



TE KĀURU EASTERN MANAWATŪ RIVER HAPŪ COLLECTIVE

Te Kāuru Taiao Strategy



TE KĀURU

For The Eastern Manawatū River Catchment
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Acknowledgments

The development of the '**Te Kāuru Taiao Strategy**' is a tribute to all those who have been and those who are still collectively involved. This document provides strategies and actions for caring for the land, rivers, streams, all resident life within our environment, and our people in the Eastern Manawatū River Catchment.



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Te Kāuru Taiao Strategy



Endorsements

This strategy has been endorsed by the following 11 hapū of Te Kāuru who are shown with their respective tribal affiliation. A two tier rationale has been used (where required) to identify the Te Kāuru hapū members in terms of their customary connections with regards to their locality, occupation and connection with the Manawatū River and its tributaries:

1. Take ahikāroa
2. Tātai hono

.....

Ngāti Mārau (Rangitāne, Kahungunu)

Ngāi Te Rangitotohu ... (Rangitāne, Kahungunu)

Ngāi Tahu (Rangitāne, Kahungunu)

Ngāti Ruatōtara (Rangitāne)

Ngāti Te Opekai (Rangitāne)

Ngāti Parakiore (Rangitāne)

Ngāti Pakapaka (Rangitāne)

Ngāti Mutuahi (Rangitāne)

Ngāti Te Koro (Rangitāne)

Te Kapuārangi (Rangitāne)

Ngāti Hāmua (Rangitāne)

.....

Te Kāuru has hapū mana whenua membership of the Manawatū River Leaders' Forum and will continue to support the ongoing efforts to restore and revitalise the mauri of the Manawatū River. Te Kāuru further support the integration of the Taiao Strategy into the wider Iwi/Hapū Management Plans.

From the inception of Te Kāuru, it was agreed by its hapū that the required administration support services would be provided by Rangitāne o Tamaki nui a Rua Incorporated (RoTnaR).

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The Origins of the Manawatū Name



The genesis of the name Manawatū is attributed to the ancestor Haunui, son of Popoto of the Kurahaupō Waka. He grew up at Mahia and was an adventurous man. He made his way across to the West Coast where he joined up with Turi. While there, his wife Wairaka eloped with a man of low rank and he set off in hot pursuit south along the coast from Pātea-nui-a-Turi. As he crossed the river-mouths he named the rivers. **'Whanganui'** was named because of the width of the river-mouth, *'Whangaehu'*, *'Turakina'* and *'Rangitīkei'* were all named by Haunui.

The next river he crossed was the **'Manawatū'** which was so wide, deep and cold that it made his breath stand still. This is the origin of the name **'Manawatū...still breath'**¹. There are several versions of the story. A variation is provided by Joseph Potangaroa, *"He stopped at the next river he came to because he felt exhausted. He held his heart and gave it the name Manawatū meaning heart standing still."*²

Above: The Manawatū Gorge seen from the east. Photo: Laurie Cairns Survey Services and Land information.

1 Old Manawatū by T. L. Buick.
2 Ngāti Hāmua by Joseph Potangaroa, page 42.

The purpose of the Te Kāuru Taiao Strategy is to:

- 1** Guide hapū of Te Kāuru (as well as the relevant RMA Officer) in their decision making in all matters that have an impact on the air, the water, the land (including rocks and minerals), and all life forms, including people in the Eastern Manawatū River catchment.
- 2** Provide the context and basis for Te Kāuru Taiao Strategic Actions included in the Manawatū River Leaders' Forum (MRLF) action planning and implementation process³.
- 3** Provide an immediate record for local government to consider, respect and include in the environmental decision-making processes.
- 4** Be included and viewed in context with the Hapū and Iwi Taiao Management Plans that will be lodged with local government bodies.

Sources and Inspirations

The Te Kāuru Taiao Strategy draws on the following documents and sources:

- Te Kāuru Cultural Indicators provided by Henare Kani for the first MRLF action planning process in 2011.
- River Management Planning Framework developed in 2012 and signed off by hapū in 2013.
- Cultural Values Assessment prepared by Pat Parsons for the Department of Conservation (DoC).
- Historical narratives and maps collated for the Treaty of Waitangi settlement process.

Acknowledgements

- The draft 'Te Paewai o Te Rangi 2025 Strategic Vision'
- The 'Owahanga Station' 100-year planning process⁴
- The 'Waitaha Iwi Management Plan 2014' (provided valuable insights)
- The 'Mahaanui Iwi Management Plan 2013, Ngāi Tahu' (facilitated the structure of this strategy).
- The 'Ngāti Rangi Taiao Management Plan 2014' (provided inspiration).

Includes

- Insights from the ongoing Te Kāuru work and projects
- Contributions from hapū members made between 2010 and June 2016, in particular during 2012 and 2015 wānanga
- Te Kāuru /RoTnaR actions included in the 2016 – 2021 Manawatū River Leaders' Forum Action Plan

i The strategy is a living document and is bound to change over time. It will be reviewed at least every 3 years.

3 The 2016 – 2021 MRLF Action Plan was signed off in March 2016. Te Kāuru actions were approved by all hapū prior to inclusion in the MRLF Action Plan.

4 Mavis Mullins gave an overview of the process in 2012

Te Kāuru Hapū Collective History

Te Kāuru was founded in April 2010 as a hapū collective in response to the identification of the Manawatū River as New Zealand's 'River of Shame'. A report on water quality published by the Cawthron Institute in 2009 had identified the river as having the worst dissolved oxygen performance among more than 300 rivers measured. The lack of oxygen severely impacts on the ability of in-stream life forms to survive. The report prompted G. P. Murfitt the then chairman of Horizons Regional Council⁵, to form the Manawatū River Leaders' Forum in February 2010. Te Kāuru Hapū Collective joined the Forum in July 2010 as one of the signatories to the Manawatū River Leaders' Accord. It is the purpose of Te Kāuru Hapū Collective to:

- Become co-governors and co-managers of the awa
- Produce a management plan
- Enhance tikanga tuku iho
- To educate, promote and uphold the principles of kaitiakitanga through projects on the ground.

Te Kāuru has been an active Forum member ever since joining. Te Kāuru participated in the first action planning exercise between October 2010 and April 2011 and is one of the signatories of the resulting 'Manawatū River Leaders' Forum Action Plan'. Since the signing of the first action plan in July 2011, Te Kāuru has:

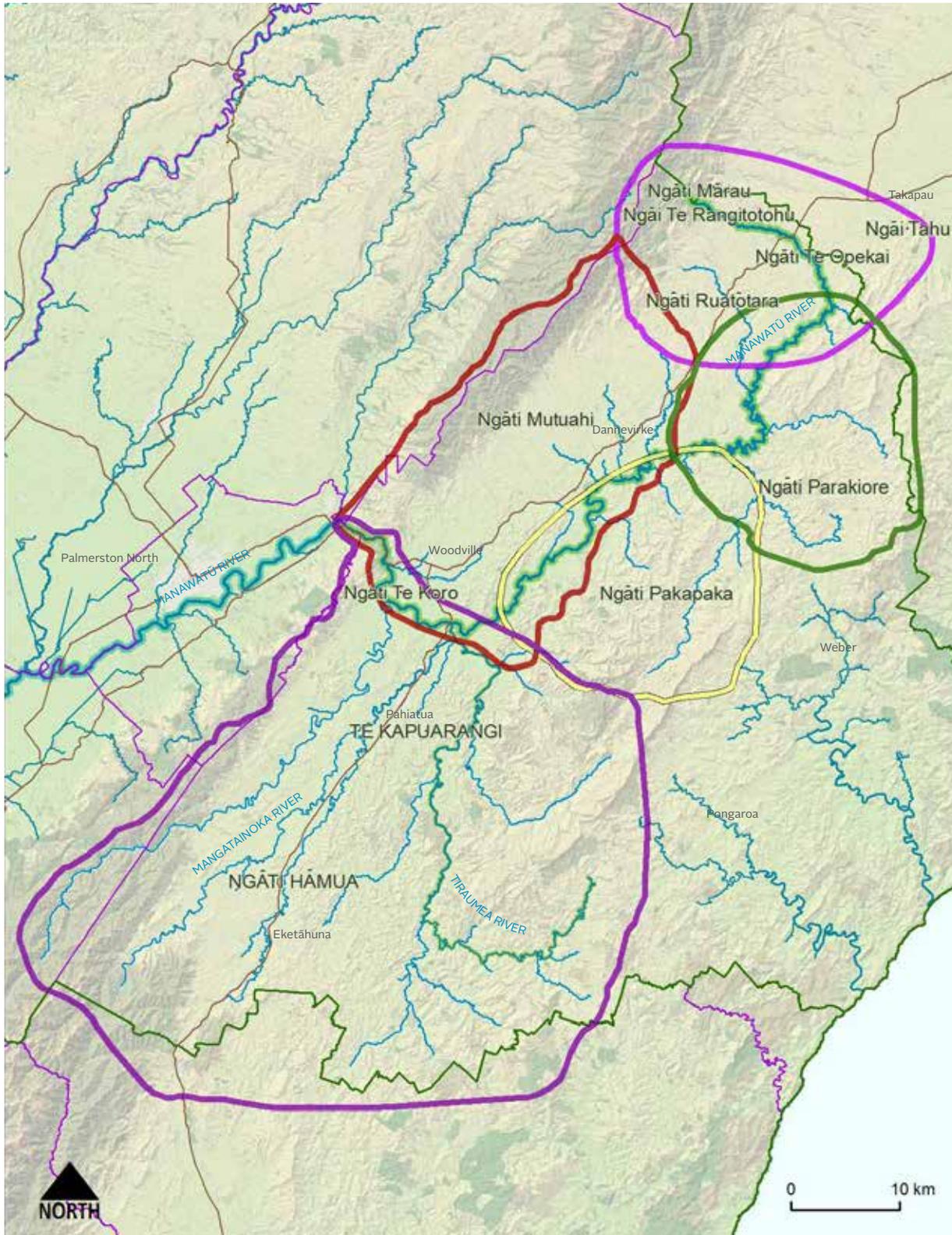
- Participated in all Forum meetings and related hui ā-iwi
- Developed a River Management Planning Framework which was ratified by all hapū on marae in 2013. This framework constitutes the basis for the Taiao Strategy
- Successfully applied for funding and co-ordinated projects to enhance the mauri of the awa at the source, at Kaitoki and on Parahaki Island
- Been a valued member of the Te Āpiti Manawatū Gorge Project
- Signed a Memorandum of Partnership with Horizons Regional Council
- Signed a Memorandum of Understanding with Rangitāne o Tamaki nui a Rua Incorporated
- Contributed historical narrative and images to signage along the river to educate the public on the history of the area and the awa
- Participated in the development of the second Manawatū River Leaders' Forum Action Plan and is a signatory to the 2016-2021 Action Plan
- Participated in an application to the Te Mana o te Wai fund (Ministry for the Environment) to erect historical whare along the river for further educational purposes



⁵ Horizons Regional Council is the government agency responsible for the management of air, land and water resources under the Resource Management Act 1991 (RMA)

Te Kāuru Hapū Collective Area Coverage

The following map (Map 1) shows the Te Kāuru area of interest. The areas attributed to individual hapū along the Manawātū and its tributaries will be the areas of focus for individual hapū plans if and when hapū choose to develop these under the Te Kāuru umbrella. The map should be understood to be indicative only of hapū as hapū might have interests outside the shown areas.



Te Kāuru Taiao Framework

The Taiao Strategy document is a living document. It will develop and evolve over time as information becomes available and hapū engage. The document can be shared in its entirety or in sections.

The Te Kāuru Taiao Framework is made up of four strands which are described in Table 1.

Table 1: Four Strands of the Taiao Framework

Strand I	Outlines the history and the whakapapa that gives authority to the relationship between the people and the Manawatū River.
Strand II	Provides a high level summary of the relationship between the people and the river (2011) followed by 'Te Karanga a Te Awa', the Call of the River' as it was captured during the first wānanga (2012).
Strand III	States the vision and strategies and highlights opportunities for change and the related actions that have been agreed on so far.
Strand IV	Suggests a way on how to develop a measurement of progress.

The hapū plans will be developed and interwoven with Strands I, II, III, IV outlining the hapū aspirations for the future.

The strands indicated above are reflected over the page on a harapaki (tukutuku or lattice work) panel as a backdrop, the pattern used here being the Roimata Toroa or Albatross Tears pattern. This particular pattern is well represented in many of our meeting houses, including Aotea at Mākirikiri, and portrays the occurrence of misadventure that from time to time occurs in our lives which is personified by the strands in the pattern depicting the tears of the great white bird of the southern hemisphere oceans, the toroa or albatross.

This pattern was chosen given that the Te Kāuru hapū wish to turn the misadventure associated with the deterioration of its river environment and pristine waters to that of triumph and good fortune for its waterways, its people and its communities.

Strands

1

Whakawhitiwhiti Kōrero

2

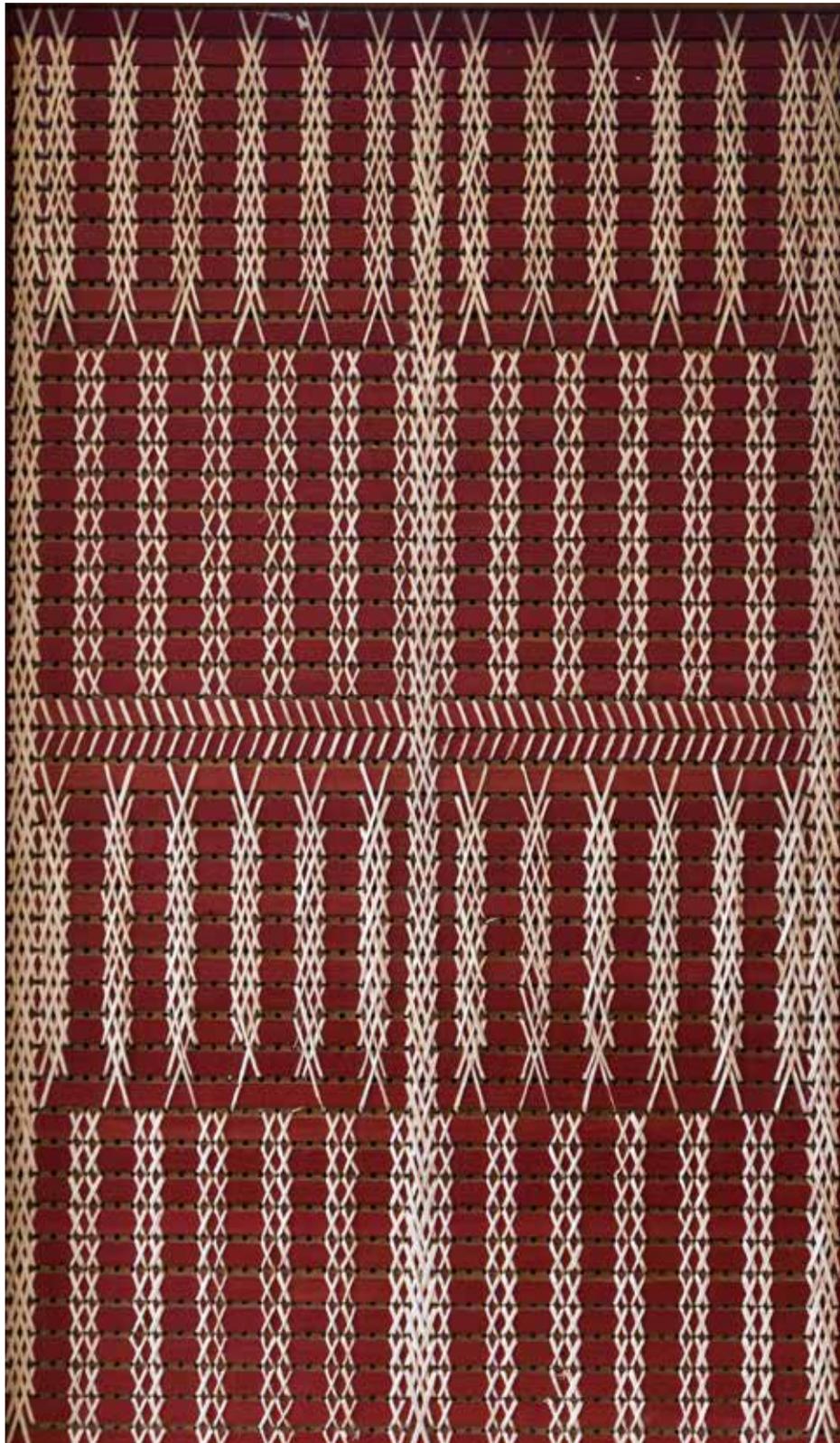
Whakawhitiwhiti Kōrero

3

Whakawhitiwhiti Kōrero

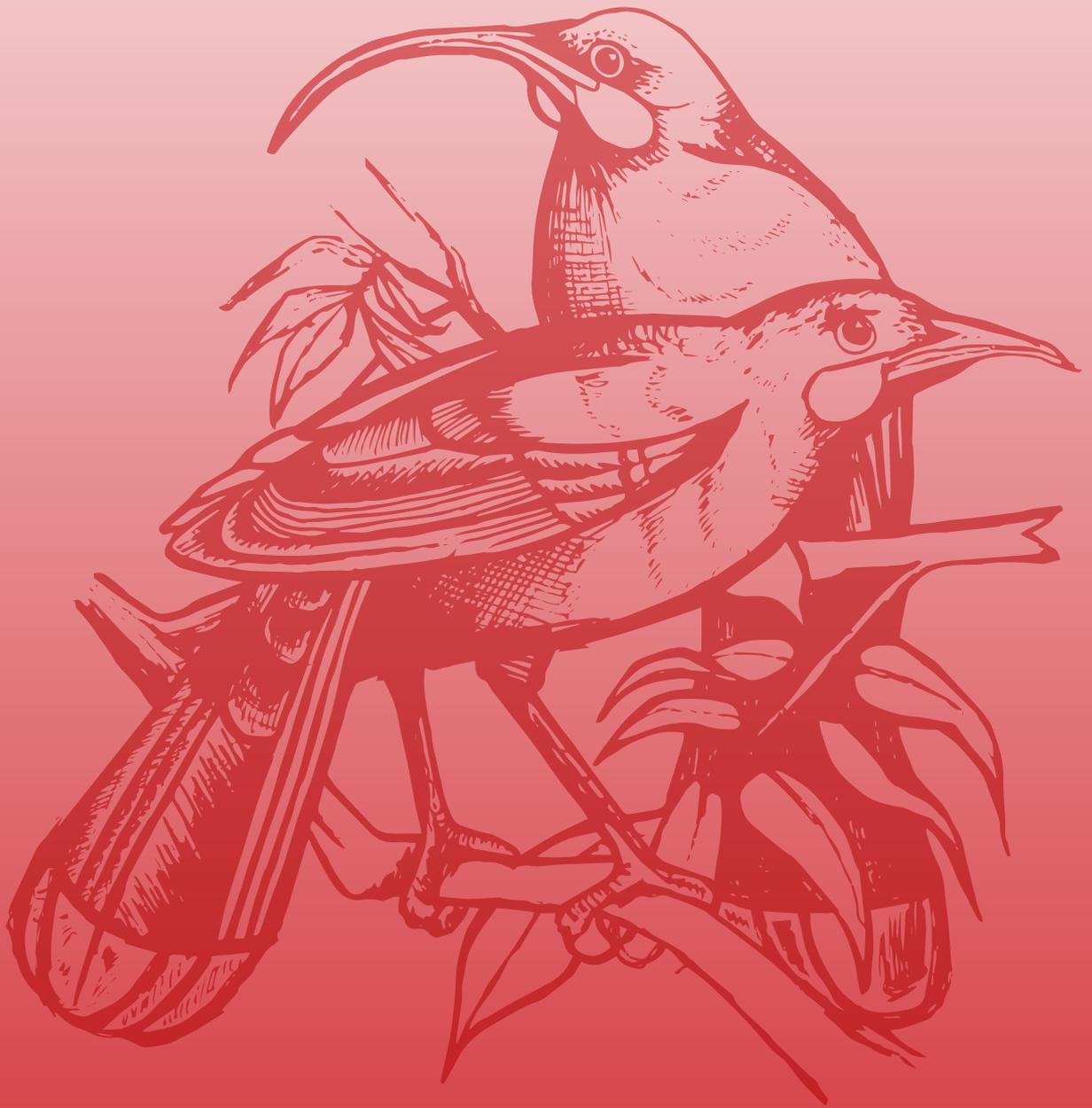
4

Whakawhitiwhiti Kōrero



The Roimata Toroa Panel in Aotea Meeting House at Mākirikiri





Strand 1

Strand I: Historical Narrative

Rivers like the Manawatū that are of a significant length pass through areas that are different in their geography and geology. These differences are reflected also in the moods of the river, the people associated with the river, their stories and perspectives.

These occurrences were not lost on the early Māori. There are several traditions which account for the geological formations of the Manawatū Gorge and River. The first of these speaks of a giant tree which became imbued with the spirit of an ancient god.⁶

*'Away upon the slopes of the Puketoi Ranges there grew in the days of old a giant totara tree, into which the spirit of a god called Okatia suddenly entered, and endowed it with the power of motion, whereupon it gradually wormed its way over the land, gouging out a deep bed as it went, until it came to the mountain chain which separates the East from the West coast. Then it clove a course for itself through this huge barrier, which the mighty Okatia split asunder as easily as a child would break a twig, and on passed the inspired tree, ploughing its irresistible way with many serpentine wanderings towards the sea, leaving the turbulent waters and still reaches of the Manawatu River flowing in its wake.'*⁷

Two other traditions address the bed of the river. One concerns a taniwha named Whāngaimokopuna whose original home was at the mouth of the river.

'The bed of the river was also affected by the exploits of a famous taniwha named Whangaimokopuna whose home was originally at the mouth of the river. Unlike most taniwha, Whangaimokopuna was a pet. His owners, the people of Motuiti, fed him on the choicest portions of eel caught in the area and apparently spoilt him thoroughly.

One day when the elders were away, the children who had been left in charge of the pet saw no reason for coddling a taniwha, so they fed him on the heads of the eels,

keeping the best portions for themselves. Whangaimokopuna was naturally upset and he seized one of the boys and swallowed him. When the elders returned the boy was missed, but while they were searching for him, their pet vomited up the boy's remains. It was now the turn of the parents to be upset and Whangaimokopuna fled from their anger.

The taniwha went inland until the sound of the sea was inaudible, hence the name Taikorea (sea blotted out) now known as Taikoria. Whangai-mokopuna eventually decided to continue up the river and passed through the Manawatu Gorge. He carried on until he neared

“ He said the Manawatu River was his – the whole length of that river and the land on both sides of it. ”

the point where the Tamaki River entered the Manawatu (between Tahoraiti and Dannevirke) where the river then took a sharp bend and passed round some high hills. Whangaimokopuna saw no point in travelling all that distance, so he simply cut his way straight ahead through the slopes of the hills, leaving a high cliff which later constituted part of the natural defences of the Rangitane pa, Raikapua. This straightening of the riverbed left a depression on the south-east side of the river which is now partly occupied by the Mahangaiti lagoon at Kaitoki.

*Whangaimokopuna continued upstream till he reached the Mangapuaka stream, which he followed until he reached its source in the hills now known as the Whangai Range after him. The Mangapuaka stream had previously been the home of another taniwha named Te Horearua whose name is perpetuated in a peak, now a trig point, on the Raekatia Range south-east of Ormondville.*⁸

In an old proverb the bed of the Manawatū River is attributed to the ancestor Tamakuku.

'He said the Manawatu River was his – the whole length of that river and the land on both sides of it.' During the Waikōpiro hearing, tribal historian Tanguru Tuhua stated, *'Tamakuku who left a mark on this block, viz the Manawatu River. He dug its bed. When Tamakuku obtained great influence he said that he had dug the bed of the Manawatu and it passed into a proverb.'*⁹

6 Manawatū Gorge CVA, by Pat Parsons, pages 5-7.

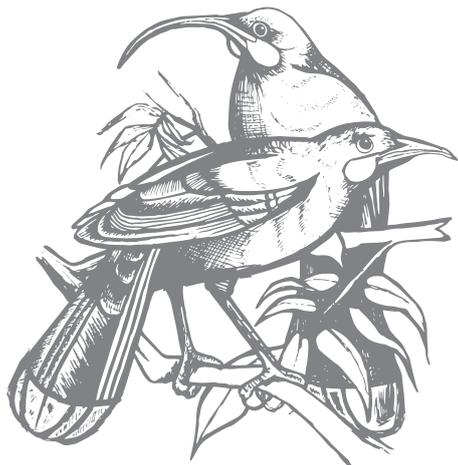
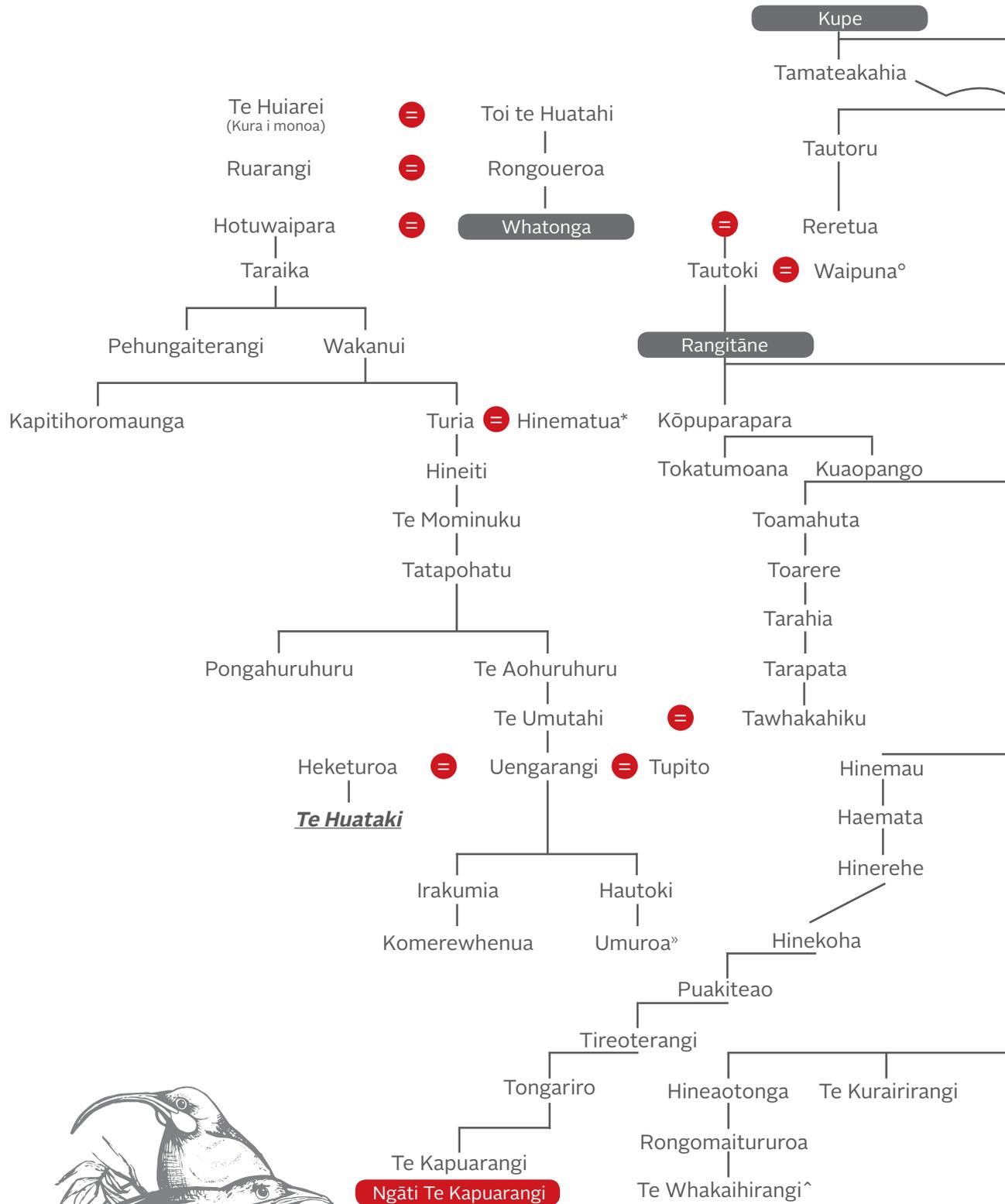
7 Old Manawatu by T.L. Buick, page 2.

8 Rangitāne – a Tribal History by J.M. McEwen, page 1.

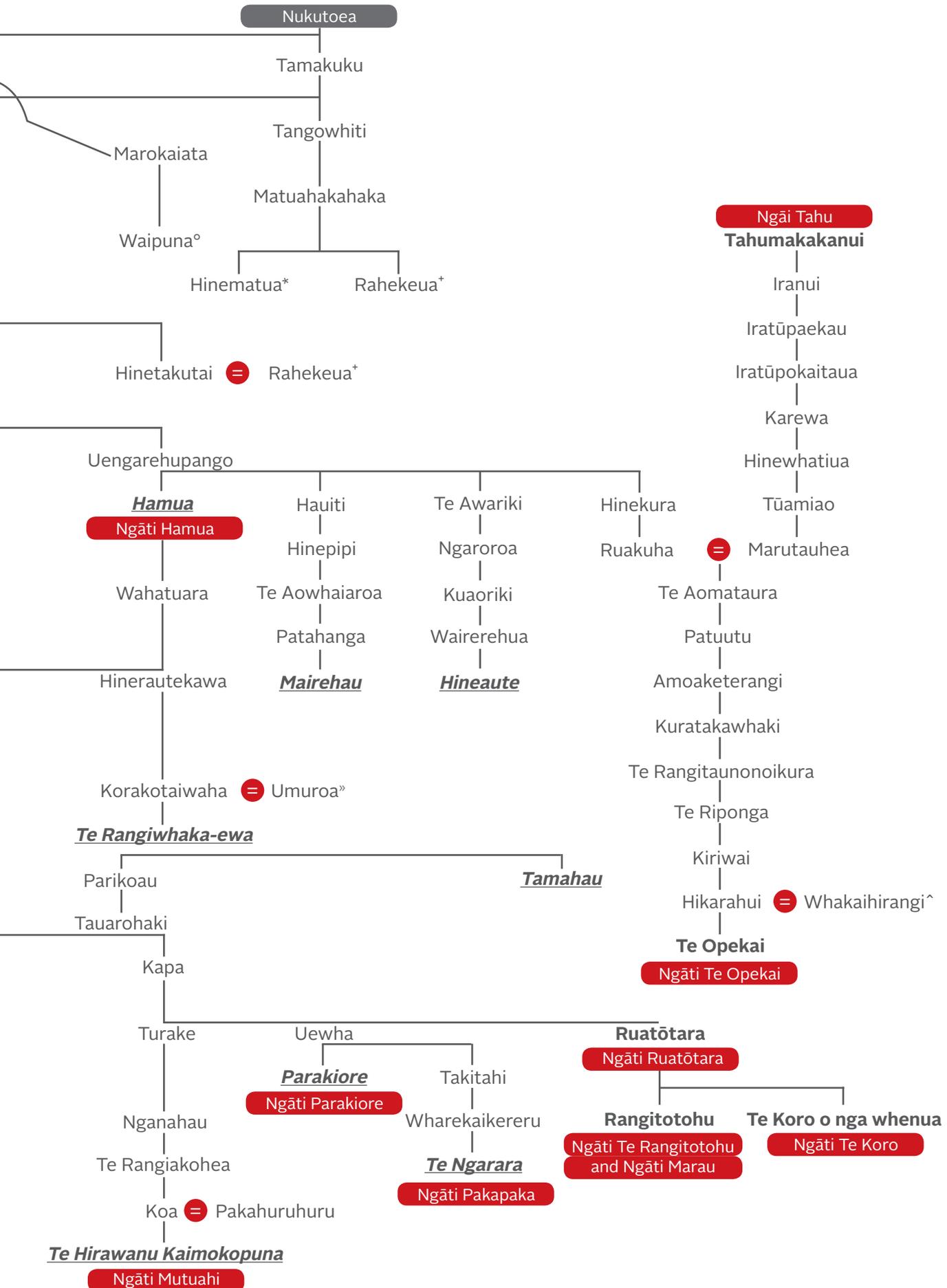
9 Napier Minute Bk 18, page 51. Ev. Tanguru Tuhua.



Whakapapa Generations of people have lived along the Manawatū.



The following whakapapa chart provides connections between these people and today's hapū.





Strand 2

Strand II: Values Te Karanga a Te Awa, The Call of the River

The purpose of this section is to state the values that will direct Te Kāuru Hapū Collective in their Taiao (environmental) impact assessment and decision-making. The values acknowledge that everything is connected and that decisions are beneficial for the people, the awa and the whenua.

The values stated by Te Kāuru will be used to inform Local Government and other agencies in their environmental decision-making, ensuring due consideration and inclusion of Te Kāuru Hapū Collective Kaitiakitanga¹⁰.

The cultural indicators table provides a high level assessment of the 'state of the river's and the kaupapa of the people (plan, agenda in this case concerning the awa)' as captured in 2011. It shows that the connection between people and the river is severely compromised.

Table 2: Cultural Indicators (premised on Henare Kani's Cultural Indicators Ref. Doc | 2011 03 10)

Kaupapa	Indicators	Kaupapa	Status	Importance
Hauora/ Waiora	Whare Tapawhā	Connecting the river Wellness to and of the people	Disconnected	High
	Mahinga kai	Nourishment Survival	Compromised	High
	Healthy Recreational Engagement	Wellbeing Health	Compromised	Medium
Hapū	Involved in care of the land and the water	Effective consultation and engagement	Very little interest	Medium
Mātauranga Māori	Intergenerational knowledge conservation and development	Maintain cultural values through education, involvement, acceptance	Very little evidence of sustainability	High
Mauri	People rely on river for survival	Water is drinkable, swimmable and monitored regularly	Compromised	Medium
	River treated as a taonga and alive	Quality improvement, life of river is protected and maintained – culturally, environmentally and scientifically	Neglected	High
Tikanga/ kawa	The tikanga/kawa of hapū is respected	Hapū cultural practices acknowledged and supported	Neglected	High

¹⁰ Kaitiakitanga, the RMA and IMP
Ko Aotearoa Tēnei is the Waitangi Tribunal's report in to the claim known as Wai 262, which concerns the place of Māori culture, identity and traditional knowledge in contemporary New Zealand law, and government policy and practice. Chapter 3 of the report relates to taonga in those parts of the environment controlled under the RMA1991, and presents the following findings with regard to kaitiakitanga, the RMA and IMP:

- Iwi and hapū are obliged to act as kaitiaki towards taonga in the environment such as land, natural features, water ways, wāhi tapu, pā sites, and flora and fauna within their tribal areas;
- Current laws and policies do not support these kaitiaki relationships to the degree required by the Treaty;
- The RMA and the way it has been implemented only very rarely support kaitiaki control or partnership in relation to taonga;
- Reform will not only strengthen Māori culture and identity: by harnessing Māori knowledge and values it will also strengthen and add greater depth to environmental decision making;
- For the RMA regime to more effectively support kaitiaki relationships, engagement between tangatawhenua and local authorities needed to become compulsory, formal and proactive;
- Kaitiaki priorities need to be integrated into local authority decision making, and IMP are a way to achieve this; and
- IMP should bind local authority decision-making, just as regional policy statements, regional plans and district plans do.

Source: Waitangi Tribunal, 2011. *Ko Aotearoa Tēnei: A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity*.
www.mkt.co.nz/mahaanui-iwi-managementplan

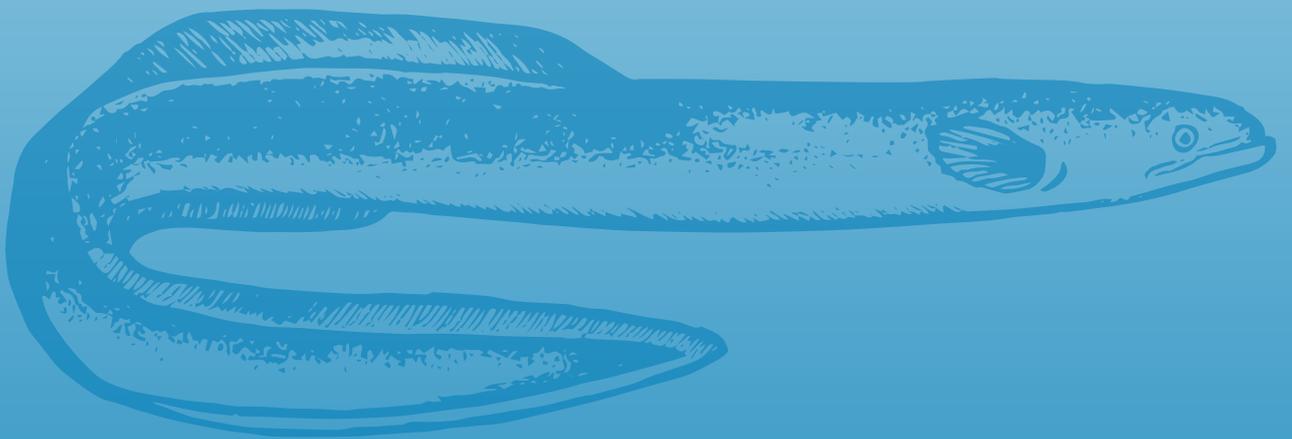
In 2012 Te Kāuru held a wānanga with hapū representatives to develop a River Management Planning Framework as part of the Manawatū River Leaders' Forum actions. During this wānanga, participants agreed that people need to heed the call of the river in their efforts to bring it back to good health. The following values, which are a strong reflection of the values shown in Table 2, were identified during the wānanga in 2012 and signed off in 2013:

Table 3 - Te Karanga a te Awa - Kaitiakitanga

<p>Whanaungatanga ki te awa ā-whānau – ā-hapori Rangatahi ki te awa</p> <ul style="list-style-type: none"> • Mātauranga • Pūtaiao • Mōteatea 	<p>Relationship to the River Family – community Youth to the river</p> <ul style="list-style-type: none"> • For education • To teach and learn science • Songs with historical reference
<p>Waiora</p> <ul style="list-style-type: none"> • Whakaora • Tohi/Iriiri • Rongoa 	<p>Living Waters</p> <ul style="list-style-type: none"> • To heal • To initiate, dedication (baptise) • For medical purposes
<p>Te Reo o te Awa</p> <ul style="list-style-type: none"> • Rauemi mātauranga • Tātai kōrero • Whitiata • Waiata • Kōhanga/kura kaupapa • Kura Aunoa 	<p>The River's voice</p> <ul style="list-style-type: none"> • Educational resources • Historical narrative • Video • Songs • Kōhanga/Kura Kaupapa • Main Stream Schools
<p>Te reo o te tangata</p> <ul style="list-style-type: none"> • Kōrero tahi • Momo rākau • Mahi ngātahi • Rongoa • Mātauranga • Tauakoako • Whāngai atu • Aroturuki • Matakite 	<p>People's voice</p> <ul style="list-style-type: none"> • Discuss together • Tree species for planting • Collaboration on projects • Medicinal focus • Education • Teaching each other • Sharing knowledge • Monitoring • Use of visionary people
<p>Māra kai Pātaka kai Mahinga kai</p>	<p>Food Source Foodstore, Sustenance Food gathering</p>

The initial focus of engagement with the river needs to be around reconnecting people and river physically, but also through stories and education. The restoration of once bountiful food sources is a declared aim.





Strand 3

Strand III: Vision and Strategies

Everything is connected - water flows through Papatūānuku like blood flows through the body of man. Rivers flow from the source/mountains to the sea. They shape – and in turn are shaped by – the air, the land, the fauna and flora, rocks and minerals as well as people – they all are integral to their being. The purpose of this section is to make the Te Kāuru relationship with air, water, land, fauna and flora, rocks, minerals, oil & gas, and people explicit. It provides values and strategies/principles for environmental impact assessment and decision making at a generic level. Over time, Te Kāuru will develop more detailed policies for specific situations such as resource consents for irrigation, waste water discharges, mixing of waters, water takes, etc.

Tuia ki runga

Tuia ki raro

Tuia ki te muka tangata

.....

Unite celestial matters

Unite terrestrial matters

Unite with human fibres

Water circulates between the sky and the earth – it connects the above – with what is on the surface and what is below – this includes people.

Te Kāuru recognise that these elements are inseparable:

He puna manawa, he manawa whenua!

He manawa whenua, he manawa ora!

He manawa whenua, he manawa tū!

He manawa whenua, he manawa tangata!

.....

A spring of water from the heart of Papatūānuku

An eternal spring of water, unfailing

An eternal spring supports life

An eternal spring supports longevity

An eternal spring supports eternal well-being

Table 4 – Kaitiakitanga – Relationships, Wisdom/Vision and Principles¹¹, Strategies to restore and sustain the mauri (life force) of the Manawatū Catchment

Relationshipship		‘Wisdom’ Vision		Principles	Strategies
<p>Air</p> <p>Air is life supporting</p> <p>Without air there is no life</p>	<p>Kia purea koe e ngā hau o te kāinga</p> <ul style="list-style-type: none"> • <i>May you be cleansed by the vitality of your home.</i> <p>Tūtū maiea Tāwhirimātea, whakaterere ana Te Kāuru</p> <ul style="list-style-type: none"> • <i>When the wind is right Te Kāuru will navigate (Te Kāuru will act when it is appropriate)</i> 	<p>Clean, pure and life sustaining air</p>	<p>Te Kāuru and related hapū will work proactively with councils, resource consent applicants and holders as well as other stakeholders to:</p> <p>Achieve an environment free of manmade air pollution</p>		
<p>Water</p> <p>Water is life supporting.</p> <p>Without water, there is no life</p> <p>Pre European settlement 90% of the Māori economy was water based</p>	<p>Ko te wai te oranga o ngā mea katoa – Water is the life giver of all things</p> <p>Ki te ora te wai, ka ora te whenua, ka ora te tangata – If the water is healthy, the land and the people will be nourished</p> <p>Ka pupū ake te waiora i te kāuru</p> <p>The life giving waters arise from the source.</p> <p>Ki te ora te kāuru, ka ora te rere, ka ora te pūwaha.</p> <p>Should the river source be healthy and well, then so should (shall) be its flow and its tributaries even to the exit to the sea</p>	<p>Clean, life sustaining water bodies</p>	<p>Te Kāuru and related hapū will work proactively with councils, resource consent applicants and holders as well as other stakeholders to:</p> <p>Ensure that the overall (cumulative) impact of all water takes/ harvesting in the catchment is understood</p> <p>Support actions/land uses that contribute to the improvement of water quality and habitat</p> <p>Ensure that all water takes/harvesting is respectful of site-specific unique water body characteristics.</p>		
<p>Land</p> <p>Today 90% of the economy is land based</p>	<p>Ko te whenua te waiū</p> <p>Land is sustenance</p> <p>Ko te awa te waiū, ko te whenua te whenua</p> <p>He whenua he herenga tangata, he waiū he herenga whānau</p> <p>Nō te kōpū kotahi</p> <p>From a single womb</p>	<p>Healthy, life sustaining soils and landscapes</p>	<p>Te Kāuru recognises the significance of healthy soils and landscapes to hapū within a certain radius/block/district (tapere)</p> <p>Te Kāuru and related hapū will work proactively with councils, resource consent applicants and holders as well as other stakeholders to :</p> <p>Understand and improve the health of soils and the health of the land</p> <p>Better understand and reduce the loss of soil through erosion</p> <p>Ensure that farming practices are in harmony with land capability and capacity</p>		

<p>Rocks, Minerals and Oil & Gas</p>	<p>E kore e Parawhenua e haere ki te kore a Rakahore Parawhenua is the personification of water, Rakahore of rock. This speaks of the interdependence of these aspects of Papatūānuku Everything is connected we shouldn't disturb its flow Ka mamae a papa, ka mamae te tangata If we separate one from the other or damage one, we damage the other.</p>	<p>The mauri of water and land is protected</p>	<p>Te Kāuru and related hapū will work proactively with councils, resource consent applicants and holders as well as other stakeholders to: Understand the consequences of short term gains through oil & gas and minerals exploration and extractions on long term life sustainability</p>
<p>Fauna and Flora (Biodiversity)</p>	<p>Ka pupū ake te waiora i te kāuru Māori view everything as having individual relevance and uniqueness, every environmental aspect has a place and a right to 'be'.</p>	<p>Optimal life forces (mana, mauri and wairua) are of the essence</p>	<p>Te Kāuru and related hapū will work proactively with councils, resource consent applicants and holders as well as other stakeholders to: Restore native vegetation/trees/ medicinal plants and animal/bat/bird/fish/gecko/insect life Understand implications of introducing cultivars such as manuka in mono-culture like plantings</p>
<p>People</p>	<p>Mā te kotahitanga e whai kaha ai tātou - In unity we have strength Nāu te rourou, nāku te rourou, ka ora ai te hapū/iwi – With your contribution, with my contribution, we will sustain the people</p>	<p>The wisdom of the ancestors embodied in Mātauranga Māori and expressed through whakatauki and whakatauāki is recognised Maintain the relationship with the river All contributions will be considered, nobody is left behind</p>	<p>Te Kāuru will support and drive the understanding of Mātauranga Māori as well as western science. This will be done in partnership with councils and research institutes To maintain the relationship with the river, access is a priority and will be negotiated with public and private landowners Hapū will be empowered to act as kaitiaki and rangatahi will be empowered to get involved Te Kāuru will promote the development of a regenerative economy</p>

11 As humans we have the responsibility to live up to the stated principles over time. It is acknowledged that in the short term there might not always be solutions to stay true to the principle.



Opportunities for Change

The purpose of this section:

The purpose of this section is to capture different 'Opportunities for Change'. Opportunities for change exist in different locations and at different points in time. Te Kāuru and related hapū can make a difference by choosing the right challenges at the right time. Opportunities should ideally be championed by leaders with a passion and a good understanding of the opportunity on hand. Working in partnership with other stakeholders is important. The building of long term relationships with key enablers of change will help to facilitate change. A shared vision of what a place or a solution could look like will help to speed up implementation.

This section brings together actions already committed (and signed off) as part of the Manawatū River Leaders' Forum Action Planning process. They are also contained in the Manawatū River Leaders' Action Plan 2016 – 2021. The tables and maps following each block of actions can be seen as an 'inventory' of opportunities, a register of sites and leverage points for potential action over time.



More detail will be added over time. It is also expected that hapū plans will add another dimension. In the meantime, this section will serve as an 'alert' to councils that Te Kāuru interests need to be considered. Conversations should take place on a regular basis.



Education and Community Awareness – Restoration of Sites of Significance

Following the ‘call of the river’ requires a reconnection with the river. Places of historical significance can provide the starting points for community engagement, education and raising awareness. The following table contains agreed actions around the restoration of historical sites

Table 5 – Education and Community Awareness – Restoration of Sites of Significance

Actions (MRLF)	Measure	Who	By When
Install Historical Whare and signage as per the Te Mana o Te Wai funding application	Established Whare and signage. Usage	Te Kāuru Horizons	2018
Parahaki Island – mahinga kai – re-establish māra kai	Established māra kai site	Te Kāuru Whānau Ashhurst – RECAP	2018
Finalise the wāhi tapu site inventory and related historical narrative – identify further sites for protection and/or restoration	Sites for restoration identified	Te Kāuru	2016
	1 site under restoration		2018



Table 6 contains the beginnings of an inventory of wāhi tapu sites identified during the wānanga in 2015. It lists sites and their hapū connection. The next column provides a brief description of the historic purpose of the site. This is followed by a very brief description of the current state of the site. The last column provides a vision of what could happen on the site for those sites that have already been discussed. The sites are shown in Map 1.



This inventory is by no means complete. Other sites will be added over time. Where not stated yet, the desired future state of the sites will be established jointly with the respective hapū.

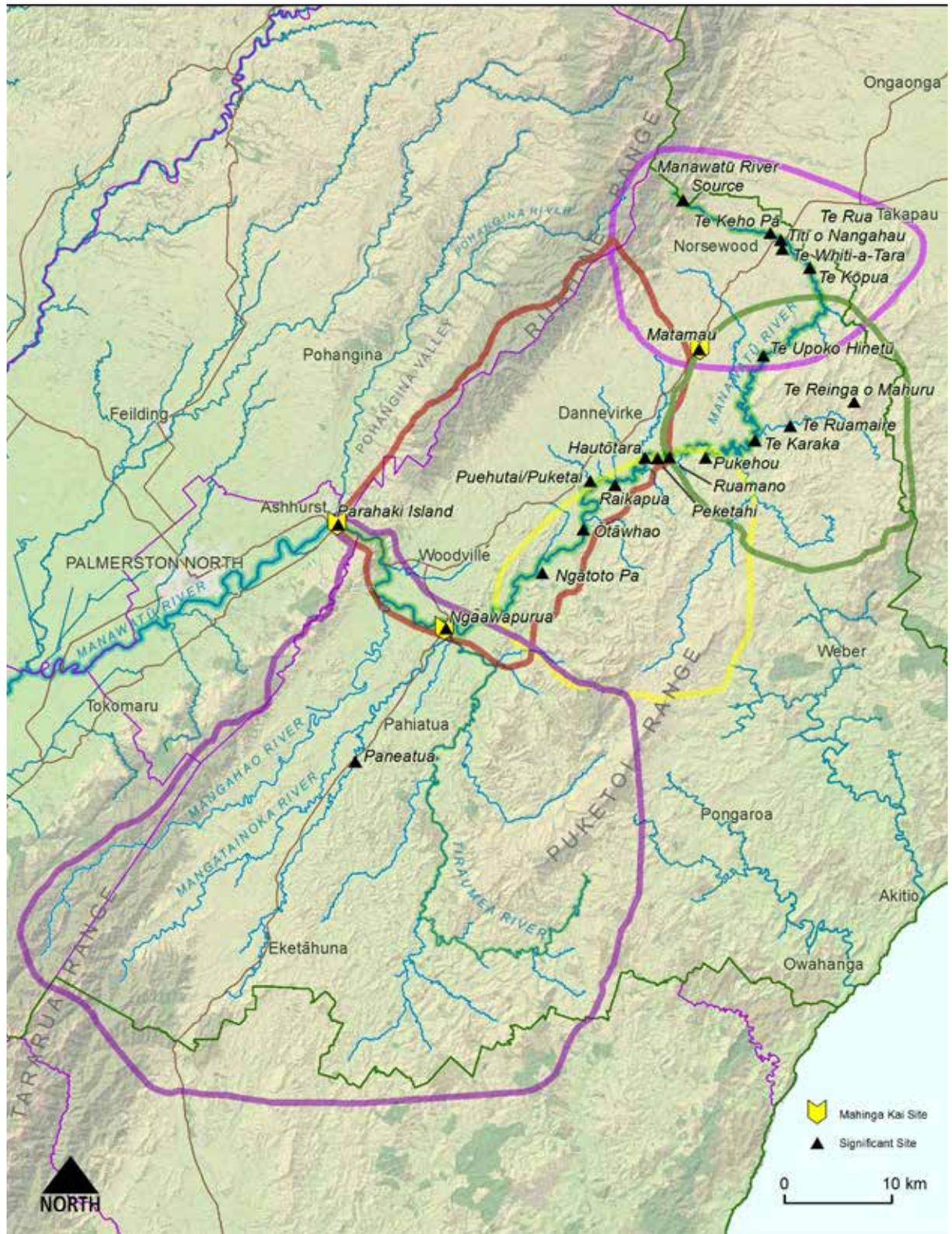
Table 6: Sites of Significance

Hapū/Marae	Site	History – what it was like	Now – what it is like	Future – what it could be
All	Te Tapere nui o Whatonga	Beautiful and lush with life	It does not exist	Pockets re-established
Rākautātahi The 5 hapū connected with that area	Te Keho pā site	Gateway to the area settled by Rangitāne hapū	Part of farmland	Fence off and access for whānau by 2018
Rākautātahi The 5 hapū connected with that area	Te Rua Titi o Nangahau	Rangitotohu's cousin from his mother's side was brought down here to settle an issue.	An area by the bridge on the main road. (where the bridge crosses the river)	Identify and commemorate by a Tohu
Rākautātahi The 5 hapū connected with that area	Te Whiti-a-Tara	A natural clearing/crossing. Tara when he came through the area, this is the place where he crossed.	The name given to the Norsewood Golf Course and vicinity	Identify and commemorate by a Tohu
Rākautātahi The 5 hapū connected with that area	Te Kōpua	Name derived from an utterance – "I ahu mai au i te kōpua kānapanapa" Favoured water source and cultural, pristine environment.	Deteriorated	Location for Te Mana o Te Wai whare
Ngāti Parakiore	Matamau	Originally it was a settlement with a clearing surrounded by forest and drop offs. Visited by Colenso who recorded the presence of many rare fern and plant species.	DoC Reserve 2 Māori Urupā Relocated Settlers.	Commemorated site of significance with Urupā
Ngāti Parakiore	Te Upoko o Hinetū	Early occupants were, Ngāi Tamakuku, Te Opekai, Ngāi Tahu. Last occupied by Parakiore – 1880s	Farmland	Commemorated site of significance
Ngāti Parakiore	Te Ruamaire Whare Wānanga	Whare Wānanga in which Te Mātorohanga was a student	Exact location somewhere on Waikopiro block, but not located.	Celebrate its students
Ngāti Parakiore	Te Karaka	Camping site on the river where the Mangapuaka stream joins the Manawatū River.	Farmland	Could be a place to visit annually.
Ngāti Pakapaka	Pukehou	Pā site near Okarae, full name Pukehouheria	Farmland	Could be a place to visit annually.
Ngāti Pakapaka	Ruamano	A taniwha whose lair is in the Manawatū River near Kaitoki	He still resides in the river	Could be part of regular visits

Hapū/Marae	Site	History – what it was like	Now – what it is like	Future – what it could be
Ngāti Pakapaka	Peketahi's Lair	A place where Peketahi resides just below the Manawatū Bridge near Kaitoki	Peketahi's story is well known and recorded near Katioki River Walkway	Refer to the Kaitoki Restoration Project
Ngāti Pakapaka	Hautōtara	Significant settlement in the mid-1800s at the junction of the Mangatera stream with the Manawatū River. Maata te Opukahu is buried nearby	Farmland	A place to visit regularly
Ngāti Pakapaka & Mutuahi	Raikapua	A fortified Pā site near where the Tamaki stream joins the Manawatū River	Farmland	A place to regularly visit
Ngāti Parakiore	Te Reinga o Mahuru	Rangitāne strong hold on the Raikatia range, proper name is Te Reinga Mahuru o Matuahakahaka	Farmland	A special place of significance to be visited regularly
Ngāti Mutuahi	Puehutai/Puketai	Kāinga and Pā site on the Manawatū River near Oringi, occupied by Hirawanu Kaimokopuna in the mid-1800s and visited by Colenso	Has DoC Reserve status	A place to be visited regularly
Ngāti Pakapaka, Ngāti Mutuahi	Ōtāwhao the one near oringi	A settlement site down river from Puehutai, occupied by Hirawanu Kaimokopuna in the mid-1800s and visited by Colenso also.	Farmland	A place to be visited
Ngāti Mutuahi	Ngātoto Pa	Pā site near Kumeroa on the Manawatū River, once occupied by Hirawanu Kaimokopuna. Scene of the genesis of the Ngāti Mutuahi Hapū	Farmland	A site of significance to be visited regularly
Ngāti Te Koro, Ngāti Hāmua, Ngāti Pakapaka, Ngāti Mutuahi	Ngāawapūrua	Nireaha Tamaki born near here, a settlement of significance and the scene of the ferry river crossing set up by Nireaha Tamaki and Huru Te Hiaro	The area has a reserve status	Location for Te Mana o Te Wai Whare A place to be visited.
Ngāti Mutuahi	Parahaki Island	Seasonal stop over and māra kai. Burial site for victims of drowning	After many years of grazing, the site is now no longer in use for farming. Weeds are abundant	Restore the site as a māra kai site. Connect it with Te Āpiti project for cultural events
Te Kapuārangi, Ngāti Hāmua	Paneatua	A place of significance south of Pahiatua, a scene of some skirmish.	Farmland and reserve	A place to be visited



Map 2 shows the approximate locations of mahinga kai and other sites of significance listed in Table 6



Wetlands contribute to a healthy environment in many different ways. They could be compared to the kidneys in a human body as they cleanse water flowing through. They also help to slow down and retain water during heavy rainfalls. They help to mitigate droughts by retaining water in the ground. They used to be the food basket or larder of old, where hapū members could access an abundance of fish and eels. At the same time they fed birdlife and provided plants for weaving and other purposes. Most of the wetlands in the Manawatū catchment have been drained over time to make place for pastoral farming.

It has become accepted that the restoration of some of the wetlands could be very beneficial for the farming community but also help with the restoration of bird, fish and plant life. Table 7 shows planned actions for Te Kāuru in this regard.

Degraded Native Bird, Fish, and Trout Habitat

Table 7 – Actions concerning Wetland Restorations

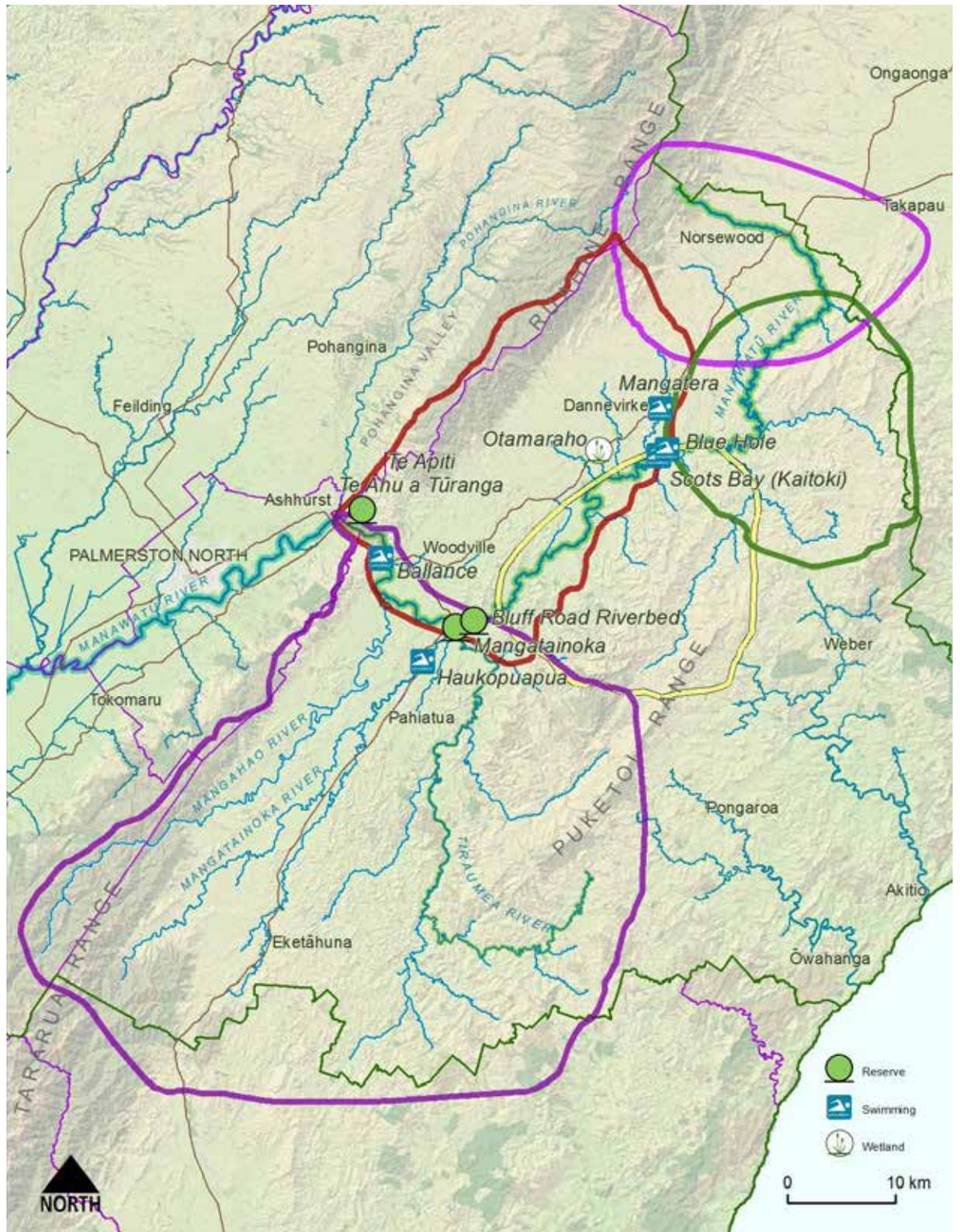
Actions (MRLF)	Measures	Who	When
Review and/or create a wetland inventory for the Eastern Manawatū River Catchment	Formatted inventory list	Te Kāuru Horizons Federated Farmers Land owners F&G	2016
Enhance/restore up to three wetlands of significance to Te Kāuru hapū	1 Wetland established/enhanced	Te Kāuru Horizons	2018
	3 Wetlands established/enhanced	Farmers, F&G and other land owners	2021

Table 8 provides an initial list of wetlands, bush remnants and favourite swimming spots. More sites will be added over time as conversations with hapū around priorities evolve.

Table 8 – Wetlands, Bush Remnants and Favourite Swimming Spots

Hapū	Site	History – what it was like	Now – what it is like	Future – what it could be
Ngāti Mutuahi & Pakapaka	Mangatera Stream	Swimming and fishing	Polluted	Swimming and fishing
Ngāti Mutuahi	Ōtamaraho Wetland	Flourishing wetland with two waterways Ōtamaraho and Kumeti feeding into it.	¼ of the original size	Protected and flourishing with birdlife and wildlife returned to it.
Te Kapuārangi & Ngāti Te Koro	Haukōpuapua Reserve	Regenerating bush, central part of the Forty and Seventy Mile Bush.	Part of Treaty Settlement - Work in progress through DoC	Protected and flourishing with birdlife and wildlife returned to it.
Ngāti Mutuahi	Te Ahu a Tūranga	Peak	Surrounded by Turbines	Accessible
Ngāti Mutuahi	Te Āpiti	Site		

Map 3 shows wetlands and bush remnants identified by Horizons Regional Council, as well as favourite swimming spots identified by hapū members. The peaks shown on the map are of cultural significance.



In pre-European settlement days, up to 90% of the Māori economy was water based. Streams, rivers, lakes, wetlands as well as coastal waters provided an abundance of fish, shellfish, eels as well as birds and plants. Waterways were often used for travel and transporting provisions. However, water also had a spiritual dimension. Some water bodies were very special indeed. Māori would only come there for special ceremonies.

The use of water came with responsibilities and the expectation that water would be respected as a life form in its own right. The concept of using food providing streams to dilute human or other waste did not exist. In fact, doing so would have equated to using one's larder as a toilette or dump. While land based agriculture has replaced a water based economy, the importance of water is still unbroken – water flows through everything, it is the essence of life.

Te Kāuru is well aware of the likely impact of climate change on the Eastern Manawatū Catchment. Overall it is expected that the area will enjoy less rain and become more drought prone. There is a risk of increasing severe weather events that could lead to more erosion.

At the same time, intensification of farming, in particular dairy farming combined with the removal of wetlands and riparian planting, has resulted in higher nutrient loading in water bodies. Consequences are higher in-stream temperatures, higher sediment loads through erosion, increased periphyton growth and algae blooms. Fish habitat is severely compromised.

Te Kāuru is determined to participate in a pro-active manner in all water related decisions.

Water Allocation

Table 9 Actions around Water Allocation – not included in MRLF

Actions (Not in MRLF Plan)	Measure	Who	When
Participate in the water allocation process for the four Eastern sub-catchments as they are being reviewed or new consents of significance are being considered. Upper Manawatū Tiraumea Upper Gorge Mangatainoka	Participation in this process leads to: removal of over allocations, allocation models that can respond to climate change improved river flows to support fish habitat	Horizons Te Kāuru RoTNaR	Ongoing 2018 2021
Ensure complete transparency around all oil exploration and exploitation activities and their likely impact on - Water allocation - Water use and quality degradation	Inclusion No surprises, no negative impact on river flows and water quality	Horizons Te Kāuru Science Panel, RoTNaR	Six monthly reviews 2018 2021
Ensure proactive dialogue and involvement of Te Kāuru in all matters arising as a consequence of the iwi leaders' forum's negotiations with the Crown on water rights in the Eastern Manawatū River Catchment	Involvement -No surprises	Horizons Te Kāuru	Ongoing 2018 2021

Map 4 shows the approximate locations of large scale water allocations. For more detail refer to Table 10. Areas shaded in blue signify overallocated sub-catchments. Note: This information was provided by Horizons Regional Council.

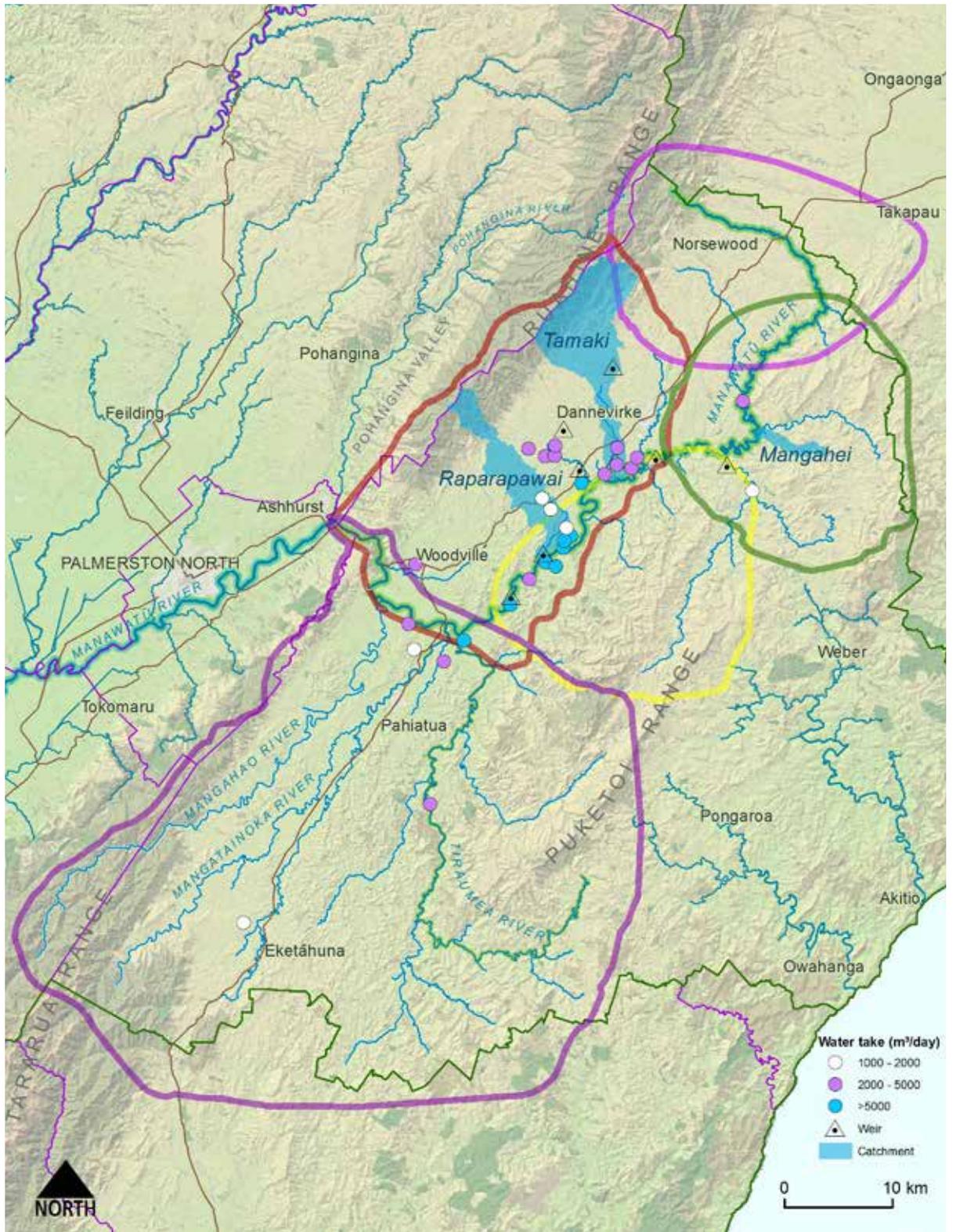
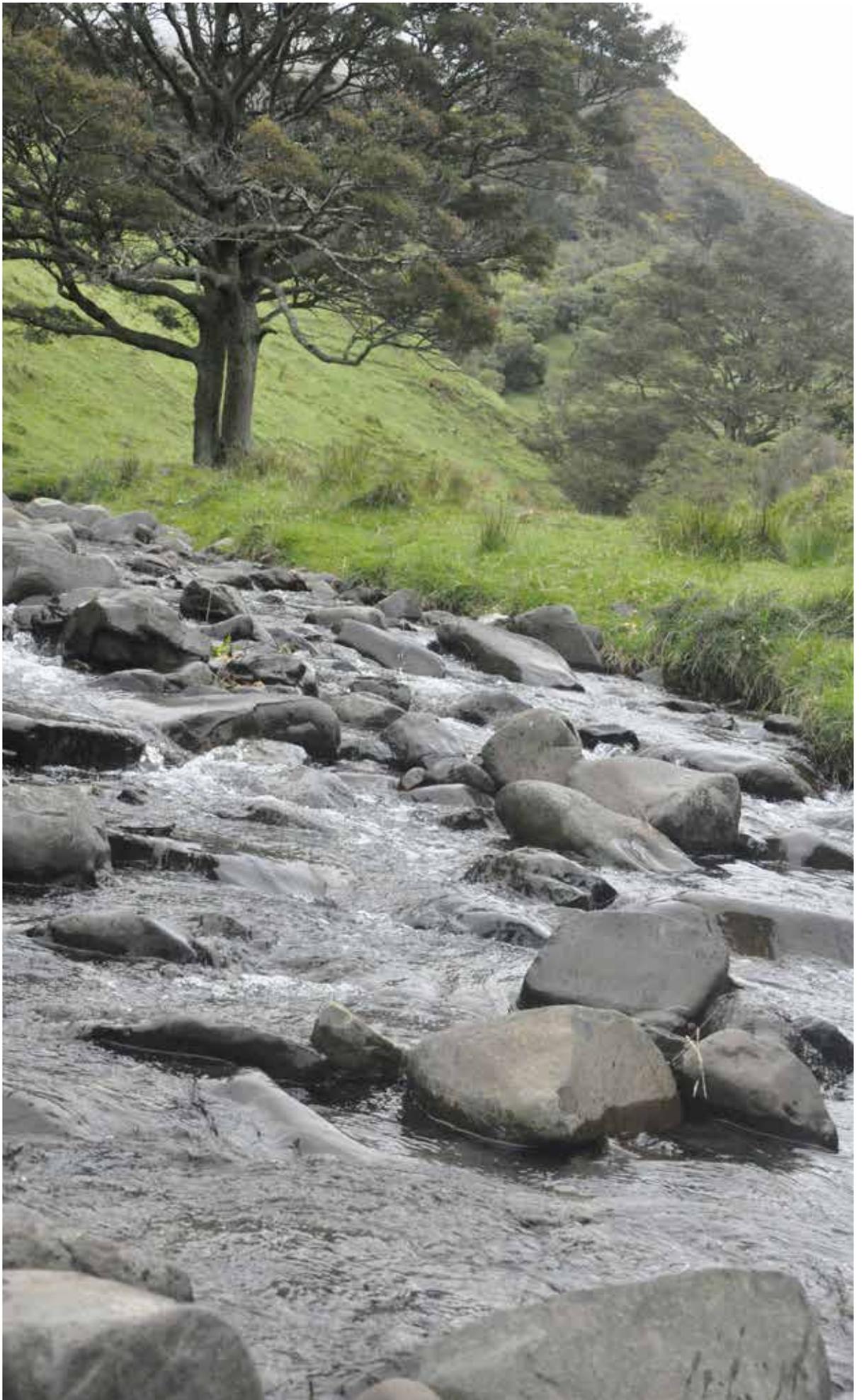


Table 10 provides a list of high volume resource consents expiring between 2016 and 2031.

Table 10 – Water Allocation – Consent Expiry between 2016 and 2031

Hapū	Details	Max Daily no. m ³	Desired Change	Renewal Date
Ngāti Pakapaka	APP-2006011670.01 (formerly RC No. 103658) McClelland GB&RL. Irrigation	1300		1 July 2031
Ngāti Mutuahi	APP-2009013616.01 Fairview Farms (2004) Ltd (formerly RC No. 105002). Irrigation	2273		1 July 2031
Ngāti Mutuahi	APP-2009013775.00 (formerly RC No. 105113) Arends GJF&L. Irrigation	10363		1 July 2021
Ngāti Mutuahi	APP-2006011784.01 RJ & AP Castles & GE Rothwell as Trustees of Castles Family Trust (formerly RC No. 103733 Castles Family Trust) Irrigation	5210		1 July 2031
Ngāti Mutuahi	APP-2000008851.00 (formerly RC No. 101441) Glenheath Farming Co Ltd. Industry Food	7000		3 October 2018
Ngāti Pakapaka	APP-2008013060.01 (formerly RC No. 104605) Last DR&LD. Irrigation	6800		1 July 2021
Ngāti Pakapaka	APP-2005011183.01 (formerly RC No. 103351) Pahaheke Pastrol Ltd. Irrigation	2000		1 July 2031
Ngāti Mutuahi	RC No. 102749 and 102750 Hartridge PJ.	4040 2020		Application received (APP-2003010392.02)
Ngāti Mutuahi	APP-2010013916.00 Denis John Tatere & John Richard Paewai Tatere As Trustees For The Kaingahou Trust (formerly RC No. 105226 Kaingahou Trust). Irrigation	2159		1 July 2021
Ngāti Mutuahi	APP-2007012294.01 (formerly RC No. 104071) and 104502 Barrow JJ&DJ. Irrigation	2300 940		1 July 2031
Ngāti Mutuahi	APP-2007012511.02 (formerly RC No. 104226) Gimblett RJ. Irrigation, stock water and dairy shed	4000		1 July 2031
Ngāti Mutuahi	RC No. 103549 Verwaayen Farms.	1680		Application received (APP-2005011499.01)
Ngāti Mutuahi	RC No. 103705 Cammock MG&PW. Irrigation	1500		Application received (APP-2006011730.01)
Ngāti Mutuahi	RC No. 103550 Rapawai Trust.	1440		Application received (APP-2005011500.01)
	RC No. 104909 Riverina Farms. Irrigation	5000		Consent has expired; expect to receive an application
Ngāti Te Koro	APP-2008012805.00 (formerly RC No. 104464) Bolton MIH&SM. Irrigation	8500		1 July 2020
Ngāti Te Koro	APP-2008013227.00 (formerly RC No. 104715) Managh TI&JA. Irrigation	2000		19 November 2019
Ngāti Te Koro	APP-2005011379.02 MS Hogg, GS Hogg & LD & P Trustees Ltd as Trustees of MS & GS Hogg Family Trust (formerly RC No. 103462 Hogg Family Trust). Irrigation	2520		1 July 2023
Ngāti Te Koro	APP-1998007587.01 KG Cassells, KJ Shirley, TD Cassells & PNP Matthews as Trustees of KG Cassells & JB Cassells Estate (formerly RC No. 100424 Cassells Estate).	1450		1 July 2033
Ngāti Te Koro	APP-2003010427.02 (formerly RC No. 102773) TDC. Woodville water supply	2940		31 May 2021



Point Source Discharges

Table 11 – Actions Concerning Point Source Discharges

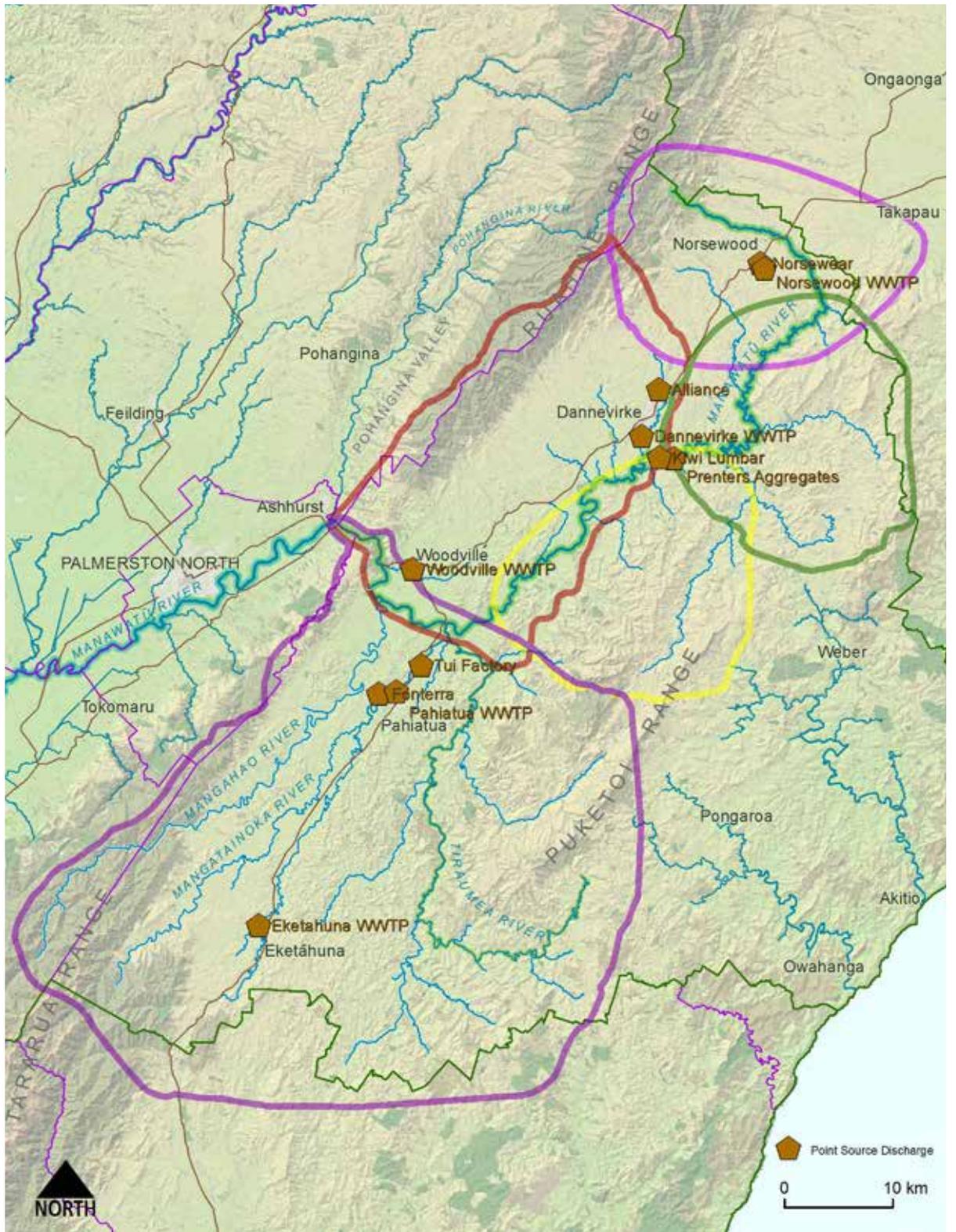
Actions (MRLF)	Measure	Who	When
Upcoming Consents between now and 2019	Formatted List and inclusion of Iwi/ Hapū values – ultimately nil point source discharges to waterways	TK, RoTnaR	2016 ongoing
Point Source dischargers impacting on the Mangatera Stream?	Establish facts and identify leverage points for change	TK	2016
Prevention of new contamination through disposal of waste water from oil explorations if applicable	100% transparency of activities Proactive communication on behalf of councils Ultimately no water and soil disturbance/ contamination	TK, Horizons, TDC, wider community	2018 2021

Table 12 provides a list of upcoming point source discharges between 2016 and 2020. A more comprehensive list is provided in Appendix 2. Every time a resource consent comes up for renewal or a new resource consent is being negotiated, Te Kāuru is committed to seek solution that minimise the amount of waste being directly discharged to rivers and streams.

Table 12 Point Source Discharges of Significance

Location	Contaminant	Type	Desired Change	Renewal Date
Norsewear of NZ Ltd	MWC912785 Cooling water discharge to water	Water	Nil point source discharge	2017
Prenters Aggregates	RC no. 103724 Gravel wash water	Sediment	Nil point source discharge	2016
DB Breweries Ltd.	RC no. 104759 Stormwater	Stormwater	Nil point source discharge	2020
DB Breweries Ltd.	RC no. 104758 Cooling water, treated wastewater	Industrial effluent	Nil point source discharge	2020
Fonterra	RC no. 102500 and 102909 Stormwater and Treated Wastewater	Stormwater and Industrial effluent	Nil point source discharge	2024 and 2022
Alliance Group Ltd	RC no. 104076 Stormwater	Stormwater	Nil point source discharge	2021
Kiwi Lumber	RC no. 103240 Stormwater	Stormwater	Nil point source discharge	2025
Dannevirke Waste Water Treatment Plant	APP-1999008315.00 (formerly RC No. 100979) Treated sewage effluent	Municipal Wastewater	Nil point source discharge	09-12-2027
Norsewood Waste Water Treatment Plant	APP-2014016620.00 (formerly Rc No. 107120) Treated sewage effluent	Municipal Wastewater	Nil point source discharge	01-07-2018
Pahiatua Waste Water Treatment Plant	APP- 1993001253.02 Treated sewage effluent	Municipal Wastewater	Nil point source discharge	Consent expired in 2011, currently TDC are going through court proceedings.
Woodville Waste Water Treatment Plant	APP2010014267.01 (formerly Rc Nos 105483 &105484) Treated sewage effluent	Municipal Wastewater	Nil point source discharge	Consent has expired, HRC expecting an application from TDC late 2016/early 2017
Eketahuna Waste Water Treatment Plant	APP-2005011178.01 (formerly Rc Nos 103346 &103732) Treated sewage effluent	Municipal Wastewater	Nil point source discharge	Consent expired 01-07-2015, currently TDC are going through court proceedings.

Map 5 shows the approximate locations of point source discharges as listed in Table 12. Note: this information was provided by Horizons Regional Council.



Non Point Source Discharges

Non point discharges are caused by run-off from farms (nutrients but also pathogens) or urban areas in form of untreated storm water (toxins). Mitigating strategies are riparian planting, the replanting of erosion prone hill country and the restoration or creation of wetlands. Table 13 has two initial actions around nutrient run off.

Table 13 – Actions concerning Point Source Discharges

Actions (MRLF)	Measure	Who	When
Riparian Planting – harakeke nurseries to create buffers for nutrient run off in vulnerable areas	Number of sites established/ number of plants available for riparian planting	Ngāti Parakiore – Ruahuihui Trust	2016 (2018)
Bluff Road River Bed Restoration Project	Cattle has been removed from riverbed	TK, TDC, LINZ, HRC, Landowner, DOC	2016 (2018)

Land Use – Farming and Forestry

A change in land use can have a positive impact on the health of the land and the waterways flowing through it. There is a short term – long term tension when it comes to restoring erosion prone hill country. Farmers often express that they are ‘losing’, ‘retiring’ or giving up land and, therefore, income streams in the short term. The long term gains, if considered at all, are often too far out in the future to be relevant for a farmer in times of financial pressures. Yet, history shows that once the land has been rendered useless due to complete loss of soils, there will be a long term price to be paid for short term thinking.

However, there is an opportunity to change the conversation. Farmers have started to think about alternative land uses that can lead to new or improved income streams in the short term. Doug Avery, farmer near the Grassmere salt works in the South Island is the proud owner of a hillside planted with scrub. And no, it is not scrub – it is his ‘bees’ paddock’ an area key to ensuring the health of his bees, so that they are in top form when he needs them to pollinate his lucerne. Other farmers have turned their denuded hillsides back into bush and invite eco-tourists to enjoy the bush experience.

Table 14 lists the initial aspirations of Te Kāuru for this very important change in conversations and resulting land uses.

Table 14 – Actions Concerning Sustainable Landuse

Actions (MRLF)	Measure	Who	When
Engage in discussions around the acceleration of the SLUI programme to reduce erosion in hill country. This should include input on appropriate native plants, existing wāhi tapu sites, as well as alternative funding and economic development opportunities	Mapping of area's done for wāhi tapu and desirable vegetation	HRC, TK, Fed Farmers, land owners	As soon as TK can build up the necessary capacity Review 2018
Establish a Kaitoki/Mangatera Catchment Care Group - Restoration of river quality to swimming standards involving riparian planting, safe access and other improvement measures.	Care Group established At least one improvement project per year 2 improvement projects undertaken	TK, Ngāti Pakapaka, HRC, TDC, Federated Farmers, F&G, F&B, land owners, Landcare Trust, Businesses along Mangatera	2016 Ongoing 2018
Establish a Bluff Road Care Group - Removal of cattle from riverbed, restoration of site and water quality for recreational purposes including fishing and swimming.	Care Group established At least one improvement project per year	Te Kāuru TDC, DOC, HRC, F&G, Federated Farmers, Woodville Community, Walking Access Commission	2016 Ongoing

Land Use – Mining and Oil

Given the risk of increasing scarcity of water in the Eastern Manawatū Catchment Te Kāuru is committed to ensure that short term water use does not compromise the long term life giving and sustaining capacity of the waters in the area. Oil and mining activities using scarce water are not seen to be in line with this goal.

Table 15 – Actions Concerning Mining and Oil Exploration and Extraction

Location/Area	Situation now/ Impact	Desired Status	Form of Engagement in Change
Ngāpaeruru Well Site-1	Well site established and licence retired	No exploration with a negative impact on land and water	Keep watching brief
Mangahei Well Site-1	Activity abandoned	No exploration with a negative impact on land and water	Keep watching brief
Others as applicable		No exploration with a negative impact on land and water	Keep watching brief

Collaboration with Horizons Regional Council

The Manawatū River Leaders' Forum has provided a prime example how collaboration can lead to better outcomes for the river. Te Kāuru has been an active participant in MRLF since 2010. Over this time a stronger relationship has been forged with Horizons Regional Council. This relationship resulted in the signing of a Memorandum of Partnership with Horizons in 2014.

Table 16 summarises actions related to this relationship.

Table 16 – Actions Concerning Relationship with Horizons

Actions (MRLF)	Measure	Who	When
Establish regular quarterly or at least six monthly resource management/action plan review meetings between Te Kāuru and Horizons staff on <ul style="list-style-type: none"> - Water allocation - Resource consents - All Oil Exploration activities - Progress on restoration projects and other actions as per this plan, in particular wetlands and SLUI - Capacity development - Funding support for projects 	A minimum of two meetings held every year	Te Kāuru	2016
	A minimum of six meetings held	Horizons	Ongoing
	Te Kāuru is 100% aware of developments concerning the Eastern Manawatū Catchment and can influence decisions that will impact on the health of the river.	RoTnaR	2018
			2018
			2021

Other important relationships exist with RoTnaR (captured in a Memorandum of Understanding which was signed in 2015); Department of Conservation; and Tararua District Council.

Te Kāuru intends to develop other strategic as well as working relationships for example with:

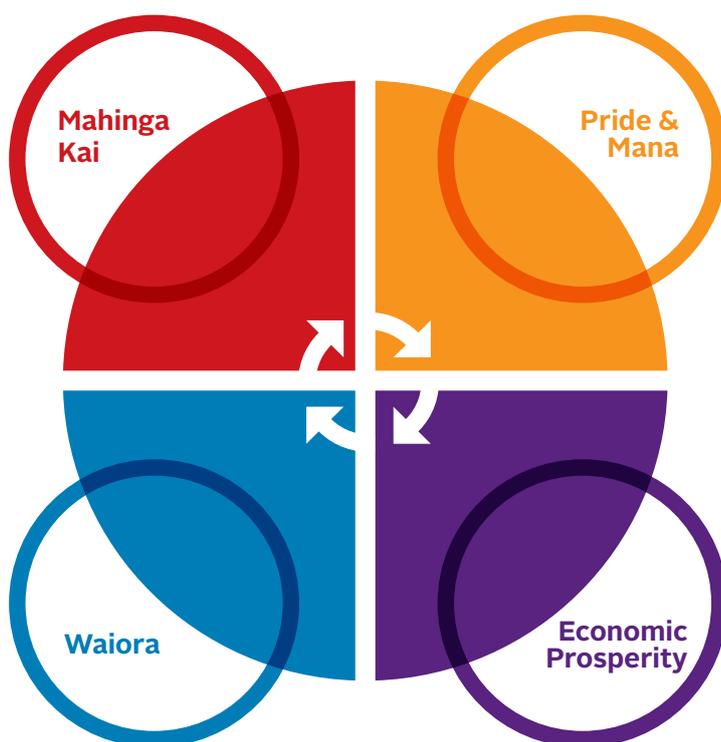
- Key Point Source Dischargers such as Fonterra, Kiwi Lumber – with a view to eliminate discharges to the river in the long run and mitigate impacts in the short run
- Key users of water such as irrigators and electricity generators – with a view to reduce water take dependency in the long run and mitigate impacts in the short term
- Environment Network Manawatū (umbrella organisation for almost 50 environmental organisations in the Manawatū Catchment) - as a member, Te Kāuru has the opportunity to draw on the expertise and support of ENM and its many member groups. Recap based in Ashhurst has for example offered to help with the maintenance of planting on Parahaki Island if whānau is open to the idea.

Table 17 captures the commitment of Te Kāuru and related hapū to develop and establish a cultural health indicator that can be applied to chosen sites on the river. They can include mahinga kai sites and popular swimming spots. The process will involve three generations – the elders who know what used to be – the current generations – who see what is – and the children who have it in their power to change what will be.

Table 17 – Actions Concerning Measuring Progress

Actions (MRLF)	Measure	Who	When
Develop Cultural Health Index for three selected sites:	Annual monitoring established.	Ngāti Pakapaka	2017
Kaitoki – given the proximity of the Kaitoki marae and the restoration of the swimming hole, it appears to be logical to consider the development of a CHI to show progress over time	Results shared with HRC. Action planning based on CHI 2 years or monitoring results available	Kura	Ongoing 2018
Mangatera at Dannevirke – Make this part of the restoration of the Mangatera – this is an ideal site to involve kuia and kaumātua, but also the Kura and all other interested whānau. The stream is very accessible to the community and many memories appear to be associated with it	Annual monitoring established. Results shared with HRC. Action planning based on CHI 2 years of monitoring results available	Ngāti Pakapaka Kura	2017 Ongoing 2018
Proposed site: Mākirikiri Reserve			
Mangapuaka/Mangahei – to establish the health of the streams at this point in time: to identify what needs to be done to improve on the health right now to be able to show any impacts of oil exploration should it go ahead in the future	Annual monitoring established. Results shared with HRC. Action planning based on CHI 2 years of monitoring results available	Ngāti Parakiore	2016 Ongoing 2018
Explore the joint development of CHI with DHB and Horizons	Collaboration Opportunity established	Te Kāuru, HRC, DHB	2016

In addition it has been agreed to find a way to assess Mauri – as proposed during the 2012 wānanga.





Strand 4

Strand IV | Measuring Progress

The old saying: ‘what gets measured, gets done’, applies to the implementation of the Taiaio Strategy too. Te Kāuru intends to measure progress on two levels:

- Cultural indicators connecting the people with the river
- Cultural indicators measuring the wellbeing of the river and its tributaries

Indicators and Monitoring

Table 18 was introduced earlier on in this document. It presents the basis of measuring progress in connecting the people with the awa.

Table 18 Cultural Indicators (Based on Henare Kani’s Cultural Indicators Document 10/3/2011)

Kaupapa	Kaupapa Indicators	What Aspect of Kaupapa	Status	Importance
Hauora/ Waiora	Whare Tapawhā – People	Connecting the river wellness to the wellness of people	Disconnected	High
	Mahinga kai	Nourishment, survival	Compromised	High
	Healthy recreational contact	Wellbeing, health	Compromised	Medium
Hapū	Involved in care of the land and the water	Effective consultation and engagement	Very little interest	Medium
Mātauranga Māori	Intergenerational knowledge conservation and development	Maintain cultural values through education, involvement, acceptance	Very little evidence of sustainability	High
Mauri	People rely on river for survival	Water is drinkable, swimmable and monitored regularly	Compromised	Medium
	River treated as a taonga and alive	Quality improvement, life of river is protected and maintained – culturally, environmentally and scientifically	Neglected	High
Tikanga/ kawa	The tikanga/kawa of hapū is respected	Hapū cultural practices acknowledged and supported	Neglected	High

It is proposed to assess progress against the cultural indicators every five years.

Hapū Plans – Proposed Format

Hapū plans will interweave with the four main strands. They focus on hapū specific aspirations and actions. The structure will ideally follow that of the overall Taiaio Strategy.

- Maps
- Whakapapa and Historical Narrative
- Values and Te Karanga a Te Awa
- Vision for the Future and Opportunities for Change
- Actions/Projects over time
 - Short term now – 5 years)
 - Medium term (5 – 20 years)
 - Long term (beyond 20 years)
- Measuring Progress





Glossary



The glossary does not include:

- a translation of place and other names
- a complete listing of all words contained in text/proverbs for which a translation has been provided

Note: The use of macrons in quoted text might deviate from the spelling as shown in the glossary.

ahikāroa	long burning fires of occupation – customary land title
awa	river
hapū	kinship group, clan, sub-tribe
harakeke	flax
harapaki	ornamental lattice-work
hauora	health, vigour
he kupu taketake	rationale, origin of word
hui	meeting, gathering, assembly
hui ā-iwi	meeting of iwi
iwi	extended kinship group, tribe – the people
kāinga	village, settlement (unfortified)
kaitiaki	guardian, keeper
kaitiakitanga	guardianship, protection, preservation or sheltering
karanga	call
te karanga a te awa	call of the river
kaumātua	elder, adult (male)
kaupapa	project, plan, agenda
kawa	protocol followed on marae
kuia	elder, adult (woman)
kura	school, place of learning
mahinga kai	cultivation, food gathering place, garden,
mana	prestige, authority, control, power, influence, status
mana whenua	territorial rights, power from the land
marae	meeting place, courtyard, open space
māra kai	(food) garden, cultivation
mātauranga Māori	knowledge, wisdom from a Māori perspective
mauri	life principle
ngahere	bush – bush remnants
pā	fortified village, settlement
repo	wetlands, swamplands

Glossary

taiao	environment
take	reason, claim, right
take ahikāroa	customary land title – long burning fires, occupation
tangata	people
tangata whenua	people of the land
taniwha	spiritual or actual guardian
taonga	treasure, anything prized
tātai	line of ancestry, genealogy
tātai hono	lineage, ancestral connections of a group
tikanga tuku iho	customary lore, traditional lore passed down through generations
toroa	albatross
tukutuku	latticework
urupā	burial ground, cemetery
wāhi tapu	sacred place, sacred site
wai	water
waiora	purest form of water
waimāori	ordinary water
waikino	polluted water
waipiro	slow moving water (of swamps)
waimate	dead water (it has lost its mauri)
waitai	surf, tide
wānanga	to meet and discuss in depth, seminar, forum, institute
whakapapa	genealogy
whānau	customary family grouping or unit – family group
whare	house, building
whenua	land, country, nation

Māori Classification of Water

Waiora Purest form of water, with potential to give life and sustain wellbeing.

Waimaori Water that has come into unprotected contact with humans, and so is ordinary and no longer sacred. This includes water that is running freely and unrestrained or is clear and lucid. Waimaori has mauri.

Waikino Water that has been polluted, debased or corrupted. Its mauri has been altered and can cause harm.

Waipiro Slow moving, typical of repo (swamps). For Māori these waters provide a range of resources such as rongoā for medicinal purposes, dyes for weaving, tuna (eels) and manu (birds).

Waimate Water which has lost its mauri. It is dead, damaged or polluted.

Waitai The sea, surf or tide. Also used to distinguish seawater from fresh water.

<http://www.boprc.govt.nz/media/368056/part-1-management-plan-tapuika-environmental-management-plan-june-2014.pdf>

List of Abbreviations

CHI	Cultural Health Index
DHB	District Health Board
DoC	Department of Conservation
ENM	Environment Network Manawatu
F&B	Forest & Bird
F&G	Fish& Game
Horizons, HRC	Horizons Regional Council
IMP	Iwi Management Plan
LINZ	Land Information New Zealand
MRLF	Manawatu River Leader's Forum
RECAP	Society for the Resilience and Engagement of the Community of Ashhurst and Pohangina
RMA	Resource Management Act 1991
RoTnaR	Rangitāne o Tamaki nui a Rua
SLUI	Sustainable Land Use Initiative
Te Kāuru, TK	Te Kāuru Eastern Manawatū River Hapū Collective
TDC	Tararua District Council
TMoTW	Te Mana o Te Wai



Map Reference

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Photo Reference

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3	Manawatū below Bluff Road	Arapera Paewai
6	The Manawatū Gorge seen from the East	Laurie Cairns, Survey Services and Land Information
8	Parahaki Island – Working Bee with Kura	Hineirangi Carberry
11	Roimata Toroa Panel	Te Aata Rangimarie Smith and Te Haana Paewai
19	Parahaki Island – Planting Day	Heike Schiele
24	Kaitoki Planting Day	Heike Schiele
25	Spider web at Kaitoki	Heike Schiele
34	At the Source II	Māia Piata Rose Week
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Back Cover	At the Source IV	Māia Piata Rose Week





