

# MĀTAURANGA MĀORI WĀNANGA

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## SUMMARY REPORT





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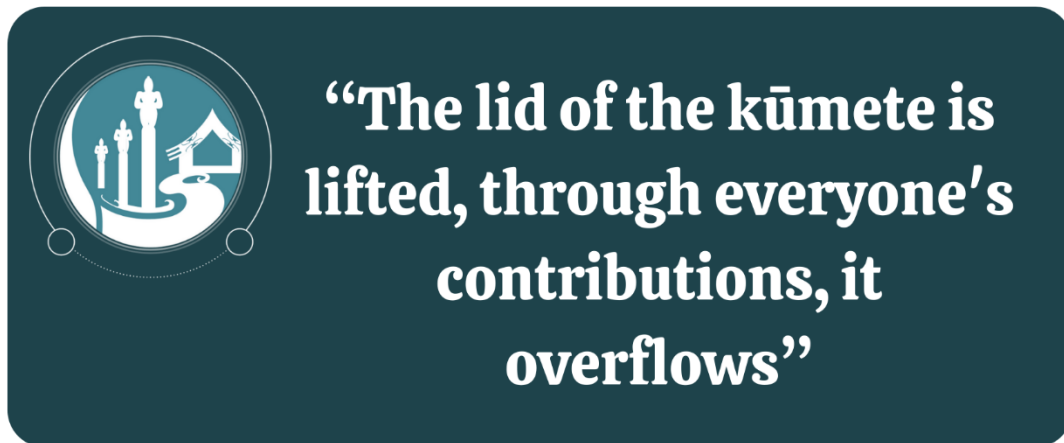
## 2 Te Wai o Tua- Te Whanganui a Tara

Che Wilson convened wānanga gathering whānau from around the motu to create a space to discuss and further extend our understanding of the whakapapa and needs of our wai. These wānanga have been essential to the drafting of our tools. As with all wānanga, the sweetness was experienced in person, however, this summary provides a small taste of the depth of the korero experienced.

Wananga were held in Te Whanganui a Tara, 17 Poutūterangi 2021 and in Ngāmotu.

## 3 Te Mātāpuna o te Awa kōrero

Te Wai o Tua ki Te Whanga nui a Tara was the first of a series of wānanga that looks to explore and understand *Wai*<sup>1</sup> in its purist and varying forms. These wānanga have been motivated by a greater need to ensure the sector maintains and enhances the cultural integrity and *mana* of *Te Mana o te Wai*<sup>2</sup>.



These wānanga are aimed at supporting parralell works equipting kaitiaki, policy advisers, practitioners and technicians with the necessary knowledge and understanding from a te ao Māori perspective when it comes to Te Mana o te Wai based policy and planning.

Now that Te Mana o te Wai is in legislation, practitioners are required to have mātauranga Māori led conversations about what *wai* means to iwi, hapū and whānau, and how it can be protected within policy. Guidance is required to ensure that Te Mana o te Wai is upheld and led by mana whenua.

### 3.1 Key outcomes from this hui were:

The exploration of the origins and our connection to *wai*;

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<sup>1</sup> Water.

<sup>2</sup> Fresh Water Policy Framework.

- An introduction to the various forms and manifestations of *wai*; and
- A tikanga Māori approach to shape whakaaro and discussions when going into war with the Crown over *wai*.
- Considerations to a definition for Te Mana o te Wai.

These outcomes were informed by activities and questions that challenged our understanding and connection to *wai*. This report hopes to provide a high-level summary of the wānanga and give insight to where the currents of the kōrero will take us too next.

## 4 Te Rere o te awa kōrero

The hui opened with a whakatau, followed by introductions that included attendees last physical interactions with water (in any way and/or form). Responses to this included;

- Karakia/tohi;
- Takahi whare;
- Kaukau;
- Whakanoa; and
- Waka Ama.

These responses showed the many different ways we interact with water, from physical activity to spiritual activity, highlighting the different realms that water flows through.

## 5 Te Au Tuatahi (the first current)

The hui looked to find clarity to better understand our connection to *wai* despite the *forces of modernity* distracting us.

This was done through an activity where the wānanga was asked to elaborate on the discussion given around the last physical interaction with *wai* and who the *atua*<sup>3</sup> responsible for that connection is, as well as the respective *mana*<sup>4</sup> involved.

Some of the key *whakaaro* mentioned in this activity can be seen in the table in Appendix A.

This activity highlighted the reductionist Pākehā way, concepts such as Te Mana o te Wai are being used and the difficulties in addressing these in isolation and falling victim to colonial processes. This part of the wānanga then gave whakatauāki and whakaaro that could help practitioners better engage with *wai* in a cultural context, to inform our mahi and address the “reductionist Pākehā” attempts at shaping our thinking.

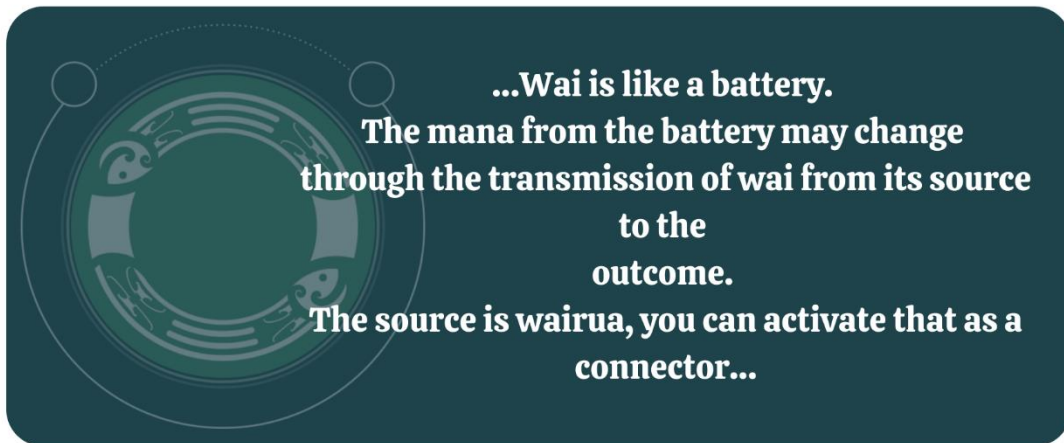
In this activity, Rikirangi Gauge mentioned that;

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<sup>3</sup> Indigenous being.

<sup>4</sup> Power/forces.





*Wai* was also referenced in the context of a code in unlocking layers and generations of information and knowledge, but before doing so, we must understand particular challenges with the code, such as:

*...Wai is a combination lock, except one is an 0800 number and the other is a toll...*

In order to understand the kind of code we are presented with;



## **6 Te Au Tuarua (the second current)**

The second activity was one that allowed participants to wānanga the different ways in which we talk to *wai* as a way to on-board and off-board feelings and emotions, with reference to its cleansing properties. This included practices such as;

- Karakia;
- Kōrero;
- Ruku (dive/to bind);

It highlighted that we must broaden our understanding of the way in which we communicate with *wai*, and we must also move away from treating *wai* as “it” because *wai* has its own mana and tapu.

Activity Two identified that the awa can be seen, heard, and felt differently, like the breeze at the end of a long paddle or seeing your awa and connecting back to the environment.

We must be open, observant, and aware of the different ways in which we can be affected by *wai*.

## 7 Te Au Tuatoru (the third current)

*“Ko te rākau pupuru ki ōna paiaka, ka ora tonu i ngā rū whenua”* – The tree that holds firm to its roots, will still stand through an earthquake.

The third activity was centered around the development of a Māori centric concept to help arm ourselves when going into discussions, deliberations and wānanga with the Crown.

The concept was a wharenui methodology to that included posts with corresponding kōrero that ensure a culturally responsive and reflective processes is followed when it comes to Te Mana o te Wai.

Before the building of the whare, there was building of kōrero that was guided by the question, *What could this whare look like for individuals in their local place?*

Key considerations for this included:

If you used this framework, how would it work for you?
If that scope is not reflected in the discussion than we will walk away
Iwi are all at different positions
Hooks of RMA now, might not be there in the future
If you own it, you have greater say if you put that māori lens on it

The name given to this whare was Te Mātāpuna o te Ora<sup>5</sup>.

## 8 Te Mātāpuna o te Ora: Te Whare Kōrero o Te Mana o te Wai

Ngā Pou	Ōna Kōrero
Pūrākau	Control the narrative/Origins of the whare kōrero – Kauae Runga / narratives that give voice to the land
Whakapapa	Connection to tūpuna and Atua / legitimacy and the unbroken line of connection

<sup>5</sup> The Source of Life.

Whenua	Connection to land and place / how we exercise that whakapapa on the land
Whakataukī	Values that guide the whare / imbed the principles and values
Atuatanga	Whakapapa to environment
Tapu	Protection and safety
Mana	Maintaining authority
Tū	Active mahi on the ground
Wāhine/Tāne	Balance – The kōrero ebs and flows in a balanced manner to ensure all relevant views are reflected

This whare kōrero is expected to provide an approach to discussions and addressing challenges that practitioners experience on the ground pertaining to Te Mana o te Wai, but it must still be used appropriately, and we must be sure to ask the appropriate questions.

The wānanga then provided some direction into the considerations that should be considered when conducting these kinds of kōrero, such as:

The Definition of Te Mana o te Wai should be reliant on the intentions and desires of the iwi, with particularly regard to;

- Expectations;
- Monitoring;
- Mahinga Kai monitoring enforcement programmes; and things such as
- Iwi audit of council principles

The kinds of questions that should be asked to help inform your internal processes, such as;

- Am I the best person to “armor up” in this kōrero? Or is it better that someone else, has it?
- When referencing atua and *wai*, where do those atua fit? Or should they even be included into policy and law? If so, would that affect the way we communicate with them?
- When operationalizing our mana;
- We must acknowledge the source of the battery (appendix A); but
- How is it used/implemented every day?
- When operationalizing our kawa;
- Who holds the pen?
- Who makes the call?
- Who makes the mana in the relationship; and
- Who does the mahi in the relationship?
- These concepts are inherent in the saying;

This whakaaro should be used to guide our thinking and give confidence when engaging in these kaupapa.



## **9 Te Au ki te Moana (the current to the sea)**

The final discussions in the wānanga gave participants an opportunity to reflect (Appendix B) and contribute to the direction of the currents for the coming wānanga.

Through these deliberations, it was decided that the wānanga will roam and be taken into *rohe* to help solve and resolve issues within those particular areas.



## 10 Appendix A – Activity One

Kaikōrero	Kōrero	Āpītitanga
Conversation centered around wairuatanga	Atua being the source: Plug it in like a battery	Whakapapa: Kāho of the whare is where wai is used – Kahō o te rangi: Waitī, Waitā
Rikirangi Gauge	Battery: Kupu Whakarite – Ultimate purpose, ultimate reality – interface mana with the inherent mana already in the water and utilise it for specific effect  Continuity of Consciousness of a 100yr old tohunga with his mokopuna.	The mana from the battery may change through the transmission of wai from its source to the outcome.  The source is wairua – You can activate that as a connector quantum physics is catching up to us in this respect
Che Wilson	Wai is a combination lock/number combination	One will get you to one place but one is a 0800 number and the other is a toll
	Wai and its connections are multi-layered  Tohunga source: Tititihau  E rua ngā kawa: Tāne; Tangaroa	Tipua (born of a divine source) v tupua (human and immortalised)  Wai isn't just about clensing but is also about acknowledging tupua
	Kaua e kōrero mō te awa, kōrero ki te awa	Te awa Tipua Concern is the subterranean and aquafire Desert Road: Te Wai Horoi – deepest in southern hemisphere
		Te Ihu Ngāngana Roa o Ihuare
	How do we protect our knowledge without having to divulge all?	Hoatu te ngako, puritia te rito
EPA – precautionary approach	100% non-harmful – If not, then no.	
	They've had to dig up tupuna kōrero to talk about the importance of their river	Felt like we've had to justify that to wider public

Kaikōrero	Kōrero	Āpitianga
	How do you translate atua kōrero on the ground? As either a justification of a barrier?	Do we use an atua measure to determine use?
	Consistencies: Conflict and dispossession – raupatu Desire to reconnect with wai and reconnect with the atua and mana of that realm	How we've arrived to this state We don't all work with atuatatanga BUT with wairuatanga
	Riparian planting e.g – existing in this modified world  Our tūpuna have been modified.	We need to be speaking to our awa instead of about it  Mana, noa and tapu need to be elevated.
	Consistency of sharing – didn't just cover atua but all of the various forms and influence	Parawhenuamea – Huriawa – Tākaka  Tears from the degradation of our tuakana  Waiariki: healing properties
Pātai: Wairua – what is wairua	Our ability to traverse different spaces	We're all wairua, we're just having a physical experience  Momo – Carry on throughout our whakapapa  Ariā - DNA
	Move away from using reductionalist frameworks	

## 11 Appendix B – Reflections

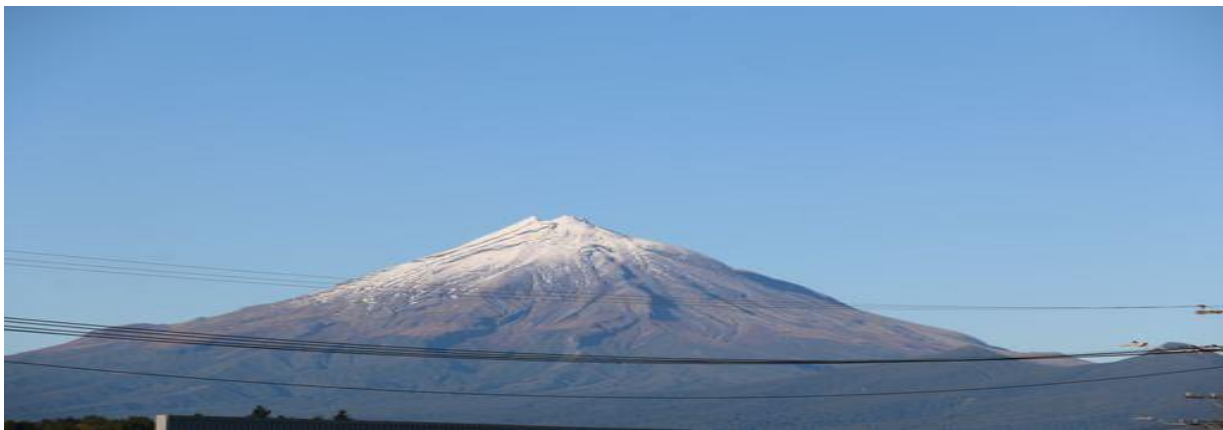
Whakaaro	Tāpiritanga
Impressed by the younger ones in the room	
Quite humbling to be in a safe space, confident in everybody	Think creatively, keep thinking outside the box
Aroha ana to those who feel that they've become the enemy We need these spaces to heal from the cultural amnesia	Strategic planning: Making sure we have kaitiaki plans with these 'pou'
Relationship of extraction that we are working in but wānanga space is something we need to do more of to arm ourselves better for those negotiations	
Complex body of knowledge and complex issues	
Feeling inspired by the kōrero and fixated in the barriers and how we address that	
Eye opener – Real privilege as people are being quite vulnerable	
In our discussions with Crown officials – how do we disrupt the game?	Question to be answered at the next wānanga
Slow journey but there will be moments of good flow, rapids and slow down again until you get to your destination	

## 12 Te Wai o Tua - Wānanga ki Taranaki

### 12.1 Kupu Whakataki

Te Wai o Tua ki Taranaki was the second of a series of wānanga that looks to explore and understand *Wai*<sup>6</sup> in its purist and varying forms. These wānanga have been motivated by a greater need to ensure the sector maintains and enhances the cultural integrity of *Te Mana o te Wai*<sup>7</sup>.

These wānanga are aimed at supporting parrallell works equipting kaitiaki, policy advisers, practitioners and technicians with the necessary knowledge and understanding from a te ao Māori perspective when it comes to Te Mana o te Wai based policy and planning and ensuring that it is grounded in whakaaro Māori.



Now that Te Mana o te Wai is in legislation, practitioners are required to have mātauranga Māori led conversations about what *wai* means to iwi, hapū and whānau, and how it can be protected within policy.

“Ko te wai ka noho matua ki a tātou katoa”

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<sup>6</sup> Water.

<sup>7</sup> Fresh Water Policy Framework.

## 13 Wānanga Outcomes

Key outcomes from this wānanga were:

<b>Implementing the moving wānanga:</b>	Sharing the mauri of the wānanga with Taranaki iwi and hapū and highlighting the importance of a moving wānanga
<b>Connecting with the wai and kōrero of Taranaki:</b>	Hearing and connecting to local kōrero, kaupapa and initiatives within Taranaki
<b>Understanding the significance of talking to taiao in taiao</b>	Being given the opportunity to connect to taiao and our tīpuna by talking to it, rather than about it. Giving a deeper level of clarity and understanding
<b>Dinner table conversations:</b>	Unformal, bilateral kōrero with transformational outcomes, such as the first “Kaitiaki Conference”
<b>Grounding Te Mana o te Wai in iwi, hapū and communities:</b>	Exploring mechanisms to de-centralize the system and empower iwi and hapū to lead in this space in a way that they determine for themselves

These outcomes were shaped by the structure of the wānanga and by allowing the wānanga to determine the flow and direction of the kōrero, keeping it fluid like wai.

This report hopes to provide a high-level summary of the wānanga and give insight to where the currents of the kōrero will take us too next.

## 14 He kōrero maunga, he maunga kōrero

Te Wai o Tua ki Taranaki was organised after by Te Atiawa with support by Taranaki Iwi and Ngāti Mutunga. It included hīkoi whenua, kōrero awa, kōrero whenua and wānanga that allowed participants the time and space to talk to taiao, in taiao.

The attendees to this wānanga were a combination of mana whenua tikanga experts and practitioners as well as kaitiaki from other parts of the motu:

Tina Porou

Che Wilson

Sarah Mako

Mananui Ramsden

Hannah Rainforth

James Rickard

Ian Ruru

Te Poihi Campbell

Dayle Hunia

Jamie Tuuta

Hemi Sundgren

Jan Hania

Kate Tarawhiti

Tredegar Hall

Te Wehi Wright



## 15 Kaupapa Tuatahi: He kura hei kāinga, he kāinga hei kura

The wānanga began with a whakatau on Taranaki maunga, where the Taranaki Maunga Project invited the wānanga to a Kiwi release on to Taranaki Maunga. There were representatives from mana whenua, Te Papa Atawhai and some of the local Kura.

The mauri, mana and significance of the occasion was felt instantly when the spectrum wind of Te Paepae o Ngahuru was felt blowing, signaling the ascension of Maruaonui, the star of wānanga, and confirming the appropriateness of the kaupapa. This was a tohu.

The opportunity to connect with the maunga was then followed by a walk through taiao, where the group stopped to speak to the awa that flowed from its source on the maunga, to its many outlets at the below.

It was here, that the group were asked to connect, talk, and listen to the awa. This was activity two.

## 16 Kaupapa Tuarua: He Ngātoronui, he Ngātoroiti





Participants were taken to the awa of *Ngātoro*, to talk to a river and allow the river to talk to us. When the group arrived, Te Poihi Campbell shared a story of the origins of people, according to Taranaki which speaks to people emerging from a life source and a spring from Taranaki maunga. This is where the meaning for sayings such as *waipūkeri* and *waimāori* derive and explains the origins of wai that exist within us. This illustrated the whakapapa connection that we have with wai.

Following the kōrero, the group were then given 5 minutes to introduce, immerse and connect themselves and talk to the awa, before coming together and giving one word to describe the awa, their observations and the respective experience.



Some of the words given to describe the awa and what the group observed were;

<b>Signs:</b>	<i>“As we approached the river, signs started to appear such as the sound of the river flow and the clearing in the bush. This tells us we are in the right place”</i>
<b>All encompassing:</b>	<i>“The river is the sum of all its parts that we’ve already talked about and includes everything around it, above it and below”</i>
<b>Reflection:</b>	<i>“As we look at the wai, we see the reflection of our tupuna”</i>
<b>Mauri tū kaha:</b>	<i>“We are a product of our environment. If our environment is strong, so too are our people”</i>
<b>Life:</b>	<i>“To see the awa so free and flowing, symbolizes the life of the environment around it”</i>
<b>Sound:</b>	<i>“The sound of the river reminded me of the sound of life”</i>
<b>Constant:</b>	<i>“The constant flow gives perspective in the part we play in this eco-system”</i>
<b>Te Reo o te Tuna:</b>	<i>They’ve been here for millions of years and</i>
<b>Korowai:</b>	<i>“The rocks have “moss” on them – like a korowai that tells of where the water comes from”</i>
<b>Taketake:</b>	<i>“Not indigenous but “te takenga mai” o tētahi mea. The river is a physical manifestation of life as we are able to see the beginning (the source) the end (outlet) and everything in between”</i>
<b>Bubbles:</b>	<i>“As the wai cascades below the maunga, the bubbles show the life in the river”</i>

The group were then asked to gift their word to the awa as a koha to taiao.

This activity set the scene for the wānanga by grounding the discussion in te ao Māori and taiao, connecting the group to the kaupapa and the area through kōrero tukuiho and whakapapa. This shifted the framing of the kōrero from one of policy and framework to connection and whakapapa. This offered perspective for the discussions that followed.

## 17 Kaupapa Tuatoru: Ko te kai ā te Rangatira, he kōrero

As Te Wai o Tua ki Taranaki was a two-day wānanga, it provided opportunity for organic discussion that added to the wānanga as a whole. There were at least two examples of this that highlight the importance of “dinner table discussions” in wānanga. The first was immediately following the hīkoi whenua and the kōrero with the awa, where participants had to wait while the van was being picked up. During that time, the group started exchanging thoughts, particularly on the use of Māori terms and concepts



(such as Te Mana o Te Wai, Te Oranga o te Taiao and Ahi Kaa) in policy or other governmental frameworks and the arrogance of Government to feel like they can define Māori terms and concepts themselves or behave in a divisive manner by splitting Māori perspectives against each other.

This discussion led to small, organic wānanga about the connection between what Te Wai o Tua is looking to achieve for Te Mana o te Wai and what needs to be done in protecting the misappropriation of mātauranga Māori beyond this particular concept and empowering Māori to lead in this space but doing it in a coordinated and united manner.

The other example of this was during dinner. Although there was a wānanga planned after dinner, just like the fluidity of wai, the plans flowed into a different direction and the kai, became the place of wānanga.

As participants were caught in discussion, they were asked to reflect on the day and talk about our experience on the maunga, more specifically the awa, how it shaped our thinking for this wānanga and what we hope to get out of these wānanga.

Kōrero flowed and whakaaro were shared. Some of the discussions that were had included;

- The organizing of the first sector wide Kaitiaki Conference;
- Developing a toolkit that will allow us to be ninjas in our mahi so we can;
- Reconnect ourselves and fight the fight; and
- Have more local focus to see more mahi happening.
- Exploring other regional approaches to kaitiakitanga;
- The spiritual awakening that comes from being immersed in taiao;
- Language revitalization; and
- Cultural revolution.

Although the topics covered were wide ranging, the wānanga itself was still centered around wai and how the mauri of wai can indicate the mauri of other aspects of te ao Māori and te ao hurihuri.

## 18 Kaupapa Tuawhā: Matawhānuitia te tirohanga, kia matawhāitingia te aronga

The second day of Te Wai o Tua ki Taranaki included a haerenga to the marae of Tawhirikura, the home of Ngāti Tawhirikura, where a wānanga took place about the journey Tawhirikura have taken to reclaim their culture and their mana over their own whenua.

*“Stand at the river mouth, see your maunga and you can see your entire catchment”*



## 19 Ngāti Tawhirikura

Following the whakatau on to Tawhirikura, Glen Skipper shared kōrero about the history of the Ngāti Tawhirikura, the political reconstruction of their hapū and the strategic approach to fulfilling their aspirations for establishing a Māori precinct, dedicated to the reclamation of culture and tino rangatiratanga of Ngāti Tawhirikura.

Ngāti Tawhirikura are in an accelerated period of revitalization as their taiao depends on it. Most major infrastructure projects (including wastewater and treatment plants) are in their rohe and it became increasingly difficult to get support when the hapū itself was effectively not recognized by the iwi authority.

Ngāti Tawhirikura continue to push for greater recognition and have also started to focus on the mauri of their rohe through the Waiwhakaiho Revitalization initiative. This is an initiative that looks to revive the entire Tawhirikura catchment from the mountain to the ocean.

This kōrero provided the space for discussion around localized and community focused initiatives that are totally grounded in te ao Māori. The group was also very privileged to hear teachings of the Māori world by Huirangi Waikerepuru from some of his former students who attended the wānanga.

Shortly after, the wānanga concluded with a visit to Te Rewarewa Pā, where Sera Gibson of Te Atiawa and Ngāruahinerangi shared more kōrero about the Waiwhakaiho Revitalization initiative that looks to restore some of the Ngāti Tawhirikura areas that are known for mahinga kai along the entire river corridor.



## 20 Wānanga Findings

Some of the key findings from this wānanga included:

Finding	Description
<p>Te Mana o te Wai must be localized and grounded in iwi, hapū, whānau and communities. This will require a change in the system.</p> <p>At present, the current structures are dependent on relationships between iwi, hapū, whanau. We must empower every level.</p>	<p>In order for Te Mana o te Wai to achieve its name and purpose, Māori must be at the forefront of decision making at every level of this space, Māori must also drive discussions that are reflective of all parties effected (iwi, hapū, whanau, ahi kaa, mana whenua, mātaawaka etc). Most evolved hapū and iwi are the ones who are looking after their taiao properly</p> <p>This is also important in empowering communities to take control of their future. It is as simple as asking: <i>If we were to decolonize water management in our rohe, what will that look like?</i></p>
<p>There are difficulties in translating these issues to non-Māori, in non-Māori settings – including policy and implementation plans.</p>	<p>The differing world views and conceptualization within these bodies of knowledge showcase the difficulty in translating this kind of information to non-Māori. This speaks to the danger in allowing non-Māori to determine the narrative and processes when it comes to defining and implementing these terms in a policy and/or framework context.</p>
<p>Te Mana o te Wai is pivotal to the wider discussion about taiao. This is all captured in our te ao Māori world view, however – more needs to be done to unpack some of that kōrero.</p>	<p>The Māori world view could be understood as ensuring we reach a better state of balance. In te ao Māori, this is known as <b>Rongo Tau Tangata Matua</b> (space, time, and energy) and the goal is to find balance within all these elements.</p>

	These include tai-whenua, tai-nuku, tai-rangi and tai-tangata. Together, these are known as taiao. The sum of all its parts.
Understanding taiao, means understanding ourselves	It is just as important to understand ourselves as it is to understand our environment. We are the physical manifestations of mauri ora. A dynamic lifeforce that derives from Rongotautangatamatua – the eldest child of Ranginui and Papatūānuku. The highest form of spiritual fulfilment is when you are physically and spiritually aligned with taiao
Greater collaboration at every level is needed between Iwi, hapū, whanau and communities. This kaupapa is too big to carry alone.	Although we are fortunate, to have such skilled, knowledgeable, and committed people within our regions, it seems we work in isolation. Greater communication and collaboration will strengthen us as individuals as well as our collective voice as Māori and as representatives of taiao. Initiatives to promote collaboration such as Te Wai o Tua and a Kaitiaki Conference will enable this.

## 21 Kōrero whakakapi

Te Wai o Tua ki Taranaki has showcased the importance of space and time in wānanga. Similar to the stories from within the area, Taranaki has helped to awaken the taha wairua of this kōrero and has furthered our understanding of wai that came out in Te Wai o Tua ki Te Whanganui-a-Tara.

The next wānanga will look to expand on these discussions with a more localized and structured approach to Te Mana o te Wai in Te Wai o Tua ki Te Waipounamu.

Nā mātou nō Te Wai o Tua,