

Appendix HH Statement of Evidence of Taituwha King, 17 June 2024

BEFORE AN INDEPENDENT HEARINGS PANEL APPOINTED BY WAIKATO REGIONAL COUNCIL

Under the Resource Management Act 1991

In the matter of applications by Taharoa Ironsands Limited for all necessary regional resource consents to continue to operate Taharoa Mine at Taharoa C Block, Taharoa Road, Waikato (application number APP142035).

Between **TAHAROA IRONSANDS LIMITED**

Applicant

And **WAIKATO REGIONAL COUNCIL**

STATEMENT OF EVIDENCE OF TAITUWHA KING, TE KOORAHĀ MARAE TRUSTEES CHAIRPERSON

CULTURAL

UPOKO: TE ŌROKOHANGA O NGĀTI MAHUTA-KI-TE-HAUĀURU
TITLE: Echoes of Origins: The Story of Ngāti Mahuta ki te hauāuru

17 June 2024

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Ka hāngai te upoko o tēnei kaupapa ki te ūrokohanga mai o Ngāti Mahuta ki te hauāuru, nō onamata, nō uki. He hohonu te ruku o tēnei kōrero mō te hapū nei me te pātai ia, i ahu mai mātou i whea, he aha rā ngā mātou kōrero, ngā mātou pūrākau, ngā mātou hītori me ngō mātou roherohenga anō hoki? Mā te matapihi o te ao o ngā tūpuna, ka āhei tātou ki te āta tirotiro haere i ngā tuituinga pakiwaitara e rangitāmiro nei i a Ngāti Mahuta ki te hauāuru. Mai i ngā kōrero tapu tuku iho a ngā mātua tūpuna, tae noa ki ngā kōrero me ngā take nui o ngēnei wā, nō reira, i roto i te tuhinga nei, ka hopukina e au te haerenga a tō mātou hapū a Ngāti Mahuta ki te hauāuru.

This title explores the ancient origins of Ngāti Mahuta ki te hauāuru, spanning over a millennium. It delves into the tribe's introduction and beginnings, questioning the narrative of territorial boundaries. Through ancestral stories dating back a thousand years, it unveils the rich tapestry of narratives recounting the migration and settlement of Ngāti Mahuta ki te hauāuru. From ancient legends to modern perspectives, it encapsulates the tribe's journey from historical roots to its presence in the contemporary world.

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KEI NGĀ AMORANGI TAIAO TĒNĀ KOUTOU KATOA

MAY IT PLEASE THE HEARING PANEL:

1. HE WHAKARĀPOPOPOTANGA | EXECUTIVE SUMMARY

1.1 Ko te kaupapa matua o tēnei kōrero, ko te whakamārama i te hiranga o te whakapapa me ngā kōrero tūpuna i roto i a Ngāti Mahuta ki te hauāuru. Ko te whāinga, he whakaatu i tō mātou whakapau kaha ki te tiaki i te whenua me ngā kupu ūhākī o rātou mā, he taonga tuku iho, he taonga tuku iho. Ko ngā kupu ūhākī nei, ka noho hei pou rarama, hei pou hihiko, hei pou ārahi i a mātou kia tika, kia pono, kia ū, mō ngā uri o nāianei, o te āpōpō anō hoki.

The purpose of presenting this evidence today is to highlight the overwhelming significance of whakapapa and ancestral narratives within Ngāti Mahuta ki te hauāuru. It aims to emphasise our pivotal role as guardians and caretakers of our tribal lands and the continuing legacy bequeathed to us by our ancestors. This legacy is an important responsibility that we are committed to preserving across generations—past, present, and future.

1.2 Kua tīpakongia ahau e ngā whānau, e ngā marae, e ngā uri o Ngāti Mahuta ki te hauāuru kia tū hei māngai, hei mātanga mō rātou i roto i tēnei kaupapa. Ko te whāinga ū roto o te kōrero nei, he whakamārama tika, whakatakoto pono i te āhua ki tō Ngāti Mahuta ki te hauāuru hītori, whakapapa, titiro, kōrero tuku iho nā ngā mātua tūpuna. Anā, ko wai mātou, nō whea mātou, ā, e ahu pēwhea ana ngō mātou whakaaro ngā mokopuna katoa o ngā rōpū, o ngā tarahitī, o te Rūnanga o Ngāti Mahuta ki te hauāuru me te hapū nei ki tō mātou ake taiao, arā, ki te whenua, ki te wai Māori, ki te ngahere, ki te hau, ā, ki te iwi. Kei roto hoki ngōna mana, ngōna tapu, ngōna mauri e rangitāmiro nei, ā, e tuitui nei i a mātou.

On 7 April, 2024, at a hui-ā-marae held at Te Kooraha Marae and as the Chair of Te Kooraha Marae Trustees, I was appointed by representative members across the different whānau groups, trusts, including the

Tahaaroa Lakes Trust, Aaruka Marae, and Te Rūnanga o Ngāti Mahuta ki te hauāuru to be the cultural expert and representative for the descendants of Ngāti Mahuta ki te hauāuru, all of whom are also caretakers and custodians of the land, sea, water and air. They have made submissions on the current resource consents sought by Taharoa Ironsands Limited (**TIL**) for the ongoing operation of Taharoa Mine at Taharoa C Block, Taharoa Road, Waikato (application APP142035) (**Application**). Together they represent the tangata whenua and (human) kaitiaki of the land affected by the sand mining activities at Tahaaroa. My goal in this collective, as a tribal member of Ngāti Mahuta ki te hauāuru and in the role of cultural expert, is to provide an accurate and comprehensive historical and cultural account of who we are, our origins, and our connections to the land, sea, water, forests, air, and people. Additionally, I aim to convey the significance, importance, and sacredness of these connections to the Commissioners and to our people.

1.3 Ko mātou kē ngā kaitiaki tūturu o te whenua nei, ngā tikanga me ngā kawa ki waenga i a Ngāti Mahuta ki te hauāuru me TIL, i tēnei wā kia kaua tētehi atu rōpū mātou hei kōrero – koinā. Nā te hapū nei mātou i whakaatu hei hāutu i ngā mānukanuka, i ngā auē, i ngā moemoeā, i ngā wawata o te iwi. Ko mātou kē hoki te mana whenua e pupuru nei i te mana whakahaere kia puta he kōrero mō te whenua, mō te wai, mō te moana, mō te iwi whānui o Ngāti Mahuta ki te hauāuru.

As caretakers of our tribal lands, we serve as the sole custodians of the cultural practices and traditions between Ngāti Mahuta ki te hauāuru and TIL. No other group represents or speaks on behalf of our tribe. Representing all tribal members, we are committed to upholding mana whenua decision-making and fulfilling cultural liaison responsibilities. Our dedication ensures that cultural practices are not only preserved but also evolve in harmony with the tikanga, principles, and values cherished by Ngāti Mahuta ki te hauāuru.

1.4 Ka noho pūmau tonu tā mātou tū, anō nei he toka tū moana, ākina ā-tai, ākina ā-ngaru, ākina ā-hau, hei aha? Hei oranga mō ngā uri whakatupu, mō

ngā mangainga o āpōpō. Ko te hauora o te iwi, ko te hauora o ngā wāhi me te hauora o te taiao ngā kaupapa e titi ana ki te whatumanawa o te tangata, ki te tihi o te whakaaro nui, ā, ka hāngai ngēnei kōrero ki te tihaetanga o te whenua e TIL.

Our commitment to this stance is unwavering, as we persist in advocating for the best interests of both our community and the generations that follow. We prioritise the well-being of our community, cultural sites, and the environment, particularly during and after (as a result of) mining activities.

1.5 Nō reira, ko te mahi a te māngai nei, a te mātanga nei, he hanga whare kōrero, he hanga whare whakaaro, hei whakaruruhau i ngā taonga whakamirimiri, i ngā wāriu me ngā ūaratanga o Ngāti Mahuta ki te hauāuru e pā ana ki ngā mahi maina a TIL ki runga i ngō mātou ake whenua me te whenua e pā tata ana ki te marae nei ki a Te Kooraha. Ka whakapūmau anō nei i te Ngāti Mahutatanga ki roto i a mātou, kia mārama, kia mahuki, kia mau, kia pupuru, kia toitū te mana motuhake.

Moreover, as the cultural expert and specialist, I advocate for thorough understanding of the potential cultural implications and heritage values associated with the iron sand mining activities on our tribal lands which includes the Northern Pits across the Mitiwai stream, ensuring that our cultural heritage is respected, clarified, understood, represented and preserved.

2. HE KUPU WHAKATAKI | *INTRODUCTION*

2.1 Mihi

E wehi ana ki te Atua

E tū whakahōnore ana i te Kīngi Māori

A Kīngi Tūheitia Pōtatau Te Wherowhero VII

Ka tangihia ngā mate haere, haere, moe mai rā

E te hunga ora tēnā koutou katoa

Paimārire.

2.2 Pepeha

Ko Tainui te waka
Ko Taupiri te maunga
Ko Waikato te awa
Tau ana i runga i te tihi o Ōrangiwaho i runga i a Ahitītī
I runga i a Pukeīnoi
Titiro whakararo ko Ngāti Rangitaka
Ki runga Kooraha
Ko Mitiwai e rere kōpikopiko nei
Ki te ngutu moana
Ko te tahatika o te Tahaaroa a Ruapūtahanga
Papaki kau ana ngā tai o te uru
E ngunguru nei i te ao i te pō, ao noa, pō noa

2.3 Tribal Aphorism

Tainui is the ancestral canoe
Taupiri is the ancestral mountain
Waikato is the ancestral river
I sit on the apex of Ōrangiwaho
Of Ahitītī, of Pukeīnoi
I look down and see Ngāti Rangitaka at Kooraha.
The waters of Mitiwai meander to the mouth of the tide where I am at
Te Tahaaroa a Ruapūtahanga
The waves of the Westcoast crash and rumble, day and night, relentlessly

Kāre he hau e rite ana ki te hauāuru
Ka pupuhi ana, ngaro katoa ngā hau
Ko Ngāti Mahuta ki te hauāuru
E pupuru nei i te ihi i te wehi i te tapu
E noho whakaiti ana
Paimārire

There is no wind like the Westwind
When it blows all other winds are silent, we are Ngāti Mahuta ki te hauāuru
Whom uphold the psychic, awe inspiring, spiritual forces with utmost
humility
Peace to all

3. KO WAI AHAU? WHO AM I?

3.1 My full name is Taituwha King.

3.2 I am the current Chairperson of Te Kooraha Marae Trustees, elected to be a representative of the marae and the tribe. I along with others providing cultural evidence (on behalf of the submitters) have the authority to speak on behalf of the families, of the marae, of the tribe, the mana whenua of Ngāti Mahuta ki te hauāuru.

3.3 I originate from Tahaaroa, where I spent my childhood and formative years. Each day, I commuted ten kilometres on horseback from Pōtehe Farm to Te Kooraha Marae, then to school, and back again. These journeys led me through the swamps and wetlands, which feed into Te Kooraha and Mitiwai streams. The influence of Tahaaroa is integral to my being.

3.4 I hold a Diploma of Teaching, a Bachelor's degree in Education and in Māori, and a Masters in Māori and Indigenous Studies (1st class honours) from the University of Waikato.

3.5 After completing my university studies in 1997, I secured a position managing a Private Training Establishment (**PTE**) for three years. During this time, I worked closely with our community and our rangatahi, engaging directly with our people to understand their needs, desires, hopes, and dreams.

3.6 In 2004, I successfully completed my 2-year studies at The Institute for Excellence in the Māori Language, Te Panekiretanga o te Reo Māori, celebrated as the nation's foremost academy for Māori language education. This prestigious institution was founded under the insightful leadership of

Professors Sir Timoti Karetū, Sir Pou Temara, and the late Dr Wharehuia Milroy, working collaboratively with Te Wānanga o Aotearoa. The invaluable guidance and teachings from these esteemed individuals persist in providing inspiration across various facets of my life and professional endeavours.

- 3.7** Since the year 2000, I have held the position of Senior Lecturer at Te Ara Poutama, The Faculty of Māori and Indigenous Development at the Auckland University of Technology (**AUT**). In this capacity, my roles and responsibilities at the University are multifaceted.
- 3.8** I am actively involved in teaching Māori language, customs, and traditions to undergraduate students. Additionally, I deliver lectures on Māori Culture, Leadership, and Advanced Māori Language at both undergraduate and postgraduate levels to both students and staff of the University.
- 3.9** As the chief translator in te reo Māori for the University, I serve as a spokesperson, communicating with the media on topics and issues related to Māori culture and customs. Additionally, I provide Māori knowledge and cultural advice to the University Directorate, including the Vice-Chancellor, Deputy Vice-Chancellor, and AUT senior management.
- 3.10** I am well-versed in Māori customs, protocols, and language, assuming the role of a cultural leader and ambassador for New Zealand. My expertise has led me to guide delegations to various international destinations, including Venice, Rome, Naples, Berlin, Frankfurt, Copenhagen, Adelaide, Rarotonga, Tahiti, Sweden, Norway, Switzerland, Canada, the US, Mexico, and more recently, Chile and Hilo in Hawaii.
- 3.11** In particular, I facilitated university and community collaborations in Chile through a successful grant called the Prime Minister Scholarship Award for Latin America 2023.
- 3.12** Internationally, I also serve as the University's representative, fostering academic collaborations in Indigenous education and related fields. I've

had the privilege of delivering keynote addresses at prestigious events, such as the Think Indigenous Conference in Canada, addressing audiences of up to 1500. My involvement further extends to active participation in international panel discussions and presentations at major conferences, providing opportunities for close collaboration with the Abenaki and Iroquois communities in Vermont, USA, and the Saskatchewan, Cree, and Metis communities in Canada.

- 3.13** I am also a part of the University team of four that successfully won the bid in Adelaide 2023 to host the 2025 World Indigenous Peoples Conference on Education (WIPCE), a gathering that will bring together over 4500 Indigenous leaders, experts, delegates and educational specialists from around the world to the shores of Aotearoa New Zealand.
- 3.14** During the Covid lockdowns in 2021 and 2022, I collaborated with a dedicated team from Ngāti Mahuta ki te hauāuru, united in our mission to champion the health and well-being of tribal members. Our collective efforts involved creating engaging and informative digital resources for our online platforms, with the goal of inspiring and encouraging our community to prioritise vaccination.
- 3.15** Being an advocate for environmental sustainability, I have also contributed to the creation of digital content promoting the planting and rehabilitation of native trees on tribal land, with funds that were successfully gained through the Waikato/Tainui Taiao Grant.
- 3.16** Notably, I secured funding from Te Puni Kōkiri, Te Ara Whiti, the Department of Conservation, and Waikato Tainui to execute projects around the maintenance and preservation of tribal narratives, stories, and histories, including the creation of a new Waharoa or gateway for Te Kooraha Marae which was opened in 2023.

3.17 Over the past three years, I've authored three books¹ exploring the landscapes, waterways, and beaches of Ngāti Mahuta ki te hauāuru, providing insights into the narratives, histories, and lives of the people.

3.18 In 2023, I directed, edited and produced four documentaries,² known as pakipūmeka, with another four currently in the planning phase, featuring Ngāti Mahuta ki te hauāuru kaumātua sharing their mātauranga, knowledge, expertise, wisdom, reo Māori, reo Mahuta and personal life stories.

3.19 In 2023 I also created a digital animation from one of the authored books, Koirā te tikanga!.³

3.20 These documentaries and animation now stand as irreplaceable digital repositories for both their own whānau and the tribe, made possible through funding from Te Mātāwai, The National Māori Language Restorative Agency.

3.21 In alignment with the 2021-2031 strategic plan of Te Kooraha Marae; to enhance our people's understanding of Ngāti Mahuta ki te hauāuru tribal narratives and histories, I have coordinated multiple wānanga reo (language symposiums), and wānanga tikanga (tribal tradition learning) sessions over the last 25+ years. These events focus on imparting knowledge about tribal lore, histories, language, and fostering a deeper connection with the land and sea through tribal land-based activities and guided walks to promote familiarity and understanding of our ancestral territories and cultural sites of significance.

- 1 King, J. (2020). Ohonga Tai, Ohonga Whenua. Te Ohonga o Ngāti Mahuta ki te hauāuru. Te Rūnanga o Ngāti Mahuta ki te hauāuru. ISBN: 978-0-473-54590-1; King, T. (2021). Koirā Te Tikanga! Te Rūnanga o Ngāti Mahuta ki te hauāuru. ISBN: 978-0-473-60109-6; King, T. (2022). Peewhea ana te tangi o too reo? Te Rūnanga o Ngāti Mahuta ki te hauāuru. ISBN: 978-1-99-117811-4.
- 2 Ngā Hau o te Uru Documentary Series:
King, T. (2023). Ngā Hau o te Uru. Te Ruunanga o Ngaati Mahuta ki te Hauauru. https://www.reonmkth.com/user/?redirect=/fbclid=lwZXh0bgNhZW0CMTAAAR3nejwEKemBHwGv6fCe2wuZgPL5g6lvsr83-4JH4YLmMVOHKKjospZTLE_aem_Abj3NpValKYLQ9AOnhSyEDvX4GYFrqGgTWxEi41KcCu1cEx7S4iZACn4AU-kqOPe6mEMBqT1sVaBcF1vqnQUVCTx
- 3 King, T. (2023). Koirā te tikanga! Te Rūnanga o Ngāti Mahuta ki te hauāuru. https://www.youtube.com/watch?v=5yN5nApoo_o.s

3.22 Anchored in the proverb, 'Tangata i ākona ki te kāinga, tūngia ki te marae, tau ana,' which translates to 'A person who is trained at home, will stand collected on the marae,' I take pride in applying my skills and expertise for the benefit of Ngāti Mahuta ki te hauāuru, my marae Te Kooraha, Aaruka and Maketuu respectfully, and my community. My actions are driven by a commitment to serving my people and protecting our future generations, prioritising the collective over individual pursuits. This ethos is reflected in my choice to use as much as I can, the pronoun 'we' and 'us' rather than 'I' or 'my' in this statement of evidence, as the chosen cultural specialist of Ngāti Mahuta ki te hauāuru.

3.23 I want to make it clear that I do not anticipate or seek any personal or financial gain from providing this statement of evidence. Neither TIL, Te Kooraha Marae, Te Rūnanga o Ngāti Mahuta ki te hauāuru, nor any other party compensates me for this testimony. Furthermore, I am not remunerated for offering my professional cultural expertise during the upcoming hearing for the Application. My involvement stems solely from a commitment to the integrity of the process and the welfare of our land and community.

3.24 In formulating this testimony, I share my cultural expertise and lifelong knowledge of the tribal area with the Commissioners and my people. In addition to drawing from my professional insights, I have taken into account but not limited to, the following documents:

- (a) The Application submitted by TIL; and
- (b) Statements of evidence presented by the following individuals:
 - (i) Wayne Coffey on behalf of TIL
 - (ii) Hoturoa Barclay-Kerr on behalf of TIL
 - (iii) Greg Martin on behalf of TIL
 - (iv) Grant Eccles on behalf of TIL

Representation of Ngāti Mahuta ki te Hauāuru Tribal Land and Interests

3.25 As mandated representatives of Ngāti Mahuta ki te hauāuru, we speak on behalf of our people concerning the land, air, sea, and waterways within and surrounding Tahaaroa. Our authority is derived from the collective consent of all three marae—Maketuu, Te Kooraha, Aaruka—along with the Tahaaroa Lakes Trust and various whānau trusts under the auspices of Te Rūnanga o Ngāti Mahuta ki te hauāuru.

3.26 Our representation encompasses all descendants of Ngāti Mahuta ki te hauāuru. As Mana Whenua, we hold the absolute right to address issues and manage dealings related to our tribal areas. The mana of our land, water, sea, and air is under our collective guardianship.

3.27 TIL operates to mine ironsand for profit, serving the interests of its employees and investors. While some members of Ngāti Mahuta ki te hauāuru are employed by TIL, their tribal representation and significance within the company remains minimal.

3.28 Conversely, the Taharoa C Block Incorporated governing board represents only its shareholders. They do not speak for the entire Ngāti Mahuta ki te hauāuru tribal collective. Access to Taharoa C Block Inc hui, information, and reports are limited to shareholders, excluding many tribal members who do not hold shares. Consequently, Taharoa C Block Inc does not have full authority to provide input and guidance on matters concerning the Ngāti Mahuta ki te hauāuru tribal land, sea, air, and waterways.

3.29 Therefore, the true representation of Ngāti Mahuta ki te hauāuru extends beyond TIL and the Taharoa C Block Inc shareholding collective, resting solely with the duly mandated representatives of Ngāti Mahuta ki te hauāuru mentioned in paragraph 3.25.

4. SCOPE OF EVIDENCE

4.1 To that end, and in support of those submitters who are also delivering their evidence later, I will be speaking to these points:

- (a) Pepeha – our Tribal Aphorism
- (b) Whakapapa – Genealogy
- (c) Ngā Rohe o Ngāti Mahuta ki te hauāuru – Ngāti Mahuta ki te hauāuru Boundaries
- (d) Te Tupuna Wahine a Ruapūtahanga – The Ancestress Ruapūtahanga
- (e) Te Tahaaroa o Ruapūtahanga – The Long Calabash of Ruapūtahanga
- (f) Te Rautau 17 – 17th Century
- (g) Te Rautau 18 – 18th Century
- (h) Te Piki me te Heke o te rangatira nei o Te Rauparaha – The Rise and Fall of the famous war leader Te Rauparaha
- (i) Ngā Wāhi Pakanga o Te Rauparaha – Sacred battle sites of Te Rauparaha
- (j) Te Waihotanga o te Whenua – The Land Left Behind
- (k) Te Ingoa, Ngāti Mahuta – The Name, Ngāti Mahuta
- (l) Tōku Whakapapa – My Connection
- (m) Te Tupuna Wahine, Rangitaka – The Ancestress, Rangitaka
- (n) Te Urupā Te Wharangi – Te Wharangi Cemetery
- (o) Te Kōti Pākehā me te Marae – Legal Status of Te Kooraha Marae
- (p) Ngā Pou o te Marae o Te Kooraha – The Carved Pillars of Te Kooraha
- (q) Tō Mātou Mana Motuhake – Self Determination
- (r) Te Kīngitanga – The King Movement
- (s) Te Koroneihana – The Coronation at Te Kooraha
- (t) Te Waitohu o Te Kooraha – Te Kooraha Marae Logo
- (u) Ko te Manu Korotangi - The Manu Korotangi
- (v) Ko te Wai Māori me te Wai Moana o Mitiwai – The Fresh and Salt Waters of Mitiwai
- (w) Ko Matauwai me Mitiwai – Matauwai and Mitiwai

- (x) Ko te Hau me ngā One pango – The Wind and Black sands
- (y) Ko ngā Tohu Hauora – *Health and Well-being Indicators*
- (z) He Kupu Whakakapi – Conclusion
- (aa) Te Whakapuakitanga – Declaration

4.2 Let me begin with that which adds to the fabric of our identity as mana whenua of Ngāti Mahuta ki te hauāuru.

5. PEPEHA – TRIBAL APHORISM

5.1 Tau whakaiti ana ki runga i te waka o Tainui, e kīia ana, ko te Ahurei o Hoturoa mā. Taupatupatu ana te manawa ki a Hani rāua ko Puna, e tohu ana i te takotoranga o te waka o Tainui ki runga i te papa o Maketuu. Tū mai te tūpuna a Auaukiterangi, e pōwhiri nei i te iti, i te rahi, i te pouaru, i te pani, i te rawakore.

Descending upon the Tainui canoe, it is said, is the celebration of the mastery of the famous captain and leader, Hoturoa. The heart beats with anticipation for Hani and Puna, marking the resting place of the Tainui canoe on the shores of Maketuu. Standing tall is the ancestor Auaukiterangi, welcoming the young and old, the strong and the weary, the deprived, and the prosperous.

6. WHAKAPAPA – GENEALOGY

6.1 Nā Auaukiterangi rāua ko Kūotepō, ko Hoturoa – te rangatira o te waka o Tainui, nā Hoturoa, ko Hotuope, nā Hotuope, ko Hotumatapu, nā Hotumatapu, ko Mōtai, nā Mōtai, ko Ue, nā Ue, ko Rakamamao, nā Rakamamao, ko Kakati, nā Kakati, ko Tāwhao, nā Tāwhao, ko Whatihua rāua ko Tūrongo, nā Whatihua rāua ko Tūrongo, nā rāua, ka puta mātou ngā uri whakaheke o ngā rangatira nei o te waka o Tainui.

From Auaukiterangi and Kūotepō, to Hoturoa – the leaders of the Tainui canoe. Hoturoa is succeeded by Hotuope, then Hotumatapu, followed by Mōtai, Ue, Rakamamao, Kakati, Tāwhao, and finally, Whatihua and Tūrongo. It is through Whatihua and Tūrongo that we, the descendants, emerge from the esteemed leaders of the Tainui canoe.

6.2 Nā Whatihua ko Uenukuterangihōkā, nā Uenukuterangihōkā ko Mōtai 2, nā Mōtai 2 ko Kuranui, nā Kuranui ko Rereiao, nā Rereiao ko Hekemaru, ka moe i a Hekeiterangi, ka puta ko Mahuta, ana, ko Ngāti Mahuta tēnei.

From Whatihua comes Uenukuterangihōkā, Uenukuterangihōkā gives birth to Mōtai 2nd, Mōtai 2nd begets Kuranui, Kuranui leads to Rereiao, Rereiao to Hekemaru, who lies with Hekeiterangi resulting in the birth of Mahuta. Thus, Ngāti Mahuta descends from this lineage.

7. NGĀTI MAHUTA ROHE – NGĀTI MAHUTA BOUNDARIES

7.1 Ko te mahere nei, ko ngā rohenga o Ngāti Mahuta ki te hauāuru mai i Kāwhia, ki Tahaaroa tae atu ki te moana ki te motu o Karewa.

7.2 The map below delineates the boundary of Ngāti Mahuta ki te hauāuru, extending from the north in Kāwhia to the south in Tahaaroa, and out to the sea where Gannet Island is located.



7.3 Ruku atu ki ngā wai o Torere, ko Kāwhia moana, Kāwhia kai, Kāwhia tangata Te pouhanga hoe o ngā mātua tūpuna. Kauhoe atu ki te pūwaha, ki te waha o te Parata, ki ngā ngaru whawhati, ki Muriwhenua, te rua kōiwi ō rātou mā.

Plunge into the waters of Torere, the Kāwhia sea, Kāwhia sustenance, Kāwhia people, the ancestral journey. Our ancestors navigated through the

mouth of Parata, through tumultuous waves, towards Muriwhenua, their resting place.

7.4 Piki whakarunga ko Mangatangi te tihi okiokinga. Tare whakaaro ko te roto o te Tahaaroa. Ka rongo ki ngā auē riporipo o te iwi e pae nei ki ngā tahataha o ngā roto o Tahaaroa, ka rewa ake ki te papa me te wharekai o Aaruka, ko te tūpuna whakamahana tēnei ko Te Tahaaroa a Ruapūtahanga.

Climbing upwards, Mangatangi is the summit of contemplation. The focus turns to the lake of Tahaaroa. The mournful cries of the surrounding people echo along the shores of the lakes of Tahaaroa, rising up to the ground and dining hall of Aaruka. This ancestral house is Te Tahaaroa a Ruapūtahanga, warming the hearts of the people.

7.5 Whakarongo kau ana ki te tangi uru moana i runga i te onepū pango, te taonga tuku iho e manaaki nei, ā, e tiaki nei i te iwi. Ka puta rā ko te kupu whakarite, 'Tini one pango, tini one tāngata'.

Listening intently to the sound of the sea breeze upon the black sand, the precious heritage that nurtures and protects the people. The proverb emerges: "Countless sands, countless people."

7.6 Tāpapa atu ki te pātaka ngaru o Paparoa tata atu ai ki ngā tai papaki o Honipaka. He tirohanga whakamutunga o te rangatira nei o Te Rauparaha ka kī, 'Tērā ia ngā tai o Honipaka, ka wehe koe i ahau nei e.'

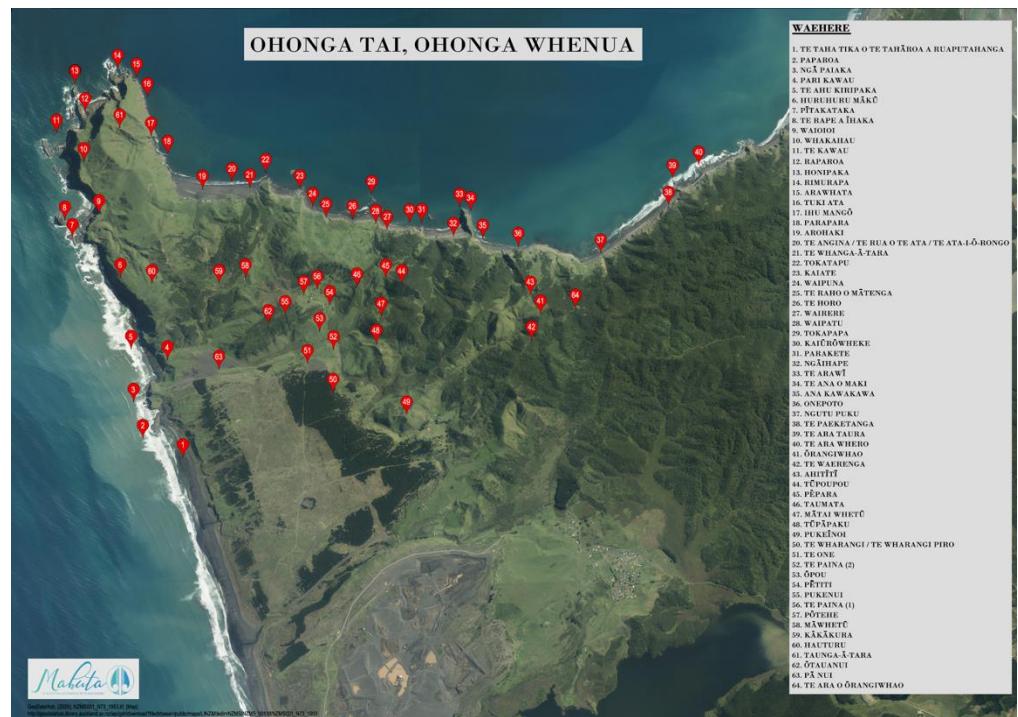
Sailing towards the Paparoa surf close to the crashing waves of Honipaka. The Ngāti Toa high chief, Te Rauparaha, in his final gaze, declares, "There are the waves of Honipaka; depart from me now."

7.7 Tirotiro kau ana ki ngā tihi o Ōrangiwaho, o Ahitītī, o Pukeīnoi. Heke whakararo o ngā pae maunga ki ngā rekereke o te rohe nei, ko Te Oohaakii, ko Te Arohanui, e noho whakaiti nei, e pōwhiri nei, e whakatau nei i te iwi ki te papa o te marae o Kooraha.

Observing the peaks of Ōrangiwaho, Ahitītī, and Pukeīnoi. Descending from the mountain ranges to the expanses of this region, namely Te Oohaakii, and Te Arohanui, which humbly welcome, invite, and receive the people, to the grounds of Kooraha marae.

7.8 E whakaatu ana te mahere nei i ngā wāhi o Ngāti Mahuta ki te hauāuru ki te tonga, e takoto ana ngā wāhi me ngā mahi maina a TIL tae atu ki ngā wāhi e hiahiatia ana kia maina e te kamupene, whērā i a Mitiwai.

7.9 The map below illustrates the southern boundary of Ngāti Mahuta ki te Hauāuru, showing evidence of the current mining activities and one can see the general direction of future mining operations north of Mitiwai stream.



7.10 Nō reira, ko tā mātou, he kite i te kamupene e āta tiaki ana i ngā mātāpono o te iwi, he mea whakahirahira rawa atu tēnei ki te rohe o Tahaaroa tae atu ki te hapori. Mā te āta manaaki me te āta mātakitaki i ngā tohu taiao ka pai ake te oranga o te whenua me te wai.

Ultimately, I would like to see TIL take far greater care and attention in protecting the cultural values of the tribe including the Tahaaroa area and

its people. This can be achieved by implementing better monitoring of environmental indicators and improving rehabilitation and remediation efforts.

7.11 Mā te āta poipoi haere i ngā mahi tukanga taiao a te kamupene, ka pai ake te tiaki i te whenua me te wai, ā, ka tere kite hoki i ngā raruraru, i ngā kino mehemea ka puta mai. Mā tēnei mahi, ka tīmata ki te pupuru i te ātaahua me te rerehua o te whenua, hei painga mā te katoa me ngā mokopuna e haere tonu mai ana.

By closely monitoring the environment, TIL can quickly identify and address any negative impacts caused by mining and regularly communicate the findings to mana whenua representatives of the tribe. This proactive approach will help preserve the natural beauty and cultural heritage of the Tahaaroa area, which are deeply important to mana whenua.

7.12 Hei tāpiri atu, ki te pai ngā tukanga whakaora whenua me te wai ināianei, kāre e kore, ka pai hoki i te wā ka kati te mahi maina. Me aro atu ngā rautaki o te whenua me te wai kia hoki anō tōna ātaahua i mua i te taenga mai o te maina. Ki te titi tēnei rautaki ki te hirikapo o te kamupene, ka pūmau tonu ki te ūhākī, arā, kia kaua rawa te kamupene e patu i te tikanga o te whenua, e patu rānei i te wairua o te wai.

In addition, better rehabilitation plans are essential for restoring the land once mining operations are completed. These plans should focus on returning the land to its natural state, which will benefit both the environment and the people of Tahaaroa.

7.13 Mā te whakaū ki te whakaora i ngā mātāpono o te mana whenua ka timata te kamupene ki te āta hanga he piriti, he whakawhitinga, he whare rānei hei hono, hei here, hei whakanui hoki i ngā mātāpono o te hapū, o te iwi o Ngāti Mahuta ki te hauāuru.

By prioritising these efforts, TIL can ensure that the legacy of mining does not harm the cultural and ecological wealth of the tribal area. This commitment to sustainability and respect for mana whenua values will help build a positive future for Tahaaroa, Ngāti Mahuta ki te hauāuru and the people.

7.14 Papaki kau ana ngā tai o te uru, e ngunguru nei i te ao, i te pō, i te ao, i te pō. E ai ki te pepeha o te iwi, 'Kāre he hau e rite ana ki te hauāuru, ka pupuhi ana, ngaro katoa ngā hau'. Huri taiāwhio ko Ngāti Mahuta ki te hauāuru, e pupuru nei i te ihi, i te wehi, i te tapu, i te mana whakahaere o te whenua, o te moana, o te wai anō hoki.

The western seas resound, echoing through the day and night. According to the proverb of the people, "No wind is like the western wind; when it blows, all other winds disappear." Turning towards the west, Ngāti Mahuta holds onto the prestige, reverence, sacredness, and authoritative power over the land, the sea, and the waters.

7.15 E wehi ana ki te Wāhi Ngāro, te korowai o te manaaki, e whakahōnore ana i tō tātou Kīngi a Tūheitia. Tangihia te hunga kua takahi atu i te huarahi ki te pō, he kura tangihia, he maimai aroha mō rātou kua okioki. Tātou te hunga ora kua hui mai nei i runga i te karanga o te kotahitanga. Nau mai, haere mai. Pai mārire.

We acknowledge our sacred origins, the shroud of protection, honour to our King Tūheitia. We mourn those who have departed from this world, a heartfelt farewell to those who have passed on. We, the living, gather under the call of unity. Welcome, come. Peace be upon us all.

8. TE TUPUNA WAHINE A RUAPŪTAHANGA – THE ANCESTRESS RUAPŪTAHANGA

8.1 ‘E hoki i konā, ka mate koe i te whāinga mai i taku hika, tau kē! Ka tū ngā tai o Rākeimata-taniwha. Hoki atu i konā. Kōrerotia ngā hane nā te waewae i kimi ai. E noho rā, e te tau aroha o ngā tau maha. Hei konei rā!’

‘Go back, you will perish if you continue to follow me! The tide of Rākeimata-taniwha has risen. Go back. Speak of what has happened. Goodbye my love of many years, farewell!’

8.2 Ko te pūrākau tēnei mō te tupuna rangatira nei mō Ruapūtahanga, mō Whatihua me te rohe o te tai hauāuru mai i Kāwhia ki Te Maika, ki Te Waitere, ki Waitapu, ki Arohaki, ki Honipaka, ki Paparoa, ki Waiohipa, ki Harihari.

This narrative speaks about our ancestress Ruapūtahanga, a Taranaki chieftainess, our ancestor Whatihua, and the region of the northwest, from Kāwhia to Te Maika, to Te Waitere, to Waitapu, to Arohaki, to Honipaka, to Paparoa, to Waiohipa, and to Harihari.

8.3 Ka tū i runga i te taihuka o Kāwhia, kua whakawhiti atu a Ruapūtahanga ki Te Maika, mārō tonu ana te haere, uaua tonu ana te whai. Warea kē ana a Whatihua ki te mahi i tā rāua tama, i a Uenuku-te-rangi-hōkā kia tika, ka whai anō ai i tana wahine.

Standing on the northern shore of Kāwhia harbour, Ruapūtahanga makes for Te Maika, with her determined husband Whatihua hot on her heels. However, his relentless pursuit faces a momentary interruption as he slows down to attend to their infant son, Uenuku-te-rangi-hōkā. Once their baby was cared for, Whatihua resumed his unwavering pursuit.

8.4 Haere tonu atu i te takutai, i Te Kōpia, i Turiākina, i Kiritehere. I kōneki te punawai, ko Te Mimi o Ruapūtahanga, ā, ka mau a Whatihua. Ka tae ki ngā

pari kārangaranga o Moeātoa. I konei te ana o Rākeimata-taniwha, he kaitiaki nō te wāhi nei.

Whatihua journeys past notable landmarks, including the freshwater spring where Ruapūtahanga paused to relieve herself, now known as Te Mimi o Ruapūtahanga, until he arrives at the cliffs of Moeātoa, where the water guardian, Rākei-mata-taniwha, slumbers.

8.5 Ka karakia atu a Ruapūtahanga. He poto te wā ka tūtakina te korokoro o te parata, ka kauhoe atu a Ruapūtahanga i te awa taniwha.

Ruapūtahanga recited an incantation. Shortly after, the throat of the water guardian closed, and she was able to swim safely across the bay to the other side.

8.6 Tae rawa atu a Whatihua ki ngā pari o Moeātoa, ka hītakotako a Rākeimata-taniwha, ka rere ngā ngaru nunui, papaki ana i ngā parikōwhatu o te nohoanga taniwha.

As Whatihua reached the cliffs of Moeātoa, Rākeimata-taniwha roared, and massive waves crashed, pounding the rocky outcrops of the water guardian's dwelling, rendering it impossible for Whatihua to cross.

8.7 Karanga kau ana a Whatihua kia hoki rāua ki Kāwhia, auare ake!

Whatihua pleaded for Ruapūtahanga to return to Kāwhia, alas, to no avail!

8.8 Ka huri atu a Ruapūtahanga ki a Whatihua ka kī atu, 'E hoki i konā, ka mate koe i te whāinga mai i taku hika, tau kē! Ka tū ngā tai o Rākeimata-taniwha. Hoki atu i konā. Kōrerotia ngā hane nā te waewae i kimi ai. E noho rā, e te tau aroha o ngā tau maha. Hei konei rā!'

Ruapūtahanga then turned to Whatihua and uttered the words, 'Go back, you will perish if you continue to follow me! The tide of Rākei-mata-

taniwha has risen. Go back. Speak of what has happened. Goodbye my love of many years, farewell!'

8.9 I runga ake i te ngunguru, i te ngongoro a te taniwha, ka rangona atu te reo o tana wahine, o Ruapūtahanga. Ka tuku i tana poroaki, i tana mihi, ka tahuri, ka peke haere i runga i ngā kōwhatu, ka ahu atu ai ki tōna raorao ki Taranaki.

Above the roar and rumble of Rākeimata-taniwha, the voice of his wife, Ruapūtahanga, was heard. She bid her final farewells, turned, and leapt along the rocks, swiftly making her way back home to Taranaki.

9. TE TAHAAROA O RUAPŪTAHANGA – THE LONG CALABASH OF RUAPŪTAHANGA

9.1 I ahu mai tēneki pakiwaitara nō te pito whakarunga o Ngāti Mahuta ki te hauāuru. Koia rā hoki te pito whakararo o Ngāti Maniapoto. Ko te pakiwaitara tēneki mō te rerenga o Ruapūtahanga. Nāna anō ka puta ko Te Tahaaroa a Ruapūtahanga.

This account originates from the southernmost boundary of Ngāti Mahuta ki te hauāuru. This marks the northernmost boundary of Ngāti Maniapoto. This narrative is about the journey of Ruapūtahanga, and it is from her that Te Tahaaroa of Ruapūtahanga is descended.

9.2 I tana rerenga whakatetonga, nāna, nā Ruapūtahanga ngētehi o ngā ingoa o ngā wāhi o tōna huarahi i tapa. Ki tā ngā tūpuna kōrero, ki tā Te Ārani ki a mātou i roto i tētehi wānanga tikanga ki Koaraha, i a Ruapūtahanga e whakakī ana i tana tahaa ki te wai, ka tutuki tana tahaa i te puna wai, ā, ko tana tahaaroa, ka pakarū. Koia hoki te pūtaketanga mai o te ingoa, Waitutuki.

During her southern journey, Ruapūtahanga bestowed names upon the landmarks along her path. According to our revered elders, particularly Nan Te Ārani, the narrative suggests that Ruapūtahanga needed to replenish her

gourd, a water-carrying vessel, or a long calabash (tahaaroa) at a spring. In an unintended mishap, she broke her calabash, prompting the renaming of that spring to 'Waitutuki'.

10. TE RAUTAU 17 – 17 CENTURY

10.1 I te rautau 17, ka whanake haere ngā kōrerorero me ngā tautohetohe ki waenga i ngā rangatira matua o Kāwhia me ngā rangatira matua o Ngāti Toa. I whakamātau a Te Kanawa, tētehi rangatira o Ngāti Maniapoto, ki te whakatau i te raruraru e tupu haere ana i waenganui i ngā rangatira nei, engari, auare ake.

Towards the middle of the 17th century, major discussions and disagreements developed between the principal chief of Kāwhia and Toa Rangatira of Ngāti Toa, bringing on the intervention of high chief, Te Kanawa of Ngāti Maniapoto.

11. TE RAUTAU 18 – 18 CENTURY

11.1 I te rautau 18, kua tino tupu ngā pakanga ki waenga i ngā hapū me ngā iwi o Tainui, kātahi ka tū tētehi pakanga nui ki Hingakākā, ā, tokomaha i mate i tēnei pakanga. Tokomaha hoki ngā rangatira nō Ngāti Toa i hinga, i mate.

The 18th century was a period of frequent skirmishes which ended in a major clash at Hingakākā claiming many lives, including many chiefs of Ngāti Toa.

12. TE PIKI ME TE HEKE O TE RANGATIRA NEI O TE RAUPARAHĀ – THE RISE AND FALL OF THE FAMOUS WAR LEADER TE RAUPARAHĀ.

12.1 I konei ka tupu haere te ronganui o Te Rauparaha, ā, ka noho ko ia te rangatira nui o Ngāti Toa, o Ngāti Raukawa hoki.

From this era comes the rise of Te Rauparaha, who became high chief of Ngāti Toa and, who later, became chief of Ngāti Raukawa.

12.2 Ka āwāngawāngā haere, ā, ka māharahara haere a Ngāti Maniapoto i tōna rongonui, i tōna mana nui. Ko Ngāti Maniapoto te iwi e noho ana ki tuawhenua kē.

Ngāti Maniapoto, as an inland iwi, found the growing prominence of the war chief Te Rauparaha very unsettling and troubling.

12.3 Kua tīmata a Te Rauparaha ki te āta whātoro atu i ngōna waewae me ngōna ringaringa ki tuawhenua, nō reira, ka tukua e ia ngōna ope tauā ki te whawhai ki a Ngāti Maniapoto.

Te Rauparaha began to carefully extend his influence by stretching out his feet and hands inland; hence, he directed his war party to engage in conflict with Ngāti Maniapoto. This initiated a cycle of warfare and counter-warfare among the neighbouring tribes.

12.4 Ka hono ngā ope tauā o Pōtatau Te Wherowhero, nō Waikato ki a Ngāti Maniapoto, ki te kōwhaki i ngā whenua o Kāwhia, o Tahaaroa mai i a Te Rauparaha me ngōna iwi.

Under strong leadership of Pōtatau Te Wherowhero, Waikato and Ngāti Maniapoto tribes joined forces to devise a plan to seize the Kāwhia and Tahaaroa lands from Te Rauparaha and his people of Ngāti Toa.

13. NGĀ WĀHI PAKANGA O TE RAUPARAHĀ – SACRED BATTLE SITES OF TE RAUPARAHĀ.

13.1 Ka whakatahi atu a Te Rauparaha mai i Kāwhia ki Tahaaroa, ā, ka pakanga rātou, ko te ingoa o taua wāhi pakanga, ko Te Kakara. Ki konei hinga ai ngā ope tauā o Te Rauparaha, ka oma atu rātou ki te tahatika, ki te hāneaneatanga o te moana.

Te Rauparaha, anticipating the attack, retreated from Kāwhia to Tahaaroa, where the battle of Te Kakara was waged. Here, Te Rauparaha and his army were defeated, and many retreated to the safety of the sea.

13.2 Ka whakatahi anō a Te Rauparaha, ā, ka hoki atu ia ki Te Arawī, ka noho ki konei, ā, ka whawhai mō ngā wiki e toru, e whā rānei.

Those who stayed with Te Rauparaha were besieged at the well-fortified paa site, Te Arawī, for 3-4 weeks.

13.3 I tēnei wā tonu, i te āta whiriwhiri haere a Te Rauparaha i tā rātou putanga. Nā wai rā, ka tukua rātou kia puta, kia haere, kia kaua e hoki mai, ā, ka rere atu rātou ki te tonga ki Taranaki, ki Ōtaki, ki Te Whanganui-a-Tara, ki Kāpiti hoki, kātahi ka tau ai a Te Rauparaha me ngōna iwi ki reira.

During the siege at Te Arawī, through secret deliberations and covert negotiations, Te Rauparaha and his people were allowed to escape and travelled along the coast to Taranaki and further south to Wellington, eventually settling into a new area, including Kapiti Island.

14. TE WAIHOTANGA O TE WHENUA – *THE LAND LEFT BEHIND*.

14.1 I te mutunga o ngā pakanga ki a Te Rauparaha, ki a Ngāti Toa Rangatira, ka waiho a Pōtatau Te Wherowhero i ngētehi o ngana kaihautū, i ngētehi o ngana rangatira whērā i a Kiwi Te Roto (Kiwi Te Pihopa) me ngō rātou ake whānau hei kaitiaki, hei ahikā mō ngā whenua o Kāwhia me Tahaaroa.

Te Wherowhero then left commanders-in-chief such as Kiwi Te Roto (Kiwi Te Pihopa) with a branch of Ngāti Mahuta people as sentinels to occupy and protect the lands at Kāwhia and Tahaaroa.

14.2 Mai i aua wā ki ngēnei wā e manaakitia tonutia ana te whenua e ngā uri o ngā rangatira whērā i a Kiwi Te Roto mā. Nō reira, koia ka noho te mana whakahaere me te kaitiakitanga o ngā whenua nei ki runga i ngā uri whakaheke o Ngāti Mahuta tūturu. Kātahi ka kōrerongia te pepeha nei mō te iwi e mea ana, “Ngāti Mahuta takaroa; he haringa anō tō ngā hoe, he haringa anō tō ngā whāriki”.

Today, Ngāti Mahuta ki hauāuru, the descendants of these same people, have maintained occupation since the departure of Ngāti Toa. Ngāti Mahuta occupation and custodianship is testament to the tribal maxim that the people of, “Ngāti Mahuta are, slow to rouse to combat, but once rallied, move as one and are there for the long haul”.

14.3 Nō reira, ko te tikanga anō o te whakataukī nei e mea ana, me āta noho, me āta kōrero, me āta whakaaro te tangata i mua i tana mahi. Kia kaua te tangata e whāwhai i roto i ngā mahi kei raruraru ia. He take nui te āta whakaaro, ā, e kore ā muri e hokia, nō reira, me mauritau te tangata.

This proverb also emphasises the importance of exercising patience to pause, reflect, and carefully consider before making impulsive decisions. It advocates for a deliberate and thoughtful approach, ensuring that decisions are reached through a proper and respectful process. Therefore, the underlying principle of this proverb is for individuals to be composed, articulate, and contemplative in their actions. One should refrain from engaging in activities that may lead to complications. Taking time to think thoroughly is crucial, and once a decision is made, it should be steadfastly adhered to. This proverb is fitting considering today's proceedings.

14.4 E whai ake nei ngētehi whakaahua o te rohe nei o Ngāti Mahuta ki te hauāuru, mai i te tahatika o te moana tāpokopoko a Tāwhaki ki te marae o Te Kooraha e noho kooraha ana.

The following are some pictures of the western region of Ngāti Mahuta ki te hauāuru, from the shores of the turbulent sea of Tāwhaki to Te Kooraha marae situated in a secluded area with surrounding pine forests.



15. TE INGOA, NGĀTI MAHUTA – *THE NAME, NGĀTI MAHUTA.*

15.1 Iahu mai te ingoa, Mahuta, o Ngāti Mahuta, mai i te tūpuna nei, i a Mahuta (I), te tama a Hekemaru, nō Te Arawa me Tainui, rāua ko Heke-i-te-rangi. Ko te tāpirihanga, 'ki te hauāuru', he ingoa kua tāpirihia nei ki a Ngāti Mahuta, hei whakaū i te noho a te iwi nei ki te rohe o Tahaaroa, ki te rohe o Kāwhia e tohu ana kua tūturu te iwi nei ki te hauāuru.

The name Ngāti Mahuta originates from the ancestor Mahuta, son of Hekemaru from Te Arawa and Tainui, and Heke-i-te-rangi, also of Tainui descent. "Ki te hauāuru" is an additional designation acknowledging the west coast people who inhabit the regions of Tahaaroa and Kāwhia. This phrase literally translates to "Of the west" (see paragraphs 6.1 and 6.2).

15.2 E toru ngā marae e hono ana ki a Ngāti Mahuta ki te hauāuru. Ko te marae o Maketuu – Ko tēnei te marae matua o ngā marae e toru o te hapū, ā, kei Kāwhia e tū ana. Ko te marae o Te Kooraha e takoto ana ki ngā whenua pāmu o Tahaaroa, e anga atu ana ki te rori ka whakatata atu ki te moana, ā,

ko te marae o Aaruka, te pōtiki o ngā marae, e noho ana i te pokapū o Tahaaroa.

There are three marae connected to Ngāti Mahuta ki te hauāuru; Maketuu Marae – the principal marae which is in Kāwhia, Te Kooraha Marae which is in the farming areas of Tahaaroa heading towards the coast, and the youngest of the 3 marae, Aaruka which is situated in Tahaaroa village.

15.3 Ko tēnei te whakairo o Mahuta, te tuatahi. Ka kite i tōna tikitiki, kei tōna upoko, he heru hāpainga, heoi ko tāna, he hāpai ake i te hapū o Ngāti Mahuta. E ai hoki ki te kōrero, i tapahingia ngōna huruhuru ki runga ake i te hiwi i te taha o te marae, ka waiho ki reira. Ko te take ka whēnei ana, ko te waiho i ngōna huruhuru, i tōna mauri, i tōna mana ki te whenua o Tahaaroa. Kia noho hoki tōna hononga ki te whenua, kia renarena te taukaea ki te one pango, ki te whenua, ki te wai, ki te moana anō hoki.

The following picture depicts the carving of Mahuta, the first. His topknot, adorned with a special comb, signifies his role in uplifting the Ngāti Mahuta hapū. According to our stories, his hair was cut and placed on a ridge beside the marae, where it was left. This act symbolised the significant presence of his spiritual essence and spiritual power on the land of Tahaaroa, ensuring an unbreakable connection to the water, to the ocean and binding his spirit to the black sand and the earth itself.



16. TŌKU WHAKAPAPA – *MY CONNECTION.*

16.1 Nā Tāpaue rāua ko Rawharangi, ko Te Rorokitua, nāna ko Te Hinurewa, nāna ko Te Ipo, nāna ko Tapuariki ka moe i a Rangitaka. Nā rāua ko Tahatuku (I), ka moe i a Rākei (I), nā rāua ko Te Kī, nāna ko Rākei (II) ka moe i a Pumipi, ā, nā rāua ko Hera Marangi Pumipi, nāna ko Tūranga, nāna ko Wani, nāna ko Miki Wani, nāna ko ahau e tū nei ki mua i a koutou.

16.2 The lineage traces back from Tāpaue and Rawharangi to Te Rorokitua, followed by Te Hinurewa, Te Ipo, and Tapuariki, who encountered Rangitaka. Out of their union emerged Tahatuku, who met Rākei (1st), leading to the birth of Te Kī. Subsequently, Rākei (2nd) met Pumipi, and from their connection emerged Hera Marangi Pumipi. Tūranga King was born from Hera Marangi Pumipi, followed by Wani, then my father, Miki Wani King. That brings us to today, where I stand before you.

16.3 Ko ahau ko Tahaaroa, ko Tahaaroa ko ahau. Ko ahau ko Ngāti Mahuta ki te hauāuru, ko Ngāti Mahuta ki te hauāuru ko ahau. I tupu ake ahau i konei, mā runga hōihō ahau haere ai ki te kura o Tahaaroa, mai i te pāmu o Pōtehe, ki te rori ki Te Kooraha, tae atu rā ki te kura ki Tahaaroa, ia rā, ia rā. Nō reira, ko tōku pito ko te whenua, ko tōku wai ko te awa, ko tōku toto ko te whakapapa, ā, ko tōku reo ko te oranga.

Tahaaroa is a part of me, and I am a part of Tahaaroa. I am Ngāti Mahuta ki te hauāuru, and Ngāti Mahuta ki te hauāuru is me. My daily horseback journey to Tahaaroa School connected me to the land, from Pōtehe Farm to Tahaaroa School in the village. The land is my foundation, the rivers my lifeblood, my genealogy my essence, and my language my well-being.

17. TE TUPUNA WAHINE, RANGITAKA – *THE ANCESTRESS, RANGITAKA.*

17.1 Ko tētehi o ngā hapū tūturu e hono anake ki te marae o Te Kooraha, ko Ngāti Rangitaka. He kōrero tēnei nā ngā korohēke me ngā rūruhi o te hapū, nā taku pāpā, nā Miki Wani King rāua ko Nan Te Ārani Willison te kōrero nei,

kua mate rāua. Kei konei te whakairo e whakaatu ana i te tupuna nei, i a Rangitaka.

Ngāti Rangitaka is known as an original sub-tribe of Te Kooraha Marae. This account came from elders of the marae like my late father, Miki Wani King, and the late Nan Te Ārani Willison. The following picture is a carving that depicts the ancestor, Rangitaka.



17.2 Heoi anō, i runga anō i ngā tohutohu a Kīngi Mahuta Pōtatau Te Wherowhero III, nāna te kī, 'ka waiho ahau i taku ingoa hei ingoa mō koutou, nō reira, ko Ngāti Mahuta hoki koutou'. Koinei te take, ko Ngāti Mahuta te hapū ki konei, ki te marae o Te Kooraha, engari, kei wareware i te tangata, ko Ngāti Rangitaka anō hoki tētehi hapū ki te marae o Te Kooraha.

However, it was under the instruction of Kīngi Mahuta Pōtatau Te Wherowhero the 3rd, who said that his name, 'Mahuta' (Ngāti Mahuta), would also be added as the main tribe to the families and the people of this area. This is the reason why, we at Te Kooraha are not only Ngāti Mahuta, but remember Ngāti Rangitaka as well.

17.3 Ko te ingoa Ngāti Mahuta ki te hauāuru, tētehi ingoa i whakaū ai i a Nan Te Ārani, hei whakamārama me te whakamānawa i te hononga o te iwi ki ngā wāhi moana o te uru o Tahaaroa, o Kāwhia hoki.

The name ‘Ngāti Mahuta ki te hauāuru’ was a name reaffirmed by the late Nan Te Ārani, to understand and acknowledge our coastal location around Tahaaroa and Kāwhia.

17.4 E ai ki ngā kōrero a Nan Te Ārani, i te wā o te ora, e hāngai ana te whakataukī nei ki te ingoa o Ngāti Rangitaka, “Ko Ngāti Rangitaka; ka taka i te kai i te rā kotahi”.

According to the late Nan Te Ārani, a proverb relating to Ngāti Rangitaka, is this, “Ngāti Rangitaka; a people that cook all day”.

17.5 Ko te tikanga o te whakataukī nei e mea ana, he iwi manaaki tangata a Ngāti Rangitaka. He kōrero tēnei e whakamārama ana i te kaha o te iwi ki te tiaki i te tangata, ki te whakamanuwhiri i a rātou. Ka pau te rā i te kaha o te tunu kai, ā, kua kīia, ko Ngāti Rangitaka, he tohunga o te manaaki.

The meaning of this proverb speaks to the hospitality and generosity of the people of Ngāti Rangitaka. These words explain how much effort is put in by the people of the marae to accommodate visitors and make them feel welcomed; by hosting them throughout the duration of their stay. It is said that Ngāti Rangitaka are the champions of hospitality.

18. TE URUPĀ TE WHARANGI – *TE WHARANGI CEMETERY*

18.1 Ko Te Wharangi tētehi o ngā urupā maha kei roto i te rohe o Tahaaroa, ā, he hononga matua tēnā ki ngā uri o Ngāti Rangitaka me te marae o Te Kooraha. He maha tonu ngā urupā kāre anō kia rēhitangia i raro i te Kōti Whenua Māori.

Te Wharangi urupā is one of the many hapū cemeteries within the Tahaaroa area and has a direct connection to the descendants of Ngāti Rangitaka and Te Kooraha. Many of these urupā are not yet registered with the Māori Land Court.

18.2 Whērā me ngā urupā maha kei Tahaaroa, i tohua ai te ingoa o Te Wharangi e ngā pakeke, nā rātou i whakaaro ake ko te kakara me te ātaahua o te putiputi nei, o te hua hoki, ka arohaina ana e rātou.

As with many of the urupā in Tahaaroa, Te Wharangi was named by a generation that equated the smell and beauty of a flower or fruit to things they cherished or that housed beauty. This tradition reflects a deep appreciation for the natural world and its aesthetic qualities.

18.3 He Pākehā te āhua o ngētehi o ngā ingoa, ko te urupā o Pēpara tētehi. Ko Pēpara tētehi ingoa mō te kautara, arā, mō te tutu, he waiporoporo te tae o ngā rau o te putiputi nei, i kawea mai i Kōtirana i ngā rau tau 1800, ka mutu, he ātaahua tōna hanga. Ka whērā hoki te ingoa o te urupā o Pētiti, i tapaina i runga i te ngākaunui ki te hua rākau pītiti nei, arā, he reka, he ātaahua, he rākau kakara anō hoki.

Interestingly, there are two urupā named after distinctly European elements: Pēpara, named for the vibrant purple thistle accidentally introduced to Aotearoa and naturalised by the 1800s, and Pētiti, named for the colour of the peach.

18.4 Ahakoa he itiiti noa iho tēnei tūāhuatanga ki a mātou i ngēnei rangi, i ngā rā o mua, he mea nui kē te whakaingoa urupā whēnei ana.

Although these urupā are named after things that might seem unimportant by today's standards, they were abundant and significant to the people of that time.

18.5 Ko te urupā o Te Wharangi me tōna ingoa tapu. I tapaina ai a Te Wharangi i raro i ngā rākau Māori e rua nō te rohe, ko te Wharangi me te Wharangi piro ngā rākau nei. He rākau rongoā rāua, engari ko tētehi noa iho ka taea te kai. Ko tētehi āhuatanga o te Wharangi piro ka māuiui te tangata mēnā kāore e tika ana te whakarite.

Te Wharangi Urupā was named after two types of native trees that thrived in the area, Wharangi and Wharangi piro. Both had medicinal traits but only one was completely edible. Wharangi piro had elements to it that made people ill if not prepared correctly.

18.6 Ko tōna ingoa, ko Te Wharangi, e tohu ana i te ātaahua o te whenua me tōna kaha ki te whakaora i te tangata, heoi anō, kua kore ngā rākau nei, ā, kua ngaro hoki tēnei kōrero ināianei nā te mahi pāmu.

Its name, Te Wharangi, stands both as a reminder to the beauty of the landscape, and the medicinal properties once housed in that area, but also to the narratives that were erased due to the need for farmland and grazing.

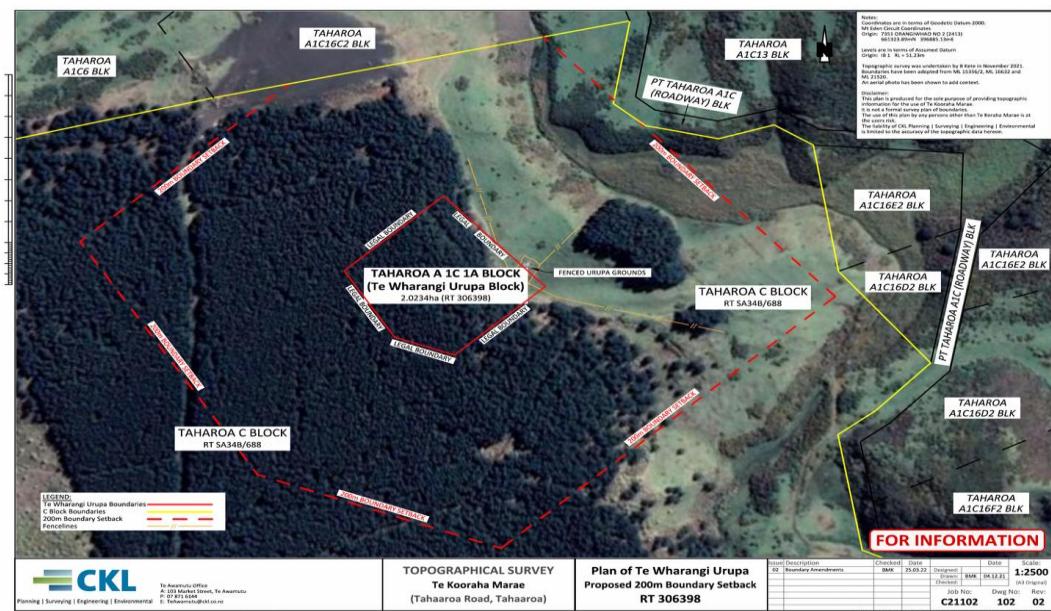
18.7 Koinei hoki te take e noho tūturu ana te urupā o te marae o Te Kooraha, a Te Wharangi, i raro i a Ngāti Rangitaka. Ko Te Wharangi tētehi urupā mō ngā uri o Ngāti Rangitaka me ngōna whānau.

This is also the reason that Te Kooraha Marae cemetery, Te Wharangi, is legally registered under the sub-tribe of Ngāti Rangitaka. Te Wharangi is the cemetery for the descendants of Ngāti Rangitaka and families, as shown in the pictures below.



18.8 Ki te hui-ā-tau o Tahaaroa Shareholders, i te marama o Tihema, 2022, nāku i tono motuhake atu ki te Poari o C Block kia aro atu rātou ki te take kia whakawhānui nei ngā roherohenga hou o te urupā o Te Wharangi. I te mea he whāiti ngā rohenga, ā, kei waho kē ngā tūpuna i ngaua rohenga, me kī rā, e takoto ana te nuinga o ngā mātua tūpuna i waho i te taiapa. Heoi anō, i whakaae te nuinga o ngā kaiwhaipānga kia mana tēnei tono.

At the Tahaaroa Shareholders C Block Inc AGM held on December 17, 2022, I proposed a special resolution on behalf of Te Kooraha Marae Trustees: "That the shareholders consider and agree to partition the area marked in red (broken lines) in the attached plan and vest it in the Trustees of Te Wharangi Urupaa (TAHAROA A 1C 1 A BLOCK) as a recognised urupaa, burial ground, and waahi tapu for the descendants of Ngāti Mahuta ki te hauāuru." This resolution was put to a vote on the same day and was unanimously passed. The image below lays out the present (solid red lines) and proposed (broken red lines) boundaries for Te Wharangi urupā.



18.9 Kia mātua mōhio tātou, ko ngēnei kōrero, he kupu tuku iho, he kōrero tapu i heke iho i ngā mātua tūpuna ki a mātou ngā uri o Ngāti Mahuta ki te hauāuru. He kōrero kua pupū ake i ngā mātāpuna hohonu, i ngā mātāpuna rētō, engari, kua korekore rātou ināianei, kua mimiti te puna kōrero, kua kekero haere tērā momo me ā rātou kōrero.

It is important to acknowledge that the urupā narratives described above are kōrero tuku iho, traditional tribal knowledge handed down through generations of Ngāti Mahuta ki te Hauaauru descendants. This knowledge comes from repositories who can no longer share their acumen and remain largely undocumented.

18.10 Heoi anō, ki tā te ao Pākehā titiro, tā te ao Pākehā rangahau, he mana kore tō te kupu tuku iho, he kore aha tō ngā kōrero tuku iho nō ngā mātua tūpuna, ā, kāre i te hohonu, kāre hoki i te tūturu. Engari mō tēnā, ko ngā kōrero tuku iho, he kohinga ngērā kōrero nō te wā e ora ana ngō mātou tūpuna, he ao whakahirahira, he ao ora nō te Māori, nō te iwi, nō te hapū, nō te marae, nō te whānau anō hoki. He mana ū roto, he mauri ū roto.

However, while oral traditions are not seen to be as comprehensive as western histories in terms of data collection, and do not record every location, circumstance or exact time of any one account, oral histories are the culmination of significant events in the lived experiences of the tribal people of that particular rohe or territory.

18.11 Ehake i te mea, ko te tiaki i te whenua, ko te tiaki i te wai, ko te tiaki i te moana o te Tahaaroa anake te mahi a Ngāti Mahuta ki te hauāuru, engari, ko mātou hoki ngā kaitiaki o ngā kōrero tuku iho, kia taea ai te kī, toitū te mana, toitū te whenua, toitū te kupu ā ngā tūpuna.

Ngāti Mahuta ki te hauāuru are not only the kaitiaki, the caretakers of the whenua and waters, that make Tahaaroa what it is and what it has been since before our people came to be kaitiaki of this area, we are also the kaitiaki of the narratives of our People.

18.12 Mei kore ngā kōrero hītori, kōrero tūpuna, ka noho pito kore, kua kore hoki he tāngaengae ki te whenua. Ki te kore e tautokongia te kōrero whenua, ka wareware, ka ngaro hoki ngaua hononga, ā, ka ngaro hoki te tangata. E ai ki te kōrero, “He wahine, he whenua, ngaro ai te tangata”.

Without the narratives of our forebearers, our people are merely existing on our lands as tenants, as shadows of potential. Not acknowledging the ties we have always had to this whenua puts us at risk of forgetting who we are, or worse, not knowing anything at all. Which is explained in the proverb, ‘For women, for land, men perish’.

18.13 Ko te wai, whērā i te whenua, he pūmaharatanga o roto. Ina, ka pātaingia te tangata, “Ko wai koe?” e rua ngōna kaupapa, e rua hoki ngōna aronga.

Water, like the land, has memory. When people of Māori descent ask where a person is from, their initial question is, “Ko wai koe?”, which has two meanings.

18.14 Ko te aronga tuatahi mō te, “Ko wai koe?”, arā, ko wai tēnei tangata kei mua i a au? Ko wai hoki tō whakapapa, ā, he rite rānei tō tāua tupuna?

The first is the generic, “Who are you?” namely, who is this person before me? How am I connected to this person and do we share common ancestry?

18.15 Ko te aronga tuarua mō te, “Ko wai koe?”, kāre i te tino aro atu te pātai nei ki te tangata, engari, e aro kē ana te pātai ki te whakapapa o ngā tūtohu wāhi i ahu mai ai te tangata. Nō reira, ko te pātai, “Ko wai koe?” ka aro kē atu ki te “wai” o te tangata, arā, “Ko ngēwhea wai koe?

The second meaning is not primarily aimed at the person being questioned, it is aimed at positioning that person within their tribal locale; therefore, “Ko wai koe?” becomes, “Which waters are you from?”

18.16 He pātai whakapapa tēnei pātai ki tā te ao Māori titiro, he tūpatotanga, ā, he tikanga anō o roto. He kōrero tapu, he kōrero whakapapa e tuitui nei i te tangata kia kitea ai he hononga, he whanaungatanga ki waenga i te tangata.

This type of questioning is kincentric and aligns with a Māori worldview that is bound in tikanga. From the tikanga perspective, the language relationship becomes an intimate and familial one.

18.17 Hei tauira ake, ka whakapapa tātou katoa ki te wai, i whānau mai ai tātou i te wai o te kōpū, i te wai o te whare tangata, i te wai o te wahine. Nō reira, ko te aronga tuatoru o te pātai, “Ko wai koe?” e mea ana, “Nō ngēwhea wai koe?”

For example, water is in our genetic make up, te ira tāngata, or the principle gene that comforts us in the first home of anyone born from a womb. “Ko wai koe?” then takes on a third meaning, “Who’s waters are you from?”

18.18 Nō reira, he tapu, he rongomaiwhiti, he mauri hoki tō te wai o Mitiwai me ngā wai katoa o te rohe nei ki a mātou o Ngāti Mahuta ki te hauāuru. Kua roa mātou e tiaki ana, ā, e noho pā tata ana ki ngā awa, e mōhio ana hoki ki ngā kōrero hītori, ki ngā kōrero whakapapa o ngā wai tapu nei.

Water is more than just a complex compound to us; it embodies the mauri, or essence, of Mitiwai and all bodies of water within Ngāti Mahuta ki te hauāuru. Those of us who live near these waters, who know their stories, and who both receive from and give back to them, have always upheld and respected their significance.

18.19 Koinei te take he mea tītike te āta wānangananga me te āta kōrerorero ki ngā uri i ngā akoranga whakahirahira nei, kia kore ai te aroha me te manaaki o te whenua me te wai e wareware i te tangata.

This is why wānanga or educational seminars are an important part of our teachings to our people, so that they never forget the land, or waters that have nurtured them.

19. TE KŌTI PĀKEHĀ ME TE MARAE – LEGAL STATUS OF TE KOORAHĀ MARAE

19.1 I te marama o Kohitātea, te 28, i te tau 1965, i whakamanahia te marae ki tā te ture Pākehā titiro. Nō reira kei raro iho nei ngā taipitopito kōrero a te Pākehā e whakatakotongia nei ngōna kupu tahae whenua. Ka mutu ahakoa kua tau kē te marae o Te Kooraha i mua noa atu i te taenga mai o tauwi ki ngō mātou whenua, kātahi anō, ka whakaturehia i te tau 1965.

The image below is a copy of the Extract from the NZ Gazette dated 28 January 1965, pursuant to Section 439 of the Māori Affairs Act 1953, announcing the following Māori freehold lands were set apart for the common use and benefit of the members of the tribes, namely, Te Kooraha Marae and Te Wharangi urupā.

Extract from N.Z. Gazette, 28 January 1965, No. 3, page 80

Setting Apart Maori Freehold Lands as Maori Reservations

BERNARD PERGUSSON, Governor-General
ORDER IN COUNCIL

At the Government Buildings at Wellington this 18th day of January 1965

Present:

THE HON. H. R. LAKE, PRESIDING IN COUNCIL

PURSUANT to section 439 of the Maori Affairs Act 1953, His Excellency the Governor-General, acting by and with the advice and consent of the Executive Council, hereby sets apart the Maori freehold lands described in the Schedule hereto as Maori reservations for the purposes as set out for the common use and benefit of the members of the tribes shown.

SCHEDULE

SOUTH AUCKLAND LAND DISTRICT

ALL those pieces of land situated and described as follows:

X A. R. P. Being
5 0 0 Taharoa A 1c 1A Block, situate in Blocks XV, XVI, Albatross Survey District; for the purpose of a burial ground for the Ngati-Rangitaka sub-tribe.
X 4 3 29 Taharoa A 1c 2 Block, situate in Block XVI, Albatross Survey District; for the purpose of a meeting place and recreation and sports ground for the Ngati Mahuta tribe, the Ngati Rangitaka sub-tribe, and all other Maoris resident in the Taharoa district.

T. J. SHERRARD, Clerk of the Executive Council.

(M.A. 21/3/499)

R. E. OWEN, Government Printer, Wellington, New Zealand.

19.2 For ease of reading, the words read:

Tahaaroa A 1c 1a Block in Blocks XV, XCI Albatross Survey District; for the purpose of a burial ground for the Ngaati Rangitaka sub-tribe. (More commonly known today as Te Wharangi.)

Tahaaroa A 1c 2 Block in Block XVI Albatross Survey District; for the purpose of a meeting place and recreation and sports ground for the Ngaati Mahuta tribe, the Ngaati Rangitaka sub-tribe, and all other Māori residents in the Tahaaroa district. (More commonly known today as Te Kooraha Marae.)

20. NGĀ POU O TE MARAE O TE KOORAHĀ – THE CARVED PILLARS OF TE KOORAHĀ MARAE

20.1 E whā ngā pou e tūtei ana ki te taiapa o te marae o Te Kooraha. He pou whakapapa, he pou hononga hoki ki ngā marae nei, ki a Maketuu, ki a Aaruka, ā, ki a Marokopa hoki. Anei ngā kōrero mō ngā pou hei tāpiri atu ki ngā kōrero i te rangi nei.

There are four carved pou that stand on the outside of Te Kooraha Marae fence that are part of the waharoa or marae gateway and represent our genealogical and boundary ties to the three marae of Maketuu, Aaruka and Marokopa, respectively. Below are explanations and pictures of each pou to elaborate on the genealogical and boundary ties.

20.2 Ko te pou o Maketuu, ko te marae matua tēnei o Ngāti Mahuta ki te hauāuru, e pupuru tonu ana i ngā whakairo katoa e hāngai pū ana ki a Ngāti Mahuta ki te hauāuru ki roto i te wharenu. Koia rā te take, kāre he whakairo ki roto i a Te Oohaakii, te wharenu o te marae o Te Kooraha.



The carved pillar of Maketuu represents the principal marae of Ngāti Mahuta ki te hauāuru, which houses the sacred carved ancestors relating to Ngāti Mahuta ki te hauāuru historical narratives. This is the reason why there are no carvings inside Te Oohaakii, the meeting house of Te Kooraha marae.

20.3 Ko te pou o Aaruka ko ia te pōtiki o ngā marae e toru o Ngāti Mahuta ki te hauāuru. Ko tēnei te marae kei te pito o Tahaaroa e manaaki nei i te rohe tae rawa atu ki ngā maunga, ngā awa me ngā roto.



The carved pillar of Aaruka, is the youngest of the three marae of Ngāti Mahuta ki te hauāuru. Aaruka, situated at the centre of Tahaaroa village, nurtures the region extending to the mountains, rivers, and lakes.

20.4 Ko te pou o Marokopa, Mirumiru rānei ko te marae e noho ana i te rohenga o Ngāti Mahuta ki te hauāuru me Ngāti Maniapoto. E kaha ana te tātai whakapapa me te hononga-ā-whānau nei ki te marae o Mirumiru. He nui hoki te whanaungatanga, ā, e whēnei tonu ana i ngēnei rangi nei.



The carved pillar of Marokopa or Mirumiru marae sits on the southern boundary between Ngāti Mahuta ki te hauāuru and Ngāti Maniapoto. Strong genealogical ties and familial connections are prevalent with Mirumiru marae. These relationships are extensive and continue to thrive in the present days.

20.5 Mā ngēnei pou e toru hei whakatinana i te kōrero ā ngā mātua tūpuna, e whēnei ana, “Kotahi te kuaha e kuhu ai tātou. Te ihu ki Kāwhia, Tahaaroa waenganui, te kei ki Marokopa”.

These three carved pillars embody and bring to life our tribal aphorism, which says, “There is only one doorway to which we all enter. The front is at Kāwhia, Tahaaroa is in between, and the rear is at Marokopa”.

20.6 Ko te pou whakamutunga, ko te pou o te Kīngitanga. E tohu ana tēnei pou i te manawanui me te ngākau titikaha o ngā uri o Ngāti Mahuta ki te hauāuru ki te Kīngitanga.

The final carved pillar is of the Kīngitanga. The pillar represents the commitment and dedication Ngāti Mahuta ki te hauāuru has to the Kīngitanga through ancestral ties and acknowledges the custodial responsibilities the tribe has to the land and its people.

20.7 Nā te tūpuna nei nā Pōtatau Te Wherowhero (I) te whenua i waiho mō te iwi me tana tono, kia manaakingia, kia tiakina.

Pōtatau Te Wherowhero (1st) bequeathed the lands of Tahaaroa and Kāwhia to the people, with the stipulation that they care for and safeguard it.

21. TŌ MĀTOU MANA MOTUHAKE – *SELF DETERMINATION*.

21.1 Mā te pou o te Kīngitanga nei hei whakamaumahara i ngā uri o Ngāti Mahuta ki te hauāuru, he hohonu, ā, he tapu hoki ngā hononga ki te Kīngitanga. He pou e tohu ana kia kaua tātou e wareware i te kaha o ngā tupuna ki te pupuru i ngā mātāpono o te Kīngitanga, ā, ki te whai atu i ngā kaupapa o te Kīngitanga. Ko ngā kaupapa o te Kīngitanga, ko te pupuru i te whenua, ko te pupuru i te mana motuhake, ko te pupuru hoki i te paimārire, hei whakaora anō i te pani, te pouaru me te rawakore, kia mau, kia ū, kia ita, kia kore ai ngēnei kōrero e ngaro.



Connections to the Kīngitanga remind the descendants of Ngāti Mahuta ki te hauāuru of the unfaltering devotion of our ancestors to the principles of the Kīngitanga; whose purpose was to put an end to Māori land alienation, to halt inter-tribal warfare and to preserve self-determination and control over one's own destiny, by safe guarding the people, the widowed, the bereaved and the less fortunate.

21.2 Ko te kara tēnei o Kīngi Tūheitia Pōtatau Te Wherowhero te Tuawhitu. Ko Manawa tōna ingoa, he tohu tēnei o te rangatira, he tonu whakakotahi ai i te iwi i raro i te whakaruruau o te Kīngitanga. Mā te kara o te Kīngi e noho hei pou rarama, hei pou hihiko, hei pou ārahi i runga i te kotahitanga o te ao Māori.

The flag of the current Māori King, Kīngi Tūheitia, symbolises his leadership and the unity of the Kīngitanga movement. The flag of Kīngi Tūheitia reflects this enduring mission and the unity of Māori. The below picture and explanation, provides a brief description of the flag's elements and their significance:



21.3 Ko te Hanga me ngā Tae: He nui ngā whakairo toi Māori ō runga, he koru – mō te whanaketanga, he whetū – mō te oranga, mō te tupuranga, te rangimārie me Matariki. Katoa katoa ngēnei e whakaatu ana i te mana motuhake, e whakaatu ana i te mana whakahaere o tōu ake ao Māori. E tūwhera ana tōna ngākau ki ngā hāhi katoa, ki ngā whakapono katoa ahakoa nō whea, ahakoa ko wai.

Design and Colours: The flag features a combination of traditional Māori motifs and symbols that represent the cultural heritage and sovereignty of Māori. It typically includes elements such as the koru (spiral), which symbolises development, and stars, which portray new life, growth, strength, peace and Matariki. The cross indicates that the Kīngitanga is known to be accepting of all religions, faiths, cultures and creeds, no matter who they are or where they come from.

21.4 Waenganui: Ko te Waenganui o te kara, ko te Kīngi, he mana tiketike, e whakaatu ana i tōna taumata teitei, ā, ko ngā kāwai rangatira o ngā Kīngi me te Arikinui ngērā, heke iho, heke iho.

Central Symbol: At the centre of the flag is a figure representing the Māori King. This symbolises his authority and the mantle of leadership passed down through generations, from the Māori Kings to the Māori Queen.

22. TE KĪNGITANGA – THE KING MOVEMENT.

22.1 He Kupu Hītori: Nō reira, i timata ai te Kīngitanga i te tau 1858 hei whakakotahi i ngā iwi katoa o Aotearoa ki raro i tētehi kaupapa, ki raro i tētehi rangatira tuturu. Māna anō te whenua hei tiaki, hei manaaki, kei murua, kei whānakongia e te nanakia, engari, kia pūmau tonu te mana motuhake me te tino rangatiratanga ki roto i ngā iwi katoa, hāunga anō te puruhanga o ngā tikanga me ngā kawa o Waikato whānui.

Historical Context: The Kīngitanga movement was established in 1858 to unify Māori tribes under a single sovereign leader, protect land from further confiscation, and ensure Māori self-governance and determination, and the preservation of Waikato cultural practices and language.

22.2 Kia kotahi ai tātou, e whāia ana te kī a Kīngi Tāwhiao, “kotahi te kōhao o te ngira, e kuhuna ai te miro mā, te miro pango me te miro whero”. E toru ngā marae e whakakotahi ana i a mātou katoa o Ngāti Mahuta ki te hauāuru, ko Maketuu, ko Kooraha, ko Aaruka. Mā tō mātou hononga ki te Kīngitanga mātou hei ārahi. Ka koke whakamua mātou i roto i ngā mahi, hei painga mō te iwi, hei tiaki hoki i te Kīngitanga, ka purutia kia mau.

Let us be one, as inspired by the saying of King Tāwhiao, “there is only one hole through which threads the white, black and red string”. Three marae unite all of us of Ngāti Mahuta ki te hauāuru, namely Maketuu, Kooraha, and Aaruka. Our connection to the Kīngitanga shapes our direction and reinforces our commitment to our role as kaitiaki, encompassing both our land and our people.

22.3 Ko te Kīngitanga te taonga me te haepapa nā ngā rangatira o ngā iwi o te motu o Aotearoa i tuku mai kia manaakingia e ngā iwi o Tainui.

The responsibility and honour of the Kīngitanga movement were entrusted to the people of Tainui by representatives, chiefs, and tribal leaders from many hapū and iwi throughout Aotearoa.

22.4 Ka noho kotahi ngā marae nei, a Maketuu, Te Kooraha me Aaruka ki ngā marae o Tainui e pā ana ki te manaakitanga o te Kīngitanga. Ia tau, ia tau, ka tū te Poukai o te Kīngi ki Maketuu i te marama o Maehe, Poutū-te-rangi te 13 me te Koroneihana o te Kīngi i te marama o Ākuhata, Here-turi-kōkā te 21.

Maketuu, Te Kooraha, and Aaruka marae are part of a collective of Tainui marae that play an integral role in the smooth operation of iwi within Tainui, especially regarding the Kīngitanga with the annual Poukai (Kīngitanga celebration) held at Maketuu Marae on 13 March as well as the Koroneihana celebration (Māori King's Coronation) held at Te Kooraha Marae on the 21 August every year.

22.5 Ka noho hoki i raro i te tuanui o Te Rūnanga o Ngāti Mahuta ki te hauāuru. Koia ko te reo tūturu o te hapū o te rohe nei e pā ana ki ngā kaupapa taiao, kaupapa hau, kaupapa whenua, kaupapa wai, kaupapa moana, kaupapa tangata anō hoki.

These three marae are accountable to Ngāti Mahuta ki te hauāuru. They operate under the guidance of the Rūnanga o Ngāti Mahuta ki te hauāuru, who also represent the voice of the people in this region concerning environmental, air, land, water, marine, and human-related matters.

23. TE KORONEIHANA – THE CORONATION AT TE KOORAHĀ

23.1 I timata te Koroneihana ki Te Kooraha i ngā tau 1900, i runga anō i tōna kōrahatanga. Ko te Koroneihana tuatahi i tīmata i te marama o Mahuru, ko tā Kīngi Mahuta tērā. Whai muri iho ko Kīngi Te Rata i te marama o Whiringa ā-rangi, whai muri iho ko Kīngi Korokī i te marama o Whiringa ā-nuku, whai muri iho i a ia ko Te Arikinui, ko Te Atairangikaahu i te marama o Haratua. Ināianei, ko Kīngi Tūheitia Pōtatau te Wherowhero te Tuawhitu ka whakanuia e mātou ki Te Kooraha i te marama o Here-turi-kōkā.

The Koroneihana (annual coronation celebration) was started at Te Kooraha in the early 1900's due to its isolation. The first Koroneihana held at Te Kooraha was in the month of September with King Mahuta, then in the

month of November with King Te Rata, then in the month of October with King Korokī, then in May with Te Arikinui Te Atairangikaahu and now August with King Tūheitia. To this day, the whānau of Te Kooraha Marae congregate annually to celebrate the crowning of the King and reaffirm the strong connections Te Kooraha Marae and Ngāti Mahuta ki te hauāuru have with the King Movement.

24. TE WAITOHU O TE MARAE O TE KOORAHĀ – *THE LOGO OF TE KOORAHĀ MARAE*

24.1 Nā Mātangireia Yates-Francis nō Te Arawa, nō Ngāti Rangiwewehi rāua ko Taituwha King.



Designed by Mātangireia Yates-Francis, Te Arawa, Ngāti Rangiwewehi in consultation with Taituwha King. I will now explain the parts of this logo and their meaning.

25. KO TE MANU KOROTANGI - *THE MANU KOROTANGI*



25.1 Ko Korotangi te manu tapu i kawea mai i te waka o Tainui. He manu tangi, he manu aroha, kua koowhatungia. Ko Korotangi te whakatinanatanga o

ngā tūpuna, he hononga ki a rātou maa kua whetūrangitia. Te tini me te mano kua ngaro atu ki te poo.

Korotangi (bird of lamentation) is a sacred bird that was believed to have been brought here to these lands by Tainui. This is a prized bird of emotion and love. Korotangi was crafted from stone and is sacred to the people of Tainui. Korotangi represents our ancestors and those who have passed on reminding us of where we come from and who we are as a people of the west coast land and sea.

26. KO TE WAI MĀORI ME TE WAI MOANA O MITIWAI – *THE FRESH AND SALT WATERS OF MITIWAI*



26.1 Ko te tae puarangi (whero) – ko awa e kōpikopiko ana i te taha o te marae o Te Kooraha. Ka tīmata tēnei awa mai i ngā wāhi o Tūpāpaku, o Opou, o Pōtehe, o Taumata, o Tūpoupou anō, ā, ka hono hoki ki ngētehi atu wai mai i ngā wāhi puna wai whērā i a Waitutuki me Waipounamu.

The maroon colour represents the creek that meanders alongside Te Kooraha marae making its way out to the sea. This creek starts further up the valley from places like Tūpāpaku, Opou, Pōtehe, Taumata, Tūpoupou and further down the valley, it also connects with other important tributaries such as Waitutuki and Waipounamu.

26.2 E mōhiotia whānuitia ana ko Mitiwai te awa e poipoi ana i ngō tātou uri. E tupu matomato ana te wātakirihi i roto i ngā wai mākinakina o te awa nei. Ka rere ngā tuna heke, ngā korokoro me ngā īnanga i roto i te awa nei i tō rātou ara ki te moana ki te whakatupu uri; ko tā mātou kōrero mō tēnei, ko,

“Te rere a te korokoro”, ko ngēnei taniwha ka āta noho, ka noho, ka noho, ā, ka huri ngō rātou karu wai Māori, ki ngā karu wai tai.

Mitiwai, as it is known, is a stream that nurtures our descendants. Watercress grows in abundance in its slow flowing waters. Tuna heke, korokoro, and īnanga journey through the stream as they embark on their voyage to the sea for breeding. Inspired by the ancient tribal proverb, "Te Rere a te Korokoro - The flight of the elder eels," these water guardians pause in a serene state, awaiting the subtle transformation of their eyes, their bodies, their skin and lungs from freshwater to saltwater.

26.3 He wā whakahirahira hoki tēnei, ka ranu ko te wai Māori me te wai tai, arā, ka miti ngā wai e rua, ka purutia te tapu o tēnei mahi ki konei, ki te kore e tika te mahi a ngā tuna pakeke, ka mate. Mā te noho ki roto i te wai e mitimiti ana, ka waia ngā karu, te tinana, te kiri me ngā pūkahukahu o te tuna ki te wai tote, kātahi rātou ka wātea ake ki te rere ki te moana tāpokopoko a Tāwhaki.

This pivotal moment, captured in the essence of the name, Mitiwai, which signifies a transition for our eels as they ready themselves for the journey ahead, venturing into the wide ocean and beyond.

26.4 Ka noho ko tēnei tūāhuatanga mahi mō te tuna heke, mō te tuna korokoro nei hei kupu whakarite mō mātou ngā uri o te hapū o Ngāti Mahuta ki te hauāuru. I roto i ngā tau 20 kua puta ngā wānanga reo, ngā wānanga tikanga, ngā wānanga whīkoi me ngā wānanga mātauranga e kaha akiaki ana i ngā uri o Ngāti Mahuta ki te hauāuru ki te whakapakari i a ia, ki te whakakaha i a ia kia kore ai ngā kōrero, ngā kupu tohutohu me ngā pūrākau o te kāinga e ngaro, e mate.

This particular situation for the migratory eels and lamprey eels stands as a metaphor for us, the descendants of Ngāti Mahuta ki te hauāuru. Over the past 20+ years, language workshops, customs and traditions workshops, walking the land projects, beach clean-up activities, and hapū specific

educational workshops have been held, strongly encouraging the descendants of Ngāti Mahuta to strengthen and to empower themselves so that the stories, instructions, and narratives of home are not lost or forgotten.

26.5 E mōhiotia ana ngā kōura wai Māori ki te kai i ngā momo kai huhua ka tau mai ki roto i te awa; whēnei hoki, ka noho ngā piharau i Mitiwai i mua i tō rātou hekenga ki te moana. Ko tō rātou huringa ora ka whakaputa i te whakataukī, “He manawa piharau.”

Fresh water kōura are known to feed on the diverse food options that find their way into the stream; likewise, Piharau, or lamprey, make Mitiwai their home before they migrate to sea. Their lifecycle prompts the proverbial saying, “He manawa Piharau – To have great stamina.”

26.6 E mōhiotia whānuitia ana tēnei whakataukī i roto i te iwi Māori, e kōrero ana mō te manawanui me te manawarahi o te iwi ki te haere tonu i roto i ngā pākarukaru o te wā ahakoa he aha. Waihoki, ko te whāinga nui o te piharau kia whakawhiti i te whenua, i te moana, kia kai, ā, ka hoki ki tōna wāhi whānau, ki tōna awa whānau ki te whakatupu uri anō.

Common throughout Māoridom, this proverb speaks to the resilience and endurance of a people to continue onwards in the face of adversity no matter what. Likewise, the goal of the Piharau is to traverse the land and ocean, feeding, before returning to its birthplace to breed.

26.7 Whēnei hoki, ko ngā piriawaawa (ngā kēkēwai taketake o Aotearoa) e mōhio ana he wāhangā nui tō te piriawaawa ki te orangatonutanga o te awa. E kikī ana a Mitiwai i te oranga o ngā kararehe wai nei, whērā i te manu kōtare.

In the same manner, Piriawaawa (leeches endemic to Aotearoa) are recognised as an important part of the stream's lifecycle. Mitiwai is teeming

with aquatic life, which in providing havens for birds such as the kōtare (kingfisher), also provides a food source for them.

26.8 Āpiti atu ki tēnei, ko Mitiwai tētehi awa mō mātou te hapū nei hei pupuru i ngā tikanga ahurea e motuhake ana, e tūturu ana ki Ngāti Mahuta ki te hauāuru me Ngāti Rangitaka. Ka hauhakengia te kānga wai e ngā whānau, ā, ka whakapirongia mā te wai rere o Kooraha, o Mitiwai anō hoki; e tika ana te wai mākinakina nei hei tiaki i tēnei tūmomo kai reka o te marae.

Further to this, Mitiwai provides avenues for us as a people to maintain cultural practices that are unique to Ngāti Mahuta ki te hauāuru and Ngāti Rangitaka. Kānga wai (rotten corn) is harvested by whānau and fermented using water from Kooraha and Mitiwai; their slow flowing waters provide the ideal environment for curing and preserving this delicacy.

26.9 Ko te rere me te āio o te awa e āhei ai ngā reanga ki te tuari i ngā tikanga taiao e pā ana ki tō mātou hapū i a mātou e tiaki ana i ngō mātou uri e tākaro ana i roto i te awa. Ka whakamahi mātou i te wai o te awa hei whakamākūkū i ngā huawhenua i roto i ngō mātou māra kai.

The steady and calm flow of the stream allows generations to share in traditional ecological knowledge pertaining to our hapū as we watch over our descendants playing in the stream.

26.10 Nā te pai o te mahi māra kua taea te whāngai i te whānau e noho tata ana ki te marae me ngā huihuinga whānau maha kua waimarie mātou ki te whai i tēnei huarahi oranga ki te marae o Te Kooraha.

We use the stream water to irrigate the vegetables in our māra kai, which has been so productive it has been able to feed the whānau who live near the marae and has provided for the many family occasions we have been fortunate to have at Te Kooraha.

26.11 Nō reira, ka tōia e mātou te kaha me te hihiri mai i te awa o Mitiwai. Whēnei i te tuna heke, he tohu hoki tēnei āhuatanga ki te huringa a te iwi ki tōna mana motuhake me tōna tino rangatiratanga. Koinei te take e tino whai tikanga ana te awa o Mitiwai ki a mātou. Mā te whakaara ake i ngā kōrero tuku iho me ngā hītori o ō mātou tūpuna me tō mātou kāinga, ka whakatakotoniga te huarahi mō ngā uri whakaheke e haere tonu mai ana.

Therefore, we draw strength and inspiration from the Mitiwai stream. Like the migratory eels, it symbolises an invaluable transition of growth as we journey towards self-determination and tribal empowerment. This is why the Mitiwai stream holds significant cultural importance. By awakening the narratives and histories of our ancestors and our homeland, we pave the way for future generations.

26.12 Kua ora rawa atu a Mitiwai, i roto, i waho hoki i te wai, nā reira, mā te mahi ngātahi ki te tiaki me te pupuru i te hauora me te oranga o Mitiwai, me tiaki hoki tātou ka tika i te hauora me te oranga o te iwi. Ko mātou, ko Mitiwai, ko Mitiwai ko mātou.

Mitiwai is teeming with life, both inside and outside of the water, and so, in working to maintain and preserve the health, wellbeing and integrity of Mitiwai, we maintain and preserve the health, wellbeing and integrity of our people. We are Mitiwai and Mitiwai is us.

26.13 Ko te tae pango – ko ngā ngaru o te moana i te taha tika o te moana o Tahaaroa. Ka hono te wai moana ki te wai whenua ka whakaranungia, ā, ko te mititanga mai o ngā wai e rua o Tāne, o Tangaroa. Koirā te whakamāramatanga mai o te ingoa Mitiwai.

In the logo image below, the black colour represents the waves of the sea that run out to Tahaaroa beach. This is where the fresh water from the land, and salt water from the sea, meet and mix, this action being of the two ‘waters lapping’ which is the translation for ‘Mitiwai’.



27. KO MATAUWAI ME MITIWAI – *MATAUWAI AND MITIWAI*

27.1 Kei roto i ngā mapi tawhito, ā, kei roto hoki i ngā mahere o ngēnei wā, i kite mātou ngā uri i te ingoa, ‘Matauwai’ kē, me te ohorere ki tēnei ingoa. Kāre anō mātou kia rongo i tērā ingoa mō Mitiwai. Heoi anō, nā te tapu o tērā wai, ā, i tupu ake mātou ki roto i tērā wai, i tuku atu e mātou ki te poari o Toitū te Whenua. I tono atu mātou kia hurihia te ingoa o Matauwai ki Mitiwai ki runga i ngā mahere katoa. Ka oti pai te hurihangā o te ingoa ki te ingoa tika.

In old maps and even in current plans, we, the descendants, have seen the name ‘Matauwai’ (instead of ‘Mitiwai’) and were surprised by this name. We had never heard this name for Mitiwai before. However, due to the sacredness of that water, and having grown up with it, we submitted a request to the Land Information Board. We asked for the name Matauwai to be changed to Mitiwai on all maps. This change was successful.

27.2 I rongo hoki mātou, e hiahia ana a TIL ki te rāwekeweke i te wai, ki te whakamahi paipa ki runga, ki raro, ki ngā tahataha o te wai o Mitiwai, hei āwhina i te mahi maina. Ka hiahia hoki a TIL ki te maka atu he wai anō ki roto i te wai o Mitiwai kei tūpono te wai e mimiti ana nā ngā mahi maina te take. Nō reira, kāre mātou i te whakaae, he wai tapu tēnei wai, he wai oranga, he wai mana, he wai tutuki, he wai kāinga, he wai huarahi, he wai iriiri, he wai whakawātea, he wai puna e kore e mimiti.

We have also learned in the application that TIL is seeking permission to access the stream, using pipes above, below, and along the banks of the Mitiwai stream to assist with mining activities. We also understand that TIL wants the ability to pipe clean mining water into the water of Mitiwai. We do not agree with this, as we deem this water sacred. It is water of life, water of authority, water of achievement, water of home, water of pathways, water of baptism, water of cleansing, and an everlasting spring.

27.3 Ko tēnei te tohu e whakanui ana i ngā koroheke me ngā rūruhi e pupuru nei i te mātauranga me te mōhiotanga o rātou mā. E kawea mai ana e rātou ngā taonga whakamirimiri a ngā mātua tūpuna hei ārahi i a tātou katoa. Ki te ngaro ngā koroheke me ngā rūruhi, ka ngaro hoki ngā tikanga o te marae, mei kore rātou, kua kore tātou.

This design also relates to our kaumātua, our elders who are a link to our ancestors and those who have gone before us. Our elders are our tribal repositories and are the ones who were taught the customs, traditions and protocols of Ngāti Mahuta ki te hauāuru and passed those sacred teachings on to the tribe. Without our elders and their knowledge, tribal histories and narratives will be lost forever.

27.4 Kei konei ngētehi whakaahua e whakaatu ana i tōna tapu, i tōna mana, i tōna hauora.

Here are some pictures that showcase the sacredness, the mana, and vitality of our water in Mitiwai. I also present images of the Mitiwai stream after the floods that devastated the areas of Ngāti Mahuta ki te hauāuru in 2022.







28. KO TE HAU ME NGĀ ONE PANGO – *THE WIND AND BLACK SANDS*



28.1 Ko te tae puarangi (whero) – ko te hau-ā-uru tēnei. He hau kaha, he hau pūkeri, he hau ora, he hau pure anō hoki. “Kāre he hau e rite ana ki te hauāuru, ka pupuhi ana, ngaro katoa ngā hau”.

The maroon colours in this section represent the winds of the west coast. The west wind is famous for being strong and formidable but is also a wind that cleanses and revives the people. A proverb common of Tahaaroa that speaks of the west wind is; “There is no wind like the west wind, when it blows, all other winds are quiet”.

28.2 Ko te tae pango – ko te one pango o Te Tahaaroa a Ruapūtahanga. E hono ana tēnei tohu ki te whakataukī e mea ana. “Tini one pango, tini one tāngata”.

Ko tēnei te tohu o ngā tamariki mokopuna o Ngāti Mahuta ki te hauāuru. Ko ngā mokopuna ngā Ōhākī o ngā mātua tūpuna. Mehemea kāre he mokopuna, kua ngaro te whakapapa o te marae.

The black colour represents the prominent black sands of Tahaaroa, cementing the proverb; “Like grains of the black sand, so is our lineage”. Our generations are so wide and expansive, it is like the grains of black sand, countless. This design represents the descendants of Ngāti Mahuta ki te hauāuru. The generations are the embodiment of the name of the sleeping house, Te Oohaakii – The Legacy. Without descendants our lineage will no longer exist, therefore we will no longer exist.

29. KO NGĀ TOHU HAUORA – *HEALTH AND WELLBEING INDICATORS*

29.1 Mēnā he hononga tika ngā tohu hauora o te hapori i Tahaaroa ki te hauora o tōna taiao, ka tino pātaingia te whaihua o tā mātou tūranga hei kaitiaki mō te rohe o Ngāti Mahuta ki te hauāuru me Ngāti Rangitaka.

If the health indicators of the community in Tahaaroa were directly correlated to the health of its environment, then the effectiveness of our role as kaitiaki (guardians) of the rohe (territory) of Ngāti Mahuta ki te hauāuru and Ngāti Rangitaka would indeed be called into question.

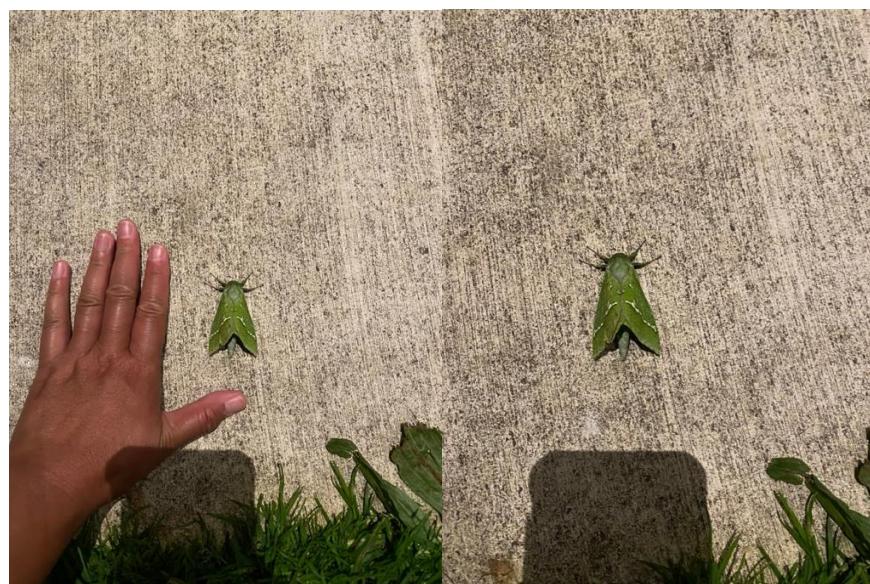
29.2 He mea nui whakaharahara ki a mātou te kaitiakitanga o tō mātou whenua kia whai wāhi ai te ora o te taiao, ā, kia whai wāhi hoki ai te ora o te iwi. Heoi anō, ko ngā tūtohu ora kei roto tonu i te rohe o Tahaaroa e whakaatu ana i te panonitanga haere o te taiao, ā, ka whakaatu hoki i te whānuitanga o te whanaketanga o te hauora.

As kaitiaki of our tribal lands, it is our duty to ensure the vitality of our environment, which in turn supports the well-being of our people. However, various indicators around Tahaaroa suggest either the presence or absence of specific ecological phases, which can reflect broader environmental health developments.

Pepetuna/Puriri Moth

29.3 Hei tauira ake, ko te putanga me te kitenga mai o te pepetuna kotahi ki te marae o Te Kooraha i te tau 2022 he kitenga whai hiranga, (kei raro iho nei te pikitia, i whakaahuangia i te marae, 2022). Ko ngēnei pūrerehua he uaua rawa atu te kite i te marae; heoi, i taua wā, he iti noa iho ngā mahi maina, ā, e mau tonu ana te marae i ngā taumata o Covid-19. I taku tamarikitanga, ka maumahara ahau ki ngā pūrerehua e kāhu ana i ngā rama iti o te marae, e tohu ana pea ko tō rātou noho mai he tohu mō ngā āhuatanga taiao o reira.

For example, the presence of a single pepetuna found at Te Kooraha marae in 2022 is a noteworthy observation (the images below of the pepetuna were taken at the marae in 2022). These moths are rarely seen near the marae; however, mining activity was minimal at that time, and the marae was still observing Covid-19 restrictions. As a child, I remember moths frequently hovering around the few outside lights at the marae, suggesting that their presence may indicate the surrounding environmental conditions.



29.4 Ko te pepetuna, he taonga tītike, he rerekē hoki tōna whakatupuranga me ngā tikanga e hāngai ana ki tōna hauora ki roto i tōna ake taiao.

The *pepetuna*, with its unique life cycle and habitat requirements, can reveal much about the ecological health and the changes occurring within the environment.

29.5 Ki tā Ngāti Mahuta ki te hauāuru kōrero, he tohu ora te *pepetuna*, he tohu whanake anō hoki. E whitu tau pea te moe a te *pepetuna* i tōna whare pūriri tūngoungou hei mokoroa, ka moe, ka moe, ā, ka puāwai tōna ātaahua hei *pepetuna* kākāriki.

According to Ngāti Mahuta ki te hauāuru stories, the *pepetuna* is seen as a symbol of transformation and endurance, as it spends up to seven years in its larval stage within the trunks of trees, particularly the pūriri tree, before emerging as a beautiful green moth.

29.6 Ki tā anō te hapū kōrero mō te *pepetuna* nei, he kupu whakarite mō te, “manawanui me te manawaroa o te tangata”.

The tribal stories often highlight the moth's emergence as a metaphor for “patience and the rewards of perseverance”.

29.7 Te putanga mai o te *pepetuna* mai i te riu o ngā maunga o Ōrangiwaho me Pukeīnoi, me te whenua huri noa i te takiwā o te marae, kua kitea e te iwi he tohu e whakaatu ana i te panonitanga o te hauora o te taiao o ngō mātou tūpuna e mōhio nei mātou.

The presence of the *pepetuna* in the nearby valley of Ōrangiwaho and Pukeīnoi mountains, above and surrounding Te Kooraha marae is also considered an indicator of environmental health, linking its well-being to the vitality of the natural world cherished by our ancestors.

29.8 I roto i ngēnei kōrero hītori nei, ka taea te whakanui me te whakahōnore te ātaahua o te *pepetuna* me tōna whakapapa ki te whenua ki te mātauranga hoki o te iwi.

Through these narratives, the pepetuna is celebrated not only for its beauty but also for its deep connection to the land and the wisdom of the people.

29.9 I titoa tēnei pao e te tohunga waiata e Hīrini Melbourne i te wā o te ora, ka pao i te momo me ngā painga o te pepetuna:

This ditty composed by the late Hīrini Melbourne speaks of the qualities and characteristics of the pepetuna:

Pepetuna nunui
Kēhua kākāriki
Wairua rere o te pō
Pepetuna nunui
Kēhua kākāriki
Rere runga pūriri e

Large pepetuna
A green apparition
Flying spirit of the night
Large pepetuna
A green apparition
Flying on to a pūriri tree.

29.10 He maha tonu ngā hoariri o te pepetuna pakeke nei. Ko te nuinga he manu, he kōtare, he pekapeka anō hoki.

The pepetuna of home faces several natural predators throughout its life cycle. Birds are among the primary predators, with species such as the kōtare (kingfisher) and the pekapeka (native bat) preying on the moths, particularly during their adult phase.

29.11 Ko ngā mokoroa o te pepetuna, he tino reka ki te manu, ki ngā kiore me ngētehi atu kararehe moroiti o te whenua. Ko ngērā kararehe moroiti nei, e

taea ana te kuhu ki roto i ngā whare pūriri o te mokoroa ki reira kai ai i a rātou.

The caterpillars of the pepetuna are also susceptible to predation by birds, by rodents and other small mammals that can access their burrows, either on the ground or in the trunks of pūriri trees.

Pekapeka/Aotearoa Bat

29.12 Ka huri atu te kōrero nei mō te manu rere pō, arā, mō te pekapeka, ā, he kōrero mōna tā Ngāti Mahuta ki te hauāuru. Ko te pekapeka, ko te “Kairere Pō”. He rere mū, he rere parahutihuti, he rere āwhio e tohu ana ko ia tētehi kaitiaki o te pō.

The Aotearoa/New Zealand bat, known as the pekapeka, is part of the narrative and history of Ngāti Mahuta ki te hauāuru. Pekapeka are often seen as the “The night pathfinders”, with their silent, swift movements symbolising protection and guidance.

29.13 Ko ngā pūkenga miharo o te pekapeka, nōna kē tōna taiao pō, ka rere ki tuawhenua, ka rere ki tuamoana. He manu ngāwari, he manu māmā, he manu aumangea anō hoki. Ka whērā te āhua o te iwi o Ngāti Mahuta ki te hauāuru.

The ability of the pekapeka to traverse both land and air seamlessly makes them a symbol of adaptability and resilience, qualities and characteristics also known in the people of Ngāti Mahuta ki te hauāuru.

29.14 Mehemea kua kitea te pekapeka, e mea ana, he tohu pai, he tohu ora, ā, e ngangahau ana te whenua. Ko ngēnei kōrero tuku iho he whakamārama i te hononga ki waenga i te pekapeka me te pepetuna, ā, e whakanui ana hoki i te hiranga o te pekapeka ki runga i te whenua o Ngāti Mahuta ki te hauāuru.

Tribal narratives inform us that the presence of pekapeka was seen as a good omen, a sign of a healthy environment. These stories highlight the important connection between predator (the pekapeka) and prey (Pūriri moth); celebrating the pekapeka as a cherished part of Ngāti Mahuta ki te hauāuru lands.

29.15 Ko te kai a te ruru, ko te kiore, ko ngā ngārara, ko te pūrerehua, ko ngā manu moroiti nei whērā i te pekapeka. He mana nui tō te ruru ki tō Ngāti Mahuta ki te hauāuru kōrero, pūrākau hoki.

The ruru (Aotearoa/New Zealand morepork), prey on moths, insects, small birds and pekapeka. The ruru holds a significant place in Ngāti Mahuta ki te hauāuru tribal narratives.

29.16 Ko te ruru te, “Manu nui o te pō”. Ka rangona e te iwi whānui te reo karanga o te ruru, ka mōhio ake ko te reo e kawe ana i te hunga kua ngaro, arā, ko te, “Kawenga wairua” tērā me te reo e kawe ana i ngā karere o te wā.

Revered as the, “Manu nui o te pō - The great guardian of the night”, the haunting call of the ruru is often translated as a, “Kawenga wairua - Spiritual messenger”, carrying warnings or guidance from the spirit world to the people.

Te Kino o te Raiti me te Oro/Light and Sound Pollution

29.17 Heoi anō, i te putanga pātata mai o ngā mīhini maina, o ngā mīhini hoihoi, o ngā mīhini raiti, kua tino rerekē haere ngā pō o Tahaaroa, ngā pō hoki o te marae o Te Kooraha. Kua kore e rongo i te reo o te ruru e whakamāmā ai i te hinengaro, i te wairua, i te mauri o te whenua, i te mauri o te tangata, i te mauri hoki o te iwi.

However, where there was once complete darkness and silence, the nightscape of Tahaaroa and Te Kooraha marae has changed. Light and sound pollution of the machines of progress now drown out the calls of the

ruru. Like the soothing sounds of the ruru, which brings peace to the mind and spirit, the life force of the land, the life force of the people, and the life force of the tribe, is fading.

29.18 He kōrero whakapapa tēnei mō ngā ngārara me ngā manu o te kāinga, mai i te pepetuna ki te pekapeka tae atu rā ki te ruru. He mātauranga tēnei hei ārahi i tā mātou kaitiakitanga mō ngā taonga e noho whenua tahi nei tātou.

The whakapapa of significant insects and birds, from the pepetuna to the pekapeka and the ruru, helps us to understand ourselves as kaitiaki of our whenua, and kaitiaki of those animals and insects that co-habit the whenua with us and ourselves as a people.

29.19 Me mārama tātou ka tika ki te hītori me te hiranga o ngā pūrākau o ngēnei kaitiaki, i te mea, kāre i rerekē te āhua o ngēnei kaitiaki ki a tātou. Whērā i te kaha ki te ngoikore, i te māmā ki te mārō, i te rangimārie ki te riri, ā, i te mōhio ki te kuare. He hononga whakapapa, he hononga whenua, he hononga taiao anō hoki, e rua, e rua, tē taea te wehewehe. Koirā hoki ngō tātou hononga tapu ki ngō tātou tūpuna.

We must understand the history and significance of the stories of these guardians, as their nature is not different from ours. They exhibit strength and weakness, gentleness and firmness, peace and anger, knowledge and ignorance. There is a connection through ancestry, through land, and through the environment—these sacred bonds are intertwined and inseparable. This is also the essence of our connection to our ancestors.

29.20 Ki te kore e kōrerongia, e ākona rānei ngēnei kōrero tuku iho, ka ngaro. Ki te ngaro te hītori, te mātauranga, me ngā kōrero o tō tātou iwi, ka ngaro hoki ko tātou. Ina, ka rerekē haere te taiao ka pā kino rawa atu tēnei tūāhuatanga ki te whenua, ki te moana, ki te hau, ki ngā wai, ā, ki ngā uri o Ngāti Mahuta ki te hauāuru.

Not knowing or learning of these narratives threatens the existence of our tribe's histories, knowledge, and stories. A massive change in our environment can have devastating repercussions on the health and well-being of the land, sea, air, waterways, and people of Ngāti Mahuta ki te hauāuru.

29.21 Kei tēnā kaitiaki, kei tēnā kaitiaki tōna ake motuhaketanga, e tohu ana i te motuhaketanga o te hapū. Nō reira, me aro nui te iwi me mārama anō hoki i te rangatiratanga o ngēnei herenga.

Each kaitiaki, with its distinct characteristics, symbolises the qualities and heritage of our tribe, making it crucial to preserve and understand the significance of these connections.

29.22 Mā te āta whakaaro me te āta mārama ki ngā tohutohu kōrero o te hapū nei, ka taea pea e tātou tēnei mea te kaitiakitanga te whakatutuki. Mā te āta wānanga i ngā kaupapa o te taiao me tōna kaitiakitanga, ka taea hoki te ako, te whakaako me te rangahau i ngā take nui mō te iwi, mō te whenua, mō te taiao.

Through diligent observation and understanding of these indicators, we can better fulfil the role as kaitiaki, learning and teaching one another about the role we undertake as kaitiaki of our tribal lands through wānanga; addressing ecological imbalances and ensuring the prosperity of both the environment and the community.

29.23 Nā Nan Te Ārani Willison te kōrero nei i te wā o te ora, "Kitea kautia tītīkaiārero, e ora ana te kina". Ko te puāwaitanga o te kina, ko te puāwaitanga o te rohe, ko te puāwaitanga o te iwi o Ngāti Mahuta ki te hauāuru. He tohu tēnei kōrero nā Nan mō te oranga o te whenua, mō te oranga o te moana, ā, mō te oranga o te iwi. He tauira anō tēnei i roto i ngā mātou kōrero tuku iho mō te hononga o te tangata ki te taiao – mō te hononga o te taiao ki te tangata.

According to the late Nan Te Ārani Willison, "When the bush clematis blooms, the sea urchins are fat." This observation speaks to the interconnectedness of nature. The flourishing of the bush clematis, or tītīkaiārero, serves as an indicator of the abundance of sea urchins, or kina, in the surrounding oceans of Ngāti Mahuta ki te hauāuru. This abundance, in turn, reflects the health and well-being of the land, and consequently, the people who rely on it. It highlights the delicate balance and symbiotic relationship between the ecosystem and the tribe, highlighting the importance of kaitiakitanga for the prosperity of all.

29.24 Me titikaha nei tō tātou whakaū ki te kaitiakitanga o ngā taonga, o ngā tūtohu whenua. Kia mārire te koke whakamua, ki te manawa ora, ki te manawa roa, ki te manawa nui kia ora rawa atu te āpōpōtanga mō ngā uri o Ngāti Mahuta ki te hauāuru.

Resolute commitment to the guardianship of the land involves recognising and responding to important signs and indicators, thereby maintaining the harmony, health and well-being of Ngāti Mahuta ki te hauāuru for future generations.

He Whakarāpopototanga / Summary

29.25 Ko ngā tohu hauora huri noa i Tahaaroa nei e whakaatu ana i te hononga piri tata o te taiao ki te mana whenua. Ko te kitenga puiaki o te pepetuna i te marae o Te Kooraha i te tau 2022, ka āhua kite i ngā panonitanga ā-taiao nei. Nō reira, me kaha ake tō tātou māramatanga, tō tātou mātauranga, ā, tō tātou kaitiakitanga hei tiaki i te hauora o ngā pūnaha rauropi kanorau me ngā pūnaha rauropi tairongo huri noa i Tahaaroa.

The health indicators around Tahaaroa show our environment's close connection to mana whenua. The rare presence of a pepetuna at Te Kooraha marae in 2022 can be seen as an environmental change. What this suggests is that there is a need for better understanding, education and guardianship to protect the diverse and delicate ecosystems that exist in and around Tahaaroa.

29.26 Mā ngā kōrero tuku iho, ngā waiata tawhito me ngā whakataukī hei whakataurite i te kaitiakitanga, i te anamata, ā, i te hauora hoki i waenga o te hapori. Ina, ka āta mātakitaki i ngā tūtohu nei ka ārahi i ā mātou mahi ki te whakaruruhau i te whenua me te wai mō ngā uri whakatupu.

Traditional stories, waiata (songs) and whakataukī (proverbs) emphasise balance in stewardship, future-proofing and community health. Observing these indicators helps us protect our lands and waters for our descendants.

29.27 Ki tā te iwi nei, ko ahau te mātanga e whakawaha nei i te kaupapa nui whakaharahara nei mō ngā uri o Ngāti Mahuta ki te hauāuru. Ko tāku; he akiaki kia koke whakamua te mahi tiaki taiao, he whakahau i te kōrerorero me te wānangananga mō te taiao te take, ā, he whakatakoto rautaki mahere hei whai mā te kamupene nei hei tiaki ngā taonga taiao o Ngāti Mahuta ki te hauāuru tae atu rā ki te hapori whānui o Tahaaroa.

As the cultural expert and representative for the descendants of Ngāti Mahuta ki te hauāuru, to facilitate forward movement, collaboration and transparency, the following recommendations are submitted to TIL to future proof Ngāti Mahuta ki te hauāuru whenua, moana, wai, te hau o te uru for our whakapapa and the wider community of Tahaaroa.

29.28 Hei atawhai, hei tiaki i tō tātou taiao me te hapori, me aro atu te kamupene ki te:

1. Aroturukingia ngā pānga o te maina ki te taiao me ngā kararehe, me te aro nui ki ngā kararehe taketake, ki ngā kararehe tūturu.
2. Whakaitingia te kaha mai o te rama me te kaha haruru pāpā mā te waihanga i tētehi ara tupu, i tētehi ara rākau taketake nei, hei ārai atu i te hoihoi me te rama, ā, kia kaua rawa e maina ngēnei wāhi tupu rākau.
3. Whakaorangia ngā wāhi taketake e noho ana ngā kararehe taketake.
4. Me hui katoa te mana whenua mō ngā take taiao o te rohe nei.

5. Tautokongia te mahi ako mātauranga taiao i roto, i waho hoki i te kamupene

29.29 To protect and safeguard our environment and community, TIL should:

1. Monitor mining impacts on flora and fauna with a focus on native species.
2. Actively reduce light and noise pollution by creating native green corridors with the intention to not mine those areas.
3. Actively restore native habitats.
4. Actively engage with and involve mana whenua in environmental management.
5. Actively support environmental education both inside and outside the company.

29.30 Ko tō mātou iti kahurangi, kia hoki anō tātou ki te wā e kaha ana te hononga o te hauora o te iwi ki te hauora o te taiao. Waiho mā ngā tuituinga o te ao tawhito, arā, ngā tikanga Māori, te mātauranga Māori ki ngā tuituinga o te ao hou nei, arā, ko ngā taputapu hou e puta mai ana. Ki konei tātou whakaora anō ai te taiao me te iwi, kia ora tonu ai ngā tātou tikanga, kawa, kōrero tuku iho mō ngā whakatupuranga e haere tonu mai ana, koirā.

Our vision for Tahaaroa is to have a thriving community where environmental and human health are connected. By blending traditional knowledge with modern practices, we can preserve our natural resources and the well-being of our people, our tikanga, kawa and our narratives for generations to come.

30. HE KUPU WHAKAKAPI – CONCLUSION

30.1 Ko mātou ngā uri o Ngāti Mahuta ki te hauāuru, ko mātou ngā kaitiaki o tō mātou whenua, te hau, ngā wai, me te moana, e whakaatu ana i te hononga hohonu e kī nei, ko mātou te whenua me te wai, ā, ko te whenua me te wai ko mātou. Ko tō mātou tūranga kaitiaki he mea whakapapa iho mai i ō

mātou tūpuna kia tiaki, kia mau tonu tō mātou taonga tuku iho mō ngā uri whakatupu.

As descendants of Ngāti Mahuta ki te hauāuru, we are the kaitiaki (guardians) of our land, air, waterways, and sea, embodying a profound connection where we are the land and water, and they are us. Our role as kaitiaki is deeply rooted in the responsibility passed down from our ancestors to protect and preserve our heritage for future generations.

I roto tonu i ngā mahi hei whakanui i tēnei tūranga, kua whai mātou i ngā wero nui, otirā ko ngā mahi keri maina e whakaarongia ana e TIL. E hiahia ana a TIL ki te huri i ngā wai tapu o Mitiwai mā te tāuta i ngā paipa ki runga, ki raro, ki te taha hoki o ngōna pareparenga hei āwhina i ā rātou mahi maina. He tino takahi tēnei i ngō mātou whakapono me ngā mātou kawenga, i te mea ehake a Mitiwai i te wai noa iho, engari he tapu—he puna ora, he mana, he paetae, he kāinga, he ara, he tānga wai, he horoi, he puna wai mutunga kore.

In our ongoing efforts to honour this role, we have faced significant challenges, particularly with the proposed mining activities by TIL. This proposal is fundamentally at odds with our beliefs and responsibilities, as Mitiwai is not just water but a sacred entity—a source of life, authority, achievement, home, pathways, baptism, cleansing, and an everlasting spring.

30.2 Hei whakatika i tēnei, kua mahia e mātou ngētehi mahi. I ohorere mātou i te kite i te ingoa 'Matauwai' (27,1), i runga i ngā mahere tawhito me ngā mahere o nāianei, kāore anō mātou kia rongo i taua ingoa i mua. Nā te mōhiotanga ki te tapu o tēnei wai me tō mātou hononga hōhonu ki a ia, i whakatata atu mātou ki te Poari Pārongo Whenua kia whakatikangia tēnei ingoa i runga i ngā mahere katoa, kia whakaritea te mana me te hiranga o Mitiwai kia whakautea, kia mau tonu.

To address this, we have taken several steps. As mentioned in paragraph 27.1, we were surprised to find the name ‘Matauwai’ on old and current maps instead of Mitiwai, a name we had never heard before. Recognising the sacredness of these waters and our deep connection to them, we approached the Land Information Board for correcting this name on all maps, ensuring that the true identity and significance of Mitiwai is respected and preserved.

30.3 I roto i tēnei tukanga, kua kaha mātou ki te whakanui i te hira o te whakapapa me ngā kōrero tuku iho i roto i a Ngāti Mahuta ki te hauāuru. Ko ā mātou pūrākau tuku iho hei whakaatu i tō mātou tūranga nui hei kaitiaki o te whenua, te wai, me te taonga tuku iho e whakawhirinakingia ana ki a mātou e ō mātou tūpuna. He kawenga tapu tēnei e hora ana i ngā whakatupuranga—mua, nāianei, ā muri ake nei.

Throughout this process, we have consistently emphasised the importance of whakapapa (genealogy) and ancestral narratives within Ngāti Mahuta ki te hauāuru. Our historical accounts serve to highlight our integral role as caretakers of the land, water, and the enduring legacy entrusted to us by our ancestors. This legacy is a solemn responsibility that spans generations—past, present, and future.

30.4 Kei te mau tonu mātou i tō mātou ngākau kaitiakitanga. Ka hāpai tonu mātou i te oranga o tō mātou hapori, ngā wāhi ahurea, me te taiao, kia mana tonu ai te mahi tiaki me te mahi manaaki ki ngā mātou tikanga uara ahurea anō hoki. Whakapau kaha ana mātou ki te whakauru i ngā aromataawai pānga ahurea ki roto i ngā hōtaka whakaaetanga mō ngā mahi maina, me te whai kaha ki te tiaki i ngā uara ahurea me ngā taonga tuku iho e hono ana ki ō mātou whenua me ngā wai.

Our commitment as kaitiaki remains unwavering. We continue to advocate for the well-being of our community, cultural sites, and the environment, ensuring that our cultural practices and values are preserved and respected. We prioritise the inclusion of cultural impact assessments in the consenting

process for mining activities, striving to protect the cultural and heritage values associated with our lands and waters.

30.5 Mā ngā mātou mahi tika, mahi pono, mahi tūturu, ka whakanuia mātou i ngō mātou tūpuna, ā, ka whakahōnoretia rātou. Ka maimoātia te mana me te mauri o Ngāti Mahuta ki te hauāuru mō te ake, ake nei e.

Through our efforts, we honour our ancestors and uphold the mana and mauri of Ngāti Mahuta ki te hauāuru. We stand firm in our duty to protect our sacred lands and waters, reinforcing our connection and responsibility as kaitiaki for all times.

31. TE WHAKAPUAKITANGA – *DECLARATION*

31.1 Ko ngā kōrero katoa kua tuhia nei, ki tōku nei whakaaro, e pono ana.

I declare that the information provided is true and accurate to the best of my expert knowledge.

DATED at Auckland this 17 day of June 2024