



# CULTURAL IMPACT ASSESSMENT

In relation to an application for renewal of resource  
consents for Takapau Wastewater Treatment Plant  
(WWTP)

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## *Ko Mākāretu te Awa*



*Figure 1: Mākāretu Awa Taken by Jo Heperi 26 Apr 2021*

## Mihi

Ka haere au ki te piki taumata  
Ka noho au i te Toi-a-uru  
Ka huri ki Hauauru ki Okahura  
Ki te pa Tawari, e tu mokemoke ai  
Tērā takoto rā te mania o Takapau  
Ko Puera kei runga  
Ko Whatumā kei raro  
Tihei Mauri Ora!

Ānei mātau ngā karanga hapū o Te Takapau; Ngāi Kikiri-o-te-rangi, Ngāi Toroi-i-waho, Ngāi Tahu Makaka-nui. Ko mātau nei ngā kaitiaki o tēnei rere o te Makāretu, mai Te Takapau ki te Tukituki. E tuku atū mātau ngā mihi ki a koutou katoa.

*Nā Roger Maaka*

*Hutia te rito o te harakeke Kei whea to kōmako e kō?  
Kī mai ki ahau  
He aha te mea nui o te ao?  
Māku e kī atu  
He tangata, he tangata, he tangata.*

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## Section 1 – Introduction Overview

### 1.0 Background

Central Hawkes Bay District Council (CHBDC) is in the process of preparing for the renewal of resource consents for the Takapau Wastewater Treatment Plant (WWTP). The current discharge consent was granted for 3 years to allow time for investigations of wastewater treatment process upgrade and discharge options. This expires in October 2021. The plant performs to reasonable standard however requires some improvements.

The wastewater currently undergoes treatment in a single oxidation pond. Pond effluent is discharged to the Mākāretu Awa via a wetland. The current discharge permit is for discharge up to 216 m<sup>3</sup>/d in dry weather conditions. However Council has heard from the community that there is an appetite to explore a land-based discharge system.

The proposed Best Practicable Option (BPO) for discharging Takapau’s wastewater is to create a land based irrigation system on the land situated next to the current wastewater pond, and over time (approx. 5 years) lessen the discharge to the wetlands and ultimately Mākāretu River.

This Cultural Impact Assessment Report (CIA) has been requested by CHBDC to accompany their application for a new/ replacement consent due end of April 2021, to meet the six month section 124 requirement of the Resource Management Act (RMA). It will also provide feedback on the proposed BPO.

### 1.1 Purpose

This cultural impact assessment will:

- Establish potential cultural implications and impacts on options for the discharge from the proposed BPO for discharging Takapau’s wastewater.
- Address concerns or implications on cultural values and any sites of significance from the proposed BPO discharge treatment.

The CIA will provide technical information from a tikanga and tangata whenua perspective that will focus on identifying any areas of cultural significance on specific sites of the wastewater treatment process upgrade and discharge options. There will be a description of cultural values and traditional relationships with ancestral lands, water, sites, wāhi tapu and other taonga associated with the Mākāretu Awa.

This CIA has been prepared to represent Mana whenua of Takapau. The hapū are Ngāi Tahu Makakanui (Tahu ki Takapau), Ngāi Toroiwaho, Ngāi Te Kikiri o te Rangi of Te Rongo a Tahu marae and Ngāi Te Rangitotohu and Ngāti Mārau of Rākautātahi marae The iwi of this area is Ngāti Kahungunu.

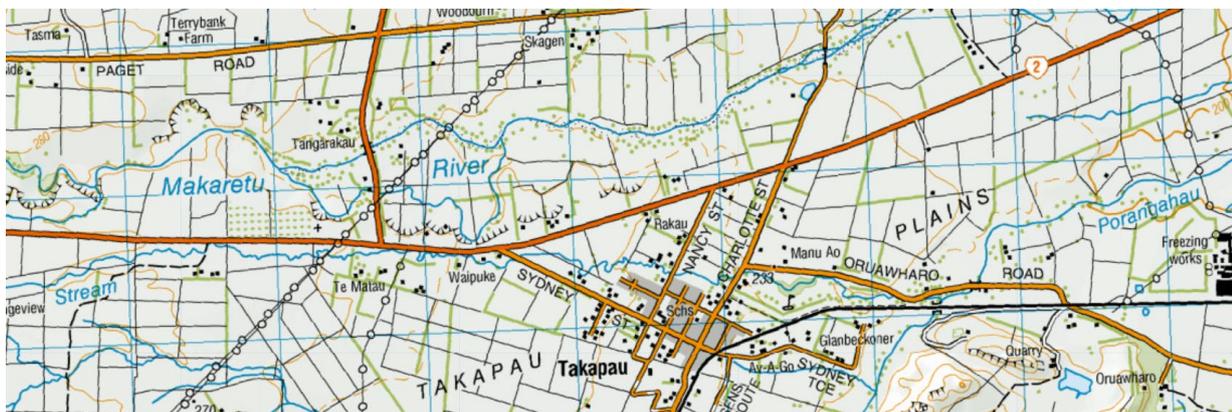


Figure 2 Map of Mākāretu Awa

## 1.2 Objectives

The objectives of this CIA report are:

- (1) To document the cultural values associated with the sites of activity regarding Takapau Wastewater discharge.
- (2) To identify the potential effects on cultural values as a result of the proposed treatment, Takapau Wastewater discharge.
- (3) To identify appropriate measures to avoid, remedy or mitigate, where practical, any adverse effects of the activity on cultural values.

In meeting these objectives the report will:

- Provide all parties with a level of confidence and understanding related to the proposed activity and the consultation process.
- Provide an endorsed response from the hapū with respect to the Resource Consents Renewal Application.
- Provide a foundation for future discussions between the hapū and Central Hawkes Bay District Council.

## 1.3 Methodology

The approach for this CIA is culturally relevant and follows a Kaupapa Māori methodology that is underpinned by semi-structured oral history research upholding iwi, hapū and whānau development models promoted by Dr. Te Ahukaramū Charles Royal, Dr. Monty Soutar, Professor Hirini Moko Mead, Parekāwhia McLean and others.<sup>1</sup> The term Kaupapa Māori is widely recognised and applied across a wide range of disciplines including resource management and ecological health (Smith, 1999), resulting in greater acceptance of Māori cultural norms, practices and preferences (Durie, 1998). Kaupapa Māori provides a dynamic framework for honouring Māori cultural values and research practices while informing the qualitative methods used in the development of a constructed Māori cultural values and uses framework. It offers a specific ethical approach to undertaking work by Māori, with Māori, for Māori, under tikanga Māori. “Kaupapa Māori” can be broadly understood in the following way:<sup>2</sup>

“Māori society has its own distinctive knowledge base. This knowledge base has its origins in the metaphysical realm and emanates as a kaupapa Māori ‘body of knowledge’ accumulated by experiences through history, of the Māori people. This kaupapa Māori knowledge is the systematic organisation of beliefs, experience, understandings and interpretations of the interaction of Māori people upon Māori people, and Māori people upon the world.”<sup>3</sup>

The preparation of this CIA report has included a review of information, a site visit to Takapau Wastewater oxidation pond Takapau, a literary review, and a consultative process with whānau and key members of the hapū. Specifically, the process included:

- Discussions with Mana whenua that have knowledge and experience of the area.
- A review of background information provided by CHBDC.

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<sup>1</sup> See Selby & Laurie, 2005.

<sup>2</sup> P Moore

<sup>3</sup> Nepe (1991) cited in Pihama (2001), p. 77.

- A review of historical cultural information and other written references relevant to this assessment.
- A review of the provisions of the Resource Management Act 1991 and other legislation.
- Site visit to Takapau Wastewater oxidation pond, (February 15, 2021), with Darren de Klerk (CHBDC) Hamish Lowe (LEI), Dr. Roger Maaka (Mana Whenua) and Jo Heperi (Mana Whenua).

#### **1.4 Limitations of the Cultural Impact Assessment Report**

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

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

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

Second, the timeframe given is not long enough to produce a more comprehensive and meaningful report. Due to the time constraints, ability to hold wānanga and contact a larger cross-section of marae/hapū members was hindered, and their perspectives and values have not been expanded on in this report.

#### **1.5 – Description of Activity**

Wastewater from Takapau is conveyed to a wastewater oxidation pond on Burnside Road for treatment. Currently, the treated wastewater is discharged to an area designated as wetland where it travels over and through the land surface to discharge into the Mākāretu Awa. Over the course of the current consent regular testing of the wastewater has been undertaken and that data has been used to predict the future flows and quality of the wastewater.

A detailed evaluation is given in the report:

##### **TBC.10 Beca. October 2020. Takapau Options Report.**

Following new population growth projections, the future flows and quality were revised and are described in the memo:

##### **TB.10a. Beca. December 2020. Growth Impact assessment – Small WWTPs.**

The proposed future discharge anticipates that:

- Average annual and daily wastewater volumes for discharge at the start of the new consent will be 65,700 m<sup>3</sup>/year and 180 m<sup>3</sup>/day
- Average annual and daily wastewater volumes for discharge by the end of a 35 year consent term will be 115,705 m<sup>3</sup>/year and 317 m<sup>3</sup>/day

## OPTIONS CONSIDERED

Options for the wastewater treatment and for the wastewater discharge were identified and evaluated. Details of the option evaluation are given in the report:

### **TBC.10 Beca. October 2020. Takapau Options Report.**

This information was presented at a community meeting in December 2019. The community expressed a clear preference for options which resulted in discharge to surface water being avoided. Options which included beneficial use of the wastewater, in particular for farming, were considered by the meeting attendees to be the most appropriate for their rural focussed community.

The preferred option to the discharge system is to progressively reduce the discharge to the existing “wetland”, eventually discharging all but exceptional flows to farmland at a rate which provides irrigation benefit, some fertilisation and avoids excessive drainage. The key stages of the works are proposed as:

- Minor treatment upgrades to pond system;
- Re-engineering or replacement of the wetland discharge to ensure sufficient retention time and ground contact is achieved for renovation of the discharge before it enters the Mākāretu Awa;
- Establishment of around 30 ha of irrigation on the property described in LEI, 2020 site investigation report. This may occur progressively with a minimum area of 5 ha, increasing to at least 20 ha to a maximum of 30 ha;
- Construction of storage for treated wastewater to enable wastewater to be stored during wet soil conditions instead of being discharged to the wetland (or high rate land passage system). The amount of storage available may increase over time from a minimum of 2,000 m<sup>3</sup> up to 35,000 m<sup>3</sup>. The timeframe for development of the option is subject to submissions through the Long Term Plan (LTP) process, however it is expected that the final stage of the new land discharge system will be operational within 5 years.<sup>4</sup>
- Improvements to the current system that may be required such as additional aeration, TSS removal, and UV disinfection, but as discussed earlier, the receiving environment, and treated effluent quality required for that environment will direct any requirements.

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<sup>4</sup> Katie Beecroft: Lowe Environmental Impact, 2021

## Section 2 – Planning Framework

### 2.0 Three Waters Review

The Government is reviewing how to improve the regulation and supply arrangements of drinking water, wastewater and storm water (three waters) to better support New Zealand's prosperity, health, safety and environment. The proposed national environmental standard for wastewater discharges and overflows is under development. The proposed standard is part of the three waters regulatory reforms being progressed through the Three Waters Review. The regulation is not finalised or in effect.

### 2.1 Resource Management Act (RMA) 1991

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

The primary purpose of the RMA is described in Section 5 as “...promoting sustainable management of natural and physical resources.”<sup>5</sup> in order to safe-guard the ‘life-supporting’ of ecosystems by avoiding, remedying, or mitigating any adverse effects of activities on the environment’.<sup>6</sup>

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

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

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

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

The regional and district councils are obliged to both recognise and to provide for tangata whenua values and traditional relationships with their ancestral lands, water, sites, wāhi tapu and other taonga which are deemed to be of national importance. Mauri is not specifically referred to in the RMA but is recognised

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<sup>5</sup> RMA, 2015

<sup>6</sup> Ibid

as a matter of national importance and therefore councils can make specific recognition of, and protection for mauri.

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

The concept of kaitiakitanga invokes stewardship, involvement in decision making, equal partnership and participation in the management of taonga tuku iho (i.e., rivers and water quality, the intrinsic values of ecosystems and environmental quality). Councils will need to have particular regard to the concept of kaitiakitanga when fulfilling the functions under the RMA.

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

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

## **2.2 Local Government Act 2002 (LGA)**

The Local Government Act 2002 (LGA) requires local government “to reflect the views and aspirations of its community and to be part of the community”.<sup>9</sup> The purpose of the LGA is outlined in Section 10, which states:

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

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

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

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

*...Take into account the relationship of Māori and their culture and traditions*

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<sup>7</sup> See RMA (1991), First Schedule Clause 3 (1)(d), Clause 2(2), Clause 5(4) (f), Clause 20(4)(f)] and section 62 (1) (b)].

<sup>8</sup> Harmsworth, 2005

<sup>9</sup> Ibid

*with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.*<sup>10</sup>

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

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

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

### **2.3.1 Fundamental concept – Te Mana o te Wai**

- Te Mana o te Wai is a concept that refers to the fundamental importance of water and recognises that protecting the health of freshwater protects the health and well-being of the wider environment. It protects the mauri of the wai. Te Mana o te Wai is about restoring and preserving the balance between the water, the wider environment, and the community.
- Te Mana o te Wai is relevant to all freshwater management and not just to the specific aspects of freshwater management referred to in this National Policy Statement.

#### **The Framework**

- Te Mana o te Wai encompasses 6 principles relating to the roles of tangata whenua and other New Zealanders in the management of freshwater, and these principles inform this National Policy Statement and its implementation.
- The 6 principles are:
  - (a) Mana whakahaere: the power, authority, and obligations of tangata whenua to make decisions that maintain, protect, and sustain the health and well-being of, and their relationship with, freshwater
  - (b) Kaitiakitanga: the obligation of tangata whenua to preserve, restore, enhance, and sustainably use freshwater for the benefit of present and future generations
  - (c) Manaakitanga: the process by which tangata whenua show respect, generosity, and care for freshwater and for others
  - (d) Governance: the responsibility of those with authority for making decisions about freshwater to do so in a way that prioritises the health and well-being of freshwater now and into the future
  - (e) Stewardship: the obligation of all New Zealanders to manage freshwater in a way that ensures it sustains present and future generations
  - (f) Care and respect: the responsibility of all New Zealanders to care for freshwater in providing for the health of the nation.

#### **There is a hierarchy of obligations in Te Mana o te Wai that prioritises:**

- (g) first, the health and well-being of water bodies and freshwater ecosystems
- (h) second, the health needs of people (such as drinking water)
- (i) third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future.

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<sup>10</sup> See section 77(1)(c).

Requirements include:

- Manage freshwater in a way that ‘gives effect’ to Te Mana o te Wai:
  - through involving tangata whenua
  - working with tangata whenua and communities to set out long-term visions in the regional policy statement
  - prioritising the health and wellbeing of water bodies, then the essential needs of people, followed by other uses.
- Improve degraded water bodies, and maintain or improve all others using bottom lines defined in the Freshwater NPS.
- An expanded national objectives framework:
  - two additional values - threatened species and mahinga kai - join ecosystem health and human health for recreation, as compulsory values
  - councils must develop plan objectives that describe the environmental outcome sought for all values (including an objective for each of the five individual components of ecosystem health)
  - new attributes, aimed specifically at providing for ecosystem health, include fish index of biotic integrity (IBI), sediment, macroinvertebrates (MCI and QMCI), dissolved oxygen, ecosystem metabolism and submerged plants in lakes; councils will have to develop action plans and/or set limits on resource use to achieve these attributes.
  - tougher national bottom lines for the ammonia and nitrate toxicity attributes to protect 95% of species from toxic effects (up from 80%).
- Avoid any further loss or degradation of wetlands and streams, map existing wetlands and encourage their restoration.
- Identify and work towards target outcomes for fish abundance, diversity and passage and address in-stream barriers to fish passage over time.
- Set an aquatic life objective for fish and address in-stream barriers to fish passage over time.
- Monitor and report annually on freshwater (including the data used); publish a synthesis report every five years containing a single ecosystem health score and respond to any deterioration.

The above list is not exhaustive.

The Freshwater NPS is one of four pieces of national direction for managing New Zealand’s freshwater.

Local authorities are also required to give effect to:

- National Environmental Standards for Freshwater
- Stock exclusion regulations
- Water measurement and reporting regulations.

#### **2.4 Hawke’s Bay Regional Resource Management Plan (incorporating the Regional Policy Statement)**

The Regional Resource Management Plan (RRMP) is the most significant resource planning document for all resource users in Hawke’s Bay.

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

Section 1.5 provides a description of the Māori Dimension. It gives an overview of the RMA requirement that HBRC must recognise and provide for the relationship of Māori and their culture and traditions with

their ancestral lands, water, sites, wāhi tapu, and other taonga, and when exercising functions and powers in relation to managing the use, development and protection of natural and physical resources that it:

- shall have particular regard to kaitiakitanga, and
- takes into account the principles of the Treaty of Waitangi.

**2.5 The Tukituki Awa Catchment Plan Change 6 (The Tukituki Plan)** is Hawke's Bay Regional Council's first plan change under the National Policy Statement for Freshwater (NPS-FW). It became operative in October 2015. The underlying focus of this plan change is to improve water quality within this catchment. An example of recent regulatory changes is Plan Change 6 (2015) to the Hawke's Bay Regional Resource Management Plan (that focuses on the Tukituki River catchment) which aims to drive improvements in water quality progressively over time so that freshwater objectives are achieved by 2030. CHBDC needs to account for the nutrients discharged from its wastewater treatment plant(s) and demonstrate that these are changed and upgraded to contribute towards the required Tukituki catchment improvements.

Section 5.2 addresses Mana whenua and identifies their importance as a stakeholder in the governance of water quality management throughout the Tukituki.

Section 5.9.4 outlines the importance of collaboration with iwi and Tukituki hapū to develop a monitoring framework as follows:

3. To enable assessment and monitoring of the cultural values and mauri of the Tukituki Catchment the Hawke's Bay Regional Council will:

- a) Resource, subject to POLTT16(5), and assist iwi and Tukituki hapū in the development of a mauri monitoring framework, including the use of wānanga with relevant technical experts on at least the following:
  - I. Marine and coastal ecology;
  - II. River ecology and fish passage;
  - III. Water quality (e.g. nitrate/nitrogen) and quantity; and
  - IV. Monitoring methodologies (e.g. mauri model, CHI, State of the Takiwa); and;
- b) Collaborate with iwi and Tukituki hapū to develop and implement a monitoring programme that gives effect to the mauri monitoring framework; and
- c) Work with the iwi and Tukituki hapū to jointly report annually on the outcomes of the monitoring and any recommended actions to Hawke's Bay Regional Council; and
- d) Incorporate the outcomes in the Plan Effectiveness Report.

## **2.6 Key Legislation**

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

The first is the Environment Act 1986 which sets out the principles of the management of natural and physical resources, including intrinsic ecosystem and community values, the Treaty of Waitangi, the sustainability of natural and physical resources, and the needs to future generations.

The second is the Resource Management Act 1991 (RMA), a statute that controls all development in New Zealand. The purpose of RMA is “...to promote the sustainable management of natural and physical resources” where sustainable management means: “...managing the use, development and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural wellbeing and for their health and safety...”

The third significant piece of legislation is the Local Government Act 2002 (LGA) which identifies that purposes of local government is New Zealand is: “... to promote the social, economic, environmental, and cultural well-being of communities, in the present and for the future.” These are the four well beings.<sup>11</sup>

National Environmental Standards for Air Quality (NESAQ) and Contaminated Land Management (NES CLM). National Environmental Standards must be met to avoid adverse effects from the activity (treatment and discharge).

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<sup>11</sup> Bradley

## Section 3 – Cultural values

Cultural values relate to the concept of holistic ecological health of the land, water, sea and all living things in general that are inextricably inter-connected with the well-being of mana whenua. These cultural values are conceptualized through their origins in Te Ao Māori and are understood according to whakapapa which connects Māori beliefs and values towards, and about the natural environment.<sup>12</sup>

### 3.1 Mākāretu Awa and Mana Whenua

This section will discuss the relationship Mana whenua have with the Mākāretu, the current health state of the rivers and cultural values of importance to tangata whenua.

The source of the Mākāretu is in the foothills of the Ruahine Range – Te Pae Maunga.

*Ko Ruahine te maunga...*

*Ko Ruahine te pae maunga...*

*The Manawatū and the Mākāretu awa were sourced from the same ipurangi flowing from Ngā Mokopuna o Rongotautawhi in the Ruahine range south west of Rākauātāhi. All our hapū living within this catchment relied heavily on these two awa and the tributaries which fed into them as our main source of supply and sustenance for our survival.*

*The “Crusher” was the name of the swimming hole on the Mākāretu, just up from where the oxidation ponds are – where you drive up to the river – that was the Crusher. All the kids and families went there in Summer.....there and the “Dead Horse”*

The surrounding river tributaries of the Tukituki Awa catchment are the Mākāretu Awa, Maharakeke stream, Porangahau stream, Tukipo Awa with perhaps the most significant being the Mākāretu. There was an abundance of mahinga kai, native plants along the rivers providing shelter for the fishery habitats, healthy sustaining biodiversity, ecosystems and other taonga described below:<sup>13</sup>

*The pristine headwaters of the Makaretu was a major spring (or puna) the purest water from the ground waters of the aquifer that had no pollution...the bird life, the animal life and plant life was prolific like the pikopiko, native duck, tuna, fresh water koura...the waters were flowing a lot faster then...there was the Patumahoe stream which used to have an abundance of tuna, watercress, enough to feed the local people...but has dried up now.*

*At the bottom of Pukeora Hill, going toward Tikokino over in the corner where the Mākāretu, Maungatewai iti, Tukipo and Tukituki meet – it became Te Roto O Whatumā.*

Mana whenua have expressed a deep connection with the land and rivers. There is also a strong commitment to the social, economic, cultural and environmental care and wellbeing of the Takapau community in particular. Whānau shared fond memories of a clean flowing river that was full of wildlife:

*What I remember of it was that it was a clean flowing stream that ran through bush country...there was a lot of bird life, eels, we'd watch the eels run up the river the eels would...this is the baby eels, would come up from the sea and they'd only be about an inch long. And they'd go in their thousands and they would swim upstream and eventually back to the pool where their parents had come from.*

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<sup>12</sup> Tamatea, 2012

<sup>13</sup> Tamatea, 2012

*So it was one of those remarkable things in nature to watch them come in their thousands and they try to swim up the dams because there were certain agriculture dams up there and they would swim up but I know from later reading that they would go across the grass when they couldn't actually swim up there, particularly a waterfall obviously, but they would try and they would actually go up slither up the rocks with the water coming down on them. At night time I remember the glow worms there was a lot of, there were glow worm banks going out there...*

Whānau expressed a strong desire for future generations to be able to have a positive experience of the Mākāretu:

*...clean and fresh no pollution and that's drinkable for every one you can drink the water for the future that is how I would like to see it...*

*...just for them to go and have a swim in the river in clean water as it was way back in those days. and having fun like we had it and if they can go eeling and get a kai out of the river then yeah even better...*

### **3.2 Taonga Tuki Iho: Ngā Wai**

All waterways, their associated tributaries, wetlands, lakes and springs, and aquifers are considered significant taonga to tangata whenua/mana whenua. Kaitiaki responsibilities for these water resources have been passed down through the ages with the responsibility to ensure they are sustained and protected for future generations.

The various states of wai:

- waiora (purest form);
- waimāori (normal state);
- waikino (debased or spoilt);
- waimate (dead, damaged or polluted);
- waitai (sea, surf, or tidal). (Patrick, 1987)

Sensory Observations:

- sight (ie, clear, murky, visible flow, presence of sediments, stagnant or dried up, white, polluted);
- smell (ie, unpleasant odors, fresh water has a distinctive smell);
- touch (ie, greasiness, grittiness and temperature);
- listen (ie, noise, whistle of birds, water sounds);
- taste (ie, kai has an exacting flavor). (Wakefield, 2008)

Other Values include:

- Maunga headwaters as the source of mauri
- Maintaining the natural flow variability
- Ecology and character of estuarine areas
- Protection of base flows
- Repo raupo (wetlands)
- Native fisheries (mahinga kai)
- Healthy riparian areas
- Healthy springs, aquifers, ground water
- Inter relationship between surface and ground water
- Continuity of flow ki uta, ki tai - from the mountains to the sea

- Indigenous fauna and flora
- Healthy vertebrates and other eco systems
- High standards of water quality are sustained
- Maintaining the natural course of waterways
- Health of streams and tributaries
- Nohoanga, wāhi tapu, wāhi taonga and other taonga
- Relationship between people and their traditional lands

### 3.3 Te Ao Māori World View

To have an understanding of the Māori worldview is to understand the inter-relationships between Māori and their tūrangawaewae, whenua or traditional lands. Ani Mikaere describes the Māori worldview as being “our theory of everything.”<sup>14</sup> It is the lens through which we live life, make decisions, function as whānau and interact with the hapū, iwi and wider communities that are part of our lives.

Our Māori worldview is a common understanding we share about the world, how we came to be, what matters to us, and how we should behave. We lived through expression of our values: whanaungatanga - collective responsibility and reciprocity; manaakitanga - our capacity to gather kai and feed our people and manuhiri; kaitiakitanga – caretaker of Papatūānuku and all life systems on earth; wairuatanga - acknowledging our rituals, the concepts of kawa and tikanga, tapu and noa.

Familiarity with the Māori world-view of creation brings awareness of how Māori understand the natural world. Inclusive and integrated decision-making is stipulated in environmental law, and having knowledge of the Māori world-view is good practice and beneficial for positive relationships. More importantly, sidelining Māori ways of understanding their connection to the natural world ultimately fails to adhere to the articles, rights and responsibilities guaranteed under Te Tiriti o Waitangi.<sup>15</sup>

### 3.4 Māori Creation Theory – Te Orokohanga

Below is a brief description of the three fundamental phases of the Māori creation story:

1. **Te Korekore** (*energy, potential, the void*): The most remote phase, a phase in which there was nothing, and the world was a void. While there was no organised expression in this realm, there existed an unlimited potential for being. There was no gender.
2. **Te Pō** (*form, the dark, the night*): A period of darkness, in which there was the spontaneous emergence of Ranginui and Papatūānuku. The first male and female forms. They lay in a tight embrace that shrouded the world in darkness. During this phase of creation they produced many children, commonly known in Māori contexts as *Te Kāwai Tūpuna*.<sup>16</sup> In the darkness the children discussed the conditions in which they lived and how they could promote growth and life. Tāwhirimātea disagreed with his brothers and sisters who wished to separate their parents. Eventually Tānemahuta thrust Ranginui high into the sky, letting in light and allowing for desired growth and life.

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<sup>14</sup> Mikaere, 2015

<sup>15</sup>See Dalziel, Matunga & Saunders, 2006; Neill, 2003; Cheyne & Tawhai, 2007; Waitangi Tribunal, 2011.

<sup>16</sup> These are Māori deities that hold domain over various elements.

**3. Te Ao Mārama** (*emergence, light and reality, dwelling place of humans*): This phase occurred after *Te Wehenga*<sup>17</sup> of Ranginui and Papatūānuku. Enraged by the separation, Tāwhirimātea responded to the act by attacking the creative efforts of his peers through uprooting trees, attacking Tangaroa and forcing him to flee into the seas, and forcing Rongomātāne and Haumiatiketike to hide within Papatūānuku. Tūmatauenga was the only kāwai tūpuna who withstood the attacks of Tāwhirimātea. Tūmatauenga considered his peers weak, and turned against them through using descendants of Tāne to make tools and canoes. He fished up the children of Tangaroa, and used them for food. After these actions, he dug up the children of Haumiatiketike and Rongomātāne and also used them for food.

*Pou-tahi is the first stage and the Atua for our Pou-Tahi is Papatuānuku. There is the mātauranga side we learn; there is the Atua in terms of Papatuānuku, Io and the creation of the universe - Te Kore, Te Pō, Te Ao. What we need to remember is Te Kore, Te Pō; Te Ao is something that happens all the time. We go from a state of confusion, through to Te Ao Marama.*<sup>18</sup>

### 3.5 Ngā Atua and their Domains

As a very simplistic practical example,<sup>19</sup> when considering environmental issues and how Māori conduct themselves in the natural world, it is common practice to appreciate the following:<sup>20</sup>

**Table 1** Atua, domain and Tikanga

Atua/Deity	Wāhi/Domain	Tikanga/Customary Concerns
Tānemahuta	Ancestor of the forests / bringer of knowledge	Biodiversity, flora and fauna
Tāwhirimātea	Ancestor of the winds and elements	Air, sky, rain, mists
Tūmatauenga	Ancestor of courage and war	Human resourcefulness/innovation
Tangaroa	Ancestor of the sea	Climate change, oceans, coastline, foreshore and seabed, fish and underwater species
Rongomātāne	Ancestor of peace and cultivated crops	Kūmara, food productivity,
Haumiatiketike	Ancestor of fern-root and uncultivated crops	Wild foods, bracken, insects.

Atua, wāhi and associated tikanga are all connected. The methods of living in balance, with respect to Atua and their respective domains has been passed down through the generations and is contained in

<sup>17</sup>Known as the “great separation.”

<sup>18</sup> Te Manga Māori EIT, 2010

<sup>19</sup>The account provided here regarding Atua, wāhi and tikanga is rudimentary. For example, there are 70 Māori Atua, however only 6 mentioned briefly here. People are encouraged to reference more in-depth and nuanced accounts of Māori cosmology, for example, see Barlow, 2003; Garlick et al, 2010; Mead, 2003; Marsden, 2003; Mikaere, 2011.

<sup>20</sup>Royal

whakapapa, pūrākau and the practices of kaitiakitanga. The Māori world view recognizes this and we accept our role in maintaining the balance.<sup>21</sup>

### 3.6 Whakapapa

Whakapapa is the central thread to the Māori world view. It describes the relationships and connections of all life forms to each other and to the Atua. Tangata Whenua affirm their whakapapa connections to the whenua through the following pepehā:

Ko Rangi – Ko Papa

Ka puta ko Rongo, ko Tane Mahuta, ko Tangaroa, ko Tūmatauenga,

Ko Haumietiketike, ko Tawhirmatea.

Tokona te Rangi ki runga, ko Papa ki raro.

Ka puta mai te ira tangata

Ki te wheiao, ki te Ao Marama.

From Rangi – Papa, came Rongo, Tane Mahuta, Tangaroa, Tūmatauenga

Haumietiketike, Tawhirimatea.

Then Rangi was thrust above and thus created the heavens and Papa below becoming the earth mother

Then came forth humankind to the world of light.<sup>22</sup>

Whakapapa provides the connection between tangata whenua and their natural resources. All are descended from Ranginui and Papatuanuku, therefore all are related. Recognition of this familial relationship gives rise to the responsibility of tangata whenua to manage and care for their environmental family. The health and wellbeing of the environment is the health and wellbeing of tangata whenua.

*In the early to mid 1700s, Te Rehunga was killed at Te Mangaroa Pā in Heretaunga. hapū were rallied to avenge his death. It was his grandson Te Kikiri o te Rangi who negotiated peace with Te Haemata Ngā Oko. By the time Pākehā arrived there were three hapū in Horehore: Ngāi Tahu (descendants of Mahiwa, Te Ope-kai, Tawhiri-Toroa), Ngāi Toroiwaho and Ngāi Te Kikiri O Te Rangi.*

The rivers have their own whakapapa too, and an interconnecting relationship.

*Lake Whatuma is where the Mākāretu Mangatewaiti, Tukipo, Tukituki, Māharakeke and Porangahau would meet.*

### 3.7 Wairuatanga

The whānau expressed their connections to the spiritual realm of the Atua and other cultural values:

*The knowledge of our tīpuna is a gift from IO. Our Tipuna kept sacred the knowledge of the three baskets of knowledge, Te Kete Aronui, Te Kete Tuatea, Te Kete Tuauri. And then gave the knowledge to those who would hold sacred the knowledge and use it for the wellbeing of the people. Only through maintaining our tikanga and instilling Te Taha Wairua can we ensure that our teachings are tika and pono.<sup>23</sup>*

*Not long after the freezing works was opened, it had been operating for a little while – but they kept having major problems with the water so the Plant had to keep stopping work. Eventually they called some of our old people at that time – Ru Kōtua, Tute and Margaret, Aunty Ata, Mum,*

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<sup>21</sup> Harmsworth, 2010

<sup>22</sup> Tamatea, 2012

<sup>23</sup> Tamatea, 2012

*and they went there – our kaumātua, and they did whatever was the appropriate tikanga and I know karakia, would have been one of the things, and there was never any major issues with the water again after that.*

### **3.8 Rangatiratanga**

Rangatiratanga is the expression of the attributes of a rangatira (having chieftainship) including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people. It also means having a commitment to the community, using facts and honest information as well as legends and stories to make a case, relay a message or explain things in a way which binds people together, facilitating rather than commanding.<sup>24</sup>

*By exercising our Rangatiratanga we express our mana motuhake and move ourselves forward on to a different landscape.*

Rangatiratanga denotes the absolute mana not only to possess what is yours, but to control and manage it without interference and in accordance with the preferences of the rangatira.<sup>25</sup>

### **3.9 Tangata whenua/Mana whenua**

Tangata – people, whenua – land, tangata whenua are the people of the land. From the first arrival in Aotearoa, when Kupe set foot here over 1000 or so years ago, Māori have established Aotearoa as their tūrangawaewae – the foot stool of traditional knowledge, cultural identity and belonging.

Mana whenua holds the manamotuhake or autonomy, self-sufficiency and authority within their tūrangawaewae. The manamotuhake of whānau or family is sustained through whakapapa connections and protected under the mantle of the marae and hapū. The use of the term mana whenua throughout this report is the tikanga considered most appropriate in terms of council and marae, hapū and iwi relationships and participation under the RMA (1991).

In modern times there are two marae in Takapau area, one in the village itself Te Rongo-A-Tahu and 11.2 kilometres south of Takapau at Rākautātahi, Te Poho o Te Whatuiāpiti.

*Mana whenua is a lineage of whakapapa – those people were never deposed through war or anything else. The land was never ceded to other people.*

#### **Te Rongo-A-Tahu**

Ko Te Marae Atea

He taonga tuku iho

Hei waitohu ahurea Māori

E noho totohia noa ana

He waia mo ngā uri whakatipu o Te Rongo-A-Tahu

Te Rongo-A-Tahu is the contemporary association of the three inter-related hapū who last occupied the Pā Horehore, Ngāi Tahu Makakanui (also known as Ngāi Tahu Ki Takapau), Ngāi Toroiwaho, Ngāi Te Kikiri O Te Rangi. In the recent past these hapū had two marae, Tawari and Mahaki.

The hapū are Te Aitanga o Whata, Rangitāne, Ngāi Tahu, Ngāi Toroiwaho, Ngāi Te Kikiri o Te Rangi.<sup>26</sup>

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<sup>24</sup> Winiata 2011

<sup>25</sup> Consultants, 2017

<sup>26</sup> Te Manga Māori EIT, 2010

## **Rākautātahi Marae**

Ko Ruahine te Tuara e tū whakahihi  
Ko Rangitoto te maunga  
Ko Manawatū, ko Mākāretu ngā awa  
Ko te Rangitotohu te tangata  
Ko Ngāti Marau te hapū  
Ko Kahungunu me Rangitane ngā iwi  
Ko Te Poho o Whatuiāpiti te tipuna whare  
Ko te Rau Aroha te whare kai  
Ko te Putanga te Tapere-nui-o -Whatonga  
Ko te mania of Takapau e takato noa  
Ko Rākautātahi te marae  
Tihei mauri ora

The hapū are Ngāi Te Whatuiāpiti, Ngāti Kikirioterangi, Toroiwaho, Rangikahutia, Rangitotohu, Ngāi Tahu, Rangitane.<sup>27</sup>

*The kōwhaiwhai in the whare “Te Poho-O-Te-Whatuiāpiti at Rākautātahi marae represents the very strong winds...reflects like a mirror with a ripple effect...all the streams...to look like a scale on a ika...gave you the sustenance, your kai, your water*

The whakapapa of mana whenua is linked with their history of movement, settlement and use of natural resources. This is further reinforced in the naming of landscapes after ancestors of great mana or prestige, such as paramount mountains, rivers, rocks, trees, waterfalls and other features. Whakapapa establishes the rights and status, a fundamental concept in linking the gods, ancestors, people, places, and ideas. The environment determines the people bringing together marae and hapū understanding with Ira Atua (spiritual realm) and Ira Tangata (people living in the physical world) so that a place and its mātauranga are inseparable, interrelated and interdependent.

The limestone hill range to the east of the Takapau township is called Ngā Kai Hīnaki a Whata. Whata is our tipuna.

*We refer to Te Rangī Tapu a Whata in our pepeha. It is the maunga of our hapū - Ngāi Tahu Makakanui, Ngāi Toroiwaho and Ngāi Te Kikiri o te Rangī.*

*There is whakapapa in the titles of the lands – Takapau, Kopua, Ōtāwhao, Whenuahou, Aorangī, which isn't vast but the whakapapa of the mana whenua are in those titles.*

*Our tīpuna were connected with nature and the ngahere. This is evident by the names that they left. “Tawari” – an old papakainga and marae – “Pokaka” – a hill on the limestone ridge known as “Ngā Kai Hīnaki a Whata”, and “Puketotara” another of the hills on this ridge, all these names coming from trees. So the connection between our people and our environment is illustrated in our history which has been handed down to us. We now are inspired to make this knowledge not only something from our past but also of our future. We will make available to our children the forests that gave our tīpuna shelter, food, rongoa and life as a lasting legacy to be sustained and maintained for all time.*

*That was our backyard growing up. There were no organised sports available for school children, nothing in the weekends, no children's teams in those days. Playing in the hills – Ngā Kai Hīnaki a*

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<sup>27</sup> Te Manga Māori EIT, 2010

*Whata, and the rivers mainly the Pōrangahau and the Mākāretu, that was a major part of our childhood.*

*Out the back door of the house, all the land you could see, the paddocks and the hills, that was our playground. We played there every weekend. We walked all the rivers too...*

### **3.10 Wāhi tapu/Wāhi taonga**

Wāhi tapu are traditionally referred to as sites or places of ritual constraint or prohibition. Wāhi tapu has been defined as a place sacred to Māori in the traditional, spiritual, religious, or mythological sense and generally used to acknowledge sacred sites. Urupā – burial sites are an example of a wāhi tapu. There are wāhi tapu scattered along the Mākāretu, places that were used for tohi rites, baptism, burial purposes and other ceremonial and traditional practices.

There are two modern urupā associated with Te Rongo o Tahu and Rākautātahi marae – Okahukura on Takapau Ormondville Road and Kaikanohi on State Highway 2. There are other ancient burial sites here but only certain people know where they are located. This information is not always forthcoming as our people have always had suspicions about the motives of Councils wanting to know where these sites are.

*We might tell them some of our sites but we won't tell them all of them, and won't pinpoint them either, - just say it's in this locality but not identify the exact spot.*

*Along the banks and in the awa there are wāhi tapu where Taniwha are. In the time of Tamatea Pōkaiwhenua he traversed from Rākautātahi, Whakarara and Kāweka to Ūtiku or Taihape. By the mid 1600s, Kahungunu hapū arrive and settled in the area. Over time and as a consequence of generations of inter-marriage and skirmishes, the hapū Toro-i-waho, eventually emerged.*

*While it might seem small insignificant piece of water to outsiders to us it's integral to being Tahu, it has to be. Without that water the pā couldn't have survived, people needed water to live.*

The village of Takapau is located at the edge of what was formerly known as 'the Seventy-mile bush' (Te-Tapere-nui-o-Whatonga, referring to the birds in the forest, and the shelter obtainable from the winds). The bush extended from the Manawatū gorge to Takapau and contained great stands of mataī, kahikatea, tōtara, rimu, maire timber as well as many other varieties of native plants:

*...extraordinary dense lowland forest extending from Takapau to Pukaha (Mt Bruce) up until the 1870s. For tangata whenua it was a pātaka – a succession of well stocked kai trails and a place of seclusion and refuge. Māori remained in charge in this part of the district and longer than in any other areas.<sup>28</sup>*

*In the late 1600s, Te Rehunga (Kahungunu) arrives and marries Te Hore (Rangitāne). Te Rehunga battles with Rangitāne and loses. Eventually he shifts his people to Heretaunga sending three high born women back to hold the mana of the land: "...you had better return to our lands at Otawhao and Whenua-hou, to the lands that have been paid for by men."*

Wāhi taonga often includes sites of importance, including pa sites, tracks, kainga, marae, rock carvings, mahinga kai, cave areas, archaeological sites, tohu, traditional occupation sites, rock formations, significant stands of forest or trees, etc.

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<sup>28</sup> Cited in the Waitangi Tribunal Wairarapa Wai 863 Claim Report, (2010: 859

*Te Horehore Pā was built about this time and is considered a wāhi tapu of important significance. Te Horehore Pā was occupied by both Te Aitanga-a-Whata and Rangitāne.*

*The pā site Horehore is on those hills up there...*

*On top of that maunga is where Whata delivered his karakia to win the mana of Whatumā for his people. We have a sacred rock called Te Toi a Uru on that maunga.*

### **3.11 Mahinga kai**

These are areas and locations where food of any sort is gathered, grown or hunted, including forests, swamps, lakes, rivers, cultivatable soils, etc.

Even up into the 21<sup>st</sup> century the awa has been important as a source of kai. The awa, tributaries and wetlands, meant that there was a ready supply of mahinga kai resources – tuna, koura, water fowl, manu, plants, harakeke were readily available. The Tukituki Awa Catchment Values and Uses report states, “There was an abundance of mahinga kai, native plants along the rivers providing shelter for the fishery habitats, healthy sustaining biodiversity, ecosystems and other taonga.”<sup>29</sup>

*The wellbeing of that water was the wellbeing of the people, water to live, irrigation of crops, carried in containers. They had to live near to the water base. That's how our ancestors lived on those hills. That's how it links together.*

*There was koura in there always, which we would catch as we wanted, watercress growing along the sides and there was tuna in the pools there.*

*Aunty Bella would send us down to the awa with her billy to fill it up with koura and take it back to her and she would cook it up.*

*I always remember my grandfather having eels hanging on the washing line and fence and in the trees when I was growing up. It was always getting cooked in our oven and dad was always eating it.*

*Eels were everywhere, they were plentiful.*

*Matua who lived with Manini behind railway station, he died when I was 8. He knew the names of all the streams, and where to go to get the eels. He would make the kids feel for the eels in the mud with their toes.*

*The Manawatū, Mākāretu, Mangatewaiti, Tukipo, Tukituki, Waipawa, Makaroro and Manga o Nuku, Māharakeke, Porangahau awa where silver belly and mud tuna swam freely. Nearing the mountains the tuna started to enlarge with huge horns either side of the upper jaw.*

*Whatumā was our mahinga kai, it was our supermarket – it sustained our hapū.*

*This is reflected in the whakatauki – “Ko Te Pa Horehore, Ko Puera kei runga, Ko Whatumā kei raro meaning the people of the pā were sustained from the forests, plants and birds on Puera and the tuna and fish of the lake Whatumā.*

*The Porangahau awa and surrounding waterways would have been valuable sources for the sustenance and survival of the hapū.*

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<sup>29</sup> Tukituki Awa Catchment Cultural Values & Uses Page 34

### 3.12 Tikanga and Traditional Practices

*Once alienated from a water source, the effects of colonisation and assimilation took hold outlawing our tikanga rituals and practices. Our people went in droves over to Christianity and those traditional practices ceased.*

*Tikanga on or in river changed as people moved away from the hill onto the flat lands any of the ceremonies they ceased doing where they were and had to bring to where they moved to. Clearly they would have used those places for the various activities of the pā. My grandfather's sister Terina came back to Takapau to live with the whānau. She was in her 90s, and when one of the children would get sick she would take something from the house and go down to the Makirikiri and bury this thing down at the awa.*

### 3.13 Mauri

Mauri is the life force in everything animate and inanimate. Every object or thing has a mauri.

*What we have always understood is that everything has a mauri. A mauri can have various forms but all things that exist have a mauri.*

*Life force that's the best way to describe it in English. Without it the object or being is nothing.*

*A river is a living being. It has a mauri life force that weaves itself through the people, connecting the people with the river. Because it nurtures and sustains them it was given the utmost respect. Any damage done to the river is harm done to the mauri of the river and harm done to the people.<sup>30</sup>*

*Even a rock, 'Te Toi a Uru'<sup>31</sup> has mauri, even though in western thinking it's not alive or a living thing, but to us it is because it has a mauri, that is how we understand it.*

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

### 3.14 Ki Uta Ki Tai

'From the mountains to the sea'. This principle is a catchment based approach to the management of water, managing the waterways from the source, through the network of tributaries, on to lower floodplains, to its interface with the salt water and estuaries.

The Tukituki river flows ki uta ki tai – from the mountains to the sea – from its headwaters in the Ruahine Ranges, downstream through the Ruataniwha plains and lowland mouth and coastline at Haumoana. From the headwaters of the upper Tukituki tributaries which cross the Ruataniwha Plains are: the Mākārora, Waipawa, Mangaroa stream, Kahahakuri stream, Mangataura stream, Mangaonuku stream, Tukipo, Māharakeke, Ngahape stream, Porangahau stream, Mangatewai Awa, Mangapohio stream, and **Mākāretu** Awa. The Waipawa Awa eventually merges with the Tukituki Awa west of Waipawa and Waipukurau townships flowing together northwards to the lower reaches of the Tukituki tributaries. This includes the Mangamahake stream, Mangatarata stream, Waiwhero stream, Papanui stream, Mangarara stream, Makara stream, Waipapa stream, Hawea stream and Mangarau stream, Maraetotara Awa flowing out to the mouth.<sup>32</sup>

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<sup>30</sup> Tamatea, 2012

<sup>31</sup> Sacred rock at top of Te Rangi Tapu a Whata

<sup>32</sup> Tamatea, 2012

### 3.15 Kaitiakitanga

Kaitiakitanga is defined in the RMA Part 2 as:

*...the exercise of guardianship by the Tangata Whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship.*

The English translation of kaitiakitanga does not fully express the inherent meaning of the term.

*Kaitiakitanga is a responsibility towards anything that you inherit. We as tangata whenua have inherited it from our ancestors. Overall idea is we are responsible for it, we take responsibility as tangata whenua.*

*It's the responsibility of caring for our environment, a responsibility we take seriously.*

As kaitiaki of their ancestral lands, waters and other taonga, tangata whenua have a responsibility to ensure the mauri of all living things is healthy and sustainable. The mana of tangata whenua is upheld when taonga resources are managed sustainably.

*We can be kaitiaki at an Informal level, local level, neighbourhood level, another level to remind local councils about what they could and should be doing. It's a broad ranging thing.*

*We claim responsibility of the natural environment within our hapū territory even though we have no legal authority over it, for example Monkton's bush, but we still see it as part of our responsibility.*

*We have to be innovative as we have lost legal possession of much of our lands, but we still need to make sure that we are part of any decision making in the future to maintain the mauri.*

*Kaitiakitanga is caring for land and environment. To be aware of what is happening to our land, be caring, respectful.*

*It came from our tupuna, didn't come from the law or someone saying you are now iwi authority, it's not from crown initiated programming, it came from our tupuna, and we accept it. Its part and parcel of claiming to be tangata whenua. Its handed down from parents great grandparents, and we take it seriously.*

*We are now becoming more assertive with our kaitiakitanga, it was once a private thing, but it's now opening out into the public arena.*

### 3.16 Whanaungatanga

Whanaungatanga – this is all about relationships and is based on common ancestry and whakapapa. A system of kinship, including rights and reciprocal obligations that underpin the social organization of whānau, hapū and iwi. Whanaungatanga embraces being part of the larger whole, the collective.

It is also interrelationships between people, place and resources. This encompasses all factions of societal interaction and day to day living.

Whanaungatanga focuses on the importance of maintaining strong relationships. It is paramount to ensure that relationships remain intact and any potential impacts to those relationships are negated or minimised.

#### **Whakawhānaungatanga - a place for community bonding**

*Some of the young teenagers would go down there and say there was a certain spot and they'd let everybody know so that's where everybody went...even as an adult.*

*Down there at the Mākāretu stream we used to go down there when we were kids back in the 60s. We used to make our own leisure and playtime.*

*It wasn't only Māoris in our days it was Māoris and Pākehā cause we were all one.*

*We used to all go down to the stream as a whānau having a big feed and all the kids swimming...not now...just too paru and unsafe for my kids.*

All of the participants stated a desire for future generations to be able to have a positive experience at both rivers as they did. A great deal of time was spent at swimming holes enjoying the rivers and the environment with whānau, friends and others in the community.

*.. clean and fresh no pollution and that's drinkable for every one you can drink the water for the future that is how I would like to see it.*

*.. just for them to go and have a swim in the river in clean water as it was way back in those days . and having fun like we had it and if they can go eeling and get a kai out of the river then yeah even better.*

*Whole families would go down to the river, Pākehā too, not just Māori, it was all of us. And sometimes they would camp down there. But the spots were lovely and clean, and the water was clean.*

## Section 4 – Assessment of Effects on Cultural Values

The second objective of this report is to identify the potential effects on cultural values as a result of the discharge to land.

### 4.1 Mauri and Overall Health

Mana whenua are concerned that the health of the rivers has significantly declined over time and identified several issues: pollution, poor water quality, presence of invasive plant species, algae, lack of native trees sheltering the awa to provide a sustainable habitat and food for aquatic and insect life, biodiversity. These issues have diminished the mauri of the Mākarētu awa. Whānau express that it is sad as their mana, well-being and spiritual health is affected by this.

*but it's dirty, we wouldn't swim anywhere near there, or eat anything out of there.*

*For mauri at the lowest end is protection and at the highest end enhancing. We might start with protection but it goes further than that making sure it doesn't get diminished.*

*Putting the mauri back into the environment, restoring the mauri, that's what we want to do, bring these waterways and places back to as near as possible to pristine, natural, and healthy.*

#### Low Water Levels

*Last time I went there was last year...I took the kids down there and like I say it's not the same. Your water levels have gone down.*

*It's nothing like when we were kids, in the seventies, the whole river had been changed, modified, and there just no that same volume of water in it...*

*It was a small awa in summer and in winter it could be quite a formidable bit of water to get across.*

*It is shallower than it was. They were reasonably good swimming holes.*

*The course of the waterways has changed and it's not flowing as it used to.*

*Water volume of the rivers has changed so can't swim in them now, and wouldn't want to anyway.*

*Well there's a swamp up above Rākātatahi and you can see it from the main road because you drive through it, Te Repo. There are several streams that start from out of there. It's all dry now because of dairy farming and agriculture. They're ploughing that country now where they never used to be able to because it used to be so wet. The plant life, the tuna, there used to be fresh water mussels, they're gone. I think there's only one stream left at Rākātātahi with those mussels that kind of kai is going. All those streams used to run down through here at Takapau and they would always be running even in the summer even if it was just a trickle, it was still moving, but you don't get it now.*

#### Pollution

*We all have to get out there and look after it, you know, rubbish, what's going into our water is thoughtless.*

*Pollution from a lot of the farming practices going on now and what are the consequences of those actions, it's a major concern.*

*If we don't look after the water – yes it will be an issue. If we don't tidy it up now and look after it we won't have it.*

*You don't drink the water like we used to drink the water, those streams and that's typical of right around this area that you could actually drink the water...You wouldn't risk it today.*

*I feel sorry for my mokos because they can't swim like we would swim the rivers...drink the waters no trouble at all there was no sort of pollution or anything like that.*

*It's in a mess really I think it really needs cleaning up.*

*...the main thing is our marae, we find it hard at the moment because we truck in water, we don't want to take it out of the Mākāretu at the moment because of the pollution that has gone into it.*

### **Nitrates and phosphates**

*There's a danger with rain and it hangs around the surface. The danger is in concentration. Don't see it problematic if it's not allowed to accumulate and concentrate. But there is a need for expertise to look at this.*

*My reservation is if it's allowed to concentrate in one area and become a hotspot, we don't want nitrogen or phosphorus hotspots along our river.*

### **Biodiversity**

*It's not as healthy and there are fewer eels and koura, that's my suspicion. As a child it was more common to see them, but in recent times I haven't really seen them, doesn't mean they're not there but they're probably not as common as they once were.*

*When I was a kid we used to get fresh water crayfish, trout both brown and rainbow, but mainly brown. There was a few silver belly eel but mainly mud eel. Mōteo was our one, they would be the biggest ones found around, huge, horns, and they never went back out to sea...we used to get yellow and red-faced eel...but now...the numbers are nothing like they used to be...*

### **Invasive Species**

*Like most of the rivers around here you have proliferation of invasive species.*

*There is a greater presence of invasive plants such as blackberry and uncontrolled willow growth...some evidence of old man beards I've seen up there.*

*It's pretty messy down there now, like the weeds and rank grasses, nowhere nice to sit like we use to be able to do...*

*Seen weasels there, the vegetation there is probably ideal for weasels and ferrets.*

### **Algae**

*You can see the algae and that in the shallower parts. It's worse at certain times of the year.*

### **Wāhi Tapu**

*There are wāhi tapu way further upstream and closer to the Ruahines, I don't know of any here by the oxidation ponds.*

*Well the awa itself is wāhi tapu, because it is wai, its Tangaroa who is our tuakana.<sup>33</sup>*

*Mākāretu is our taonga.*

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<sup>33</sup> Te Manga Māori Eastern Institute of technology , 2011

### **Mahinga kai**

*We still get watercress from some of the tributaries here, as long as the cows haven't been in the creek and wrecked it.*

*There's a lot of keen eelers round here that still go out and catch a feed. So the eels are there, don't see much koura though.*

## **4.2 Discharge Of Treated Wastewater To Land**

Reiteration of the preferred option that has come from Council investigation into alternatives to the discharge system, along with community and iwi consultation for guidance, it is:

to progressively reduce the discharge to the existing "wetland", eventually discharging all but exceptional flows to farmland at a rate which provides irrigation benefit, some fertilisation and avoids excessive drainage.

Mana whenua have some concerns in regards to the discharge of treated wastewater to land.

*My view on treated wastewater being discharged to land is that it's a reasonable practical approach to disposal. In layman's terms of what I've learnt - absorption rate of that stuff is reasonable so it's not concentrated levels going in, but needs to be measured.*

*I want to know how the discharge to land affects the groundwater. Does it seep into the ground enough to have an effect on the groundwater?*

*The only thing that should be discharged onto land is water from the sky. It's pure and clean.*

*Would like to be reassured with a good solid scientific report that it works like we think it does.*

Discharges of wastewater to land are preferred over discharges to fresh water. Promoting discharges to land is an efficient way of significantly reducing adverse effects on water quality and achieving water quality outcomes. Provided that discharges are appropriately managed, they can also result in the beneficial reuse of nutrients. This position is relevant as it recognises the importance of the life-supporting values of water which is central to the purpose of the RMA. It also recognises the importance of water in the culture and traditions of Māori. The means of cleansing water from a Māori perspective requires some form of passage through Papatūānuku. Limited land passage of contaminants through land instead of water is better than water passage.<sup>34</sup>

## **4.3 Positive Effects On Cultural Values**

In addition to the issues of concern identified above, there are beneficial effects on cultural values.

Rangatiratanga - Working with Council on matters that are important to Mana whenua and participation at the decision-making table, is central to achieving recognition of Rangatiratanga. This is a positive change, it is transformational and gives confidence to a growing, progressive relationship between Council and Mana whenua.

Whanaungatanga - The relationship between Council and Mana whenua has improved over the past ten years with increased communication and information flow. The ability to contribute to Council processes further reinforces the importance of this relationship.<sup>35</sup>

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<sup>34</sup> Bradley

<sup>35</sup> group, 2011

Kaitiakitanga – Our role as Kaitiaki is to care for and protect the mana of our waterways. This CIA has given Mana whenua the opportunity to express our cultural values and raise some concerns and issues we have for Mākāretu Awa.

## Section 5 – Conclusions and Recommendations

### 5.1 Conclusion

This report has sought to provide a broad description of key Māori environmental cultural values and their application within the Mākāreū sub catchment. It is hoped that it provides an insight into Te Ao Māori and brings appreciation of the intimate and inter-related connections Mana whenua have with their natural world.

The cultural connections to the Mākāreū Awa have been challenged by human impacts upon the waterways; however, it is a lifelong goal to restore the health and wellbeing of Mākāreū Awa and other awa and waterbodies in our rohe.

We are focused on achieving the best outcomes for the Mākāreū Awa and for the people that have lived in and around it for generations. The Mākāreū is a much valued resource for the Hapū of Takapau/Rākautāhahi as a cultural and spiritual taonga. This current application promotes a significant improvement to the Takapau Waste Water Treatment system than the one we have at present.

The proposed Best Practicable Option (BPO) for discharging wastewater to a land based irrigation system is the most ideal option as it will aid restoration and revitalisation of the mauri to Mākāreū. To ultimately remove discharge into the wetlands and Mākāreū River over a period of five years is a highly desired outcome for Hapū.

### 5.2 Recommendations

A significant part of the CIA process is determining whether adverse effects on cultural values can be avoided, remedied or mitigated.

The following recommendations are provided to assist in addressing cultural concerns, and to provide a basis for consideration of cultural values and participation within this process.

- 1) The proposed change to the discharge system of year-round discharge to land as the preferred option for the receiving environment, is a transformational adjustment from discharging to the awa. It aligns to cultural values and is a significant move forward culturally, environmentally, socially and economically. Council is to be commended for advocating change.
- 2) An evaluation at 5 years to ensure that discharge has been totally removed from the wetland and Mākāreū Awa.
- 3) A review after a 10 year period to evaluate any adverse effects of the BPO.
- 4) Engagement between Council and Mana whenua, with Mana whenua as participants involved in processes and decision making, is pivotal to moving smoothly through consenting issues and endorses continuation of building an effective partnership into the future.
- 5) Riparian planting and restoration of other areas is encouraged for maintaining and enhancing water quality and quality of aquatic habitats.
- 6) A recommendation for the wetland area to be cleared of vegetation as it has become congested again.
- 7) A recommendation for more planting to occur in the wetland of indigenous/native plants particularly Harakeke and other appropriate wetland plants which assist in filtering contaminants.

- 8) Any discharge activity must include a robust monitoring programme that includes regular monitoring of the discharge and the potential effects on the receiving environment.
- 9) Establishment of a minimum 50m buffer zone between any discharge of contaminants to land activity and the awa, to ensure that surface water quality and groundwater quality are protected.

## Glossary

Awa	Awa, awa, creek, canal, gully, gorge, groove, furrow
Hapū	Sub-tribe
Harakeke	Flax
Iwi	Tribe
Kaitiaki	Iwi, hapū or whānau group with the responsibilities of kaitiakitanga
Kaitiakitanga	The exercise of guardianship
Kaupapa	Theme
Mahinga kai	Food / resources and the areas they are sourced from
Pā	Fortified settlement site
Pākehā	European or white New Zealanders
Papatūānuku	Earth Mother, wife of Ranginui – Sky Father
Paru	dirty
Rohe	Area
Taonga	Treasure
Ti kōuka	Cabbage tree
Tikanga	Protocol, customs
Tīpuna/Tūpuna	ancestors, grandparents - plural form of <i>tipuna</i> and the eastern dialect variation of <i>tūpuna</i> .
Tuna	Eel
Tūrangawaewae	Standing, place where one has the right to stand, place where one has rights of residence and belonging through kinship and <i>whakapapa</i>
Urupā	Burial site
Wāhi tapu	Places of sacredness and immense importance

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