

Tangata Whenua Worldviews for Wastewater Management in Wairoa

Prepared for

Wairoa District Council

Prepared by

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November 2017

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1 INTRODUCTION

1.1 Background

Wairoa District Council (WDC) own and operate the Wairoa wastewater treatment plant (WWTP) and its' connecting reticulation. The WWTP is located near Rangihoua (often referred to as Pilot Hill), above the Wairoa River estuary. Treated wastewater currently discharges into the Wairoa estuary during out-going tides at night time.

The Wairoa wastewater treatment system requires a replacement discharge consent following its expiry on 31 May 2019. The preferred discharge option will require engagement with the community and interested stakeholders to assist with deciding on a preference for a proposed system. This includes direct engagement with Tangata Whenua around the appropriateness of the proposal, including the discharge mechanism and its location. In order to assist with selection of a preferred option, identification and consideration of Tangata Whenua perspectives and worldviews has been sought and described in this report.

1.2 Purpose

This report aims to assist with wider understanding of Tangata Whenua worldviews as they relate to wastewater treatment and discharge in the area around the Wairoa community. This understanding will inform the selection of a best practicable discharge option (BPO). In particular, it is important for WDC to be aware of sites of cultural significance so that they are avoided when contemplating any changes to the future location of wastewater infrastructure.

1.3 Scope

This report describes the historical and current relationships of hapū to the Wairoa locality and its specific geographical features, their cultural practices and values relating to human wastes. It also identifies culturally important sites and practices. This report includes the notions of tapu and noa as they relate to wastewater discharge and management, bioremediation and natural and/or metaphysical processes relevant to the treatment of human wastes, the identification of wāhi tapu, mahinga kai, wāhi mahi sites, and a general understanding of a Tangata Whenua worldview as it relates to wastewater treatment and discharge in the Wairoa district.

This report does not provide a weighing or evaluation of discharge options. It focuses on Tangata Whenua worldviews and issues with specific locations around Wairoa which might be affected by or relevant to any treatment or discharge options considered by the WDC. How these values relate to specific wastewater treatment and discharge options will be discussed in further reporting.

1.4 Report Production

This report has been a team effort in its production. Lowe Environmental Impact (LEI) have coordinated the structure of this report, with the principal contributor being Nigel How of the Wairoa Museum, where he has worked for the past 10 years.

Nigel had a semi-traditional upbringing with his elders in the Wairoa District and has been collecting, studying and sharing traditional knowledge since age 11. He was formally educated at local schools and gained a Bachelor of Arts with a double-major in Maori and History from Massey University in 1997. He has taught local history, tikanga, whakapapa and the arts of Te Whare Pora at marae-based wananga programmes throughout the Wairoa District over the past 12 years. Nigel is an Honorary Member of Poutaka Branch of the Maori Women's Welfare League, secretary and trustee of Iwitea Marae, secretary and treasurer of Whakaki-Nui-A-Rua, Iwitea Marae representative in the Whakaki Catchment Freshwater Improvement Fund steering group, a committee member for Whakaki 2N farm, member of the Wairoa Orchid Society and a nominated representative to and chairman of the Kaumatua Council of Tatau Tatau o Te Wairoa Trust.

Guidance and contributions have been made to this report by Duane Culshaw (WDC Māori Relationships Manager). Direction and review has also been provided by the Tangata Whenua representatives on the Wairoa Wastewater Stakeholder Group, being Katarina Kawana, Naomi Wilson and Michelle McIlroy.

2 WAIROA HAPŪ AND THEIR ROHE

2.1 Historical Overview

Maui was first. Maui hauled this land from the depths at the place where his hook foul-snared – Te Whakapunake-a-te-matau-o-Maui-Tikitiki-a-Taranga. His hook fell and fused with the land - Te Matau-a-Maui. His blood remained smeared on the barb of his hook - Waikawa. The bare flesh of Maui's trophy was populated by the mokopuna of Sky and Earth in a heartbeat; such is the nature of gods who create action through thought alone.

The first Nations to permanently inhabit this land were the Patupaiarehe, Tūrehu, Hakuturi, Māeroero, Mawene and various taniwha. The Ponaturi Nation and other taniwha inhabited the sea. With an inherent distrust in humankind, the youngest of all living forms, and a disdain for our loud and invasive ways, these Nations keep at most to themselves.

Since the time of Maui and the First Nations, humankind has travelled to and inhabited these lands following the star-path set by Maui himself. The bloodlines of the waka Kurahaupo, Nukutere, Horouta and the holy Takitimu were brought here. Many human clans have lived here under many names and in time an intricate web of genealogical ties was developed within this district. Our blood is a shared one and no matter which part of this district you turn to we all are connected.

In the nineteenth century the lower Wairoa Valley was residence to the numerous hapū of the Ngāti Kahungunu iwi. The land around the mouth of the Wairoa river was heavily populated due to the abundance of resources. The forest Te Rauwa, consisting primarily of kahikatea and matai trees, contained abundant food sources including birds, kiore, tāwhara, pikopiko, kawakawa, tarata and aruhe. The fertile river plains provided a storehouse of harakeke, an essential component of everyday life. The productive lands and hillsides were ideal for growing kūmara, taro, tārewa-a-runga and tārewa-a-raro. Te Wairoa-Matangi-Rau and the lagoons Mana and Te Manga provided tuna, kahawai, kanae, inanga, pātiki, kākahi, whētiko, pipi and firewood. From Te Whanganui-a-Ruawharo foods such as tāmure, hāpuku, mako, tuangi, koura and pāra were sourced.

Due to this abundance, strategic fortifications were built along the coastline. This was to fend off coastal attack by canoe, which was the quickest form of travel. The pā Whare-o-Koro, Ahipaniki and Rangihoua were the first defences against sea invasion of the fertile Wairoa Valley.

The dense settlement in this area of Ngāti Kahungunu hapū consisted of people descended from the ancestors Tapuwae and Te Maaha. They were two brothers of aristocratic lineage, being the mokopuna of several founding ancestors. The brothers married into influential families and continued reinforcing the genealogical web of the Wairoa people. The teachings of the Takitimu knowledge base were the strongest at this time.

2.2 Current Iwi and Hapū Rohe

The hapū of the Wairoa District hold Mana-Whenua and Mana-Moana over their respective territories, which includes land both above and below water. Some of these territories are shared equally; some are exclusive to certain hapū; some territories have obligations tied to them by other hapū.

A third class of rights, Mana-Tangata, are those held by the ruling classes and were formed through intergenerational whakapapa ties, conquest, reciprocity, resource sharing and leadership roles. Mana-Tangata rights have often been, and still are, misinterpreted as being Mana-Whenua rights. The two are quite separate.

Mana-Whenua and Mana-Moana rights reside collectively within hapū who, in times of need, unite in a political unit called iwi. The traditional iwi formations in the Wairoa District include Ngāti Kahungunu, Ngāti Ruapani and Ngāi Tuhoe. Recent times has seen the formation of Ngāti Pāhauwera, Ngāti Rakaipaaka and Rongomaiwahine political iwi units. Currently most hapū, but not all, are represented by affiliation to a marae.

Though lands were allocated and then some acquired through a European land system, hapū are still tied ancestrally to their traditional lands whether they have legal ownership of them or not. This mentality is due the Tangata Whenua concept of time. Tangata Whenua view themselves standing in the present, with their eyes firmly fixed on the past, which guides them confidently backwards into the future (ngā wā o mua – the past, or literally 'the times in front'). While the attitude of hapū towards development on privately owned lands varies, recently there has been a trend towards consultation to ensure activities are done in a safe manner for all concerned. It is part of the Tangata Whenua worldview which is explored further in other sections of this report. The major groupings of Mana-Whenua/Mana-Moana hapū in the Wairoa District are listed in Appendix A. It is noted this is not a complete list.

The groupings of Mana-Whenua/Mana-Moana hapū in the Wairoa District who have interests within 2 kilometres of the WWTP include:

No specific marae affiliations, but hapū members still in existence – Poututu, Turiroa, Te Manga, Whakamahia, Makereao, Lower Wairoa and other land blocks.

Ngāti Ngakautaweka	Ngāi Tawarangi
Ngāti Rāhui	Ngāti Kuruhiwi
Ngāti Pukupipipi	

Hinemihī Marae – Whakapau, Te Wharepu, Turiroa, Poututu, Tutaekuri, Upper Wairoa and other land blocks.

Ngāti Hinemihī	Ngāti Puku
Ngāti Hikatu (Hikatūpāpaku)	Ngāi Te Ihutapu

Takitimu Marae – Taumata o Te O, Paeroa No 1, Orangitirohia, Poututu, Poutaka, Ohuia, Upper & Lower Wairoa and other land blocks.

Ngāi Te Aihurangi	Ngāi Toki
Ngāi Te Apatu	Ngāti Moewhare
Ngāi Tamaao	Ngāti Rawu
Ngāti Matekino	Ngāti Kopui
Ngāi Te Aorangi	Ngāti Hinetunge

Te Rauhinā Marae – Hinewhaki, Ohuia, Ngamotu, Te Kiwi, Ngaruetepe and other land blocks.

Ngāti Kahu	Ngāti Mumuhi
Ngāti Kaihote	Ngāti Poutawa
Ngāti Matua	Ngāti Whareaonga
Ngāti Tipa	Ngāti Rehu

Ngāti Pā
Ngāti Hikawa
Ngāti Manuka
Ngāti Rangituanui
Ngāi Te Apatari

Ngāi Tarita
Ngāi Taitau
Te Aitanga a Puata
Ngāi Tanewhanga

Taihoa Marae – Hinewhaki, Ohuia, Ngamotu, Te Kiwi, Ruarakaiputara, Ngaruetepe, Nukuroa and other land blocks.

Ngāti Kurupakiaka	Ngāti Manuka
Ngā Uri o Te O (Te Okuratawhiti)	Ngāi Taitau
Ngāti Kaihote	Ngāti Poutaua
Ngāti Rangituanui	Te Aitanga a Puata
Ngāti Momokore	Ngāi Tiakiwai
Ngāti Waiaha	Ngāi Tauira
Ngāti Pomarangai	

Huramua Hall – is a community hall established for the Soldiers Settlement but has semi-traditional affiliations through some of the said soldiers of the settlement.

Ngāti Iwikatea	Ngāi Tapuwae
Ngāi Tanemitirangi	Ngāi Tauira

2.3 Treaty Settlement Outcomes

Full and final settlement of all historical Treaty of Waitangi claims of iwi and hapū, resulting from acts or omissions by the Crown prior to 21 September 1992, are drawing to a close in the Wairoa District. Deeds of Settlement are made up of a redress package that includes:

- an agreed historical account, Crown acknowledgments and apology;
- cultural redress; and
- financial and commercial redress.

Part of the redress packages include formalising relationships between Tangata Whenua and Government Departments as well as joint management structures over some reserves. It is important to note that there are instances of overlapping hapū and iwi boundaries in all of these settlements.

The settlement entities operating within the Wairoa District boundaries include:

Ngāti Pāhauwera

Ngāti Pāhauwera signed their Deed of Settlement on 17 December 2010 and the Ngāti Pāhauwera Claims Settlement Act was passed in 2012.

This settlement is administered by Ngāti Pāhauwera Development Trust in the Mohaka area of Wairoa District.

Te Uru Taumatua

Ngāi Tuhoē signed their Deed of Settlement on 4 June 2013 and the Tuhoē Claims Settlement Act was passed in 2014.

This settlement is administered by Te Uru Taumatua in the Waikaremoana area of Wairoa District.

Tātau Tātau o Te Wairoa

Wairoa iwi and hapū signed their Deed of Settlement on 26 November 2016 and the legislation is due to be passed by Parliament in March 2018.

Part of the redress includes Ngamotu and Whakamahia Lagoon reserves being jointly managed by hapū, the Department of Conservation (DoC), and other representatives.

A relationship agreement between Tātau Tātau o Te Wairoa Trust and the Ministry for the Environment was signed 15 September 2017. This settlement is currently being finalised by Tātau Tātau o Te Wairoa Trust in the remaining areas of Wairoa District not previously mentioned.

2.4 Marine and Coastal Area (Takutai Moana) Act 2011

Customary Marine Title (CMT) recognises the relationship of an iwi, hapū or whānau with a part of the common marine and coastal area out to 12 nautical miles from the shore. CMT's can't be sold and free public access, fishing and other recreational activities are allowed to continue in CMT areas.

If CMT is recognised over an area, it provides for the following:

- a Resource Management Act permission right which lets the group say yes or no to activities that need resource consents or permits in the area;
- a conservation permission right which lets the group say yes or no to activities which require conservation concessions in the area;
- the right to be notified and consulted when other groups apply for marine mammal watching permits in the area;
- the right to be consulted about changes to Coastal Policy Statements;
- a wāhi tapu protection right which lets the group seek recognition of a wāhi tapu and restrict access to the area if this is needed to protect the wāhi tapu;
- the ownership of minerals other than petroleum, gold, silver and uranium which are found in the area;
- the interim ownership of taonga tūturu found in the area; and
- the ability to prepare a planning document which sets out the group's objectives and policies for the management of resources in the area.

Applications for recognition of iwi, hapū and whānau rights for the coastline of the Wairoa District closed on the 3 April 2017. While a number of applications were officially lodged these applications have yet to be processed.

3 TANGATA WHENUA WORLDVIEWS, VALUES AND TIKANGA

3.1 Tangata Whenua Worldview

The universe was born with Te Uenuku. Te Uenuku was the first mauri and was complete in itself. Through aeons the universe progressed through several stages of transformation as an evolving, complete form. In time the universe required more from itself and thus divided within itself, creating Ranginui and Papatūānuku.

Father-Sky and Mother-Earth were first division from the universal mauri. They are Tapu and Noa – the two energies who balance themselves. They did so in the beginning by holding tight to each other.

Together Sky and Earth produced over 70 sons and an existence of imbalance. Their sons desired to know more - to grow and expand - just as their ancestral energies had done. Part of this process saw separation forced upon the first parents by their son Tāne. The world of light came in to being. Some of their children chose to stay with Mother-Earth and some chose to go with Father-Sky.

Father-Sky cried for his beloved Mother-Earth from the time of their separation. As one half of the whole, his tangi sanctified all with his tears of love. In reciprocation for their loss, the primordial heat generated by their love radiated from Mother-Earth returning those tears to her beloved through evaporation. Water became the integral balance for the celestial bodies Sky and Earth. It is a cycle of an ancient, permanent love which sustains all it encompasses. Water became the great mauri of existence between them. Yet the universal imbalance of having so many sons remained.

After the separation of their parents the sons set about creating their own dreams. They mated with elements of the universe producing flora, fauna and life everywhere to clothe, bejewel and nurture their parents. All of their offspring developed methods of co-existing within the universe to become part of the whole. The sons of Sky and Earth loved these offspring wholeheartedly and were content, except for one son who had a final desire to create his own physical image.

Tāne confided this thought with his mother. Earth realised the request of her first-born would be the final path to restoring balance to the universe. Earth pondered this revelation, then told her son Tāne to shape a portion of her own skin in his image, in her own female form. Tāne did as his mother advised and created the lifeless Hineahuone – The Female Created from Clay. Tāne breathed life into her by pressing his nose against hers and exhaling – tihei-mauri-ora! Clay was sneezed into life.

Hineahuone was made from gods but not one completely. She needed nourishment to sustain her body hewn from clay but did not know what to do. She sought advice from the only grown woman she knew – Mother-Earth. Earth told Hineahuone that nourishment would come from the world around her, but in doing so incantations of genuine respect and thanksgiving would be required to keep the peace between the gods. This is because Hineahuone would be consuming their creations. In satisfying her physical hunger, however, Hineahuone found no enduring solace and turned to her creator Tāne for comfort. She too felt the desire to procreate.

Tāne had not mated with someone of his own likeness. He did not know how. When the time came he first he thrust his penis into Hineahuone's ears, then eyes, nose,

mouth, armpits and anus with no success. In doing these acts Tāne created soft spots from which Hineahuone began to secrete. In his final attempt to mate with Hineahuone, Tāne thrust his penis into her vagina. Humans, the last-born of all the universal creations, came in to existence.

In becoming pregnant, Hineahuone found that her lower orifices wanted to dispel and again went to Earth for advice. Earth explained that urinating and defecating were part of a process of renewal. She also explained the nature of the water mauri existing between herself and Sky and, in honouring that cycle of love, that these productions were to be returned to Earth from where they originated.

In time the baby was born attached to her mother and it was Tāne who spoke blessings over them both, then separated them. He tied the remaining cord with the healing silk of Harakeke. When the placenta arrived Tāne gave it to his mother Earth, to acknowledge where this child had come from. When the pito fell off some days later, Tāne gave it to his child Kouka in return for a blessing. Upon the baby the attributes of Kouka's fortitude, fertility and resilience were bestowed.

Not long after their baby was born, Hineahuone experienced her first menstruation. She was at a loss at what was happening and how to manage it. Once again she turned to Earth for advice. Earth explained to Hineahuone that her body was now ripe for continued procreation and in doing so went through its own cycle of renewal. Earth told Hineahuone to collect her menstruations with the healing silk from Harakeke, then burn all in a special fire to remember the primordial heat generated by the love of Earth and Sky – the love which had created so many offspring.

The first-born of Tāne and Hineahuone was a girl named Hinetitama. As their daughter grew Tāne realised that the only way to ensure the survival of this human form was to mate with his own daughter. In time this was done and they had many children.

Much time passed before Hinetitama discovered the identity of her lover and though her soul darkened, the blessings she had received from Kouka strengthened her. Hinetitama said to Tāne he was to stay in the world of light to watch over their offspring. She would welcome them to a life after that. In doing this mortality was cast upon humankind as payment for the incestuous act of Tāne. The shells of his human descendants return to the clay from whence they came and their wairua commence a new journey, welcomed by the reborn Hinetitama who was now known as Hinenuitēpō.

Eventually the human cycle, the last of all living beings, was completed. Tapu and Noa were finally restored to harmony. The universal balance returned and it has been the duty of all living creatures to maintain it as their creation-songs remind them.

3.2 Overarching Cultural Values

Kawa

The cultural values of local Tangata Whenua are indoctrinated in the creation narrative, part of which is recorded above. From this creation narrative of the Takitimu teachings come the kawa of local Tangata Whenua. Kawa is the unchanging foundation laws of Tangata Whenua and is the blueprint from which tikanga are derived. Based on kawa, the tikanga of Tangata Whenua were developed through experimentation, observation and adaptation. This is an evolving process

and has been honed over centuries by Māori. Tapu and Noa regulated these processes to maintain ecological and universal balance.

Tapu and Noa. Tapu and Noa are cultural practice regulators. These regulators have several inherent meanings, none of which can be adequately expressed in the English language. The closest concept available is Yin and Yang of Chinese origin. In Western terms Tapu and Noa can be partially described as a person's masculine and feminine sides. Tapu and Noa are equal parts of a whole, yet they are separate. One cannot exist without the other.

Tapu and Noa operate in several degrees, with the sole existence of creating balance. In essence, when one regulator is high (which involves more observance of cultural practices) the other regulator is low. Each contain the energy to rebalance the other when one is at their peak. This is one of the reasons why there are physical limitations around entities which are Tapu and entities which are Noa.

It is through observing cultural practices around Tapu and Noa that universal balance is maintained. These cultural practices are called tikanga and are the law of Tangata Whenua.

Tikanga. Unlike Kawa, which are unchanging, the laws known as tikanga are literally 'that which is correct'. Tikanga are cultural laws that provide for ways that places, objects and habits are managed, described and used. It is important to note that tikanga are not lore. Lore is a Colonial educational construct used to undermine the value and integrity of indigenous law systems. Such educational constructs were used in the past to validate colonisation and have no inherent value in modern society.

Tikanga of Tangata Whenua are based on observation, accumulated historical knowledge and common sense practices. Tikanga are able to evolve and adapt to environmental, social and spiritual changes. Every hapū member had knowledge of cultural practices, which were present in every facet of daily life. Individually people would specialise in specific areas in which they displayed initial natural abilities such as bird snaring, fishing, gardening, healing, carving, weaving, hapū history and the like. In doing so each person was able to 'read the signs' of their expertise and were called tohunga. Depending on their level of skill, they would assume a corresponding mantle of cultural practices relating to their work and all individuals worked together for the benefit of the hapū. These practices include karakia.

Karakia. Incantations are the verbal formula Tangata Whenua use to protect, enhance, reduce and stabilise Tapu and Noa, depending on the situation. Water was used in certain karakia ceremonies. Incantations came in many forms, were based on the relationships of the gods and were designed to maintain universal balance. For example, the gods Tāne and Tangaroa disagreed over separating their parents. Tangaroa has hated Tāne ever since the separation and he includes humankind, Tāne's offspring, in his hate. Tangaroa will take any opportunity he can to kill the offspring of Tāne, especially when we hunt and consume Tangaroa's offspring.

Humankind manages this love/hate relationship through incantation to Rongo, who is the peacemaker brother of Tāne and Tangaroa. Traditionally when humankind set off over water for travel or fishing, incantations evoked the diplomatic nature of Rongo to keep peace between his brothers and thus keep humankind safe. These blessings were enforced after safe passage with incantations and offerings of genuine respect to Tangaroa for the tolerance accorded to humankind afforded under the influence of Rongo. As humankind consume their own relatives (marine life), these incantations also invoked the necessary placations to maintain balance in the cosmos, just as Hinetitama had done in the creation narrative.

Inoi. These are Christian based prayers. Christian teachings also include the healing and transformative powers of water. Christianity was easily adopted by local Tangata Whenua as the base ideology of the Christian faith complemented their base ideology. In essence, one God known by many names. In accordance with the spiritual knowledge of the practitioner, inoi are an acceptable manifestation of karakia for the Tangata Whenua of the Wairoa District.

Christian based faiths in the Wairoa District include Ringatū, Ratana, Mormon, Catholic, Mihingare (Anglican), Presbyterian, Jehovah's Witnesses, Te Kohititanga Marama (now extinct) and a range of new age Christian groups. The practices of other religious denominations also hold relevance and significance to base Tangata Whenua ideology. All faiths are important.

Mauri. Through the creation narratives local Tangata Whenua know every part of the ecosystem is alive - flora, fauna, geology, air and water. Each individual part in the ecosystem has a mauri – a life-force that makes it animate. Of all the living entities water is the most abundant and thus affects everything within the ecosystem, making water itself a mauri for all other living entities. Water has a mauri and is a mauri itself. This is the critical reason why due care and diligence was taken to keep the mauri of water strong and healthy at all times. Strong, healthy water provides a strong, healthy ecosystem.

3.3 Understanding Human Relationship to Water

In the local Tangata Whenua worldview everything in the physical plane is alive. Physical beings consist of three components. The first component is mauri and without mauri there is no life. Death only comes when mauri leaves a physical form. Thus the second component is the physical form (tinana) whether that be a tree, rock, insect or human. The physical form is the shell which is kept alive by the mauri. This living physical shell is brought to life by wairua, which is the personality spirit of any living entity. The trinity of mauri, tinana and wairua are the parts of a living entity on earth. When a mauri leaves a physical form it is absorbed into the universal mauri; the physical form dies and it is absorbed into the environment; and the wairua becomes eternal and is released to travel to the Spirit World with the ability to return at will. Sometimes wairua linger and need a gentle push to travel.

In relating this to the local Tangata Whenua worldview of human creation, Tāne moulded Hineahuone from clay. An essential component of clay and modelling it is water. As a god Tāne breathed into this clay and when she breathed, two things happened simultaneously. A new entity inhabited the clay and sneezed 'tihei' and mauri was injected into the clay 'mauri ora'. The physical water in the clay and the vapour in the first shared breath are the components of wairua – the individual personality spirit. Wairua is literally the 'two waters' – vapour and water. Wairua is also the direct reflection of the cycle of love between Ranginui and Papatūānuku – evaporation and rain. Wairua is two parts of a whole – just as is Tapu and Noa, and Ranginui and Papatūānuku.

When a human is mentally ill or unstable, they are said to be wairangi – having too much 'sky water'. They literally have too much steam in their system, which is the cause of their off-balance.

Since the time of Tane and Hineahuone, human wairua have been created in the Spirit World of Hinenuitepō by using coloured, muddy earth and harakeke. In the Spirit World when a flax piupiu is pulled up out of the wet black earth used for dyeing, the spirit of a human is born. This process is called pita-hukinga. Because of the part water plays in the creation narrative, its value cannot be measured. Water is a vital, inseparable and integral component of life.

3.4 Cultural Values of Water

Water remains the physical reminder of the ancient love between Ranginui and Papatūānuku, expressed personally in each human through our own wairua. As humankind was the last of all living forms to come into existence, water itself is an ancestor to humans – water is one of our ancestral energies. The water bodies of the Wairoa district compose the life-blood of our landscape. All sources of water are important to sustaining life – from the springs, wells, underground rivers and lakes to the creeks, streams, rivers, lakes, lagoons and the sea.

In regards to the sea, it is through the angst suffered by Tangaroa over the separation of his parents that he surrounded himself in his own tears and created a world within them as part of his healing process. Humankind bear the reminder of this cycle through our own salty tears – a gift from Tangaroa to remind us of how to suffer and how to heal. This is why openly crying is a traditionally accepted expression of grief, love and healing. Tears remind humankind of what our ancestor Tāne did and how his brother Tangaroa coped with the situation.

All water is an integral part of identity to hapū of the Wairoa district. Waterways are used as cultural identifiers in pepeha. Areas of water are given personal names in treating them as the living entities that they are. The status of hapū is enhanced by the many and varied uses of the water bodies of their territory and the resources that they contain. The status of water bodies is also increased through the association of important events, activities and ancestors associated with those places. One of the many pepeha for the Tangata Whenua of the Wairoa District is:

*Ko Tamatea-Ariki-Nui te rangatira
Ko Ruawhāro te tohunga-nui
Ko Ruamano te kaitiaki
Ko Takitimu te waka-tipua*

*Ko Te Whakapunake-a-te-matau-a-Maui-Tikitiki-a-Taranga te maunga-tapu
Ko Te Wairoa-hōpūpū-hōnengenenge-matangi rau te waiora
Ko Nga-tukematanui-o-Kahungunu te herenga-tangata
Tihei-mauri-ora!*

As a result of the holistic reverence for water, it can be classified into six major categories which are:

- **wai-ora** – life-giving water. Uses include bathing, healing and blessing.
- **wai-ariki** – hot water. Thermal springs whose uses include bathing, healing and blessing.
- **wai-māori** – fresh water. Uses include drinking and bathing.
- **wai-tai** – salt water. Any water whose source is the sea (there are seawater-springs, on land and in fresh water, in the Wairoa district). Uses include bathing and healing.
- **wai-kino** – harmful water. This water contains dangerous rapids, whirlpools, undercurrents, rips, lairs of taniwha and places tūpāpaku are washed or soaked.
- **wai-paru** – polluted water. Any water deemed in the interim unusable.

Components of healthy water include:

- flow up, over and through geological features (sand, silt, rocks and stones);
- turbulence from geographical features and wind (oxidation);
- stillness of large water bodies (giving water the ability to rest);
- interaction of salt and freshwater in estuaries and tidal rivers;
- passage through the breathing systems of indigenous aquatic fauna and flora; and
- filtration through terrestrial riparian flora (root, stem, trunk, branch or leaf).

As water is alive and an integral part of daily life Tangata Whenua developed tikanga, enforced through Tapu and Noa, to enhance, maintain or alter the status of each of these water categories. The aim was to keep water in a healthy state through karakia and tikanga.

One example relates to a large historical battle near Wairoa which saw major loss of life. Dozens of bodies were stacked in a stream and the water ran red with blood. The water became wai-paru. Through appropriate incantation, a rāhui was placed on that area to allow time for the ecosystem to rehabilitate. When the water had returned to a useable state, the rāhui was lifted and normal activities resumed. The name Awamate was bestowed on the stream in memory of the event.

There are several wai-ora in the Wairoa district. One in particular is used for dedication blessings, church services and healing where the latter is done by a sick person lying in the water while appropriate karakia are uttered. This particular wai-ora is in the bend of a stream where, instead of the water flowing straight around the bend, it constantly recharges a pool on the far side of the bend. This pool is the wai-ora. Upstream, drinking water is sourced. Downstream, fishing and bathing activities are undertaken. Between these activities the water flows through riparian flora and gently flows in an uneven fashion over bare earth and small rocks, creating oxidation. Here the ecosystem is used to spiritually and physically alter the quality of the water for each different use.

3.5 Tikanga, Settlement and Daily Life

This section provides brief descriptions of how environmental sustainability was incorporated into the daily lives of the Tangata Whenua of the Wairoa district through tikanga.

Settlements – There were two major types of settlements in traditional life. Fortified villages called pā and un-fortified villages called papa kāinga/kāinga. Sometimes these existed side-by-side. Buildings in papa kāinga included whare puni, whare nui, kāuta and pātaka. Pā would have the same types of buildings with the addition of fortification features including maioro and pourewa.

Order was established in villages and surrounding areas to effect a natural balance and avoid cross-contamination both spiritual and physical. Settlement design considered factors including prevailing winds, ground slopes, natural fortifications, the ability to escape attacks, suitable terrain for storage pits, the proximity of gardening and hunting spaces, the abundance of harakeke, firewood, building materials and proximity to water. In siting a settlement, other existing settlements in the area were factored in the use of accessible water.

In the Wairoa district some hapū had more than one papa kāinga and pā. This was due to seasonal shifts of communities according to food gathering and preservation for later use. For instance, part of the year could be spent by the sea to gather and preserve kaimoana. Then the community would shift inland to snare and preserve birds. The location of their seasonal gardens would be factored into this cycle.

Ahi - There were different fire areas for different purposes which included separate fires for cooking, making medicine, making dyes, spiritual healing, spiritual incantations, human waste disposal, marking territories, message systems and warmth. The full name of the township 'Wairoa Tapoko Rau' refers in one translation as the many fire pits over which spiritual incantations were performed.

Rāhui - Temporary restrictions were used to allow flora and fauna to regenerate in areas heavily worked, or to reserve extraction rights to certain resources. Rāhui were also used to mark areas as off-limits in respect for someone who had died, whether this be on land or in water. If on land, it allowed the passage of time to mark the passing of a wairua. If in water with no immediate recovery of a body, it allowed the ecosystem time to process the tūpāpaku. In a similar vein, battlefields were placed under rāhui to allow the area to cleanse itself through natural systems. Such cultural practices were set by the hapū associated with those areas.

Wāhi Tapu - Sites of great value to Tangata Whenua are traditionally those which are spiritually significant to the resident hapū. These areas include tūāhu, healing sites, decomposition sites, interment sites, mauri sites and the areas inhabited by the First Nations, kaitiaki and taniwha. Some examples exist of iwi or nationally spiritually significant sites; one is the mauri 'Te Ika Whenua' at Mahia, which was known historically throughout Aotearoa. Unfortunately, this mauri has been desecrated beyond recognition by contemporary residential development.

It is important to note that traditionally wāhi tapu of resident hapū have no value for people not of that place. Your enemy had no regard for such areas and would transgress them if it meant destroying the locals quicker. One facet of contemporary times is that once traditionally ignorant enemies are now closest allies of Tangata Whenua.

Human Excretions in Daily Life – Products from the human body include tutae/tiko (excrement), mimi (urine), pīkaru (eye discharge), pīturi (ear wax), mate-wāhine (menstruations), werawera (sweat), makawe (hair) and matihaio (nails). It is generally accepted that throughout the Wairoa district the same or similar tikanga were used by Tangata Whenua. Traditional methods of human waste management include:

- Burial (hair, nails, tūpāpaku);
- Burning (hair, nails, sanitary pads); and
- Surface composting (urine, excrement, blood-letting and decomposition of tūpāpaku).

Paepae (latrines) were located in close proximity to housing, usually downwind from the settlement and on a downward slope. Two poles were inserted into the ground from which to hold while squatting to defecate and/or urinate. Rangiora leaves or muka bundles were used for wiping afterwards. Latrines were regularly shifted to allow the used area to recover naturally.

Infants were carried in purpose made baskets usually until they walked. These baskets were lined with muka bundles which, when soiled, were replaced with fresh bundles. The soiled bundles would be deposited at the latrines.

Menstrual bundles were made from muka and were burnt in special fires of their own, which were well separate from any other fire.

Hair and nails were dealt with in two forms – either burial or burning. Incantations performed over disposal dictated if the purpose was for general disposal or mākutu.

The disposal of human remains was focussed on the safety of the bones. This included the preserving of heads and surface decomposition in trees, caves or grottos with the aim of retrieving the bones for later ceremonial use when not in storage. Burial took place where the ground was soft enough to move easily, such as sand and silt. Some tūpāpaku were dried via blood-letting to ground, with the dried body wrapped and stored. In all cases areas were designated for such activities and were known only by the whānau and hapū associated with them. Cannibal consumption classified those particular remains as food, which included the water-soaking of bodies in allocated areas for such purposes.

Ultimately, all tikanga were embedded in the Tangata Whenua Cultural worldview. They were regulated by Tapu and Noa. They were enforced by resident hapū. The sole purpose of all of this was to maintain environmental, physical and spiritual balance – universal harmony.

3.6 Protection and Revitalisation of Water

Traditionally, and in many instances today, water sources were designated for different uses including drinking and cooking, bathing, healing and blessing, washing and soaking corpses, watering crops and procuring food. One water source could manage some or all of these by allocating certain water areas for a specific purpose. In instances such as these the path of the water and what it passed over and through (fauna, geological features and geological features which caused oxidation) rendered the water suitable for each purpose.

Wastewater is a relatively new concept to Tangata Whenua ideology as it did not traditionally exist. The creation narrative states humankind is hewn from earth and to earth all products of human existence return. It is the inherent nature of tikanga, however, to adjust, including the tikanga of words. Wastewater is appropriately defined as wai-paru. Accordingly, the practical way to deal with wai-paru is to rehabilitate the polluted water through natural means back to its balanced and healthy state. This revitalisation is exemplified through appropriate karakia/inoi.

4 CULTURAL LANDSCAPE

4.1 General

This Section identifies currently known areas of significant value to Tangata Whenua within two kilometres of Wairoa's WWTP which may have direct bearing on the current site and for any possible future developments surrounding it. Appendix B contains an incomplete list of significant sites within 10 kilometres of Wairoa's WWTP, while Appendix C maps the sites within 2 kilometres of the WWTP that are identified in this Section.

Middens are not included here as traditionally they are considered 'compost heaps' which have little or no cultural value (although they have archaeological value) and are generally associated with the locations of settlements and food gathering areas.

It is important to note that while all sites hold value to local Tangata Whenua, wāhi-tapu are the only sites to be actively avoided by any development. This is due to the spiritual ramifications of disturbing strong mauri and wairua resident in these wāhi-tapu areas.

4.2 Geographical Features

The key culturally significant geographical features are:

- **Te Wairoa-Tapoko-Rau.** The full name of the Wairoa township area.
- **Te Ari-a-Tapuwaē.** Name given to the western side of the Wairoa Bar.
- **Te Ari-a-Te Maaha.** Name given to the eastern side of the Wairoa Bar.
- **Taumata-a-Tuna.** Name of beach at Ngamotu.
- **Waiparuparu.** A stream.

4.3 Historical Pa and Settlement Sites

The key historical pa and settlement sites are:

- **Whare-o-Koro.** Fortified settlement on the hard flat on the eastern sand spit of the Wairoa river mouth.
- **Te Motu-o-Te Rauhina.** Settlement and fishing center. Te Rauhina had one of her kāinga here. This area was once attached to Ngamotu then flooding cut it off from the mainland. Later it was known as Deighton's Reserve and eventually it was washed away and thus is no longer in existence.
- **Waikorohiko.** A large settlement.
- **Waiparuparu.** A large settlement north of Waiparuparu Stream.
- **Ahipaniki.** Fortified settlement also known as **Riwhera.** All remnants have eroded into the river.
- **Rangihoua.** Two parts - **Tupaheke** (south), **Kaiaha** (north). Large kūmara gardens were situated here as well as living quarters and the meeting-house Pō-Te-Rangi. Kaiaha contained sentry watchtowers. The greater part of this complex has eroded into the water.
- **Waiopaoa.** Settlement of Ngāti Rāhui. Artifacts and coins were found in this area as recorded in an archaeological survey. This part of the Waiopaoa settlement is in the exact location of the current oxidation ponds.
- **Model Pa.** Front earthworks of a model fortification. Built by Te Maaha.

- **Area of unrecorded occupation.** A past cultural audit has identified this area as one of contention due to past human use of the area. If this area is to be considered for future use the original auditor will need to be contacted.

4.4 Wāhi-Kai and Mahinga-Kai

The key wāhi-kai and mahinga-kai sites are:

- **Te Rauwa.** The name of the Wairoa township flat - takes its name from an ancient forest which used to stand here by that name and spread from the current township site back over the hills to Whakamahia.
Ka tere Raua, ka tere Pipiwhakao - Raua and Pipiwhakao are on the move. Raua and Pipiwhakao were forests in Wairoa and Gisborne respectively. Both forests were famous for their kiekie plants. No one was permitted to harvest the fruit of the kiekie until an appointed day. When that day came hundreds of people would enter the forest and the bush would seem to move with life, hence the whakataukī. Today this whakataukī can be used to describe a large group of people on the move, or a group of people undertaking a large project.
- **Pārekereke.** Site where food seedlings were grown - the hillside is full of springs used for this purpose.
- **Te Manga.** Lagoon for pipi, inanga, kokopu and tuna, the latter reputed to once having multiple tails.
- **Whakamahia.** *Kātahi tērā, whakamahia ai tērā mātau, ko ngā kai he tangata tonu.* Name given to the area by servant hapū who worked there and were fed with human flesh. The oven which is the source of this name still contains human remains.
- **Mana.** Lagoon at Ngamotu used for food gathering.
- **Tawhara.** Stream which once flowed from the Tawhara Valley across the township plains and came out at the foot of Rangihoua. Re-directed as part of the town drainage scheme.

4.5 Wāhi-Mahi

The key wāhi-mahi sites are:

- **Te Wairoa-Matangi-Rau.** Te Wairoa-Matangi-Rau is the part of the Wairoa river from the mouth of the Awatere stream to the sea. Traditional fishing and wood gathering area of those hapū who lived alongside it.
- **Wāhi-Pakanga.** Battlefields containing the remains and relics of fallen soldiers, which were left to turn in to the ground by Tangata Whenua.

4.6 Wāhi-Tapu

The key wāhi-tapu sites are:

- **Toha's Tomb.** On the hill behind the old Wairoa Brickworks stands the large concrete tomb of Toha Rahurahu - rangatira of Ngāti Rāhui and the first Wairoa River Pilot, from where Pilot Hill takes its second name.

- **Kaiaha.** The cemetery containing Toha's tomb. Part of the original cemetery was excavated to provide base material to supply the Wairoa Brickworks – including the bones of those who were buried there. The original cemetery stretches north of Toha's Tomb, then back along the hillside where the Wairoa Brickworks building and existing private home are located.
- **Ngā Puna.** Series of springs in the Rangihoua reserve. One is a healing spring.
- **Tahuna Mai Hawaiki.** Cemetery where Ruawharo deposited sands from Hawaiki. Burial place of Tapuwae. Most of this has slipped into the sea.
- **Te Toka a Tupaeheke.** Flat-topped rock under which Tupaeheke lives. Tupaeheke is the guardian of the river mouth and is considered dangerous to non-locals. Rock located at the Wairoa river mouth and is covered over with sand.
- **Tuhinapo.** A tūāhu embedded in a geological form. Location recorded as 'Wairoa Heads' but exact location currently unknown. Tūāhu used as a place to offer the "first fruits".

5 TANGATA WHENUA WORLDVIEWS AND DEVELOPMENT

5.1 General

The quadruple bottom-lines in managing development are Cultural, Environmental, Social and Financial. All of these affect Tangata Whenua, the least obvious being Financial. Tangata Whenua are ratepayers and as hapū represent a collective of ratepayers. It is important to note that Tangata Whenua themselves have to carefully consider the four quadruple bottom lines in relation to their own personal lives, whanau, hapū and wider community.

The most productive method of ensuring Tangata Whenua worldviews are addressed and incorporated in any development is through a process of open dialogue with hapū who hold Mana-Whenua and Mana-Moana in the area of and surrounding any development site. Ideally this should be done at the initial stages of any development project.

In considering the implications of Tangata Whenua worldviews on development, the order of preference is to:

- avoid adverse effects;
- minimise the scale of adverse effects;
- remediate adverse effects;
- implement mitigation practices;
- off-set mitigation; or
- facilitate some form of compensation.

Again, all of these are ideally done through open dialogue and collaborative decision-making.

5.2 Avoidance of Adverse Effects

To Tangata Whenua this is the most important stage of any development - that is avoiding any adverse effects which conflict with Tangata Whenua worldviews. By avoiding any conflicts at the initial stages through good consultation and planning, the holistic success of the development is strengthened. An excellent local example of this was the planning of the proposed Medlock Development at Whakamahia. This proposed development included Tangata Whenua consultation, a Tangata Whenua Cultural Audit with recommendations and a review of development plans by a nominated Tangata Whenua representative.

Ideally consultation to avoid adverse effects of development to Tangata Whenua worldviews should include:

- Open dialogue from the initial stages between all parties involved;
- True effort to include Tangata Whenua worldviews in development planning;
- Archaeological Survey if required;
- Cultural Assessment if required;
- Buffer Zones around known wāhi-tapu sites; and
- Acknowledgement by Tangata Whenua that tikanga are adaptable and through dialogue can be adjusted with the advent of acceptable new technologies and/or practices.

In specific regards to the application of Tangata Whenua worldviews to wastewater management, ideally wastewater should be 100% discharged to land as part of the process of renewing the wastewater. The goal is that after holistic treatment the wastewater should be fit for human consumption before reaching any waterway.

5.3 Mitigation Measures

Mitigation may occur when the Cultural, Environmental, Social and Financial bottom-lines do not sit comfortably with Tangata Whenua worldviews. This will occur when there is a direct conflict with the kawa of Tangata Whenua, as kawa are unchanging. An illustration of this is wastewater discharge to the ocean. Because of the relationship between Tangaroa and his brother Tane, and the nature of the creation of the seawaters, it is culturally inappropriate to discharge any human waste, and thus wastewater which is not holistically treated, into any body of saltwater – this is an unchangeable kawa set by the Gods. Disagreement over proposed developments may also occur when new technology or practices conflict with sound tikanga.

The acceptable method of development mitigation is through continued dialogue with hapū who hold Mana-Whenua and Mana-Moana in the area of and surrounding any development site. It is important to note that this process may require several hui to reach resolution. Mitigation will be required when development:

- Is deemed culturally inappropriate to the kawa and perhaps the tikanga of Tangata Whenua;
- Encroaches on or disturbs wāhi-tapu sites; or
- Unearths human remains.

If development unearths taonga/artefacts, the Protected Objects Act 1975 provides the legal pathway for the care and resolution of ownership for Taonga Tuturu. In the Wairoa District the Wairoa Museum is the first point of contact in such instances. It is noted it is illegal not to declare the discovery of Taonga Tuturu and such instances are punishable by law.

5.4 Compensation

Compensation is the least favoured option by all parties and may be rejected by Tangata Whenua based on their worldviews. The worst case scenario was previously mentioned in regards to the mauri 'Te Ika Whenua' at Mahia – there is no appropriate compensation for the degradation of such an important mauri and no compensation was or has been offered.

Financial payments have been made in the past for the taking of lands under the Public Works Act, but such payments have little long-term benefit for the persons, whanau or hapū involved. One such local incident was the taking of part of the land from Paeroa 2H2 at Te Mira to facilitate the extraction of metal from the river. While the payment of money was made to the Tangata Whenua owner of the time, the injustice of having land taken is still felt five generations later by the descendants of that owner.

Ideally, it is best to avoid development situations which result in reaching the stage of discussing compensation.

6 CONCLUSIONS

As stated in the Section 1.3, this report does not provide a weighing or evaluation of discharge options. It focuses on Tangata Whenua worldviews and issues with specific locations around Wairoa which might be affected by or relevant to any treatment or discharge options considered by the WDC. How these values relate to specific wastewater treatment and discharge options will be discussed in further reporting.

Key conclusions of this report around Tangata Whenua worldviews and sites of significance that are crucial for WDC to factor into any consideration of future wastewater treatment and discharge locations and designs include:

- Water is a living entity – it has a mauri and is a mauri itself;
- Tikanga are cultural law, not cultural lore;
- Kawa are unchanging. Tikanga adapt based on kawa and sound modern practice;
- Wastewater is a modern creation – it did not traditionally exist;
- Direct discharge of wastewater to any waterway, including the sea, is culturally offensive;
- Land-based discharge of wastewater is culturally appropriate;
- Hapū, usually via marae, are the Tangata Whenua entities to be consulted with;
- Karakia/Inoi are an essential part of any development;
- Wāhi-Tapu are traditionally the only category of significant sites that need to be actively avoided by development;
- Ideally after complete treatment, wastewater should be fit for human consumption; and
- Avoidance of any adverse effects to Tangata Whenua worldviews is the ideal situation in planning and implementing development.

7 RECOMMENDATIONS

Recommendations that WDC should implement as foundational aspects of the future wastewater treatment and discharge locations are:

- Water is alive and should be treated accordingly;
- Tangata Whenua worldviews are an integral part of any development;
- Continued dialogue with Mana-Whenua and Mana-Moana hapū should be maintained at all stages of development;
- Wastewater discharge location(s) should be land based;
- Wastewater discharge location(s) should avoid wāhi-tapu areas; and
- The content and purpose of this entire report should be considered in the holistic approach to future wastewater treatment and discharge in the Wairoa District.

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9 GLOSSARY

Ahi	fire
Aruhe	fern root
Hapū	economic, social and spiritual tribal unit, usually consisting of several whānau linked by a common ancestor or event
Hāpuku	groper
Harakeke	phormium tenax 'NZ flax'
Inanga	whitebait
Inoi	Christian prayer
Iwi	large tribal political unit, usually made-up from several hapū
Kai	food
Kaimoana	seafood
Kāinga	house, home
Kahawai	small ocean fish
Kākahi	freshwater mussel
Kanae	mullet
Karakia	incantation
Kāuta	cooking house
Kawakawa	pepper tree
Kōrero	speak, talk
Kiekie	thick native vine with long leaves
Kiore	vegetarian rat
Kōkopu	small freshwater fish
Koru	looped, coiled, frond
Koura	saltwater crayfish
Koura-hawai	freshwater crayfish
Māra	garden
Mahinga-kai	food gathering area
Maioro	earthworks and walls of fortified villages
Mako	shark
Mākutu	curse, inflict physical and psychological harm and even death through certain incantations
Mana	authority, status or level of respect
Mana-Moana	authority over water bodies and their resources
Mana-Tangata	authority over people
Mana-Whenua	authority over land and its resources
Mauri	life principle, life force, vital essence, special nature, a material symbol of a life principle
Mokopuna	grandchild, descendant
Muka	flax fibre
Noa	environmental, spiritual, behavioural and physical regulator of Tapu
Pā	fortified village/settlement
Pāra	frostfish
Paepae	latrine
Pātaka	food storage house
Pātiki	flounder

Pepeha	spell used to bind a person to their tūrangawaewae
Pikopiko	edible frond
Pipi	small shellfish
Piupiu	garment made from harakeke
Pourewa	sentry tower in a fortified village/settlement
Pouwhenua	long weapon or boundary marker
Papa Kāinga	village/settlement
Papatūānuku	Earth, Earth Mother and wife of Ranginui
Rāhui	to put in place a temporary ritual prohibition, closed season, ban, reserve
Rangiora	small tree
Rohe	area, district, boundary
Rongo	Lord of Peace
Rua	storage pit
Tāne	Lord of Forests and those who live in them
Takitimu	one of the ancestral waka which travelled to Aotearoa from Hawaiki
Tāmure	snapper
Tangata Whenua	local people, hosts, indigenous people - people born of the whenua
Tangaroa	Lord of Oceans and those who live in them
Taonga	treasure, anything prized
Tapu	environmental, spiritual, behavioural and physical regulator of noa
Tarata	lemonwood tree
Tāwhara	fruit of the kiekie vine
Tikanga	law
Tinana	body, form
Tūāhu	a sacred place for ritual practices by a tohunga, consisting of an enclosure containing a mound (ahu), and often marked with posts which can be incorporated into the ritual practices.
Tuangi	cockle (shellfish)
Tuna	eel
Tūpāpaku	corpse, cadaver, deceased person's body
Tūrangawaewae	home, home-land, home-turf, 'stamping-ground'
Tūturu	to be fixed, permanent, real, true, actual, authentic, original
Wāhi-Kai	eating place, place where food is procured
Wāhi-Mahi	work place
Wāhi-Tapu	sacred/special place or site
Wai	water
Wai-Ariki (waiariki)	thermal spring
Wai-Kino	harmful water
Wai-Māori	fresh water
Wai-Ora	healing water
Wai-Paru	polluted water
Wai-Tai	salt water
Whakatauki	a proverb or saying
Whare	building
Wharepuni	communal sleeping house
Wharenui	communal meeting house
Whētiko	mudflat snail

10 APPENDICES

Appendix A – Hapū of the Wairoa District

Appendix B - Cultural Landscape Significant Sites within 10 kilometres of the Wairoa WWTP

Appendix C – Map of Cultural Landscape Significant Sites within 2 kilometres of the Wairoa WWTP

APPENDIX A

Hapū of the Wairoa District include:

Nukutaurua District

Ngāi Te Rakato	Ngāi Tu (Turumakina)
Ngāti Hikairo	Ngāi Tama (Tamawhakatina)
Ngāi Tārewa	Ngāti Matangiaa
Ngāti Hine Te Rongo	Ngāti Hinewhata
Ngāti Hinewhakangi	Ngāti Meke

Nuhaka District

Ngāti Rakaipaaka	Ngāi Tauhere
Ngāti Mahuika	Ngāti Kauwaha
Ngāti Pokia	Ngāi Te Hoatawa
Ngāti Hinekahukura	Ngāi Te Aomaru
Ngāi Tamakahu	Ngāi Te Rehu
Ngāi Tureia	Ngāti Mokihi
Ngāi Tumateahi	Ngāi Te Aomate
Ngāti Hine Te Rongo	Ngāti Kahukura
Ngāti Rangī	Ngāti Manutai
Ngāi Te Aihurangi	Ngāi Te Wairuango
Ngāti Rangihakahaka	Ngāi Tu (Turumakina)
Ngāti Atara	Ngāti Hiki
Ngāti Paneke	Ngāti Awhitu
Ngāti Ngatara	Ngāti Wheke
Ngāi Te Whiri	Ngāi Tutekahikura
Ngāti Rua	Ngāti Kainui
Ngāti Kuranui	Ngāi Te Aokaha
Ngāti Waha	Ngāti Patuparae
Ngāti Hauraki	Ngāti Ngare o Manawa
Ngāi Te Rakato	Ngāti Kurauewea
Ngāi Tahotera	Ngāi Te Aritu
Ngāti RuaNgāio	Ngāti Taumataahi
Ngāi Tauēpa	Ngāi Tārewa
Ngāti Nanao	

Whakaki- Nui-A-Rua District (including back to Whakapunake and Wharerata)

Ngāti Hinepua	Ngāti Hine
Ngāi Te Ipu	Ngāi Tarita
Ngāti Matawhaiti	Ngāi Te Kakari
Ngāi Tupaka	Ngāti Rua
Ngāti Pokino	Ngāti Hikawhare
Ngāi Te Koara	Ngāti Ruapani
Ngāi Te Rangihauene	Ngāti Pukukaraka
Ngāti Hineringa	Ngāti Urewera
Ngāti Hau	Ngāi Tahu
Ngāti Kākahi	Ngāi Te Ariari
Ngāti Kahina	Ngāi Teki
Ngāti Matuahanga	Ngāti Patutai
Ngāti Kaituna	Ngāti Kipamaro

Inland of Wairoa District (including Waiau and Ruakituri Valleys)

Ngāi Tamaterangi	Ngāti Whareanga
Ngāti Pareroa	Ngāti Kohatu
Ngāi Te Kapuamatotoru	Ngāti Makoro
Ngāi Tarionge	Ngāi Tapuwae
Ngāi Towhare	Ngāti Kapura
Ngāti Hinekai	Ngāti Mahia
Ngāti Hinepango	Ngāi Toione
Ngāi Tamaionarangi	Ngāti Hinewhainga
Ngāti Hinepehinga	Ngāti Hinetera
Ngāi Tutekapiti	Ngāti Mihi
Ngāi Te Wahanga	Ngāti Pourangahua
Ngāti Hinganga	Ngāti Rua
Ngāi Taane	Ngāti Hinehika
Ngāti Hika	Ngāi Tauhou
Ngāi Tamaoa	Ngāi Tau
Ngāti Pohatuai	Ngāi Te Rahi
Ngāti Hinekura	Ngāti Puta (Hangaputa)
Ngāti Poa	Ngāti Maiuru
Ngāti Haronga	Ngāti Wi
Te Aitanga a Hinemanuhiri	Ngā Tukemata Nui o Kahungunu (Ngāti Kahungunu)
Ngāti Ruapani	Ngāti Pare
Ngāti Kotore	

Wairoa Township District (including south to Poututu)

Ngāti Matangirau	Ngāi Tahu
Ngāti Iwikatea	Ngāti Pehi (Hinepehinga)
Ngāti Pakoko	Ngāti Rua (Rua-a-te-whango)
Ngāi Te Kapuamatotoru	Ngāi Tauira
Ngāti Hinemihi	Ngāti Puku
Ngāti Hikatū (Hikatūpāpaku)	Ngāi Te Ihutapu
Ngāti Matekino	Ngāti Kopui
Ngāi Te Aorangi	Ngāti Hinetunge
Ngāi Te Aihurangi	Ngāi Toki
Ngāi Te Apatu	Ngāti Moewhare
Ngāi Tamaao	Ngāti Rawu
Ngāti Kahu	Ngāti Mumuhi
Ngāti Kaihote	Ngāti Poutawa
Ngāti Matua	Ngāti Whareaonga
Ngāti Tipa	Ngāti Rehu
Ngāti Pa	Ngāi Tarita
Ngāti Hikawa	Ngāi Taitau
Ngāti Kurupakiaka	Ngāti Manuka
Nga Uri o Te O (Te Okuratawhiti)	Ngāi Tanewhanga
Ngāti Momokore	Ngāi Tiakiwai
Ngāti Waiaha	Ngāi Tauira
Ngāti Pomarangai	Ngāi Te Apatari
Te Aitanga a Puata	Ngāti Rangituanui
Ngāti Rāhui	Ngāti Kuruhiwi
Ngāti Pukupipi	Ngāi Tawarangi
Ngāti Ngakautaweka	

Mohaka District

Nga Uri o Mamangu	Ngāi Tane
Ngāi Tapui	Ngāi Tauira
Ngāi Taumau	Ngāi Te Awha
Ngāi Te Huki	Ngāi Te Ngau Patea
Ngāi Te Rau/Rauiri	Ngāi Te Rongo
Ngāi Tahuao	Ngāi Taraparoa
Ngā Rangiaitu	Ngāti Ao Kino
Ngāti Heki	Ngāti Heouri
Ngāti Hikapi (Ngāti Mihirau)	Ngāti Hine Kete
Ngāti Hine Ku	Ngāti Hine Mura
Ngāti Hine Rakai	Ngāti Hine Tunge
Ngāti Hineiro	Ngāti Hinekino
Ngāti Hinemokai	Ngāti Huatu
Ngāti Ira	Ngāti Irirangi
Ngāti Iriwhata	Ngāti Kahu o Te Rangī
Ngāti Kaihaere	Ngāti Kaingaahi
Ngāti Kapekape	Ngāti Kapua Matotoru
Ngāti Kapukapu	Ngāti Katihe
Ngāti Kautata (Ngāti Whakarewa)	Ngāti Kawe
Ngāti Kopa	Ngāti Kotihe
Ngāti Kukura	Ngāti Kura/Kurahikakawa
Ngāti Matengahuru	Ngāti Matewai
Ngāti Mawete	Ngāti Moe
Ngāti Mouru	Ngāti Paeahi
Ngāti Pāhauwera	Ngāti Paikea
Ngāti Pari	Ngāti Pāroa
Ngāti Patupuku	Ngāti Pehi
Ngāti Peke	Ngāti Ponga
Ngāti Poporo	Ngāti Pouanga
Ngāti Poupou	Ngāti Puraro
Ngāti Purua/Popoia	Ngāti Rāhui
Ngāti Rangī Haere Kau	Ngāti Ririwehi
Ngāti Ruakohatu	Ngāti Tahiroa
Ngāti Tangopu	Ngāti Taponga
Ngāti Tatakū	Ngāi Tatua
Ngāti Taumau	Ngāi Te Maha
Ngāi Te Panga	Ngāi Te Rangitakuao
Ngāti Hinekaraka	Ngāti Tuhemata
Ngāti Wera	Ngāi Tahu
Ngāi Te Ruatai	Ngāti Tauhere
Ngāti Hineterangi/Ngāti Hine Paia	Ngāi Te Ao Kapiti
Ngāi Te Aonui	Ngāti Rangitohumare
Ngāi Te Ruruku	

APPENDIX B

Cultural Landscape Significant Sites within 10 kilometres of the Wairoa WWTP include:

B.1. Geographical Features

- **Te Taumata-a-Hinepehinga.** A hill next to the sea.
- **Huia-nui.** A hill.
- **Waiputaputa.** A spring.
- **Te Maire.** A place.
- **Taraia.** A hill.
- **Te Wairoa-Tapoko-Rau.** The full name of the Wairoa township.
- **Ngā Ngaru a Te Huki.** The coastal hills and valleys between Waihua and Wairoa.
- **Ruarakaiputara.** Hill. Location of rua-kūmara.
- **Te Puna Waitai o Tangaroa.** Salt-water spring in the river.
- **Puke-poto.** A knoll.
- **Waikokoturi.** A stream and name of a battlefield.
- **Waingongoro.** A stream and waterfall.
- **Waiparuparu.** A stream.
- **Te Pooti.** A hill.
- **Te Ari-a-Tapuwae.** Western sand-spit of the Wairoa Bar.
- **Te Ari-a-Te Maha.** Eastern sand-spit of the Wairoa Bar.
- **Taumata-a-tuna.** A beach.
- **Whakaumu.** A place.
- **Te Tainga-o-Hinepari.** A place.

B.2. Historical Pa & Settlement Sites

- **Upoko-kotea.** Pā.
- **Piha-tatonga.** Pā.
- **Manuka-nui.** Fortified pā.
- **Te Pā-Hou.** Fortified pā.
- **Turanga-o-Tara.** Fortified pā.
- **Te Papa.** Fortified pā.
- **Te Marua-a-Kainuku.** Fortified pā.
- **Tau-o-Kahutia.** Pā.
- **Whakai-ihu-pakake.** Fortified pā.
- **Whare-o-Koro.** Fortified pā.
- **Te Motu o Te Rauhina.** A settlement.
- **Kai-mango.** Pā.
- **Wai-korohiko.** A settlement.
- **Kai-rakau.** Settlement.
- **Ahi-paniki.** Fortified settlement also known as **Riwhera.**
- **Pa-Koutu.** Fortified pā.
- **Poutaka.** A large settlement.
- **Rangihoua.** Large settlement. Two parts - **Tupaheke** (south), **Kaiaha** (north).
- **Te Whata-Koau.** Pā and kāinga.
- **Waiopaoa.** Settlement.

- **Waiparuparu.** Settlement.
- **Te Uri O-Kaka.** Pā.
- **Pā-tuatini.** Pā.
- **Te Poho o Tiakiwai.** Whare-whakairo carved by Hamana Tiakiwai.
- **Site.** Former site of the whare-whakairo Te Poho-o-Tiakiwai.
- **Te Pā-Pohue.**
- **Te Wharekiri.** An abattoir, settlement and fishing area.
- **Makeakea.** Fortified pā.
- **Te Waihirere.** Settlement.
- **Taumata o Te O (Te Okuratawhiti).** Pā.
- **Mata-kumea.** Pā.
- **Rakau-tihia.** Pā.
- **Te Hatepe.** Pā.
- **Tanga-kaka.** Pā.
- **Tupapakirau.** Pā.
- **Te Uhi-a-Karoro.** Pā. Also known as Kurupakiaka Pā or Hamana's Pā.
- **Ruataniwha.** Fortified pā.
- **Takapotaka.** Settlement.
- **Paetawa.** Settlement.
- **Kaipane.** Settlement.
- **Mahiwaru.** Settlement.
- **Tawatawa.** Church site adjacent to Mahiwaru.
- **Wharepuni.** Built by John Stapleton in 1902. Collapsed 2010. Graves in same field.
- **Omako/Komako.** Settlement.
- **Te Poho O Te Rangituanui.** Meeting-house site.
- **Te Uruhau.** Church site.
- **Pukerimu.** Settlement.
- **Hore-hou.** Pā.
- **Poho-nui-o-Hine.** Pā. Relocated to Hikawai and renamed **Whereinga.**
- **Puke-te-whaitiri/Puketowhaitere.** Fortified pā.
- **Matiti.** Pā.
- **Tarata.** A wharepuni which stood on Paeroa 1C2B. Land owned by Arapata Winiata and 13 others. No longer in existence.
- **Pukeruru.** Tamaterangi built a pā at Pukeruru after the battle of Taupara.
- **Katinihi.** On southern part of Paeroa 1.
- **Model Pa.** Front earthworks of a model fortification. Built by Te Maha.

B.3. Wāhi Kai and Mahinga Kai

- **Te Rauwa.** An ancient forest.
- **Tāwhara.** A stream.
- **Whakamahia.** Name of food gathering area; name taken from events surrounding a hangi pit.
- **Parekereke.** Seedling raising site.
- **Te Manga.** Lagoon.
- **Mana.** Lagoon.

B.4. Wāhi Mahi

- **Te Wairoa-hōpūpū-hōnengenenge-matangi-rau.** The full name of the Wairoa river, the headwaters of which are at Te Kapu. The river is traditionally divided into three parts - Te Wairoa-hōpūpū from Te Kapu to Turiroa; Te Wairoa-hōnengenenge from Turiroa to Kaimango; Te Wairoa-matangi-rau from the mouth of the Awatere stream to the sea.
- **Tauranga-waka.** Waka anchorage.
- **Te Wharepu-a-Pakoko.** Gun-house.
- **Awamate.** Mouth of stream a waka anchorage and waka/boat building yards.
- **Kou-rakai-rapaki.** Pā and carving school.

B.5. Wāhi Tapu

- **Toha's Tomb.** On the hill behind the old Wairoa Brickworks stands the large concrete tomb of Toha Rahurahu - rangatira of Ngāti Rāhui and the first Wairoa River Pilot, from where Pilot Hill takes its second name.
- **Kaiaha.** The cemetery containing Toha's tomb. Part of the original cemetery was excavated to provide base material to supply the Wairoa Brickworks – including the bones of those who were buried there. The original cemetery stretches north of Toha's Tomb, then back along the hillside where the Wairoa Brickworks building and existing private home are located.
- **Ngā Puna.** Series of springs in the Rangihoua reserve. One is a healing spring.
- **Tāhuna Mai Hawaiki.** Cemetery where Ruawharo deposited sands from Hawaiki. Burial place of Tapuwae. Most of this has slipped into the sea.
- **Te Toka a Tupaeheke.** Flat-topped rock under which Tupaeheke lives. Tupaeheke is the guardian of the river mouth and is considered dangerous to non-locals. Rock located at the Wairoa river mouth and is covered over with sand.
- **Tuhinapo.** A tūāhu imbedded in a geological form, used to offer the 'first fruits'. Location recorded as 'Wairoa Heads' but exact location currently unknown.
- **Mamahanga.** A cemetery, location unknown.
- **Manutawhiorangi.** A cemetery, location unknown.
- **Cemetery.** Behind the Clyde Hotel.
- **Cemetery.** In front of the village green, Marine Parade.
- **Muremure.** Kaitiaki.
- **Te Koutu.** Kaitiaki.
- **Waiotinirau.** Cemetery.
- **Kouka.** Birthplace of Sir James Carroll.

APPENDIX C

Map of Cultural Landscape Significant Sites within 2 kilometres of the Wairoa WWTP

1. **Te Wairoa-Tapoko-Rau.** The full name of the Wairoa township area.
2. **Te Ari-a-Tapuwaē.** Name given to the western side of the Wairoa Bar.
3. **Te Ari-a-Te Maha.** Name given to the eastern side of the Wairoa Bar.
4. **Taumata-a-Tuna.** Name of beach at Ngamotu.
5. **Waiparuparu.** A stream.
6. **Whare-o-Koro.** Fortified settlement on the hard flat on the eastern sand spit of the Wairoa river mouth.
7. **Te Motu-o-Te Rauhina.** Settlement and fishing center. Te Rauhina had one of her kainga here. This area was once attached to Ngamotu then flooding cut it off from the mainland. Later it was known as Deighton's Reserve and eventually it was washed away and thus is no longer in existence.
8. **Waiparuparu.** A large settlement.
9. **Ahipaniki.** Fortified settlement also known as Riwhera. All remnants have eroded into the river.
10. **Rangihoua.** A large settlement. Two parts - Tupaheke (south), Kaiaha (north). Large kumara gardens were situated here as well as living quarters and the meeting-house Po-Te-Rangi. Kaiaha contained sentry watchtowers. The greater part of this complex has eroded into the water.
11. **Waiopaoa.** Settlement of Ngati Rahui. Artifacts and coins were found in this area as recorded in an archaeological survey. This part of the Waiopaoa settlement is in the exact location of the current oxidation ponds.
12. **Model Pa.** Front earthworks of a model fortification. Built by Te Maha.
13. **Area of unrecorded occupation.** A past cultural audit has identified this area as one of contention due to past human use of the area. If this area is to be considered for future use the original auditor will need to be contracted.
14. **Te Rauwa.** The name of the Wairoa township flat - takes its name from an ancient forest which used to stand here by that name and spread from the current township site back over the hills to Whakamahia.
15. **Parekereke.** Site where food seedlings were grown - the hillside is full of springs used for this purpose.
16. **Te Manga.** Lagoon for pipi, inanga, kokopu and tuna, the latter reputed to once having multiple tails.
17. **Whakamahia.** *Katahi tera, whakamahia ai tera matau, ko nga kai he tangata tonu.* Name given to the current area by servant hapu who worked there and were fed with human flesh. The oven which is the source of this name still contains human remains.
18. **Mana.** Lagoon at Ngamotu used for food gathering.
19. **Tawhara.** Stream which once flowed from the Tawhara Valley across the township plains and came out at the foot of Rangihoua. Re-directed as part of the town drainage scheme.
20. **Te Wairoa-Matangi-Rau.** Te Wairoa-Matangi-Rau is the part of the Wairoa river from the mouth of the Awatere stream to the sea. Traditional fishing and wood gathering area of those hapu who lived alongside it.
21. **Wahi-Pakanga.** Battlefields containing the remains and relics of fallen soldiers, which were left to turn in to the ground by Tangata Whenua.

- 22. Toha's Tomb.** On the hill behind the old Wairoa Brickworks stands the large concrete tomb of Toha Rahurahu - rangatira of Ngati Rahui and the first Wairoa River Pilot, from where Pilot Hill takes its second name.
- 23. Kaiaha.** The cemetery containing Toha's tomb. Part of the original cemetery was excavated to provide base material to supply the Wairoa Brickworks – including the bones of those who were buried there. The original cemetery stretches north of Toha's Tomb, then back along the hillside where the Wairoa Brickworks building and existing private home are located.
- 24. Nga Puna.** Series of springs in the Rangihoua reserve. One is a healing spring.
- 25. Tahuna Mai Hawaiki.** Cemetery where Ruawharo deposited sands from Hawaiki. Burial place of Tapuwae. Most of this has slipped into the sea.
- 26. Te Toka a Tupaeheke.** Flat-topped rock under which Tupaeheke lives. Tupaeheke is the guardian of the river mouth and is considered dangerous to non-locals. Rock located at the Wairoa river mouth and is covered over with sand.
- 27. Tuhinapo.** A tuahu imbedded in a geological form, used to offer the 'first fruits'. Location recorded as 'Wairoa Heads' but exact location currently unknown.



Appendix C

1. Te Wairoa-Tapoko-Rau.
2. Te Ari-a-Tapuwae.
3. Te Ari-a-Te Maha.
4. Taumata-a-Tuna.
5. Waiparuparu.
6. Whare-o-Koro.
7. Te Motu-o-Te Rauhina.
8. Waiparuparu.
9. Ahipaniki.
10. Rangihoua.
11. Waiopaoa.
12. Model Pa.
13. Area of unrecorded occupation.
14. Te Rauwa.
15. Parekereke.
16. Te Manga.
17. Whakamahia.
18. Mana.
19. Tawhara.
20. Te Wairoa-Matangi-Rau.
21. Wahi-Pakanga.
22. Toha's Tomb.
23. Kaiaha.
24. Nga Puna.
25. Tahuna Mai Hawaiki.
26. Te Toka a Tupapeke.
27. Tuhinapo. (location unknown).