



WPI and Te Waiū o te Ika

HE RURUKU

Matua te Po, Matua te Ao
Whakaputa mai ana i a Rangi rāua
ko Papa e takoto ake nei
Ko te Kawa ora, he wai ora!

Tū Mai Tangaroa, Atua matua o te
takapau hora nui o Papa
Tāreia te Papa e hora nei
Ko Rū, ko Rū nuku, Ko Rū rangi
Ko Rū papa, ko Rū-take, ko Rū-kerekere
Ko te pūpukenga, i te au-pūpū, i te
Au-pūhā, i te au pīpī
Ka puta te ia, he wai nui, he wai roa,
he wai ora
Honoa Tāne ki a Tū-maunga ka
Putā ko Parawhenuamea
Tanikotia ngā hukahuka, nga
karure o Papa
Ko Rū-nuku Ko Rū-rangi
Ko Rū-papa-wai, ko Rū-papa-paheke
Ko Rū-papa mania, ko Rū-papa-ū
He wai whiwhia, he wai rawea
He wai ki tipua, he wai ki tāwhito
Ka tere i te kauhanga nu nui
Ka tere i te kauhanga roroa
Ka tere i te kauhanga māro
Ki a Kiwa ki te takapau o Tangaroa.
Ko Ranginui e tū iho nei
Ko Papatūānuku e takoto ake nei
Ko Tupua kawa ko tawhito kawa
He kawa ora! He wai ora e hai!!

Behold the source of my water!
Through the emergence of Sky Father
and Mother Earth
Establishing the order of water and all life!

The ocean (Tangaroa) resides over
the surface of Mother Earth
Carving out her surface through water
and its interplay with volcanic
movement and growth resulting in
the welling up of water from the
core of the earth.

This water gains momentum, flowing and sustaining life (Tāne)
and mountains (Hine-tū-maunga)
through the God of Fresh Water.
Decorating the earth with valleys,
gullies, waterfalls and other water features,
this is enhanced through tectonic
movement of land through glacial, geothermal activities and slips.
This gives respect to the place of water,
This gives deference to the place of
water, as it gains momentum,
flowing and descending, expanding
Out to the ocean, reaching to the depths (Kiwa) of the ocean
Where the horizon reaches the
heavens, where the sky becomes land.
We confirm our universal order to water in our reality.

Let this be engraved in stone!

He mihi

Tēnā koutou tātau e hui tahi nei I raro I te tuanui o tenei piringa
I raro hoki i nga rekereke o te maunga e tū mai nei te matapuna o te ora
ko Matua te Mana tera
Me to tatau maunga tapu o Te Turi o Murimotu me ngā wai e rere nei arā ko te waiū o
te ika i runga i tēnei whenua o tatau Ko Murimotu tena

Ka huri aku kamo ki rātau kua mene atu ki te pō ki te whānau Pomare ratau e pani nei i
raro i te kapua pouri nō reirā kautau o te iwi nui haere atu ki te pō uriuri ki te po
tangotango e oti ai ki te pō.

I

Kia kautau ngā kanohi ora kautau ngā kaiwhakawa Trevor korua ko Greg ,nga kaihapai
o Paerangi ara ko Horizons me nga kaimahi me te Pouārahi (Mike) o te kamupene o
WPI me ngā kaihāpai o tō tātau nei hāpori Andy kautau ko Mike tēnei au e mihi atu ana.

Kati ake tēnā kautau tēnā kautau tēnā tātau katoa.

Kakā te Wharetoka o Paerangi

Kākā hoki ko au

E rere kau mai te awa nui mai i te kahui maunga ki Tangaroa

Ko au te awa ko te awa ko au

Ko wai au

I am a descendant of the three eponymous ancestors of Paerangi tupuna. Rangituhi
Rangiteauria and Uenukumanawawhiri on my Ruatipua side I am a descendant of
Tamaupoko the brother of Hinengakau and Tupoho.

I was brought up under the teachings of one of the many Prophetic movements known as
Te Maramatanga o Te Mareikura at my mother marae Te Maungarongo. (to hold on to peace)

Practice is the pulse of that Maramatanga.

Mahia ngā mahi. Hikitia, hāpainga kia mārewa

Ko te aroha i roto e

Practice and service is uplifting and elevating

When done through kindness and compassion

The essence of the name Maungārongo is also in the practice of the word. This is also the
case for all of the key teachings of the Māramatanga.

At the centre of Maungārongo are the names and meanings of its whare, which together form a guiding kaupapa, a way of living for the kaupapa tangata:

Ko Te Maungārongo te tūrangawaewae

He poupounga i te Tikaraina Ringapoto ki te Atua

Ka uru ki Te Kīngitanga o te Maungārongo

E mau ai te Hohourongo mā te mahi me te manaaki tangata

For inner peace (Maungārongo) to be achieved

You must regularly align your body, mind and spirit (Tikaraina Ringapoto) to God

This enables living in the Kingdom of Peace (Te Kīngi o te Maungārongo) on earth

And sharing in the fruits of peace (Hohourongo) through service and care.

Te Maungārongo is a place of gathering, grounding, and return. Yet its true meaning reaches far beyond its physical form. It is both a tūrangawaewae and a calling, a reminder that the Māramatanga is not something we visit, but something we are asked to carry within us wherever we go.

At its simplest, Maungārongo speaks to inner peace. But within the teachings of the Māramatanga, this peace is not passive, nor is it easily held. It is something that must be sought, nurtured, and aligned to. Through karakia, reflection, and action in service to others, we begin to understand that maungārongo is both fragile and powerful, something that cannot be taken hold of by human effort alone, but something entrusted through alignment with wairua and a manifestation of divine order.

In this sense, Maungārongo cannot be reduced to a place, nor even to a feeling. It is a state that is entered into through discipline, remembrance, and right alignment. As the teachings remind us, peace is not possessed by people, it is held by the divine, and only shared with those who align themselves accordingly. To “mau – hold” peace is both a responsibility and a condition:

kia mau te rongomau, ita ita mau tonu e.

On my father’s side I come from a marae here in Te Karioi nui o Whiro. Tirorangi marae it literally means to look to the heavens the wharepuni is named after the eponymous ancestor Rangitearia and the house that feeds the people is XXXX

This context of my upbringing is important as it aligns to the true essence of the Te Waiū o te Ika Framework, Te Mana Tupua and Ngā Toka Tupua. It also shapes the way I view the world through my Ngāti Rangi lens.

I stand here today as an uri of Ngāti Rangi to speak with this forum to share insights in to the Ngāti Rangi ethos that sits within the Te Waiū o te Ika Framework. This is the first hearing of its kind where Te Waiū o te Ika, Te Mana Tupua and Ngā Toka Tupua as set out in the Ngāti Rangi Settlement Act - Rukutia te Mana is enacted. Kia Tāhora atu kia te ao.. To share the essence of this framework with the world.

I am currently the Manager of the cultural and environmental development team for Ngati Rangi We have three people in our team who look after all matters of the environment for the iwi and hapū. I have a background in Education and more recently in the environment space as a geologist and resource management and concession consenting process. Michael Morris who is present today is one of the three team members and we are fortunate to also have Helen Leahy our Pouarahi and my mum Vera Whakaaronui Wilson present today.

Fifty years ago, a book was published by New Zealand anthropologist Dame Joan Metge and sociologist Patricia Kinloch (Laing) entitled, 'Talking Past each Other: problems of cross cultural communication'. The book highlighted the concept of **"listening through our ears but hearing through our culture,"** showing how cultural assumptions shape how messages are interpreted.

Today I want to try to bridge the cross-cultural divide, by sharing stories from my own insights, and that of my late Uncle, my mother's younger brother, Matiu Mareikura. I want to start with part of his presentation to the Waitangi Tribunal for WAI 167.

"I had no option about it, I had no right to choose it, it is my way of life to belong to the river. .

..

The things that have been left behind from our old people to us, and only to us as caretakers. Not to us as owners. To us as caretakers for the future. Rangatiratanga means to me that nothing shall come between what is right for me, Whanganui, and what has been left behind from our ancestors. That Rangatiratanga, my Whanganuitanga, is something to be always treasured, and we have always been brought up to believe that we need that.

And now we find that we have to go and see other people to get permission to go places that are special for us. . . .

Before Tongariro was there, the river was there. So, if we go back in history, we find that the tear drops of Ranginui were given to Ruapehu. And so we go back to the river, and the river is the beginning, the beginning for our people from the mountain to the sea. It ties us together like the umbilical cord of the unborn child. Without that, it dies. Without that strand of life, it has no meaning. The river is ultimately our mana. Our tapu, our ihi, our wehi, all these things make up what the river means to us. It is our life cord, not just because it's water - but because it's sacred water to us".

Uncle Mat gave expression to the concept that we are caretakers (tangata tiaki) for the future; that our tapu, our ihi, our wehi, our mana are intimately tied to the river.



Photos taken from the bridge at Tirorangi marae. Photo on the left was taken during the COVID lockdown when the pulp mill was not operating photo on the right was taken a week before the lockdown

Te Waiū o te Ika

Te Waiū-o-Te-Ika is a relational framework where the river guides us in how we connect to and utilise the awa. It is more than just resource management. And its more than just Ngāti Rangi its for all who live along the awa and speak on behalf of it. It's about having an integrated system of engagement with the awa and all its tributaries. It's about the voice of the awa and the voice of the people coming together to create wellbeing for the generations to come.

Te Mana Tupua o te Waiū o te Ika

Nō te kawa ora te ara o Te Waiū-o-Te-Ika me ōna tāngata

Ki te mana o Tawhitorangi

I heke iho i te Punga-o-ngā-rangi, inā:

Te Kawa Ora:

Te Mouri Ora:

Te Manawa Ora:

Te Wai Ora:

Te Waiū-o-Te-Ika.

Te Punga o ngā Rangi

Te Punga-o-ngā-rangi is the connection from the Kāhui Atua to the whenua. It is the sacred bond that joins the pito of Ranginui-a-Tāne i te Moungaroa to the majestic mana of Matua-

te-Mana - Ruapehu. From Matua-te-Mana it descends straight into the womb of Papatūānuku. On earth, the mana of Te Punga-o-ngā-rangi is centred at Te Wai-ā-Moe. In the heavens, the mana of Te Punga-o-ngā-rangi is centred around the divine star Paerangi te Atua, who is the God of Te Moungaroa.

Te Punga-o-ngā-rangi is where Atutahi (Canopus) and the Moungaroa (The Milky Way) are in line with each other creating an arc to Koro Ruapehu. Ngāti rangi describes this as the pathway Paerangi tipua descended to the earth from the heavens. We are the people of the sky.

Ka tawhana atu ki te kōpū tonu o Koro Ruapehu. Etia nei, he whakapae noa iho tēnei, otinō, koia pea ko te ara i heke ai a Paerangi ki runga o Ruapehu.

Kawa ora

Kawa ora is the foundation of the living and indivisible whole that makes up Te Waiū-o-Te-Ika. Kawa ora ensures life and healing through upholding our relationship with Te Waiū-o-Te-Ika from Te Wai-ā-moe ki te moana – from source to sea.

Kawa ora is the natural order of universal creation. It is relational and sequential. It results in responsibility for humanity. It fosters the seen and unseen

It is a natural ordering system that helps to foster our relationship with our maunga, Matua-te-mana. Kawa ora helps to bind us to Matua-te-mana, maunga Ruapehu.

From Ruapehu all order flows from the heavens above, from the depths of the earth and throughout the expanse of Ruapehu, mai i Te Kāhui Maunga ki Tangaroa – from the mountains to the sea.

Kawa ora helps to foster innate values for ora to flow through all forms of energy, both seen and unseen.

Kawa ora is the Ngāti Rangi foundation of life and is enacted through our relationships with everything that transpires within the Ngāti Rangi rohe and through our whakapapa with our whanaunga iwi.

Mouri Ora

Mouri is the essence of life. It is the vital life principle that binds together the spiritual and the physical elements of all things, both creating and sustaining life. Water holds a special place in the mouri it carries, bringing spiritual and physical wellbeing and vitality to all life it encounters along its journey. Our tupuna responsibility as tangata tiaki, is to sustain the

integrity and flow of this connective life force within all aspects of our tupuna awa. The intangible indicators of biophysical health that reflects a healthy mouri. Our tupuna awa are inclusive of riverbeds, catchment land, habitat, fish and other biodiversity.

Through Te Mana Tupua o te Waiū o te Ika our tupuna awa teach, guide and instruct us in our kawa, tikanga and ritenga. These practices and activities ensure a continuation of intergenerational korero. Through korero and connection to place we come to know who we are and our relationship and responsibilities to the kin of the natural world, each other, and the wider community.

In Ngā Toka Tupua o te Waiū o te Ika we make explicit that value through the expression:

Ko te Kāhui Maunga te mātāpuna o te ora: acknowledges the sacred mountain clan as the source of Te Waiū-o-te-ika and its autochthonous origins; the source of life for all hapū, iwi and communities across the reaches of the catchment.

We feel keenly the responsibility and the obligation to uphold the sanctity and the sanctuary that draws sustenance and inspiration from the river's source on Ruapehu and its pathway to the sea.

So what does this mean in a practical sense for this hearing in the context of the wastewater condensate discharged into the awa for Winstone Pulp international?

Under the Ngāti Rangi Treaty Claims Settlement Act 2019, in section 109 of the Act, the legal effect of Te Mana Tupua and Ngā Toka Tupua applies to persons exercising or performing a function, power or duty under an Act referred to in Schedule 5 of Te Waiū-o te ika framework.

This comprises the entire catchment of the Whangaehu River including all tributaries, lakes and wetlands, connected to the awa, from Te Wai-ā- moe (the Crater Lake) to the sea.

This is literally what we mean when we say,

He wai-ariki-rangi, he wai-ariki-nuku; tuku iho tuku iho

An interconnected whole; a river revered and valued from generation to generation – as a gift to the future prosperity of our mokopuna.

To break this down further, when one Maori meets another, the first question we ask is "**no wai koe**" I started in this way when I greeted you all at the beginning of my presentation – it means from what birthing waters have you come? What is your river, your lake, your spring? Where are you from?

This is because the waters of birth establish the identity for members of whānau, hapū and iwi.

That will inevitably be followed with "**ko wai koe**" - what waters define who you are? What is the whakapapa line from which you trace descent? Who are you?

Our relationships with our rivers and the other water sources within our tribal space lie at the very heart of all that we are - that relationship is a fundamental source of our spiritual, physical and cultural wellbeing. It is the essence of who we are.

It is a very familiar philosophical framework for tangata whenua.

Indeed, when Whanganui took our river claim to the tribunal we described te awa tupua as the "**aortic artery, the central bloodline of that one heart**".

An interconnected whole.

Our relationship with water is pivotal to our way of seeing the world.

To go back in time to my Uncle Matt:

Our people go to the river to cleanse themselves, they go to the river to pray, and they go to the river to wash. They go to the river for everything leads back to the river. And the river, in return, suffices all our needs.

Without the river we really would be nothing because of all the resources that it gives back to us, the history that has gone on in the past We have been taught to treasure the river for what it is, and what it has been given to us for. For we are its caretakers, we have been given the job of taking care of the river.

You might take note of this reference to 'caretaker' my uncle returns to.

In Webster's dictionary the definition of the word 'caretaker' is described as a person who looks after property, a building its akin to a groundsman, a property manager – someone who looks after a physical asset or area.

But when my uncle says caretaker, he is thinking of the awa as before any other consideration, part of our genealogical constructs and it is this genealogy which binds the people with the rivers, mountains, lakes, forests and seas.

Our Awa is **a place of ritual and karakia**. (Last year when Ngāti Rangī hosted the national Matariki mā Puanga ceremony at my dad's marae Tiorangi we placed the whakahere on one of the Toka Tupua a large rock in the middle of the river

Our bodies are strengthened in her waters, as are our minds and spirits. It is about our spirituality; our waters make us safe; we go there for healing; to be blessed; to be safe from one generation to the next, from time immemorial.

One of our practices is expressed "kauaka e korero mō te awa, engari me korero ki te awa" (don't merely talk about the river, rather speak to and commune with the river). Rather than talking past each other; we talk directly to our awa; and to ourselves.

Our Awa has **resided over our tribal boundaries**; connecting every community along her path: Marae, kainga, wharekai, urupa, wahi tapu.

Our Awa is both **teacher and classroom**. We learn the seasons, the weather, the tides, light and dark; volume and capacity and measurement and temperature. We learn of habitat and species, food sources and supply.

Ko ngā wai tiehu, ki ngā wai riki; tuku iho ki tai he waiū, he wai tōtā e.

Living nurturing waters, providing potency to the land and its people from source to tributary to the ocean.

We have been deprived of our access to her vastness; her moods; her colours; her personality. We have been denied the opportunity to know her at low tide, high tide, spring tide; as Uncle Mat said: *we have to go and see other people to get permission to go places that are special for us. . .*

Article 25 of the declaration of the rights of indigenous people notes:

"Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard."

And yet for Ngāti Rangī; our relationship with Te Waiū-o-te-ika has been a complex one; complicated by regulation and concession and resource consent and permissions granted to others over and above us; us the tangata tiaki.

We have not been able to observe the patterns of the Pīpiwharauoa (shining cuckoo), Kotare and Pukeko, and how they were nourished and sustained in and around the bounteous waters of Te Waiū-o-te-ika.

We have not known of the pumice scoria and the sediment; but we have known of the sickness of her waters; through contamination and pollution and diversion. Uncle Mat referred to this in his kōrero to the Tribunal:

The sewerage that goes into the water to us is absolutely sacrilege - it is sacrilege to contaminate water anywhere but in particular, to contaminate the river. For that is our source of life as a people, as a tribe. We go there, and we suffer for these things

And perhaps that is one of the most simple truths I would hope you could hear : that to us; Te Waiū-o-te-Ika; is our ancestral lineage; she is our history and our heritage; our culture and our continuity. Kawaora sets the order of this lineage reminding us as humanity that we are the teina within that order (the youngest child) and that we need to remind ourselves of this if we wish to continue benefiting from her.

Our awa is as old as the mountains from which she comes and as young as the fresh morning dew. She is ageless, like time itself.

She passes us by every day from her source at *Te Wai-ā-Moe* (the crater lake of Mt Ruapehu) down to the sea—as an indivisible, living whole.

She is unique, mineral-rich, abundant with life-giving or healing qualities – and yet since the late 1990's the **Whangaehu River** was officially recognized by local authorities as being "**biologically dead**" in certain stretches of the river. This ecological status was formally acknowledged at a national legislative level by the New Zealand Crown. An apology was publicly announced of this misgiving in the Ngāti Rangi Settlement Claims Act 2018 - Rukutia te Mana

This local myth has denigrated her as a dead river giving priority to economic development and a lack of care for the awa we all share. Just yesterday we heard one of the applicants consultants state that the awa has no native species no periphytons and yet we have photos of periphyton present on the rocks just by the Tangiwai memorial site. We also have photos of thousands of deceased koura found by an angler on the Werakohuru stream by the Waitangi stream and the Ōtemataraha wetland.

I ask, respectfully, for you to consider; what does it do to the soul of a people; to hear our most significant ancestor; our awa; being described in such terms?

When Ngāti Rangi considers the impact of any new activity on the awa we look at the awa as an indivisible whole we ask ourselves how does what we do in the upper reaches of the river impact those of our whanaunga and communities in the lower reaches.

What other activities contribute to the wider impact of this one activity discharging condensate into the awa. We look at the impacts on the river system as a whole, water

diversion from the Tongariro Power Scheme where 26 waterways are diverted into 22 intakes to produce electricity for the country and water take from the many tributaries in particular to this site the Tokiāhuru, gravel extraction from the Wahianoa stream for forestry roading, sediment run off from Horticultural and agricultural activity.

In a legislative framework the catchment of the Whangaehu River, Te Waiū o Te Ika, has statutory recognition as part of our Treaty of Waitangi settlement legislation Rukutia Te Mana.

But this is more than a feature of our natural geography.

Te Waiū-o-te-ika provides for our people; wai ora, wai tapu, wai mouri, wai mana and wai mate.

I want to return, once more, to the words of our tupuna, Uncle Matiu Mareikura:

We have been given the task to hold and preserve these things for our mokopuna - not for us, but for the generations yet to come.

We do that because if we say it's for us, the time is only short, but if we say it's for our mokopuna, then that time is like this shadow. It starts to spread out and spread out and spread out, and when our shadow is long, we are in line with the old people and the ancestors

We see our role as caretakers; as tangata tiaki, as uri; as protectors; and as guardians; to advance the health and well-being of the Te Waiū-o-Te-Ika catchment; to advance the integrated management of the Te Waiū-o-Te-Ika catchment; and to truly know that uplifting the mana of Te Waiū-o-te-ika in turn uplifts the mana of its hapū iwi and its communities.

Our uncle takes us back to the final value Kia hua mai ngā kōrero o ngā wai; kia hua mai te wai ora e.

To every bend there is a story and where there are stories people have gathered.

I leave you with this waiata that was actually composed out of anger and frustration during the Treaty settlement process. What is ironic is it is not anger that springs from it. it is joy and celebration of our ancestral river Te Waiū o te Ika He wai ora e.

Tu mai e Koro.(Waiata)