



Tau Henare Marae, Pipiwai

Te Kawa Waiora

Hui Wānanga Report

DATE	17, 18 April 2021
VENUE	Tau Henare Marae, Pipiwai
WRITTEN BY	Charles Royal
ON BEHALF OF	Reconnecting Northland
FOR	Waimā, Waitai, Waiora

Introduction

On 17 and 18 April 2021, the Te Kawa Waiora team convened a hui wānanga at Tau Henare Marae, Pipīwai. This was our third hui and the first for 2021 (our progress was once again inhibited by Covid-19). We express our thanks and appreciation to our hosts, Te Orewai (a hapū of Ngāti Hine), and particularly Delaraine Armstrong who invited us to the marae and who contributed to a successful hui in numerous ways.

The hui was yet another rich and rewarding occasion full of kōrero, discussion and debate about the future of the waterways in and around Pipīwai and the health and wellbeing of the environment generally. One of the key features of this hui was to hear about the extensive existing efforts by Te Orewai to improve the health and wellbeing of the Pipīwai environment. A major planting programme is underway, as is significant and ongoing monitoring of water quality and freshwater species. We heard about the importance of water security for every kainga in the valley, having access to enough clean water for their needs. We heard about the significance of the Hikurangi rēpō (swamp) – once the largest wetland in the southern hemisphere – that has now been drained for farmland. Te Orewai assert that a large proportion of the enormous amount of sediment that reaches the Wairoa River daily is sourced in the Hikurangi rēpō. Consequently, they argue that it is not possible to improve the Wairoa River without addressing the Hikurangi rēpō.



Saturday, 17 April 2021

Day One of the hui commenced with a pōwhiri in the historic Tau Henare meeting house, named for the first Māori MP from the north (father of the late Sir James, grandfather of Erima and great grandfather of current MP Peeni Henare).

The pōwhiri was followed by whakawhanaungatanga where participants introduced themselves. (See list of attendees in Appendix 1) The following groups were represented in the hui:

- Kaipara Integrated Harbour Management
- Northland Regional Council
- A number of marae in and near Pipīwai (eg: Ngāraratunua, Kaikou)
- Whare PR (a communications company engaged by Waimā, Waitai, Waiora)
- Ngā Kaitiaki o Ngā Wai Maori (collective of 7 hapū from Wairua and Mangakāhia)



Figure 1: Attendees on day two — Mina Henare Toka, Celia Witehira, John Luisi. Standing: Delaraine Armstrong, Te Whata Paul, (name not provided), Puti Tipene, Kiri Reihana, Charles Royal, Maraea Neho, Kelvin Nathan. In front: Betty Cherrington, Patricia Clark, Gail Paul, Barry Peihopa

The first hui session was dedicated to an introduction to the Te Kawa Waiora research project. It was important to explain the intentions and goals of this project and its position within a broader programme entitled Waimā, Waitai, Waiora. As usual, we explained that convening hui wānanga was one of four ways by which we are gathering knowledge to answer our three (and related) research questions:

- **What is the traditional tangata whenua (iwi, hapū, whānau) view of the river and its tributaries?**
- **What is the tangata whenua (iwi, hapū, whānau) view of change in the rivers since the 19th century?**
- **What is the tangata whenua (iwi, hapū, whānau) view of the river now?**
 - What do they believe needs to be done now?
 - How can we measure the mauri of the river?
 - How can the tangata whenua (iwi, hapū, whānau) help with improving the river and its tributaries?

The four ways by which we are gathering knowledge and responses to our research questions are:

- Oral History Interviews
- Hui Wānanga
- Documentary Research
- Site Visits

Following this introduction, we then discussed ‘tangata whenuatanga’ and a tangata whenua view of rivers. The key points made in this presentation are as follows:

- Tangata Whenuatanga (indigeneity) is based upon a kinship-based relationship with natural world environments.
- Understanding who we fundamentally are and experiencing the depths of our humanity can only be achieved through relationships with the natural world.
- There are an enormous array of customs and tikanga in our traditional culture which are based upon and which express this unification of people with the natural world (e.g., burying the whenua of new-born children in significant places, naming children after flora and fauna, burying the bodies of loved ones in special places, naming localities after key tupuna, eating the ‘fruits’ of the land, and much more).
- In Whanganui, for example, they say ‘Ko au te awa, ko te awa ko au’ (‘I am the river, the river is me’).
- This is the core wisdom lying at the heart of all iwi, hapū, whānau communities.

This part of the hui was presented as a way of stimulating the local people regarding their traditional knowledge about their rivers and Pipiwai generally. It was during this discussion that a fruitful exchange took place regarding the meaning of various names associated with Pipiwai.

Here are some examples:

- **Pipiwai** – relates to pipii o te wai, the bubbling of a spring, where Pipiwai got its name.
- **Te Orewai** – refers to the movement of water. The local people used the expression ‘Oreore te wai’ and explained that the name comes from a particular location to the very west of their hapū area.

These names reflect the ways in which the ancestors of Te Orewai saw and experienced their whenua and waterways. The discussion also included references to kēwai (freshwater crayfish) and tuna (eels), native species that can be found in the river.

The afternoon session began with a presentation by Delaraine Armstrong of Te Orewai and Ngā Kaitiaki o Ngā Wai Māori. Delaraine shared with us recent work regarding mapping of the Te Orewai lands and waterways. Using Google Earth, Delaraine was able to show us the extent of the Te Orewai rohe awa (which is a larger footprint to their rohe whenua, as key markers for their awa are located in those places) and was also able to point to critically important places in that area including their three maunga teitei – Hikurangi (Te Whawhanui a Uenuku, pā site of Uenuku Kuare), Matatau (pā site of Mataroria) and Manu Korihi (bird chorus mountain).

Delaraine then discussed their environmental monitoring project studying things such as water quality, temperature, pH levels, turbidity and more. Delaraine described the various places where the testing is conducted and was able to share with us some preliminary conclusions arising from their testing.



Visit to Te Hoanga and Rāhui Kuri

Following her presentation, Delaraine then took us to a place called Te Hoanga located at the confluence of the stream which flows from Hikurangi with the Kaikou River. The name comes from an ancient wetting stone standing over 1.5m in radius (figure 2) that was called Te Hoanga. This area was used traditionally as a place to work and fashion stone – reflected in the name ‘Te Hoanga’ itself which literally means ‘the fashioning’. Sandstone is traditionally referred to as ‘Hine-tua-hoanga’ – hoanga appears in this word – and was the stone which was used in sharpening and shaping other kinds of stone pre-European arrival. Delaraine pointed out the presence of sediment in the river and stream – that even this far up the catchment, sediment can be clearly seen.

During our visit to Te Hoanga, we were joined by Barry Peihopa who is particularly connected to Te Hoanga and has been researching the history and traditions of the area. We also discussed the origin of the name ‘Kaikou’, the name of the river that flows through Pipiwai. It was explained that ‘Kou’ is a shortened version of ‘Koukou’ which is a local name for the owl (known as ruru in other dialects). The name ‘Kaikou’ arose from a dream that one of the local tupuna had while unwell. He/she dreamt of an owl calling in the night and it was out of this event that the name ‘Kaikou’ arose. (This is a fragment only of the explanation. No doubt there is more to this story).



Figure 2: Barry peihopa sharing his knowledge of the awa and the wetting stone at the bottom of the image to the wider hui participants.

After our visit to Te Hoanga, we then visited a pā called Rāhui Kuri. This was the pā of Rongopaatutaonga, a significant whaea tupuna to Te Orewai. It is located on a bend in the Kaikou River and possesses three very steep sides at the edge of the river. One side of the pā is connected to land and is therefore accessible from the landward side. However, the pā is notable for several deep pits (maioro) on that side. Kūmara pits can also be seen in the pā. Te Orewai are in a process of reclaiming as much knowledge as possible about the pā in history and developing a plan for its future.



Figure 3: Barry Peihopa and the rōpū at Rāhui Kuri.

Saturday Evening

On Saturday evening, researcher Kiri Reihana presented to the hui several videos concerning environmental work involving rangatahi taking place at Mitimiti and Whāngāpē in north Hokianga. She also demonstrated a new virtual reality presentation of historical change in the Te Au Warawara forest¹ in Whāngāpē. This was a hui highlight – the ability to experience (some for the first time) a virtual reality presentation and a way our stories could be shared with whanau.

The evening concluded with a presentation of a video concerning the initiative to establish ‘legal personhood’ for the Whanganui River.

¹ See here: <https://www.landcareresearch.co.nz/news/virtual-reality-experience-showcases-prehistoric-present-and-future-new-zealand-environments/>

Sunday, 18 April 2021

Sunday was dedicated to our third research question, as follows:

What is the tangata whenua view of the river now and what do they believe needs to be done now to improve it?

To answer this question, we broke the hui into two groups and asked them to explore these questions:

- **What is your vision and aspirations for your environment?**
 - What are your aspirations for Kaikou?
- **What do you need to achieve these aspirations?**
 - What do you need to succeed?
- **What are some specific things you could do right now (do not need permission from elsewhere?)**



Figure 4: The groups exploring research question 3.

Here are some sample responses (see worksheets Appendix 2)²:

Aspirations (sample)

Better pine forest management (to reduce sedimentation)	Freshwater mussels returned
Bring back freshwater mussels	Educating tamariki in Te Ao Māori & recycling
Empower kaitiaki	Landowner cooperation
Mana Motuhake over the wai	All Taonga thriving
Rongoā, orange	Scaled down animal food production
Effluent control	Clean water for kāinga
Rangatiratanga	Biodiverse forestry
Reconnection, connectivity	Mana, manaaki
Thriving local economy from whenua and tangata	Marae hubs with our own lawyers, doctors, professionals etc
Traditional diet	Escape tyranny of government control
Hapū authority	No diabetes
Marae gardens full and orchards	Healthy whanau
Native rākau	No pines
Kaitiakitanga, a fulltime paid job	Marae pantry full of dry goods and preserves
Marae fully funded	Local economy

Achieving Aspirations (sample)

Work with farmers	Wānanga education
Constitutional reform	Succession planning
Marae empowerment/leadership	Dialogue
Monitoring	Full curriculum
Pest plant control	Start a database for rongoā
Collect local seed	Pick up rubbish on side of road

² A point that arose in this discussion was the need to think about aspirations outside of contemporary problems. We have a natural tendency to fix contemporary and pressing problems. For example, a contemporary problem might be that we can't get access to our wāhi tapu on a mountain – and we feel resentful about this. Consequently, we think that our vision is to 'secure permanent access to our wāhi tapu'. However, this is a means to an end rather than an end in itself. That is, obtaining permanent access to the wāhi tapu is a way for us to connect with our ancestral legacy. It is the connection to ancestral legacy as a way of deepening, explaining, and experiencing my identity humanity that is the goal. This is achieved through, among other things, access to wāhi tapu.

Aug 2019

WAI ORA WANANGA

Our awa flow east to west from our maunga Kaihou to Hikurangi

Pipiwai → **pipii te wai** → **Te Ora Wai**

KAIKOU RIVER → **HIKURANGI RIVER**

44 names of awa from Claims map → 64 including Papatapu BK names

17500 Huge whetting stone & Kaihou. 100yrs old. Sharpen stone tools

17500 Maotu spoke to Claims Site visit tips Matawai turnoff. on the bridge going North to Otiria 'oe on te wai

DR1081 Junction Matawai

W H A T W E D I D

FATUTAHU Named for warrior brothers Moeahu + Moraki who fought invading N whaitua. Only one could cross the river, so Moraki remained so his brother could escape.

Tuatara Rūihana remembers her Bro Jack catching a TUATARA in the deep dark night behind Epaha

Tanhuva Patongatonga Mike says they tasted like pineapples. None left now... where are they? Nannica used to bind them to keep kiore out (Nan Hara Paraoane)

MAUNGA MOTATAI **MINEHU**

Ganny Heeni + Te Rehu lived so Manatu by the Pear tree by the creek & bounded Kaihou & between Hamat + Auntie Ngai. They lived there before moving up the hill to build manawatapu. Ganny Heeni's kainga.

Most kainga had their own Pura

Ratapiko Rea Behind Uncle Sonny's Great swimming hole

Nai Taima's dad blew his finger off from using dynamite to blow mutton bird burrows

BOOM

MUTTON BIRD along the clay banks. Same burrow as Kingfishers

Watercress Past Uncle Parā's from Sonny Black Witama's for watercress

fresh water mussels

PURU TUNA Uncle Sonny would make kids row boat from Marae to Auntie Ngai to catch tuna. Heaps. Big fat tuna. 1/3 for him 1/3 for kua kaumatua 1/3 whenon @ PAPA Dig for long red toke / yellow behind Parā's to catch tuna

TOKE behind Parā's to catch tuna

Our stony bottom awa great for tuna

AINAKI Eileen remembers turning rocks over & finding Blue Koura

MULLET Raelyn Tipere (Sophie's girl) heard stories about mullit. **TBOU** by Tahī Waa's

Tuna + trout travel over land.

Place where bodies were washed

Toka opposite Post Hill

Timber Mills Omauri, Kaihou Behind Parā's cut + milled big logs early 1900's

Bullock teams pulled logs out During '30s Ben Armstrong had bullock-teams

TUNA Were plentiful everywhere

Along all the creeks + rivers in Te Orewai.

Kids learned to set hinaki and catch tuna with wares or frayed muka - tunas teeth get caught + can't get off

Throw tuna up on the bank and hit them with big branch so they can't get back to the awa

MAUNGA MOTATAI

ROIMATA - where her where is now

Auntie Ngai's Kainga

Tauranga Kawau was across the creek. Moved because of flooding. When Te Rau decided they should move to Epaha, Ganny Heeni wanted them back closer to her, so they moved back to Kaihou.

Hopua Auntie Ngai's swimming hole. Everyone swim there. The best.

There's a pura @ Auntie Ngai's near whare

Lani n kids used to get water from creek. Drag 45 gal drums on kore horse pulled it up to the whare for cooking + cleaning @ Auntie Ngai's

Big Blue Koura

TOREWAI

Figure 5: An indicator of the work that is already taking place in Pipiwai, this strategy, records ideas from previous hui Wai Wānanga from 2019. This was hanging on the walls of the Tau Henare meeting house during hui wānanga.

Conclusion

The hui concluded by revisiting some key ideas and customs with the tangata whenua worldview; entitled 'Ngā Tikanga o te Tangata Whenuatanga'. This again prompted responses from the locals who explained that they used to harvest the tāwhara and the pātangatanga (the fruit of the kiekie).

Summary

Regarding responses to our research questions obtained through this hui wānanga, these can be summarised follows:

What is the traditional tangata whenua (iwi, hapū, whānau) view of the river and its tributaries?

We were able to gain a glimpse of these perspectives through discussions concerning:

- Names of people, places and locations (including Te Orewai, Pipīwai, Kaikou, Te Hoanga, Rāhui Kurī)
 - Interactions with the river and environs including resource harvesting (kēwai, tuna, tāwhara) and recreational activities (e.g. 'the beach')
-

What is the tangata whenua (iwi, hapū, whānau) view of change in the rivers since the 19th century?

The prominent issue in this regard concerned the Hikurangi rēpō. Te Orewai were clear in their concerns about the fate of the rēpō and the need for its restoration. They were also concerned about pine plantations (including truck movements through the village), poor farming practises, soil erosion and the accumulative impacts of these on their awa.

What is the tangata whenua (iwi, hapū, whānau) view of the river now? What do they believe needs to be done now? How can we measure the mauri of the river? How can the tangata whenua (iwi, hapū, whānau) help with improving the river and its tributaries?

Te Orewai is an example of a tangata whenua community who are already doing a considerable amount to address environmental degradation in their area. They are contributing solutions and in a committed and dedicated way. They are motivated by a mixture of cultural pride in their whenua and awa (the historical legacy that their tupuna left to them) and a sense of concern for the state of the world that will be left to their mokopuna. They are also angry with the Crown and Government who permitted the natural world of their tupuna to get into the state that it has they are angry to about what might be left to their mokopuna.



Figure 6: Manukōhiri as seen from Tau Henare.

Appendix 1

Attendance list

Rangi Ahipene

Anahita Djamali

Maraea Neho

Gail Paul

Tania Te Hira

Barry Peihopa

John Luisi

Delaraine Armstrong

Patricia Clark

James Ihaia

Mina Henare Toka

Chantez Connor-Kingi

Kiri Reihana

Kelvin Nathan

Bridgette Tapsell

Te Whata Paul

Charles Nathan

Betty Cherrington

Puti Tipene

TKW Team Members:

Charles Royal, Celia Witehira, Hineāmaru Davies-Lyndon

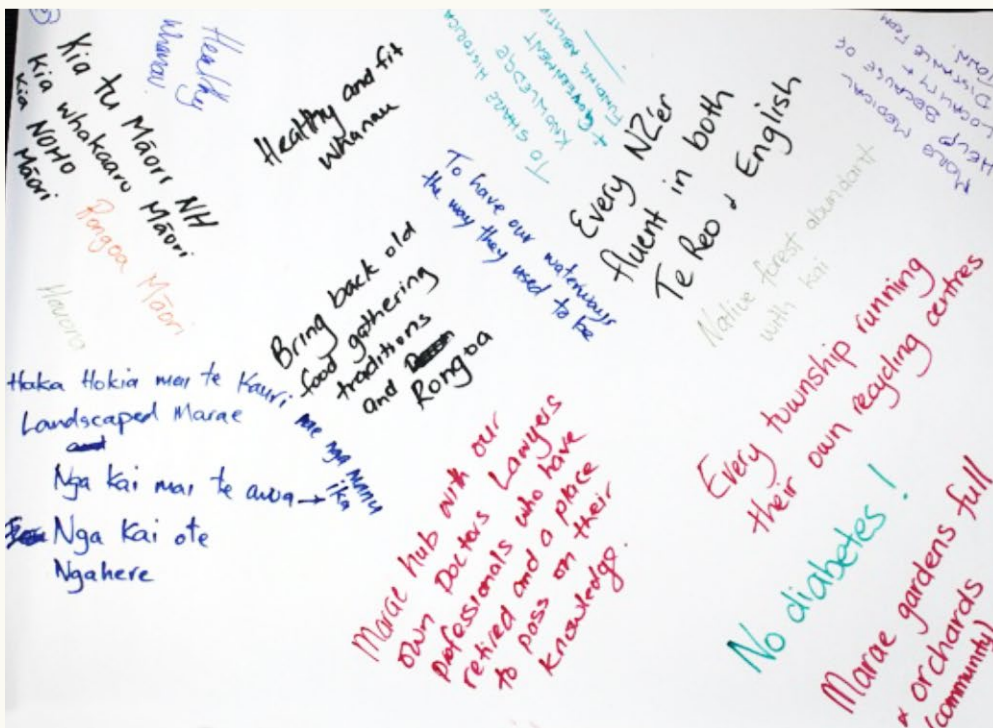
Appendix 2 Worksheets from group sessions

Vision and aspirations



Appendix 2 (continued)
Worksheets from group sessions

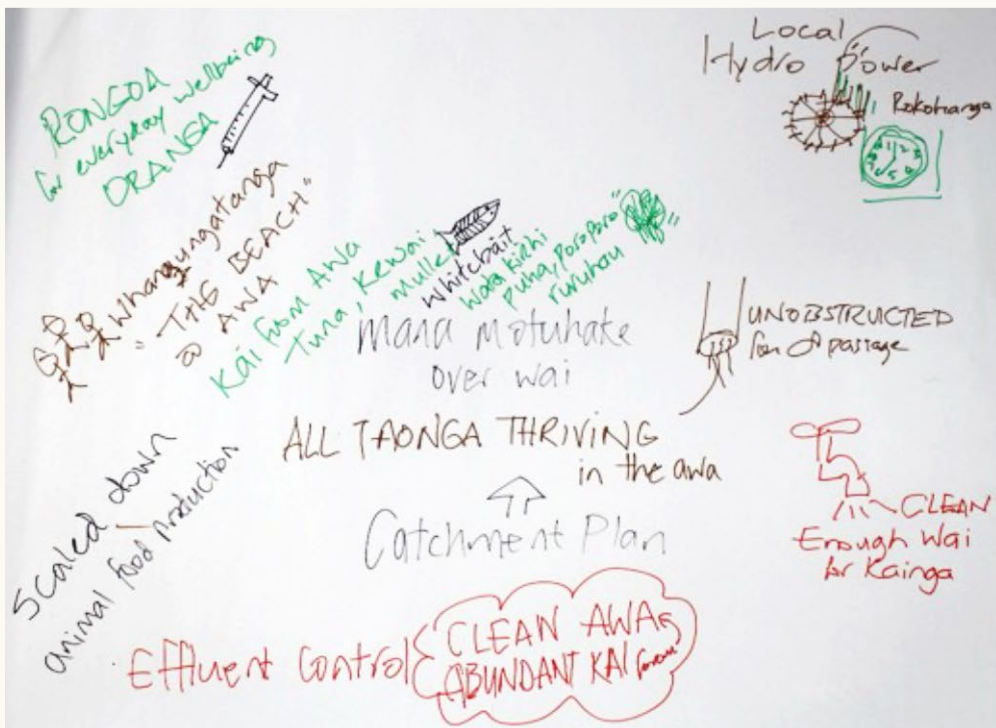
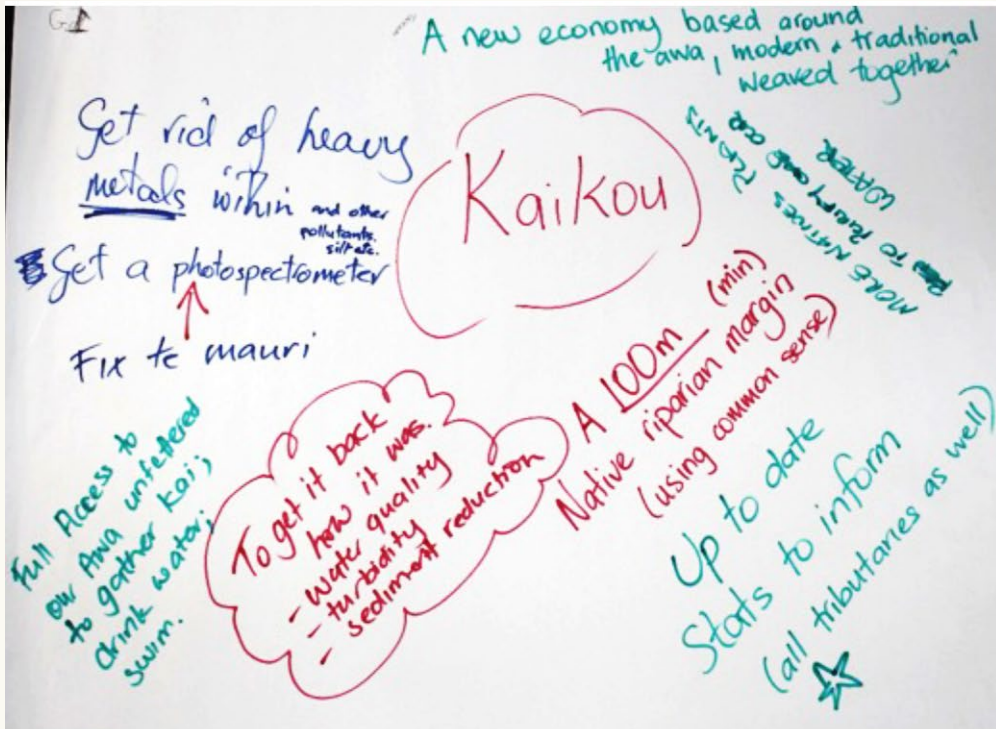
Vision and aspirations (continued)



Appendix 2 (continued)

Worksheets from group sessions

Vision and aspirations for Kaihou River



Appendix 2 (continued)
Worksheets from group sessions

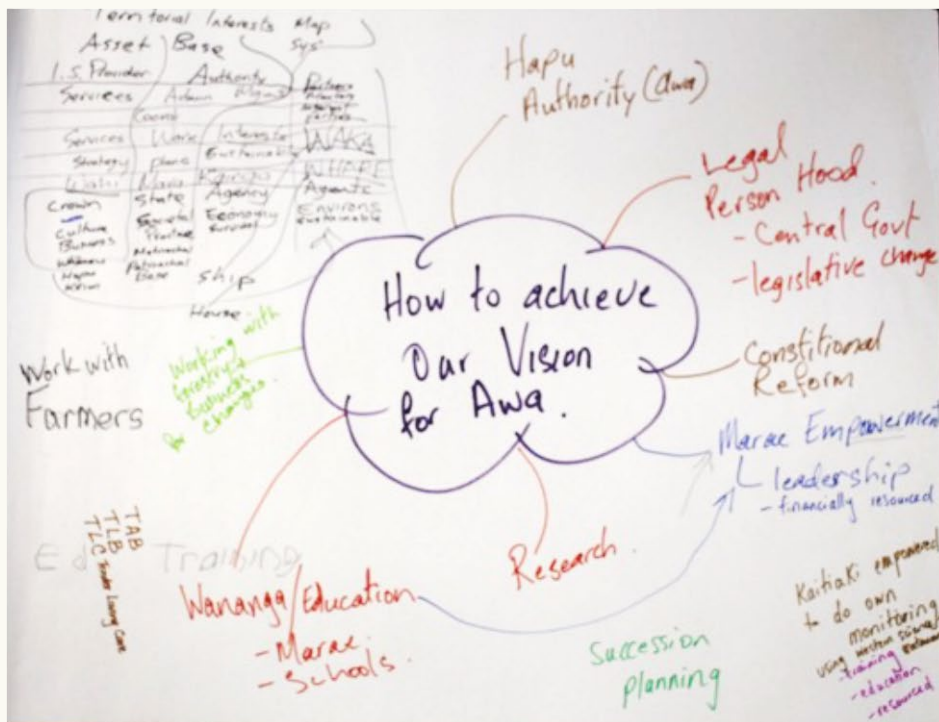
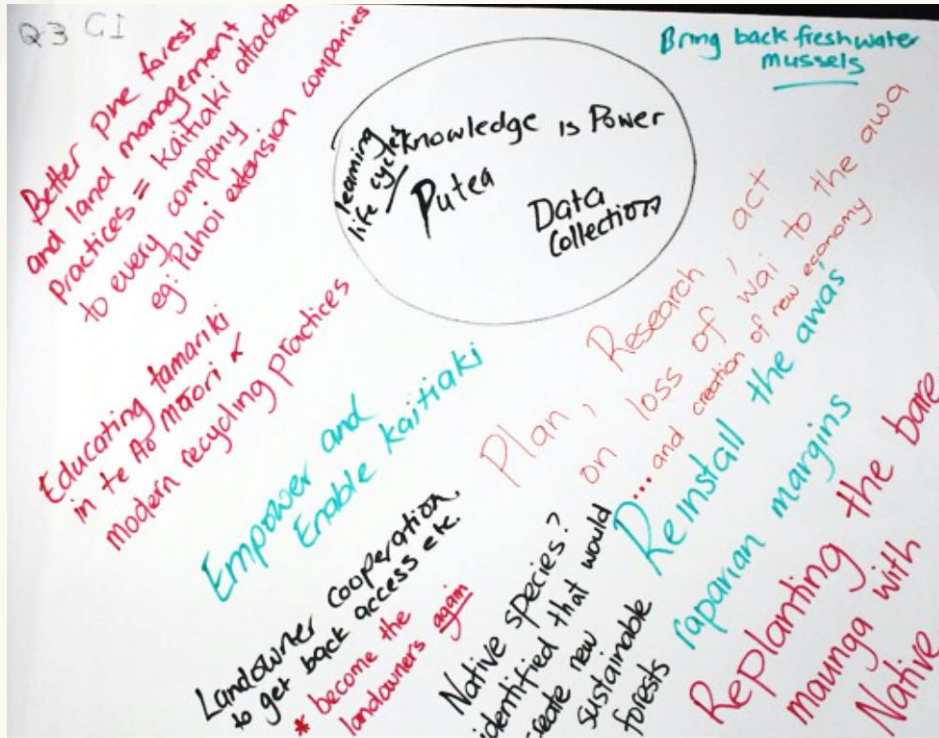
Vision and aspirations for Kaihou River (continued)



Appendix 2 (continued)

Worksheets from group sessions

What do you need to do to achieve your vision and aspirations?



Appendix 2 (continued)
Worksheets from group sessions

What can be done now?





Te Kawa Waiora

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