets out three key relationships resonating in this study. These are relationships Māori have with ancestral landscapes; relationships between Māori and the Hawkes Bay Regional Council; and lastly the relationship between the Hawkes Bay Regional Council and the environment. The second section discusses practices associated with these relationships and natural resource management.

### **1. Relationships**

#### **Māori and ancestral landscapes**

Ngāti Hāwea aspires to continue to exercise mana whenua over their ancestral landscape for a number of reasons. As argued in Chapters Two and Chapter Three, in Māori worldview, the environment has spiritual and metaphysical values as well as a physical presence (Durie, 1998). Mauri is the “...binding force between physical and spiritual aspects...” Morgan (2004, 2007). These spiritual and metaphysical values originate directly from this fundamental identification with the environment, and provide direction for the correct and appropriate actions that sustain and support this relationship, with Te Matau a Māui tikitiki-a-Taranga, with Heretaunga, and with the Karamū Catchment.

This relationship has, for Ngāti Hāwea, intergenerational responsibilities with the environment, such as kaitiakitanga for the interrelated and connected elements of Māori cultural and spiritual world (S. Pānapa, Personal Communication, 1999). A view of Ngāti Hāwea is that the identification of values and interests must start from an understanding of the philosophical basis for Māori beliefs and customs. The essence of that philosophy arises from whakapapa, mana and tikanga (S. Pānapa, Personal Communication, 1999). Relationships for Ngāti Hāwea are first and foremost genealogical. Ancestral ties bind Ngāti Hāwea and the Karamū Stream, which are guided by tikanga Māori (S. Pānapa, Personal Communication, 1999).

Tikanga, as noted in Chapter One, are locally specific practices that aim to enhance these relationships and ensure the preservation of mana whenua, kaitiakitanga and hapū traditions around Te Matau a Māui tikitiki-a-Taranga, Heretaunga, and the Karamū Catchment. Literal meanings for kaitiakitanga stem from the core word ‘tiaki’ meaning to care for, guard, protect, to keep watch over and foster (Kawharu, 2000; Marsden, 2003). The prefix kai indicates the agent of the act, so a kaitiaki is a guardian, keeper, preserver and protector (Marsden, 2003).

As set out in Chapter Three, in former times, kaitiaki were guardians, such as Mokotuararo, who watched over or protected places or things, appearing often in the form of birds, animals or other natural objects (Marsden, 2003). In some circumstance, they were also messengers who provided ways of communicating between the spirit realm and the human world (Barlow, 2001). Kawharu (2000) describes kaitiakitanga as encompassing many other Māori values and incorporating spiritual, environmental and human spheres, and in this context, environmental. In particular kaitiakitanga is usually interpreted within relationships of tāngata whenua with their lands and territories, relationships which transcend time and space and include spiritual dimensions (Kawharu, 2000).

From a Māori perspective, the philosophical and jurisprudential foundation around water first and foremost begins with the understanding of Māori values, interests, rights and aspirations around water (Bargh, 2007), in particular, mauri.<sup>32</sup> Again, these values originate directly from a fundamental identification with the environment, and provide direction for the correct and appropriate actions that sustain and support this relationship, with Te Matau a Māui tikitiki-a-Taranga, with Heretaunga, and with the Karamū Catchment.

For Ngāti Hāwea, the preservation of mauri in the Karamū Stream is of paramount importance. Together with mauri, freshwater has its own mana as a resource of immense material and spiritual value (S. Pānapa, Personal Communication, 1999). One way to continue the preservation of mauri, and also the unique relationship Māori have with the environment, is to have a relationship with the Hawkes Bay Regional Council, and participate in natural resource management. Tikanga, such as kaitiakitanga, provides a primary interface for accessing repositories of cultural knowledge such as karakia, pepeha and histories and experience in a contemporary context. It also is integrated into key legislation allowing for Māori to exercise kaitiakitanga. The practice of kaitiakitanga in the current environmental context is the sustainable and culturally appropriate decisions about occupying, using and sharing environmental space and resources within the Resource Management Act 1991.

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<sup>32</sup> According to hapū tikanga, the importance of not altering mauri presents itself in the classifications given to water in various states. From waiora, or water of life, which can restore damaged mauri, to waimate, dead water, which has completely lost its mauri, categories abound. An example of this, is the Ngaruroro-waimate River.



## The Resource Management Act 1991

The contemporary context of Māori Local Government engagement begins in earnest with the reform of local government in 1989 and the passage of the Resource Management Act 1991 (Parliamentary Commissioner for the Environment, 1998). Every person who exercises functions and powers under the Resource Management Act 1991 is required to recognise and provide for the matters of national importance in section 6, have particular regard to the matters listed in section 7, and take into account the principles of the Treaty of Waitangi under section 8. Of the matters listed in sections 6 and 7, a number have particular relevance to tāngata whenua, namely:

- the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga (section 6(e));
- kaitiakitanga (section 7(a)); and recognition and protection of the heritage values of sites, buildings, places or areas (section 7(e)).

Māori participation in environmental management however depends, to a extent on the commitment and willingness of, in this context, the Hawkes Bay Regional Council.<sup>33</sup> Within the operational parts of the Resource Management Act 1991, tāngata whenua participation in resource management is provided for in requirements that local authorities consult 'Māori' (Parliamentary Commissioner for the Environment, 1998). Furthermore, Section 8 of the Resource Management Act 1991 requires all persons exercising functions and powers under it to take into account all the principles of the Treaty of Waitangi.<sup>34</sup> Such provisions therefore in legislation opens a space for Māori, including hapū to engage with Hawkes Bay Regional Council so that Ngāti Hawea rights, interests, values and aspirations can be recognised, and facilitated for in natural resource management planning and practices. The principles are listed below:

- The Treaty principle of tino rangatiratanga over resources including lands, forests, fisheries and other taonga were guaranteed to Māori under Article II of the Treaty of Waitangi;

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<sup>33</sup> Part II of the Resource Management Act 1991 expresses the purpose and philosophy of the Act. The purpose is to promote sustainable management of natural and physical resources.

<sup>34</sup> The principles, based on interpretations by the Courts and the Waitangi Tribunal, are applied in the context of sustainable management of natural and physical resources under the Resource Management Act 1991 (Parliamentary Commissioner for the Environment, 1998).

- The Treaty principle of partnership (The Treaty of Waitangi signified a partnership between Māori tribes and the Crown);
- The Treaty principle of kāwanatanga, as ceded by Māori under Article I of the Treaty of Waitangi, gave the Crown the right to govern and to make laws applying to everyone (Parliamentary Commissioner for the Environment, 1998);
- The Treaty Principle of active partnership and consultation;
- The Treaty Principle of active protection;
- The Treaty principle is that of hapū and iwi resource development.

In the wider context, the Treaty of Waitangi signified a partnership between Māori and the Crown, with exchanges of promises under Articles I and II, and exchanges of gifts, the gift of the right to make laws and the promise to do so as to accord the Māori interest in appropriate priority (Parliamentary Commissioner for the Environment, 1998). Article III of the Treaty of Waitangi gave to Māori the same rights and duties as other New Zealand citizens. Moreover, the Treaty of Waitangi guaranteed to Māori retention of their property rights under Article II, and the choice of developing those rights under Article III (Parliamentary Commissioner for the Environment, 1998). Therefore, a relationship between hapū and the Hawkes Bay Regional Council can support and develop this 'space' seeing hapū rights, interests, values and aspirations recognised and facilitated for in natural resource management planning and practices.

### **Hawkes Bay Regional Council and Māori**

The Hawkes Bay Regional Council is charged with resource management at a regional level. This responsibility set out by legislation, the Resource Management Act 1991 and the Local Government Act 2002, and policy, such as national water policy, that amongst other things provides for Treaty of Waitangi rights. In Te Matau a Māui tikitiki-a-Taranga, resource management provisions for Māori rights and interests have manifested in several ways, predominantly in the form of relationships. A number of formal relationships the Hawkes Bay Regional Council have with Māori in Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay, are listed as follows:

- The Māori Committee
- The Regional Planning Committee
- TANK

## **The Māori Committee**

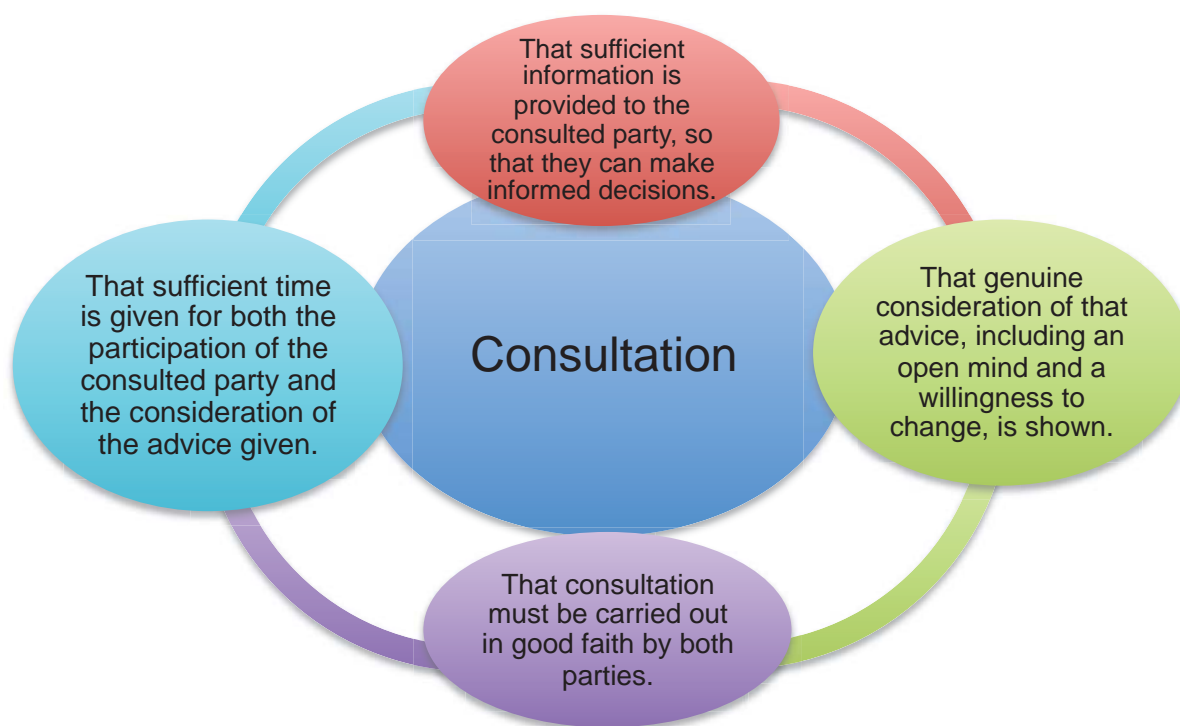
The initial groundwork for the establishment of direct tāngata whenua input into Regional Council began before the 1989 re-organisation of local government and before the establishment and requirements of the Resource Management Act 1991 (Hawkes Bay Regional Council, 2002). The then Hawke's Bay United Council recognised the need for input into decision making by Māori, and hapū, and established a consultative committee of tāngata whenua to provide input into a variety of issues (Hawkes Bay Regional Council, 2002). The Māori Committee has 12 members representing Māori, hapū, and most marae in Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay.

There is also a Taiwhenua position that represents Māori in the rohe including taura-here, or those without a whakapapa link to Hawke's Bay (Hawkes Bay Regional Council, 2002). In addition, there is a position(s) to represent kaumātua from Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay. These representatives are elected by their marae, and put forward. Similarly, kaumātua from Te Matau a Māui-tikitiki-a-Taranga, Hawkes Bay are nominated by marae, and through discussions with both marae and Māori Organisations, such as Te Taiwhenua o Heretaunga (Hawkes Bay Regional Council, 2002).

In regards to the consultation policy for tāngata whenua issues, the Hawkes Bay Regional Council identifies those with mana whenua status through the appropriate members of the Māori Committee on relevant occasions and in particular for resource consent applications (Hawkes Bay Regional Council, 2002). This is one mechanism the Hawkes Bay Regional Councils uses to identify who to engage with.

According to the Hawkes Bay Regional Council (2002), this process is intended to allow relevant tāngata whenua to have a meaningful input into publically notified or limited notified resource consent applications that affect them as either hapū, marae or iwi, and ensure adequate consultation at a meaningful level is achieved. According to the Hawkes Bay Regional Council, the Council and Māori Committee acknowledge the elements of effective consultation as established through the Courts. The elements are shown in the table on the next page.

The Hawkes Bay Regional Council, in acknowledging the necessity and value of Māori involvement in decision-making and policy development, through legislative provisions, appropriately resource the Māori Committee through a number of avenues (Hawkes Bay Regional Council, 2002). These are through ensuring hui on marae are held when appropriate and also relevant consultation hui, by maintaining two positions on each of the Council's Environmental Management and Asset Management & Biosecurity Committees for representatives from the Māori Committee (Hawkes Bay Regional Council, 2002).



**Figure 11: A consultation diagram of elements.**

This is according to Gary Clode (Personal Communication, 2013) an avenue by which Māori can remain informed about environmental management matters, and also biosecurity matters. Another avenue in acknowledging the necessity and value of Māori involvement in decision-making and policy development, is by maintaining two positions on the Council's Strategic Planning and Finance Committee, one of whom shall be the Chair of the Māori Committee, maintaining one position on the Hearings Committee for a representative from the Māori Committee (Hawkes Bay Regional Council, 2002). Lastly, another avenue is by maintaining a strong working relationship with the iwi authority, Ngāti Kahungunu Iwi Incorporated (Hawkes Bay Regional Council, 2002).

These avenues are in essence, mechanisms of acknowledgement that necessitates the value of Māori involvement in decision-making and policy development through consultation and advisory provisions. This aside, there is the Regional Planning Committee, in accordance with the Regional Resource Management Plan and the Resource Management Act 1991, the Hawkes Bay Regional Council is responsible for making decisions on the allocation and use of water within their boundaries, determining social, economic, environmental and cultural outcomes relating to water quality for their communities.

## **The Regional Planning Committee**

The Regional Planning Committee is the co-governance group for the management of natural and physical resources in Hawke's Bay (Hawkes Bay Regional Council, 2012). This committee is made up of an equal number of Regional Councillors and Tāngata Whenua Group representatives. The Regional Planning Committee was established in April 2011 by Hawke's Bay Regional Council as part of Treaty of Waitangi redress for Tāngata Whenua groups. It was formed to oversee the review and development of the regional planning documents for the Hawke's Bay region as required by the Resource Management Act 1991, and guide water allocation decisions, councils develop regional policy statements and regional plans (Hawkes Bay Regional Council, 2012).<sup>35</sup>

Both the Tāngata Whenua Group representatives and the Regional Council have worked together to establish the Committee based on the principles of co-governance and to ensure that Tāngata Whenua are active decision makers in managing their taonga under the Resource Management Act 1991 (Hawkes Bay Regional Council, 2012). Some of the specific responsibilities of this committee are implementing a work programme for the review of the Council's Regional Plans and Regional Policy statements prepared under the Resource Management Act 1991.

To achieve this, the committee prepares any changes to the Regional Resource Management Plan, including the Regional Policy Statement, and plan variations to the proposed Regional Coastal Environment Plan (Hawkes Bay Regional Council, 2012). The Committee also oversees consultation on any draft Proposed Regional Plan, Proposed Regional Policy Statement, Plan Change or Plan Variation, prior to notification. Furthermore, the committee recommends to Council for public notification any, Proposed Regional Plans, Proposed Regional Policy Statements, Plan Changes or Plan Variations (Hawkes Bay Regional Council, 2012).

## **Local Government Act 2002**

The Local Government Act 2002 charges local authorities, such as the Hawkes Bay Regional Council with a clear responsibility to be informed about how their decision-making can impact on Māori community well-being. The commitment to Māori inclusion through consultation is clearly stated in the Local Government Act 2002. Section 81 and 82 (2) of the Local Government Act 2002 for example set guidelines for local authorities to involve Māori in decision-making and the importance of consultation processes appropriate to Māori.

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<sup>35</sup> The Committee is responsible for the review and development of the Regional Policy Statement, the Regional Resource Management Plan and the Regional Coastal Environment Plan. These are the key resource management planning documents in the Hawke's Bay Region.

The Local Government Act 2002 also outlines the Government's commitment to maintain and improve opportunities for Māori to contribute to local government decision-making processes. Under Section 14(1)(D) of the Local Government Act 2002 for example, the contributions to decision-making processes in local government by Māori are facilitated in which a local authority must (a) establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and (b) consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority; and (c) provide relevant information to Māori for the purposes of paragraphs (a) and (b).

The Local Government Act 2002 therefore provides a clear onus on local authorities to ensure that Māori participation in decision-making occurs. Again, these processes are available to Māori to participate in, in relation to managing the use, development and protection of natural and physical resources in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. Specific provisions recognising Māori participation in the decision-making process include Section 77(1)(c) of the Local Government Act 2002. This section requires the Hawkes Bay Regional Council, when making a significant decision in relation to land or a body of water, to take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna and other taonga. The principles of consultation outlined in Section 82 (of the Local Government Act 2002) also require the Hawkes Bay Regional Council to have in place processes for consulting with Māori, in particular hapū.

## **The TANK Project**

The Hawkes Bay Regional Council is reviewing the way land and water resources are managed in the Greater Heretaunga and Ahuriri area - where 85% of the Hawke's Bay population live and work (Hawke's Bay Regional Council, 2014). The area encompasses the Tutaekuri, Ahuriri, Ngaruroro and Karamu catchments, plus the Heretaunga Plains aquifer system. The TANK Group (named after the four catchments) comprises 30 Hawke's Bay people representing a wide range of interests. The catchment-wide approach to managing water and land will result in a change to the Regional Resource Management Plan (Hawke's Bay Regional Council, 2014) also referred to as the Greater Heretaunga and Ahuriri Plan Change (Hawkes Bay Regional Council, 2013). The Greater Heretaunga and Ahuriri Plan Change will implement the Hawke's Bay Land and Water Management Strategy and the Government's 2014 National Policy Statement for Freshwater Management.

This water-related focus includes water quality, flows and allocations in the four catchments, including for wetlands and estuaries, however the plan change is unable to address all



catchment issues (Hawke's Bay Regional Council, 2014). As a planning document defined and limited by the Resource Management Act, however The Greater Heretaunga and Ahuriri Plan Change will be part of the Regional Council's broader response to implementing the National Policy Statement for Freshwater Management alongside other catchment-based plan changes to be developed according to an agreed programme.



**Figure 12: The TANK Group**

**Source: Hawke's Bay Regional Council. (2014). Collaborative decision making for freshwater resources in the Greater Heretaunga and Ahuriri Region. TANK Group Report 1. HBRC Plan No. 4594. Napier: Hawke's Bay Regional Council. Page vii.**

The Hawkes Bay Regional Council is working with a collaborative stakeholder group to determine how these water bodies should be managed (Hawke's Bay Regional Council, 2014). According to Hawke's Bay Regional Council (2014), the TANK Group approach is consistent with new approaches to freshwater management occurring throughout New Zealand (Hawke's Bay Regional Council, 2014).

There is a wide range of science, cultural and economic information necessary to be provided to the TANK Group to assist their decisions.<sup>36</sup> As well as making recommendations on values and overall objectives, there are a number of key aspects of the Regional Plan that the TANK Group is tasked with making recommendations to Council on. Matters under discussion and consideration include flow regime, including low flow restrictions on takes, water allocation, security of water supply for water users, policies and rules on groundwater /surface water connectivity. Furthermore, the flow regime includes surface water and groundwater quality limits, tāngata whenua involvement in freshwater decision making, use of Mātauranga Māori in monitoring and reporting, a wāhi tapu register and policies, rules and

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<sup>36</sup> According to the Group's first TANK Report summarizing its work to date was released in late February 2014, there is still a lot of ground to cover before the Group will be in a position to make well-informed decisions about the form and contents of the Plan Change.

incentives on a number of areas (Hawke's Bay Regional Council, 2014).<sup>37</sup>

## **2. Practices**

This section offers the background relating to practices involved in natural resource management. The Hawkes Bay Regional Council oversees management of the Karamū Stream and sets out minimum flows for the stream in accordance with their Regional Resource Management Plan. As a part of this function, the setting out of minimum flows enables the Hawkes Bay Regional Council to manage flooding in the Hastings and upper Hastings areas.

The Hawke's Bay Regional Resource Management Plan is a statutory document in accordance with the functions vested in the Hawkes Bay Regional Council under the Resource Management Act 1991, as discussed earlier in this Chapter. The functions and associated practices with the Regional Resource Management Plan, relate to the planning, preparation and establishment, implementation, and review of objectives, policies, and methods to achieve integrated management of the natural and physical resources of the Hawkes Bay region (Hawkes Bay Regional Council, 2012).

The Regional Resource Management Plan consists of the planning around the control of the use of land, including the beds of water bodies for the purpose of soil conservation, the maintenance and enhancement of water quality, the avoidance of natural hazards and prevention of any adverse effects of the storage, use, disposal, or transportation of hazardous substances (Hawkes Bay Regional Council, 2012). In addition, the plan relates to the control of discharges of contaminants into or onto land, air, or water and discharges of water into water, the taking, use, damming, and diversion of water, and the control of the quantity, level, and flow of water in any water body.

All of the above functions and practices are implemented through the Heretaunga Plains Flood Control and Drainage Scheme through the Soil Conservation and Rivers Control Act 1941 and the Land Drainage Act 1908 (Hawkes Bay Regional Council, 2012). The purpose of regional policy statements is different to, and more tightly prescribed than, that of regional plans (Hawkes Bay Regional Council, 2012). The purpose of a regional policy statement is to provide an overview of the resource management issues of the region and policies and methods to achieve integrated management of the natural and physical resources of the whole region. The purpose of a regional plan is to assist a regional council to carry out any of

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<sup>37</sup> These areas cover riparian management & stock exclusion, water storage, water efficiency, water sharing/transfer, nutrient loss/allocation, good irrigation practices, storm water management and lastly other agricultural practices.



its functions in order to achieve the purpose of the Resource Management Act 1991 (Hawkes Bay Regional Council, 2012).<sup>38</sup>

The Heretaunga Plains Flood Control and Drainage Scheme covers the low-lying historic river plains of the Tūtaekurī, Ngaruroro and lower Tukituki Rivers. This scheme benefits approximately 39,000 hectares of land and an adjacent population of approximately 130,000 people (Hawkes Bay Regional Council, 2012). There are 143km of stop-banks, 103km of river channels and 465km of other waterways (Hawkes Bay Regional Council, 2012). This scheme operates in the Napier, Meeanee, Puketapu, Brookfields, Awatoto, Pākōwhai, Muddy Creek, Haumoana, Karamū, Twyford, Tūtaekurī-waimate and Puninga Catchments (Hawkes Bay Regional Council, 2012).

The link between planning and operations within this scheme and Māori, lie in both legislative provisions for Māori, and also the location of these Catchments. The Scheme operates within the Karamū Catchment, therefore all planning, and proposed planning and management processes affect in particular, Ngāti Hāwea, in terms of recognising and facilitating Māori values, rights, interests and aspirations in natural resource management.

The Hawkes Bay Regional Council uses a number of initiatives guided by Government water reforms. Fresh water is New Zealand's most valuable natural asset. The Government has initiated reform in freshwater management in 2011 to address the deteriorating water quality in some areas, the water demand outstripping supply in some areas, the need to balance different interests and values in water, as not all values and expectations can be met in all places at all times. Furthermore, the interests of iwi and Māori in fresh water and lastly the need for more robust information on what we are putting into our water and how much water is available to use (Ministry for the Environment, 2011).

The reforms propose comprehensive and cohesive improvements to our system for managing freshwater so that it remains sustainable and productive for future generations. The reforms are co-led by the Ministry for the Environment and the Ministry for Primary Industries (Ministry for the Environment, 2011). The National Policy Statement on Freshwater Management came into effect on 1 July 2011 (Ministry for the Environment, 2011).

The National Policy Statement on Freshwater Management requires regional councils to set freshwater objectives, water allocation limits and water quality targets for every water body, so that overall quality of freshwater in the Hawkes Bay region is maintained or improved. For the most part, it is the Hawkes Bay Regional Council's responsibility to implement the National Policy Statement on Freshwater Management and the primary policy instrument for

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<sup>38</sup> Regional policy statements must state the significant resource management issues of the region, and matters of resource management significance to iwi authorities. By contrast, regional plans are simply required to state the issues to be addressed in the plan.

doing this, is the Hawkes Bay Regional Plan. The National Policy Statement on Freshwater Management requires councils to set objectives and apply corresponding limits and levels to types of water bodies or areas, and to have catchment and sub-catchment specific objectives and limits and levels.<sup>39</sup> These limits relate to water quantity allocations, minimum flows, and a variety of water quality parameters (Ministry for the Environment, 2011).

The Hawke's Bay Regional Council has identified a programme of activities for the preparation of regional plan changes and the associated resource investigations including a number of catchment based plan changes, one of which is the Greater Heretaunga and Ahuriri Plan Change (Hawkes Bay Regional Council, 2012). This gives a greater opportunity to ensure hapū specific values and interests are part of dialogue around freshwater management.

On the 8<sup>th</sup> June 2009, the Government announced its new strategy New Start for Fresh Water. It outlines the Government's new direction for water management in New Zealand. Effective water management is essential to provide for New Zealand's economic development and growth, and to maintain social and cultural values (Ministry for the Environment, 2011). The right balance needs to be found between the different interests and values in water, as not all values and expectations can be met in all places at all times. Some other contributing issues that need to be addressed are the interests of Māori in New Zealand's fresh water (Ministry for the Environment, 2011).

The National Policy Statement for Freshwater Management 2011 came into effect on 1 July 2011 as part of the Fresh Start for Fresh Water package of reforms (Ministry for the Environment, 2011). The National Policy Statement for Freshwater Management 2011 was issued under the Resource Management Act 1991. It recognises freshwater management as a nationally significant issue requiring direction to set objectives and limits to manage water quality. Decision-makers under the Resource Management Act 1991 must have regard to the National Policy Statement for Freshwater Management in consenting decisions.

The Resource Management Act 1991 requires the Hawkes Bay Regional Council to amend regional policy statements, proposed regional policy statements, plans, proposed plans, and variations to give effect to any provision in a National Policy Statement for Freshwater Management that affects those documents. As discussed earlier in this Chapter, provisions are available for Māori participation in consenting decisions and planning processes through both the Māori Committee, and also the Regional Planning Committee.

The freshwater National Policy Statement for Freshwater Management intends to drive national consistency in local Resource Management planning and decision-making while allowing for an appropriate level of regional flexibility. According to the Hawke's Bay Regional Council (2012), they have identified a programme of activities for the preparation of regional

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<sup>39</sup> The characteristics of catchments and sub-catchments demand different priorities.

plan changes and the associated resource investigations. This includes a number of catchment based plan changes, one of which is the Greater Heretaunga and Ahuriri Plan Change. The implementation programme builds on work and projects already underway before the National Policy Statement on Freshwater Management came into effect.

## **Conclusion**

This Chapter provided background and insight into the multiple relationships and practices associated with resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. The first section discussed relationships Māori have with ancestral landscapes; relationships between Māori and the Hawkes Bay Regional Council; and lastly the relationship between the Hawkes Bay Regional Council and the environment. The second section discussed practices associated with these relationships and natural resource management, in accordance with the Regional Resource Management Plan, a statutory document with the functions vested in the Hawkes Bay Regional Council under the Resource Management Act 1991 and the Local Government Act 2002. The next Chapter reflects on the data shared by participants in this study around the current Māori - Hawkes Bay Regional Council relationship, and the recognition of Māori interests and values in natural resource operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay.

## Chapter Six: Findings - Ngā Tukunga Iho

The previous Chapter provided background and insight into the multiple relationships and practices associated with resource management in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay, and also key relationships resonating in this study. This Chapter reflects on the data shared by participants in this study around the nature of Māori-Local Government relationships in the Hawkes Bay area. Three key themes emerge. The first theme is engagement. The second theme is the recognition of Māori interests and values in resource management practices. The third theme is effectiveness of resource management in recognising Māori interests.

This Chapter is divided into three sections. The first section discusses mechanisms the Hawkes Bay Regional Council use to engage with Māori. The second section highlights and discusses current Māori - Hawkes Bay Regional Council relationships and the recognition of Māori interests and values in natural resource operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. The third section discusses the effectiveness of engagement, and the effectiveness in the recognition of Māori interests and values in natural resource operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay.

### Engagement

There are a number of mechanisms the Hawkes Regional Council uses within its operations to engage with Māori in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. These are listed below. Each of these four types of mechanisms are discussed in the remainder of this chapter accompanied by a relevant data or commentary from participants.

- |                               |   |
|-------------------------------|---|
| <b>1. Legislation</b>         | Local Government Act 2002<br>Resource Management Act 1991                     |
| <b>2. Policy and Planning</b> | Resource Consent<br>Planning Committee<br>Māori Committee<br>TANK Group       |
| <b>3. Consultation</b>        |   |
| <b>4. Networks</b>            | Ngāti Kahungunu Iwi Incorporated<br>Te Taiwhenua o Heretaunga<br>Māori Groups |

## 1. Legislation

Legislation provided for the recognition of Māori values, rights and interests into planning. In the Hawke's Bay area, the Hawkes Bay Regional Council is responsible for managing and allocating the use of natural resources. They are also statutorily obligated to engage with Māori, primarily through the Local Government Act 2002 and the Resource Management Act 1991. As part of this responsibility, the Hawkes Bay Regional Council must comply with regulations and standards imposed by Central Government as well as planning regional rules that everyone must abide by. The regional rules (which consents are assessed against) are contained in the Regional Resource Management Plan and Regional Coastal Environment Plan as set out in the previous Chapter.

Māori, however, are not defined in the Local Government Act 2002, nor does the Act direct the Hawkes Bay Regional Council to any particular Māori groups. This creates a level of ambiguity around who local government should form relationships with. Potentially, participation in decision-making may involve a range of groups and individuals beyond those affiliated to Ngāti Kahunugnu iwi and hapū. Within practice, participants reported that hapū values, interests and expectations are part of a diverse range of views and therefore consent practices and decision making do not always align with the objectives of hapū. Given that hapū are kaitiaki of local natural resources this situation is considered by participants to be unacceptable. This position was supported in evidence of a Ngāti Hāwea representative,

*"Whakapapa should automatically qualify you to be involved in policy making, decision making and protecting Māori values and interests within the operations of the Hawkes Bay Regional Council."*

Ngāti Hāwea representative.

As argued in chapters two and three, whakapapa is a fundamental element to mana whenua, and also the application of tikanga, such as kaitiakitanga. Māori processes around kaitiakitanga are validated not only through legislation, but also through mana, and whakapapa. The quote above highlights the lack of recognition of and understanding of Māori philosophy around kaitiakitanga. In relation to water the lack of awareness and understanding of Māori values is even more pronounced,

*"...water is treated as a commodity, whereas to us, to Māori, it's not. It's something that sits deep within Māori. Without water, where would we be? What would we do? If the water is unclean, we are unclean. If the water is not there, chances are, we won't be either..."*

Ngāti Hāwea representative.

This quote further highlights the philosophical differences in terms of the importance and relationship Māori have with water. Even non-Māori employees of the Hawkes Bay Regional Council recognise that providing for Māori water values could lead to environmental gains,

*“If we all adopted Māori values for water, we wouldn’t have the problems we have today.”*

Gary Clode, Hawkes Bay Regional Council Environmental Engineer.

The findings from this project suggests that Māori values and interests are not well integrated into the way water is managed, which is contrary to the legislative framework for water. The Resource Management Act 1991 is pivotal to how fresh water is managed in Te matau a Māui, Hawkes Bay. Water is managed through the consents process, and through the planning framework at the Hawkes Bay Regional Council. In addition, the proposed National Policy Statement is a statutory document under the Resource Management Act 1991 providing guidance for decision-making under the Act.

National Policy Statements enable the central government to prescribe policies on resource management matters of national significance. It recognises that water quality and managing demands for water are matters of national significance. Despite the emphasis on national importance, Māori values however, according to a Member of the Te Taiwhenua o Heretaunga Board, are not supported adequately.

*“I don’t feel Council support Māori customary values adequately.”*

Member of the Te Taiwhenua o Heretaunga Board.

The Hawkes Bay Regional Council are responsible for setting local rules and standards for managing fresh water, which will involve public consultation with and involvement of local communities.<sup>40</sup> Within this context the New Zealand water policy framework signals that Māori must be part of water management and that Māori knowledge has an important contribution to make.

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<sup>40</sup> The proposed National Policy Statement, once approved, will provide objectives and policies to guide councils on how to manage fresh water within their regional and district plans, and through their resource consent decisions.

## 2. Policy and Planning

As a part of my field notes, I found that, in accordance with the Regional Resource Management Plan and the Resource Management Act 1991, the Hawkes Bay Regional Council is responsible for making decisions on the allocation and use of water within their boundaries and determining social, economic, environmental and cultural outcomes relating to water quality for their communities.

### **The Regional Planning Committee**

As discussed in the Discussion Chapter, there are an equal number of Regional Councillors and Tāngata Whenua Group representatives, the Regional Planning Committee is the co-governance group for the management of natural and physical resources in Hawke's Bay. The Regional Planning Committee was established in April 2011 by Hawke's Bay Regional Council as Treaty of Waitangi redress for Tangata Whenua groups. It was formed to oversee the review and development of the regional planning documents for the Hawke's Bay region as required by the Resource Management Act 1991, and guide water allocation decisions, councils develop regional policy statements and regional plans.<sup>41</sup>

### **The Māori Committee**

As argued in the Discussion Chapter, the Māori Committee responsibilities are ensuring consultation and feedback to hapū and marae and other Māori organisations, putting forward appropriate agenda items for discussion by the Committee and ensure that the work of the Māori Committee is aligned with hapū aspirations which, in turn are appropriately promoted for Hawkes Bay Regional Council consideration when developing the Hawkes Bay Regional Council Long Term Plan and Annual Plan. In addition, the Māori Committee responsibilities also are to liaise with hapū, marae and tāngata whenua when required to assist direct contact with the Hawkes Bay Regional Council, provide the Hawkes Bay Regional Council with appropriate tāngata whenua contacts as and when necessary, promote tāngata whenua interests in the Hawkes Bay Regional Council decision-making processes.

*"I think the system is the same for everybody, so it works as well for Māori and it does for non-Māori."*

Gary Clode, Hawkes Bay Regional Council Environmental Engineer.

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<sup>41</sup> The Committee is responsible for the review and development of the Regional Policy Statement, the Regional Resource Management Plan and the Regional Coastal Environment Plan. These are the key resource management planning documents in the Hawke's Bay Region.



### 3. Consultation

Consultation is a process the Hawkes Bay Regional Council use to engage with Māori. Despite provisions and obligations under the Resource Management Act 1991 and the Local Government Act 2002 for Māori participation and involvement participants highlighted several frustrations with consultation. For example, needing a bigger say, as noted below:

*“Sometimes Council have already moved a decision and then have notified the people. There are a lot of screens they put in front of people. Under the umbrella of conservation for example. They don’t really tautoko Māori whakaaro.”*

Te Taiwhenua o Heretaunga Board Member.

Whether the Hawkes Bay Regional Council makes it difficult for Māori to participate in decision making, it is unclear, however there is a lot of frustration around engaging, and communicating, and consultation with Māori as noted by a Board Member of Te Taiwhenua o Heretaunga:

*“We are in a unique position in the sense that Council won’t come to the table, to our table, so we too can make decisions. It’s a give and take.”*

Board Member of Te Taiwhenua o Heretaunga.

Current consultation practices need to be improved to accommodate and facilitate Māori values, rights, interests in resource management by Hawkes Bay Regional Council.

### 4. Networks

Statutory recognition through iwi management plans processes is an important framework for relationships between Māori and the Hawkes Bay Regional Council. There are a range of sections within the Resource Management Act 1991 that provide for Māori interests. One Te Taiwhenua o Heretaunga Board Member however highlighted that, despite the provisions available for Māori,

*“...we believe we need a bigger say...”*

Te Taiwhenua o Heretaunga Board Member.

Hapū management plans are a mechanism the Hawkes Bay Regional Council also use to engage with Māori, and develop relationships with. Plans such as these can create a space of dialogue and understanding. The process of developing relationships with the Hawkes Bay

Regional Council by means of a hapū management plan is shown below as noted by V. Moule (Personal Communication, 2013),

*“...Firstly, whānau, marae and hapū create a hapū management plan.. secondly, hapū management plan is lodged with Ngāti Kahungunu Iwi Incorporated, and lastly, management plan is forwarded to the Hawkes Bay Regional Council.”*

Viv Moule, Hawkes Bay Regional Council.

Two pertinent issues identified by Hawkes Bay Regional Council participants were the role and capacity building around of iwi management plans, and hapū management plans, and secondly, the ambiguity of direction as to how the Hawkes Bay Regional Council should deal with Māori values and interests in relation to water management operations these management plans. This is supported in evidence by Gary Clode, Hawkes Bay Regional Council Environmental Engineer,

*“...I don’t think the council is in the position to know what to do with Iwi Planning Documents.”*

Gary Clode, Hawkes Bay Regional Council Environmental Engineer.

This quote suggests interpretation issues and inability to understand and intergrate into Hawkes Bay Regional Council planning. For example. It was noted that,

*“Ngāti Kahungunu Iwi Incorporated documents, are more thoroughly used up at the upper policy planning echelon, you know, we come up with our regional planning plan and that sort of thing, and the guys up in our planning department. I think they look at NKII [Ngāti Kahungunu Iwi Incorporated] docs, and they incorporate that into a lot of what they’re doing...”*

Restoration Ecologist, Hawkes Bay Regional Council.

Iwi management plans help to identify and prioritise iwi and hapū interests for their environment. The plans require considerable energy, passion and resources for development and resourcing to monitor and ensure the integration into local government business. It is also a formal tool Ngāti Kahungunu Iwi Incorporated uses to engage with the Hawkes Bay Regional Council. Once the Hawkes Bay Regional Council receive the hapū management plans, it would be considered under the decision making processes of the Resource Management Act 1991.

Political tension by privileges however, such as iwi rights (Ngāti Kahungunu Iwi Incorporated) over hapū rights was highlighted a fundamental issue in terms of effective engagement with Māori, and recognition of hapū values, rights, interests and aspirations. This is given in evidence from Viv Moule, a Hawkes Bay Regional Council senior staff member,

*If hapū management plans are received without Ngāti Kahungunu Iwi Incorporateds prior endorsement or support for the content, it would not constitute forming a partnership...”*

Viv Moule, a Hawkes Bay Regional Council.

This quote suggests that iwi values are more important than hapū values, therefore does not support or recognise hapū, who each in their right as aforementioned, has its own mana and autonomy over their respective areas. This process alone therefore has implications on exercising kaitiakitanga rights and responsibilities. This is supported in evidence of a Te Taiwhenua o Heretaunga Board Member who highlights that the Hawkes Bay Regional Council does not recognise the complexity of Māori social arrangements or mana whenua,

*“When you use that word iwi, it means they don’t work with whānau and hapū; therefore they have their own level to work with. They build in our area, not the iwis’ area; therefore they should be working with us at this level.”*

Te Taiwhenua o Heretaunga Board Member.

Iwi management plans more often than not have fallen short of achieving their purpose owing to many factors primarily around not knowing how to use both iwi and management plans in a meaningful way, and exisiting relationships with Māori in Hawkes Bay. This is supported in evidence from Ngahiwi Tōmoana, Chairman of Ngāti Kahungunu Iwi Incorporated.

*“In my opinion, Iwi planning documents have been marginal in assisting the Hawke’s Bay Regional Council management of water within Hawkes Bay”*

Ngahiwi Tōmoana, Chairman of Ngāti Kahungunu Iwi Incorporated.

This quote suggests that additional measures are needed to ensure that Māori interests, values, rights and aspirations are considered in local government operations. This could be due to the lack of no Iwi Management Plans around water in Te matau a Māui tikitiki-a-Taranga, Hawkes Bay.

## Effectiveness - Implementation and practices

Recognition of hapū values, interests, rights and aspirations in natural resource management practice was a reoccurring issue in the data. Priority of recognition and understanding hapū values, interests, rights and aspirations was an issue a Ngāti Hāwea representative highlighted,

*“Tikanga Māori and the likes associated to fresh water management needs to sit at the core of things. It is clear it doesn’t, because our Taiao is hurting. Our rivers and tributaries are unwell...”*

Ngāti Hāwea representative.

Current practice in both engaging with Māori, and recognising and intergrating hapū values, interests, rights and aspirations in natural resource practices was an issue highlighted by participants,

*“My suggestions for how we could better convey information to council on Māori customary and economic interests in water in order to be in a more competitive position as against other interests in water are by talking to everyone...”*

Ngahiwi Tōmoana, chairman of Ngāti Kahungunu Iwi Incorporated.

This quote also highlights mechanisms used to engage with Māori are not working well for Māori in terms of recognition and intergrating hapū values, rights, interests and aspirations in natural resource management operations, as they require enhancement and development. The main issue that resonates around this relates to kaitiakitanga. As argued in chapters two and three, hapū are kaitiaki in their respective areas. However, if hapū participation is not facilitated in natural resource management practice, then kaitiakitanga isnt going to occur, and subsequently Māori values, rights, interests and furthermore aspirations won’t be recognised or intergrated. This is supported in evidence of a Ngāti Hāwea representative,

*“...Are the Hawkes Bay Regional Council complying to tikanga Māori? Are they complying to the responsibilities we have as Māori in regards to wāhi tapu, mauri, and our connection with Papatūānuku?”*

Ngāti Hāwea representative.

This quote suggests that local government practices do not facilitate mana whenua responsibilities. Issues around prioritising resonated in the findings. Participants highlighted scientific and economic values were considered by the Hawkes Bay Regional Council more

important that cultural particularly Māori cultural values. This is supported in evidence of a Restoration Ecologist, Hawkes Bay Regional Council, Gary Clode, Hawkes Bay Regional Council Environmental Engineer,

*“...I guess this Council relies heavily on scientific values, and much less if anything on cultural values.”*

Gary Clode, Hawkes Bay Regional Council Environmental Engineer.

These quotes further indicate that knowledges, as well as values and interests, are treated differently, suggesting that Māori knowledge is not valued as much as scientific knowledge. This highlights a concern of how is the Hawkes Bay Regional Council not supporting Māori customary values effectively, again highlighting issues around practices. This is supported in evidence of Gary Clode, Hawkes Bay Regional Council Environmental Engineer,

*“In regards to ...how Council prioritises competing interest in water within the Karamū Stream, It’s a first in first served process. So if you come along later, you get what’s left...”*

Gary Clode, Hawkes Bay Regional Council Environmental Engineer.

*“It is clear the resource consent process for water allocation used by the Hawkes Bay Regional Council favours others [Farmers and orchardists] over Māori.... farmers and orchardists dictate the amount of water take [management]. If they don’t use their water, they save it, and then sell it to someone else. They have the right to do that.”*

Te Taiwhenua o Heretaunga Board Member.

## **Conclusion**

This chapter echoed responses shared by participants in this study around the Māori-Hawkes Bay Regional Council relationships in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. Three key themes emerge in this study. The first theme is engagement. The second theme is the recognition of Māori interests and values in resource management practices. The third theme is effectiveness of resource management in recognising Māori interests. Participants highlighted these themes as areas of concern requiring enhancement and further consideration. Despite legislative provisions and frameworks for Māori to participate in decision making, and also planning, the Hawkes Bay Regional Council are not recognising hapū interests, rights, values and aspirations in natural resource operations in Te matau a Māui tikitiki-a-Taranga, Hawkes Bay.

This therefore points to engagement issues, and also relationship issues which require addressing and resolving. Of critical importance is recognising philosophical ideologies around the ancestral relationship Māori have with the environment are key to asserting hapū interests over whenua and water. Furthermore, mechanisms the Hawkes Bay Regional Council use to engage with Māori need to be reviewed and enhanced as there are issues related to the recognition and integration of hapū values, rights, interests and aspirations in local government resource management operations.

## Chapter Seven: Conclusions and Recommendations

Two key themes that resonated in this project are relationships and practices. These themes are central in the recognition and facilitation of hapū values, rights, interests and aspirations in natural resource management operations in Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay. There are a number of initiatives the Government is proposing, and has proposed, which allows more dialogue with Māori that allows space for Māori to discuss values, interests, rights and aspirations in natural resource management practices Aotearoa New Zealand. These initiatives are in response to a growing concern regarding engagement with Māori, and subsequently recognising and facilitating Māori and hap values, rights, interests and aspirations. This will be discussed further in the next section.

### Discussion

This section outlines how the local context of this project relates to the bigger picture around engagement with Māori, and furthermore Māori Council relationships. Although the direction of this study is primarily focused on what mechanisms the Hawkes Bay Region Council use to engage with Māori, and how effective these mechanisms are, in a wider context, many of the disparities highlighted in this project have already been acknowledged by other work. Relationships between Councils and Māori differ throughout Aotearoa New Zealand and are unique to local context. Consequently, there is no '*one size fits all*' approach to enhancing them (Local Government New Zealand, 2007). As set out in the Engagement Chapter, Councils operate under a number of statutory regimes that require an obligation to either consult or engage with Māori in some capacity.

The Findings indicated that apart from these requirements, there is an increasing understanding that effective engagement with one another can result in more informed decision-making, more streamlined processes, and better quality outcomes. This therefore can contribute to a greater understanding of one another's expectations and aspirations, an increased opportunities to establish shared projects and joint ventures. In addition, it can contribute to improved processes based on an understanding of one another's priorities, expectations, and available resources, more efficient and effective use of council and Māori resources and lastly supporting Māori expectations and aspirations in order to promote the well-being of Māori and the wider community. Much of this comes down to the willingness of Councils, in this context, the Hawkes Bay Regional Council.

Te Puni Kōkiri (2006) released a report on a series of case studies on Council and Māori engagement. Again, there were a number of disparities highlighted similar to those in this



study. Such case studies set out practical ways that Councils and Māori organisations can improve their engagement with one another. Many councils have found the provisions regarding Māori input and capacity building challenging and have asked for support and advice (Te Puni Kōkiri, 2006). Feedback from iwi, hapū and Māori groups also indicated a desire for improvement in their engagement with local government which would involve long-term investments in relationships and a comprehensive approach to policy and activities, rather than interaction on an issue by issue basis (Te Puni Kōkiri, 2006).

There, Māori, and more specifically Ngāti Hāwea in the context of the Thesis can continue to enhance the unique relationship with Papatūānuku, and fulfill aspirations, responsibilities and rights. This means that local authorities need to understand hapū values, issues and aspirations as they relate to economic, social, cultural and environmental well-being, just as they need to understand those of other communities. The intent is for both local authorities and Māori organisations to move beyond engaging on matters of environmental or cultural importance only.

The publication *Local Government and the Treaty of Waitangi* (Hayward, 2003b) documents Māori responses and concerns in the decade since the passing of the Resource Management Act 1991. Again, similarly with this study, key themes that resonated in this publication around promoting the Treaty of Waitangi and proactively implementing its full intent, were similar, further indicating that these particular issues are not new. This project aims to contribute to the bigger picture around engagement with Māori, and furthermore Māori Council relationships.

This project reaffirms disparities in current Hawkes Bay Regional Council Māori relationships. The next section will offer recommendations to the Hawkes Bay Regional Council, Ngāti Kahungunu Iwi Incorporated and to mana whenua, to better position the Hawkes Bay Regional Council to engage effectively, and also Māori/ mana whenua, to ensure recognition and facilitation hapū values, interests, rights and aspirations in current natural resource management operations in Te Matau a Māui tikitiki-a-Taranga.

## **Recommendations**

My research is a critical evaluation of mechanisms the Hawkes Bay Regional Council use to engage with Māori, and furthermore, recognition and facilitation of hapū values, interests and tikanga in natural resource operations in Te Matau a Māui, Hawkes Bay. This thesis contextualised the unique relationship Māori have with Papatūānuku, outlining the customary framework for understanding whakapapa, mana whenua, tikanga Māori in relation to responsibilities and obligations in protecting the environment for future generations.

As discussed in the Methodology Chapter, my initial intention for this project was to explore Māori participation within current water allocation practices associated with the Karamū

Stream. Although water allocation is an important tool associated with managing fresh water and flood water management, a closer examination of engagement and relationships with Māori around natural resource management was required as engagement was a key theme that emerged in the findings. I therefore shifted my focus from water allocation to exploring mechanisms the Hawkes Bay Regional Council use to engage with Māori.

While many strategic and regional planning documents discuss their aims for Māori inclusion, or participation in keeping with the statutory requirements, in the context and location of this study, they do not necessarily deliver on these commitments. There are no formal protocols or agreements (policy or otherwise) that commit to continue working in an integrated fashion with iwi and furthermore hapū in Hawkes Bay. In answer of my research question, the Hawkes Bay Regional Council currently do not recognise and facilitate hapū values, interests, rights and aspirations in current natural resource management operations to hapū expectations.

This section offers recommendations to better position the Hawkes Bay Regional Council to engage effectively, therefore subsequently recognising and facilitating hapū values, interests, rights and aspirations in current natural resource management operations. There are however limitations associated with the breadth and scope of this research focus, which call for further research in this area. The following recommendations are to three particular groups concerned in this study. The first group is the Hawkes Bay Regional Council. The second group is mana whenua. The third group is Ngāti Kahungunu Iwi Incorporated.

## **Hawkes Bay Regional Council**

1. Conduct a re-assessment and independent internal cultural audit to measure performance in meeting statutory obligations for Māori.

Given the many legislative provisions in the Local Government Act 2002 and the Resource Management Act 1991, and rights and principles under the Treaty of Waitangi for the inclusion of Māori with the Hawkes Bay Regional Council operations and practices, delivery on these commitments have not met hapū expectations.

This re-assessment and audit will enable the Hawkes Bay Regional Council to better understand their current practices in meeting legislative obligations for Māori in Te Matau a Māui, and take measures to further develop their understanding of hapū specific interests, values and tikanga.

This will also identify issues that both Māori and the Hawkes Bay Regional Council can resolve, in terms of developing and maintaining best effective engagement practices. Following the re-assessment and internal audit,

2. Develop a framework outlining how natural resource management planning and practices will recognise and facilitate hapū interests, values, rights and aspirations.

This can be initiated through meeting with hapū in their respective areas. Following on, the Hawkes Bay Regional Council could then meet with Māori Committee, Ngāti Kahungunu Iwi Incorporated and also Te Taiwhenua o Heretaunga and Ahuriri to discuss the framework. In order for this to occur, the Hawkes Bay Regional Council is required to,

3. Form and foster relationships with Māori, specifically hapū. Identify who each hapū are in their respective areas. This will ensure appropriate people are engaged with, and also appropriate histories and realities are discussed and considered in terms of kaitiakitanga and mana whenua.

This supports the recognition of mana of each hapū, such as mana motuhake. Hapū will then in return, have a better understanding on appropriate staff from the Hawkes Bay Regional Council to engage with. This can then lead to,

4. Re-establish networks among Māori organizations. In the context of this study, they could Ngāti Kahungunu Iwi Incorporated and Te Taiwhenua o Heretaunga.

Re-establishing networks in this context requires all relevant staff who work around environmental planning and natural resource management practices to meet, and collaborate around engaging with appropriate staff. This will work both ways.

5. Host bi-monthly hui at appropriate locations in relation to natural resource management operations and planning. There, dialogue can occur with all Māori and Māori organisations, and the Hawkes Bay Regional Council around environmental topics.

This will require the Hawkes Bay Regional Council to place emphasis and commitment to building better dialogue and consultation processes that support hapū, not only through their current mechanisms of engagement, but through appropriate Hawkes Bay Regional Council staff, and appropriate hapū representatives.

6. Place emphasis on further developing internal and external capacity in the Hawkes Bay Regional Council for Māori.

This could be in the form of employing a iwi or hapū liaison officer, or cultural expert fluent in te reo Māori, and knowledgeable of local histories to work with the Hawkes Bay Regional Council Māori committee, the institution itself and with hapū in managing contact databases, and information sharing face to face. This unit can support and assist the Hawkes Bay Regional Council in engaging and working with hapū, and also assist with hapū in engaging and working with appropriate Hawkes Bay Regional Council staff.

## **Mana whenua**

1. Develop hapū management plans throughout the Te matau a Māui tikitiki-a-Taranga specific to each hapū and its area or rohe whenua.

This will initiate processes associated with forming relationships with the Hawkes Bay Regional Council, in articulating hapū values, rights, interests and aspirations in respective hapū areas.

2. Assist Ngāti Kahungunu Iwi Incorporated in receiving and forwarding hapū management plans to the Hawkes Bay Regional Council.

This will articulate hapū values, rights, interests and aspirations in documents and planning around natural resource management practices in respective hapū areas with endorsement. This can be achieved through hosting hui and collaborating with other hapū, and Ngāti Kahungunu Iwi Incorporated.

3. Assist the Hawkes Bay Regional Council in receiving hapū management plans.

This will ensure appropriate recognition and facilitation of hapū values, rights, interests and aspirations in natural resource management planning and subsequently practices. This can be achieved through hui, and developing procedures of processes around gaining endorsement of hapū management plans.

4. Collaborate with other hapū, and plan around developing frameworks for understanding hapū values, rights, interests and aspirations.

This will ensure both the Hawkes Bay Regional Council and Ngāti Kahungunu Iwi Incorporated better understand hapū values, rights, interests and aspirations. Within these values, rights, interests and aspirations are, as discussed in Chapter Three, tenets of whakapapa, mana, tikanga, knowledge's, histories and experience.

### **Ngāti Kahungunu Iwi Incorporated**

1. Assist hapū in developing hapū management plans throughout the Te matau a Māui tikitiki-a-Taranga.

This can be achieved through collaborating with hapū around developing hapū management plans specific to hapū areas and influences, and promoting and supporting hapū values, rights, interests and aspirations in planning documents.

2. Promote and support hapū autonomy.

This can be achieved through assisting hapū in developing customary frameworks for understanding whakapapa, mana whenua and tikanga around responsibilities and obligations in protecting the environment for future generations specific to respective hapū areas.

## **Hai whakatepenga māhaku: concluding statement**

The Heretaunga Plains is a part of my pepeha, the backbone of understanding my identity. My river, my waters gave life to my tūpuna, kai and fresh water. My pepeha is a paradigm that locates Ngāti Hāwea in a set of identities which have been framed geographically, politically and genealogically. My pepeha describes features of the Heretaunga clothed with names given to the region by tūpuna who occupied, managed and developed. Inherent in each name is a sacred corpus of oral traditions that describe the deeds of the ancestors, imbue the land with character and shape the identity of Ngāti Hāwea within Te Matau a Māui tikitiki-a-Taranga, Hawkes Bay.

I will continue to aspire to the exploits and archetype demonstrated by Hāwea and Takamoana during their time, and ensure practices based on an understanding of the environment continue to maintain and sustain whānau and communities for many more centuries. This expression is poignant to end this thesis. The responsibility Ngāti Hāwea have as kaitiaki and mana whenua in protecting and maintaining Heretaunga and its fisheries will continue and develop through the recognition and facilitation of hapū values, rights, interests aspirations in natural resource management operations in Te Matau a Māui tikitiki-a-Taranga. I will ensure that the aspirations of my nan, Sue Pānapa are fulfilled.

This journey has been both challenging and rewarding. Commitment to this journey has brought unforeseen situations that allowed me to engage with powerlessness, and grasp how important it is for my work to reflect the experiences and understandings of my hapū. These challenges were necessary so that I might let go of the given and make space for the new.

Through Māori lenses, this journey began when Māui tikitiki-a-Taranga discovered his fish for the taking, his prize, his legacy, revealing such unbeknown beauty to man today, Aotearoa New Zealand. Through my nans eyes, these are the first steps of my journey to the attainment of knowledge and enlightenment, as a Māori, and as a scholar. It locates me, on the banks of the Karamū with my whānau, and my hapū, and I acknowledge that this is only the beginning. Nāhaku iti noa nei nā, Pōhatu.

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## Glossary

|                      |   |
|----------------------|---|
| <b>atua</b>          | (noun) ancestor with continuing influence, supernatural being, deity. Māori trace their ancestry from atua (in their whakapapa (genealogy)) (this word has other meanings but this meaning is used in this thesis). |
| <b>hapū</b>          | (noun) tribe, sub-tribe, kinship group (this word has other meanings but this meaning is used in this thesis).  |
| <b>hui</b>           | (verb) to gather, meet, congregate; (noun) gathering, meeting, congregation, assembly, seminar, conference.   |
| <b>iwi</b>           | (noun) a large group of people who descend from a common ancestor, extended kinship group, tribe, people (this word has other meanings but this meaning is used in this thesis).                                    |
| <b>kaitiaki</b>      | (noun) guardian, trustee, minder, custodian, keeper.  |
| <b>kaitiakitanga</b> | (noun) guardianship (this word has other meanings but this meaning is used in this thesis).   |
| <b>karakia</b>       | (verb) to recite ritual chants, recite a prayer, chant; (noun) incantation.   |
| <b>kaupapa</b>       | (noun) topic, policy, matter for discussion, agenda, programme, theme (this word has other meanings but this meaning is used in this thesis).   |
| <b>kawa</b>          | (noun) protocol, rule, guideline. (this word has other meanings but this meaning is used in this thesis).   |
| <b>mana</b>          | (noun) prestige, authority, power, influence, status, charisma (this word has other meanings but this meaning is used in this thesis).  |
| <b>manaaki</b>       | (verb) to support, take care of, give hospitality to, protect, look out for; (noun) support, hospitality.   |
| <b>mana whenua</b>   | (noun) rights, power, history and legends associated with possession and occupation of tribal land.   |



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|----------------------------|--|
| <b>mana motuhake</b>       | (noun) separate identity, autonomy, mana (prestige, power, authority) gained through tino rangatiratanga (self-determination) and control over one's own destiny.            |
| <b>Māori</b>               | (noun) word used to name the people who are native to, indigenous to, belong to Aotearoa/New Zealand (this word has other meanings but this meaning is used in this thesis). |
| <b>mātauranga</b>          | (noun) education, knowledge, wisdom, understanding, skill.   |
| <b>mauri</b>               | (noun) life principle, special nature, source of emotions.   |
| <b>pākehā</b>              | (noun) New Zealander of European descent.  |
| <b>rangatira</b>           | (stative) noble, esteemed, revered; (noun) chief, master, supervisor, employer, landlord, owner.   |
| <b>rangatiratanga</b>      | (noun) sovereignty, chieftainship, right to exercise authority, noble birth.   |
| <b>rohe</b>                | (verb) to set boundaries; (noun) boundary, district, region, territory, area, border (of land).  |
| <b>tapu</b>                | (stative) be sacred, prohibited, restricted, set apart, forbidden, under the protection (ancestor with continuing influence); (noun) restriction.                            |
| <b>te Ao Māori</b>         | (noun) translates to meaning 'the world of Māori' or 'the Māori world'.  |
| <b>tikanga</b>             | (noun) correct procedure, custom, way (this word has other meanings but this meaning is used in this thesis).  |
| <b>tino rangatiratanga</b> | (noun) self-determination.   |
| <b>whakatere waka</b>      | (noun) driver, or captain/ leader of the waka  |
| <b>tūrangawaewae</b>       | (noun) translates to 'place to stand', place where one is connected to by kinship and whakapapa (genealogy).   |

|                       |   |
|-----------------------|---|
| <b>waka</b>           | (noun) canoe, vehicle (this word has other meanings but this meaning is used in this thesis).                                   |
| <b>whakataukī</b>     | (noun) proverb, saying.   |
| <b>whakatauāki</b>    | (noun) proverb, saying.   |
| <b>whānau</b>         | (verb) to be born; (noun) extended family, family group (this word has other meanings but this meaning is used in this thesis). |
| <b>whanaungatanga</b> | (noun) relationship and or connection.  |

# Appendices

## Legislative Provisions

Specific provisions relating to Māori under the Resource Management Act 1991 are:

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| Section 2 Defining and having regard for kaitiakitanga.  |
| Section 6 (e) Recognising and providing for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga. |
| Section 7 Having regard to kaitiakitanga.  |
| Section 188 Implied obligations in Section 188 including applications to become heritage protection authorities.   |
| Section 33 Transfer of powers-where one or more functions can be transferred, including to an iwi authority.   |
| Section 61(2A) Taking into account iwi management plans when preparing or changing a regional policy statement   |
| Section 65 (3)(e) Consider preparing a relation plan if tangata whenua have significant concerns for their cultural heritage in relation to natural and physical resources.  |
| Section 66 (2A) Taking into account iwi management plans when preparing or changing a regional plan.   |
| Section 107A Restriction of granting resource consents where activities will have adverse effects on recognised customary activities.  |
| Schedule 1 s3 Schedule 1 specifically refers to consultation with iwi authorities.   |

Specific provisions relating to Māori under the Local Government Act 2002 are:

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| Specific provisions relating to Māori under the Local Government Act 2002 are:        |
| Section 4 Treaty of Waitangi  |
| Section 81 Contribution to decision-making and capacity building                      |
| Section 82 (2) Principles of consultation-must have process for consulting with Māori |
| Section 14 (1) (D) Building capacity  |
| Schedule 10, Clause 8 Long term planning to build capacity                            |

## Heretaunga Haukū Nui - Question schedule

| Question schedule  |
|--|
| <b>Name of interviewee:</b><br><b>Name of organisation:</b><br><b>Role within your organisation (in relation to water allocation):</b><br><b>Date of interview:</b><br><b>Conducted by Pōhatu Paku.</b>  |
| <p>What do you know about the Heretaunga plains?</p> <p>What do you know about the Karamū Stream?</p> <p>What role does the Karamū Stream play in Hawkes Bay?</p> <p>What role does the Karamū Stream play to Māori?</p> <p>What do you know about freshwater management, such as water allocation in the Karamū Stream?</p> <p>Where can Māori gain understanding of water allocation and management within the Karamū stream?</p> <p>What is working well for Māori under the current system for allocating water in the Karamū Stream?</p> <p>What Māori interests are you aware of that concern the freshwater management in the Karamū Stream?</p> <p>Māori have a long history with the Karamū Stream. Ruahāpia marae for example have long resided along its banks. Do you think that the water management processes the Hawkes Bay Regional Council currently implement on the Karamū Stream support Ruahāpia marae and their customary values adequately?</p> <ul style="list-style-type: none"><li><input type="radio"/> yes</li><li><input type="radio"/> no</li></ul> <p>What changes, if any, would you make to the way that Hawkes Bay Regional Council currently prioritises water users?</p> |

Do you think that the water in Hawes Bay is over-allocated?

- ☐ yes
- ☐ no

Is the resource consent process for water allocation used by the Hawes Bay Regional Council clear?

- ☐ yes
- ☐ no

Specifically, how do you think this will impact upon Ruahāpia marae and their interests in water and what might arise in terms of opportunities for Māori?

What governance structures and processes do you use to engage with regional councils on water allocation consents and plans?

What structures and processes do you use to engage with hapū and whānau?

Are Māori involved in the allocation of water in the Hawkes Bay? If so, how?

Please explain how Māori values have been incorporated in the water allocation plan in Hawkes Bay?

Do you think the water allocation plan process in Hawkes Bay support Māori customary and Māori economic values adequately?

How do you gather information on Māori cultural, economic values and expectations in relation to the allocation and management of fresh water in in Hawkes Bay?

How effective have Iwi Planning Documents been in assisting regional councils manage the allocation of water within in Hawkes Bay? (Please elaborate on how these planning documents have been used).

Do you have any suggestions for how Iwi Planning Documents could better convey information to council on Māori customary and economic interests in water in order to be in a more competitive position as against other interests in water?

Is Ruahāpia marae involved with on-going aspects of water allocation, for example with the consenting process or monitoring?

What are the main challenges to engaging with Ruahāpia marae in Hawkes Bay on water allocation and ensuring customary and economic values are accounted for in regional water planning?

How does council prioritise competing interests in water in the Karamū Stream and what are your thoughts on how Ruahāpia marae could better position themselves to get their interests reflected in water plans?

What can your regional council do better to facilitate Ruahāpia marae involvement in water allocation processes at the regional level?

How can central government facilitate Ruahāpia marae engagement in water allocation processes at the regional level?

Other comments:

## Letters to organisations

**Pōhatu Paku**

PO BOX 2136

Stortford Lodge

Hastings 4153

9<sup>th</sup> July 2013

**Andrew Newman**

Hawkes Bay Regional Council,  
159 Dalton Street,  
Napier 4110,  
New Zealand.

Tēnā koe Andrew,

I am undertaking research for a Masters degree at Massey University on the Karamū Stream and its' key role in the Hawkes Bay region. I will explore its cultural and legislative history and discuss Māori occupation and connection to the stream. In addition I will explore existing opportunities within local government operations for Māori involvement in water allocation and freshwater management; and analyse how useful these mechanisms are for facilitating hapū cultural, spiritual, social and economic interests in the Karamū stream. The title of this project is called Heretaunga haukū nui, which denotes the richness of the Heretaunga Plains, both in cultivated food and natural production, such as fish, eels and birds.

I am seeking permission to interview 2 staff members who have responsibilities for water management and who regularly engage with community groups. Each interview will take no more than 2 hours long at a time and physical location of the participants' choice. Each Informed consent must be given before interviews will begin.

You are under no obligation to accept, however if you give permission for the 2 staff to participate, they will have the right to decline to answer any particular question, withdraw from the study at any time before finalisation of the Thesis, ask any questions about the study at any time during participation, provide information on the understanding that their name will not be used unless they give permission to me and lastly be given access to a summary of the project findings when it is concluded.



Participation is on the basis that confidentiality cannot be guaranteed as the position of the participant will be known. Consent will therefore be based on how the participant would like to be described. Please note that participants will be provided with an opportunity to read and provide feedback on their interview transcript.

If you are interested in being involved or have any questions about the project please contact me or my supervisor, Dr. Margaret Forster.

Nāhaku iti noa nei,

**Pōhatu Paku**

**Dr. Margaret Forster**

Massey University

Palmerston North

School of Māori Studies

(06) 356 9099 extn 7091

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**Pōhatu Paku**

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Hastings 4153

9<sup>th</sup> July 2013

**Adele Whyte**

Ngāti Kahungunu Iwi Incorporated,

304 Fitzroy Avenue,

PO Box 2406,

Hastings 4153

Tēnā koe Adele,

I am undertaking research for a Masters degree at Massey University on the Karamū Stream and its' key role in the Hawkes Bay region. I will explore its cultural and legislative history and discuss Māori occupation and connection to the stream. In addition I will explore existing opportunities within local government operations for Māori involvement in water allocation and freshwater management; and analyse how useful these mechanisms are for facilitating hapū cultural, spiritual, social and economic interests in the Karamū stream. The title of this project is called Heretaunga haukū nui, which denotes the richness of the Heretaunga Plains, both in cultivated food and natural production, such as fish, eels and birds.

I am seeking permission to interview 4 staff who are engaged in water issues with Hawkes Bay Regional Council. Each interview will take no more than 2 hours long at a time and physical location of the participants' choice. Each Informed consent must be given before interviews will begin.

You are under no obligation to accept, however if you give permission for the 2 staff to participate, they will have the right to decline to answer any particular question, withdraw from the study at any time before finalisation of the Thesis, ask any questions about the study at any time during participation, provide information on the understanding that their name will not be used unless they give permission to me and lastly be given access to a summary of the project findings when it is concluded.

Participation is on the basis that confidentiality cannot be guaranteed as the position of the participant will be known. Consent will therefore be based on how the participant would like to be described. Please note that participants will be provided with an opportunity to read and provide feedback on their interview transcript.

If you are interested in being involved or have any questions about the project please contact me or my supervisor, Dr. Margaret Forster.

Nāhaku iti noa nei,

Pōhatu Paku

**Dr. Margaret Forster**

Massey University

Palmerston North

School of Māori Studies

(06) 356 9099 extn 7091

M.E.Forster@massey.ac.nz

## Participant consent form

### *Heretaunga Haukū Nui*

#### **PARTICIPANT CONSENT FORM - INDIVIDUAL**

I have read the Information Sheet and have had the details of the study explained to me.

I understand I have the right to:

- decline to answer any particular question;
- withdraw from the study at any time before finalisation of the Thesis;
- ask any questions about the study at any time during participation;
- be given access to a summary of the project findings when it is concluded
- be provided with an opportunity to read and provide feedback on your interview transcript.

I also understand:

- each informed consent must be given before interviews will begin;
- participation is on the basis that confidentiality cannot be guaranteed as my employment position of the will be known;
- consent will therefore be based on how I would like to be described;
- each interview will take up to 2 hours at a time and physical location of my choice.

My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree to participate in this study under the conditions set out in the Information Sheet.

**Signature:**

**Date:**

.....

**Full Name - printed**

.....

## Heretaunga Haukū nui

Ko ngā parikārangaranga o te Matau a Māui ngā paemaunga.

Ko Karamū te awa.

Ko Tākitimu te waka.

Ko Ngāti Kahungunu te iwi.

Ko Ngāti Hāwea te hapū.

Ko Takamoana te tipuna whare.

Ko Winipere te whare pūtahi kai.

Ko Ruahāpia te marae.

Ko Karamū te wāhi noho.

Ko Pōhatu Paku ahau.

### Introduction

I am undertaking research for a Masters degree at Massey University on the Karamū Stream and its key role in the Hawkes Bay region. The title of this project is called Heretaunga haukū nui, which denotes the richness of the Heretaunga Plains, both in cultivated food and natural production, such as fish, eels, birds and abundance of shell-fish. I will explore the cultural and legislative history and discuss Māori occupation and connection to the Karamū stream. In addition I will explore existing opportunities within local government operations for Māori involvement in water allocation and freshwater management; and analyse how useful these mechanisms are for facilitating hapū cultural, spiritual, social and economic interests in the Karamū stream.

I intend to interview key people in the Hawkes Bay region who are involved in water management. Each participant must be engaged with local government around water management issues or be an employee of the Hawkes Bay Regional Council with water management responsibilities.

Each interview will take around 2 hours long at a time and physical location of the participants' choice. Informed consent must be given before interviews will begin. Please note that confidentiality cannot be guaranteed as the position of the participant or affiliations to an organisation will be known.

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study at any time before finalisation of the Thesis;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded.

Please also note that you will be provided with an opportunity to read and provide feedback on your interview transcript. If you are interested in being involved or have any question about the project please contact me.

Nāhaku iti noa nei,

**Pōhatu Paku**

PO Box 2136  
Stortford Lodge  
Hastings 4153

**Dr. Margaret Forster**

Massey University  
Palmerston North  
School of Māori Studies  
(06) 356 9099 extn 7091  
M.E.Forster@massey.ac.nz

**Committee Approval Statement**

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application 13/41. If you have any concerns about the conduct of this research, please contact Dr Brian Finch, Chair, Massey University Human Ethics Committee: Southern A, telephone 06 350 5799 x 84459, email humanethicsoutha@massey.ac.nz.