



KĀPITI COAST WATER SUPPLY PROJECT

TE ATI ĀWA KI WHAKARONGOTAI CULTURAL IMPACT ASSESSMENT

For

Te Āti Awa ki Whakarongotai Iwi
& The Water Working Group
30th October, 2012



Prepared by Moore, P., Royal, C., & Barnes, A.
(Hāpai Whenua – Environmental Advocates Ltd)



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Environmental Advocates Consultancy Ltd
PO Box 143
Ōtaki - 5542



He Mihi

Ka rere te kupu tuatahi ki a ia te wāhi ngaro, nāna nei ngā mea katoa i hanga i roto i tēnei ao. Koia rā hoki tērā ka tango atu.

Kāti, ka tika nei te kōrero:
Rarangi maunga tū te ao tū te pō,
Rarangi tangata ka ngaro ka ngaro.

Ka huri ngā whakaaro ki ērā o tātou kua ngaro i te tirohanga kanohi,
rātou ki a ratou, ā, ko tātou anō tēnei e tū tonu nei i te mata o te whenua, te urupā o ngāi rātou mā.

Kāti ake rā.

Ka hiki tōku pane ki te tihi o Hemi Mātenga, ka rere tonu ka rere tonu.
Ka tau ki raro ki roto i a Āti Awa e pae nei ki te nuku o te whenua. Kei te kā tonu nei ngā ahi o te rohe, kei te mihi, kei te mihi.

Ko Ranginui e tū iho nei, ka tangi, ka ua, ka rere, ko Tangaroa ki uta, ko Parawhenuamea, ko Tangaroa ki Tai, ko ngā tamariki maha.

Anō hoki ko Tāne te Waiora tērā e whāngai nei i te iwi, ko te wai tai, ko te wai-Māori, ka piki, ka heke.

Kāti.

Tēnei a Hāpai Whenua e tuku nei i ngā mihi ki te iwi o Āti Awa e kaha whawhai tonu nei mō tēnei mea te rangatiratanga. Kua huakina koutou te tatau ki tēnei o ngā kaupapa, ā, mā tātou tēnei kaupapa e hiki ake ki te karauna. Tēnā koutou.

Ki ngā kaumātua kua whakawhārikihia ngā kōrero a kui mā a koro mā hei raupapa mō tēnei mahi, e kore e mimiti te mihi maioha ki a koutou. Ko koutou rā te puna mātauranga o te iwi, mā mātou e whai ake.

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Report Writers

This Cultural Impact Assessment (CIA) has been written by Hāpai Whenua Consultants – Environmental Advocates Consultancy Ltd, otherwise referred to in this report as Hāpai Whenua. It has been prepared for the purpose of providing cultural advice to the Water Working Group regarding future water supply options for the Kāpiti District.

The information contained in this report, and associated interview audio recordings and abstracts are the intellectual property of Te Āti Awa iwi, hapū and whānau.¹ KCDC may use this CIA for the purposes of making a final decision on selecting a water supply solution for the District. Any future use of the report in other circumstances will be subject to written approval of Te Āti Awa mandated authorities and/or the Water Working Group (WWG).

Hāpai Whenua is a kaupapa Māori environmental research team based in Ōtaki, Kāpiti Coast. Through environmental and social research we work in ways that support the parallel development of te reo me ngā tikanga (Te Ao Māori) and Western (Pākehā) knowledge bases in order to enhance our human and natural ecologies.

¹The Water Working Group, a mandated Te Āti Awa working party that gives advice to KCDC regarding water supply issues, will hold access to this report and the information contained within it.



Executive Summary

This Cultural Impact Assessment (CIA) has been conducted to determine the values that Te Āti Awa ki Whakarongotai have for the Waikanae River (and its tributaries) and to assess the effects that two potential water supply options could have on those values. In addition to the potential effects that each water supply option could have on the Waikanae River, this CIA seeks to identify measures that could alleviate those effects; and to make recommendations that avoid, remedy or mitigate those effects.

The two preferred water supply options have been selected from over forty potential water supply solutions. It is anticipated that each of the two preferred options could supply water to meet the needs of the communities of Waikanae, Paraparaumu and Raumati for over 50 years. The water supply options considered within this CIA are:

- River recharge with groundwater; and
- Construction of the Maungakotukutuku dam (a tributary of the Waikanae River).

In order to determine the values that Te Āti Awa have for the Waikanae River numerous hui and recorded interviews were conducted with the Iwi and specific members of Te Āti Awa ki Whakarongotai. The values and supporting kōrero was recorded and assessed through a kaupapa Māori framework to determine key elements of concern for each of the proposed water supply options.

There was an overwhelming concern at all hui and with all interviews about the erosion of Tino Rangatiratanga (self determination) with activities occurring on the Waikanae River and within it's catchment. There was a desire to see the emergence of a co-governance and co-management arrangement established for the Waikanae River and catchment. The need for co-governance and co-management is not a direct result of the two proposed water supply options, but is a response to the concerns Te Āti Awa have around the plethora of activities that are occurring within their tribal rohe, and the affects that activities are having on their river and environment. Te Āti Awa



assert that they have a unique relationship with their river, and that Te Tiriti o Waitangi provides assurances that this relationship is protected.

Throughout the course of this CIA it was clear that Te Āti Awa have a yearning to lead initiatives that will improve the wairua and mauri of the Waikanae River. Te Āti Awa recognise that to achieve this, a greater understanding and appreciation of cultural values is needed within the community and believe that they are best qualified to explain and share those values.

Te Āti Awa ki Whakarongotai firmly believe that in order to achieve a long-term sustainable water supply for the communities of Waikanae, Paraparaumu, and Raumati that they must be an integral part of the solution. Long-term solutions will require significant resourcing of environmental restoration, cultural health monitoring, and education. All of these actions will be best achieved through a co-governance and co-management arrangement between Te Āti Awa ki Whakarongotai and the relevant territorial bodies.



1. Introduction

This section of the report outlines the background, purpose, objectives, limitations and methodology of this Kāpiti Coast Water Supply Project Cultural Impact Assessment (CIA).

1.1 Background & Purpose

A Cultural Impact Assessment (CIA) is a technical appraisal of Māori cultural values regarding an area or resource(s). It identifies the potential impacts of a proposed activity on Māori values, and their ways of interacting with the natural world. While a CIA is not a statutory document, it helps to gauge Māori cultural considerations and values regarding proposed activities.²

The assessment of impacts on cultural values, interests and associations can be an important part of the resource consenting process under the RMA. This is particularly so where activities are likely to have an effect on Māori historic heritage, or the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.

Te Āti Awa ki Whakarongotai³ are recognised as the kaitiaki⁴ and tribal authority of the land areas and water bodies under question. As such Te Āti Awa have mandated the Water Working Group (WWG), with the authority to work with their whānau, hapū, iwi and Council. This report provides the WWG and KCDC with information that will assist them in making a final decision on water supply options. As such the CIA reveals Te Āti Awa cultural values, interests and associations with its traditional environment, and particularly the Waikanae River and surrounding environment. It assess the potential impacts of a proposed activity on these areas of cultural and environmental significance.

² For more information on goals, aims and objectives of a CIA see: <http://www.qp.org.nz/consents/cultural-impact-assessment.php>

³ The names “Te Āti Awa ki Whakarongotai” and “Te Āti Awa” are used interchangeably in this report.

⁴ Guardian; tribal custodians; tribal guardian.



1.2 Water Supply Options

A safe and sustainable water supply is essential for human and environmental health on the Kāpiti Coast. However, the current supply of water available throughout the Kāpiti District is under large amounts of pressure as a result of population increases, and related strain on public infrastructure. As a result, KCDC has embarked on finding the most enduring water solutions in order to meet the District's needs over the next 50 years.⁵ Two preferred options for future water supply are being considered:

- River recharge with groundwater, and
- Construction of the Maungakotukutuku dam.

The *River Recharge with Groundwater* option involves taking groundwater from Waikanae Borefields and releasing this to the Waikanae River immediately downstream of the water abstraction site.

The groundwater discharge would increase river flows downstream of the water treatment plant. As a result, this option aims to allow more water to be taken from the river while maintaining the minimum flow during times of drought. Under this proposal, every additional litre taken from the river will be compensated by a litre of groundwater released downstream.

Option two includes *Constructing a Dam on the Maungakotukutuku Stream*. The dam would be situated behind the hills of Nikau Valley. This option involves creating a 28 hectare lake behind a 31.5 metre concrete dam. Stored water from the dam will be discharged into the Waikanae River to add to the river's natural flow when needed. Geotechnical research has demonstrated that there are no active faults or considerable concerns with land foundations. Approximately 4.4 hectares of Department of Conservation – covenant protected land – will be affected, requiring Ministerial action and mitigation. Council has reached an agreement in principle for purchase of the dam site. However, this purchase is subject to final approval by Council and negotiations with the Department of Conservation.

⁵ CH2M Beca, 2010, p. i.



In August 2010, KCDC made a public decision on its preferred solution for additional water supply for Paraparaumu, Raumati and Waikanae. The Council resolved that it:

*... Accepts the conclusions and recommendations in CH2M/Beca – Ranked Options – Summary Report dated 6 August 2010 but confirms River Recharge with Groundwater as the top ranked water supply option for the Waikanae/Paraparaumu/Raumati catchment.*⁶

1.3 Cultural Impact Assessment Objectives

This technical cultural report sits alongside other reports commissioned by KCDC regarding the viability of water supply options on the Kāpiti Coast.⁷ A distinguishing feature of this report is that it elicits information from Te Āti Awa about the cultural values they hold in relation to water.⁸ Importantly, it outlines the direction Te Āti Awa would prefer Council take regarding water demands in the Kāpiti District. It assesses the effects of each proposal in relation to Te Āti Awa values. Recommendations have been put forward to avoid, remedy or mitigate potential adverse effects regarding Te Āti Awa kaitiakitanga. The recommendations are provided at the end of the report.⁹

This assessment consolidates and creates cultural and environmental knowledge in relation to fresh water on the Kāpiti Coast. This is of benefit to both Te Āti Awa and KCDC in relation to present and future water supply decision-making and planning under the Resource Management Act (2003).¹⁰ Four objectives underpin this assessment:

⁶Emphasis added. To see the meeting minutes go to: <http://www.kapiticoast.govt.nz/Projects/Water-Supply-Project/>

⁷ See: <http://www.kapiticoast.govt.nz/Projects/Water-Supply-Project/Project-Reports/>

⁸The Kāpiti Coast District Council (KCDC) in partnership with the Te Āti Awa Water Working Group (WWG), has commissioned this report. In February 2011, Hāpai Whenua – Environmental Advocates Ltd was successful in tendering to undertake this project.

⁹ See pp. 31-33.

¹⁰The council can request the applicant to commission a CIA to provide further information under s92 of the RMA.



- Identifying cultural issues associated with both preferred water supply options proposed by Council
- Assessment of potential impacts on cultural sites and/or values
- Identifying possible measures that may alleviate cultural issues for the two options under consideration; and
- Making recommendations to Council on potential avoidance, mitigation or remedial methods for each option.

These objectives help focus this report. However, discussion with Te Āti Awa participants *was not restricted to these four points*, rather conversations revealed a host of pressing environmental issues facing Te Āti Awa ki Whakarongotai and KCDC. For example, the topic of present and future water supply for the district raised a wide array of environmental concerns for the iwi, including:

- Environmental sustainability of the District;
- Historic and present importance of water quality; and
- Issues of iwi rangatiratanga, kaitiakitanga and co-governance arrangements with KCDC and Greater Wellington Regional Council (GWRC).

These elements contribute to how Te Āti Awa ki Whakarongotai engage with the natural world and decision-making, and are elaborated in more depth in Section 4.

1.4 Assessment Limitations

The dominant language used for this report is English; however, key Māori environmental values and concepts are used to analyse and discuss the findings.¹¹ Using English as the written medium is an obvious limitation, as transplanting complex Māori philosophical elements into written English means that Māori knowledge systems become isolated from their unique linguistic setting and meaning.

¹¹ Māori terms are defined generally here as footnotes, with a full Glossary of Terms included in Appendix 1



This commonly results in Māori world-views becoming restricted and defined within Western/European approaches to seeing and making sense of the world.

Further, Māori environmental values and terms are often broad and defined in different ways, depending on local contexts. Narrow definitions of Māori environmental values tend to be too restrictive of their dynamic meaning, which can result in misinterpretations. It is not the aim of this assessment to constrain and limit complex Māori concepts or world-views.

In recognising these linguistic and cultural limitations, every effort has been made to explain concepts generally. Even so, readers are encouraged to engage widely – in both te reo Māori and English – in order to better comprehend the meaning and implications of each value and how they interrelate.

Second, attempts were made to make contact with a larger cross-section of Te Āti Awa members. For a number of reasons, contact with these people was not possible, and their perspectives and values have not been expanded on here. This presents a critical gap in gauging a diversity of values pertaining to the proposed activities, and how measures might mitigate and avoid negative consequences of either proposal.

1.5 Methodology and Methods

1.5.1 A Culturally Relevant Approach

This CIA is informed and underpinned by semi-structured oral history research upholding iwi, hapū and whānau development models promoted by Dr. Te Ahukaramū Charles Royal, Dr. Monty Soutar, Professor Hirini Moko Mead, Parekāwhia McLean and others.¹² It utilises

¹² See Selby & Laurie, 2005.



a kaupapa Māori methodology that offers a specific ethical approach to undertaking work by Māori, with Māori, for Māori, under tikanga Māori. “Kaupapa Māori” can be broadly understood in the following way:

*Māori society has its own distinctive knowledge base. This knowledge base has its origins in the metaphysical realm and emanates as a kaupapa Māori ‘body of knowledge’ accumulated by experiences through history, of the Māori people. This kaupapa Māori knowledge is the systematic organisation of beliefs, experience, understandings and interpretations of the interaction of Māori people upon Māori people, and Māori people upon the world.*¹³

The Institute of Indigenous Research and Te Rōpū Rangahau Hauora a Eru Pomare (2000) discuss the concept of “mātauranga Māori” and its relationship with “kaupapa Māori” in the following terms:

*Mātauranga Māori is created by Māori to explain their experience of the world. Mātauranga Māori was traditionally created with the view that the earth was Papatūānuku, the sky was Ranginui and the world in which we currently reside is called Te Ao Mārama. Mātauranga Māori, like Kaupapa Māori, is not new. It has been created and maintained for centuries in this country. What is new is to see it in contrast to other disciplines of knowledge, including Western forms of knowledge. The similarities with kaupapa Māori are evident.*¹⁴

As kaupapa Māori environmental researchers, we believe that the inherited values of kaitiakitanga, rangatiratanga, pūkengatanga, ūkaipōtanga, wairuatanga, manaakitanga and te reo Māori¹⁵ are the appropriate tools to guide in the conservation, restoration, and general management of water resources for Māori throughout Aotearoa-New Zealand. These values and philosophies provide a useful and relevant framework for carrying out a cultural report of this nature. Such values have been inherent in the way we have worked with and

¹³Nepe (1991) cited in Pihama (2001), p. 77.

¹⁴Ibid, p. 5.

¹⁵For more information on these inherited values see Winiata, 2009, and the Māori Economic Taskforce, 2011.



approached Te Āti Awa people, and made sense of the assessment findings. The legitimacy of this methodology is embedded in research and assessments that are of primary benefit for whānau, hapū and iwi Māori.¹⁶

Because this research initiative uses a kaupapa Māori conceptual framework and incorporates Māori cultural research methods, it has enabled the beliefs of Te Āti Awa regarding water resources to be made explicit. In this sense, the research contributes to Royal's (2005) analysis of indigenous knowledge, which is partially concerned with searching "for better relationships between human communities and the natural world":¹⁷

This theme arises from the deep 'call' within indigenous knowledge which sees humankind as part of the natural order rather than superior to it. From this idea arises much of the substance of indigenous knowledge such as the notion of the natural world as the embodiment of knowledge, the natural world as a teacher for the human person and that life reaches its fullness when the natural world seems to 'live in' and 'speak into' the consciousness of the human being and their community.¹⁸

1.5.2 Consolidating Te Āti Awa Knowledge

Our selected methodologies focus on strengthening iwi knowledge of their local environments. As researchers we understand that recording and creating scarce cultural and environmental knowledge must be available in a medium that is useful and accessible for future generations. A kaupapa Māori approach aims to enhance the understanding of Te Āti Awa about water, its qualities and future use. As a result, this report increases and preserves the body of knowledge available to Te Āti Awa people regarding water now and into the future. This report found that key values such as ūkaipōtanga, wairuatanga, kaitiakitanga and rangatiratanga are hallmarks of Te Āti Awa knowledge. These values are discussed in more depth in section 3.

¹⁶See Pere & Barnes, 2009; Smith, 1999; Bevan-Brown, 1998; Mane, 2009.

¹⁷ Royal, 2005, p. 3.

¹⁸ Ibid, p. 3.



1.5.3 Ensuring Benefits for Te Āti Awa

Semi-structured oral history interviews and hui processes were the primary methods of generating knowledge and encouraging participation. This method of working with people allowed for natural conversations to occur between us and whānau, hapū and iwi of Te Āti Awa. The approach specifically encouraged:

- *Manaakitanga*: ensuring Te Āti Awa needs are met
- *Whakapapa*: acknowledgement of our genealogical connection to Te Āti Awa, which strengthens relationships
- *Rangatiratanga*: assertion and provision for Te Āti Awa whānau, hapū and iwi self-determination through involvement in the research process
- *Pūkengatanga*: supporting and promoting local and specific information regarding the Waikanae river and surrounding environment
- *Te reo Māori*: use of te reo Māori was used when appropriate and desired by Te Āti Awa participants.

1.5.4 Research process and analysis

A total of eight Te Āti Awa members, including kaumātua and people deemed as culturally knowledgeable regarding the natural environment within Te Āti Awa rohe, were interviewed for this assessment. Individuals were contacted through consulting with Te Āti Awa iwi members, the WWG, and through pre-existing relationships within the assessment team. Each participant was made aware of the assessment aims, objectives and key questions.¹⁹

¹⁹ See Appendix 1.



People could withhold any information they did not feel comfortable sharing or made public. Oral history agreement forms were used to gain individual consent.²⁰ We ensured that each participant worked with members of the assessment team who they felt comfortable with. Interviews ranged from thirty to ninety minutes. Koha were offered to each participant in recognition for their time and participation.

The interviews were recorded on a ZOOM h4n digital recorder. Once the interview was complete the digital audio file was stored in a secure location. It was then copied onto compact disk to ensure its integrity, and subsequently abstracted for themes. These abstracts were shared with assessment participants to check for accuracy and legitimacy. Once the abstracts were confirmed as an accurate representation of the conversation, themes were analysed according to a kaupapa – tikanga framework as developed by Winiata (2009) and the Māori Economic Taskforce (2011).

1.5.5 Intellectual Property

This report and associated interview audio and abstracts are the intellectual property of Te Āti Awa ki Whakarongotai iwi, hapū and whānau. As stated previous, release forms, recording agreements were used with participants to ensure informed consent and that all information generated remain the intellectual property of Te Āti Awa and individual participants. KCDC is able to use this CIA for the purposes of making its final decision on selecting a water supply solution for the district. However, future use of the report in other circumstances will be subject to written approval of Te Āti Awa and the WWG.

²⁰ See Appendix 2.



2. Planning Frameworks

2.1 Scope

This section outlines the planning frameworks associated with this CIA. It provides a planning overview of the protection and promotion of tangata whenua values and interests regarding fresh water. These values and interests are based on current local government policy and planning provisions, and experiences of indigenous groups elsewhere. It is particularly concerned with the following frameworks:

- Resource Management Act (1991) (RMA)
- Local Government Act (2002) (LGA)
- National, Regional and District Policy Documents
- Te Āti Awa ki Whakarongotai planning documents; and
- Relevant academic papers and reports.

Research regarding how well tangata whenua have engaged with local government, and vice versa, is well recorded.²¹ Unfortunately this record has not been very positive for either party. For example, Jefferies & Kennedy (2008) explain mātauranga Māori and Western scientific understandings of our natural world are commonly perceived as unequal by local government decision-makers:

...There is still a widely held view – and this is certainly our own experience – that western scientific knowledge is accorded greater weight than mātauranga Māori – for example in RMA consents processes. Archaeological evidence, while often acknowledging that it is not intended to replace tangata whenua cultural knowledge, is routinely treated as authoritative when making decisions regarding modifying or destroying Māori sites. Scientific water quality measures are preferred to

²¹ See Selby, Moore & Mulholland, 2010; Kawharu, 2002; Jefferies & Kennedy, 2008.



*explanations in terms of the health of mauri, and landscape architect perspectives to explanations in terms of cultural landscapes.*²²

Over the last 40 years, primarily mono-cultural Western-science based institutions have needed to respond to poor Māori environmental health outcomes, which are varied and complex. Moewaka-Barnes (2008) discusses how the loss of Māori wellbeing is inherently related to the loss of lands and the diminishing interaction of Māori with the natural world:

*A common finding in health research in Aotearoa is that, even when socio-economic factors are taken into account, disparities between Māori and non-Māori persist. Explanations for the poor health status of Māori when compared to non-Māori are many and varied; ranging from factors inherent to Māori to external disadvantage, particularly the ongoing role that colonisation plays. Part of this is the extent to which Māori feel that their ways of knowing and being are reflected and enabled by the wider society in which they live. Loss of land and the disruption of Maori relationships with land are argued as important determinants of health and wellbeing.*²³

Since British and colonial settlement, Māori have found innovative ways to foster wellbeing through cultural, political, social and economic means. What has come to be known as “kaupapa Māori” has offered a platform for such innovative activities to occur. Harmsworth (2005) explains the decision-making situation regarding Māori and non-Māori is steadily improving and that:

Many Māori have felt alienated and disadvantaged from those resource management systems and structures that have been in place for decades, and see active participation in resource management decision-making in the 21st century as correcting

²²Jefferies & Kennedy, 2008, pp. 9 – 10.

²³ Moewaka-Barnes, 2008, p. 120.



*an in-balance and achieving equity that hasn't occurred for over 100 years.*²⁴

It is important to recognise that environmental planning and decision-making is a highly political and contested area,²⁵ which is observable in the findings of this report. This section does not engage in, or address, the various philosophical and policy debates regarding environmental issues that can arise between tangata whenua and Crown agencies. Rather, it outlines the rules that govern tangata whenua and local government engagement about such issues. In general, the section will give a policy setting for how fresh water management and tangata whenua values regarding this precious resource interact.

2.2 Resource Management Act (1991)²⁶

The purpose of the RMA is to promote the sustainable management of natural and physical resources.²⁷ The RMA was formed as part of government reforms of local government in the late 1980s and early 1990s.²⁸ Three main sections - 6(e) (f), 7(a) and 8 – require local government to recognise and provide for iwi environmental interests and values, which include:

- *Section 6(e),(f) (Matters of National Importance):* “The relationship of Māori and their culture and traditions with their ancestral lands, sites, wāhi tapu, and other taonga having regard to kaitiakitanga (stewardship) and Treaty of Waitangi principles”, and (f) “the protection of historic heritage from inappropriate subdivision, use, and development.”
- *Section 7(a), (aa):* “Having regard to the exercise of kaitiakitanga, the ethic of stewardship.” This relates to the position of tangata whenua as kaitiaki or stewards over resources or the natural environment.

²⁴Harmsworth, 2005, p. 7.

²⁵ See Selby, Moore & Mullholland, 2010; Harmsworth, 2005; Jefferies & Kennedy, 2009.

²⁶ This section is inclusive of the Resource Management Amendment Act (2003).

²⁷ “Sustainable management” in this sense relates to managing the use, development, and protection of natural and physical resources in a way that enables people and communities to provide for their social, economic, and cultural well-being, and for their health and safety.

²⁸ See Harmsworth, 2005.



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

These specific policy sections provide the basis for Māori consultation, collaboration, participation, and the development of iwi management plans, to inform local government decision-making.²⁹ In general, the RMA has a variety of provisions that create and apply suitable planning tools, processes and systems for resource consent applications, planning and policy at the local level.³⁰ As such, Māori participation in the sustainable management of the environment is an important notion in the RMA.

2.3 Local Government Act (2002)

This Act requires Local Government “to reflect the views and aspirations of its community and to be part of the community”.³¹ The purpose of the LGA is outlined in Section 10, which states:

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

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

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

²⁹ See RMA (1991), First Schedule Clause 3 (1)(d), Clause 2(2), Clause 5(4) (f), Clause 20(4)(f)] and section 62 (1) (b)].

³⁰ See Harmsworth, 2005.

³¹ Ibid, p. 32.



- Provide relevant information to Māori in the community.

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

...Take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.³²

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

2.4 National Policy Statement on Fresh Water Management (2011)

Regional Councils are required by Government to amend their water related policies in order to meet the aims and objectives of the National Policy Statement on Fresh Water Management. The overarching purpose of the Statement is “setting enforceable quality and quantity limits” for fresh water (p. 1). In doing so, it recognises the many fresh water values that are held amongst the New Zealand public (p. 4).

Objective D of the Statement outlines potential roles and interests regarding tangata whenua and fresh water. This objective states that the policy is to:

³² See section 77(1)(c).



*...Provide for the involvement of iwi and hapū, and to ensure that tangata whenua values and interests are identified and reflected in the management of fresh water including associated ecosystems, and decision-making regarding fresh water planning, including on how all other objectives of this national policy statement are given effect to.*³³

In order to give practical effect to this objective, local authorities “shall take reasonable steps to”:³⁴

- Involve iwi and hapū in the management of fresh water and fresh water ecosystems in the region
- Work with iwi and hapū to identify tangata whenua values and interests in fresh water and fresh water ecosystems in the region; and
- Reflect tangata whenua values and interests in the management of, and decision-making regarding, fresh water and fresh water ecosystems in the region.

2.5 Regional Policy Statement (2010)

The Wellington Regional Council (WRC) is responsible for the management of natural and physical resources of the Wellington Region, including land, water, air, soil, minerals and energy, all forms of plants and animals and all structures.³⁵ The WRC prepares and implements policy for the management of these resources under Section 30 of the RMA.

As a result, the regional council prepares a Regional Policy Statement (RPS) in accordance with the RMA. The RPS objectives directly concern maintaining and enhancing fresh water quality.

³³ Ministry for the Environment, 2011, p. 10.

³⁴ Ibid, p. 10.

³⁵ Proposed Wellington Regional Policy Statement, May, 2010, p. 7.



Objectives set out within the RPS are particularly concerned with the mauri of fresh water.³⁶The overarching objectives include:

- **Objective 25:** Mauri is sustained, particularly in relation to coastal and fresh waters
- **Objective 26:** Mahinga kai and natural resources used for customary purposes, are maintained and enhanced, and these resources are healthy and accessible to tangata whenua; and
- **Objective 27:** Adverse effects on the cultural relationship of Māori with their ancestral lands, water, sites, wāhi tapu and other taonga are avoided.

2.6 Kāpiti Coast District Council District Plan (2010), Choosing Futures

The KCDC District Plan must give effect to the RPS as well as national policy statements and environmental standards. Subsequently, policies specific to tangata whenua are contained within section C6 of the current KCDC District Plan (DP).³⁷ Section C.6.1 of the DP is headed by objective 1.0, which relates to the Treaty of Waitangi and states that KCDC must:

*Take into account the principles of the Treaty of Waitangi when managing the resources of the Kapiti Coast, have particular regard to Kaitiakitanga in the management of the Districts resources and ensure the relationship of the tangata whenua with the natural environment in the district is recognised and provided for.*³⁸

Section C6, which is based on the provisions of the RMA (1991) and the values of Kāpiti Coast mana whenua, goes on to state that:

³⁶See Appendix 3.

³⁷ The District Plan is currently under review. A Tāngata Whenua District Plan Review Working Party has been established to provide meaningful contributions to this process.

³⁸ See C6-2.



...The visions and the priorities set by individual communities in pursuing sustainable management should be reflected in resource allocation decisions. Tangata whenua will seek to play an active role in making these decisions, to incorporate cultural and spiritual values and associations with the natural world.³⁹

In addition to these broad planning goals that relate to tangata whenua on the Kāpiti Coast, policy 6 specifically concerns tangata whenua and water management. It acknowledges that “tangata whenua value water as a source of both physical and spiritual nourishment”.⁴⁰ As a result, this policy aims to:⁴¹

- Ensure that the effects of subdivision, land use and development activities do not alter the water table of lakes and significant wetlands to a significant extent; and
- Ensure that any adverse effects on water quality resulting from subdivision, land use and development activities are avoided, remedied or mitigated.

The District Plan recognises that mauri is an important element of the water eco-system for tangata whenua, and should not be damaged.⁴² This provision in the District Plan was reinforced in recent public consultation regarding future water supply options with Te Āti Awa:

*Partnership approach with tāngata whenua – Council continues to build a partnership approach with tāngata whenua in relation to water management, based around the core values of **kaitiakitanga, tino rangatiratanga, taonga, mauri and whakapapa**. The focus on in-catchment options as a first priority is a strong indication that Council is taking into account*

³⁹ See C6-1.

⁴⁰ See C6-5.

⁴¹ Ibid.

⁴² See C6-5.



*these core values, and this is supported by the tāngata whenua of Ōtaki (Raukawa). Council is working closely with the Te Āti Awa as tāngata whenua in the WPR, in the spirit of the Memorandum of Understanding being developed for this project, particularly with the Te Āti Awa Water Working Group in the investigation of cultural impacts of whichever preferred solution is identified. At this stage, tāngata whenua have not identified any fatal flaws with any of the four options.*⁴³

As part of the Long Term Community-Council Plan process (as stipulated in the LGA, 2002), *Kāpiti Coast Choosing Futures* articulates the vision and plan for the District. The plan includes a vision of development as determined by tangata whenua. The tangata whenua vision is broadly based on the ethic of kaitiakitanga, which is discussed in the plan as “the understanding that members of the present generation have responsibility, passed to them by preceding generations, to care for their natural environment by protecting mauri.”⁴⁴ In line with this ethic, the vision is supported by the following four interrelated principles:⁴⁵

- Whakawhanaungatanga/Manaakitanga
- Te Reo
- Kotahitanga; and
- Tino rangatiratanga.

2.7 Memoranda between KCDC and Te Āti Awa ki Whakarongotai

In 1994 a Memorandum of Partnership (MoP) between tangata whenua and KCDC was reached. As a result of this MoP, Te Whakaminenga o Kāpiti was created. Te Whakaminenga is a forum “for mutual decision-making and collaborative engagement on

⁴³ CH2M Beca, 2010, p. 4. Emphasis added.

⁴⁴Kāpiti Coast Choosing Futures Community Plan, Part One, 2009, pp. 10-13.

⁴⁵ For an elaboration of each principle in the community plan, see: <http://www.kapiticoast.govt.nz/Planning/LTCCP/>



mutually agreed priorities.”⁴⁶ In 2008 this Memorandum was reviewed and re-signed.

In considering the scope of the water supply project, a specific Memorandum of Understanding (MoU) was reached between KCDC and Te Āti Awa in October 2010. This MoU is consistent with the general framework of the 1994 partnership, but specifically deals with matters relating to water. As such it recognises “the tino rangatiratanga right of the Tangata Whenua as guaranteed in Article II of the Treaty of Waitangi, to retain responsibility and control of the management and allocation of their resources.”⁴⁷

The overarching goal of the MoU reached between KCDC and Te Āti Awa is:

That Kāpiti Coast District Council and Te Āti Awa will work together in the spirit of partnership to explore practical, innovative, culturally appropriate management of water, including the supply of potable water to all communities within the Waikanae, Paraparaumu and Raumati catchment area.

Ten Principles and Key Actions are included in the MoU and reproduced in Appendix 4.

2.8 Te Āti Awa ki Whakarongotai Planning Documents

*Our responsibility as an iwi, is to ensure that the cultural significance of this “Taonga” (treasure) is preserved. Our “Kaitiakitanga” (cultural stewardship) duty to the planet is embedded and the discharge of that responsibility is now being shared more widely. In particular, the working relationship with the Kāpiti Coast District Council provides a meaningful partnership, designed to maintain water quality standards that are both culturally appropriate and physically sound.*⁴⁸

Te Rūnanga o Āti Awa ki Whakarongotai has produced *Ngā Kōrero Kaupapa mō Te Taiao: Policy Statements Manual*. This manual

⁴⁶Kāpiti Coast Choosing Futures Community Plan, Part One, 2009, p. 12.

⁴⁷ Te Āti Awa ki Whakarongotai & Kāpiti Coast District Council, 2010, p. 2.

⁴⁸ Public statement by Te Āti Awa ki Whakarongotai Water Working Group (28.06.11).



outlines “the vision, intent, and objectives for compliance with tikanga standards for protection and management of our environment as determined by Kapakapanui for Te Rūnanga o Āti Awa ki Whakarongotai Inc.”⁴⁹As such the manual sits “alongside relevant legislative provisions of Acts like the Resource Management Act (1991)”.⁵⁰

In relation to fresh water issues and supply, the policy manual includes statements and policies in relation to disposal and treatment of effluent, and stormwater and runoff. However, water extraction is a section of the manual that is yet to be completed. In this case, the manual is best interpreted by recognising the overarching importance of fresh water to Te Āti Awa people:

*Fresh water is a significant taonga for tangata whenua and for all our communities. In terms of tikanga Māori water and uses of water have special rules for all its various forms (e.g. fast running water, ground water, estuaries, wetlands, pools, etc). Compliance or non-compliance with these rules has, in turn, implications for the health of all species dependant on those water systems, including people. A decline in water quality has impacts on fish, insect, plant health and human health and our capacity to provide hospitality. The provision of manaakitanga from Te Āti Awa ki Whakarongotai has been seriously eroded by pollution of important foods such as eels, shellfish and watercress.*⁵¹

⁴⁹Te Rūnanga o Āti Awa ki Whakarongotai (Kapakapanui), p. 1.

⁵⁰ Ibid, p. 1.

⁵¹ Ibid, p 4.



3. Māori Cultural Values & the Environment

From the millions of stars which glide across the night sky, to ocean pathways navigated using currents, winds and the movements of constellations, to forests and wetlands rich in bird life, and coastal fisheries and rivers full of fish, Māori wove stories and genealogies which connected celestial beings to all living things.⁵²

Prior to providing specific Te Āti Awa ki Whakarongotai environmental values regarding water resources within their tribal area, it is of fundamental importance to give a *general context* for Māori environmental values and priorities.

To gain an appreciation for Māori understandings of the natural world, it is vital to become generally familiar with the Māori world-view of creation. To ignore this world-view hinders inclusive and integrated decision-making as stipulated in environmental law and good practice. More importantly, sidelining Māori ways of understanding their connection to the natural world ultimately fails to adhere to the articles, rights and responsibilities guaranteed under Te Tiriti o Waitangi.⁵³

In general, there are three fundamental phases of the Māori creation story:

1. **Te Korekore** (*energy, potential, the void, nothingness*): The most remote phase, a phase in which there was nothing, and the world was a void. While there was no organised expression in this realm, there existed an unlimited potential for being. There was no gender.
2. **Te Pō** (*form, the dark, the night*): A period of darkness, in which there was the spontaneous emergence of Ranginui and Papatūānuku. The first male and female forms. They lay in a tight embrace that shrouded the world in darkness. During

⁵²Garlick, Keane, & Borgfeldt, 2010, p. 5.

⁵³See Dalziel, Matunga & Saunders, 2006; Neill, 2003; Cheyne & Tawhai, 2007; Waitangi Tribunal, 2011.



this phase of creation they produced many children, commonly known in Māori contexts as *Te Kāwai Tūpuna*.⁵⁴ In the darkness the children discussed the conditions in which they lived and how they could promote growth and life. Tāwhirimātea disagreed with his brothers and sisters who wished to separate their parents. Eventually Tānemahuta thrust Ranginui high into the sky, letting in light and allowing for desired growth and life.

3. **Te Ao Mārama** (*emergence, light and reality, dwelling place of humans*): This phase occurred after *Te Wehenga*⁵⁵ of Ranginui and Papatūānuku. Enraged by the separation, Tāwhirimātea responded to the act by attacking the creative efforts of his peers through uprooting trees, attacking Tangaroa and forcing him to flee into the seas, and forcing Rongomātāne and Haumiatiketike to hide within Papatūānuku. Tūmatauenga was the only kāwai tūpuna who withstood the attacks of Tāwhirimātea. Tūmatauenga considered his peers weak, and turned against them through using descendants of Tāne to make tools and canoes. He fished up the children of Tangaroa, and used them for food. After these actions, he dug up the children of Haumiatiketike and Rongomātāne and also used them for food.

As a very simplistic practical example,⁵⁶ when considering environmental issues and how Māori conduct themselves in the natural world, it is common practice to appreciate the following:

Atua/Deity	Wāhi/Domain	Tikanga/Customary Concerns
Tānemahuta	Ancestor of the forests / bringer of knowledge	Biodiversity, flora and fauna

⁵⁴ These are Māori deities that hold domain over various elements.

⁵⁵ Known as the “great separation.”

⁵⁶ The account provided here regarding atua, wāhi and tikanga is rudimentary. For example, there are 70 Māori atua, however only 6 mentioned briefly here. People are encouraged to reference more in-depth and nuanced accounts of Māori cosmology, for example, see Barlow, 2003; Garlick et al, 2010; Mead, 2003; Marsden, 2003; Mikaere, 2011.



Tāwhirimātea	Ancestor of the winds and elements	Air, sky, rain, mists
Tūmataunga	Ancestor of courage and war	Human resourcefulness/innovation
Tangaroa	Ancestor of the sea	Climate change, oceans, coastline, foreshore and seabed, fish and underwater species
Rongomātāne	Ancestor of peace and cultivated crops	Kūmara, food productivity,
Haumiatiketike	Ancestor of fern-root and uncultivated crops	Wild foods, bracken, insects.

Atua, wāhi and associated tikanga are all connected. The methods of living in balance, and with due respect to atua and their respective domains has been passed down through generations via whakapapa, tribal stories and the practices of kaitiakitanga. Indeed, Te Āti Awa ki Whakarongotai has been no exception to this form of environmental knowledge generation and sharing, as Ngaia explains in relation to two Te Āti Awa ancestors:

...what is also important to recount is the connection between the deity, Rongomai, and Haunui-a-Nanaia. Rongomai was a very powerful supernatural being in which it is stated that whatever its meteor dust touched would be deemed tapu, or to have an intrinsic spiritual condition, due to the nature of Rongomai. There are chronological accounts of landmarks being



deemed tapu through Rongomai's deeds as Haunui-a-Nanaia made his pursuit. Again, within the boundaries of Te Āti Awa ki Whakarongotai, there are signs of this relationship.⁵⁷

In order to maintain a balance between human and environmental health, sets of kaupapa (values/principles) and tikanga (actions) were developed. Adhering to these guiding principles, learned actions over the millennia ensures cultural survival and a sense of solid identity:

Kaupapa is a plan, a set of principles and ideas that inform behaviour and customs. Mana whenua (authority in the land) is achieved when a person's inward kaupapa is aligned with the outward land. When the relationship with the land is lost, people's inner sense of security and foundation may be lost too.⁵⁸

In general, the basic foundation of Māori understandings of the natural world is premised upon the dynamic relationship of Te Korekore, Te Pō and Te Ao Mārama. Characteristics of this interplay include an acknowledgement of the relationship Māori have with the physical and spiritual worlds, and the interconnectedness of people and their local environments. Ngaia affirms this interconnectedness by retelling how the river Waikanae was named by Te Āti Awa tūpuna:

The naming of the Waikanae itself symbolizes the serene nature of this area. The term, Waikanae, has two proverbial meanings. The first is thus:

“Ka ngahae ngā pī, ko Waikanae”

“Staring in amazement, hence Waikanae”

⁵⁷Ngaia, 2011, p. 10.

⁵⁸Ibid, p. 47.



This proverb recalls when Haunui-a-Nanaia was crossing the river. It was during a cloudless night in which the stars and moon were prevalent in the skies. When Haunui-a-Nanaia stared into the river waters, he noticed myriads of Kanae, or Mullet, swimming in shoals. What startled him was that their eyes of the Kanae were gleaming due to the reflection of the stars and moon. Hence Haunui-a-Nanaia was 'staring in amazement'. The essence of this proverb is also personified by the following proverb:

“Ko tōku waikanaetanga tēnei”

“This is my peace and humility”

This simple proverb captured by the naming of the river symbolises the relationship of its Māori inhabitants to the Waikanae area. It correlates to the Takamore wāhi tapu area which rests beside the path taken by Haunui-a-Nanaia, who bestowed the name based on the tranquil nature of the area felt by him during this time. It is an association that is still nurtured today.

Any planning and environmental outcomes being sought by non-Māori organisations – in this instance KCDC – must address and account for how Māori interpret the natural world. Without an appreciation and practical application of the Māori worldview, it is likely that meaningful engagement with ART (Āti Awa, Raukawa, Toa Rangatira) regarding the Kāpiti District will be meaningless, misguided and will not positively progress working relationships.

3.1 Kaupapa – Tikanga Framework

In order to assess the cultural issues and values associated with the future water supply of the District, it is important to utilise a congruent kaupapa Māori framework for analysis. The *kaupapa tuku iho framework* developed by Winiata (2009) offers one such conceptual tool, and has been applied in this cultural report.



Winiata (2009) explains that *kaupapa tuku iho* “are among the treasures that we inherited from tūpuna Māori”, and “these values can contribute to being innovative in our activities as Māori”.⁵⁹ The framework comprises of 10 kaupapa or inherited values that guides Māori development and innovation in a holistic way. Below are the 10 interconnected kaupapa, alongside a brief description explaining their significance to Māori people:

Table 1: Kaupapa Tuku Iho Framework⁶⁰

Kaupapa	Brief Description
Kaitiakitanga	<i>Caring for creation including natural resources, inherited treasures, other forms of wealth and communities, including Māori as a people</i>
Kotahitanga	<i>Pursuing a unity of purpose and direction where all are able and encouraged to contribute</i>
Manaakitanga	<i>Behaviour featuring generosity, care, respect and reciprocity toward others</i>
Pūkengatanga	<i>Processing knowledge creation, dissemination and maintenance that leads to scholarship and contributes to the mātauranga (knowledge) continuum of Māori</i>
Rangatiratanga	<i>Reflecting chiefly attributes, seen as “walking the talk”, integrity, humility and honesty</i>
Whanaungatanga	<i>Expressing relationships built on common ancestry and featuring interdependence, reciprocal obligations, support and guidance within rūpū tuku iho</i>
Whakapapa	<i>The inter-relationships of all living things by virtue of descent from Papatūānuku and Ranginui.</i>
Wairuatanga	<i>The recognition of the intimate spiritual connections that link atua, humankind and nature in the past, present and future.</i>
Te Reo	<i>The acknowledgement that the preservation of te reo is crucial to our survival as Māori; the responsibility to ensure the transmission of te reo to future generations.</i>

⁵⁹ Winiata, 2009, p. 1.

⁶⁰The kaupapa appear in no particular order.



Ūkaipōtanga	<i>The importance of tūrangawaewae, a place where one belongs, feels valued and is able to contribute.</i>
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These kaupapa are accompanied by tikanga or “policies, practices and organisational arrangements associated with the expression of kaupapa tuku iho”.⁶¹ Combined, this creates a *kaupapa-tikanga framework*. This framework is now widely acknowledged in the Horowhenua – Kāpiti Coast by a number of iwi organisations. For example, Te Wānanga o Raukawa uses *kaupapa tuku iho* in order to measure its progress as a centre of higher learning devoted to the world of Māori knowledge.⁶²

For the purposes of this report, themes from interviewees were grouped into overarching kaupapa, which are broad and based on areas of Te Āti Awa interest. Subsequent to relevant kaupapa, associated tikanga or practices related to the overarching kaupapa have been placed where appropriate. This kaupapa-tikanga approach ensures there is a clear articulation of cultural knowledge (kaupapa), alongside practical actions (tikanga) that can be taken regarding water issues within Te Āti Awa rohe according to their preferences.

It is important to note the *overlap* between each kaupapa, and therefore possible tikanga. For example, “ūkaipōtanga” is loosely based on knowing how and where you belong in the world. In this sense it is closely linked to “whakapapa”, which is central to understanding how people relate to others and articulate their sense of place. Similarly, the expression of “kaiakianga” in relation to conversational themes is inherently concerned with the rangatiratanga, whanaungatanga, wairuatanga, and whakapapa of Te Āti Awa ki Whakarongotai. Similarly, while pūkengatanga has been identified as a common theme, it also encompasses aspects of collective whakapapa, te reo and wairuatanga. As Winiata (2009) argues, this overlapping aspect enhances the potential innovation that can take place when approaching an issue from a kaupapa-tikanga standpoint. Therefore, the kaupapa identified for this assessment should *not be read in isolation*. Rather each must be interpreted in the broadest way possible, and acknowledge the infinite connections to related

⁶¹Māori Economic Taskforce, 2011, p. 12.

⁶² See Te Wānanga o Raukawa *Annual Report*, 2008, pp. 149-151.



kaupapa. The themes gathered for this assessment illustrate and affirm these connections, and it is important to be reminded that there is much overlap between all 10 kaupapa, which is part of its holistic approach.



4. Te Āti Awa Cultural Values: Assessment Findings

This section outlines the themes that emerged from eight oral history interviews with Te Āti Awa ki Whakarongotai kaumātua, and people deemed as culturally knowledgeable regarding the natural environment within Te Āti Awa rohe. Based on the recorded conversations, themes were developed according to the oral history interview schedule.⁶³ Themes were then analysed according to the kaupapa Māori framework as developed by Winiata (2009). Predominant kaupapa that emerged included:

- Ūkaipōtanga
- Wairuatanga
- Kaitiakitanga, and
- Rangatiratanga.

Tikanga associated with each kaupapa have also been gathered. As such, this kaupapa-tikanga process of analysis has resulted in a robust and Te Āti Awa ki Whakarongotai appropriate set of assessment findings.

4.1 Ūkaipōtanga: The importance of tūrangawaewae, a place where one belongs, feels valued and is able to contribute.

It has been found that the water bodies within the tribal boundaries of Te Āti Awa ki Whakarongotai contribute to their sense of identity and wellbeing. Since their settlement of the area in the 19th century, the rivers, streams, springs and foreshore collectively created a place where Te Āti Awa belong:

⁶³ See Appendix 1.



“Ko tōku Waikanaetanga tēnei.” When we look at what that means, the term Waikanae refers to three important things: mahaki (placidity), rangimarie (peace), and pāpaku (humility). Those three attributes are intertwined within the name Waikanae, and that’s what that proverb means, it refers to humbling oneself with these particular attributes and being absolute about that. The river is the life force of that whakataukī for our people; it is the essence of who we are and how we should conduct ourselves in accordance with the meanderings of the water and river.

Local waterways have offered an important source of food and place of gathering for Te Āti Awa people over the generations:

My Uncle learnt his practices from his mother and he passed that onto other generations, and our own family. They lived on the river – it fed them. He passed his knowledge on by demonstrating it – by taking his kids out fishing. The kids always fished with their parents. Everybody knew by walking the talk. They would camp down the beach in the summer and fish. Our family did too.

The awa is hugely important – it’s our life, our blood, it sustains us in every field: gardening, harvesting...

People recollected collecting the following types of food from local waterways:

- Īnanga – adult whitebait (*Galaxias maculatus*)
- Kokopū – native ‘trout’ (*Galaxias argentus*, *Galaxias fasciatus*, *Galaxias postvectis*)
- Kahawai – (*Arripus trutta*)
- Kanae – grey and yellow eyed mullet (*Mugil cephalus*, *Aldrichetta forsteri*)
- Pātiki – black flounder and yellowbelly flounder (*Rhombosolea leporine*, *Rhombosolea retiaria*)
- Kōura – freshwater crayfish, ‘crawlies’ (*Paranephrops planifrons*)
- Tāmure – snapper (*Chrysophrys auratus*)



- Toheroa – tohemanga (*Paphies ventricosa*)
- Watercress– (*Nasturtium officinale*)
- Tuna – long and short fin eel (*Anguilla dieffenbachia, Anguilla australis*)

It was common for a mix of these local foods - especially eel - to be shared at Whakarongotai marae during hui or tangihanga. One kaumātua explained that the waterways have been the “kāpata kai” (food cupboard) for Te Āti Awa. As a result, a mutual relationship between Te Āti Awa people and local water bodies has been characterised by respect. This type of relationship has developed over time with the water, and the food sources contained within them treated with appreciation. People explained that Te Āti Awa kaitiakitanga has been used as a tool in the search for ecological balance, which safeguarded water quality and a secure and sustainable food supply.⁶⁴

Nearly all participants observed that over the last 30-40 years a decline in the quality of local fresh water has taken place. This has resulted in a decline in Te Āti Awa fishing local areas and frequenting them with whānau. This has negatively impacted on their cultural knowledge – such as sharing stories about the rivers, what places are best used to fish, and what places on the rivers were best to avoid. Te Āti Awa people are becoming more isolated from their environment as the demise of water quality continues.

Most believed that the decline in river and stream use has been due to agricultural and urban pollution, such as farm run-off and local sewage systems. Such pollution was believed to correspond to district population growth. Combined, these aspects have put pressure on the district’s water resources and quality:

There’s been a decline [in water quality] since the late 1980s. You can’t fish anymore. The fish aren’t there and the level of the river had dropped. It has also been polluted because of the Paraparaumu sewage system. It has gotten worse as the population grew. The only fishing after the 1980s has been the white baiting.

⁶⁴ See sub-section 4.2



Tikanga

In order to strengthen te ūkaipōtanga o Te Āti Awa, a number of tikanga were suggested by participants:

- Conduct a fish survey of local tributaries and waterways
- Ensure tributaries and aquifers continue to be linked to existing wetlands
- Protect wetlands and the associated water-bodies that feed into them
- Council and Te Āti Awa work together to find engaging opportunities for people to reconnect with local river systems and history.

4.2 Wairuatanga: The recognition of the intimate spiritual connections that link atua, humankind and nature in the past, present and future

When discussing the spiritual connections Te Āti Awa have with their waterways and local environment, participants were asked about whether they agreed or disagreed with the following two statements:

- *Mauri is a special power which binds body and spirit together and which permits living things to exist within their own realm and sphere.*⁶⁵
- *Mauri is the arteries and veins of Papatūānuku.*⁶⁶

All participants unanimously agreed with both of these statements. The value of mauri was recognised as a vital life-giving element in the environment. In this sense, mauri contributes to the intimate spiritual connection between Te Āti Awa and the natural world:

⁶⁵Barlow, 2001.

⁶⁶Marsden, 2003.



Consider the ability of the awa to support and sustain us. If there's any threat to that, then there's a threat to our wairua, our wellbeing and welfare. Non-Māori have a real difficulty fully understanding wairua, because it's not tangible, something that can't be seen, but you can feel it... If our awa and waterways are not cared for and looked after then that will have a major negative impact on the wairua of individuals of our iwi.

When asked whether Te Āti Awa would avoid the mixing of waters because it may diminish mauri, kaumātua explained that the mixing of waters was not opposed persē. Many assessment participants explained that water was already being mixed in an on-going way throughout the water cycle, in aquifers and borefields, and the many interconnected river systems throughout the district. However, all participants were resolute in stating that Te Āti Awa ki Whakarongotai believe that the science, within Western and Māori paradigms, is inconclusive regarding the quality and safety of the groundwater river recharge option. Overall participants believe that the recharge option could cause major ecological impacts. This possibility was affirmed by Dr. Joy, who conducted a peer review of the NIWA report *'The effects of groundwater discharge on the algal, invertebrate and fish communities of the Waikanae River'* by Suren et al. Dr. Joy found that:

The study by Suren, Wech and Gadd [2011] failed to assess the effects of the deep groundwater discharge on algal, invertebrate and fish communities in the Waikanae River. The study was unsuccessful because it suffered from a number of flaws in the design and implementation of the experiments. The flaws (elaborated further below) meant that the results reported were not in any way conclusive. Furthermore, the experiment did not meet the intentions specified in the introduction of the report (P 12) explicitly *"...it was necessary to conduct a robust experiment to determine whether the discharge would:*

- *Result in an increase in algal biomass*



- *Alter the abundance of invertebrate communities as a result of changes to water chemistry, or by any increase in algal biomass*
- *Affect any resident fish communities⁶⁷, including whitebait and eels (tuna), by changes to water chemistry; or*
- *Affect the ecology of nearby wetlands”.*

The experiments were not robust because; a) the control and impact sites were not similar, b) in regard to fish they mostly relied on the lack of a statistical significance to infer no effect of the discharge, but sample sizes were too small to show a significant response and c) only 3 of the more than 15 species of fish found in the river were tested. One of the most important requirements of a BACI design is that control and impact sites are as similar as possible except of course for the treatment being tested; this was plainly not the case in this experiment. The photos (Figure 3-10 and 3-11) clearly show that the substrate was completely different in the impact channel than they were in the control channel and this was confirmed with substrate size measurements (Figure 3-1). This meant that when the predicted impact of adding nutrient – increased algal growth (with its associated secondary impacts on the other biota) was found to have occurred it was put down to the different substrate size. **Thus, whether or not the discharge will increase algal biomass or not remains unknown** [our emphasis].⁶⁸

These uncertainties were exemplified further with a hui on the 31st January 2012, where Dr. Alastair Suren from NIWA, met with the three scientists who peer reviewed the NIWA report. The three peer review scientists did not agree with the algal conclusions in the report and stated that the experimental design could not conclusively determine what caused the increase in algal biomass in the channel where bore water had been discharged. The uncertainty around the algal conclusions then creates uncertainty with the

⁶⁷Note resident fish communities must include fish migrations up and downstream because the native fish fauna is mostly diadromous, thus there must be free access for fish to migrate to and from where they are in the river.

⁶⁸Joy, 2011, p. 2.



invertebrate communities conclusions as it states that; changes to the invertebrate communities appear to be driven (more) by natural algal growth.

There was also some disagreement around the conclusions with the effects on fish. The disagreement was generally centred on the broadly stated conclusions around 'fish' as the term applies to all species of fish, when the effects were only tested on three species. The Waikanae River is known to have at least fifteen different fish species in residence. Many questions were also raised about the design of the experiment and its inability to statistically detect effects on fish.

Due to the uncertainty of effects, further collaborative experimental work has been suggested which will reduce the scientific uncertainties and provide greater confidence on the effects of groundwater discharge with new experimental findings. Te Āti Awa is not confident that the discharge of groundwater into the Waikanae River will have only minor effects on the plants and animals in the river, and are concerned that this could severely affect the mauri of the river.

In general, a Māori environmental standpoint claims that the mixing of waters can often have a detrimental impact on the mauri of that waterway. It posits that each element of the environment is interconnected; however it also has its own unique mauri, which gives the environment a life-sustaining quality. A classic example of the impact on the mauri of water is this: when treated water is mixed with untreated water, this has the potential to impact on the mauri of each water source. In this instance, the treated water would change its characteristics as a result of the mixing, perhaps becoming enhanced (or not). In parallel, the untreated water source can potentially lose its unique characteristics because of the mixing, which may impede on the unique mauri of the waterway, catchment, and entire ecosystem (or not). In sum, the mixing of water from two different sources has the potential to affect the productivity of the catchment.

The oral history interviews identified that there are a significant number of wāhi tapu that lie along the Waikanae River. These sites are often connected to the river ways that flow from the Tararua ranges and associated valleys, as explained below:



In my family we would do our water rituals in the upper reaches of the rivers. It's less polluted than downstream. In the old days they [my ancestors] would take people down to the riverhead for rituals, but now it's too paru. Now we go to the joining of the two rivers – we know it's clean, safe and private.

There are areas on the river where they used to wash the bones and take them back to Taranaki...

We use the river water if children have been disturbed; we wash taonga; clear taonga and place them in the water. I've taken mokopuna up to the river. It absolutely helps [us]. After disturbing whānau events we take people to the water to cleanse. It works. My mother, who lived here all her life, would always take us to water if we were really upset. We do it now if we're upset.

Tikanga

For Te Āti Awa the natural and spiritual world is connected – therefore local awa, maunga, whenua, moana are all spiritually bound and relate to a sense of iwi wellbeing. People acknowledged that applying practices that sustain and restore a sense of wairuatanga and safeguard mauri is not clear-cut, however the following suggestions were made;

- Te Āti Awa and KCDC negotiate appropriate river flow levels, particularly along the Waikanae River
- Any activities that result in fresh water discharges of point and non-point source contaminants, abstraction, drilling, and drainage of wetlands be negotiated with Te Āti Awa
- Undertake planting along riverbanks and riparian margins, to help cool and filter river and stream water-ways; and
- KCDC and Te Āti Awa develop guidelines and approaches that avoids, remedies or mitigates adverse effects on the natural character and mauri of fresh water systems.



4.3 Kaitiakitanga: Caring for creation including natural resources, inherited treasures, other forms of wealth and communities, including Māori as a people

According to Te Āti Awa, kaitiakitanga is conceptualised broadly. In its most common form, people explained that kaitiakitanga is a role performed by kaitiaki. This means that for Te Āti Awa people to live well, they have a responsibility to protect and enhance the natural world:

We have a role in making it safe, and the whole community benefits from this. My whanaunga exerted his role of kaitiaki for the river, but he did so knowing it would benefit the whole community. It wasn't selfish – it was for all people. It's very inclusive: if our kaitiakitanga is upheld over this river everyone benefits, no one is exempt.

We're the mokai of our people; we just look after our environment. The ART confederation is a big part of this too. Kaitiaki for me is being aware of what is happening in your rohe and how you educate people.

Another kaumātua explained that water is also the kaitiaki of people. In this sense kaitiakitanga roles are two-way.

Ko te wai te kaitiaki o te tangata, ki te kore te wai, ka mate te tangata. Ka mea mai etahi, "ko mātou te kaitiaki o te wai", ehara tērā i te tikanga! Ko te wai te kaitiaki o tātou. I timata te wai mai i te anga atua – te puna-a-wai.

Water is also the guardian of people. Without water, people would perish and die. Some people say they are the guardians of the water, but that's not totally correct. Water is also our guardian, as it comes from the higher powers.

People explained that a multitude of aspects contribute to the effective role of kaitiaki – articulating what this role entails to the public is one important element for Te Āti Awa:



We need to be able to exercise the kaitiaki role clearly, with whomever we enter into a partnership with. They need to be fully aware of how important the river is to us, the genealogical relationships and the philosophies behind them, why we use the awa in the way we do. It is the protocols of our people, which can be quite confusing to interest groups, which can create misunderstanding amongst both sides. We need to work together despite our differences. Differences need to be understood. As kaitiaki this is a continuous issue for us – how to clearly explain the importance of our natural resources, to groups that have a different point of view.

Interviewees were unanimous: the public and council must understand that kaitiakitanga is intrinsically part of the Te Āti Awa role within their tribal area. In performing this role, Te Āti Awa is concerned with the health and vitality of their local water sources. Clean and well-flowing sources of water enable Te Āti Awa to uphold manaakitanga, through ensuring that the river is not polluted, and can be used as a source of mahinga kai.

When asked what water option they preferred, people were unified in the view the dam was the best available option. People asserted this position based on the following considerations, which are placed in no particular order:

- While financially more costly in the short-term, dam construction is a long-term water supply solution for the district
- Dam construction would avoid exploiting valuable borefields that feed local wetlands and streams
- A dam would be a more secure source of water: “We always know there’ll be water because the water comes off the ranges. Ground water in Waikanae? I’m not sure how long it’ll last”. Others were unsure about the quality of groundwater, and preferred being able to see the water quality first-hand
- The Maungakotukutuku valley is a “natural gorge”, which lends itself to being dammed; and
- A dam would allow Waikanae river-flows to be increased and or/ regulated and controlled.



Tikanga

A number of practices were identified as a means of affirming Te Āti Awa kaitiakitanga. These related to internal (amongst the iwi) and external (council and the public) elements:

- Any clearing of native trees in the Maungakotukutuku valley could be used by the iwi and/or public authorities for local infrastructure or artistic endeavors, such as mahinga whakairo
- Create local breeding grounds for fish species
- Kaupapa Māori environmental indicators, monitors and outcomes are incorporated into all KCDC planning and resource consent processes
- Facilitate hui and wānanga amongst Te Āti Awa about strengthening their role of kaitiakitanga: gather traditional knowledge about how Te Āti Awa interact with the local environment, and brainstorm practical methods of restoring Te Āti Awa Kaitiakitanga; and
- Establish grants or other assistance for the establishment of Te Āti Awa monitoring and research programmes that identify, assess and practically restore resources and sites of particular significance to the iwi and wider community.

4.4 Rangatiratanga: Reflecting chiefly attributes, seen as “walking the talk”, integrity, humility and honesty

For all CIA participant’s rangatiratanga was closely connected to Te Āti Awa’s authority and ability to conduct them-selves as recognised kaitiaki in the area. As a result, rangatiratanga is political and comprised of a set of Māori cultural values, including whakapapa and kaitiakitanga:

All our values are connected. Tino rangatiratanga is really important for our iwi, we don’t want to be compromised by rules and regulations. We need to be unified. The mauri is ill at the moment. It’s looking sick. Whakapapa, “Ko Kapakapanui te



maunga, Ko Kāpiti te motu, Ko Waikanae te awa”, relates to kaitiaki, mauri and whakapapa. It’s all one and unified. We all need to know and believe those concepts. The river is a living organism and we need to feed it well.

In order for Te Āti Awa rangatiratanga to be adequately expressed, people explained that an up-skilling of Te Āti Awa intellectual resources must take place, combined with an authentic openness on behalf of KCDC to work with the iwi:

On the one hand, we need to work harder to ensure our taha Māori perspective, expressing our tikanga and kaupapa. We need to have people suitably qualified to promote those things and are regarded highly by Council.

Equally we need council to understand that the only ones who can exercise kaitiakitanga is us. We can’t whāngai that out to another group, or consultants, or some rūpū that the council decides to put together. It’s inherent upon us as tāngata whenua to express kaitiakitanga. The tension that exists between kawanatanga and iwi expression of kaitiakitanga is one of the most difficult things for non-Māori and local authorities to come to grips with. There’s a whole lot of education that still needs to happen, so that we can engage with the Crown. I see local government as the Crown.

Tikanga

Te Āti Awa were clear that they want KCDC to take their environmental and cultural values seriously. This CIA was one medium that they believed such cultural values could be articulated. The following practical actions were suggested as ways that the kaupapa of Te Āti Awa rangatiratanga could be realised:

- Establish fresh water co-management and co-governance arrangements between KCDC and Te Āti Awa; and
- Public seminars and community education initiatives that highlight how Te Āti Awa knowledge and non-Māori approaches to water management can promote fresh water health and sustainability.



5. Discussion – Preferred Water Options

Water is central to all Māori life. Without water no living thing, plant fish or animal can survive. It is a taonga left by ancestors to provide and sustain life. It is for the present generation, as tāngata tiaki, to ensure that the taonga is available for future generations in as good as, if not better quality... Each water body has its own mauri, guarded by separate spiritual guardians, its own mana and its own set of associated values and uses. The mauri of the river is degraded if it no longer has the capacity to support traditional uses and values.⁶⁹

This CIA has found that the combined cultural values of ūkaipōtanga, wairuatanga, kaitiakitanga and rangatiratanga have the potential to facilitate a holistic approach to managing the fresh water resources in Waikanae. As a result, taking heed of these cultural values within environmental decision-making can contribute to the inclusion of Te Āti Awa, and a more integrated environmental, social and cultural approach to environmental issues generally.

5.1 Correlations to Current Research

Research and case studies regarding tāngata whenua values and environmental management regimes regarding fresh water is consistent with the findings of this report.⁷⁰ Three particular themes are of relevance here, including:

He taonga te wai – water as a foundation for wellbeing

- Water bodies within the tribal boundaries of Te Āti Awa ki Whakarongotai contribute to their sense of cultural identity and wellbeing

⁶⁹ Christchurch City Council, 2008, p. 2.

⁷⁰These findings are based on the research work of Jolly, 2004; Ministry for the Environment, 2006; Jefferies & Kennedy, 2009; Christchurch City Council, 2008; Selby, Moore & Mullholland, 2010; Moewaka-Barnes, 2008; Local Government New Zealand, 2011.



- The mauri of water, or life-force, is an important element that directly correlates to the good health of local waterways and water bodies
- Rivers, streams and the foreshore provide an important source of food for the local iwi, and enable them to care for themselves and guests; and
- Iwi perceive that there has been a general degradation of water quality combined with diminished water flow. In turn this has led to a loss of cultural knowledge regarding water bodies and customary fishing, as less whānau utilise and frequent the water ways.

Me pupuritia te mauri o te wai - mitigating and restoring the vitality of water ways

- Levels of district growth have had a negative impact on land use, which impacts on stream and river health
- Te Āti Awa are identified that degraded water include that which is discoloured and carry films and scum, all of which impacts on stream health
- People believe that increasing indigenous riparian vegetation along river margins will help to cool waterways and enhance the ecosystem
- Increasing river flow, and flow-related habitats such as pools, runs and rapids will improve the variety of river and stream habitat; and
- Ensure that water clarity is high, in order to measure and monitor the amount of river and stream sediment and/or pollutant levels



He haerenga ngātahi – inclusive environmental decision-making

- Willingness and potential to establish fresh water co-management and co-governance arrangements between KCDC and Te Āti Awa; and
- Willingness and potential to establish kaupapa Māori environmental indicators, monitors and outcomes regarding planning and resource consent processes.

5.2 Te Āti Awa Preferred Water Supply Option: Maungakotukutuku Dam Construction

Te Āti Awa prefer construction of the Maungakotukutuku dam, as opposed to the river recharge with groundwater option as supported by Council. Te Āti Awa generally felt that the risks associated with the construction of a dam are well known, and can therefore be managed. This is quite different to the uncertainties around the effects of the groundwater discharge given the ‘unseen’ nature of groundwater abstraction. This view is consistent with the diversity of views from various scientists when discussing the effects that groundwater discharge will have on the Waikanae River, its ecology, and the effects on surrounding wetlands. The potential and actual effects from the abstraction of groundwater and how it alters the condition of the river when discharged will be very hard to isolate from the effects of other activities and external influences on the river. This point has been exemplified by the NIWA report by *Suren et al* where the conclusive statements made in the report have been questioned by three peer review scientists. As a result of this uncertainty, additional experimental work is required. It is unlikely that even with the additional experimental work that Te Āti Awa ki Whakarongotai will be confident that the potential effects on the ecology of the Waikanae River, the ground water resource, and interconnected wetlands will be minor in nature. This precautionary approach of Te Āti Awa has developed over many years and is a consequence of observing continual degradation of the Waikanae River amid assurances from scientific papers and environmental managers that this would not be the case. The level of uncertainty around the effects of groundwater discharge on the Waikanae River is unacceptable for the Water Working Group and Te Āti Awa ki Whakarongotai.



A unique finding is that Te Āti Awa is not overly concerned with the mixing of water – in this case groundwater and river water. This view is largely due to the in-catchment nature of the mixing and the holistic world view that Te Āti Awa possess. Generally, Te Āti Awa sees the waters as being connected and acknowledges that there is an interaction between ground water and surface waters. However, Te Āti Awa recognise the difference between ground water and river water and are genuinely concerned about the negative effects this may have on the mauri of Waikanae river.

Te Āti Awa are extremely worried about the effects that may arise from exploiting the aquifers through the use of the bore field. They are particularly concerned about how utilising these water reserves is a short-term planning solution, which could jeopardise the fragile wetlands that rely on ground water reserves to sustain them, especially during prolonged dry periods. In this regard, the river recharge option conflicts with Te Āti Awa kaitiakitanga obligations towards the environment.

This assessment has found that Te Āti Awa has an authentic willingness to work with KCDC in order to explore and apply mitigation and remediation measures if the dam is to be constructed. These measures, alongside, general cultural issues that Te Āti Awa hold regarding the district's water supply issues are contained within the recommendations in Section 6.

Negotiation and collaboration between Te Āti Awa and KCDC must to be on-going regarding water supply options for the Kāpiti Coast. While this arrangement is between two mandated authorities, Te Whakaminenga has a potential role to play in mediating and assisting in the process or reaching practical arrangements as the water supply project affects the whole of the KCDC area.



6. Cultural Impact Assessment Recommendations

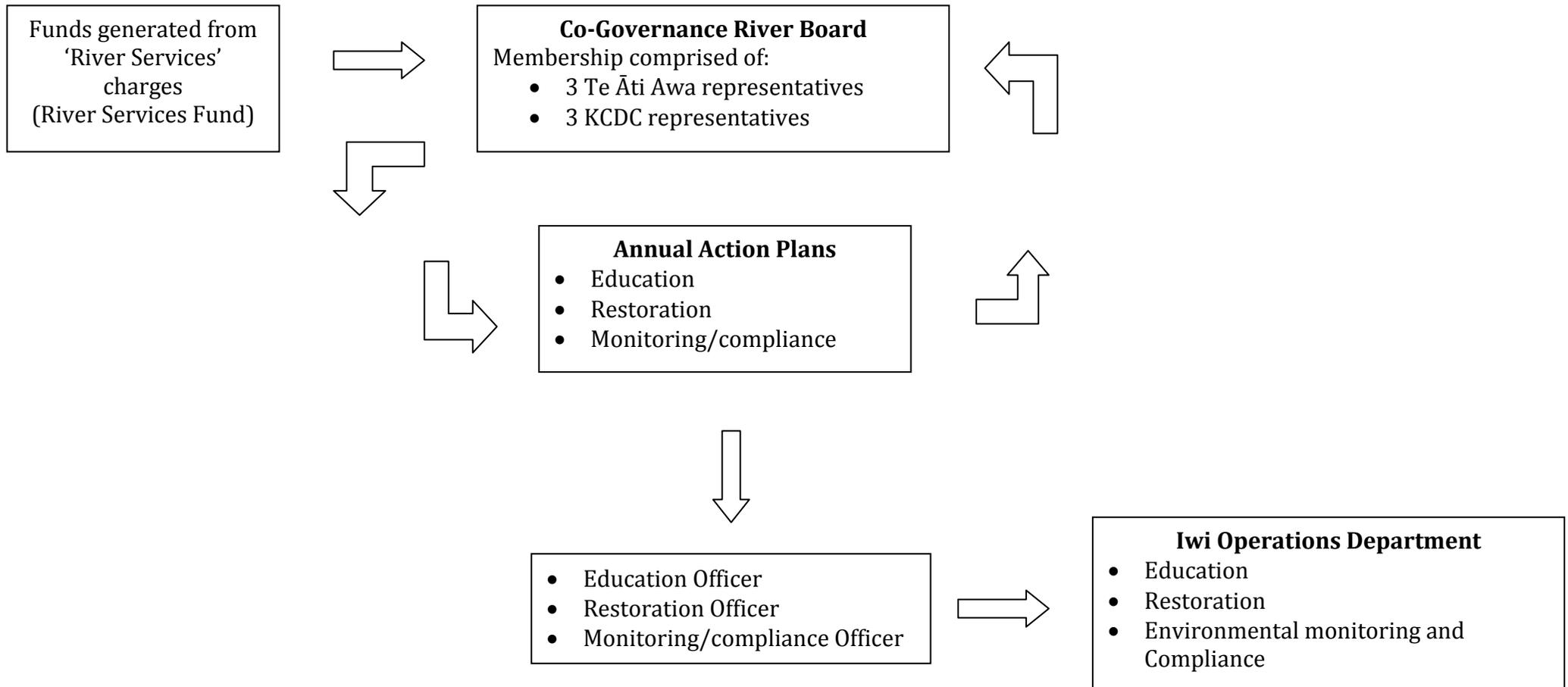
As work on this Cultural Impact Assessment has progressed it has become increasingly apparent that Te Āti Awa ki Whakarongotai assert that the principles of Te Tiriti o Waitangi are adhered to in all aspects concerning the governance and management of the Waikanae River. This assertion is made regardless of which water supply option is selected to proceed to consent application. Te Āti Awa ki Whakarongotai propose that the overarching goal of the Memorandum of Understanding (MoU) between the Kāpiti Coast District Council and Te Āti Awa ki Whakarongotai is adopted as the foundation statement for the establishment of a co-governance partnership between the two parties.

That Kāpiti Coast District Council and Te Āti Awa will work together in the spirit of partnership to explore practical, innovative, culturally appropriate management of water, including the supply of potable water to all communities within the Waikanae, Paraparaumu and Raumati catchment area.

A co-governance partnership is considered a 'bottom line' requirement (recommendation) to progress the work around the provision of a water supply option for the townships of Paraparaumu, Waikanae, and Raumati. A draft co-governance/co-management model has been developed and included below which includes key focus areas in the management of the water resource.



Recommended Co-Governance Structure





Te Āti Awa ki Whakarongotai also assert that the installation of water meters is a necessary step for the responsible management of water and is a bottom line requirement regardless of the water supply option pursued by the Kāpiti Coast District Council. The installation of water meters is seen as an example of kaitiakitanga which must be acted upon.

Based on the findings of this Cultural Impact Assessment with Te Āti Awa ki Whakarongotai, two overarching recommendations are being submitted to the Kāpiti Coast District Council regarding future water supply options for the Kāpiti Coast:

- 1. Kāpiti Coast District Council recognise the rangatiratanga of Te Āti Awa ki Whakarongotai through partnering with the iwi to establish co-management and co-governance arrangements regarding fresh water resources based on the principles of Te Tiriti o Waitangi.*
- 2. Kāpiti Coast District Council acknowledges the kaitiaki role of Te Āti Awa ki Whakarongotai and proceeds with the installation of water meters in the communities that are supplied water from the Waikanae River.*

Alongside these overarching recommendations, are a number of recommendations based on the kaupapa-tikanga assessment findings of this report, and the partnership approach that KCDC has outlined for the water supply project in general. The recommendations are inclusive of provisions that would avoid, remedy or mitigate cultural considerations. The current planning frameworks and policy statements – inclusive of the RMA, LGA, National Statements, the current RPS, the current District Plan, and iwi statements – recognise and allow for each of these recommendations to be recognised and put into action:



6.1 Tino Rangatiratanga

Short-term (1-2 years)

- Te Whakaminenga o Kāpiti take a facilitation role in assisting KCDC and Te Āti Awa to reach arrangements regarding future water supply options for Kāpiti.
- Te Āti Awa and KCDC create opportunities for public education initiatives i.e. community education projects that highlight how Te Āti Awa customary knowledge and non-Māori approaches to water management can promote fresh water health and sustainability.
- Manaakitanga – for every cubic meter of water taken from the river a financial contribution is made to the ‘River Services Fund’. This fund will be Co-Governed by Te Āti Awa and KCDC to advance education, monitoring, and restoration/enhancement work associated with the Waikanae River. (Cubic meter charge rate between 50 and 10 cents.)

Medium-term (3-5 years)

- Te Āti Awa are resourced to develop a monitoring program that reflects and supports the values of their whānau/hapū/iwi for the Waikanae River and its catchment.
- Te Āti Awa and KCDC work together to develop kaupapa Māori environmental indicators that can be incorporated into KCDC planning and resource consent processes.



6.2 Whakapapa

Short-term (1-2 years)

- KCDC, Te Āti Awa and local environmental care groups work together to find opportunities for the public to reconnect with local river systems, restoration activity and local history.
- A communication tikanga is established that notifies the rūpū of Te Āti Awa whānau and hapū of processes and decisions that affect the Waikanae River and surrounding wetlands.

Medium-term (3-5 years)

- KCDC and Te Āti Awa work together to develop kaupapa Māori monitoring indicators that reflect the cultural values of wetlands and adjoining water bodies.

6.3 Kaitiakitanga

Short-term (1-2 years)

- Kaitiaki educational programs are developed and delivered at Whakarongotai Marae – these would include monitoring workshops to increase iwi monitoring capacity.
- Establish iwi-specific grants for the establishment of kaupapa Māori monitoring and research programmes that identify, assess and practically restore environmental sites of significance to the iwi and wider community
- Any activities that result in fresh water discharges of point and non-point source contaminants, abstraction, drilling, and drainage of wetlands be negotiated within the proposed co-governance model.



Medium-term (3-5 years)

- Any clearing of native trees in the Maungakotukutuku valley are made available to be used by Te Āti Awa and/or public authorities for local infrastructure or artistic endeavors, such as mahinga whakairo (carving).
- The significance of the Maungakotukutuku Stream and catchment is recognised and protected as a water supply area – this includes a major riparian restoration program downstream of the dam site and the inclusion of a fish passage on any structure which alters the flow of the stream.
- Te Āti Awa, with KCDC support, create more local breeding grounds for fish species.
- Te Āti Awa and KCDC negotiate appropriate river flow levels, particularly along the Waikanae River.
- Groundwater needs to be dispersed aurally before entering a substantial constructed wetland (at least 3 acres) to normalize the water before it enters the Waikanae River.
- Any constructed wetland must be provided with a connection to the Waikanae River which is readily navigated by īnanga.

6.4 Taonga

Short-term (1-2 years)

- KCDC work with Te Āti Awa to determine how information on areas of significant value are identified and recorded, and how iwi and council can protect these.

Medium-term (3-5 years)

- KCDC collaborate with Te Āti Awa to create a set of appropriate wāhi tapu enforcement provisions that are reviewed bi-annually.



6.5 Mauri

Short-term (1-2 years)

- Te Āti Awa, with KCDC support, conduct a fish survey of local tributaries and waterways focusing on the availability, accessibility, abundance, and quality of species of traditional importance

Medium-term (3-5 years)

- Conduct three yearly surveys that assess whether Te Āti Awa concerns about the mauri of fresh water are reducing or not, and identify work initiated or completed to avoid, remedy or mitigate adverse effects on mauri.



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Appendix 1

Glossary of Māori Environmental Values⁷¹ (October 2011)

Background

Kāpiti Coast District Council (KCDC) is currently reviewing its District Plan. As a result, a Tangata Whenua District Plan Review Working Party⁷² has been established to provide meaningful contributions to this process. The Working Party has been established through Te Whakaminenga o Kāpiti (TWOK), and its work is subject to the endorsement of TWOK.

The working party aims to provide KCDC with a clear articulation of tangata whenua values in relation to each aspect of the District Plan. It is guided by the whakataukī “Te Haerenga Whakamua”. This proverbial saying encapsulates a vision for tangata whenua and KCDC, which is based on a progressive working relationship guided by collective action for the benefit of tangata whenua, and the Kāpiti Coast public. This report is the last of a three-stage review process, as outlined below:

- Phase 1: A) Creation of an ART Glossary of Māori Environmental Values; and B) undertaking of a kaupapa Māori review of the current tangata whenua section of the District Plan (Section C6)
- Phase 2: Te Āti Awa, Ngāti Raukawa ki te Tonga, and Ngāti Toa Rangatira Confederation of Tribes response to seven discussion documents circulated publically by KCDC regarding the District Plan review; and
- Phase 3: An analysis of values and aspirations against kaupapa Māori, and the development of tikanga Māori policy.

⁷¹ Compiled by Hāpai Whenua for the KCDC District Plan Review

⁷² This group is mandated by Te Whakaminenga o Kāpiti and contains individuals from Ngāti Raukawa ki te Tonga, Te Āti Awa and Ngāti Toa Rangatira. This collective of representatives is known as “Te Haerenga Whakamua”, and are mandated individuals from the three tribes.



Scope

As outlined above, this glossary of Māori environmental values has been put together for ART hapū and iwi to consider. It has been produced in order for ART members to discuss, 'test' and amend them to accurately represent ART knowledge and practice.

This document articulates and consolidates tangata whenua environmental values in their traditional areas. This glossary⁷³ will inform how Council responds to and addresses ART environmental values and concerns in the District.

The values discussed here are in alphabetical order. The definitions have been gathered based on secondary sources, including:

- Comments from the Tangata Whenua District Plan Review Working Party
- Māori-related academic books
- Research reports
- Crown Research Institutes
- Waitangi Tribunal Reports
- Legislation
- Local and central government publications.

The definitions and explanations have emerged through combining all the information available in the bibliographic references on a particular concept and value. Once these were collected, a full first draft was sent to Working Party members for their comment.

A full list of bibliographic references can be found at the end of this glossary (see p. 15). Note that this is not a regular glossary, as there are two ways of using the information gathered.

In the first instance relevant Māori environmental concepts and values have been defined. Secondly, an explanation is given on how the concept and value might be applied. While each concept and value appears individually, there is much overlap. For example 'mana and 'rangatiratanga' can have similar meanings, however it is often dependent on the context of use that defines its accuracy. Please be aware of this when considering the values listed.

⁷³ Endorsed by members of the ART Confederation.



Glossary Limitations

While secondary sources have been used to define and explain the values and concepts, it must be acknowledged that it is generally through the transmission of knowledge and practices between people – via whānau, hapū and iwi – that meanings of values are received and expressed. Therefore, whānau, hapū and iwi-specific bias cannot be excluded from influencing the definitions and explanations of the words given here.

The dominant language used for this glossary is English. This is an obvious limitation, in that transplanting such philosophical elements into a written English medium means that Māori knowledge systems become isolated from their unique linguistic setting and meaning. This commonly results in Māori world-views becoming restricted and defined within Western/European approaches to seeing and making sense of the world.

Further, often Māori environmental values and terms are broad and defined in different ways depending on local contexts. Narrow definitions of Māori environmental and heritage values tend to be too restrictive of their dynamic meaning, which can result in misinterpretations. It is not the aim of this glossary to constrain and limit complex Māori concepts or world-views.

In recognising these linguistic and cultural limitations, every effort has been made to explain concepts generally. Even so, readers are encouraged to engage widely – in both te reo Rangatira (the Māori language) and English – in order to better comprehend the meaning and implications of each value and how they relate to one another.

“Setting down on paper the spiritual and cultural beliefs of Māori people with respect to the environment is like trying to grasp hold of a handful of water.” Maui Solomon



Glossary of Māori Environmental Values

Atua

Definitions: Guardians; deities; progenitors of life; Departmental Gods.

Explanation: The children of Ranginui (Sky father) and Papatūānuku (Earth mother) created various domains in Te Ao Mārama, the world between earth and sky. Within these domains everything in the natural world was created. These children then breathed life or mauri into their various domains and became the Atua or the original kaitiaki (guardians) of these domains.

The authority of the Atua (mana Atua) is handed down through whakapapa (genealogy). Mana is passed from Io (the source of all life) to Ranginui and Papatūānuku, and then to the Atua. All things in the universe are interconnected through whakapapa.

Some of these Atua and their domains include: Papatūānuku (land); Ranginui (sky); Tāne Māhuta (forests); Tangaroa (ocean including inland water); Ruaūmoko (earthquakes).

Hapū

Definitions: Sub-tribe; pregnant; section of a large tribe; clan; secondary tribe.

Explanation: A smaller collective of families, which when combined or brought together create a tribe (see 'Iwi') of Māori people. It is also known as a state of pregnancy of a woman.

Iwi

Definition: Tribe; collection of sub-tribes.

Explanation: The largest political unit in Māori society, comprised of many sub-tribes (see 'Hapū').

An ariki or paramount chief is the hereditary leader of the tribe by virtue of whakapapa (see 'whakapapa'). However this was not always the case as leadership roles could be challenged and were sometimes taken up by people with a lesser birthright but who had the



necessary skills to lead their iwi through difficult times. The role and definition of ariki in contemporary times has changed, and in some cases become superfluous.

A tribe has customary authority over a particular area of land, which has usually been taken by conquest or passed down from the ancestors over many generations.

Some Māori believe that "iwi" is a post-European construct and that prior to Pākehā settlement, Māori were organised around hapū and whānau structures.

There can also be different aspects of an iwi in terms of regional groupings, alliances and descent groups. For example, wider Te Āti Awa involves both historical descent groups and alliances: Te Āti Awa ki Whakarongotai takes its identity as an iwi from the decision of those who elected to remain here in 1848 and not to return to Taranaki.

Kāwanatanga

Definitions: Non-Māori governance; governance; government; governorship.

Explanation: This term is used in Article 1 of Te Tiriti o Waitangi (1840). It was familiar to Māori as the English version of the word, introduced by the missionaries in early biblical translations. In the context of Te Tiriti, kāwanatanga translates as the authority of the Crown to make laws for the good order and security of the country and for the conservation of natural resources.

In the bible, kāwanatanga was in reference to governance/management of people. However, Rangatira maintained ultimate decision-making powers, thereby substantiating the term "Rangatiratanga" (see "Rangatiratanga"). In this context Kāwanatanga was subservient to Rangatiratanga, which was in the ascendant.

Kaitiaki

Definitions: Spiritual assistants of the gods; spiritual minders of the elements of the natural world; guardian; steward; tribal custodians; tribal guardian(s); keeper; preserver; conservator; foster-parent; protector; messengers between the spirit and human worlds.



Explanation: Kaitiaki are usually tribal groups, families or sub-tribes, who are charged with the responsibility of preserving a particular resource or locality for the benefit of future generations. For example, a family or sub-tribe might be the kaitiaki for a pā or a fishing ground because they possess an intricate knowledge of the local environment.

Kaitiaki can also take the form of spiritual guardians that appear at auspicious times to convey messages to the human world about resource use and overall environmental health. For example, Ngāti Toa Rangatira and Ngāti Raukawa have a kaitiaki known as “Mukukai”⁷⁴ who appears in form of a stick or log in the sea when there is an abundance of kai, thus indicating that it is a good time to fish.

Kaitiakitanga

Definitions: Guardianship; trusteeship; resource management; preservation; conservation; fostering; protecting; sheltering; accountability.

Explanation: The exercise of guardianship by tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; this includes the ethic of stewardship.

Kaitiakitanga is underpinned by the ultimate aim of protecting mauri (see ‘*mauri*’) and the duty to pass the environment to future generations in a state which is as good as, or better than, the current state. In this way the preservation and maintenance of taonga (see ‘*Taonga*’) is ensured.

Underlying this concept is a clear line of accountability to whānau, hapū and iwi. It is a holistic approach in that it provides for restoration of damaged ecological systems, restoration of ecological harmony, increased usefulness of resources, and reduced risk to present and future generations.

Kaitiakitanga is based on the notion that people are descended from Papatūānuku, rather than being ascendant to her (as in the Western worldview). This creates a relationship between people and the environment that is underpinned by notions of reciprocity, as opposed to exploitation. In this sense people do not ‘own’ the earth’s resources but merely have ‘user rights’ and an inherent duty of care.

⁷⁴ Also known as “Mukakai”.



Kawa

Definitions: Knowledge practices; protocols; rules.

Explanation: Traditionally, kawa or rules, were established to govern the use of natural and physical resources and to ensure that mauri (see 'mauri') was protected from the harmful effects of human activities. For example, rāhui (see 'rāhui') were imposed as a way of preserving the sustainability of a resource. Kawa flows from tikanga (see 'tikanga'), and can be interpreted as practical actions based on correct principles.

Kotahitanga

Definitions: Unity; acting in unison.

Explanation: Making decisions and taking actions that will lead to a unity of purpose and not to division and disharmony. It is known as oneness of mind and action, in achieving a common vision. All are encouraged to make their contribution, to have their say and decision-making is based on consensus.

Mauri

Definitions: Life principle or life essence of all living things; life force; metaphysical force that all living beings possess; vitality; the elemental essence imparted by wairua (see 'Wairua').

Explanation: Mauri is the life force emanating from Io (the source of all life/existence) to all elements of the natural and physical world. Everything has a mauri, including people, fish, animals, birds, forest, land, seas, and rivers: the mauri is that power which permits these living things to exist within their own realm and/or sphere. No one can control their own mauri or life-existence. Loss or pollution of this spiritual life principle deprives its basis of the protection of the gods, a fact that spells disaster to it.

Mauri seems to be whatever it is in an ecosystem which is conducive to the continued good health of the ecosystem. All matter, organic and non-organic, has an intrinsic dynamic core that confers an element of uniqueness, but within a network of interacting entities.

Tangible and non-tangible divides become irrelevant since objects are seen as having a life-force that contradicts the notion of inertness. Attempts at quantifying the mauri principle have been made, through a chemical analysis, for example, which can reveal the composition



of an object and its relationship to other elements within the environment. In parallel qualitative accounts can help to determine how the object(s) are perceived by others.

The notion of ‘quantifying mauri’ is contestable and reveals the tensions that can exist between western science and mātauranga Māori.

Mana

Definitions: Power and authority; integrity; control; spiritual authority and power; human authority (mana tangata); prestige and power drawn from the ancestors (mana tupuna); authority derived from, and exercised over, the land (mana whenua); prestige.

Explanation: It was used in the Declaration of Independence (1835) to describe aspects of Māori sovereignty. Mana is inextricably linked to rangatiratanga (see ‘*Rangatiratanga*’). It denotes both the right to possess ‘what is yours’ and the right to control and manage it in accordance with your own preferences.

Mana whenua

Definitions: Sovereign status; customary authority over lands; territorial rights; power associated with the authority or control over lands; power of the ability of land to produce the bounties of nature.

Explanation: Customary authority exercised by a hapū or iwi in relation to a particular area. It involves the assertion of claims to land and resources. It provides a method of social and political control. Mana whenua provides for different levels of the hapū social order to exercise different kinds of rights in the same area of land. It also applies to Māori collectives who have established authority/control over the land (for example, by conquest) and continue to sustain their rights through ‘ahi kaa’ (occupation).

If a group asserting authority over a locality waned over time through political misfortune a new group could replace it. It therefore makes more sense to speak of different groups and individuals *owning rights in the land* [sic], rather than owning land itself.

Mana whenua also includes the notion of authority or mana deriving from the land itself. It recognises that ‘mana’ emanates from the land quite independently of people, by virtue of the fact that Papatūānuku is a living entity in her own right. However, if Papatūānuku is neglected or exploited causing her ‘mana’ to wane, then so too will that of the tangata whenua who are responsible for her care and protection. This highlights the fact that the health of people is intimately connected to the health of the environment.



Manaakitanga

Definitions: Showing respect or kindness; to entertain; to care for; to express love and hospitality towards people.

Explanations: The practice of caring for others. Mana enhancing behaviour, taking care not to trample another's mana. In relationships we are aware of mana, our own and theirs.

Behaving in ways that elevate others; showing respect and consideration towards others; generosity and fulfilling reciprocal obligations.

The ability of tangata whenua to exercise manaakitanga is closely connected to the health of the environment. For example, the expression of hospitality towards guests always involves the provision of local foods, which is intended to enhance the mana of tangata whenua at the same time as respecting the visitors. This highlights the importance of maintaining the diversity and health of resources, to ensure that tangata whenua continue to have access to their traditional mahinga kai.

Noa

Definitions: Free from tapu or any other restriction; profane; ordinary; common.

Explanation: This concept is applied to a place, person or object that is free from 'tapu' (see 'Tapu') or any kind of restriction. It pertains to the ordinary, everyday activities undertaken freely by people during the course of their normal lives, such as food gathering and eating.

The concept of noa is used usually through prayer or incantation to lift the tapu off a person, object or landscape and make it safe for common use.

Pūkengatanga

Definitions: Set of skills; teaching; creation and passing on of knowledge.

Explanation: Teaching, preserving and creating knowledge as part of the mātauranga continuum with other ways of knowing. Pūkengatanga resides on the mātauranga Māori continuum, and incorporates all forms of knowledge. Western science is a subset of mātauranga Māori, and the knowledge continuum, like tikanga, is constantly evolving.



Pūkengatanga takes knowledge and filters it through the Māori world-view to see if it is acceptable to be used. It is the difference between knowledge and wisdom. In this regard, pūkengatanga is more akin to wisdom than merely the accumulation of facts/knowledge: it determines how information can or cannot be used.

Rāhui

Definitions: A mark to warn people against trespassing; protection; restriction; conservation.

Explanation: Rahui generally take the form of temporary restrictions for either the protection of people (e.g. when there is a death at sea and fishing is unsafe) or as a conservation measure.

Rahui are a form of social control designed to manage the interrelationship between people and the environment. They can be used in the case of tapu (see 'Tapu'), or for temporary protection of fruit, bird or fish. They can also be used to restrict the use of land, sea, rivers, forests and gardens. A rāhui would be put on a place or resource by a person, tribe, hapū or family with the 'mana' to enforce it and it would stay in place until it was lifted.

Rangatiratanga

Definitions: Independence; chiefly power; chieftanship; integrity; honesty; humility self-determination; leadership by example; self-management; authority; jurisdiction; sovereign rights; customary authority and control; sovereignty; generosity; altruism; diplomacy; knowledge for the benefit of people.

Explanation: This term is used in Article 2 of te Tiriti o Waitangi (1840). It guarantees to Māori retention of their full chiefly authority over all their lands, forests, fisheries and other 'taonga'. Rangatiratanga has a similar meaning for Māori as sovereignty does for the Crown, yet it is relegated to a lesser status and obligation under Pākehā/Westminster law.

Rangatiratanga is traditionally embodied within the concept of mana whenua which recognises that tangata whenua have the authority to control and manage the resources within their territory.

Rangatiratanga incorporates the right to make, alter and enforce decisions pertaining to how a resource is to be used and managed, and by whom. This is carried out in accordance with kawa (see 'kawa') and tikanga (see 'tikanga').



The individual qualities of a Rangatira include walking the talk, following through on commitments made, manaakitanga, integrity and honesty, and the ability to bind people together. The exercise of these qualities by whānau, hapū and iwi collectively gives full expression to the concept of rangatiratanga. This is necessary for the advancement of Māori as Māori, and the protection of the environment for future generations.

Tapu

Definitions: The power and influence of the gods; sacredness; set aside; restricted; prohibited.

Explanation: Tapu refers an ancient spiritual and social code that was central to traditional Māori society, and was about sanctity and respect for people, natural resources and the environment.

Everything in the universe has an intrinsic tapu because everything was created by Io, each after its kind or species. The land has tapu as well as the oceans, rivers, and forests, and all living things that are upon the earth. Man [sic] is tapu because he is created by the gods.

Tapu is closely linked to 'mana' (see '*Mana*') and is widely viewed as the mana derived from the gods. To maintain the sanctity of tapu certain behaviours or actions were prohibited. To disregard the rules of tapu was an offence to the gods and could expose family members, lands and tribes to supernatural evils e.g. demonic possession and death.

Tapu has also been extended to include all kinds of restrictions and prohibitions, such as people with some contagious disease or people handling the dead, and women during menstruation. When people inadvertently came into contact with tapu, they were putting themselves in danger. Tapu can be removed by karakia (prayer or incantation) to make a place, person or object 'Noa' (see '*Noa*'). Food is often used to counteract tapu and fresh water has the power to neutralize tapu to levels that are no longer dangerous to people.

Tikanga

Definitions: customary practices and values; protocol and customs; Guidelines for moral behaviour; rules to manage the interrelationship of people and the environment; determining responsibilities and obligations and protecting the interests of future generations.



Explanations: Tikanga is set of rules developed for a particular group at a given time and in response to a particular situation through a process of consensus reached over time and based both on tribal precedent and the exigencies of the moment. They are not set in stone but constantly evolve in response to the ever-changing world in which we live.

In relation to the environment, tikanga were developed to maintain the mauri of the domains of the Atua (see 'Atua'). They are based on the general understanding that people belong to the land and have a responsibility of kaitiaki (see 'kaitiaki') to that land.

Tikanga incorporates concepts such as tapu (see 'tapu') and rāhui (see 'rāhui'), which are forms of social control to manage the interrelationship of people and the environment. Observing tikanga is part of the ethic and exercise of kaitiakitanga (see 'kaitiakitanga').

Taonga

Definitions: An object or resource which is highly valued; items which are greatly reassured and respected; material and non-material elements, which shape a group's identity and status; treasure; property; a highly prized object.

Explanations: The term taonga defines things of value to tangata whenua and can refer to anything that contributes to the maintenance of a tribe's intellectual, physical and spiritual estate.

All natural resources – air, land and water – are taonga. Taonga are treasures, things highly prized and important to tangata whenua, derived from the gods and left by the ancestors to provide and sustain life.

Taonga include both tangible and intangible things such as tikanga (see 'tikanga'), te reo (see 'te reo'), and natural and physical resources, such as mahinga kai (food resources), mountains and rivers.

Taonga tapu

Definitions: Things that are special in a cultural, historical and spiritual sense.

Explanations: The special qualities attached to such things impose some restrictions upon how we behave toward them.



Te Reo

Definitions: Language; the Māori language.

Explanations: The repository of all that we are as Māori. The medium through which we as Māori articulate our world view. Without te reo, Māori people will not be able to maintain our uniqueness as a people.

Ūkaipōtanga

Definitions: Land; home; motherly figure.

Explanations: The places Māori feel strong, energized and connected. This term recognises the importance of having a place where you belong, where you count, where you are important and where you can contribute.

Utu

Definitions: Compensation; revenge; reciprocity.

Explanations: Utu is generally known through its association with warfare and economic transactions. It is sometimes referred to as the principle of reciprocity, or as the principle of equivalence, and maintaining relationships.

Utu is a response that can be taken in order to reach “ea” – generally known as the restoring of balance and thereby maintaining whanaungatanga (see “whanaungatanga”).

Wāhi tapu

Definitions: Sacred spots/areas/places; cemetery; reserved ground.

Explanations: Sites deemed sacred and which are imbued with a spirituality that distinguishes them from other areas.



Waahi tapu may be associated with creation stories of tangata whenua, a particular event (such as a battle or ceremony); it may be where the whenua (placenta) was returned to the earth, or where a certain type of valued resource was found. The most significant of all waahi tapu are the final resting places of the ancestors e.g. urupā (burial grounds).

Wairua

Definitions: Spirit(s); attitude; mood; soul.

Explanations: Wairua refers to the spirit, or source of existence and all life. All things have a spirit; even the earth has a spirit, and so do the animals, birds, and the fish; mankind also has a spirit.

Spiritual and physical bodies were joined together as one by mauri.

The spirit is immortal.

Wairuatanga

Definitions: Spiritual existence; spirituality.

Explanation: Recognition of the intimate spiritual connections that link the gods, people and the environment and provide a continuum between the past, present and future. Understanding and believing that there is a spiritual existence in addition to the physical. Māori are intimately connected spiritually to our environment, our maunga, awa, moana and marae, all of which have their own wairua.

Whakapapa

Definitions: Genealogy; to lay one thing upon another; descent.

Explanations: The foundation of the Māori world-view. This is the genealogical descent of all living things from Ranginui and Papatūānuku to their children who became the Atua (see 'Atua') of the various domains (e.g. the earth, sky, sea, forests) and created the plants and animals within. They are the original kaitiaki (see 'kaitiaki') and their mana (see 'mana') or authority to exercise this role is handed down through whakapapa.



All things in the universe are interconnected through whakapapa: birds, fish, animals, trees, and every other living thing: soil, rocks and mountains also have a whakapapa. Māori also see them-selves as an integral part of the natural world because all people and life forms descend from a common source through whakapapa.

A way of helping to define a person in time, place and position. It prescribes the degree, extent and size of the birthright: including entitlements and responsibilities.

Whakapapa is a key attribute, which validates membership into a whānau, hapū and iwi. From this fact the person gains access into the resources of the hapū and iwi although it may not be until adulthood is reached that one is able to experience the full benefits.

Whānau

Definitions: Family; political, social, economic, cultural and financial units; the building block of the Māori cultural and social system; be born; offspring.

Explanations: People are born into whānau and are relatives. Whānau is underpinned by 'whakapapa' (see 'whakapapa'). Traditionally whānau acted as a social and economic unit, undertaking various tasks that contributed to the survival of its members. In this sense, whānau worked collectively for the benefit of the whole. Whānau can number into the hundreds and thousands of members, scattered across geographic boundaries.

Whānau can also include those people who may not be linked by whakapapa, but by common purpose and experience.

Whanaungatanga

Definitions: Relationships based on common ancestry; interdependence; collectivity; reciprocity; mutual support and guidance.

Explanations: Whanaungatanga is a core value system at the basis of Māori society that embraces whakapapa and focuses on the importance of maintaining strong relationships. A system of kinship, including rights and reciprocal obligations that underpin the social organisation of whānau, hapū and iwi. Being part of the larger whole, the collective.

Knowing you are not alone, but that you have a wider set of whanaunga (relations) who are there to provide support, assistance, nurturing, guidance and direction when needed. Assuring others that they are not alone. Our people are our wealth.



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Appendix 2

Interview Information Sheet

Āti Awa Cultural Impact Assessment

Tēnā koe

Please find below an explanation for the work that Hāpai Whenua is undertaking.

The cultural impact assessment (CIA) that has been commissioned by the Kapiti Coast District Council (KCDC) began in April 2011. The project looks to investigate the impacts on tangata whenua and their resources with regard to the KCDC Water Supply Project.

Essentially, the CIA will assist Council in making a final decision on selecting a water supply solution for the Kāpiti Coast. Two preferred options for water supply are being considered:

1. River recharge with groundwater; and
2. Construction of the Maungakotukutuku dam.

The CIA will draw information from tangata whenua, specifically Te Āti Awa ki Whakarongotai, about the values they hold in relation to water. Importantly, it will outline the direction they would prefer Council take in relation to water demands in the Kāpiti District. Subsequently the CIA will consolidate and create cultural and environmental knowledge in relation to water. This will be of benefit to both Te Āti Awa ki Whakarongotai and KCDC in relation to future water supply decision-making.

This CIA hopes to build on work done by individuals and groups within the iwi over many decades. It is hoped that this work will capture and consolidate another layer of knowledge for tangata whenua and that this will contribute to the compendium of knowledge for Te Āti Awa ki Whakarongotai.

We know that Maori hold their knowledge dearly and that oral transmission has been the preferred vehicle for handing stories on to the next generation. Therefore information must come from sources other than books, including knowledge and memories transmitted orally.



The aim of this project is to gather oral histories stories that are of significance to Te Āti Awa as a people. The project will look at asking elders about memories that are significant to them. This information will be held so that is never lost.

The interview process is guided by tikanga Māori and so interviewers come when kaumātua are ready and comfortable. The use and dissemination of the interview will be at the discretion of the person being interviewed and there will be protection mechanisms in place for intellectual property concerns. These considerations can be discussed further if need be.

Please feel free to distribute this to those who are interested.

Your contribution is welcomed. If you have any questions, please feel free to contact me.

Mā pango mā whero, ka ora ai tātou.

Thank you for your time and I look forward to hearing back from you.

Nāku i roto i ngā mihi o te wā,

Caleb Royal and Pātaka Moore

Hāpai Whenua Consultants

caleb@hapaiwhenua.co.nz - 0273111229

patakamoore@gmail.com - 0274 728252

CIA for Te Āti Awa: Draft Interview Questions

June 2011

Questions

Leading questions:

1. Maori Marsden refers to the waterways of Aotearoa as “the arteries and veins of Papatūānuku” – do you agree with this?
2. Barlow (1991) says: “Everything has a mauri, including people, fish, animals, birds, forest, land, seas, and rivers; the mauri is that power which permits these living things to exist within their own realm and sphere”. Do you agree with this?



Direct questions:

1. What is the significance of your awa to your iwi and rohe?
2. How do you know when your awa is polluted?
3. How do you know when your awa is being compromised?
4. What is your view on the mixing of ground water and river water?
 - a. What are the consequences for Māori if this were to be done?
 - b. How can you reduce the effect of this activity?
 - c. Are there any particular areas of significance that will be affected by the construction of the bores, or the operation of the river recharge?
5. What would you prefer:
 - a. The damming (dam) of the Maungakotukutuku Stream?
 - b. The pumping of ground water into the river?
6. Do you support the sourcing of water from the greater Waikanae catchment?
7. Historically, what tikanga did your iwi have for activities on/in the river? How have these changed?
8. What does kaitiakitanga mean to you?
9. What is your role as kaitiaki? As kaitiaki how do you see yourselves being involved in either of the projects over the next 1-2yrs, 2-5yrs, 5-20yrs, 20-50yrs, 50-100yrs?
10. KCDC have a partnership with iwi based on the core values of Kaitiaktanga, tino rangatiratanga, taonga, mauri and whakapapa. What do these core partnership values mean to you?
11. How do you feel when your role as kaitiaki is diminished or compromised?
12. In a KCDC document it states that 'protection of the mauri of the waterways is a significant concern'. Do you agree with this statement and why?
13. What values does your iwi hold around the dam site? (What will be compromised if the dam was to be constructed?)
14. What do you believe KCDC should do to prevent or lessen any negative impacts on the iwi regarding the construction of the dam?
15. What advice would you like the council to receive about their role in managing our water?

Concluding questions:

1. Do you have any more comments to make about these two options and your iwi and values?
2. Do you have any further comments about the impact that this project will have on you and your iwi?



Appendix 3

**Oral History Recording Agreement Form
For the Āti Awa Cultural Impact Assessment**

FULL NAME OF PERSON INTERVIEWED:

NAME OF INTERVIEWER:

DATE OF INTERVIEW:

COMMISSIONING ORGANISATION: Hāpai Whenua Consultants Ltd

COPYRIGHT HOLDER: (interviewee)

1.PLACEMENT: I, the person interviewed, agree that a recording of my interview and accompanying material will be held at the National Library, and Te Wānanga-o-Raukawa Library.

2.ACCESS: I understand that the recording of my interview and accompanying material may be made available to researchers at the above location, **subject to any restrictions in paragraph 4 below.**

3.PUBLICATION I agree that the recording of my interview and accompanying material may be quoted in published works in full or in part and that the recording may be broadcast or used in public performances in full or in part (including electronic publication on the internet), with the written consent of the copyright holder, **subject to any restrictions in paragraph 4 below.**

4.	I require that there will be NO access to	r	(tick appropriate box)
	I require that there be NO publication of	r	
	I require that there be NO electronic publication on the Internet of	r	

The following sections of my interview and accompanying material before the review/release date indicated **WITHOUT MY PRIOR WRITTEN PERMISSION.**



SIDE NUMBERS: _____ REVIEW/ RELEASE DATE: _____

5. **PRIVACY ACT:** I understand that this Agreement Form does not affect my rights and responsibilities under the Privacy Act 1993.

6. **COMMENTS** _____

Person interviewed

Interviewer

2011

2011

Date

Date

NOTE: The terms of this agreement form may be revised or amended only by the person recorded or by the commissioning organisation or person with the authority of the person interviewed. Any amendment must be registered with the commissioning organisation or person.



Appendix 4

Wellington Regional Policy Statement Objectives and Policies Regarding Fresh Water & Tangata Whenua

- **Objective 25:** *Mauri is sustained, particularly in relation to coastal and fresh waters*
 - Policy 11: Maintaining and enhancing aquatic ecosystem health in waterbodies – regional plans
 - Policy 15: Promoting discharges to land – regional plans
 - Policy 16: Protecting aquatic ecological function of water bodies – regional plans
 - Policy 48: Avoiding adverse effects on matters of significance to tāngata whenua – consideration

- **Objective 26:** *Mahinga kai and natural resources used for customary purposes, are maintained and enhanced, and these resources are healthy and accessible to tāngata whenua.*
 - Policy 48: Avoiding adverse effects on matters of significance to tāngata whenua – consideration

- **Objective 27:** *Adverse effects on the cultural relationship of Māori with their ancestral lands, water, sites, wāhi tapu and other taonga are avoided.*
 - Policy 24: Identifying outstanding natural features and landscapes – district and regional plans
 - Policy 25: Protecting outstanding natural features and landscape values – district and regional plans



Appendix 5

MEMORANDUM OF UNDERSTANDING IN RELATION TO WATER

Between

TE ĀTI AWA KI WHAKARONGOTAI

And

KĀPITI COASTDISTRICT COUNCIL

Signed on

Wednesday, the 6th October 2010

IWI WHAKATAUKI

Mai i Kapakapanui o uta ki ngā pua o Te One Ahuahu-o-Manaia ki tai,
Ko te toto o Te Āti Awa kuao ko tōna whenua.
He pukenga wai, he pukenga tāngata.

*From Kapakapanui inland to the foaming tides of Te One-Ahuahu-o-Manaia
The lifeblood of the younglings of Te Āti Awa is its land,
Like a flood of water, is the flood of its descendants.*

COUNCIL WHAKATAUKI

Me huri whakamuri,
Ka titiro whakamua

*In order to plan for the future
We must look to the past*



BETWEEN THE KĀPITI COAST DISTRICT COUNCIL

AND TE ĀTI AWA KI WHAKARONGOTAI

PREAMBLE

1. A Memorandum of Partnership (Attachment 1) exists between Te Āti Awa and the Kāpiti Coast District Council which sets out the general principles of partnership under the umbrella of Te Whakaminenga o Kāpiti
2. This present Memorandum of Understanding has been developed under this general framework, its philosophy, values and commitments to partnership, around the relationship in relation to specific matters relating to water.
3. The general commitment to the partnership values as set out in the Memorandum of Partnership applies to this Memorandum of Understanding.
4. To have particular regard for section 21, part V of the Memorandum of Understanding: To recognise the tino rangatiratanga right of the Tāngata Whenua as guaranteed in Article II of the Treaty of Waitangi, to retain responsibility and control of the management and allocation of their resources.

GOAL

5. That Kāpiti Coast District Council and Te Āti Awa will work together in the spirit of partnership to explore practical, innovative, culturally appropriate management of water, including the supply of potable water to all communities within the Waikanae, Paraparaumu and Raumati catchment area.

PRINCIPLES AND KEY ACTIONS

6. The Kāpiti Coast District Council recognises the authority and role of Te Āti Awa as kaitiaki of water within their rohe.
7. Te Āti Awa acknowledge the responsibilities and statutory duties required of The Kāpiti Coast District Council to provide potable water for the community and its general responsibilities under statute in relation to water.
8. The Kāpiti Coast District Council and Te Āti Awa will work together to explore practical, innovative ways to give expression to the role of tāngata



whenua as kaitiaki in relation to water, including the in relation to the sustainable supply of potable water for the community.

9. Te Āti Awa and Kāpiti Coast District Council will work together in positive way to address water management matters, including acknowledging and accommodating where possible cultural views and perspectives on matters of social, environmental, economic and cultural wellbeing. This will include ongoing recognition of the cultural and spiritual relationship of Te Āti Awa with regards to water and the natural world and consideration of the wellbeing of the mauri of waterways and water systems and wider community values.
10. That Te Āti Awa and the Kāpiti Coast District Council will work together to explore opportunities, within the limitations of Council's powers and functions, which enable Te Āti Awa to share in the decision-making with regards to water matters, including active participation of Te Āti Awa in the preparation, implementation and review of resource management policies and plans pertaining to water.
11. That Te Āti Awa and Kāpiti Coast District Council will continually work to increase mutual understanding of the potential impacts of water management decisions on the cultural wellbeing of tāngata whenua and the values of the wider community.
12. That Te Āti Awa and Kāpiti Coast District Council will develop an ongoing programme of information sharing and mutual education on matters relating to water, to promote greater understanding of values and practices and increase understanding of issues in the wider community.
13. That Te Āti Awa and Kāpiti Coast District Council will uphold the principle of sustainable management of the Waikanae water catchment and wider water resources.
14. In working together both parties will:
 - i) provide sufficient information to each other so that they can make informed decisions.
 - ii) provide reasonable time for the participation of both parties and the consideration of the advice given.
 - iii) give genuine consideration of that advice, including a willingness to make change if that is the result of the consultation.
14. Both Te Āti Awa and Kāpiti Coast District Council Parties accept that good communication, characterised by openness and honesty on both sides, will be vital to successfully maintaining a positive working relationship in relation to water matters.



SIGNED ON BEHALF OF:

**Te Āti Awa ki Whakarongotai are
Members of the Water Working Group**

Manahi Baker: _____

Toka Graham: _____

Shannon Parata: _____

SIGNED ON BEHALF OF:

The Kāpiti Coast District Council

**Chief Executive:
Patrick Dougherty** _____

**Mayor of Kāpiti:
Jenny Rowan** _____

DATED: 6th October 2010



ATTACHMENT 1: 1998 SIGNED MEMORANDUM OF PARTNERSHIP



**MEMORANDUM OF
PARTNERSHIP**

between

**TE RUNANGA O TOA
RANGATIRA INC**

**ĀTI AWA KI
WHAKARONGOTAI
CHARITABLE TRUST**

**TE RUNANGA O RAUKAWA
INC**

and

**KAPITI COAST DISTRICT
COUNCIL**

signed on



MEMORANDUM OF PARTNERSHIP⁷⁵

BETWEEN **THE KAPITI COAST DISTRICT COUNCIL**

AND **ĀTI AWA KI WHAKARONGOTAI, NGĀTI RAUKAWA KI TE TONGA) and NGĀTI TOA RANGATIRA** (being the Tāngata Whenua of the Kapiti Coast District).

PREAMBLE

1. The Council and the Tāngata Whenua believe the Treaty of Waitangi to be a solemn compact between the Crown and the Māori people.
2. The Treaty signifies a partnership and its principles require the Treaty partners to act towards each other reasonably and with the utmost good faith.
3. The Council recognises Ngāti Toa Rangatira, Āti Awa ki Whakarongotai and Ngāti Raukawa ki te Tonga, as well as their whanau/hapū, as the Tangata Whenua of the District.
4. The Council and the Tāngata Whenua are committed to building their relationship in a spirit of friendship and co-operation.
5. The Council accepts the need to understand the historical perspective of the Tāngata Whenua and, similarly, the Tāngata Whenua will appreciate the perspective of the other Treaty partner. To achieve partnership both parties may need to make adjustments. Continuing consultation and education is seen as the best way to do this.

PARTIES TO THE MEMORANDUM

6. The Kapiti Coast District Council is represented by its elected Council.
7. The Tāngata Whenua of the District are at present represented by the following iwi authorities:
 - Āti Awa is represented by Āti Awa ki Whakarongotai Charitable Trust
 - Ngāti Raukawa ki te Tonga is represented by Te Runanga o Raukawa Inc and where appropriate by Ngāti Pare, Ngāti Maiotaki,

⁷⁵ Note: The first Memorandum of Partnership was signed on 9 February 1994. This current Memorandum of Partnership builds on this previous document.



Ngāti Huia, Ngāti Koroki and Ngāti Kapumanawawhiti, the five (5) resident Raukawa hapū within the Kapiti Coast District.

- Ngāti Toa Rangatira is represented by Te Runanga o Toa Rangatira Inc.

- 8 Each party, and where appropriate, its constituent hapū will decide how its representatives are elected.
- 9 Each partner to this agreement elects two delegates to represent them, and either may attend, providing that at least one delegate is present at a scheduled Te Whakaminenga-o-Kapiti (“TWoK”) meeting. Should named delegates be unable to be present, an observer may attend who can report back to their constituent branches.

Tribal Authorities and Geographical Boundaries

10. The Council recognises that Ngāti Toa Rangatira, Āti Awa ki Whakarongotai, and Ngāti Raukawa ki te Tonga each maintain their own mana within the Council’s geographic boundaries.
11. The parties acknowledge that this memorandum has application only to those hapū whose boundaries lie within the Council’s district.

Status of the Tangata Whenua

12. The Council recognises the special status of the Tangata Whenua as separate and distinct from other interest groups. The Council recognises the need for active protection of Tangata Whenua interests to be considered in its dealings with other parties.

GOAL

13. To forge a relationship of mutual benefit between the Kapiti Coast District Council and the Tangata Whenua that will develop into an effective and meaningful partnership.

OBJECTIVES

14. To develop consultation between the Council and the Tangata Whenua on issues that impact on the social, environmental, economic and cultural wellbeing and development of each partner.
15. To develop candid and open sharing of information between the Council and the Tangata Whenua. Care needs to be taken when using such information and its sources should always be acknowledged.
16. To develop a mutual respect for confidences given so that confidential



information can be shared. Both Council and Tangata Whenua need to have due regard to the sensitive nature of that information.

17. To develop a mutual respect between the Council and the Tangata Whenua at all times, particularly in public statements and even when disagreement is apparent.
18. To develop a mutual commitment to the progress of the Kapiti Coast District with particular regard to the environment. The Council and the Tangata Whenua will each play their part in a bicultural partnership.
19. To develop opportunities within the limitations of Council's powers and functions that enable the Tangata Whenua, as a Treaty partner, to share in the decision-making of the district.
20. To develop an ongoing programme of information sharing and mutual education to promote greater understanding of cross cultural values and practices.

STATEMENT OF PRINCIPLES

21. In developing the partnership with the Tangata Whenua and in observing its functions and duties as prescribed in legislation, the Council will uphold the following principles:

- i) To actively promote the sustainable management of the District's natural and physical resources and those taonga of significance to the Tangata Whenua, in a way that recognises the cultural and spiritual relationship of the Tangata Whenua with the natural world.
- ii) To develop an effective partnership with the Tangata Whenua in the management of the district's natural and physical resources by the exercise of the utmost good faith, co-operation, flexibility and responsiveness in their dealings with each other.
- iii) To promote active participation of the Tangata Whenua in the preparation, implementation and review of resource management policies and plans.
- iv) To have particular regard to the rights of the Tangata Whenua in the management and development of resources by recognising and providing for kaitiakitanga.
- v) To recognise the Rangatiratanga right of the Tangata Whenua as guaranteed in Article II of the Treaty of Waitangi, to retain responsibility and control of the management and allocation of



their resources.

CONSULTATION

Policy/Tikanga

22. The Tangata Whenua of this District are independent tribes which each maintain their own mana and tikanga. For any issue requiring consultation the parties will agree whether the consultation should take place collectively or separately.
23. Each party will determine how they will communicate with their hapū/constituents on TWOK matters
24. When Council works on specific issues within a particular rohe, it will where appropriate work with both the Rūnanga and hapū within those areas.

Community Board

25. The parties note that Community Boards may be involved in consultation with Tangata Whenua in their areas.

Taura Here

26. The Council and Tangata Whenua acknowledge that there is the potential for Taura Here groups to emerge within the Kapiti Coast.

Tangata Whenua may extend invitations to Taura Here to attend meetings with TWoK to discuss matters of concern to all Maori within the district.

In extending this invitation, the following principles will apply;

- i) the mana of Tangata Whenua in relation to kaitiakitanga remains;
- ii) [any person representing a] Taura Here [group] must be able to demonstrate that their organisation has a clear formal structure, including processes of accountability;
- iii) the Taura Here are focused on building positive partnerships, co-operation and support for the wider good of the community.

Principles of Consultation

27. On issues requiring consultation Council will:
 - i) provide sufficient information to the Tangata Whenua so that they can make informed decisions.



- ii) provide reasonable time for both the participation of the Tangata Whenua and the consideration of the advice given.
- iii) give genuine consideration of that advice, including a willingness to change if that is the result of the consultation.

Protection of Sensitive Information

28. From time to time Tangata Whenua may provide Council with sensitive and confidential information, e.g. concerning wāhi tapu or other sites of significance, or aspects of tikanga Māori.

- i) The Council will undertake to protect such information in its care and restrict access to it, including access to GIS information, in accordance with the Local Government Official Information and Meetings Act 1987 (s7), the Resource Management Act 1991 (s42(1)(a)), and the Local Government Act 2002.
- ii) The Council will give due respect and recognition to “silent files” or plans held by Tangata Whenua.
- iii) Tangata Whenua will undertake to protect any sensitive or confidential information that Council may give to them.

RESOURCING

29. The Council and Tangata Whenua recognise that in fulfilling its statutory duties, the Council will require assistance and information from the Tangata Whenua.

Where such assistance and information is required, the Council acknowledges that the Tangata Whenua will need to be adequately resourced and where appropriate, for such resources to be provided for through contractual arrangements. The Council recognises the importance of providing for this in its annual estimates, including consideration of the capacity of Tangata Whenua to engage effectively.

The Council and Tangata Whenua acknowledge that resourcing may include not only financial support, but also the provision of particular advice, expertise, information and access to technical resources such as Geographic Information System (GIS) and Geographic Positioning Systems (GPS).

COUNCIL’S STATUTORY RESPONSIBILITIES

30. The parties acknowledge that:



i) the Council is bound by legislation which prescribes its powers and functions, and by common law principles relating to the exercise of its statutory powers and functions.

ii) the contents of this memorandum shall not require the Council to act otherwise than in accordance with its statutory powers and the common law principles affecting those powers.

iii) TWOK recognises the additional responsibilities of Council under the Local Government Act and Resource Management Amendment Act 2005 as further opportunities to engage effectively.

ONGOING CONSULTATION

31. To encourage sharing at a formal level, both the Tangata Whenua and the Council are committed to meeting at least twice yearly to discuss issues of mutual importance, indicate areas of concern and revise procedures as necessary.

There will be provision for additional meetings to be held at the request of either the Tangata Whenua or the Council.

REVIEW OF MEMORANDUM

32. This memorandum will be reviewed within the first six months of every triennium of the Council or at such time as may be requested by either of the parties. It may be amended or expanded by mutual agreement.

TERMS OF AGREEMENT

33. It is the intention of the parties that this memorandum have a continuing life, subject to such amendments as may be agreed to under the review provisions made in the previous clause.



GLOSSARY

Hapu	Sub-tribe, usually a number of whanau with a common ancestor.
Iwi	Tribe and people.
Kaitiakitanga	Exercise of guardianship, stewardship.
Mana whenua	Customary authority exercised by an iwi or hapu in an identified area.
Rohe whenua.	Territory, boundary. Defines area within which a Tangata Whenua group claims traditional association and mana
Tangata Whenua	Iwi or hapu which holds mana whenua over a particular area.
Taonga	Term of deep spiritual meaning. Treasures, sacred possessions which are prized and protected. Not limited to things which can be seen or touched.
Taura Here	Māori who maintain links to, and claim Tangata Whenua status in, an area other than the one they are living in.
Tikanga	Tradition, customary values and practices, including protocol, ceremony, values and beliefs.
Whanau	An extended family including the nuclear family.



The Common Seal of
Āti Awa ki Whakarongotai Charitable Trust
was affixed hereto in the
presence of:

The Common Seal of
Te Runanga o Raukawa Inc
was affixed hereto in the
presence of:

The Common Seal of
Te Runanga o Toa Rangatira Inc
was affixed hereto in the
presence of:

Witnesses to the agreement are:

Ngati Maiotaki
Ngati Pare
Ngāti Kapumanawawhiti
Ngati Koroki



Ngā-hapū-o-Ōtaki comprising:

Ngāti Pare _____

Ngāti Koroki _____

Ngāti Maiotaki _____

Ngāti Huia-ki-Katihiku _____

Ngāti Kapumanawawhiti _____

The Common Seal of
Kapiti Coast District Council
was affixed hereto in the
presence of:

Mayor

Chief Executive