IN THE MATTER OF the Resource Management Act 1991

AND in the matter of applications for resource consents by Tararua District Council to discharge treated wastewater from the Eketahuna oxidation ponds to the Mākakahi River and to land

---

SUBMISSIONS from Maurice Wayne Black

For Kahungunu ki Tamaki nui-a-rua

5th – 7th April 2017

For Kahungunu ki Tamaki nui-a-rua Trust
P O Box 97
Dannevirke
4930

Phone: 06 374 9224
Cell: 027 343 5705
Email: morryb@xtra.co.nz

1. Introduction

1.1 My name is Maurice Wayne Black. My hapū is Ngāti Hawea ki Heretaunga. My iwi is Ngāti Kahungunu. My marae is Matahiwi. I also have whakapapa connections to Ngā Rauru Kitahi through my grandfather, Wiremu Pango Te Unahi and to Ngāti Porou through my grandmother Reremoana Te Ao Paaka.

1.2 I am a resource management consultant and researcher with 15 years' experience specialising in tangata whenua environmental issues, particularly around freshwater and marine environments. I am director of a consultancy trading as Mauri Protection Agency since 2002. I gained accreditation from the Ministry for the Environment Making Good Decisions programme in 2008.

1.3 From 2004 to October 2012 I contracted to Ngāti Kahungunu Iwi Incorporated ('NKII'). In this role I provided planning advice and guidance to various marae and hapū collectives of Ngāti Kahungunu including Nga Taiwhenua o Heretaunga, Tamatea and Tamaki nui-a-rua, whereby the collective interests of hapū and marae were supported. This involved drafting and presenting submissions to district and regional plans and notified resource consents, and on several occasions, subsequent representation at Environment Court proceedings. I managed the NKII and Te Taiwhenua o Heretaunga submissions, hearings and Environment Court appeal processes associated with: -

- The Hawke's Bay Regional Resource Management Plan;
- The Hawke's Bay Coastal Environment Plan;
- The Manawatu-Wanganui OnePlan;
- Plan Change 5 to the HB Regional Resource Management Plan, and assisted with
- The Board of inquiry for the Ruataniwha Water Storage Scheme and Tukituki Plan Change 6.

1.4 I have also represented Māori Land Trusts and organisations at proposed plan and notified resource consent hearings for: -

- The Rangitikei District Plan;
- Bulk consent renewals for the Ngaruroro and Tukituki Rivers and the Karamu Stream;

- The current proposed Hastings District Plan;

Throughout the Kahungunu rohe I am considered by Kahungunu hapū and iwi to be an expert on freshwater and marine issues.

1.5 In the past I've also worked with the Department of Conservation, the Ministry for the Environment and the Environmental Protection Authority on policy development and legislative reform, and been engaged as an independent commissioner at local government level. I sometimes assist university students with environmental studies and research.

Scope of Submissions

1.6 My submissions will cover: -

- The Kahungunu ki Tamaki nui-a-rua Trust;
- Kahungunu ki Tamaki nui-a-rua values and interests in the Manawatu catchment and the Mākakahi River;
- Comments on some of the expert evidence:
- Brief comments on the OnePlan;
- The lack of a Cultural Impact Assessment or Cultural Values Assessment, and inadequate information provided in the consent applications.
- Concluding statements

2. The Kahungunu ki Tamaki nui-a-rua Trust

2.1 The Trust represents the broad interests of hapū and whānau members who whakapapa or affiliate to Ngāti Kahungunu within the traditional Tamaki nui-a-rua rohe which includes the Tararua District. We are one of six taiwhenua of Ngāti Kahungunu and our rohe-a-iwi encompasses the lower eastern side of the North Island from Paritu, north of the Mahia Peninsula, down to Turakirae (Cape Palliser). Our vision statement is:

""To have a thriving community with strong and trusted leadership, building a better future for Kahungunu people, all Maori, all iwi, and all people in the Tamaki nui-a-rua rohe."

2.2 The responsibilities of the Trust include upholding mana whenua and mana moana, and we engage with various social, educational and environmental matters where we

work as a collective to promote our values and interests and our kaitiaki role within Tamaki nui-a-rua.

2.3 In addition some of our Board of Trustees are on the Kahungunu ki Wairarapa Tamaki nui-a-rua Treaty Trust who are negotiating our Treaty settlement with the Crown. For Treaty negotiation purposes we have combined with whānau from Wairarapa to form a Treaty Trust[1].

3. Kahungunu ki Tamaki nui-a-rua values and interests

3.1 The Crown recognises the Mana of Kahungunu ki Tamaki nui-a-rua within the Tararua District and we are in negotiations to settle our historical Treaty claims having reached Agreement in Principle stage in May 2016. Despite this, Tararua District Council planning staff did not consult with us over the applications for the Eketahuna wastewater discharges. Our concerns and interests in the Mākakahi and Mangatainoka Rivers were not taken into account in their applications for consent.

3.2 The Ki Uta Ki Tai value is included within tikanga Māori philosophies and practices. It is inclusive and encompasses the 'mountains to the sea' approach for freshwater management within catchments. It considers cumulative effects and acknowledges that as our rivers flow towards the sea, they may pass through the rohe of different hapū and iwi.

This value respects the connections between our river systems and the marine environment, acknowledging that the mauri of one entwines with that of the other. Many of our native fish species are diadromous spending part of their lives in both fresh and coastal waters.

3.3 Whakapapa ki te Wai is the value that acknowledges the interconnectedness within river systems, where each constituent part of the river has its own status and Mana, so that the integrity of the whole is maintained. This is inclusive of water source, from rainfall, ground water and spring flows that contribute to the river. This is in contrast to other ideologies, where the consideration is often for how much a river system can put up with – e.g. assimilative considerations, or abstraction volumes.

3.4 Kaitiakitanga is a value that is central to the relationships that Kahungunu whānau and hapū have with the Mangatainoka and Mākakahi Rivers. It is my view that this is

[1] The Ngāti Kahungunu ki Wairarapa Tamaki nui-a-rua Treaty Trust

one of the relationships that need to be recognised and provided for under the RMA and the OnePlan. Kaitiakitanga is taken seriously by Kahungunu ki Tamaki nui-a-rua who seek to maintain the highest water quality possible for our taonga so our interactions with the rivers and the resources they provide can continue and strengthen.

3.5 Kaitiakitanga aligns with the Mahinga Kai value. For this to be upheld requires water quality of a sufficient standard so that aquatic flora and fauna used for kai are safe to eat, and plants and substances used for rongoā (medicinal uses) can be used safely. Also that the gathering of kai which requires contact or immersion in the river, is able to be undertaken without risk of infection or illness. A mixing zone is synonymous with a zone of non-compliance. Our wish is to keep the extent of such zones within our rivers as small as possible. If there are several mixing zones within a specific river, then our cultural and traditional relationships with those rivers are restricted.

3.6 The Manaaki value, and its expression through Manaakitanga is the action of caring for and benevolence towards others, and another significant value. Originally derived from Mana-a-ki, it signifies positive action, and flows from the position of Mana (power or prestige) that a person, a group of people, or an object or thing has. In terms of a water resource, for Kahungunu ki Tamaki nui-a-rua this includes ensuring that what flows from our traditional lands does not adversely affect other hapū and iwi further down the river. Manaakitanga requires us to respect their values also, and to be party to or complicit in sending polluted waters to our neighbours is to dishonour the Manaaki value, and indicates a lack of respect.

3.7 The Treaty principles of active protection and the encouragement to make informed decisions through consultation are included in the Te Ao Māori section[2] of the OnePlan. I was unable to see any consideration at all for tangata whenua values or interests in the consent applications, and in particular, quantification of the nature and extent of the relationships that Kahungunu whānau / whanui have with the receiving environments.

3.8 The management objective to maintain and enhance Mauri applies to all water bodies in the Horizons' region[3] and there is a requirement to recognise and provide for Mauri as a value[4]. In general terms, Mauri is a spiritual energy that flows from the realm of the Creator. It is a concept that is further refined and expressed by kaitiaki in

[2] OnePlan Te Ao Māori chapter (RPS)
[3] Objective 5-1 and Table 5.2 in Chapter 5
[4] Schedule B Values

accordance with their specific tikanga and kawa (Māori lore, principles, protocols and practice). A healthy state of Mauri within water bodies is an aspiration that kaitiaki aim for, as it ensures healthy aquatic ecosystems and healthy and abundant species within that system.

3.9 Adverse effects on Mauri, is a matter that only tangata whenua can quantify, in accordance with how they perceive and express Wairuatanga (Māori spirituality). By not involving tangata whenua in the assessment of environmental effects, Tararua District Council would only be surmising the nature and scale of adverse effects on Mauri and their severity or otherwise.

4. Comments on some of the expert evidence

4.1 Kahungunu ki Tamaki nui-a-rua combined with whānau in Wairarapa in a joint process for our historical Treaty claims. As part of this we went through an overlapping claims process with the Crown and Rangitane negotiators. Rangitane and Kahungunu claimant definitions were agreed by all parties.

4.2 In May last year our Treaty Trust signed an Agreement in Principle ('AIP') with the Crown. This includes at Table 1, a list of hapū that Rangitane agreed had whakapapa linkages to Ngāti Kahungunu[5], including Te Hika o Papauma, Ngāti Hamua, Ngāti Rangiwhakaewa, Ngāti Mutuahi, and Ngāti Pakapaka. Many members of these hapū are registered with the Kahungunu ki Tamaki nui-a-rua Trust.

Cultural evidence of Rangitane

4.3 Our Trust disagrees with claims in the cultural evidence (para 25) regarding Ngāti Hamua being exclusive to Rangitane. Ngāti Hamua joined other hapū of Ngāti Kahungunu in defeating local Rangitane at Raikapua Pa south of Dannevirke[6] in the early 19th century. It seems inconsistent that a hapū claimed to be exclusive to Rangitane, would attack Rangitane and celebrate their defeat.

4.4 In addition, the cave known as Te Ana o Rongomai is also a taonga of particular significance to Ngāti Kahungunu. It was gifted to the nation by Heeni Te Korou Nini Potangaroa of Ngāti Hamua ki Kahungunu in 1910[7].

---

[5] Attached as Appendix 1 (AIP pp74-76)
[6] Downes, T. W., Old Whanganui pp 110 – 116 – Attached as Appendix 2
[7] Personal comment from Robin Potangaroa, great grandson of Heeni Potangaroa

4.5 Many Rangitane and Ngāti Kahungunu within Tamaki nui-a-rua share a common ancestry from both Rangitane and Kahungunu tūpuna. This was acknowledged in the 1995 Māori Appellate Court decision[8] on an appeal which was dismissed. Part of the Court's decision states: -

"The Court is confident that based on the evidence before it both parties[9] descend from common ancestors and have enjoyed historical rights of occupancy or use within the district."

5. **The Horizons OnePlan**

5.1 I was engaged by Ngāti Kahungunu Iwi Incorporated ('NKII') to promote Kahungunu values and aspirations through the proposed OnePlan, and we invested substantial time and resources into this process. Freshwater resources and appropriate management sufficient to uphold tangata whenua values and interests has been a constant theme through Kahungunu environmental programmes and advocacy over the last two decades, including through the OnePlan.

5.2 I attended several Environment Court assisted mediation sessions. In terms of freshwater management, as the appeals progressed it became evident that having appropriate consideration for the freshwater values in Schedule B, and proposed standards and targets in Schedule E would ultimately address many tangata whenua concerns around water quality and the management of adverse effects on freshwater resources.

5.3 Because of the integration between objectives, policies and rules, getting the appropriate numbers and values into the OnePlan schedules would provide a rational pathway towards sustainable management of the region's freshwater resources, and promote consideration through planning processes of Kahungunu hapū and whanau interests in freshwater, including for our taonga species. In effect, implementation of the OnePlan would provide a default level of protection for tangata whenua values.

5.4 The Mākakahi River is within the Mangatainoka sub-catchment of the Manawatū River and in the plan is part of Mana_8.

---

[8] Māori Appellate Court 1995/15 – Rangitane o Tamaki nui-a-rua Incorporated Society appeal
[9] In reference to Ngāti Kahungunu and Rangitane

Water Management Zone	River Reaches
Mangatainoka (Mana_8a, 8b, 8c and 8d ;)*	Upper, Middle and Lower Mangatainoka; Mākakahi River

The Mākakahi lies within the rohe of Kahungunu ki Tamaki nui-a-rua and its constituent hapū affiliates. Both the extent of the Kahungunu rohe and our many hapū within, have been acknowledged by the Crown.

5.5 The Schedule B Surface Water Management Values in the OnePlan include Mauri, and the plan requires Mauri to be upheld and provided for, and where it is degraded, it should be enhanced. Mauri is an energy force that emanates from the spiritual realm, and is usually inherent within all natural resources. Tangata whenua through their kaitiaki role and responsibilities are the guardians of Mauri in accordance with their cultural preferences.

5.6 The achievement of objectives within plans is through implementation of policies and rules. Policy 2-1 of the OnePlan states in part (my emphasis added): -

'Policy 2-1: *Hapū** and *iwi** involvement in resource management
Kaupapa 2-1: Te whakauru mai o ngā hapū me ngā iwi ki roto i te whakahaere rauemi

The Regional Council must enable and foster kaitiakitanga^ and the relationship between hapū and iwi* and their ancestral lands^, water^, sites*, wāhi tapu* and other taonga* (including wāhi tūpuna*) through increased involvement of hapū* and iwi* in resource management processes including: -*
(a)……..
……
(i) the Regional Council advising and encouraging resource consent^ applicants to consult directly with hapū or iwi* where it is necessary to identify:*
……
(i) the relationship of Māori and their culture and traditions with their ancestral lands^, water^, sites, wāhi tapu* and other taonga* (including wāhi tūpuna*), and*
……
(ii) the actual and potential adverse effects^ of proposed activities on those relationships."

5.7 It is difficult to reconcile how Tararua District Council intended to uphold the Mauri value in the OnePlan without consulting with Kahungunu ki Tamaki nui-a-rua over their consent applications for discharge. We acknowledge subsequent considerations for establishing a wastewater stakeholder group, but consider these somewhat belated, given they were after applications for consent were notified and the submission period closed.

6. Cultural Impact Assessments

6.1 Cultural impact assessments typically involve four key components:

- Review of consent application data relevant to the proposed activities;
- Collection / collation of cultural and scientific data through on-site fieldwork;
- Data interpretation, analysis and assessment of results, and
- Report writing.

Interpretation of mātauranga Māori and cultural data within a contextual framework is a significant element as it is important the data is expressed in a manner approved by tangata whenua, including our kaumatua or kuia who provide guidance around this knowledge and how it is used.

6.2 The Eketahuna applications for consent do not have sufficient information on inflows to the wastewater system, contaminant concentrations at entry point, residence times or discharge volumes and contaminant loads entering the receiving environments.

6.3 Without this information it is impossible to accurately gauge the scale and nature of the effects of the activities on tikanga Māori or cultural values. We support the request from our whanaunga of Te Roopu Taiao o Ngāti Whakatere who requested a cultural impact assessment for the Eketahuna site.

6.4 In my opinion, a necessary precursor to this would be cultural monitoring to gather sufficient information on the effects of the existing discharges to create a baseline dataset, so that the efficacy of planned improvements (when completed) could then be compared with existing effects. This information would complement other scientific data required by Horizons Regional Council, and acquired through regular monitoring processes.

6.5 We therefore request a condition for cultural monitoring to be commissioned as per our original submissions, with subsequent cultural monitoring after two years have lapsed. The cultural monitoring and Cultural Impact Assessments could be supportive of each other. We have been in conversations with Te Roopu Taiao o Whakatere who endorse this approach.

7. Conclusions

7.1 Kahungunu ki Tamaki nui-a-rua and our constituent hapū have mana whenua and tangata whenua status throughout the Tararua District, and this has been endorsed by the Crown and the courts.

7.2 There has been inadequate data provision by the applicants on which to base or grant a consent for a duration longer than 5 years. Although we originally agreed to a 20 year consent duration, this was predicated on other actions and events that have not occurred, including the installation of further infrastructure by March 2017.

7.3 A term of 5 years would enable installation of further wastewater infrastructure and collection of sufficient data to help inform a longer term consent.

7.4 The OnePlan requires application of treated wastewater to land for the granting or renewal of wastewater discharge consents. Sufficient work has not been undertaken by the applicant in this regard.

7.5 Kahungunu ki Tamaki nui-a-rua are supportive of finding a sustainable long-term solution that is sensitive to tangata whenua and community values and aspirations related to our rivers and their tributaries.

Na reira,

Morry Black

Kahungunu ki Tamaki nui-a-rua submissions

APPENDIX 1

Extract from Agreement in Principle – Table 1

Tararua District Council –

Eketahuna Wastewater Discharges

Applications to discharge to water and to land

(bb) Wai 1947 – Descendants of Paul Ropiha and Te Wai Ropiha Bell Lands Claim;

(cc) Wai 2028 – Ngāti Kahungunu Vietnam Veterans claim;

(dd) Wai 2211 – Wairarapa Moana and land issues claim;

(ee) Wai 2213 – Coastal resources claim;

(ff) Wai 2225 – Heritage Management, Crown Purchases and Native Land Court claim;

(gg) Wai 2241 – Nga Uri o Te Hau claim;

(hh) Wai 2269 – Te Whiti North Block claim; but

1.1.4 does not include the following claims –

(a) a claim that a member of Ngāti Kahungunu, or a whānau, hapū, or group referred to in paragraph 1.4.2, may have that is, or is founded on, a right arising as a result of being descended from an ancestor who is not referred to in paragraph 1.4.1;

(b) a claim based on descent from the tipuna (ancestor) Rangitāne; and

(c) a claim that a representative entity may have to the extent the claim is, or is founded, on a claim referred to in clause 1.1.4(a) or 1.1.4 (b).

1.2 To avoid doubt, the settlement of the historical claims of Ngāti Kahungunu will not affect the right of iwi, hapū or whānau who are members of Ngāti Kahungunu to apply for the recognition of protected customary rights or customary marine title under the Marine and Coastal Area (Takutai Moana) Act 2011.

1.3 The deed of settlement will, to avoid doubt, provide paragraph 1.1.1 is not limited by paragraphs 1.1.2 or 1.1.3.

Ngāti Kahungunu

1.4 The deed of settlement will provide that Ngāti Kahungunu means -

1.4.1 the collective group composed of individuals who descend from one or more of Ngāti Kahungunu ki Wairarapa Tāmaki Nui-a-Rua tīpuna (ancestor); and

1.4.2 every whānau, hapū, or group to the extent that it is composed of individuals referred to in Table **1** below.

Table 1 – Hapū list for the purpose of Claimant definition

Ngāi Hangarakau	Ngāti Te Kai	Ngāti Te Noti
Ngāi Te Ao	Ngāti Upokoiri	Ngāti Te Whātui
Ngāi/Ngāti Te Rangitāwhanga	Ngāti Whātuiāpiti	Ngāti Tangatakau
Ngāi Te Rehunga	Tu mai te Uru	Ngāti Mātangiuru
Ngāi Tukaihara	Ngāti Pohoi	Ngāti Te Hina/Ngāti Te Hina Ariki
Ngāi Tūmapuhia-ā-Rangi	Ngāti Punarewa	Ngāti Hinetearorangi
Ngāi Tuohungia	Ngāi Te Rautangata	Ngāti Te Koro o Ngā Whenua
Ngāi Tutemiha	Ngāi Taneroa/Taneroroa	Ngāti Rangitōtohu
Ngāti Hinewaka	Ngāti Kaiparuparu	Mere Te Huinga
Ngāi Ira	Ngāti Kakawa	Ngāti Hopara
Ngāti Kahukuraawhitia	Ngāti Rangitataia	Ngāti Puha
Ngāti Kahukuranui	Ngāti Kaumoana	Ngāti Te Korou
Ngāti Kauihi	Ngāti Kirikohatu	Ngāti Ihaka Rautahi
Ngāti Kere	Ngāti Maahu	Ngāti Te Opekai
Ngāti Koura	Ngāti Tahitokuru	Ngāti Kaihuitu
Ngāti Maru	Ngāti Turanga	Ngāti Rakaipaaka
Ngāti Raikairangi	Ngāti Tutawake	Ngāti Te Tomo
Ngāti/Ngāi Rakaiwhakairi	Ngāti Hikarahui	Ngāti Rangitehewa
Ngāti Rongomaiaia	Ngāti Waipuhoro	Ngāti Tu
Ngāti Rua	Ngāti Hinepare	Ngāti Tumanawa
Ngāti Ruawahine	Ngāti Pakuia	Ngāi Tamanuhiri
Ngāti Te Kawekairangi	Ngāti Tūkoko	Ngāi Whaiwhati
Ngāti Te Rangikoianake	Ngāti Te Atawhā	Ngāti Tutohengarangi
Ngāti Te Whiunga	Ngāti Whakamana	Ngāti Hinekorako
Ngāti Hakeke	Ngāti Meroiti	Ngāti Hinemau
Ngāti Hikarara	Ngāti Hinetauira	Ngāti Te Hau
Ngāti Hikawera	Ngāti Tauiao	Ngāti Kaingaahi
Ngāti Hineraumoa	Ngāti Moe	Ngāti Rangaranga
Ngāti Matehau	Ngāi Tahu/Ngāi Tahu Makakanui	Ngāti Whaitongarerewa
Ngāti Muretu	Te Hika o Pāpāuma	Ngāi/Ngāti Te Aomataura
Ngāti Ngapuoterangi	Ngāti Hāmua	Ngāti Te Ahuahu
Ngāti Pā te Ika	Ngāti Rangiwhakaewa	Ngāti Pohatu
Ngāti Pakuahi	Ngāti Mutuahi	Ngāti Te Tohinga
Ngāti Parera	Ngāti Pakapaka	Ngāti Wheke
Ngāti Tapatu	Ngāti Parakiore	Ngāti Tuhakeke
Ngāti Te Aokino	Ngāi Tamahau	Ngāti Mariunga
Ngāti Te Aomatarahi	Ngāti Te Raetea	
Ngāti/Ngāi Te Hangarakau	Ngāti Hinetearorangi	

1.5 The deed of settlement will provide, for the purposes of paragraph 1.4.1 -

1.5.1 a person is **descended** from another person if the first person is descended from the other by -

(a) birth; or

(b) legal adoption; or

(c) Māori customary adoption in accordance with Ngāti Kahungunu tikanga (customary values and practices); and

1.5.2 **Ngāti Kahungunu ki Wairarapa Tāmaki Nui-ā-Rua tipuna (ancestor)** means an individual who:

(a) exercised customary rights by virtue of being descended from:

(i) the tipuna (ancestor) Kahungunu; or

(ii) a recognised tipuna (ancestor) of any of the groups listed in clause 1.4.2; and

(b) exercised the customary rights in 1.5.2 (a) predominantly in relation to Wairarapa Tāmaki Nui-ā-Rua after 6 February 1840.

1.5.3 **customary rights** means rights according to Ngāti Kahungunu tīkanga (customary values and practices) including -

(a) rights to occupy land; and

(b) rights in relation to the use of land or other natural or physical resources.

Other definitions

1.6 In this agreement in principle –

arbitration commencement date, in relation to the determination of the market value and/or market rental of a valuation property means:

(a) in relation to a referral under paragraph 3.12.2 the date of that referral; and,

(b) in relation to an appointment under paragraph 3.12.3 or 3.12.4, a date specified by the valuation arbitrator; and

arbitration meeting, in relation to the determination of the market value and/or market rental of a valuation property, means the meeting notified by the valuation arbitrator under paragraph 3.13.1; and

area of interest means the area identified as the area of interest in the attachment; and

business day means a day that is not –

(a) a Saturday or Sunday; or

(b) Waitangi Day, Good Friday, Easter Monday, ANZAC Day, the Sovereign's Birthday, or Labour day; or

(c) if Waitangi Day or ANZAC Day falls on a Saturday or Sunday, the following Monday; or

(d) a day in the period commencing with 25 December in any year and ending with 15 January in the following year; or

(e) a day that is observed as the anniversary of the province of –

Kahungunu ki Tamaki nui-a-rua submissions

APPENDIX 2

Extract from Old Whanganui – T. W. Downes 1915

Tararua District Council –

Eketahuna Wastewater Discharges

Applications to discharge to water and to land

Extract from the book "Old Whanga-nui" by T.W. Downes (1915)

Pages 110 to 116

It was about this time (1800-1810) that the Tuke-a-Maui Pa at Pari-kino was attacked and captured under the following circumstances: –

Some of the Ngāti Apa people were badly beaten by Rangi-tane at Po-hangina., and among those who were taken was a Ngāti Apa chief named Te Ahuru. (Te Ahuru was afterwards killed at Kapiti, when Pehi-turoa and others attacked Te Rau-paraha at that island.) However, in their eagerness to make this man a prisoner, they allowed some of his men to escape, who immediately fled away to Rangi-tikei where they raised a party to seek revenge.

Now Rangi-tane, having captured Te Ahuru and others, kept them for a few days, and set them to work to carry stones for the *umu* in which they were to be cooked. After enough stones had been gathered, they made the unfortunate men gather firewood for the ovens, then the leaves, and last of all, they forced them to dig out the *umu*, and when all was ready the conquerors lined up for the *hak*a which was to celebrate the victory. But, in the middle of the song, down came Ngāti Apa, the party that the recent escapees had brought along. They smote left and right, and before many minutes were over the ovens were steaming, but they contained Rangi-tane instead of Ngāti Apa.

Te Ahuru was doubtless, well pleased at his release, but he desired still further revenge. So he sent messengers to Wai-totara and Patea, asking the Nga Rauru to bring *kai* and send men. The northern natives heartily responded, sending two hundred fighting men, besides many slaves bearing great quantities of the indispensable *kai*.

When they came to Whanga-nui River, Taka-rangi, the great Whanga-nui chief, who was afterwards killed at Kohurupo, heard that the Nga Rauru people were in his territory, and he said, "What are these people doing here? I will not allow them to carry food over me." So he sent his men and after a short skirmish Nga Rauru retired minus their kai. When Ngāti Apa heard that Taka-rangi had intercepted those who were coming to give them assistance, they immediately started out, and took a pa situated on the Kaitoke Lake (about two miles from Whanga-nui No.1 Line). Whanga-nui, not to be outdone, travelled to Rangi-tikei, where they besieged the pa at Pou-rewa (on the riverside of Halcombe), killed Te Haha-o-te-rangi, and then retired.

Then up arose Te Ahuru and said to his people, "I hear there is a brave man called Te o-raunga, of the Mua-upoko. I will go to him and see if he will lend a hand to punish Whanga-nui and Rangi-tane." So he went to Wai-were, a pa at the south end

of Lake Horo-whenua, and laid his views and intentions before Te o-raunga. But that careful chief said "No; I am afraid I cannot help you, for this *taniwha* you wish to destroy has two heads – i.e., Whanga-nui and Rangi-tane. If it had only one, I would willingly go. But go on to Pori-rua. Te Hoki-o-tungia is there, and he will assist." So Te Ahuru went to Pori-rua as directed but Hoki-o-tungia said, "No, I cannot help; but let us go to Nga Kaka-waha-nui (the loquacious parrots at Wai-rarapa." So they went on and came to the pa, and there they found the two *kaka* famed for their great beaks, Te Whata-horo and Kaka-hou, and explained what they came for. After hearing all Te Ahuru and his friend had to say, the two great chiefs replied, "Yes, we will help you. Go home as fast as you can, gather all your people and plenty of *kai*. We will follow in a few days." So Te Ahuru returned to Rangi-tikei; but as soon as he had gone, Whata-horo said to his friend, "Had we not better follow at once before Whanga-nui hears of our approach and has time to gather?" So they started off from Wai-rarapa with a great army of over three hundred men of the Rakai-whaka-iri, the Ngāti Kahu-kura-awhitia, the Hamua, and the Ngāti Moe, all branches of the Ngāti Kahu-ngunu.

When Te Ahuru left Wai-rarapa he arranged with his own people to have supplies of food ready, and with this purpose in view, he came onto Whanga-ehu. But no sooner had he called his people together than a great war-party was seen approaching from the south. The people were much afraid, and said to Te Ahuru, "What is the meaning of this?" Te Ahuru, although he felt considerable apprehension replied, "Perhaps it is our friends from Wai-rarapa and Porirua. Let us go forward to meet them." (The Pori-rua people had also joined, although they had at first refused.) So the two parties met, and the apprehensions of the Ngāti Apa were quickly set at rest by the joyful discovery that the *taua* was led by their Wai-rarapa friends. After the customary feast had been disposed of a war dance was executed, during the excitement of which some of the brave fellows advised going on to Whanga-nui that night. Te Ahuru opposed this, for he wished *to have time to gather all of his available force. But Tui, the tohunga travelling with the taua*, settled the dispute by saying, "We will go now, for even at this moment the Whanga-nui people are preparing to resist us, and tomorrow we will meet their party and be victorious.

.....

.....

..... So they started off that night taking the road by the sea beach, and just as day was breaking they ran right into the Whanga-nui party at Kai-wharawhara (The south spit, Whanga-nui River). Still under the excitement of the recent haka, the invaders made short work of the surprised Whanga-nui-ites, and before very long the *pair of kaka* were counting the spoil.

They made a pile of the dead men four high, laying them crossways as children cross and re-cross their hands in play. "How long the row was" said my informant, (the grandson of one of the *kaka*), "I don't know - perhaps a mile, perhaps less, but

at any rate, as soon as the wall was built, Whata-horo and his companion said to Te Ahuru, "Here is your payment. Is it enough?" And so they gave the whole pile to Ngāti Apa as a *hakari* (feast) for them.**[In the year 1909, the writer in company with the late G.R.Marriner, visited the site of this ancient battlefield, and, upon examining the old ovens in the vicinity, found a stone axe, and many human bones, probably the relics of this victory and feast. Last year, Mr E. Durie found a beautiful stone mere at the same place.]*

While the feast was going on, Tui the tohunga, got up and sung another song, in which he described other places that would be taken, and told the names of the chiefs to be killed. So the party, taking his good advice, advanced, bent on mischief. They attacked the pa Ota-aue (on the Awa-rua Creek, about half a mile below Putiki), where they captured all the inhabitants and sent them as slaves under escort to Rangi-tikei. Then on again they went, determined to take the large pa at Pari-kino named Tuke-a-maui, which was known to be full of people. On their way up the river the war party stopped to take the pa on top of the Kai-matira cliff; then on to Pari-kino. It took the *taua* several days to effect an entrance, but they eventually dragged down parts of the palisading by tying flax ropes to the middle of short pieces of wood, throwing them over, and then pulling. Leaving Tuke-a-maui, the war party went on to Whau-tahi and Pi-tangi, where more damage was done , after which they retired, carrying with them many slaves, satisfied that at least one of the taniwha's heads had been considerably damaged.

(The old pa Tuke-a-maui stood on the rising ground below Kai-tangata, the old name of the pa now known as Pari-kino, and is now used as a burying ground. Par-ikino was a pa on the cliff side of the river opposite Kai-tangata. The modern name for this abandoned pa is Hiona (Zion). Whau-tahi was a fortified pa om the hills above the Whau-tahi Stream, some three or four miles above Pari-kino, and Pi-tangi was situated on the hill above the Pi-tangi Stream. Whau-tahi was governed by a woman called Heke-wai-rangi, and a chief of the Pi-tangi Pa was Rakai-tauria. This place saw a lot of fighting at the time when Tama-tu-pere lost his leg, but the details of these troubles are too meagre to place on record. It is stated by the Whanga-nui people that after Te Ahuru departed, those of his party who had been killed or captured during the Tuke-a-maui (Maui's elbow) fight were first cooked in a huge kumara pit and then eaten at Pohe-kereru; and in remembrance of this feast, the name of the pa was changed to Kai-tangata – eat man).

Now for the *taniwha*'s second head; Flushed with their recent conquest, Te Ahuru now decided to give his friends a skirmish with Rangi-tane, so he again gathered his Ngāti Apa force, and, joining with Wai-rarapa, they marched away, having previously sent out spies, two by two, who were to hunt the district, and let the main body know where the most people had congregated. Soon the scouts returned with their report to Oringi (near Tahora-iti), which the taua had now reached and informed the leaders that all people in the district had vacated the small pa and fled to Rai-kapua, a strongly fortified pa on the upper Manawatu River, having a high inaccessible cliff

immediately behind it. So the war party laid siege to this pa, and carried on their operations with such fury that in a very short space an entrance was gained, and the slaughter of the defenders commenced.

Altogether two hundred poor wretches were killed, and nearly half that number taken as slaves; and again the dead were piled up in a row four deep, with the captives on top. Then said Whata-horo to Te Ahuru, "There is your second payment. Divide this pile into two equal parts and bind the dead on the shoulders of the living." So he gave half of the captives to the Ngāti Apa party and kept half himself, and the two tribes separated, each forcing their slaves to carry home their dead comrades, who were no doubt destined to grace the board at the first feast. Thus was the *taniwha*'s second head destroyed. The descendants of some of the slaves captured on that occasion, are still to be found at Pori-rua and Wai-rarapa.

Sam Woon, a well-known Whanga-ehu native, has in his possession, a mere pounamu taken by Ngāti Apa at the fall of the Tuke-a-maui Pa.