

# VOICES OF NGA WAI MAORI KI TE TAI TOKERAU: A CASE STUDY REPORT

Case study report prepared on behalf of:  
Tangata Whenua Water Advisory Group and  
Northland Regional Council

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## EXECUTIVE SUMMARY

This report presents the findings of a series of case studies focussed on wai Māori in Te Tai Tokerau. The Case Studies included in this report are: Hikurangi Repo, Aupouri Aquifer, Porotī Springs, Te Mana o Te Wai projects (Patuharakeke te Iwi Trust Board, Me He Wai: Te Runanga o Te Rarawa and Ngā Kaitiaki o ngā Wai Māori), Wairua River, and Whītiki ngā Punawai o Hokianga. In particular, lessons learnt focus on aspects of decision-making, governance, tangata whenua engagement, use of or access to tools such as Mana Whakahono ā Rohe, Transfers of Powers & Functions, Iwi and Hapū Environmental Management Plans (IHEMPs); key themes and issues identified by mana whenua in regards freshwater management, challenges and opportunities, and effectiveness of methods/approaches used.

We sought the feedback and whakaaro from kaitiaki across Te Taitokerau who informed us of their experiences, frustrations and successes. Key themes have developed from these korero, including institutional racism, ignorance towards and direct avoidance of mana whenua perspectives and mātauranga. Much of the degradation and overallocation can be attributed to greed and unsustainable use. Kaitiaki work hard within the system and around system barriers to restore the mauri and uphold the mana of their tupuna awa.

The te ao Māori view of stewardship of nature must displace the Western world view of dominion over nature, conversations need to be had with mana whenua on the whenua and more enforcement for those who flout the rules is required. We discuss and make recommendations for the Council to consider to take practical steps to implementing Te Mana o te Wai in Te Taitokerau.

## MIHIMIHI

We would like to acknowledge the voices of those kaitiaki who are no longer with us, those who were unavailable to kōrero with us at this time and those who are tirelessly working to improve the state of the wai for their whanau, hapū, iwi and generations to come.

## PURPOSE

The purpose of this report is to provide a series of case studies that will help support the work of the Tangata Whenua Water Advisory Group (TW-WAG) drawing on lessons learnt and best practice examples, with a focus on the Northland region and an emphasis on governance, decision-making and engagement approaches associated with freshwater

## TW-WAG TERMS OF REFERENCE

TW-WAG was established on the recommendation of TTMAC to provide feedback, analysis, and advice to council on the development of the freshwater plan change for Northland, to give effect to the NPSFM. NRC has acknowledged in the Terms of Reference (ToR) for TW-WAG that this will not be the only way the Council will engage with tangata whenua. TW-WAG also acknowledges it does not have the mandate to speak for all tangata whenua, whānau, hapū and iwi. Other consultation processes involving tangata whenua and community groups are planned for, to receive further feedback on the freshwater plan change.

The ToR includes, but is not limited to the scope, membership, values, objectives and deliverables, some of which are covered here in this Case Study Report.

The drafting of this report and involvement of members from TW-WAG should not preclude or limit further involvement through the formal notification process defined under Schedule 1 of the RMA.

## CAVEAT STATEMENT

This report was prepared by Kaitiaki Collective on behalf of TW-WAG as part of the mahi towards implementing Te Mana o Te Wai in Te Taitokerau.

It is important to note the size, scale and complexity of the area and water bodies within Te Taitokerau and the large amount of mahi that it has taken, and will continue to take, to fully realise Te Mana o Te Wai in the region. The areas surrounding the water bodies that are covered within this Case Study Report are vast and inhabited by numerous mana whenua groups and communities with their own relationships, aspirations, and challenges.

In the early stages of preparing this report, it was acknowledged that there is an unintended geographical focus on the West Coast and should further cases be required, that it be recommended that a selection of East Coast and Far North cases be considered.

The report is limited to providing case studies to support TW-WAG's work drawing on lessons learned and best practice examples with a particular emphasis on freshwater governance, decision-making and engagement approaches, with a focus on the Northland region. While all water bodies in Te Taitokerau are considered taonga and are immensely important, the Case Studies selected represent only a snapshot of the worthy cases this report could cover within the limitations and scope. This Case Study report, by nature, is only indicative of some of the water bodies and perspectives within Te Taitokerau.

The report does not provide (nor is it intended to) the perspectives of all iwi, hapū, whānau and uri in Te Taitokerau, and is crafted to communicate the experiences of kaitiaki who have participated in the efforts to realise their aspirations on behalf of their respective groups.

### Selection of Case Studies and Interviewees

TW-WAG members were invited to select the Case Studies covered in this report. Initially, a long list of potential cases was supplied and the group had a number of wānanga to consider the key outcomes required for the work. From this, a short list was created and the final cases were agreed. We present these to you in this report.

Kaitiaki to be interviewed were nominated by TW-WAG members, however, due to workloads and constraining time factors, there were limits to how many interviewees were able to participate.

### FURTHER COMMENTS

The Case Studies in this report are presented in a geographical order, with the waterbody closest to Te Upoko o Te Ika ā Māui first.

## INTRODUCTION

### BACKGROUND

TW-WAG has completed initial background/foundational work and a Stage 1 discussion document “Te Mana me te Mauri o te Wai” (Stage 1 Report), including a review of relevant Hapu/Iwi Management Plans (HEMPs/IMPs) and other literature to identify key issues and values associated with freshwater management from a tangata whenua perspective. This Stage 1 Report also identifies some of the freshwater attributes. As part of TWWAG’s next phase of work, a series of case studies was required to help support TWWAG develop their recommendations to council on the content of the freshwater plan change, drawing on lessons learnt and best practice examples, with a focus on the Northland region and from tangata whenua perspective.

The Case Studies included in this report are: Hikurangi Repo, Aupouri Aquifer, Porotī Springs, Te Mana o Te Wai projects (Patuharakeke te Iwi Trust Board, Me He Wai: Te Runanga o Te Rarawa and Ngā Kaitiaki o ngā Wai Māori), Wairua River, and Whītiki ngā Punawai o Hokianga. In particular, lessons learnt focus on aspects of decision-making, governance, tangata whenua engagement, use of or access to tools such as Mana Whakahono ā Rohe, Transfers of Powers & Functions, Iwi and Hapū Environmental Management Plans (IHEMPs); key themes and issues identified by mana whenua in regards freshwater management, challenges and opportunities, and effectiveness of methods/approaches used.

### SCOPE

The Case Studies are to provide background context, lessons learned and best practice examples that will help inform as much as possible and support TW-WAG to:

1. Provide recommendations to Council on its draft proposed freshwater plan change to address Māori freshwater values and give effect to Te Mana o te Wai in Te Taitokerau.
2. Provide recommendations to council on associated non-regulatory actions for council to implement to assist in achieving the long-term vision and the desired outcomes.

### METHODOLOGY

The methodology applied was designed by Kaitiaki Collective and guided by TW-WAG members throughout the process. It has been, and continues to be, important that mana whenua have a strong influence on the processes we follow to ensure tikanga is followed and the mana of those who shared their korero with us is upheld.

Ahead of any engagement with TW-WAG or mana whenua, a short project management hui was held between NRC, a TW-WAG Co-chair and our consultants.

A number of key kawa were outlined:

- Involvement of TW-WAG is crucial and although members are busy with many kaupapa we ensured we would always integrate their feedback and honour their knowledge.
- Kaitiaki interviewees will be treated with the utmost respect and provided with their respective Case Study for review.

- Kaitiaki interviewees will remain the owners of their knowledge and their sovereignty will be honoured.

With these thoughts in mind, the following methodology was applied to this project:

- Literature and document research including publicly available documents.
- Wānanga with TW-WAG to receive private collections, manuscripts, and interviewee nominations along with any questions or focus areas TW-WAG requests.
- Literature review draft with key themes and focus areas to focus any questions for interviewees.
- Interviews with nominated kaitiaki.
- Draft report crafted and case drafts sent to the respective interviewees.
- Wānanga with TW-WAG members to receive feedback on the Draft Report.
- Integrate feedback from TW-WAG members and interviewees.
- Final report crafted and sent to TW-WAG members and interviewees for approvals.
- Presentation of the final report to TTMAC members for feedback and/or acceptance as final.

#### HUI

We had the privilege of having hui with available TW-WAG members to discuss the approach taken and receive nominations for literature and interviewees. To respect the time and flexibility of TW-WAG members, the hui was hosted in the evening via Zoom. The attending TW-WAG members discussed their vision for the report and each of the case studie from their perspectives. Together we reviewed an initial list of available literature provided to us by NRC and we received further literature to explore.

During this hui we also received the names of potential interviewees to contact and invite to kōrero with us.

Northland Regional Council brokered a relationship between us and the Ministry for the Environment, who extended an invitation to our team to meet with the recipients of Te Mana o te Wai funding. We attended a hui in Kaikohe and presented to the funding recipients who then self identified as being interested in sharing their experience and views through their respective projects.

#### INTERVIEWS

We invited TW-WAG members to e-introduce our team to the nominated kaitiaki interviewees to ensure their privacy was respected. We invited each to kōrero with us and provided the choice of kanohi ki te kanohi (face to face), phone call, or online media. Each interviewee met with us at a time selected by them and shared their whakapapa, mātauranga and pūrākau with us.

#### LITERATURE REVIEW

A simple literature review was conducted using publicly available documents, manuscripts, Waitangi Claims Reports and articles. Literature reviews, by design, provide an overview of the cases and in this report were used to provide background information and tautoko the lived experience and mātauranga of the interviewees.

## OUR APPROACH

Our approach can be summarised in the following table:

Outcomes	Methodology
Lived experience, mātauranga, perspectives of mana whenua and any tikanga, whakapapa or customary practices of tangata whenua.	Literature review with a focus on Waitangi Claim reports and literature crafted by mana whenua. Interviews with mana whenua kaitiaki representatives. Wānanga with TW-WAG.
Background, history and scientific support of kaitiaki's experience.	Literature review. Literature crafted by tauiwi and scientists. Environment court documentation.
Lessons learned and challenges faced	Interviews with mana whenua kaitiaki representatives. Hui and korero with TW-WAG members.

## CASE STUDIES

### POROTI SPRINGS

*Ko Whatitiri te maunga E tu nei i te ao i te po*

*Ko Waipao te awa i rukuhia*

*i inumia e oku matua tupuna*

*Ko Maungarongo te marae*

*Hei tangi ki te hunga mate*

*Hei mihi ki te hunga o a*

*Ko Te Uriroroi*

*Ko Te Parawhau*

*Ko Te Mahurehure ki Whatitiri nga hapū*

*Ko Ngapuhi-nui-tonu te iwi*

*Whatitiri is the mountain which stands by night and day*

*Waipao is the babbling brook where my ancestors dived and drank*

*Maungarongo is the Marae lamenting the dead, greeting the living*

*Te Uriroroi, Te Parawhau and Te Mahurehure ki Whatitiri are the hapu*

*The people of Ngapuhi are the people*

## INTRODUCTION

It was pre-colonial times when Whatitiri maunga erupted. This eruption was unique as it didn't erupt through the top, but through its puku. When the powerful eruption settled, the top of the maunga plunged, creating a bowl. During the winter, the bowl filled and spilled over in five different places creating the five awa that come out of Whatitiri; Kauritutahi, Waipou, Tapahina, Okoihu and Karukaru (Edwards, H. 2022). Of the five awa,



Waipao is known to have the best drinking water. This awa is named after the flush of water from the Whatitiri springs. It was said that the matapuna of Waipao was so powerful, the motion caused boulders and rocks to clash and clatter into one another. Pao refers to the striking smashing motion of the water driving these rocks (Rangihīroa Panoho). It is from this awa that Porotī springs is replenished.

The puna emerges from the ground on a two-acre block of Māori reserve land at the base of the gently sloping Whatitiri maunga. The flow at the spring varies depending on the season, however, there is a three-month lag between the rainfall and a rise in the groundwater near Whangārei known as Whatitiri 13Z4 (appendix 1a), which was set aside when Whatitiri Block was partitioned in 1895 (Hamer, 2016). The partitioning of this land occurred between 1895 and 1897 when some 22,500 acres (Block13-Plan 6650 appendix 1a) were subject to a compulsory Government Survey that resulted in mana whenua losing more than 90% of the whenua to settlers within 15 to 20 years (Ruka, 2019). Eight hapū reserves were left, one reserve was Whatitiri 13z4 Porotī Springs Reserve with the other seven being wāhi tapu reserves.

Conflicts erupted between central and local Governments (Whangarei District Council) and hapū (Te Uriruroi, Te Parawhau, Mahurehure) when consents were granted to extract water from the springs with no engagement or consideration to the consequences of these actions not only for the hapū, but for the mauri of their tupuna awa. It has been a long and exhausting battle for mana whenua that continues to this day.

#### HISTORY

The conflicts of Porotī Springs started in 1973 when central and local Government agencies began extracting water by drilling three bores less than 100 meters from the springs reserve. Despite objections by hapū members, the puna was dried in 1983 and again in 1987 until the Northland Regional Council eventually ordered the decommissioning of the bore site in 2004. This was agreed to by the Whangarei District Council (WDC) and other consent holders at the time. However, later in 2004, WDC sold the bore site for \$40,000 as a going concern to Zodiac Holdings Ltd. and both the WDC and NRC facilitated and accommodated Zodiac to re-open the bores for an export water bottling plant.

This reignited the conflict and further compounded breaches of the Resource Management Act that continue through to today.

#### LITERATURE REVIEW

The case of Porotī Springs is well documented and literature has been prepared and published for Waitangi Claims, Environment Court proceedings and news media. Our literature review covers a range of these documents but we acknowledge the vast amount of research and story sharing that the hapū, in particular, has done to date.

The Hamer Report discusses, in depth, the history of the Porotī Springs and the disenfranchisement of the people from the local hapū “the three hapū soon lost control of most of the surrounding land after the Native Land Court’s award of title to the Whatitiri Block in 1895. However, a two-acre section encompassing the springhead itself (Whatitiri 13Z4), along with a nearby meeting house site, were among the few partitions set aside at the time as inalienable reservations” (Hamer, 2016). Hamer goes on to outline that the system of local Māori authority over the springs was brought to an end by the passage of the Water and Soil Conservation Act 1967, which declared the Crown had the sole right to

control natural water and made no provision for the recognition of Māori interests. It was from here that things spiralled for the hapū as the Resource Management Act (RMA) was passed and although it seemed at the time to give Māori more recognition, it essentially allowed the Crown to continue their exclusive control over the allocation of resource consents, with the Treaty Principles being merely “taken into account” while Māori were offered tokenistic participation in the consenting process.

Throughout the literature we see the failure of the Crown agents, Northland Regional Council and the Whangarei District Council to recognise and respect the perspective of the hapū or their whakapapa to the Springs. It seems the notification system; who, how and when these notifications were released (or if they were deemed non-notified, how this is determined) systematically excluded mana whenua from the process. The Alexander report examines the effect that the vesting in the Crown in 1967 had on Māori rangatiratanga (Alexander, 2016)

“Zodiac presented a revised plan to only double the size of the (bottling plant) building’s footprint, which WDC could be processed as a non-notified consent variation.” (Hamer, 2016). In the Hamer report there are at least six mentions of the decision to process the applications as non-notified facilitated by Whangarei District Council and Northland Regional Council.

In the Case Study prepared by Ruka for Kahui Wai Māori he states “There has been no high expectation of satisfactory resolution for a fair outcome that compensates hapū nor that the Crown considers that they have an entitlement of economic benefit to derive from their own customary waterway, Porotī Springs and the Waipao Stream. Hapū are resolute to pursue our entitlement to water rights to water that emits from their whenua and kāinga. They have always considered, expressed and practiced, that our water from Porotī Springs and its aquifer be available to nourish the peoples of Whangārei. However, as the insatiable quest by commercial and Local Government interests for our water resource progress unabated, they have banded together and clearly deliver in all their collective actions that Porotī Māori have no customary or proprietary rights to their water resource that emits from their own lands.” This further compounds the unwavering commitment of the hapū to their tupuna awa in the face of institutions that have failed to respect, recognise, and advocate for the hapū within the system that’s designed to keep them silent.

The hapū’s Environmental Management Policy, penned by Millan Ruka, Meryl Carter, and Dinah Paul states their mission is “to revitalise the health and wellbeing of our environment and our people.” The Plan was developed to:

- Ensure the engagement and participation in planning and decision-making processes of Councils, agencies and developers with respect to their rohe.
- To assert their tino rangatiratanga over their ancestral taonga; and
- To clearly identify the environmental management kaupapa of the Whatitiri Resource Management Unit.

The Plan was published in 2016 after many of the disappointments of the Council’s systems, with the pātai “I peha ngā maunga, awa, koawaawa i pāorooro ai? In what way to the rivers, streams and mountains echo?” The whakataukī links people to the land, water, and each other – symbolic of the relationship of the people of Whatitiri and their whakapapa to Waipao and Porotī Springs. It is clear in the Plan that the hapū have been

preparing themselves to have stronger positioning in the resource consenting process moving forward.

It is the opinion of Hamer, in his 2016 report that “throughout the four decades of consent hearings involving the Springs, only once has a Māori decision-maker been empanelled. That was in 1989, and thus before the RMA’s greater theoretical provision for the participation of Māori in consent decisions. Nor has NRC ever served by Māori advisers on Porotī consent applications, with the one time the NRC ever contracted an expert in tikanga being in order to help defeat the opposition of Porotī Māori to the award of a 30-year consent to Zodiac and Nathan. Time and again the NRC would have benefited from a cultural impact assessment, but one has never been commissioned. No hearings of consent applications have ever been held on marae, despite provision for this in the Regional Water and Soil Plan. Porotī Māori have also suffered from their comparative inability to afford lawyers and technical experts, which has put them at further disadvantage compared to the consent-holders.” This captures the essence of the issues within the NRC which has led to the ongoing disappointment of and failure to the hapū.

Hepi et al (2021) further supports the kōrero regarding a lack of Māori decision makers and influence within Councils, sharing the concerns regarding the impact of colonisation and experience of institutional racism calling for evaluations to be grounded in te Ao Māori worldview to reflect indigenous values. Porotī Springs is one of many cases that would (in hindsight) have been positively impacted had there been appropriate racism and bias checks in place.

KAITIAKI PERSPECTIVES | MATUA MILLAN RUKA (MNZM)

Millan sits with us in his office surrounded by maps, photographs, articles and papers. His office is nestled amongst his gear required for his mahi for the Aotearoa River Patrol – an organisation he set up with his Uncle Henry in 2010.

It was then that Millan stood on the banks of the Wairua River with his 80-year-old Uncle and realised what he’d lost. The awa he fished and swam in as a young boy was unrecognisable. After years of working as a builder and Project Manager, he had returned home to find his tupuna awa had been polluted by the intensive dairy farming along its banks.

His commitment to his awa since then has been unwavering and his relentless efforts have since been honoured through his appointment as a Member of the New Zealand Order of Merit (MNZM) for his services to Conservation as well as the respect of his hapū and local community.

He explains the whakapapa of the issues at Porotī Springs.

In 1895 to 1897 his tribal lands of 22,543.4 acres (Block13-Plan 6650 appendix 1a) were subject to a compulsory Government Survey that led to the hapū losing more than 90% of the whenua to settlers within the following years. From the initial 22,500 acres, the hapū was left with eight hapū reserves - one being Whatitiri 13z4 Porotī Springs Reserve and the other seven being wahi tapu reserves. The legal documents for this date back to 1960 when the hapū Te Uriroroi, Te Parawhau and Mahurehure were granted “common use and benefit” to eight blocks of land around their ancestral maunga (appendix 1b).

The hapū have always been and are still the sole owners of these reserves today, including Porotī Springs Reserve 13z4. The contentious Porotī Springs land block 13z4 spans less than four acres and has two springs, Tahī and Rua that emit from within its boundaries. Home to the hapū, Maungarongo Marae is located within 200 metres distance.

The springs are nourished by the maunga, Whatitiri, and its aquifer within. The Springs are the headwaters of the Waipao Stream that twists its way across the farmlands to connect to the Wairua River. It is this sacred water that has nourished the people of Te Uriroroī, Te Parawhau and Te Mahurehure ki Whatitiri for generations.

Millan explains that the conflicts of Porotī Springs started in 1971 when the New Zealand Government and Local Government agencies decided to extract water from across the road from block 13z4. During this year, the Whangarei City Council applied for the right to take up to 23,000m<sup>3</sup> per day from the bores above the springhead for the town's water supply. The consent was granted however, despite warnings and requests from the hapū, there was no requirement for a minimum flow to be maintained. In 1983, for the first time in history, the springs ran dry. This would soon happen again when the springs ran dry a second time in 1985. Despite this, Whangarei City Council was granted a new right to take from the bores until 1989 with a new requirement to maintain a minimum flow of 20 litres per second.

In 1994, the Whangarei City Council's (now Whangārei District Council (WDC)) right to take water from the Springs expired. The Whatitiri Māori Reserves Trustees expressed their interest in acquiring the site so they could protect this important local resource and retain its control within the hands of the community. However, unbeknown to them, Richard Nathan, a local hapū member had already been in contact with the WDC and shared his aspirations for commercial development of the springs for the good of his whanaunga. By 2000 the existing water consents on the Waipao and Porotī Springs were all expired. The WDC and Maungatāpere Water Company Limited (MWCL) applied for consent renewal, along with Nathan who had recently acquired a new commercial partner for his water bottling venture, Planet Blue Water Bottling Ltd. Millan explains the 'scallywag' behaviour that followed this as the business men isolated each of the land owners and convinced them to allow the company access to the water. This process offended tikanga in many aspects and once the project was better understood by the wider community, the support was later revoked by the hapū.

The consents for Nathan, WDC and MWCL were all granted, opening up the ability for the Springs to be accessed again. As the 2010 expiration date loomed, the consent holders appealed on the notion that the Northland Regional Council's minimum flow requirement was conservative. It was in 2001, that Planet Blue Water Bottling applied for a land-use consent to construct a bottling plant adjacent to the WDC's original bores. Relying on Nathan's assurance that any previous cultural issues were rested, the consent was granted. It wasn't long until Planet Blue went under and their interests were bought by Zodiac Holdings Ltd - a father and son company based in Auckland.

Nathan owed \$4000 to the NRC for the processing of his consent. Zodiac Holdings paid for this and in return Nathan transferred 50 percent of his water rights to the company. Shortly it would seem the relationship between Nathan and Zodiac would fail as he failed to pay for 50 percent of the project costs. Nathan then attempted to separate Zodiac's right to access water from his, however Zodiac advised that Nathan was unable to extract

water since Zodiac owned his nominated point of take and he had no financial support. It was then that Nathan realised the relationship between him and Zodiac was over.

It was in 2004 that the WDC sold the bore site to Zodiac for \$40,000 as a going concern. The hapū were in shock. Unsurprisingly though, both the WDC and NRC proceeded to facilitate and accommodate (through the resource consent notification process) Zodiac's ambitions to re-open the bores for an export water bottling plant. In fact, the hapū are aware that the WDC had previously spent more than \$1.1 mil to procure and develop this site and readily sold it to the company for a fraction of that cost.

Zodiac applied for resource consents to access and take an increased amount of water from the Springs. At one point the company had increased its take request to 3,500m<sup>3</sup>. While NRC staff confessed to being unqualified to comment on the cultural impact of these takes, staff decided that there were no harmful effect on the springs. Such claims were based on impacts on the growth of watercress near the springs.

It was about this time that the hapū were working through their treaty claims and Millan remembers requesting that the Environment Court defer the hearing until the outcome of the Waitangi Tribunal's freshwater inquiry was completed, but the Court refused. The outcome of the inquiry was vital though, as it found 'hapū and iwi are guaranteed by the treaty the 'exclusive right to control access to and use of water while it was in their rohe'.

Zodiac's consents were declined based on a number of issues that needed to be resolved which provided the hapū with temporary relief. Zodiac undertook mediation with its consent holding neighbours (MWCL) Maungatapere Water Company Ltd and seemingly resolved the issues. As the Trustees were not legally attached to the appeal, they were not advised of this or given the opportunity to engage with the consent holders or partake in mediation. The mediation between the organisations was successful and so was the appeal. The trustees were, however due to share their views in regards to one of Zodiac's consent applications for a 35 year take, which would be another disappointing experience with the court rejecting their appeals and agreeing that consultation with the Trustees was adequate.

It was in 2011 that the company applied for a 10 year extension, however only five years was granted. So now with a consent to take and bottle water until 2016, and an increase in the volume until 2013, the company applied, again, for a variation in the consent to double the size of the plant which was put through as a non-notified consent variation and inevitably approved by both NRC and WDC.

The Porotī Springs was overallocated with historical continuous failure for the hapū, with Millan seeking funding, or self-funding reports and actions to fight for the beliefs of the hapū in regards to the Springs. Zodiac held the land and consents for 20 years but failed to move into commercial production.

The Office of Treaty Settlements has since purchased Zodiac's assets, 'land banking' them for future settlement processes. The purchase included the resource consent to extract water from the Whatitiri aquifer and was sold to the Crown for \$7.5 million.

Millan shares that, as recently as a year ago, 100 or so acres were purchased by a farmer who's begun knocking the ngahere down for a kiwifruit farm. The commercial borers have moved in and there's an obvious expectation that the aquifer will be accessed by the

farmer. The new company Kiwi Gold out of Kumeu applied for consent for approximately 1,500 m<sup>3</sup> per day. Despite hapū objections the consent was granted. Millan shares that the complicated outcome came about as the hapū was deemed non-notified.

Millan tells us about the notification system and the limited level of legal consequence. The Resource Management Act (1991) section 8, *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 natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)*. It is the essence of what “take into account” means for hapū where the decision maker (which is always the Crown) merely needs to consider the matter and weigh it up with other relevant factors. The interpretation of the RMA has continuously “done the hapū over”. When the hapū receive resource consents Millan sees it as the “have a chat” process and any outcomes are usually up to the goodwill of consent applicants and the Crown.

KAITIAKI PERSPECTIVE | MATUA HONA EDWARDS

Ko Whatitiri te maunga tu te ao tu te po  
Ko Waipou te awa  
Ko Maungarongo te marae  
Te Uriruroi me nga te parawhau me ratou te whanau  
Ngapuhi nui te iwi

Hona Edwards was born in Whangārei and grew up in Motatau. He joined the New Zealand Defence Force, and served for two years, based in Singapore and Hong Kong. Post his military service, Hona married and has two sons, two daughters and three ātaahua mokopuna. Hona is active in Te Ao Māori, and serves on many committees, trusts, and advisory groups representing his hapū in Mangakahia, Whangārei, and Northland communities. We meet with Hona as a member of Ngā Kaitiaki o ngā Wai Māori – A group of hapū-based kaitiaki with strong whanaungatanga who have come together to realise their common aspiration “kia whakahokia te mauri ki nga awa” - returning the mauri to the rivers. The hapū involved in the group are Te Parawhau, Te Uri-ro-roi, Te Kahu o Torongare, Ngāti Hine and Te Ore Wai.

Historically, the tūpuna of Te Uriruroi would negotiate with those who would want to access the Waipao, initially they have negotiated with the Education Board to supply the local school with water, along with other users in the area. When the Crown, through the local agencies started creating ture (law), they took away this ability, instead enforcing the payment of water rates by the hapū.

Hona’s whakapapa is tuturu Te Uriruroi of Porotī. His connection here stems from his deep ancestral roots to Rewi Tohukai and Ihapera (Te Ruu) of Te Parawhau. The first established kāinga for Te Uriruroi is at the end of what’s now called MacBeth Road (Appendix 1c), this borders the Kara Road Block and includes whenua along and within the Pukenui maunga. Te Uriruroi’s name stems from the Roroi – the brackenfern root, the mana kai of the hapū. The uri would take the brackenfern root, taro, tuna, and watercress as koha when visiting other iwi and hapū. Te Uriruroi is the tūākana to Te Parawhau. Te whanau o Mahurehure responded to a call from Te Uriruroi Chief Te Rurau.

The whanau has never left the site of their tupuna, Waipao. During the times of the World Wars, Hona’s mother allowed all but one son to serve. The son that stayed in Whangārei

was Hona's father. The whanau would visit the Waipao with his uncles to perform karakia and tāngaengae which would ensure their safe return. On their return they would visit their tupuna awa and mihimihi to pay homage for her protection. The tikanga within the hapū is still strong and to this day the people of Te Uriroroi still visit the Waipao to bless babies and when they're unwell or to receive mirimiri and experience the healing nature of the wai. When Hona was a baby his parents lived in a humble home near the Waipao. In the evenings the awa would softly hum him and his siblings to sleep. This is whakapapa, this is the deep connection that generations before have experienced. Ceremonies have been held in her presence for generations; the cleansing and healing of whanau as the people of Te Uriroroi have and still believe in the spiritual healing power of Te Waipao, the spiritual healing of wai.

*"Without water, nothing survives. That's the true power of our wai." – Hona Edwards*

The tupuna of Te Uriroroi (and all indigenous peoples) had an intrinsic infinity with the taiao and what it meant. This was observed through maramataka, mātauranga and understanding the cycles of the Atua and expressions of them. The interaction of the rise and setting of the sun and the moon, the movement of manu and the ability of them to seed entire ngāhere, the connection of bees with kai. The naming of Porotī (its true name being Porotītī) is directly connected with the taiao as its named after the abundance of tītī tree. It was through the Public Works Act (1981) (PWA) that a road was cut through the whenua (State Highway 15) and today there are roughly 2000 trucks and vehicles travelling through and dispersing waste onto the whenua. The hapū are concerned of the impact of this on the aquifer.

There was a time of real stress when Councils, Richard Nathan and Zodiac Holdings and other consent holders were pushing for access to the waters of the Waipao. The Government's purchase of Zodiac's assets, and the return of the 4ha to the hapū as custodians by way of a lease (not as owners) has provided some temporary relief.

It is with caution that Hona approaches Te Mana o Te Wai as there are questions about the impact on the mana of the people and their relationships with their tupuna, Te Waipao. Te Uriroroi view themselves as the māngai me ngā kaimahi for their tupuna and should not be overruled by the ture. Te Mana o te Wai and Three Waters, for example, are viewed as Crown strategies to gain (or at least retain) control. This has been the experience of Māori since 1840 and the deep distrust has been learned through disappointments and false promises over time. Over time, rōpū have been created and disestablished, tables have been set and cleared, and experts have come and gone, all under the control of the ture; TTMAC, Te Kahui Wai Māori, Iwi Chairs for example but the question is being asked; where does this leave the people at home? The ahi kā? Is there anything they should be afraid or concerned about? The distrust of whanau at home stems from a long whakapapa and the absence of these rōpū at marae to korero and hui with the whanau. The conversations are welcome and required to understand the whakaaro and needs of the people. The korero are currently held away from the papa kainga, away from the awa but are about the awa. To Hona and his whananunga, this doesn't feel right.

While Te Uriroroi work with, sit along and cooperate well with their local community, it is with the knowledge that there is great inequity in access to resource, pūtea, capacity and time. Te Uriroroi never have (and never will) want their tupuna Te Waipao to stop supplying the community. The desires are to share in the resources their tupuna are

creating so that the hapū can live comfortably and provide opportunities for their people to come home and connect to their tupuna and whanau – a desire that’s not unique to Māori.

#### CONCLUSIONS | FINDINGS

The Porotī Springs Case is a classic example of continued failure by the Crown and has caused great angst and disappointment for the hapū. There is no doubt that political positioning of Council members and bargaining with company owners has played a strong part in the process with hapū members staying staunch in their position since the issue first arose.

Hapū members have advocated for their tupuna awa and acted as the māngai for her through many court hearings and consent grantings and at times have had to mobilise to protest or practice noho (sit-ins) on the whenua to avoid further degradations.

The hapū have learned, over time that they need to stay active and across the workings of the Councils and consent grants and build strong relationships within the community to keep their eyes fixed to ensure any new movements are watched closely. The hapū eagerly await the return of the title so they can practice kaitiakitanga and rangatiratanga as they see fit, while supporting their local community. Years of Court hearings and misinformed decisions have tainted the relationship between the hapū and the Councils and it will take a considerable amount of effort by the Crown before the hapū considers lending their trust.

The Case is a perfect example of the resource consenting process failing Māori and creating financial and emotional trauma the hapū have committed to remediating. The Case highlights the need for ongoing and meaningful engagement, more than a “have a chat” process as identified to the Waitangi Tribunal by Millan Ruka. Hapū have ongoing reservations about policies, plans and rules and, put simply by Hona Edwards “just want to have any kōrero about our awa in our marae and with our people.”

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## HIKURANGI REPO

The focus of this chapter is the Hikurangi Swamp and the drainage scheme that encompasses it (appendix 2a). A literature review was conducted, based on publicly available literature, articles, and recorded interviews.

### INTRODUCTION

*Ko Hikurangi repo*

*He pātaka kai*

### HISTORY

Traditionally, the Hikurangi Repo was once considered a pātaka kai to mana whenua, a major food gathering site for local hapū to harvest tuna (eels) and other aquatic life such as kākahi (freshwater mussel) and kēwai (freshwater crayfish) - its waterways teeming with native flora and fauna. The hapū Ngāti Hau, Ngāti Kahu o Torongare and Te Parawhau, collectively referred to as Ngā Hapū o te Reponui, claim status as mana whenua or kaitiaki of the area (Cunningham et al, 2016). According to WAI 1040, when Europeans first encountered the swamp, it was heavily forested, chiefly with kahikatea.

Brandon Edwards, of Ngāti Hau, as cited in Te Kawa Waiora, stated “(The Hikurangi Swamp) ... is a mediation ground between Tāne and Tangaroa and acts as a sponge to soak up sediment that naturally flows down water ways and prevents it proceeding down further, for example, to the Kaipara.”

*“The repo was like a peacemaker; it would filter out the raruraru and flow with good out the other end.”*

*Chantez Connor-Kingi (Ngāti Kahu o Torongare)*

The Hikurangi Swamp, which is dominated by a large drainage scheme, is now an ecosystem under duress. Before upwards of 96% of the area was drained, the Hikurangi Repo was one of the largest wetlands not only within Aotearoa New Zealand, but in the Southern Hemisphere. These days, sprawled across the Hikurangi Repo is a network of farms. Each of these contribute to the state of the repo.

Until the early 1900s the repo was unsuitable for farming, but as early European settler migration eventually expanded outwards from the main centres, they looked to the alluvial flats of the swamp. Wetlands, in their natural state, were considered by these settlers to be unproductive spaces whose only value lay in their potential to be developed into fertile farmlands. In response to these perceptions of problematic wetlands, the government of the time introduced a series of acts which first created and then authorised government institutions to systemically drain the country’s wetlands (Parsons, Fisher & Crease, 2021).

The Crown declared the Hikurangi wetlands a ‘drainage district’ in 1919, implementing major drainage works in the 45,000-acre area under the declared district (Cunningham et al, 2016). Initial drainage of the Hikurangi Repo was then undertaken by the Lands and Survey Department, commencing that very year, converting the wetland into agricultural land. This continued until the 1930s and resulted in the construction of an extensive network of drains to reduce the frequency and duration of flooding. However, lack of funding and maintenance meant that these alterations fell into disrepair over the following decades (Summers, 2013).

During the early 1970s, the Hikurangi Swamp Scheme was again developed, this time by the Northland Catchment Commission. This land drainage and flood protection scheme was designed for the purpose of controlling floodwaters that regularly inundated farmlands within the Hikurangi Valley (Summers, 2012).

The Hikurangi Swamp Scheme now comprises of a system of earth banks – which confine floodwater away from farm and agricultural land – and stop banks – which have been separated into seven pockets (Te Mata, Junction, Otonga, Tanekaha, Okarika, Mountain, and Ngarara-i-tunua). Once water rises beyond a set level, it then spills over the banks and through specially constructed spillways into these pockets. Rainfall runoff from within the pockets, together with occasional flood flows overtopping the banks, is collected by a series of drains and canals and returned to the river via flap gates and/or pump stations at low points in the stop banks. These pump stations are generally able to deal with small to moderate rainfall events without significant flooding of pasture, but heavy sustained rainfall can lead to extensive flooding across pastoral lands.

Today (2022), the WDC manages the Scheme, while operations and maintenance are contracted to an external contractor, Transpacific Ltd (Cunningham et al, 2016).

The Hikurangi Repo, though a large area in itself covering some 5,670 hectares, is part of a much larger and more complex waterway system and catchment (Te Kawa Waiora, 2021). The drainage scheme and proliferation of farms and livestock has taken its toll. As stated by Te Raa Nehua of Ngāti Hau, there is widespread freshwater devastation because of degradation of the Hikurangi Repo which affects many waterways, including the Wairua Awa.

According to Land, Air, Water Aotearoa (LAWA), some of the current major environmental issues for the Hikurangi catchment include natural and anthropogenic barriers to fish passage, water abstraction and discharges, deoxygenation of water during flooding, and management of stock access to riparian margins.

#### LITERATURE REVIEW

Our literature review revealed that there has been substantial research conducted on the Hikurangi Repo including, but not limited to, Waitangi Claims, Environment Court proceedings, research documents and news media and further publications detailing the importance of wetlands. We identified many literature sources detailing the largely negative effects of the Hikurangi Swamp Drainage Scheme on the well-being and hauora (health) of the wetland, as well as recent literature covering local Māori perspectives concerning the repo (Te Kawa Waiora).

It is apparent from the literature that though much has been done to reduce harm to the repo, there is still a lot of work to be done. The literature highlighted the well documented plight of tuna whakaheke (migrating eel), citing tuna are still blocked in their migration journeys and groups, such as Ngā Kaitiaki o Ngā Wai Māori, are going to great lengths to ensure they can continue their whakaheke.

Literature identified that “swamps are highly sensitive to environmental changes” and act as lowland slumps (Koroi, 2021) and the destruction of these ecosystems – which occurred nationwide after the British Crown usurped power from hapū – was widespread. Koroi states:

“Well integrated lakes and swamp ecosystems containing harakeke, raupō and tī kouka, which would collectively act as a significant carbon sink, were destroyed across Aotearoa. More often than not, these carbon sinks were replaced with significant carbon sources, such as intensive farming” (p.25 Koroi, 2021).

Royal, (2021) explains that the draining of the Hikurangi swamp, described as the ‘food bowl’ of local hapū, had major impacts on these communities. It resulted in decreased water quality and quantity, and diminished access to traditional food and other resources causing, among other things, a change in diet. He agrees that the impact of this change, in the period 1840-2000, upon tangata whenua communities is well known.

In February 2016, NIWA scientist, Neale Alan Hudson, presented evidence to the Waitangi Tribunal regarding water quality and the ecological status of the Wairua River catchment. He stated that tests indicated generally impaired water quality while surface waters across the Hikurangi Swamp Scheme were generally unsuited to recreation involving immersion, and might represent a risk to individuals involved in contact recreation (Cunningham et al, 2016).

“A 2013 NIWA study concluded that Swamp and wetland drainage, waterway realignment, decrease in the extent and frequency of flooding, loss of natural bankside cover and increased nutrient loads have all contributed to a significant loss of fish habitat within the entire catchment” (Williams, Boubée, Halliday, Tuhiwai 2013 as cited in p21, Cunningham et al, 2016).

As cited in Te Kawa Waiora (2021), there was minimal consultation with tangata whenua regarding the Scheme, despite the repeatedly expressed wish for ‘active participation in any assessment or review of this Scheme.’

Ngā Hapū o Te Reponui sought recognition of their status as kaitiaki and a ‘collaborative partnership’ with all relevant agencies, scientific bodies, and the wider community to develop and implement a sustainable catchment plan to ‘restore the health of the swamp and awa’ as well as the revitalisation of their relationship as kaitiaki.

Royal, (2021) found a deep sense of frustration, reflected in mana whenua accounts, about both the state of the environment and their inability to significantly influence decision-making regarding the environment.

“They are deeply sceptical about the ability of Crown agencies (local, regional, central Government) to truly address the urgent and disastrous situation facing the environment, a state that they hold the Government accountable for in the first place. They are also deeply dissatisfied with constantly having to ‘fit into’ schemes, plans and designs created by the Crown which fail in two ways - (1) real change does not occur, significant issues are not genuinely addressed, and (2) the mana, authority and agency of tangata whenua ‘on the ground’ to design and implement their own plans (to sit alongside those of the Crown and its agencies) is not envisaged, acknowledged or enabled” (Royal, 2021).

He believes that from the mana whenua view point, there is no alternative but to design and lead action themselves, alongside that of the Crown, based upon their deep relationships.

According to Parsons et al (2021), drainage schemes were essentially cooperative development ventures between the settler state and individuals, which relied on common (European/Pākehā) understandings of how land and water should be used. This perception was, and is, at odds with te ao Māori perspectives.

Throughout the literature we again see the failure of Crown agents to recognise and respect the perspective of mana whenua and their relationship to the repo.

#### KAITIAKI PERSPECTIVES | TE RAA NEHUA

As detailed earlier, the construction of the Hikurangi Swamp Scheme resulted in the realignment of waterways from their once natural bends and twists into unnaturally straightened channels, rushing water and sediment down their lengths much faster than it would in its original state.

According to Allan Halliday, a well-respected kaitiaki and contemporary of Nehua's (as cited in WAI 1040) the Hikurangi Swamp Scheme 'totally altered the natural course and total environment of the Waiotū River and allied land configuration, creating severe effects on traditional foods such as tuna, kākahi, and kēwai and areas for harakeke and kuta gathering' (Cunningham, 2016).

Nehua agrees with this sentiment, asserting that there is widespread freshwater devastation because of degradation of the Hikurangi repo. He has been involved in local freshwater advocacy for the better part of three decades, campaigning for the hauora of wai with the backing of his whanau, marae, hapū and Iwi. He revealed that "it took a while, but we managed to get a video of eels getting chopped up in the turbines – the farmers possibly already knew about this." From his calculations, close to one and a half tonnes of tuna every flood, in every pump station, would fall victim to this fate. In Nehua's opinion, this is not only devastating, but unnecessary. Pumps that do not mince up fauna exist, but because of their higher economic cost, they have not been implemented.

#### CONCLUSION | FINDINGS

There is no doubt that the creation of the Hikurangi Swamp Scheme significantly modified what was once one of the largest wetlands in the southern hemisphere and a major source of kai for local whānau and hapū. It is clear that the cumulative impacts on the repo and its wider catchment, as sites of environmental and social exploitation, are of major concern to mana whenua. While there is some evidence to support an improvement, these improvements are incremental and do not converge with aspirations of mana whenua.

The status as kaitiaki and the capacity to practise kaitiakitanga has been eroded by a number of factors. Mana whenua perspectives hold strongly to the desire to exercise their responsibilities as kaitiaki, with concerns that the same colonial ideologies from where the exploitation and injustice originated are being reproduced within spaces purporting to lead solutions (Koroi, 2021).

In 2016, claimants of the Waitangi Tribunal Claim, WAI 1040, asserted that the declining tuna population was due to declining water quality, habitat degradation and migration barriers – including within the Hikurangi Swamp Scheme and Wairua Power Station.

Bioindicators of a healthy repo include a thriving population of tuna whereby local hapū can serve it to their manuhiri at their marae, exercising manaakitanga.

In terms of other indicators that mana whenua deem significant, runoff of nutrients and sediment from the land needs to be more carefully managed. This would include more carefully controlling fertiliser application.

As recently as June of this year (2022), Whangārei District councillors voted in favour of the setting up of a trust, run by farmers, to manage the \$50m WDC drainage scheme. Local Iwi and hapū are concerned about what this might mean in terms of their involvement, convinced they don't have any meaningful authority under the proposed arrangement.

When it comes to decision making, mana whenua must not only be at the table, but have authority when they are there.

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## WAIRUA RIVER

This chapter focuses on the Wairua River (Appendix 3a), including the power station at Omiru Falls. A literature review was conducted, based on publicly available literature, articles and recorded interviews. An interview was then conducted with Te Raa Nehua of Ngāti Hau. This interview discussed the history of the awa, various interactions with council and other interest groups, as well as mana whenua perspectives.

### INTRODUCTION

The Wairua River commences at the heart of Ngāti Hau, in the hills of Whakapara, with its headwaters formed by the Waiotu and Whakapara rivers. It then threads its way across the Hikurangi Repo flowing south-west towards Kaipara before joining the Wairoa River at its confluence at Mangakāhia River, near Tangiterōria.

### HISTORY

The Wairua River is one of the major tributaries of the greater Wairoa River and holds great significance to local hapū and Iwi. In terms of extent, the 75,000-hectare Wairua River catchment includes the 5,000-hectare Hikurangi wetlands (Living Water). Like many waterways throughout Aotearoa, the Wairua River and its entire catchment has suffered degradation due to human interference since European arrival in the 19th century. The river has been largely affected by the draining of the Hikurangi wetlands, among other factors, leading to the deterioration of the water quality, native flora and fauna, and system as a whole.

According to Hori Tuhiwai's statement to the Waitangi Tribunal in 2013, the Omiru Falls, often incorrectly referred to as the 'Wairua Falls', are a place of significance for the people of Korokota. He expressed that the diverting of the falls prevented their kaitiaki, Rangiriri, from being able to traverse the waters, which he says has impacted on the mauri of the waterway.

Commissioned in 1916, the Wairua Falls Power Station (also known as Tītoki Power Station) is one of the oldest hydro schemes in Aotearoa still in operation. Originally built by the Dominion Portland Cement Company to supply electricity to its cement works at Portland, the station sent its surplus electricity to what was then the Whangarei Borough Council and the Maungatāpere district.

Modifications to the river path, such as straightening bends, removing oxbows and the establishment of the Wairua Falls Power Station, have resulted in extreme deterioration to the quality of the water and the ecosystems it supports. This degradation of the waterways has also impacted on the wairua and mauri of the rivers and the ability of local hapū, Ngāti Hau, to utilise according to their tikanga (Cunningham et al, 2016).

A key activity that has affected the waterway quality is intensive dairying. According to Living Water, Fonterra dairy farms now make up 36% of the Wairua catchment. Wairua Falls has recently become a monitoring site with local kaitiaki monitoring the health of the local waterways and initiating trap and transfer efforts.

### LITERATURE REVIEW

There is considerable literature available on the Wairua River, the most well-known and comprehensive written by Cunningham et al. However, there are extensive reports available through the NRC, and local libraries.

Our literature review revealed there is a plethora of observations made about the Wairua River and the closely connected Hikurangi wetlands. Some of the major environmental issues for the catchment that were identified within literature include natural and anthropogenic barriers to fish passage, water abstraction, discharges, deoxygenation of water during flooding, and management of stock access to riparian margins (Cunningham et al. 2016).

We identified the Wairua River has been subject to much discussion in terms of claims with the Waitangi Tribunal, again highlighting its significance to local hapū and Iwi.

It is apparent from the literature that mana whenua concerns about the inadequacies of the resource consent process and of the resource management regime in recognising Māori cultural and spiritual values, in particular their duty and role as kaitiaki, have been well researched and documented.

Allan Halliday noted, ‘the increase in herd sizes and milk production have had various impacts on waterways including damage through the excess water takes, excess discharges into the waterways, and erosion of banks and silting into our waterways’ (WAI 1040, 2016).

Council’s consent process was identified as a key concern. “The Regional Council looks at each as an individual consent... [but] fails to take an accumulative view of the impacts of the consents granted on the waterways in their entirety... If we knew the cumulative takes and discharges throughout the Wairua, I suspect the results would be really alarming” (WAI 1040).

Halliday was also concerned about the length of the consents granted. ‘Resource consents are now being obtained by farmers for a period of 35 years’, he explained. ‘This is a long time - practices change’.

Te Kawa Waioira (2021) discussed the complicated experience of the establishment of the Wairua Falls Power Station on mana whenua. While its creation led to environmental degradation, at the same time, members of local whānau were able to secure a livelihood through employment there.

Evidence presented to the Waitangi Tribunal in February of 2015 by Allan Halliday of Ngāti Hau reported the water diversion at the Titoki power station contributed to the ongoing loss of tuna.

NIWA scientist Jacques Boubée’s evidence to the Tribunal supported Halliday’s claim stating that “tuna passage over these falls is now affected by the harnessing of the flows by the Wairua Power Station” (Cunningham et al, 2016).

According to Halliday as cited in WAI 1040, environmental degradation has ‘impinged upon’ kaitiakitanga, while the legislative framework does not properly protect it. He believed “the baseline of the RMA is often set too low to properly recognise our views, values and our responsibility as kaitiaki” (Cunningham et al, 2016).

KAITIAKI PERSPECTIVES | TE RAA NEHUA

Ngāti Hau is a hapū of the well-known Northern Iwi of Ngāpuhi and considers Wairua to be a whanaunga, a tūākana in the long line of whakapapa that connects tangata to Atua.



Habitat degradation within the Wairua catchment is of utmost concern to Ngāti Hau. Significant modifications to the waterways over the years has impacted detrimentally on the well-being of the water as well as the freshwater fishery.

Te Raa Nehua, of Ngāti Hau descent, has a keen passion for wai and years of experience advocating for its restoration. Returning to his papakāinga at Whakapara over 30 years ago, Te Raa quickly became involved in environmental issues. This led him to accepting a role at the Ngātiwai Trust Board in the Resource Management Unit (RMU) and undertaking studies to become knowledgeable on the processes that this role involved. Within this mahi, Te Raa gained ample experience in the consent processes of the Council and learned, in detail, of the widespread dissatisfying states of local waterways. These insights led him to become involved in the establishment of the collective rōpū, Ngā Kaitiaki o Ngā Wai Māori – whom he chaired for 15 years.

The Wairua River has an inherent connection to the Hikurangi Repo. The fates of both are intertwined. Te Raa understands how much of the widespread freshwater devastation has been caused by the degradation of the Hikurangi Repo. There have long been concerns from mana whenua about the management of the Wairua River and its wider catchment. Like many rivers in the rohe, the path of the Wairua River was modified to enable faster draining of flood waters from the Hikurangi swamp for the benefit of the dairy industry. When water levels rise on the wetlands, pump stations in the Hikurangi Repo pockets pump the excess water into the Wairua River, so any nutrients that have leached from the pasture also rinse into the awa.

Te Raa was involved with the appeals to the Council about the damage the Hikurangi swamp pumps were inflicting on the tuna. He recalls the difficulty in engaging with the Council.

The undermining of kaitiakitanga remains a central issue. Te Raa echoes his whanaunga, Allan Halliday's, sentiments in terms of concerns around allocations. According to Te Raa, the Wairua River is one the biggest catchments in the north, and in terms of commercial take, it is equal to that of the Waikato River – which is four times the length of Wairua. The allocation of water is a contentious issue for many and is one of the key concerns in regard to the Wairua River.

Te Raa shared that traditionally, people came from afar to enjoy tuna from the pātaka kai (food stores) of Ngāti Hau. "Tuna were part of our staple diets. Serving eel in our dining hall was a regular occurrence for our marae". He went on to compare the serving of tuna in Ngāti Hau to that of toheroa (clams) in Ngāti Whātua, as something the hapū was renowned for.

A key aspiration of Ngāti Hau is to have a thriving eel population, which they recognise as a bioindicator of a healthier waterway and ecosystem. The ability to better exercise their manaakitanga by serving tuna to manuhiri is the indicator which, to Te Raa, represents mana whenua, mana tangata, mana ahi kā.

While Te Raa didn't speak about the use of tools developed by council such as IHEMPs, Mana a Rohe Agreements etc, he did share a map and document he and his team had developed as part of his restoration efforts near Whakapara marae.

A kaupapa the hapū is particularly passionate about is the Wairua Oxbow Project, an initiative to restore oxbows in the Wairua catchment. This project was the result of a collaboration between Ngāti Hau, Living Water, WDC, and Northland Fish & Game.

In reasserting their mana and exercising effective kaitiakitanga, Te Raa recognises that restoring habitats is the foundation upon which this aspiration can be realised. However, he also acknowledges this cannot be done alone. But there are key challenges that need to be overcome, including the difficulty the hapū has faced in terms of participating effectively when it comes to the management of the waterways and freshwater fishery.

Solutions include providing mana whenua with ready access to available research and education to avoid 're-inventing the wheel'.

Further insights include the issue of tuna populations and their migration patterns through barriers in the Wairua River, the involvement of Māori in the resource consents for these schemes and recognition of their role as kaitiaki (Cunningham et al, 2016).

#### CONCLUSION | FINDINGS

Not only do mana whenua need a seat at the table, they need the authority to exercise their kaitiakitanga.

Council tools are either not well known about or are not trusted, as history has proven that relationships with Crown representatives have not been beneficial for Māori. While Ngāti Hau have had their own unit operating and engaging with the Councils on their ongoing issues, there are still issues that will continue to develop if powers are not granted to the hapū to oversee true restoration of their awa. The wairua river is vast and as such, its health has impacts further up and downstream.

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WHĪTIKI NGĀ PUNA WAI O HOKIANGA

INTRODUCTION

*Ka Ora te Wai*  
*Ka Ora te Whenua*  
*Ka Ora te Tangata Whenua*  
*If the Wai is healthy*  
*The Whenua is healthy*  
*Therefore, the people of the land are healthy*  
- Martin Haynes (Whirinaki Waterboard)

HISTORY

The security, safety, and sovereignty of drinking water are issues of great importance for people around the globe, yet perhaps even more so for remote rural communities such as those in the rohe of Hokianga.

The origins of Whītiki Ngā Punawai o Hokianga began in the late 1990s, triggered by a number of incidents. In 1999, impacts of severe flooding in the Hokianga resulted in waterways being altered and, in some cases, wiped out completely. During this period, an outbreak of Hepatitis A also struck a marae in the area with the Northland Health authority unable to remedy the situation due to a lack of funds. Soon after, an investigation ensued regarding the quality of drinking water in the Hokianga, led by the Minister of Health (MoH). This investigation determined the drinking water presented a public health risk through faecal contamination.

The amalgamation of these events prompted a collective of hapū from Hokianga to come together, forming Punawai o Hokianga. The group's first project was to pilot a safe drinking water kaupapa, based on the idea that in most Māori communities the marae was the central point of the community. The assumption was that if marae were able to access a safe source of water, this access would extend to their communities (Whītiki Ngā Punawai o Hokianga pamphlet). The pilot was developed in collaboration with the MoH, Northland Health and Hokianga Health Enterprise Trust (HHET) with initial funding channelled to 36 marae (Foote et al. 2005). HHET - a community owned health trust - acted as the interface between the Ministry and the community. While some marae chose to install new tanks, two hapū, in Whirinaki and Pakanae, opted to develop a community waterline.

Establishing the community water supply was not all smooth sailing, and there were various culturally specific obstacles to overcome; for instance, a criterion of one of the funders nearly put a stop to the whole project - applying for resource consent. The community felt that as tangata whenua they should not have to apply for resource consent, considering it was their and their ancestors' river and always had been (Foote, et al., 2005).

Over a decade later, the continued issues of access to safe drinking water, the remoteness of communities in Hokianga combined with the inadequacy of local authority investment in reticulated supplies of drinking water led to the revival of this group, renamed Whītiki Nga Punawai o Hokianga.

Led by Hone Taimoana (Iwi/hapū), Hokianga hapū took this collective approach to form the hapū project management group and build a supportive network of central and local government, not-for-profit and engineering stakeholders to gain access to expertise and resources. Whītiki Nga Punawai o Hokianga consists of Pākanae (Pākanae Water Board),

Whirinaki (Whirinaki Water Board), Motukaraka (Ngāi Tūpoto Ki Motukaraka Trust), Mitimiti (Mitimiti Water Board); Mātihetihe Marae (owns the Water Treatment/Reticulation Plant), Panguru and Motutī (Panguru Motutī Ahuwhenua Trust), and Waimā (Tuhirangi Marae).

#### KAUPAPA

The lack of certainty around a sustainable supply of drinking water has always been a central concern for the rōpū, and in 2020, HHET, on behalf of Whītiki Ngā Punawai O Hokianga, received funds from the Provincial Growth Fund (PGF) under the Ministry of Business, Innovation and Employment/Kānoa. Together these six communities were granted \$995,245.00. The basis of this funding was to implement phase one (development stage) of a two-phase upgrade to the six Hokianga communities supplying drinking water to their rural communities.

The intention of the funding was to either help establish a water plant or remedy an existing one. With the PGF funding secured, Whītiki Ngā Punawai o Hokianga investigated the soundness of the water services within their scope. Their investigation discovered that though five of the community water schemes were operational, previous long-term underinvestment meant they required major infrastructure upgrades to be made more efficient.

The funds also created the opportunity for Motukaraka to install their own water plant that has assisted their community from yearly droughts over summer, however, this was supplemented by further funding (through NKTM Trust) and voluntary support.

The project also consisted of capability training, extending the opportunity for whanau to upskill and become involved with the technical aspects of water management. The training rollout engaged over 30 people ranging from 25 to 73 years old throughout the Hokianga. The training not only consisted of a formal online Water 101 Operators Certificate, but engaged volunteer plant operators and others that had dedicated their lives to operating and maintaining these drinking water plants for their community. The training supported their travel, food, and koha for their attendance. Based on whanaungatanga, this group felt like they were part of something bigger and were engaged and passionate about being kaitiaki of their water source.

“Water New Zealand had to develop the whole online certification (a national certification) because we were the first and biggest group they had to deal with. It was about uniting the people for a common goal,” said Zonya Rea Wherry.

#### LITERATURE REVIEW

Our literature review revealed little in terms of the specific projects of Whītiki Ngā Punawai o Hokianga, with most information conveyed via the case study informants.

We did, however, identify literature examining the provision, or lack thereof, of safe, clean drinking water to remote communities in the North, discussed in large by Henwood et al (2019), Enhancing Drinking Water Quality in Remote Māori Communities. This supported the view that the lack of certainty around a sustainable supply of drinking water was of concern to many households in these communities.

Within this literature, the ability to maintain water infrastructure was a major concern with cost and access cited as the main problems for isolated communities. In terms of

unreticulated water, many individual household systems—tanks, roofs, guttering, pipes—needed urgent repair or even replacement, with the added requirement of additional water storage (Henwood et al, 2019).

It is apparent from the literature that the te ao Māori view of water was of utmost concern to not only Whītiki Ngā Punawai o Hokianga, but to the communities they represent, with water being viewed holistically so that household drinking water could not be viewed in isolation. It was viewed as a taonga “that was precious, and it still is precious”. Drinking water was part of the environment, the land, and the people, and had whakapapa to Ranginui and Papatūānuku (Henwood et al, 2019).

They cited the whakataukī “tiakina te taiao, tiakina te iwi” (look after the environment, and it will look after the people).

Maintenance of household water supply infrastructure was not a priority where households were struggling in difficult socioeconomic conditions while upkeep tended to be crisis-driven rather than preventative (Henwood et al, 2019). Although with regard to water access, the ever-present threat of climate change, and predictions for the future involve great change, these communities believe being forewarned with knowledge specific to them and their regions increases the confidence with which they can approach adaptation (Henwood et al, 2019).

#### KAITIAKI PERSPECTIVES | ZONYA WHERRY

Zonya Wherry, of Ngāpuhi descent, leads the project management business, Hokianga Consultants, who partnered with Whītiki Ngā Punawai o Hokianga to manage the funding received from the PGF. With whakapapa to the Hokianga, her views come from her perspective as mana whenua, as well as her professional capacity and involvement with the project.

“Water and food security is the most important thing we could awahi (nurture/cherish), secure and take ownership of. We are kaitiaki of our water space. This is for our kids; this is for our future. When we try and bring people in for a common goal of good, it just seems to work,” she states.

The water source is the priority for drinking water plants, with Zonya recognising that mana whenua are fiercely protective of their water sources. “To us we have a spiritual connection. They [the waterways] have names, we are part of them.”

With regard to Whītiki Ngā Punawai o Hokianga, hapū were, in large part, driven by the pure survival need for the water. Many, if not all, of the Trusts survive on voluntary roles, and the workload is large. Mana whenua are compelled by the intrinsic obligations of kaitiakitanga when it comes to the well-being of their waterways and wai, and manaakitanga in terms of their inherent commitment to caring for the people and ensuring they have access to water.

She believes it is important to keep in mind that haukāinga, kaumātua, trustees etc are all volunteers. They are giving their time and energy freely, so groups must not over-complicate the engagement. It needs to be simple, pono (genuine/honest), and worth their time. As an employee of a business or entity, all contributors get paid to deliver services while these people at grass roots level are carrying a load much larger but without the financial support.

Working within the collective, it was clear there was a range of capacity. During Zonya's experience working with the six hapū, she quickly discovered each one had different capacity, support, and access to resources. This meant that anyone attempting to engage with the collective must understand that while some hapū or marae have limited knowledge or manpower, others have dynamic professionals who only require adequate resourcing. They all, however, had the same goal.

#### CHALLENGES

It was highlighted, once again, that the discord between te ao Māori and the Western world view are often where issues originate. This lack of understanding of perspectives shows up in various ways. Zonya recalls how, during one hui in particular around sewage leaking into the harbour, it was proposed to mana whenua, by specialists, that instead of dispersing waste products into the harbour, a solution could be to put it on a land mass instead. "They did not understand that the land mass they were talking about was sacred. It was not received well. In fact, it was quite insulting."

There are also practical issues on the ground to be taken into account. These include the logistics of access to waterways and plants; isolation and slips can be a real issue. Although the radius it not too large, it is still quite challenging.

Zonya acknowledges it can be challenging engaging with mana whenua, but believes that when you have the right people to assist with the engagement, with the right intentions, the outcome can be successful. Whanaungatanga and clear, transparent communication are key. In terms of Whītiki Ngā Punawai o Hokianga, meaningful relationships needed to be developed with each hapū as a collaborative approach as each hapū has different needs. Building the relationships through values such as pono and tika. Councils are continuing to engage with tangata whenua but are not resourcing them to engage. While haukāinga don't do it for the money, they need to have their time and expertise valued. Hapū need to be resourced, assisted and guided with that process.

Challenges also exist due to the system. When engaging with Council, WNPOH have found there is often little to no clarity when it comes to communication and engagement.

Another key challenge is the awareness that the hapū connected to the Hokianga have little to no council/government owned infrastructure. Due to this, it is very difficult for them to accept regulations and resource management consents from a body that does not financially support them or understand their particular needs. This is cause for strong resistance on the ground to regulations. Some feel micro-managed by government, they see funding absorbed in the regulation of decisions and structures which are managed from the top, with very little ending up on the ground to the kaupapa or people that make it happen.

Early on in the project, Zonya and her team recognised that the issues weren't caused solely by the underfunding and poor maintenance of the infrastructure, but also by the succession planning within hapū and the passing down the volunteer roles of operating and maintaining the water plants. A significant barrier has been the inability of hapū project teams to pay labour costs.

Due to the timing of the rollout, Covid19 was a major barrier, causing delays in the supply of products, lack of services on the ground as well as haukāinga/project leads being stretched thin.

“What is our succession planning for these volunteer jobs to continue within our trust? We need to understand the workload of what you do so we can plan for that in the future, know how much that will cost.”

“When you’re doing any sort of plan you have to know what it takes to implement it and the resources you’ll need to do it. That will take the fear, anxiety and pressure to comply out of it.”

Upon reflection, Zonya and her team are pleased with both the process and the outcome of their project. Gaining the confidence and trust of six hapū is no mean feat. Additionally, they were able to successfully repurpose funds that were underbudget (due to collaborative pricing), and rollout an extra papakāinga water tank trial.

#### ASPIRATIONS

Zonya is thoughtful when it comes to the aspirations of WNPoH. She believes they are twofold. First and foremost is the spiritual aspect of wai Māori and the deep-seated desire to have its mauri fully restored. For this purpose, hapū want control over the supply of water. They want the ability to exercise kaitiakitanga of their water sources, their whakapapa.

Secondly, there are the operational aspirations of Whītiki Ngā Punawai o Hokianga. These include the upgrading of all water plants within their system. They have big plans but are not currently funded enough to achieve them. “We have million-dollar water plants but they have ageing infrastructure and we are just not resourced well enough to fix and maintain these ourselves.”

And while they are aware they may eventually have to succumb to handing over the water plants to Council, that is not what they want.

A reduction in the intensity of labour, which includes barriers to physical access also features highly on the list.

When it comes to the operation and maintenance of the water plants, Zonya has identified that the voluntary system is not sustainable. These roles have so far been driven by the instinctive, survival need of access to clean, safe drinking water but relying on the goodwill of a few to manage the upkeep cannot be the long-term plan. These roles must receive adequate training and resourcing. “At the end of the day we don’t have the resources to manage.”

The supply of clean safe water must be sustainable and financially viable without having to increase rates, which would in turn increase the pressure on whanau.

The group wants to be resourced to properly to monitor the water and waterways, as well as have access to expertise and up to date data, which would include access to assessment tools to determine best practice and evaluate different ways of working.

Zonya found dealing with the six hapū an interesting experience, “we didn’t always agree on everything, but why should we? We are all connected and share the harbour, and at the end of the day we all want the same result.”



All the funding is dropping through a funnel onto haukāinga. They are not paid; they are wearing many hats. Yet we are continuing to engage with tangata whenua but we are not resourcing them to engage. Haukāinga don't do it for the money, but we need to have their time and expertise valued.

You have to understand what it's going to take to implement it and what resources they're going to need to do it. That will take the fear and anxiety to comply out of the equation.

KAITIAKI PERSPECTIVES | LYNETTE WHARERAU

Lynette Wharerau of Ngāpuhi descent, leads a collective, Tika Impact Ltd, which has the lofty goal to build 200 houses in the Hokianga, from papakāinga to single-family dwellings. She is also a member of TW-WAG, the Tangata Whenua Water Advisory Group for NRC. Although she is not a direct member of Whītiki Ngā Punawai o Hokianga, as mana whenua and someone with a distinct passion and commitment to the oranga (life) of wai and the oranga of her people, Lynette offers a key perspective. With regard to the rōpū, Lynette explained that “the hapū [within Whītiki Ngā Punawai o Hokianga] have an area of shared interest.”

According to Lynette, to this day, up to 75% of the households within the boundaries of the Hokianga do not have access to reticulated water. “There is a real misconception that all houses in the Hokianga have access to waterlines,” says Lynette, while in reality, many homes are still sourcing water from their awa or collecting their wai from the marae.

On top of this, with regard to water rates, she revealed there is a large inequity between east coast and west coast (three x the water rates) for a service that the does not support or supply the service. Lynette revealed there are major concerns about the indiscriminate charges enforced by the Far North District Council (FNDC). In terms of water rates, mechanisms need to be adjusted. Not all households are connected.

“Putting up fences isn't necessarily an accepted practice for us. Putting up a fence means you can get lazy and you're relying purely on the fence for preventing stock from getting into waterways. For large farms that may be a priority, but not for us.”

A key aspiration of the rōpū, from Lynette's perspective, is to have infrastructure in place to provide clean and safe drinking water directly to homes within the Hokianga.

Fear around losing access to water with the way councils wield their power. Intergenerational fear connected to trauma that has occurred around loss of water source. Lynette believes that Māori must be front and centre in terms of the thinking or the decision-making for the conversations of climate change mitigation and adaptation as well as assessing impacts.

A little-known fact is that water crises include both droughts and floods. Occasionally, reticulated plants shut down during floods. Lynette explains that these crises can cause systemic roadblocks for whānau in rural and isolated areas. If whānau are waiting for MSD or a water tank provider to get back to them when they have access blocks, the entire chain presents issues because of their location and isolation. Mana whenua need to be resourced to help open up some of those lines and assist and manaaki whānau.

There's no point in having a strategy if it hasn't been designed by those on the ground. "There are strategic drivers in this space and it's about knowing what they are and knowing not to be overwhelmed by them."

#### CONCLUSION | FINDINGS

With regard to Whītiki Ngā Punawai o Hokianga, our kaitiaki identified conflicting world views always present issues. Tangata whenua view wai Māori as a taonga while Council and government appear to view it as an asset.

There is some resistance on the ground to working with Council. Prior relationships with Council and government have left hapū guarded when it comes to engaging with these groups and their representatives. They are cautious when it comes to sharing knowledge and mātauranga with outsiders. Trust and whanaungatanga are key values. However, it can be difficult to balance this caution with progress. These groups recognise that even if you don't agree with a system, you need to have a voice, you need to be heard.

In terms of collective projects like this, each hapū has different capacity, support, and access to resources. But at the end of the day, they all wanted the same thing. Support and resources to upgrade, operate and maintain their water plant as well as the opportunity to empower, employ and upskill their own people. Some feel micro managed by government, funding is absorbed in regulation of decisions and structures managed from the top, and very little ending on the ground to the kaupapa or people that make it happen.

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## AUPOURI AQUIFER

*“Oranga whenua, oranga tangata”*  
– Mariameno Kapa-Kingi, CEO, Te Runanga o Te Aupouri

This chapter focuses on the Aupōuri Aquifer and the resource consents granted by the NRC to applicants who requested to access and take water from the aquifer to supplement commercial aspirations through horticulture ventures (such as avocados and coffee beans). A literature review was conducted, based on publicly available literature, articles and recorded interviews. An interview was then conducted with Penetaui Kleskovic, Te Aupōuri Development Ltd.’s Operations Manager. This interview discussed the involvement of the Iwi in the consenting process as an applicant to access and extract water as well as lessons and learnings from the case.

## INTRODUCTION

The Aupōuri Aquifer system is located north of Kaitaia and covers approximately 788 square kilometres (78,808 ha) along the Aupōuri Peninsula. The groundwater system is a valuable source of water for municipal, domestic, and stock supply, plus irrigation water for agriculture and horticulture. Avocado growers, landowners and tangata whenua found themselves in court in 2018 over resource consents that were granted to access and take water from the Aupōuri Aquifer. The controversial consent has created tension between locals, tangata whenua, and orchardists based on differing perspectives.

## HISTORY

In February 2018 and August 2019, 24 applications were received by NRC. The consents, in total looked to take 4.5 million cubic metres of water from the deep shell bed aquifer of the Aupōuri Peninsula to enable irrigation of avocado orchards (existing and proposed) and horticultural/ cropping activities at multiple locations between Ngataki and Ahipara. Five of the applications were lodged by existing consent holders seeking increased volumes of water.

As per standard requirements, each application (for a consent to take water from the aquifer) was accompanied by an individual Assessment of Environmental Effects (AEE). While each AEE measured the impacts of the intended take, they failed to measure and communicate the impact of the cumulative impacts of all of the consents. Over the period which the applications were received, the methodology used to assess potential effects on the environment evolved, with emphasis on the potential cumulative effects of the combined applications. NRC commissioned two planning and hydrological consultants, Stephanie Kane and Brydon Hughes, to prepare a section 42A report. The report provided consolidated assessment of all of the applications, reviewing the AEEs using a regional-scale numerical groundwater model. This assessment included an evaluation of the cumulative effects of all existing and proposed groundwater takes across the entire Aupōuri Aquifer Groundwater Model (AAGM) domain.

While the consent application was part of a Limited Notification process which meant the general public and other interested parties could not make a submission on the applications, Council still received submissions from 113 potentially affected parties (property owners, governmental bodies and occupiers). In general, the submissions received addressed a broad range of issues including;

- Potential well interference effects from groundwater drawdown;
- Risk of saline intrusion into the aquifer;

- Reduction in surface water baseflows and water quality concerns;
- Perceived lack of consultation and impacts on community aspirations;
- Impacts on sensitive ecological and natural environments; and
- Adverse effects on the overall sustainability of the groundwater resource, particularly in relation to the effects of climate change.

The Council considered that the potential adverse effects of the 24 groundwater takes on the environment, including saline intrusion and surface water features such as wetlands, to be no more than minor. However, the combined additional water taken by the 24 applications could potentially lower groundwater within the Aupōuri Aquifer to a level that may adversely affect the ability of some people in the area between Ngataki and Ahipara to take water from an existing bore or surface water body. It would be decided that the timing and magnitude of this potential adverse effect would be dependent on bore depth and construction, the nature of the surface water body from where water is being taken, and the severity of any drought that may be occurring.

The case was heard in Environment Court and granted - a decision made by Independent Hearings Commissioners David Hill and Peter Callander.

#### LITERATURE REVIEW

A literature review of the Aupōuri Aquifer case revealed substantial research completed as a part of the court proceedings including the AEEs and commissioned reports (Section 42A for example) however there is little available content beyond this. It also revealed research reports commissioned by NRC that analysed available hydrological and geological data for the Aupōuri Aquifer. Furthermore, there are even fewer documents prepared by Māori or sharing a Māori perspective. Worth noting is the lack of research commissioned for and conducted by mana whenua and tangata whenua groups including a general Cultural Impact or Values Assessment report that considered the impact of the consents on the cultural value of the Aquifer in relation to all of the resource consents.

The Summary Document provided by the NRC provides a clear overview of the timeline for the Environment Court case.

The section 42A report outlines the issues for Applicants and Council and concludes that in light of all the information and the current National Policy Statement for Freshwater Management 2020 (NPS) and the National Environmental Standards for Freshwater 2020 (NES) that Council maintains its position that the applications for consent can be granted, subject to conditions consistent with those agreed during planning conferencing phases. The conditions are considered broadly consistent with the management of the Motutangi-Waiharara Water Users Group abstractions previously granted and enable Council to move toward a consistent monitoring and management approach for large-scale groundwater takes in Te Hiku. The report's overall conclusion was "the effects on the Aupōuri Aquifer and its composite sub-zones, existing users, communities and the environment concludes that the proposed water takes can occur in a manner that will not compromise the overall sustainability of groundwater resources within the Aupōuri Peninsula, will maintain the life-supporting capacity of the environment, and will meet the reasonably foreseeable needs of future generations. The proposals are broadly consistent with the relevant objectives and policies of the relevant statutory documents, along with the provisions of relevant non-statutory documents."

The comprehensive decision document can be located on the NRC website (<https://www.nrc.govt.nz/>) and has an extensive explanation for the decisions made and conditions applied to the consent holders. In short, the conclusion is that “ while the sun total abstraction determined by us (i.e c4. 52 million m<sup>3</sup> /pa) is large in terms of pure quantity, the evidence clearly indicates that it is relatively small in comparison to the annually available “throughput” of the aquifer and is sustainable from that point of view”.

KAITIAKI PERSPECTIVES | PENETAUI KLESKOVIC

Te Aupōuri Commercial Development Ltd. is a commercial arm of Te Aupōuri, one of five iwi of Muriwhenua in the Far North. Te Aupōuri owns, operates and leases out Te Raite Station at Houhora in the Far North (Appendix 4a). Te Aupōuri Commercial Development Ltd. plans to convert approximately 260ha of the farm into horticulture, cropping and market gardening, all of which require a reliable water supply. The original application for the organisation was to install new bores at Te Raite Station with provisional groundwater abstraction plan that identified the northern-most irrigation areas have aquifer depth constraints. The application favoured the installation of multiple bores with a maximum capacity up to 10 L/s. Further south within Te Raite Station, where the aquifer deepens, an application for an enhanced bore yield and individual maximum bore capacities between 15 L/s and 30 L/s was applied for.

Penetaui Kleskovic is the Operations Manager at Te Aupōuri Commercial Development Ltd, filling the role in June 2021 to present (2022).

The Aupōuri Aquifer covers a land area of 75,322ha, and extends along the whole length of Ninety Mile Beach on the west coast, and from Kokota (The Sandspit) to Waimanoni on the east coast (appendix 2b). It also includes the low-lying land between Waimanoni and Ahipara. The aquifer is for the most part a deep sandy coastal system that has formed as a tombolo between islands of basement rock. Although it is a sandy aquifer, it also contains a significant proportion of clay and peat deposits that have formed between sand dunes. In particular, there is an extensive horizon of low permeability at approximately sea level, which acts as a confining layer to the deeper sediments. Most boreholes tap the more permeable shell-rich marine sands found at the base of the aquifer, although almost all of the water for these bores is provided by leakage from the overlying sands during pumping.

The locals within the community have, for years, believed the Wagners (a local whanau) were responsible for finding the aquifer but it was, in fact tupuna Māori who discovered the aquifer generations before the arrival of pakeha in the north. Over the years, as land was lost, stolen, and sold, the amount of land Te Aupōuri owned dwindled in respect to its original span. While Te Aupōuri Development Ltd. own the 1849ha at Te Raite Station, the Iwi organisation understands it has an obligation to deliver better outcomes for its uri through the expression of rangatiratanga, kaitiakitanga and by generating wealth, jobs and opportunity for its people. The Iwi own the land, however there is no access to the abundant aquifer.

The Iwi, therefore, is essentially rendered powerless in the absence of water – there is no ability to irrigate, plant, garden or create jobs to build or maintain those things.

Te Aupōuri Development Ltd. lodged a consent to access the aquifer in 2018. This was appealed by the Department of Conservation (DOC) and Forest and Bird and the consent was declined. At this point however, 22 other resource consents had been granted. After spending near \$500,000 on litigation and employee labour time, Te Aupōuri’s consent was granted. The consent however, has many conditions – additional conditions to the

consents that were previously granted to other applicants. The Iwi has an adaptive management programme to monitor water use, however if the total water take that is granted isn't used in one year, the Council will reduce the allowed amount the following year – disincentivising the sustainable and careful use of this resource.

#### CONCLUSIONS | FINDINGS

The allocation of water is a contentious and important issue for many, and is central to the case of the Aupōuri Aquifer. With many water resources being viewed as overallocated, the granting of resource consents to access water will always command the attention of mana whenua. For as long Iwi and Māori are bound to participate in the Council-led consenting process of accessing water resources, Iwi, hapū and Māori will be in an oppressed position.

Navigating the consent process is morally challenging. Iwi should not have to ask for consent or permission to access water that is theirs by right through whakapapa and was promised through Te Tiriti. The Iwi has aspirations to create jobs, drive economic wealth and providing housing opportunities while connecting the people to the whenua. These things are impossible without access to water. An Iwi having to apply to a Crown agency for access to any of their taonga create inequities for mana whenua and is a breach of Te Tiriti. The consenting process as it stands undermines the mana of the iwi and their ability to practice kaitiakitanga and rangatiratanga in their own way for their own taiao. There is no tikanga Māori in the consenting process and it is left up to non-Māori to essentially decide how we access our own resources. Māori organisations are (generally) set up with the capability and capacity to engage in Crown processes the same way Crown organisations are. The processes are lengthy, legal and laborious. While the people of Te Aupōuri are resilient and resourceful, they will find a way but the constant setbacks and litigations are frustrating.

Currently, the Iwi is limited with its inhouse capability and capacity. There is not much they can leverage, nor have the skillset to do so and this is what the lawyers are doing for them. It is difficult, however for non-Māori lawyers to truly understand what the whanau, hapū and Iwi are feeling and therefore they are unable to communicate this effectively and clearly in the legal proceedings.

Te Aupōuri doesn't utilise any of the tools that NRC (through the RMA) has available. There is no Iwi Environmental Plan, Mana Whakahono a Rohe agreement or Transfer of Powers and the tools for gaining access to the water is limited to consenting and court hearings which are time consuming, expensive and require a specialised skillset. None of these have been effective for the Iwi as they are all designed by a Crown agency without any through to tikanga Māori or Te Tiriti.

The success in getting access to some of the water that it applied for means Te Aupōuri is able to begin its journey to fulfil its aspiration to farm Te Raite Station land. While there was a reduction in the allowed take limits, the Iwi still sees this as a win as it can begin to exercise its right to rangatiratanga and kaitiakitanga. Te Aupōuri are absolute in their obligations as kaitiaki, te mana o te wai is, for them, the wellbeing of the water and the life force it sustains. Without water you cannot grow or sustain anything.

From this process, the Te Hiku water study was developed and launched in October 2022. The water study is co funded by NRC and will help improve the understanding of the Aupōuri Aquifer. The Iwi and community driven project is designed to improve the

understanding of; what the aquifer looks like, how the aquifer connects to wetlands, lakes and streams, the meeting point between groundwater and seawater (and therefore risk areas to salt-water intrusion) and how the groundwater is replenished. This will drive greater environmental protection, sustainable growth, resource consent management and water supply to the local community. The study involves surveying the aquifer using a range of ground-based and aerial methods and the Iwi is very much looking forward to the results. There is an aspiration for a Kaitiakitanga Licencing Agreement with other users where Te Aupōuri will maintain data sovereignty and will manage how the data is used.

Klescovic adds that the whole process took too long for the Iwi. As there were no interim options for the Iwi to access the water it meant their aspirations were put on hold until the hearing was completed and a decision made. In his opinion, Councils and Council processes can be challenging for Māori to navigate and there would be value in designating a highly skilled and respected Māori 'task force' to help bridge the two bodies and support Māori in navigating Councils. There needs to be more resourcing to support the continuous upskilling of our people to be able to confidently participate in processes in a timely manner and educated way.

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## TE MANA O TE WAI PROJECTS

*Ko te mana o te wai, he mana taketake. Mā wai e kawe, e hiki i te mana o te wai Māori? Mā tātou. Water has always had mana. Who will uplift and carry the mana of the freshwater? We all will.*

Te mana o te wai fund was introduced in 2014 and funded \$6 million in national freshwater improvement projects in 2015 and 2018. As part of the Government's response to COVID-19, the multi-agency Jobs for Nature Programme was established, with a round of te mana o te wai funding offered as part of the programme.

The Ministry For the Environment administers the fund, with the goals to:

- Support Māori to improve the health of the freshwater bodies of importance to them
- Create nature-based employment opportunities
- Build capacity and capability for Māori to participate in and make decisions for freshwater management (including in the implementation of the Essential Freshwater reforms).

The fund focuses on the freshwater aspects of sustainable land use, climate change, and biodiversity.

Six organisations in Te Taitokerau were awarded funding. They were all approached to participate in this case study work and we were privileged to work with three of them:

- Patuharakeke te Iwi Trust Board
- Ngā Kaitiaki o Ngā Wai Māori
- Te Rarawa



PATUHARAKEKE TE IWI TRUST BOARD

*Ko Manaia te Maunga*

*Ko Whangarei Terenga Paraoa te Moana*

*Ko Takahiwai te Marae*

*Ko Rangiora te Whare Hui*

*Ko Patuharakeke te Hapu*

INTRODUCTION

Patuharakeke te Iwi Trust Board (PTB) has existed since 1990 when it was formed to take care of the interests of the hapū. With a vision to enhance the social and economic development of Patuharakeke hapū while holding fast to the tikanga and kaitiaki values, PTB has a strong reputation of being skilled and astute advocates. Its rohe stretches from north of Mangawhai Heads to the entrance of the Mangapai River just south of Whangarei. (The rohe extends inland to include the Brynderwyn (or Piroa) and Kakanui Ranges).

In the Environmental Management Plan the organisation acknowledges wai Māori as a precious taonga. The quality and quantity of the wai is a key management issue and obligation for the hapū. The hapū have continuously been staunch advocates for the improvement of the water quality in the area and acknowledge the historical changes to the taiao that has had negative implications on the resource.

Through their passion for wai Māori, Patuharakeke seized the opportunity and were awarded funding through Te Mana o te Wai. The project has four components:

1. Building better relationships with Whangarei District Council to identify the best way forward regarding the Takahiwai Dam (appendix 5a). This includes exploring options such as co-governance and co-management.
2. Governance training for senior leaders in the Trust Board. Including providing training and opportunities to develop skills to engage in negotiations with Councils.
3. Update the Hapū Environmental Management Plan to align with the National Policy Statement
4. Restoration of tributaries to Takahiwai Dam

HISTORY

In 1965, under the Whangarei Harbour Board Vesting and Empowering Act 1963 surplus to 238 acres of Māori land including parts of the Pukekauri and Takahiwai Blocks was taken and vested in the Whangarei Harbour Board. Part of this land development included the construction of the Takahiwai Dam which was the central purpose of the land acquisitions. The Dam has since been declared surplus to requirement. At the time, the land was vested for the 'Harbour Works' but was in fact to supply water for the Marsden Point Oil Refinery.

Because it has not been accessed or used, the dam is in (near) pristine ecological condition. Despite the hapū's ongoing advocacy and efforts to see the land returned to them, the Council still claims ownership of the Dam. It wasn't until 2017, 52 years later that the Council considered a need to do 'something' with it. Currently, options such as co-governance and co-management with the hapū are being considered.

LITERATURE REVIEW

The following content is from a brief literature which review was conducted to provide support and context to the Patuharakeke te mana o te wai project.

The Hapū Environmental Management Plan 2014 clearly outlines the position of the hapū in regards to wai Māori. The misuse of wai Māori and the historical disenfranchisement of the hapū to their water resources by the Crown has been well documented. Water allocation in the rohe is also a major issue for mana whenua. Indicative allocation levels calculated using the proposed National Environmental Standards on Ecological Flows and Water Levels shows much of the Whangarei Harbour catchment is highly allocated. Water permits are effectively treated as property rights and the resource managed as though it is infinite. The alienation of tribal lands and waters along with a history of Crown agency assumption of water rights has meant that Patuharakeke have lost control and management of principal water bodies that have since been exploited by successive agencies for the economic benefit of others. Pukekauri Dam is a prime example, having been acquired under the Public Works Act in the mid 1960's to supply water for the Marsden Point Oil Refinery. Some years ago WDC decided it was surplus to requirements but negotiations for its return have had little progress." (HEMP, 2014).

A brief of evidence by Guy Gudec to the Waitangi Tribunal Paparahi o Te Raki Inquiry provides clear background to the Public Works takings in the area as described in the above history section. The background to the project is important as the Takahiwai Dam is central to the Patuharakeke project.

KAITIAKI PERSPECTIVES: SHEILA TAYLOR

Sheila Taylor speaks to us about her mahi for the Patuharakeke te Iwi (PTB) Te Mana o te Wai project. A strong advocate for the hapū, her breadth of experience and depth of passion for the taiao is obvious as we korero about the history of her papakainga and the aspirations of her and her whanau.

There have been ongoing discussions between the Councils and Patuharakeke that date back to the initial acquisition of land in 1965. Currently, the future of the 'human built' dam is central to the conversations as returning the taiao to its pre-colonial state would mean the destruction of the dam and the surrounding ecosystem. Questions considering what is best for the surrounding environment and with a western and mātauranga view being taken, these questions may continue to be considered for some time.

The initial driving force of the project came from the hapū's aspirations of realising critical success, their steadfast commitment to te tiriti and whakaputanga and the ability for Patuharakeke to practice mana whakahaere. The frustrations of the hapū in regards to the land acquisition purpose (to develop the dam for water supply to the refinery) followed by the Council's failure to utilise it for this purpose is evident. If the land is not being used for the better of the wider community and the purposes it was initially taken for, it makes little sense for the Council to maintain claim to ownership of it. Patuharakeke Te Iwi Trust Board (PTB) has a strong history of advocacy and involvement in taiao issues relating to the hapū. It does however see itself in a reactionary state of kaitiakitanga as it is forced to predominantly work in and respond to te Ao Pākeha and Crown processes. Taylor shares "because of this reactionary state, kaitiakitanga is constrained in this space – the ability to really realise kaitiakitanga is constrained. We spend time building and maintaining relationships in this te Ao pākeha space. We are currently spending more time with stakeholders, Te Tiriti based relationships (Councils/ and Government) than we are with Māori, including our own hapū, whanau, other iwi and other indigenous peoples."

Given its limited resources, PTB also has challenges adopting and leveraging new technology. Conversations regarding the development of and access to technology often

happen in isolation of the hapū, with the sharing of information happening without Māori. Barriers regarding access to funding to meet the needs of a full-scale restoration of the tributaries to the Takahiwai dam continue to limit the effectiveness of that component of the project. While PTB have had many meetings with NRC and were all but guaranteed the funding, the application for funding was rejected despite not being given a clear criterion for funding “this was, as you could imagine, frustrating for us as we had poured a lot of resource into developing what we thought was a good application. Had we been provided with a clear criterion we could have made sure we met all the targets NRC wanted to see.” Taylor shares. Despite this, the hapū have had a few successes even in the early stages of the project, including effective engagement with rangatahi of Patuharakeke through wai Maori focussed wananga. The hope of these wananga is to reconnect with the future leaders of the hapū and bring them home.

Patuharakeke are one of only two hapū in Te Taitokerau to have a Mana Whakahono a Rohe agreement with NRC. This agreement tool available through the RMA is designed to provide parties with the opportunity to work collaboratively in a way that they see fit within the RMA framework (MfE, 2017). In practice the agreement hasn’t been as effective as the hapū wanted and the inequities created by the Council are perpetuated when the hapū are powerless to enact the agreement. Taylor urges the Council to be more proactive in their funding for Māori as the mere fact that Māori as a Te Tiriti partner is required to apply for funding to a Council (who she sees as an extension of the Crown and not the Crown in itself) then these inequities will continue to exist.

Taylor leaves us with her aspiration for the hapū “Patuharakeke (whanau, uri) are interacting with the taiao in a way that builds on the mana and mauri of the taiao, tangata and Ātua. The measure is that our taiao isn’t sitting there in isolation of tangata, but we’re engaging with it daily.”

#### CONCLUSIONS | FINDINGS

The Patuharakeke Te Mana o te Wai Project, while still in its early stages is seeing success through its rangatahi Māori reconnecting project and through the relationships being built between the Council and the hapū through ongoing conversations.

Inequities through the Councils positioning and control of funding frustrate the hapū who are doing their best to work within a system for better outcomes for the taiao and specifically wai Māori. The RMA continues to provide empty tools for the hapū and while they have positioned themselves well to exercise available tools within the legislation, the Councils are still in the position of power while they refuse to share the control of any resource and land.

Patuharakeke Te Iwi Trust Board have highly qualified and organised staff and have strongly advocated for their taiao for years on limited resource. The main challenge to overcome is accessing resource and navigating the Crown systems. Staff lack of understanding of and bureaucracy within the Councils frustrate the hapū who, if they had the resource without having to work through the Council processes, would prefer to be working with other Māori organisations and building better relationships with the whananunga across Aotearoa.

Navigating the Council processes and building stronger provisions into the Mana Whakahono a Rohe agreement to enable this to be enacted on by the hapū is a strong theme for the hapū. Better organising the Te Mana o te Wai application to include support

for strategic planning for the future of the hapū and provide more clarity around what 'restoration' may mean as it is multi-faceted and mātauranga is a living component that needs flexibility Crown processes are not yet providing.

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## NGĀ KAITIAKI O NGĀ WAI MĀORI

This chapter details the background, projects and aspirations of Ngā Kaitiaki o Ngā Wai Māori.

### INTRODUCTION

Kia whakahokia mai te mauri ki ngā awa.

Ngā Kaitiaki O Ngā Wai Māori – Te huarahi hei whakahokia mai te mauri o ngā awa.

Care takers of fresh water rivers and tributaries – A pathway to return the essence of life to the waterways.

### HISTORY

Formed in response to concerns about the Hikurangi Swamp pumps and the impact on tuna, Ngā Kaitiaki o Ngā Wai Māori (NKO NWM) is a collective initiative which aims to restore waterways and address resource management issues within the rohe. Triggered by conversations within Ngāti Hau about what they were experiencing with regard to their waterways alongside the fact that they were no longer seeing tuna in the numbers they had in their youth, local hapū drew together acknowledging there is strength in numbers. The group of hapū include Ngāti Hau, Ngāti Kahu o Torongare, Te Orewai, Te Uriroro, Te Parawhau, Te Kumutu and Ngāti Hine.

Driven by te ao Māori values, the rōpū aims to achieve the restoration of their waterways through methods such as riparian planting and fencing, actively measuring and sampling water quality, ensuring a water monitoring plan is in place, active participation with key stakeholders (which included Māori, non-Māori, WDC, NRC, Fonterra, DOC etc).

The group seeks partnership, relationship with other stakeholders in the region, and sends the strong message that hapū want significant improvements in the management and restoration of freshwater and estuarine environments to help support the taonga species that live within them.

The rōpū acknowledges that taonga species such as tuna (freshwater eel), kōura (freshwater crayfish) and kākahi (freshwater mussels) are central to the identity and wellbeing of many Māori communities. With this in mind, manaaki tuna is one of their key activities. This support of tuna includes assistance with their whakaheke (migration) and is actualised as fish ladders and passes in place at power stations and pumps, annual tuna transfer plans, monitoring in place for tuna and other tuna friendly options.

According to documentation by NIWA, over the last decade, NKO NWM has worked with Northpower, NIWA, Ministry for Primary Industries, DOC, and other agencies to move juvenile eels over the Wairua Falls power station as they swim upstream as part of their life cycle.

### LITERATURE REVIEW

Our literature review revealed that while there was minimal literature focused solely on the rōpū and their activities, there was quite a range of literature which mentioned Ngā Kaitiaki o Ngā Wai Māori.

As a key undertaking of NKO NWM is in their manaaki tuna mahi, we identified literature pertaining to the relationship between Māori and tuna as a taonga species and a bioindicator of hauora for waterways.

Dr Jacques Boubée explained that tuna populations are “faced with a multitude of challenges during their long and complex life cycles,” which are made even more difficult by the myriad of barriers they face in water systems within the scope of NKoNWMhapū.

As we will point out further down, Ruka (2021) echoes kaitiaki concern about the challenges the rōpū faces in terms of legislation by pointing out his apprehension with tuna legislation and its effects on Māori and particularly mana whenua. He states, “commercial fisherman from all over the country can come into Tai Tokerau rivers and streams and fish for tuna – catching for other quota holders who are also not from our region.” Furthermore, he goes on to point out that “there is no requirement for commercial fisherman to liaise with local hapū to ensure that eels are not taken from traditional customary fishing locations. There is also no regard for hapū environmental management plans or the recent 2017 ‘Mana Whakahono a Rohe’ legislation” (Ruka, 2021).

“Ngāti Hine reported that they had studied eels intensively to determine life cycles, ages, and habitat and migration patterns. They were able to learn the animals’ life cycles, how old they would live to be, what habitats they preferred and their migration patterns. This knowledge helped determine how many eels they could take for food before depleting numbers to a dangerous level. Eeling would occur at special times of the month and year according to a range of environmental indicators e.g., lunar cycles.

Ngāti Hine studied eels for generations this was not a result of simple curiosity, but of respect. Ngāti Hine understood that their survival was interlinked with that of the eels. They played a pivotal role in Ngāti Hine’s history, culture and survival, not only for sustenance but because these creatures were an apex predator and extremely important in a freshwater ecosystem.

In working with groups such as NKoNWM, Dr Erica Williams believes it is about valuing mātauranga Māori alongside other science knowledge systems. “It is also about taking every opportunity to build shared experiences, where hapū become comfortable working with scientists, and both partners build mutual understandings and capacity.” (NIWA, 2012)

#### KAITIAKI PERSPECTIVES | CHANTEZ CONNOR-KINGI

Chantez Connor-Kingi (Ngāti Kahu o Torongare) has been engaged with NKoNWM since its inception and has whakapapa connections to the many catchments the rōpū encompasses. In establishing the rōpū, Connor-Kingi believes there was mana in collectivising the hapū, with the understanding that there is strength in numbers. “There were, of course, other whanau and hapū engaged in this space before... but the idea was if there are more of us, we would hold more power and the council would have to engage.”

Driven initially by Allan Halliday and Hori Tuhiwai, kaitiakitanga is a central concept for NKoNWM, with its members possessing a keen holistic awareness for the hauora of our taiao. Each hapū of NKoNWM have at least eight waterways to care for with Ngāti Kahu o Torongare, from whom Connor-Kingi descends, has 14. She explained that the aronga of NKoNWM has many focal points, recognising the interconnected nature of te ao Māori which dictates that whakapapa connects us all and we cannot view things in isolation. To this end, while the group’s key focus is wai Māori, or fresh water, they recognise that

maunga, marae, awa, moana, whānau, hapū are not separated. Their mahi involves finding solutions to all aspects of the taiao and through this, the state of water.

“Taiao is a reflection of oranga mō ngā tangata me ngā kaitiaki. Nothing is separated. When we are monitoring our waterways, we are monitoring its habitat, its ngahere, its fish life. If the water is not well and the habitat is not well, then we’re not going to be well as a people,” Connor-Kingi.

With this in mind, NKoNWM view tuna as a reflection of the wellbeing of its environment, and views its decline as a major concern. The rūpū practices traditional conservation by using mātauranga Māori such as reading maramataka and other relevant Māori knowledge with regard to monitoring the supply of eels and informing sustainable harvesting of tuna.

As passionate advocates for ngā wai Māori, there are many ongoing stresses and pressures of championing and achieving change for the environment of the area. This relates to such things as the Hikurangi Swamp Scheme and the swamp pump stations. Connor-Kingi explained that the aspiration of the Ngarara-i-tunua community is to see the Hikurangi repo return to its natural state as wetlands. But in the meantime, she acknowledges it’s about finding solutions, which could be as simple as planting more trees or fencing off the waterways to keep stock away from the water. She is also keenly aware that not every solution can be achieved because they require partnerships that so far do not exist. Previously though, a Waimā Waitai Waiora partnership has allowed them to fence waterways.

“We can only do so much in the repo. We can already see what Mother Nature is crying out for it to do, and that’s for it to go back into a repo.”

A key challenge identified by Connor-Kingi is legislation. She believes there is no strong advocate for our wai within legislation when it comes to a te ao Māori or mātauranga Māori perspective. In her view, the Hikurangi repo is a great example of the failings of fish passage legislation. DOC and regional councils have been responsible for managing fish passage in our waterways under the Freshwater Fisheries Regulations 1983 and the Resource Management Act 1991 (Department of Conservation). Since the existence of this piece of legislation, consents within Te Taitokerau have been issued by NRC and enforced by DOC. From NKoNWM’s perspective, this legislation has achieved nothing. They believe it is useless and has no applicable function in its current form. “The challenge in that, for us as kaitiaki, is that we can see no one is enforcing this legislation. We could alert the authorities that there are issues with fish passage, but no one is able, or perhaps willing, to fix it. They do not have the capacity.”

Whanaungatanga, or relationships, is another area that NKoNWM believes is vital for their success. With regard to the Hikurangi repo, it has taken years for NKoNWM to engage and build relationships with the farmers. “In our view it is not yet a partnership, but we have worked through the challenges of trying to develop relationships and advocate for the removal of the pumps. But if you don’t create those intergenerational relationships, or if those you have built relationships with sell their land, or if you don’t maintain or retain those relationships, the challenge is you won’t be able to access the waterways.”

“We see it as our right to be able to access our waterways, but we acknowledge non-Māori landowners may not feel the same way.”

A key mechanism the rōpū would like to see change would be for water monitoring rights to be returned to mana whenua. Currently, NRC holds monitoring rights for the water, not hapū, and NKoNWM believes they should be resourced to do this mahi. “Who better cares about their awa than the people who live – and whakapapa – there?” This also presents another challenge – data sovereignty. If the council, or other crown agencies, are the ones collecting the data, that data is often not made readily available to hapū groups.

Connor-Kingi shares an example “we continue to engage with MPI and request data, specifically what their commercial take is. However, the data we are provided with is outdated, often 4 to 9 years old. What this tells us is they don’t even know. [It tells us] That our tuna don’t have a voice and are in a position they can easily be taken advantage of.”

There is also the view that those implementing the RMA have not always met the commitments explicitly provided for tangata whenua to participate in RMA processes. This has impacted on mana whenua ability to action their roles as kaitiaki. “They are breaking us down as Māori. You have NPS, then the Climate Change Resilience statement, then the RMA reform. Challenges in this space are in allowing us as Māori to interact at all levels. We need to have more people on the ground to be in all those rooms. We currently don’t have those people with the required skillsets available to feedback though, and as kaitiaki, we are stretched thin and are unfortunately time poor.”

As Ngā Kaitiaki o Ngā Wai Māori, the rōpū hasn’t used available council tools, as they believe the mana to assert those lies within each hapū or Iwi. They see their role as a mechanism to apply for and hold funds for hapū to undertake kaitiaki activities within their own rohe, while also capturing the data which can then be used to create informed decisions and informed arguments.

“What we have learned in terms of those tools, however, is that they can be good to have if you have the capacity and if you know that that document will be honoured and used.” Hapū have, in the past, been left in despair after seeing management plans ignored or forgotten about, having experienced government agencies trying to work out who mana whenua is when there has been a management plan developed years ago that they haven't even looked at.

The NRC has supported NKoNWM in the past by making staff and resources available, including the use of vehicles and machinery. This was quite empowering for the hapū, having access to tools through this relationship. Connor-Kingi also believed is allowed the Council to see that partnerships between Crown agencies and mana whenua can work. In this regard, she believes Councils are making progress. However, there are also frustrations within the relationship. Having to engage, repeatedly, with different people from the Council can get tiresome. Connor-Kingi believes succession planning within the agency needs to be improved so relationships can be maintained. “With mana whenua, our whakapapa keeps growing every nine months, but within government agencies, their employees keep changing.”

“We understand that we can agree to disagree. Not everything is going to benefit all of us. All our hapū have different kawa and we respect that. Working with government and with the crown, their beliefs are things can be made to a template where we know this is not the case.”



There are mechanisms that could make the rōpū function more efficiently. Additional resourcing of mana whenua representatives and the provisioning for training and education for freshwater monitoring roles would enable more effective decision making to occur.

#### FINDINGS | CONCLUSION

Ngā Kaitiaki o Ngā Wai Māori has seen much success throughout its years and has grown to be a well-oiled operation with efficient systems for assisting tuna whakaheke. Their successes are due in large part to their commitment to their kaupapa and the relationships they have developed with the Council and local farmers over the years.

Their aspirations are lofty, with the goal of seeing the Hikurangi repo returned to its natural state as well as the ability to manaaki whanau, manaaki manuhiri through sustainable catchments of tuna. Mana whenua needs to not only engage, but interact at all levels, from on the ground to legislation. Authentic 50:50 partnership would achieve this but in order for this to happen, they believe the Council needs to relinquish some control. There is mistrust on the ground because of mismanagement in the past. Council has management plans but these are not always honoured. The partnership needs to be based on pono and tika to achieve active participation at all levels.

Volunteer roles are not sustainable. Whanau are time poor, wearing many pōtae and stretched across many kaupapa. These important roles must be valued and resourced accordingly.

An unsurprising change NKoNWM would like to see is more stringent monitoring and enforcement into breaches.

The rōpū will continue to work tirelessly for their waterways.

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TE RARAWA – ME HE WAI

*Te kaha o te wai,  
Te tapu o te wai  
Te whakapapa o te wai  
To horonga o te wai  
Te mana o te wai*

#### INTRODUCTION

Te Runanga o Te Rarawa was first established in 1986 off the back of a historical year in Aotearoa. The organisation represents the people of Te Rarawa who whakapapa back to the time of Tarutaru and the waka Tinana and Māmari. The organisation has large and ambitious goals for its people, stemming from modest beginnings and transforming into the well organised, self-sufficient entity it is today. Te Rarawa and affiliated hapū assert tino rangatiratanga and practice kaitiakitanga in and around the Hokianga, Whangapē and Owhata Harbours, Te Oneroa a Tohe, Tāngōngē and areas lying inland to the Maungataniwha ranges (Muriwhenua Report, 1997).

At the conclusion of the \$1b tree project Te Rarawa was actively involved in; the Iwi was successful in receiving resource from the Te Mana o te Wai funding for the project Me He Wai.

#### HISTORY OF THE PROJECT

Me He Wai (be like water) has been developed to build capacity and capability for Māori to participate in and make decisions for freshwater management, and to help Māori improve the health of the freshwater bodies of importance to them in the Te Rarawa rohe (North Hokianga to Kaitaia area). The purpose is to support improved water quality, to mitigate climate change impacts, to stimulate economic development and to build community capacity and capability

The Te Rarawa Project Me He Wai has two objectives:

1. Support tangata whenua to build capacity and capability in and make decisions for freshwater management.
2. Improve health of freshwater bodies of importance to tangata whenua and create nature-based employment opportunities.

The project delivery will span between 2022 and 2025 and cover the rohe of Te Rarawa. The National Policy for Freshwater, Te Mana o Te Wai and resulting Regional Freshwater Plan will be the guiding documents to provide the standards for the freshwater status.

Through Me He Wai, the organisation promises to:

- Implement a monitoring plan around hapū and marae aspirations

- Build a data resource that helps the people of Te Rarawa understand the environmental health of the Te Rarawa rohe
- Support restoration efforts through monitoring, fencing, trapping and planting.
- Be a part of progressive mahi, developing a new approach to Māori and Crown engagement

#### LITERATURE REVIEW

A brief literature review was conducted where we researched some of the many waterways in te rohe o Te Rarawa. The information is vast and many of the documents we discovered share similar stories about the degradation and current state of the large catchments in the area. The Me He Wai project aims to start supporting the return of the mauri to these catchments.

A Cultural Impact Assessment crafted for the Far North District Council by Waikare Gregory and Tui Beddgood shares rich history of Te Rarawa and their connection and affiliation with wai Māori. “Although histories differ from one mana whenua to another, there are fundamental beliefs and values associated with the natural environment which are shared. These values make up the way Te Rarawa interacts with the environment and cares for their taiao” (Gregory and Beddgood, 2021). The document goes on to share the disappointment in the Crown when the health of the waterways began to degrade through ongoing breaches of Te Tiriti o Waitangi. “Te Tiriti o Waitangi promised Crown protection of Māori custom and cultural values – a right that extends to the protection of tino rangatiratanga. However, these rights have not been held by local Council(s) in the rohe. Despite this loss of customary right, wai remains an integral part of tangata whenua life. Wai is a taonga tuku iho – a resource, which is still integral to tangata whenua customs and traditions. Maintaining and enhancing the health and wellbeing of wai is an ongoing concern for ahi kaa (mana whenua).”

*“The Awanui river catchment was central to the wellbeing and survival of tupuna living in the rohe. Rivers provided natural pathways for accessing inland areas, where many resources could be gathered.”*

The document goes on to assert the importance of the catchment for the survival of mana whenua. “The whole catchment was important for harvesting resources – from the mountain streams and lakes, the river valleys, wetlands, waipuna, ground water (aquifer) and the river mouths – where many of the permanent settlements were located. Customs and cultural values associated with wai (water) were an integral part of traditional life; maintaining the life supporting capacity of wai remains central to the lives of present-day mana whenua. Rivers are important geological markers for mana whenua to explain where they come from – rivers provide a link between the past and the present.”

Tāngōngē, near Kaitaia (appendix 6a) was also once a significant lake and wetland area. It held perennial surface water that grew large plantations of taro. It was the rippling and swaying effect of the tall taro in the wind that gave the awa its name:

*“Anō te māra taro a Taiawarua, me ngā koroī o Hotu, ka pūhia te hau ka Tāngōngē noa.”  
(Hongi 1930, Graham 1991).*

Tāngōngē is regarded as one of the most historically important mahinga kai of Te Hiku o te Ika where several hapū used and managed the freshwater fishery, bird life, gardens and

other resources that contributed to vast economic growth. Inanga, kēwai and tuna were commonly fished along rivers and streams into Tāngōngē and at the lake itself.

However, Council discharge practices and methodologies has meant a rāhui to fish for inanga downstream from the waste water treatment plant (WWTP) and the Waihou floodgate, and this has remained in practice almost 40 years after treatment was first applied. The development of the WWTP further aggravates the condition of the awa, especially since the decommission of the Awanui effluent disposal system in 2013 (Brockback et al, 2014).

Sedimentation in the Whangapē Harbour has been a subject of interest for the NRC with data readily available on its website. In a report released by the NRC in 2013 it details the sedimentation profile of Whangapē. The Harbour covers 850 ha and is north of Hokianga Harbour on the west coast of Northland. It is made up of 53% mudflat, 28% subtidal and 19% mangroves (Morrison 2005). The harbour is the result of two river arms meeting; the Awatoa awa and the Rotokākahi awa. Both estuaries have subtidal channels lined with mangroves. The harbour entrance is recorded to have medium to coarse sand carried in from the open coast and then a large expanse of shell gravel from living and dead pipi (Haywood et al.1994 in Morrison 2005). Historically (7000-700-year BP) the land surrounding the harbour has been mixed conifer and hardwood forest with regular fires (both natural and anthropogenic). More recently as in the Hokianga, the Kauri forests have been logged out, increasing erosion and causing on-going sedimentation problems. The sediment loading has been offset by the narrow harbour entrance which helps to discharge sediment in large plumes.

It is such documentation that provides context to the issues faced by the Me He Wai project for Te Rarawa.

KAITIAKI PERSPECTIVES: KELLY MURPHY

Pukengaire te maunga  
Nga Tororangi te awa  
Ngāti Whakaue te hapū  
Te Arawa te iwi

We had a korero with Kelly Murphy, the Programme Manager for the Me He Wai Project. Her Whakapapa is in Te Arawa but her heart and her home is nestled in the chest of Te Rarawa. Graphics Designer by trade it is obvious her talent and passions lead far further than this.

Murphy has been one of the key drivers of the Me He Wai project. She noticed that the current state of the wai Māori in te rohe o Te Rarawa was “looking pretty sad” with a number of significant issues impacting the water. From sedimentation in Whangape, the impacts of intense farming and land use, impacts of flooding and climate change to the community wastewater treatment plant discharging straight into the Tānonge and Awanui catchments, the concoction of issues that have contributed to the sad state of the water are vast and difficult to treat. Armed with a team of passionate uri, Murphy works within Te Runanga o Te Rarawa to start to address some of these issues.

The Me He Wai project has the needs of hapū and marae at the heart of it with a significant part of the programme dedicated to engagement. The team have a thorough engagement process which includes an initial “seed planting” or he kākano stage as well as a facilitated wananga at each marae to understand the needs, aspirations and mātauranga

at each of the 23 marae. Understanding the goals of the marae is imperative as the monitoring, environmental management dashboard and plans will be developed around these goals.

The challenges of the hapū have been many, with Murphy sharing the ones that are top of mind for the team; resource, mindset (including a reliance on dairy farming and fisheries), capacity of marae, lack of trust and how to enable each marae to realise their aspirations. The team work closely with the NRC and part of the project is to demystify government for Māori, and Māori for government. The ability for each world to coexist and operate is important to realise the outcomes for wai Māori in Te Taitokerau (and beyond). Murphy and her team work to understand how to take the hapū aspirations and turn them into reality through council policy, planning and rules. Turning these back into actions for marae and hapū members to realise better outcomes for wai Māori is equally as important.

Successes in the project are few as the project is in its beginning phase, however standing up a team of passionate people and developing the taiao strategy and Iwi Environmental Management Plan is going positively.

The team has had a positive relationship with staff at the NRC. The Policy team have been especially hospitable and open to dialogue about the Freshwater Plan Change. The Runanga has yet to explore any tools from within the RMA including Mana Whakahono a Rohe agreements and a Section 33 Transfer of Powers, but positioning the Iwi to be able to move forward with enabling these things is within the strategic priorities moving forward. Murphy shares the frustrations with all of the current changes and the stretch the team is already feeling “we want to be everywhere but just don’t have that capacity at the moment so we have to prioritise and do our best”. When discussing the effectiveness of Crown-based tools (through legislation and Policy) Murphy shares her wish for government to be less mysterious and difficult to navigate for whanau on the ground. “The need for our people to be able to understand the difference between rules, plans, policies and how they relate to the environment is high”. She also states the need to include intrinsic water values in Plans and ensure the health of the water aligns with indigenous values and local mātauranga.

Murphy encourages Councils to be open and collaborative in their approach, consider facilitating Iwi and hapū taiao teams in the Council for a time like a secondment, and vice versa with environmental teams in iwi organisations. She continues to mention the resource consenting process and encourages councils to pay for Cultural Impact Assessments and Iwi and hapū involvement in the processes the same way consultants are remunerated.

Murphy’s aspirations for hapū around Te Mana o te Wai is self-actualisation of kaitiakitanga and rangatiratanga by practicing these values for their tupuna awa and wai Māori. She sees it partially as a training exercise to prepare whanau for when lands are returned as they are currently in worse condition than when they were acquired by the Crown. “We need to be prepared to restore the taiao when our whenua is returned to us and we would expect it to be resourced and so the Crown needs to be preparing for that handover now”.

## CONCLUSIONS | FINDINGS

The Me He Wai project aims to enable whanau to assert tino rangatiratanga and kaitiakitanga in their own way, breathing life back into mātauranga of hapū and marae and providing positive outcomes for water bodies and catchments in te rohe o Te Rarawa. While the issues are well documented and vast, the Te Mana o te Wai project will see the people of Te Rarawa working with Councils to navigate systems and put the health of the water first.

## CHALLENGES

While the project is still in its early stages the challenges have been identified as part of the strategy to ensure mitigation can occur where possible. Engaging with whanau and enabling them to better navigate a complex Crown system is one of the key outcomes of this project and demystifying the Crown for whanau will help this process. Co-learning with the Crown and sharing information on how to navigate te Ao Māori is also an ongoing challenge, however willing staff members within the Councils are making this process easier for the organisation. Future challenges around creating a sustainable programme through the taiao unit within the organisation are being considered and how to resource this still exists.

## LESSONS LEARNT

The Me He Wai project is a collaborative approach across many hapū and marae and this was seen favourably when the team applied for the Te Mana o te Wai funding. A “better together” approach was preferred by the Ministry and while it has its challenges, the lessons around connecting on shared values and aspirations has seen early success for the team. Hiring passionate people has been a key success in these early stages and ensuring the team have connections with hapū, whanau and the wider community has helped. While this project has wai Māori at its core, the most important element in its success will be the people: He aha te mea nui o te Ao? He tangata, he tangata, he tangata.

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## DISCUSSION

Throughout the case studies we can acknowledge key themes, frustrations and pain points kaitiaki are experiencing while attempting to work within the current system.

The core issue is well described in a quote from the Climate Aotearoa book, penned by Rod Oman “The te ao Māori view of stewardship of nature must displace the Western world view of dominion over nature (p.287). Humans have hit the limits in terms of exploitation and the belief that people can control ecosystems, we must seek better relationships with the natural world.”. The loose granting of resource consents by councils while hapū and Iwi voice has been avoided or ignored.”

For processes such as planning and policy development in relation to te taiao, it is important that a tikanga-led consultation process is followed. When discussing particular awa and/or whenua, conversations need to be had on the marae during times that whanau and hapū can attend. Consultation needs to be respectful and follow the instruction of the hapū and kaitiaki, tokenistic engagements are not fit for purpose and have only further disenfranchised mana whenua.

For those who are actively engaging in the consenting process, claims are heard that the resource consenting process is lengthy, legal and laborious and Crown biases seek to further displace Māori and detach them from the taiao. This is fundamentally problematic and discourages Māori from working with the system. This is evident in the lack of willingness by Māori to navigate the complex Crown system to utilise tools in the RMA such as Transfer of Powers. however this is something many hapū and iwi aspire to complete.

Mana Whakahono a Rohe agreements, while in essence aim to provide Iwi and hapū with a stronger voice have only perpetuated inequities as Māori are unable to enact them. They are simply viewed as another Crown tool that was designed without tikanga Māori in mind.

Iwi and hapū struggle to keep up with large companies and withstand an expensive legal process due to lack of resourcing (that has usually stemmed from disenfranchisement of the people from their resources). This makes operating within the system something that many Māori do without financial resources. Resource consenting, engagements and consultation processes need to value the time of whanau, hapū and Iwi and resource this appropriately. The expectation that Iwi and hapū will engage with organisations through the consenting process for free shows a lack of respect for the mātauranga and mana of mana whenua.

## RECOMMENDATIONS

From the korero we received we have crafted 10 recommendations for action for Councils to consider in its planning process.

1. Partner and engage with mana whenua early, respectfully and meaningfully  
Consultation processes need to be held at marae and on the whenua that is being discussed. This requires planning for longer time frames, resourcing meetings and honouring the mātauranga that is shared by implementing recommendations. Tangata whenua need to be engaged as the technical specialists that they are which means including them in key decision making steps throughout all processes.
2. Create a dedicated “bridging rōpū”  
The distance between Councils and Iwi/ hapū is large and requires bridging if the two worlds are to work better together. Resourcing a “bridging” rōpū to act as a conduit between Councils and mana whenua to support navigating both te Ao Māori and the Western system while Council and mana whenua group capability and capacity is built. Among other things this group would be tasked with removing

or navigating barriers to implementing tools within the RMA such as Mana whakahono a rohe and transfer of powers.

3. Removing barriers and encouraging mana whenua groups to exercise transfer of powers  
Building capacity, measurements of monitoring (including Western and mātauranga Māori measurements) and resourcing are among some of the challenges mana whenua groups face when considering pursuing a transfer of powers.
4. Create a dedicated fund for resourcing kaitiaki groups to work better within the RMA  
Funding could be sourced through a “rewards system” where those with water take permits (or other water focussed resource consents) pay a kaitiaki fee that is based on how much water they take (or don’t take) throughout the year. This would encourage sustainable use and implement better monitoring standards.
5. Co-design, resource and support the implementation of a kaitiaki training programme where Māori are able to learn how to best operate within the RMA system and realise their rangatiratanga and kaitiaki obligations. There is a need to demystify government for Māori and te Ao Māori for government.
6. Notified, limited notification and non-notified assignment to resource consents pertaining to water bodies require a te Ao Māori lens. The consistent application of “non notified” status to resource consents that are of high interest to mana whenua have caused ongoing grievances within mana whenua groups. By applying a te Ao Māori tikanga framework to the application of such status would have limited the amount of court appearances required (and resources redirected) by both mana whenua and Councils groups.
7. Give effect to Te Mana o te Wai, He Whakaputanga and Te Tiriti o Waitangi. Regional and district Councils are viewed as an extension of the Crown and are therefore obliged to honour and give effect to the founding documents (He Whakaputanga me Te Tiriti) and documents since developed (Te Mana o te Wai) that will uphold the mana and return the mauri of wai Māori.
8. Reduce resource consent time periods (to no longer than 15 years)  
This will enable review at shorter interims and therefore give Councils and mana whenua opportunity to ensure conditions within resource consents are being honoured and applicants will be encouraged to monitor the health of the waterway more regularly.
9. Protect tangata whenua water sources to enable the use by marae, papakāinga and Māori landowners. Protection measures would need to be designed by tangata whenua and can include policy, legal and physical protection measures in alignment with tikanga.
10. Encourage consent holders to build better relationships with local mana whenua. Include hapū and Iwi in the notification process, progress updates and reporting to encourage consent holders to build and maintain positive relationships based on respect and mutual agreement to baselines and monitoring protocol.



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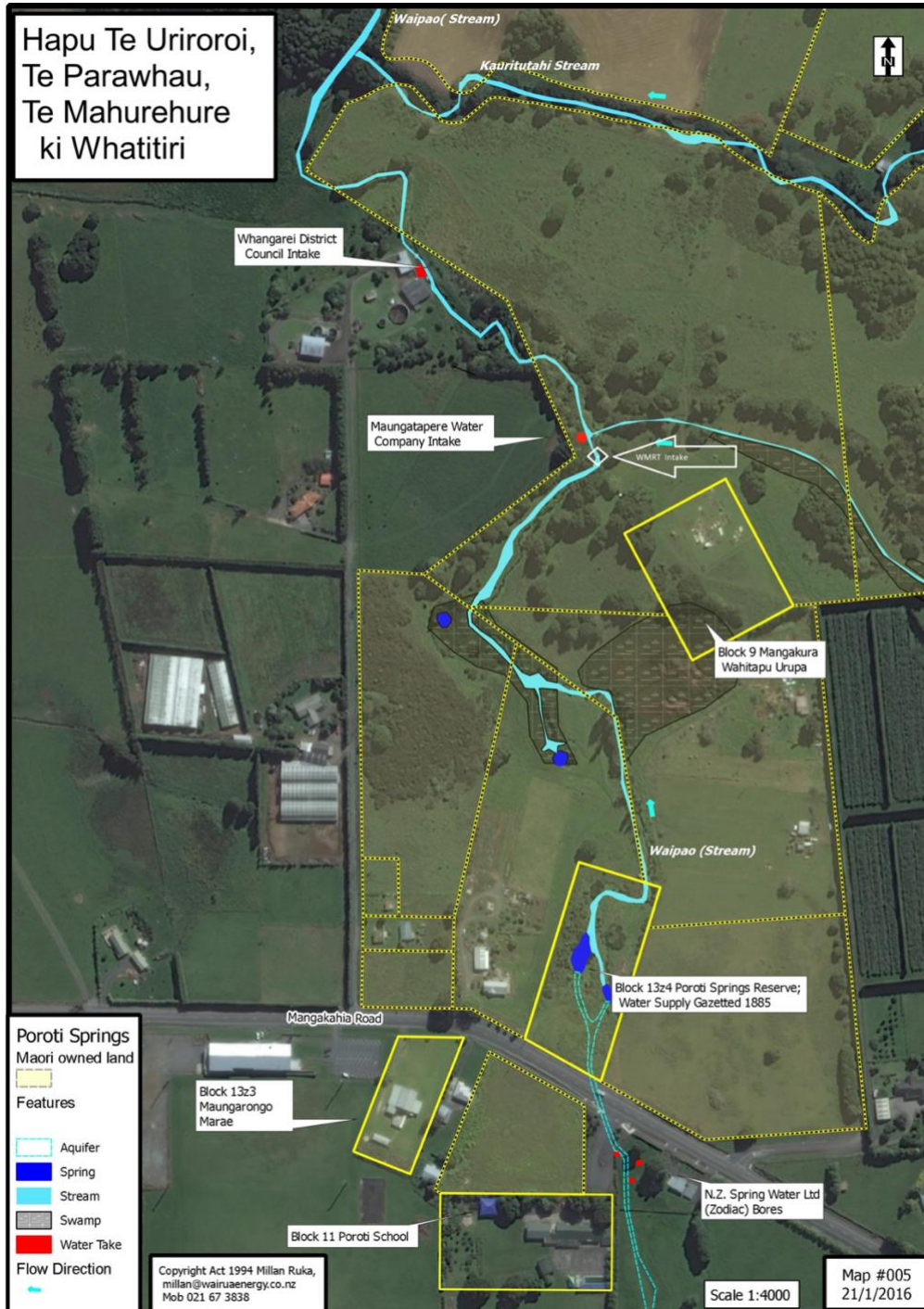
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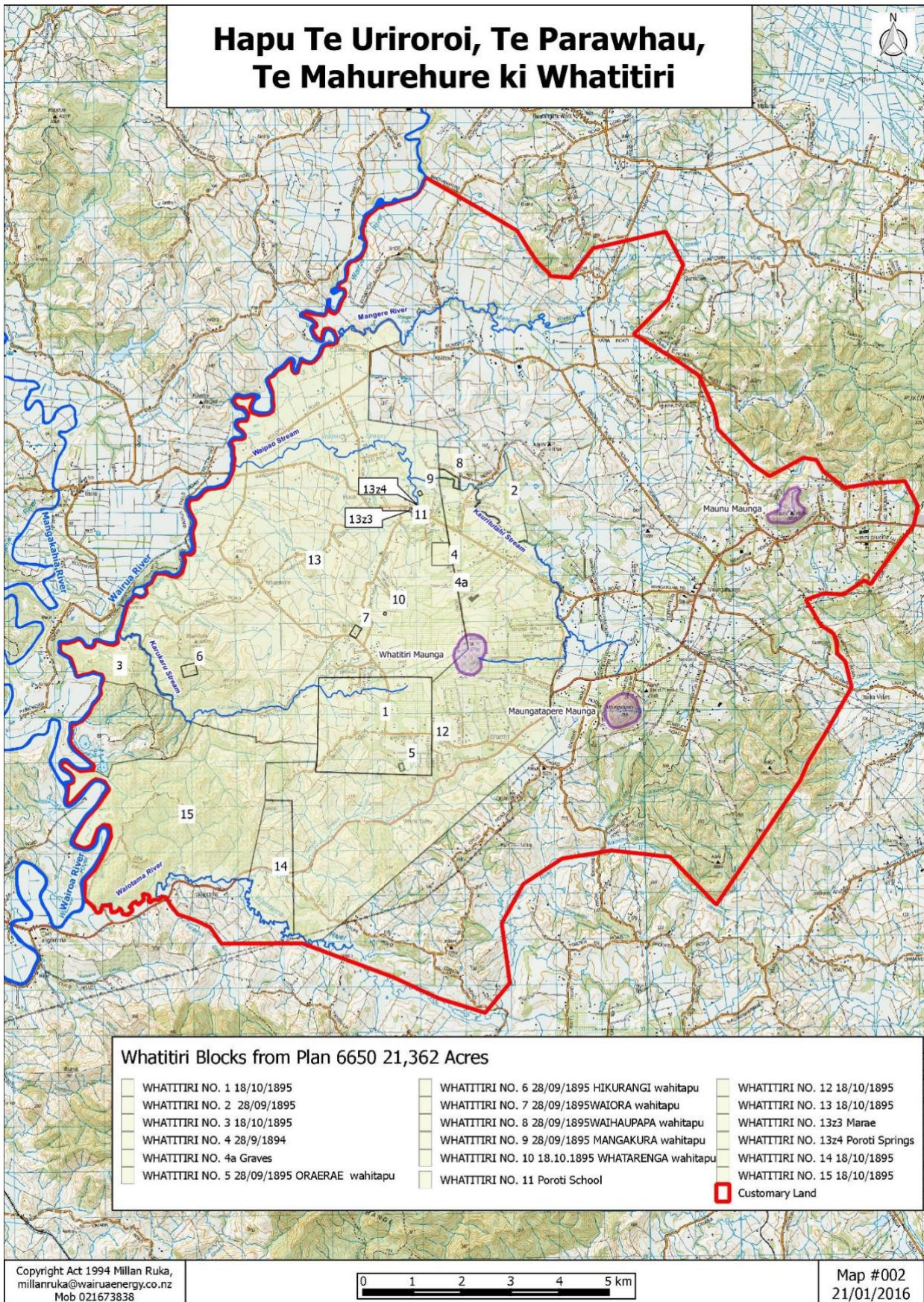
APPENDICES

APPENDIX 1: POROTI SPRINGS

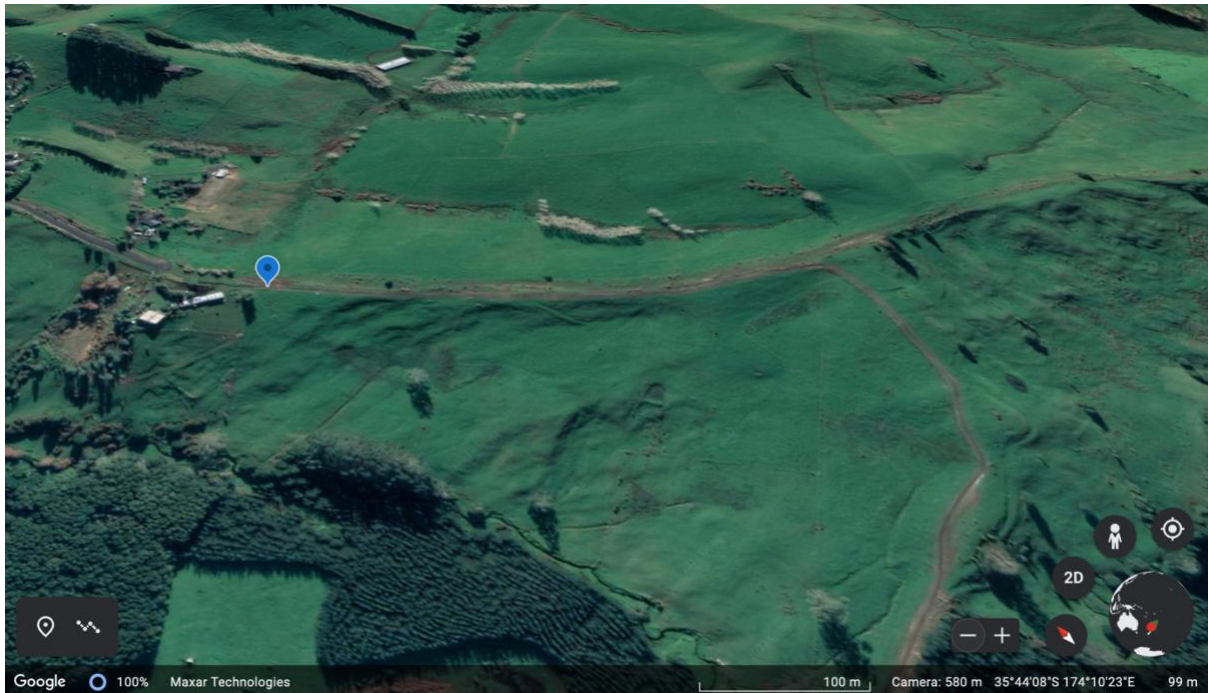
A: Block13-Plan 6650



B: Hapu Te Uriroroi, Te Parawhau, Te Mahurehure ki Whatitiri



C: "The end of MacBeth Road" the initial papa kainga of Te Uriroroi. (Source Google Earth)



APPENDIX 2: HIKURANGI REPO

A: Hikurangi Swamp Scheme (wdc.govt.nz)



APPENDIX 3: WAIRUA RIVER

A: Map of the Wairua River (nzfishing.com)





APPENDIX 4: TE AUPOURI AQUIFER

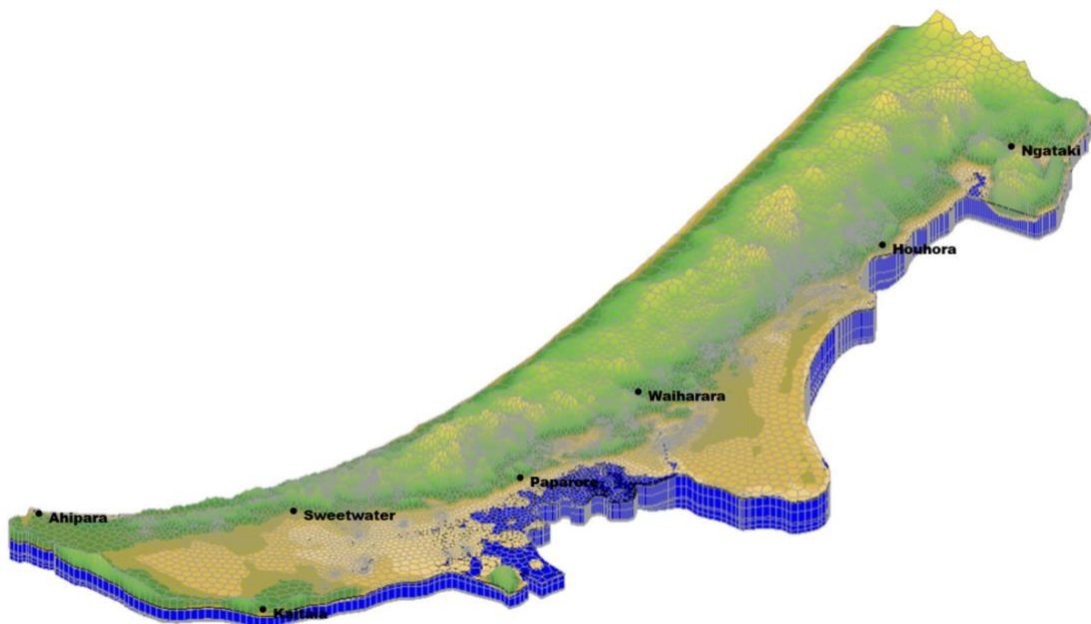
A: Te Raite Station location and boundaries



(source Google Earth)

B: Aupouri Aquifer groundwater model (source:

[https://www.nrc.govt.nz/media/gb4gv422/aupouri-aquifer-groundwater-model-development-report\\_2020.pdf](https://www.nrc.govt.nz/media/gb4gv422/aupouri-aquifer-groundwater-model-development-report_2020.pdf))

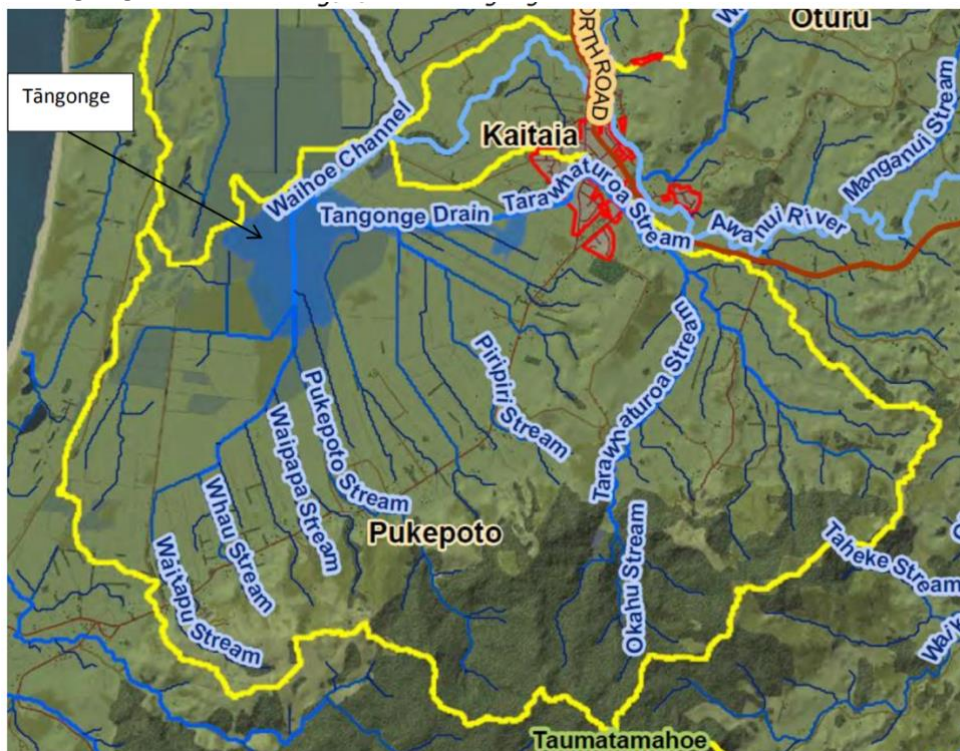


APPENDIX 5: PATUHARAKEKE TE IWI TRUST BOARD

A: The Takahiwai Dam (source Topomaps.co.nz)



APPENDIX 6: TE RARAWA: ME HE WAI  
A: Map of Tāngōnge



APPENDIX 7: GLOSSARY

Kupu Māori	Translation
ahi kaa	Continuous occupation/ a person/ people who occupies the whenua and keeps the home fires burning for all descendants
aronga	direction
ātaahua	Be beautiful, pleasant
Atua	Ancestor with continuing influence, god, deity
awa	River, stream, creek
awhi	To embrace, surround, hug
hapū	Kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society
haukāinga	Home, true home, local people of a marae, home people
hauora	Health, well-being
He Whakaputanga	The Declaration of Independence
hui	Gathering, meeting, assembly
iwi	Extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory
kāinga	Home, residence, village, settlement, habitat
kaitiaki	Steward, trustee, minder, guard, custodian, guardian
kākahi	Freshwater mussel
karakia	Incantation, ritual chant, pray
kaupapa	Topic, policy, matter for discussion
kēwai	Freshwater crayfish
koha	Gift, offering
kōrero	Speech, narrative, story, news, account, statement, information
kōura	Freshwater crayfish
Mahinga kai	Food-gathering place
mana whenua	Territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land
manaaki	To support, take care of, give hospitality to, protect
manaakitanga	Hospitality, kindness, generosity, support - the process of showing respect
Mana Whakahono a Rohe	Iwi participation arrangement entered into under part 5 of the Resource Management Act 1991
māngai	Mouth or spokesperson
marae	Courtyard - the open area in front of the whareniui, where formal greetings and discussions take place
maramataka	Māori lunar calendar, calendar - a planting and fishing monthly almanac
mātauranga	Knowledge, wisdom, understanding
maunga	Mountain
mihimihi	To greet, pay tribute
ngahere	Bush, forest

pākeha	New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand.
potae	Cap, hat
puku	Centre, belly, stomach
puna	Spring, pool, well, flow
pūrākau	Ancient narrative
pūtea	Fund, finance, sum of money
rangatahi	Youth
rangatiratanga	Right to exercise authority, chiefly autonomy, chiefly authority, ownership
rohe	Boundary, district, region, territory, area, border (of land)
rōpū	Group, party of people, company, association
taiao	Natural world, earth
tangata whenua	People born of the whenua, indigenous people
taonga	Treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques
tapu	Holy, sacred, prohibited, restricted, set apart
tautoko	To support, agree
Te Ao Māori	Te Māori world
Te Tai Tokerau	Northland
Te Tiriti o Waitangi	The Treaty of Waitangi (Te Reo Māori version)
Te Upoko o te Ika a Māui	Wellington area
tikanga	Correct procedure, custom, habit, lore, method, manner, rule, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
tino	Very, quite, importance
tuākana	Elder brothers (of a male), elder sisters (of a female), cousins (of the same gender from a more senior branch of the family)
tupuna	Ancestors
tūturu	Permanent/ committed/ devoted
uri	Offspring, descendant, relative, kin, progeny, blood connection,
wāhi tapu	Sacred place, sacred site - a place subject to long-term ritual restrictions on access or use
wai	Water, stream, creek, river
Waima, waitai, waiora	A unique partnership working with landowners and tangata whenua on sustainable land management practices informed by māturanga Māori
wai puna	Springs/ spring water
wānanga	To meet and discuss, deliberate, seminar, tribal knowledge, lore
whakaaro	Thought, opinion, plan, understanding, idea
whakaheke	Migration
whakapapa	Genealogy, lineage, descent
whānau	Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society
whanaunga	Relative, relation, kin, blood relation

