

Mangakaware

The forgotten waters

Cultural Impact Assessment for the Management of Mangakaware Lake Reserve

Prepared by Frank Thorne and Pipi Barton on behalf of Te Rūnanganui o Ngāti Hikairo, Te Rūnanga o Ngāti Apakura and Pūrekireki Marae for Waipā District Council.

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He whakamihi - acknowledgements

Me tangi tonu, me mihi ka tika ki ngā mātāpuputu, he koroheke, he rūruhi nāna nei ngā tutuku i whomai, nāna te purapura i whakatō. Kei ngā kaumātua ō Ngāti Apakura, ō Ngāti Hikairo arā, ko Mac Pohepohe Bell, ko Meto Hopa, ko Kahuwhero Kaumoana. Mei kore ko rātou, kua kore tēnei kaupapa i whakatinanangia.

*He puna mihi, he puna roimata, he puna aroha
He māpunapuna, he mānewanewa
E kore raka e memeha*

The foundation of this document is based on the invaluable Mātauranga Māori provided by our mātāpuputu, the late kaumātua, Meto Hopa, Louvaine Kahuwhero Kaumoana, and Mac Pohepohe Bell.

PART 1: Introduction



Mangakaware is a lake reserve located near Pirongia, in the District of Waipā. This Cultural Impact Assessment (CIA) has been developed by Te Rūnanganui o Ngāti Hikairo for Waipā District Council, it will describe Tangata Whenua; Ngāti Hikairo and Ngāti Apakura's cultural values associated with Mangakaware and identifies any potential effects of activities on those values. This cultural Impact Assessment will also describe the history and significance of Mangakaware and its environs to Tangata Whenua.

We believe it is the landscape that defines who we are and what makes us unique. We are of the whenua, the whenua is of us. The whenua is a component of the taiao. The taiao is the realisation of the Atua (the guardians), it is the Atua that caused the creation of the earth itself, the skies, oceans, rivers, streams, wetlands, swamps, lakes, the fish of both salt, and freshwater, the waters from the sky, the waters from deep underground, the forests and the wild foods of the ground. Atua of significance to Lake Mangakaware include -

- Papatahuroa (Papatūānuku; Mother Earth)
- Rangiawatea (Ranginui; Guardian of the skies and heavens)
- Wainui-ātea (Guardian of waters, including inland waters, rivers, lakes, streams and wetlands)
- Hine-i-te-repo (Guardian of wetlands and swamps)
- Hine-i-te-huhi (Guardian of wetlands and swamps)
- Ikatere (Guardian, son of Punga and grandchild of Tangaroa)
- Hine-te-kohu (Guardian of the mist and fog)

- Hineihorangi (Guardian of rain)
- Parawhenuamea (Guardian of water from the ground)
- Tangaroa (Guardian of the ocean and all within it)
- Tāne Mahuta (Guardian of the forests and birds)
- Haumiatiketike (Guardian of fernroot and uncultivated food)

These atua are our creators, and their descendants are our tuākana (elder brother/sister). As teina (younger brother/sister) we have a responsibility to be the kaitiaki (stewards) of our tuākana. Our tūpuna (ancestors) have lived, fought and died on this land, the land is part of our whakapapa (genealogy), carved into the walls of our whare tupuna (ancestral house), and weaved into our waiata (song) and our karakia (incantations/invocations). When we look at a landscape, we see our past and our future. The significance of a landscape is not defined by its financial value; the significance of a landscape is defined by its history and its connection to whānau, hapū and iwi. Tangata whenua do not own the whenua or the environment. They inherit the responsibility at birth to be kaitiaki for the past, current and future generations.

More than 220 years ago, Tiriwā, a tohunga of Ngāti Hikairo, who harnessed the mauri (life essence) of the secret waters of Mahae, Mangakaware and Ngāroto, experienced a vision that he described in the form of a tongikura. His tongikura is recorded as:

I kite au i tētehi tangata whakapakoko, te kanohi e haere mai ana i runga i te kurī pae Ngahuru. Māna te nuku nei e noho.

I have seen a man, whose face is like stone (white), who rides forth on a dog ten cubits in height. This will be his land to occupy.¹

The iwi of Ngāti Hikairo and Ngāti Apakura witnessed the reality of this tongikura when Mangakaware was taken as part of the 1.6 million acres that were confiscated from Waikato tribes in 1865. This Cultural Impact Assessment is the beginning of an attempt by both iwi to revisit the prophecy of Tiriwā and in conjunction with Waipā District Council, reclaim a small footing in their tribal territories.

Te Tiriti o Waitangi

Te Tiriti o Waitangi guarantees Māori the right to participate in decision-making regarding the conservation and protection of historic places, archaeological sites and wāhi tapu (sacred sites). As mana whenua (tribal authority of the land), we reserve the right to exercise our Rangatiratanga concerning our responsibilities for land, the environment and the wellbeing of our people. The Treaty of Waitangi guarantees us the right also to participate in decision-making regarding the conservation and protection of places of significance to us. Ngāti Hikairo and Ngāti Apakura maintain that by working in partnership with local and regional councils. Relationships will be improved - and policy and processes can then be developed to provide direction and guidance for both iwi and

¹ Kahuwhero Kaumoana (2017), Hopa Meto (2016), Bell, Mac Pohepohe (2012) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua. The three mentioned that there are variations of the tongikura from Tiriwā - and this version was one that Rore Erueti of Ngāti Hikairo described on many occasions.

councils. An example of this is the Te Tahuanui: Ngāti Hikairo Heritage Management Plan, which advocates effective and consistent processes for the management and protection of cultural and historically significant landscapes.

What is a Cultural Impact Assessment?

A cultural impact assessment (CIA) is a report usually commissioned to identify iwi/hapū cultural values and interests associated with an area or a resource. A CIA identifies the potential impacts of any proposed activity on Māori cultural values in the affected area. CIAs are considered tools used to facilitate meaningful and effective participation of Māori in impact assessment.

Mangakaware Cultural Impact Assessment Objectives:

The Mangakaware CIA has been undertaken by Frank Kīngi Thorne and Pipi Barton, both of Ngāti Hikairo. The parties involved in the preparation of this report are Ngāti Apakura, Pūrekireki Marae, Te Rūnanganui o Ngāti Hikairo and Waipā District Council as the funded provider for the CIA and the current administering body of the reserve.

This is a CIA for Lake Mangakaware and its environs and will assist and direct Waipā District Council as the administering body of the Lake Mangakaware Recreation Reserve, according to the Reserves Act 1977, to deliver the most appropriate management outcomes while retaining and protecting the cultural, archaeological, ecological and recreational values associated with the Reserve.

The objectives of the CIA are:

1. To research and document the cultural history of Lake Mangakaware and its environs. The area will include the Lake Mangakaware Recreation Reserve and the wider catchment, but will also detail cultural connections between the lake, the Waipā River and Māori settlements in the vicinity.
2. To identify the potential effects (both favourable and adverse) on cultural and historic values of management actions within the reserve. Management actions may include, but are not limited to the construction and maintenance of water treatment systems at the lake margins (e.g. on the lakes western margins), eradication of *Egeria* and other aquatic and terrestrial pest plants, restoration planting, fencing of the reserve boundary, signage, the creation of walking tracks, management of grazing regime, the restoration of sites and features and the provision of public facilities. These actions will be dependent on the CIA outcomes.
3. To identify mana whenua aspirations/priorities as they relate to cultural values and the strengthening of connections to the site. This plan has also been identified as priority work for Lake Mangakaware in Waikato and the Waipā River Restoration Strategy
4. To identify appropriate measures to avoid, remedy or mitigate, where practical, any adverse effects of proposed management activities on cultural values.

5. To identify and describe key cultural indicators that will inform restoration works into the future (as defined in Ngā Tūtohu o Mangakaware p28)

Methodology

The following methods and actions have been used to prepare the CIA report:

Review of background information including archaeological site records and reports.

Review of the Reserve Act 1977 and Resource Management Act 1991 and other statutes that are relevant to the protection of cultural and historic values.

Review other relevant documents and research such as:

- Peat Lakes Management Plan 2007
- Waikato region shallow lakes management plan: Volume 1 and 2
- Data deficient lakes report Mangakaware
- Documentation from previous archaeological evidence
- Recent research by the University of Waikato and others, e.g. Waikato wetland pā project
- Review of any iwi planning documents (e.g. iwi management or environmental plans) and/or other documents that are deemed relevant to this assessment. This will include Council Plans strategies and policy documents as required.
- Site visits to Lake Mangakaware.
- Hui and interviews with Tangata Whenua, adjoining landowners and reserve users with knowledge and experience of the area and values.
- Distribution of any draft reports to iwi or hapū representatives and other contributors for feedback.
- Presentation of the final cultural assessment document to Ngāti Hikairo and Ngāti Apakura to obtain an official endorsement of the content.
- Forwarding of the CIA to Waipā District Council and, before any future meeting, consideration and response to any requests to provide further clarity and/or greater effect to the terms of reference.

Intellectual Property

The cultural information in the CIA report is the intellectual property of Ngāti Hikairo and Ngāti Apakura. Waipā District Council can use the CIA for site management and when applying for resource consent. It may also be used by heritage authorities associated with management activities at Lake Mangakaware and for the promotion and general advocacy related to the protection and management of the Waipā peat lakes. Use of the report in other circumstances will be subject to written approval from the above-named parties.

Relationship to other Iwi and Council documents:

- Te Tahuanui: Ngāti Hikairo Heritage Management Plan 2010

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- Ngāti Hikairo Freshwater Management Plan
 - A brief history of Kaipaka- Ngāti Apakura
 - Ko Tā Maniapoto Mahere Taiao: Maniapoto Environment Management Plan
 - Tai Tumu Tai Pari Tai Ao – Waikato-Tainui Environmental Plan (2013)
 - Maniapoto Priorities for the Restoration of the Waipā River Catchment
 - Mātakitaki Reserve Plan: Waipā District Council
 - Ngāroto Recreational Reserve Plan: Waipā District Council
 - Waipā District Council Plan
 - Peat Lake Reserves Management Plan 2007
 - Inflow monitoring of Lake Mangakaware and the Rotopiko lakes: Waikato Regional Council
 - Plan for the Management of Peat Lakes and associated reserves administered by the Waipā District Council.
 - Waikato region shallow lakes management plan: Volume 1 Objectives and strategies for shallow lake management: Waikato Regional Council
 - Waikato region shallow lakes management plan: Volume 2 Shallow lakes resource statement: Current status and future management recommendations. Waikato Regional Council.
 - Lake Mangakaware Botanist Report
 - Significant Natural Areas of the Waikato Region – Lake Ecosystems: Waikato Regional Council
 - Waikato and Waipā River Restoration Strategy: Waikato Regional Council
 - Waipā District Reserves weed surveys 2021

PART 2: He Puna Kōrero-Traditional Cultural Narratives

He Puna Wai - Description of Lake Mangakaware

Te Roto o Mangakaware (Lake Mangakaware) is located northeast of Maunga Pirongia, within a 121-acre section legally known as the Parish of Ngāroto Allotment 75A. This was gazetted as a County Reserve in 1904. The Lake covers 13 hectares and measures 4.8 meters deep; the catchment area for the Lake is 238 hectares and its current vegetation status is poor².



Lake Mangakaware

In February 1872 Seargent Edenborough in his written report on the Pirongia District described both mangakaware Stream and Lake as follows:

The Managa-ware [Mangakaware] Creek rises in the Manga-kaware Lake and after a course of some four miles

falls into the Waipa just below Te Rore; it is an insignificant stream having no great depth, and can be forded at almost all times of the year except in the first mile or so of its course where it passes through swampy low land and is unapproachable either on horse or foot. A small sluggish creek, whose name I cannot ascertain, falls into it about a mile and a half from its mouth.³

The Manga-kaware [Mangakaware] Lake is situated nearly due east of Te Rore, about three miles from the Waipa River. It is 50 to 60 acres in extent and of no great depth. It lies amid a swampy piece of land and cannot be approached from any quarter. It is drained by the Mangaware [Mangakaware] Creek which runs from its southernmost end to the Waipa. During the fall of the year, this lake is visited by numbers of natives for the purpose of catching eels, of which great numbers are found in the lake and the surrounding swamps.⁴

² Waikato Regional Council. (2018). *Waikato and Waipā River Restoration Strategy*. <https://restorationstrategy.nz/Waipā/>

³ Edenborough, C. A. (1872). *General report upon that part of the Waikato District contained within the circle having a Radius of Five miles from the Court House at Alexandra Station, drawn up in accordance with a General Order*. NZ National Archives (Wellington) Record: R16839595. Transcribed and re-formatted by Alan Hall, Pirongia Heritage & Information Centre, July 2014, p.6

⁴ Ibid, p.8

The origins of Lake Mangakaware

Mangakaware Lake and outlet are part of many peat lakes and wetlands and their outlets that feed into the Waipā River. The Waipā River is a key part of the identity of the iwi living in the western portion of the Waipā District. The Waipā springs forth from the Rangitoto and Pureora Ranges deep in Te Rohe Pōtae (The King Country). Its course then flows through Ngāti Maniapoto territory, until it arrives in the rohe of Ngāti Hikairo and Ngāti Apakura, at the northern end of Te Rohe Pōtae.

Mangakaware Stream does not begin as an outlet of Lake Mangakaware. Its source is at the eastern foot of the Pikopiko Ridge, east of the lake, at the base of the Puketoki Pā. The stream then flows approximately 2.8 km north, before heading west, and then south again into Lake Mangakaware. The lake sits between the Pukerimu ridge to the west and the Pikopiko ridge to the east. In Ngāti Hikairo and Ngāti Apakura history Lake Mangakaware was artificially constructed by their tūpuna, Rakataura-a-Tokohei (Rakataura III) and was maintained by his descendants for generations. The lake was created by damming the stream - increasing the depth and volume of the existing wetland. This led to the development of the mahinga kai (food gathering areas), kāinga (homes) and island pā.⁵

The island pā at Mangakaware is associated with Takupu-o-te rangi and his brothers-in-law Tūihu, and Tūtēngangana. These tūpuna are also responsible for the construction of the island pā at Ngāroto, namely Te Pūtere (Te Pūtete) and Te Moutere. They are further associated with the construction of Taurangamirumiru (Taurangamiromiro) to the west of Ngāroto. Taurangamirumiru was occupied by their collective descendants, including Horotakere (and his wife Parehaunui) and Rakamoana (along with his siblings, Reitū, Reipae and Parehaunui). Rakamoana's children (Puhiawe, Waikaha, Huritake) who are tūpuna of various Ngāti Hikairo hapū, and Tūtēngangana the ancestor of Ngāti Apakura continued the occupation - as did his grandson Tūāwhio and great-grandson Tamatātai.⁶



⁵ Bell, Mac Pohepohe (2012) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

⁶ Hopa, Meto, (2009) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

Mātauranga Māori

Wai Māori refers to freshwater in its purest form. It is a significant cultural resource that connects iwi Māori to the whenua and the culture and traditions of their tūpuna. Because it is essential to life, water (wai) is also considered tapu (sacred) in all its forms and held in the highest regard. Tapu is a concept that denotes something sacred or set apart. Associated with this concept is the implementation of restrictions and limitations to safeguard the purity, protection and sustainability of those sacred things. From a truly Māori perspective, all things are related and linked by whakapapa, therefore natural features may be considered our tūpuna. This intrinsic connection recognises our interconnectedness and interdependence - and the value of living in harmony with nature.

Consistent with this thinking, Pirongia is personified and viewed as the face of Ngāti Hikairo and Ngāti Apakura. Similarly, Kāwhia Moana is the manawa or beating heart. The rivers and streams are seen to be the arteries and veins of the two iwi. Our tūpuna, kaumātua, mātua, and pakeke have referred to the wetlands, lakes and swamps within the rohe of Ngāti Hikairo and Ngāti Apakura as the “whanewhane” (the lungs), “ate” (the liver), “ngākau” (the heart). But, as with the human body, if the blood system and internal organs become poisoned or clogged up, then death may be imminent. If the waterways are polluted and in peril, then Ngāti Hikairo and Ngāti Apakura will be endangered and the surrounding whenua at risk of turning barren. But if the waterways are healthy, then the iwi will survive and live well; being attuned to the cultural and physical environment and the natural resources within their respective rohe.⁷



This interconnectedness is explained in an extract from *The Environmental Management of the Waipā River and Its Tributaries*, a report commissioned by the Waitangi Tribunal for the Te Rohe Pōtae Inquiry:

The Waipā meets the Puniu River, its largest tributary, just south of Pirongia town, and it is here where the boundary of Te Rohe Potae inquiry district lies. More settlements and farming activity begin to appear along its banks, along with the sites of various battles between rival iwi and the Crown forces that invaded in the 1860s. It is also joined by the Mangapiko and Manga-o-tama Streams which carry with them the pollution of Lakes Ngāroto and Mangakawere (Mangakaware). The Waipā reaches the end of its journey at Ngaruawahia

⁷ Kaumoana, Kahuwhero (2017), Hopa Meto (2016), Bell, Mac Pohepohe (2012) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

*where it empties into the Waikato River. The level of pollution that the Waipā carries by this point is evident as its waters mix with those of the Waikato.*⁸

The waters of Ngāti Hikairo and Ngāti Apakura, are a source of life, identity, mauri and mana. They are also tapu places used for healing and ritualistic purposes - places to connect with kaitiaki and atua. Mangakaware is a classic example of this. The area has been occupied for over 700 years - with both the lake and stream providing a natural bounty. Seasonal harvesting saw the collection of tuna, īnanga, kokopū, kaware and other freshwater shellfish. Waterfowl and other birdlife of Mangakaware were also harvested there. The lake is home to kaitiaki or taniwha and was used by tohunga for training and other ceremonial purposes. Taonga and other items of spiritual significance (such as mauri, waka and taumata atua) have long been in the lake and its surroundings. This practice even predates its occupation.

The mātauranga Māori approach to understanding Mangakaware and its significance to tangata whenua is captured in the concept of puna wai. Puna wai is a spring of water, an essential element and source of life and wellbeing. The management of Mangakaware should recognise the following:

- He Puna Wai – the natural origin and state of Mangakaware
- He Puna Kōrero – the traditions relating to Mangakaware
- He Puna Tangata – the tangata whenua of Mangakaware
- He Puna Mauri – the life force of Mangakaware
- He Puna Wairua – the spiritual connection of Mangakaware
- He Puna Kai – the potential abundance of Mangakaware
- He Puna Ora – Tangata whenua actively engaged as kaitiaki to restore, protect and sustainably manage Mangakaware⁹

He Puna Kōrero - The forgotten waterway/ that will forget

Mangakaware means "The forgotten waterway/the waterway that will forget." Due to their hilly location, the lake and outlet stream are appropriately named as they are "out of sight, out of mind."¹⁰ Bell, Kaumoana and Hopa concurred that this was the meaning of the name Mangakaware.¹¹ The lake is so "out of sight" that there is very little mention of Mangakaware in the written record.

Another explanation for the name Mangakaware is that the word "kaware" refers to an unspecified freshwater shellfish. Mac Pohepohe Bell stated the people of Ngāti Hikairo and Ngāti Apakura placed great value on the Mangakaware lake and stream, due to the abundance of freshwater shellfish. Kaware is possibly a dialectical version of kākahi or kāeo, common names used for a freshwater mussel or a freshwater clam. The word kaware to denote a species of shellfish appears in only one

⁸ Cunningham, M (2014). The environmental management of the Waipa River and its tributaries, Case-study commissioned by the Waitangi Tribunal for Te Rohe Potae district inquiry (Wai 898), p.14.

⁹ Kaumoana, Kahu (2017), Hopa, Meto (2016), Bell, Mac Pohepohe (2012). Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

¹⁰ Hopa, Meto, (2009) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

¹¹ Bell, Mac Pohepohe (2012) & Kaumoana, Kahuwhero (2017) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

dictionary published by Ernst Dieffenbach.¹² Dieffenbach, the first trained scientist to live and work in New Zealand, visited Kāwhia, Ōpārau and Waipā in 1841.¹³ He was a contemporary of Hori Te Waru of Ngāti Apakura. His collections of native flora and fauna - including shellfish specimens - found their way to the Royal Botanic Gardens, Kew, and the British Museum in England.

To Ngāti Hikairo the land surrounding Lake Mangakaware and sweeping north to the stream is Manga-o-tama.¹⁴ The outlet stream for the lake is the Mangakaware Stream, it flows southwest to its confluence with the Waipā River, near Te Rore Pā, south of the settlement of Te Rore.

Pohepohe Mac Bell stated:

*The Waipā was full of kākahi. It was full of the best eels, not just ordinary eels, the best eels. It was clean in those days... the eels in Mangapiko, before the factory and the town started discharging all its waste into there.*¹⁵

This map shows Lake Mangakaware and its outlet, the Mangakaware Stream. While the stream is not named, it can be seen flowing out of Mangakaware Lake. The map also displays Te Rore Pā to the immediate north of the confluence of Mangakaware and Waipā. Directly opposite Te Rore, on the western bank of the Waipā, is Ongaonga. Rākautahi is directly south of the mouth of the Mangakaware and south of that is Huri-a-Pōmare.¹⁶



Mac Pohepohe Bell was born and raised in the Pirongia District, and described Mangakaware as a significant site for Ngāti Horotakere and Ngāti Puhiaue; hapū of Ngāti Hikairo. Further, he identified it as one of the earliest sites of occupation, dating back to the time of Rakataura III. Bell supported the assertion made by Karamu Whaiki, that his hapū of Ngāti Puhiaue, Ngāti Whatitiri and Ngāti Rahopupūwai (and other hapū) were descended from Ngā Tūihu. Although still distinct groups,

¹² Dieffenbach, E. Travels in New Zealand, Vol.II, 1843 (Copper Reprint, 1974), p.367.

¹³ Dieffenbach, E. Travels in New Zealand, Vol. I, 1843 (Copper Reprint, 1974), p.311-315

¹⁴ Bell, Mac Pohepohe (2012) Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua.

¹⁵ Ibid.

¹⁶ Greaves, G. R & Burgess, J. O (1863). Sketch of the ground about Paterangi and Piko Piko made while the enemy was still occupying the works.

these people, along with Ngāti Apakura, by virtue of whakapapa and marriage, easily moved and lived amongst one another. Bell further stated that Mangakaware was rich in history and culture, its attractions included its freshwater supply, strategic location and abundance of kai. He specifically mentioned the freshwater shellfish that were markedly large in size and numbers, noting that the peat soil, combined with the waters, made it an ideal place to store taonga for safekeeping. These soils (pei) also created rich extensive lands for cultivation. Bell was adamant that the fertile soil was the driving factor for the Waikato invasion and confiscation in 1863.¹⁷

Kahuwhero Kaumoana was a well-known matriarch of the Pirongia District who maintained the traditions and stories of the area. Kaumoana relayed that Te Roto o Mangakaware was significant to Ngāti Hikairo. Her uncle, Kārena Tāmaki told her that the lake was associated with early occupation and was important for its fresh water and food supplies (including tuna, fish, freshwater shellfish and manu). Due to the resources associated with it, there were settlements on the shores and the surrounding hills. Kaumoana knew that there had been excavations of the kāinga and pā. She was not sure why but believed it also had a level of tapu associated with it. She knew of Pikopiko pā, to the east on Pāterangi Road, and of Pukerimu pā, to the west. She didn't know any details of the kāinga and pā on Mangakaware lake's edge.¹⁸

Meto Hopa believed that Mangakaware and Ngāroto were associated with kaitiaki and taniwha. He explained that the lakes were associated with wānanga and that tohunga would communicate with taniwha there. Tiriwā, a tohunga of Ngāti Puhia, Ngāti Whatitiri and Ngāti Hineue of Ngāti Hikairo was associated with this kind of mahi. He referred to a spiritual lake on top of Pirongia Maunga believed to be the source of the Ōpārau, Mangauika and Mangakarā waterways. Tiriwā harnessed the spiritual power from this water source. Similar activities occurred at Mangakaware and Ngāroto. Hopa explained that the Mangakarā Stream is named for the basalt rock (karā) found there. He believes the stones were acquired from Mangakarā, for spiritual rituals performed at Mangakaware.¹⁹

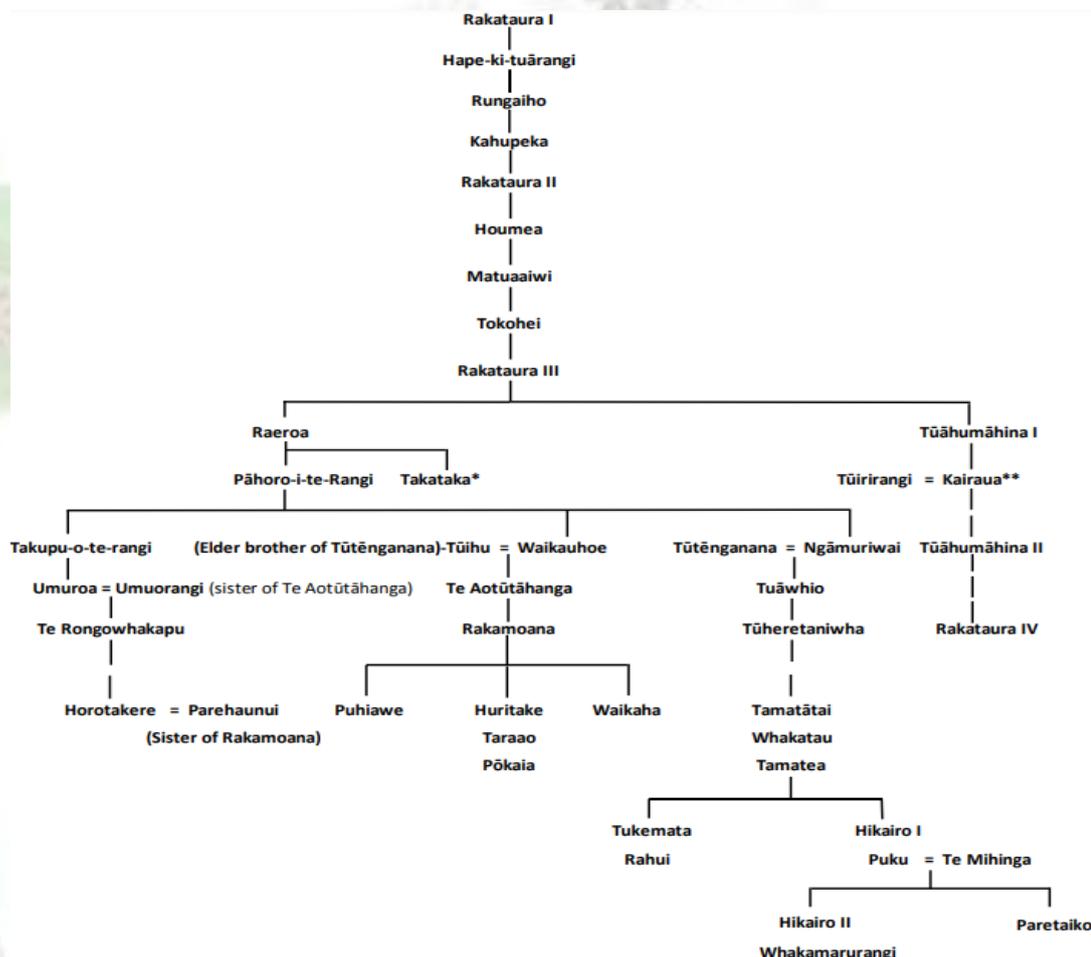
¹⁷ Bell, Mac Pohepohe (2012) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

¹⁸ Kaumoana, Kahuwhero (2017) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

¹⁹ Hopa, Meto (2016) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

He Puna Tangata - Early occupation of Mangakaware

Ngā Uri o Te Rakataura



Rakataura I - a tohunga of Tainui Waka is said to have first discovered the Waipā, including Pirongia, and Mangakaware. He imbued mauri into the new homeland to ensure prosperity. As an explorer, he is recognised for take taunaha.

Rakataura II - a tohunga, he along with his mother Kahu are responsible for take taunaha, naming the inland locations including Pirongia-te-aroaro-o-Kahu.

Rakataura III - a tohunga, he inherited the mana whenua of his tūpuna and is considered the take tupuna for those Tangata Whenua currently associated with the area.

The descendants of Rakataura III lived at Mangakaware and Ngāroto, hapū such as Ngāti Horotakere, Ngā Tūihu and Ngāti Apakura. Pikirangi, the mokopuna of Whatihua and Apakura, migrated south from Tāmaki and his sons Tūihu and Tūtēnganana married into the tangata whenua (the uri of Rakataura III). Tūihu and Tūtēnganana built the island pā on Ngāroto, Te Pūtete (Pūtere), Te Moutere and others. Ngāti Apakura and Ngā Tuihu also gained access rights to Mangakaware and the surrounding area through the children of Pāhoro-i-te-Rangi, with the marriages of his daughters, Te Waikauhoe (to Tūihu) and Ngāmuriwai (to Tūtēnganana).

Rakataura IV - a tohunga, who predominantly lived in the Kāwhia area is held responsible for establishing the tongi of the rohe which eventually came under the management of Whakamarurangi, who established the iwi of Ngāti Hikairo.

He Puna Tangata - Tangata whenua

Ngāti Apakura

Ngāti Apakura come from Whatihua and Apakura, through their uri Tūtengangana who married Ngāmuriwai, a tangata whenua, being a descendant of Rakataura III.

'The boundaries of the Ngāti Apakura territory were the Waipa on the west; and the Manga-o-tama stream on the North. The Manga-o-tama flows first North-west from the northern end of Lake Ngāroto, and then west to the Waipā River just North of Te Rore. Further east the northern boundary included the twin lakes near Ōhaupo. Here, about the end of the 16th century occurred a skirmish between Ngāti Apakura and Ngāti Kauwhata when the latter tried to claim the eel weir called Whāriki-rauponga. From here the boundary ran to the Moanatuatua (Cambridge) swamp, including Te Rahu, Rangiaowhia and Hairini. The eastern boundary followed the edge of the swamp, and Ngāti Kauwhata occupied the upper reach of the Mangapiko streams and Puahue and Roto-ō-rangi. The southern boundary here was the Mangaohoe stream, flowing through a heavy Kahikatea swamp, with Ngāti Raukawa on the other side at Ōrakau and Kihikihi. Later, the people here, Ngāti Paretakawa transferred their allegiance to Ngāti Maniapoto.¹²⁰

Ngāti Apakura and Ngāti Hikairo are closely related, they are huānga. They share origins from Rakataura III and Whatihua and Apakura. They live side by side as neighbouring iwi, and have over the generations because of huāngatanga, occupied shared spaces in Kāwhia, Mātakitaki, Mangakaware, Ngāroto, Kaipaka, Ōhaupō, Rukuhia and Rangiaowhia. However, both maintain mana motuhake as independent iwi.

Ngāti Hikairo

Ko Te Rore te whenua,

ko Pirongia te maunga,

ko Mangauika te mānia

This is a whakataukī written by Hōne Te One in 1865²¹ in support of his letter of application to the Compensation Court for Te Rore on behalf of Ngāti Hikairo. The whakataukī highlights the connection between Ngāti Hikairo and the Waipā River. Further, it provides context for the river's relationship to the surrounding environment. This whakataukī asserts that:

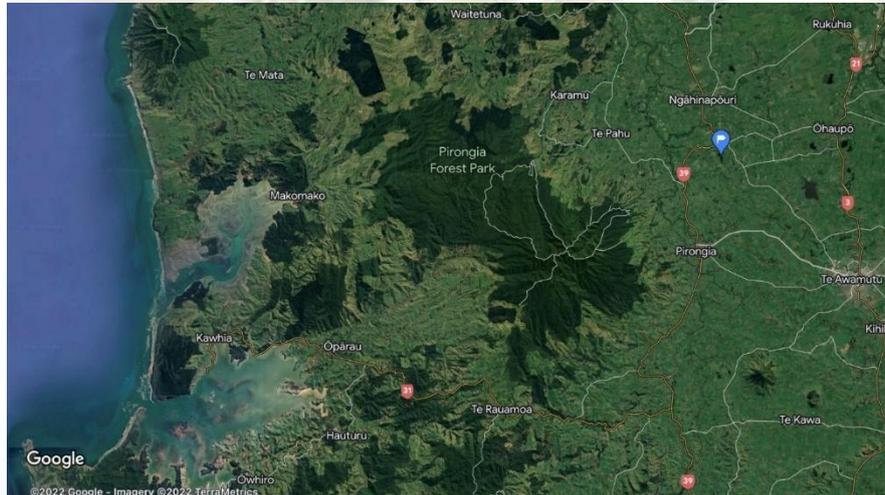
²⁰ Robertson, J.B.W. (1974). The Journal of the Te Awamutu Historical Society. Vol.9, (No.2), p91.

²¹ Letter to Mr Fenton from Hōne Te One dated 19 August 1865, relating to an application to the Compensation Court for Te Rore. Raupatu Document Bank

- (i) Ngāti Hikairo holds the waters and fisheries of the Mangauika and the plantations and harvest on its plains and at Whatiwhatihoe on the banks of the Waipā;
- (ii) Ngāti Hikairo has mana over the forested slopes of Pirongia and its waters that flow into the Waipā, and that,
- (iii) Ngāti Hikairo occupy the fertile lands at Te Rore, which include the waterways of Waipā, Mangakarā, Mangakaware and Manga-o-Tama at the northern end of the rohe of Ngāti Hikairo.²²

Ngāti Hikairo is an iwi whose rohe goes from Kāwhia, to Pirongia, Te Rore, Rukuhia Ōhaupō and Mangapiko. The iwi was formed circa. 1780-1790 by Whakamarurangi, the son of Hikairo II and Rangikōpī. Hikairo II was a rangatira of Ngāti Apakura and was affiliated to Ngāti Puhiawe and Ngāti Horotakere. Rangikōpī was a rangatira of Ngāti Horotakere, Ngāti Purapura and Ngāti Te Uru. Her whenua included Manga-o-Tama, Mangakaware, Te Rore, Mangapiko, Pirongia, Mangauika, Ōparau and Kāwhia.

Map: Includes Ngāti Hikairo Rohe and location of Lake Mangakaware (Blue flag)



Hikairo, returning from war, arrived in Pirongia to discover Ngāti Apakura relatives had raided his Ngāti Horotakere and Ngāti Purapura in-laws, who

occupied Mātakitaki, Whatiwhatihoe and nearby villages. The survivors had fled into the foothills. He found his mother-in-law, Te Ngako, hiding in the trees. She begged Hikairo to ceremonially kill her so that the management of the whenua and tribal estate would be transferred to him and his children, not to her attackers.

He reluctantly obliged and became custodian of the area. He vowed to disconnect politically from Ngāti Apakura, choosing instead to identify with Ngāti Horotakere and Ngāti Puhiawe.²³

Hōne Kaora of Ngāti Hikairo gave the following evidence in the Native Land Court relating to the transference of mana from Rangatira Te Whareiaia to Hikairo's son, Whakamarurangi:

²² Closing Submissions for Ngāti Hikairo dated the 22nd day of October 2014 – Te Rohe Pōtae Inquiry, WAI 898, WAI 1439, WAI 2353, WAI 2351, WAI 1112, WAI 1113.

²³ Bell, Mac Pohepohe (2012) Personal communication. – Ngāti Hikairo kaumātua

Hikairo belonged to Ngāti Apakura, they belonged to Ngāroto east of Pirongia. Whakamarurangi was Ngāti Hikairo. In his time they had removed the name of Apakura. Te Whareiaia belonged to Kāwhia, Ngāti Te Uru and Ngāti Te Ariari, the chief tribe of Kāwhia.²⁴

Whakamarurangi grew to obtain mana in the district with the support of other chiefs and people about Pirongia. There was another tōhunga named Tūheia at Kāwhia. He said to Te Whareiaia "Your mokopuna [Whakamarurangi] will come of great note." But Te Whareiaia had already planned as regards Whakamarurangi. He said to him "Would you be able to retain in your own hands the game from Pirongia to Kāwhia?" Whakamarurangi bore this in mind during the bird-preserving season. The game taken on one side of Pirongia was to be presented to the Kāwhia people. Whakamarurangi met the party on the way to Kāwhia and destroyed their game at a spot called Tahuahinu. The bearers at once sped to Kāwhia and informed Te Whareiaia and the other chiefs of what had occurred. Whakamarurangi arrived soon after. Te Whareiaia said to him "You have thus fulfilled your promise to hold the game and I, therefore, hand over to you the mana over the country between Pirongia and Kāwhia." He had obtained control of the district.²⁵

Te Whānau Pani are the descendants of Whakamarurangi. Whakamarurangi was an orphan hence his descendants are Te Whānau Pani. Te Whānau Pani is the pure Ngāti Hikairo, it first embraced Horotakere and Puhiawe descendants in the time of Whakamarurangi's children. Hikairo, Whakamarurangi's father, gave the name to Ngāti Hikairo.²⁶

In 1887 Hōne Te One relayed a story of a dispute which led to further enhancing the mana whakahaere of Whakamarurangi:

When the Kāwhia people heard that Whakamarurangi had been victorious and retained possession of Mangauika, they sent word to him to come over to Kāwhia. He went there and they gave over to him the mana of the land from Kāwhia to Pirongia and down to the Waipa and the "mana" to this land remained with him and afterwards to my "mātua" and in their time no hapū or tribe took possession of this land.²⁷

Waikato Land Wars & Raupatu

In 1863 Governor Grey declared war on Waikato. After engagements at Koheroa, Meremere and Rangiriri, the troops crossed the Manga-o-tama Stream in December 1863. They landed at Te Rore and set up headquarters and camp. With the Pāterangi defence line halting progress east, Pāterangi and Puketoki became the frontline. There was an exchange of fire and minor skirmishes over many days. Then, on 14 Feb 1864, the occupants of Pāterangi ambushed and attacked soldiers bathing at Waiari. The military lost six men, while Māori lost more than 40. The pā sites of Puketoki (Pikopiko), Pukerimu and Pāterangi - surrounding nearby Mangakaware - became the centre of attention as the military sought to bypass them and progress southeast to Rangiaowhia. At 11 p.m. on Saturday 20

²⁴ Evidence of Hōne Kaora, Ōtorohanga Minute Book 12, 1892, p.247.

²⁵ Evidence of Hōne Kaora, Ōtorohanga Book 1, 1886, p. 334.

²⁶ Evidence of Hōne Kaora, Ōtorohanga Minute Book 23, pp. 106, 110.

²⁷ Evidence of Hōne Te One, Ōtorohanga Minute Book 4, p.48.

February 1864, Māori scouts guided General Cameron and more than 1200 of his men past Pāterangi without alerting lookouts. These troops went on to sack Rangiaowhia, engage the Waikato forces at Hairini, and finally attack Ōrākau. The Government then confiscated 1,217,437 acres of land in Waikato including Mangakaware and extensive tracts of Ngāti Hikairo and Ngāti Apakura tribal territories.

In 1864-65 members of Te Rūnanga o Ngāti Hikairo wrote several letters and made various applications to the Compensation Court for different lands to be returned in the Mangauika, Whatiwhatihoe, Pirongia, Te Rore, Manga-o-tama areas. Some lands were eventually returned in the Pirongia, Ngāroto, Mangapiko, and Town of Alexandra West & East.

In the 1887 Pīrongia-Kōpua-Kāwhia hearing, Hōne Te One spoke for the Ngāti Hikairo application-related his understanding of the tribal boundaries:

The old rohe starts at Tahuānuī to Mangarātā, a pā on the Waipā below Te Rore, crosses Waipā to Te Akeake and thence Te Karange below Ōhaupō, thence to Mangaone. Thence to Waikato, thence to Pukerimu, thence to Te Tihi-ō-Ihingārangi, thence Pukekura, thence Pututoatoa, thence to Panehakua, thence to Rangiaowhia, thence to Hikurangi, thence to Te Horo, thence to Manga-ō-hoi, down the Mangapiko to Tūtūpōrutu, from there to Wharekauhoka, to the middle of the Mangapōuri swamp, to Ngāwhakahane, thence to the mouth of the Mangapōuri to Waipā, thence up Waipā to Peruperu, thence to Te Ake-a-Hikapiro.

Claimed through the ancestors Tūihu and Tūtēngangana, they lived at Ngāroto. The tribes who owned the land were Ngāti Puhīawe, Ngāti Apakura, Ngāti Hinetu, Ngāti Pōkaia, Ngāti Rāhui, Ngāti Hikairo. They owned the land until it was confiscated. I gave this rohe before the confiscation court at Ngāruawāhia on the 18th February 1867."

In a 1911 hearing before the Native Land Court about Ngāroto Parish and Mangapiko Parish Crown grant lands, both Ngāti Hikairo and Ngāti Apakura claimed interests in the contentious sections.

However, in 1946, a settlement was negotiated between Waikato and the Crown, providing monetary compensation rather than the return of lands. The Tainui Māori Trust Board was established to represent and administer the annual payments on behalf of the tribes that lost lands through the war and confiscations. In 1947 a petition was presented by Raureti Te Huia of Ngāti Paretekawa, and Kārena Tāmaki and Roore Erueti of Ngāti Puhīawe and Ngāti Rāhui (of Ngāti Hikairo) and Ngāti Apakura. The petitioners claimed that the settlement addressed monetary compensation, but not the return of lands. The boundaries previously identified by Hōne Te One were again quoted - to demonstrate the complexity and interconnectedness of mana whenua and Tangata whenua. The petitioners complained that whereas their neighbours had had lands returned to them, they had not. In opposition Marae Erueti coined the whakataua-ā-kī

I riro whenua atu, me hoki whenua mai.²⁸
The land was taken, and so it shall be returned.

²⁸ Hopa, Meto (2013) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

PART 3: Ngā Uara Ahurea-Cultural Values

Why do we need a Cultural Impact Assessment?

Māori Cultural values

When examining indigenous cultural values related to the environment, it is necessary to understand traditional views that form the basis of ways of knowing. These are the traditions that have guided and protected us over the centuries. Stories handed down from one generation to the next, while often considered by western science to be fairytales told to children, hold significant knowledge about the environment and how to live within it. Marsden²⁹ explains that "myths and legends in the Māori cultural context are neither fables embodying primitive faith in the supernatural, nor marvelous fireside stories of ancient times. They are deliberate constructs employed by the ancient seers and sages to encapsulate and condense into easily assimilable forms that inform their view of the world, of ultimate reality and the relationship between the creator, the universe and man". Such stories form the basis of all understanding in Te Ao Māori.

Ngā Pūrākau-Traditional stories

The following whakataukī/whakatau-ā-kī (proverbs) and their accompanying pūrākau capture the cultural values, traditional views and beliefs of the Tangata Whenua, Ngāti Hikairo and Ngāti Apakura.

***Ka mimiti te wai o Te Wai a Rona
Ka whērā hoki te mana ki te whenua***

***If the waters of Rona's spring were to dry up
Then so too would any claim to mana whenua***

Te Puna a Rona is a freshwater spring (puna) located in Kāwhia, it is associated with a well-known tradition about a woman called Rona and the Moon. Rona lived on the hill above the puna, and regularly visited it, where she would fill her gourd with water and return. One bright moonlit night as she walked to the spring to collect water, the moon was temporarily veiled by the clouds, unable to see, she stumbled and stubbed her toe on a tree stump, in doing so, she cursed the moon. The moon was not pleased to be cursed in such a manner, so came down and swept the reluctant Rona away, where she continues to be identified as the lady on the Moon. Hence, the spring was named Te Puna



²⁹ Royal, C. (2003) *The Woven Universe. Selected writings of Rev Māori Marsden*. Ōtaki. (p56)

a Rona.³⁰ Te Puna a Rona refers to a spring located in Kawhia. For Ngāti Hikairo this also references a subterranean cavern of freshwater which feeds all Kāwhia springs, called Te Wai a Rona.

This pūrākau provides us with many understandings of how the moon and water are inextricably linked. That we must be mindful of all elements associated with the environment. But equally the whakataukī reminds us that our dependence upon the life-giving qualities of the puna is both tangible and intangible. The tangible being is that we need water to survive. The intangible relates to the concept of mana. If we can protect the life-giving qualities of Te Puna a Rona (and subsequently Te Wai a Rona), then we can in turn retain our occupation of the land.

He roto kei te rangi, ko mangungu, te kai o roto he māpunapuna he mānewanewa³¹

There is a well of dissatisfaction in the heart of man, and hence vexation and anxiety

This tongikura is attributed to Tiriwā. It is connected to Mahae, a lake said to exist at the centre of the peaks on Pirongia Maunga. Kahu Kaumoana described it as "he roto tē kitea."³² Rakataura I, a tohunga, is said to have climbed up to the peaks after he had placed mauri at Pukehoua and Paewhenua. He placed mauri stones in the deep waters of lake Māhae. In Ngāti Hikairo tradition this lake is considered the source of all the streams, rivers and waterways flowing from the peaks of Pirongia. Also a great tohunga, Tiriwā, a descendant of Rakataura I, is also known to have visited the lake. Bell, Kaumoana and Hopa all confirmed that this lake was directly connected to Mangakaware and Ngārōto.³³ It is not just a source of water, but a vital life force imbued with mauri and wairua. That is why the other lakes associated with it were also deemed to be special - being inhabited by kaitiaki taniwha and frequented by tohunga in the past.

Traditional stories guide how we should interact with the environment. In reference to Lake Mangakaware, the cultural values associated with water have particular relevance.

Mātauranga Māori

Tangata Whenua has continually maintained an understanding of Mātauranga Māori as it relates to freshwater and freshwater resources. These traditions will continue to be preserved to protect our environment and support our role as kaitiaki. We acknowledge that freshwater is the essence of life, it descends from Ranginui (Sky Father) and is brought forth from Papatūānuku (Earth Mother). It is an elemental connection to the Io-Matua-Kore, part of our creation story, and a connection we cannot fracture without hastening an end to all life.

Water, like all things, belongs within a cycle of co-existence. Everything is connected physically and spiritually. In our role as kaitiaki, we must look to tikanga to establish our responsibilities. Tikanga provides direction and rules that allow us to understand, enjoy and protect our resources without

³⁰ Te Rūnanganui-o-Ngāti Hikairo. (2005). *Ngāti Hikairo Freshwater Management Plan 2005*.

³¹ Hopa, Meto (2016) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

³² Kaumoana, Kahuwhero (2017) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua. Translated as a "lake not seen"

³³ Hopa, Meto (2016), Bell, Mac Pohepohe (2012) & Kaumoana, Kahuwhero (2017) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

fear of compromising the health of those resources. Tikanga is a concept incorporating practices and values from mātauranga Māori (Māori knowledge) that have normally been handed down over generations. Tikanga is also largely based on logic, common sense and responsible actions.

Some essential Tikanga are:

1. Refrain from polluting water with human waste and/or agricultural waste
2. Refrain from using a body of water for a period of time if a fatality has occurred there
3. Restrict certain resources to ensure sustainability
4. Acknowledge and respect certain areas and resources for the risks they present
5. Employ seasonal use and harvesting
6. Maintain oral traditions about natural resources
7. Uphold, respect and retain the mauri of natural resources³⁴

It is this sense of mutual relationship - and the cultural package that accompanies it - that we strive to maintain. If water bodies are polluted, altered or destroyed, then a wealth of knowledge that has been accumulated over generations becomes null and void. Likewise, if the knowledge is polluted or lost, then the water will suffer. It is, therefore, necessary for us to promote our environmental and cultural responsibilities, lest the springs of knowledge and life dry up.

We are coastal people, harbour people and inland people. We have traditionally utilised the sea, the mountains, the forests, the rivers and the lakes. We now face new obstacles that challenge our mana whenua and kaitiakitanga (guardianship). However, we hold on firmly to our traditional principles of mana whenua/manā moana - and adapt to deal with each respective challenge.

Cultural Values associated with Lake Mangakaware

Maintenance of kaitiakitanga has been achieved through the following principles:

1. Take tupuna – Ancestral title
2. Take taunaha - Title by discovery
3. Take tuku – Title via relinquishment
4. Take ātete – Title due to ability to defend
5. Ahi kā – Long-term occupation – the burning of fires
6. Mahinga Kai – Food gathering/harvesting/processing site
7. Mātauranga Māori – Traditional Māori knowledge
8. Tikanga – the customary system of values and practices³⁵

³⁴ Te Rūnanganui-o-Ngāti Hikairo. (2005). Ngāti Hikairo Freshwater Management Plan 2005.

³⁵ Hopa, Meto (2016), Bell, Mac Pohepohe (2012) & Kaumoana, Kahuwhero (2017) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

He Puna Mauri, He Puna Wairua - Current threats to Lake Mangakaware

Meto Hopa would often say “Hei tā ngā tūpuna, matapoporetia, tiakina ngā wai kei tāhawahawatia te mauri” (According to the ancestors - Overlook, cherish and protect the waters and do not let the life force be contaminated).³⁶ Unfortunately, the guidance of our tūpuna has not been adhered to, due to the alienation, and management of the lake, and we currently suffer the consequences of contamination of the life source of Lake Mangakaware.

This has come about, and will continue to be due to the following:

Water levels

The water levels of Lake Mangakaware have altered over time, due to extraction, damming or irrigation activities³⁷. The once island pā are now exposed and on dry land. The lowered levels are unnatural and cause imbalance, which affects the mauri (life essence) of the lake, and all the biodiversity and life within. The mauri stone imbued in the lake by tohunga, such as Rakataura, and harnessed and utilised by Tiriwā and succeeding generations are at risk of being exposed.



Contamination from farming practices

An imbalance in the natural order has impacted the mauri of the lake causing the water to become stagnant³⁸. The accumulated effects of land-based activities, such as the draining of the surrounding wetlands, catchment runoff and livestock waste have negatively impacted the land and water. The lake is currently in a state of mauri mate (no life essence).

Riparian Vegetation

Due to the poor condition of the lake, the surrounding ecosystems have also been impacted. The deterioration and loss of indigenous riparian vegetation, that sustains indigenous fauna and flora,

³⁶ Hopa, Meto (2016) Personal communication. – Ngāti Hikairo & Ngāti Apakura kaumātua.

³⁷ Waikato Regional Council. (2014) *Final report: Inflow monitoring of Lake Mangakaware and the Rotopiko lakes*: Report prepared by Tempero, G., & Hamilton D. Environmental Research Institute Waikato University

³⁸ Waipā District Council. (2007). *A Plan for the Management of Peat Lakes and associated reserves are administered by the Waipā District Council*.

has further contributed to the problem.³⁹ Exotic species such as willows and poplars can be invasive pests, creating hazards and risks.

Exotic flora and fauna

Indigenous flora and fauna have been overwhelmed by introduced exotic, noxious and invasive species. These pests have had a detrimental effect on the native flora and fauna, destroying the natural biodiversity and habitat. This has impacted traditional kaitiaki practices and mahinga kai, that is, our ability to harvest kai and utilise plants for cultural purposes⁴⁰.

Archaeological excavations of Mangakaware

Archaeological excavations were undertaken at Mangakaware during 1968-70 with emphasis placed on three pā sites and the location of a waka. The Lake Pā sites were revisited in the early 2000s and significant deterioration had occurred to the archaeological sites since excavations in the 1970s⁴¹. Damage to Pā sites and wāhi tapū have occurred over 40 years due to excavation work and changes in water levels in the lake related to farming activities. The most recent excavations occurred in 2018, with several artefacts having been found and extracted.

Public Access

There is currently public access, with driveways and gates, and a walkway circumnavigating the lake. There are further tracks providing access to all the pā and wāhi tapu (including the lake itself). This enables disturbance of the sanctity of the lake and its various sites - and the possibility of desecration of wāhi tapu.

Mangakaware is a significant site, spiritually and culturally. Traditionally it had restricted access to some areas to acknowledge the tapu (sacredness) of the site. It was also a significant site for the collection of water and food resources, including, various freshwater species, birds and foods harvested from the adjoining forest. Restrictions were also applied to conserve and sustainably harvest these essential resources. One of the origins of the name Mangakaware is that it should be forgotten. Tangata whenua maintain that in conjunction with Waipā District Council, public access, usage, and activities should be restricted to enable the lake to be restored to its natural state.

Ngāti Hikairo and Ngāti Apakura have identified the following key areas of concern in relation to the management of Lake Mangakaware. 1) water flow, 2) water quality, 3) land use;

³⁹ Waipā District Council. (2007). *A Plan for the Management of Peat Lakes and associated reserves are administered by the Waipā District Council*.

⁴⁰ Waikato Regional Council. (2018). *Waikato and Waipā River Restoration Strategy*. <https://restorationstrategy.nz/Waipā/>

⁴¹ Gumbley, W., Johns, D., Laws, G. (2005). *Management of wetland archaeological sites in New Zealand*. Department of Conservation.

Issues identified for Lake Mangakaware^{42 43 44 45 46 47 48}

ACTUAL impacts on Lake Mangakaware	POTENTIAL impacts on Lake Mangakaware
Water Flow	
<ul style="list-style-type: none"> ● Land use activities ● Farming activities such as water extraction i.e irrigation ● Damming and diversions- altered flows into and out of the lake ● Damming and diversions impact indigenous fish and other aquatic species i.e tuna ● Changes to water levels impact unique shallow lake indigenous flora and fauna ● Changes to water flow and levels- impact on wāhi tapu/wāhi tūpuna around and within the lake 	<ul style="list-style-type: none"> ● Intensification of land use ● Future demands on water ● Global warming
Water Quality	
<ul style="list-style-type: none"> ● Pollution and contamination ● High sediment loads ● Smothering of habitat ● The adverse effects of effluent discharges ● The adverse effects of nutrient discharges ● Drainage of wetlands ● Increased invasive non-indigenous species such as fish, plants, birds and other animals ● Impact on indigenous fish, and other 	<ul style="list-style-type: none"> ● Intensification of land use ● Public access to the site ● Global warming

⁴² Waikato Regional Council. (2014) *Final report: Inflow monitoring of Lake Mangakaware and the Rotopiko lakes*: Report prepared by Tempero, G., & Hamilton D. Environmental Research Institute Waikato University

⁴³ Thompson, K. (2008). *Policies and the management of shallow lakes in the Waikato: How do national, regional and district contributions stack up? A personal view*. Presented at the Waikato Shallow Lakes Workshop. Dec 1 2008.

⁴⁴ Waipā District Council. (2007). *A Plan for the Management of Peat Lakes and associated reserves are administered by the Waipā District Council*.

⁴⁵ Waikato Regional Council. (2014). *Waikato region shallow lakes management plan: Volume 1 Objectives and strategies for shallow lake management*. Prepared by Dean-Speirs, T., Neilson, K., Reeves, P., & Kelly, J. for Waikato Regional Council

⁴⁶ Waikato Regional Council. (2014). *Waikato region shallow lakes management plan: Volume 2 Shallow lakes resource statement: Current status and future management recommendations*. Prepared by Dean-Speirs, T., Neilson, K., Reeves, P., & Kelly, J. for Waikato Regional Council.

⁴⁷ Waikato Regional Council. (2018). *Waikato and Waipā River Restoration Strategy*. <https://restorationstrategy.nz/Waipā/>

⁴⁸ Delich, A., Singers, N. (2021). *Waipā District reserves weed surveys*. Waipa District Council.

<p>aquatic species</p> <ul style="list-style-type: none"> ● Loss of recreational use of lake .i.e swimming 	
<p>Land use ⁴⁹</p>	
<p>Impact of farming practices on historical and culturally significant sites i.e stock damage Loss of spawning habitat for indigenous fish species Loss of traditional mahinga kai areas Loss of traditional fishing sites Degradation of the natural environment Loss of riparian area Lack of riparian protection within the catchment area of Mangakaware Riparian damage and erosion Impact of environmental activities on archaeological sites</p>	<p>Intensification of land use Public access to the site Global warming</p>
<p>Tangata Whenua Priorities identified:</p> <ol style="list-style-type: none"> 1. Kia whakamātūtūhia te mauri o te ipukarea <i>To restore the life force of the significant waters of the tribal homeland.</i> 2. Kia whakamanahia te huia tūrae <i>To give effect to the authority of Tangata Whenua⁵⁰</i> 3. Kia whakahokia te awe kāpara ki te nuku nei <i>To return the tūpuna to the traditional lands⁵¹</i> 	

He Puna Kai

Tangata Whenua are committed to working with Waipā District Council to rebuild and rejuvenate the ecology and biodiversity of Mangakaware to enable a flourishing, thriving and sustainable habitat for indigenous species. This will undoubtedly require years of restoration work, strategic and long-term planning and enduring relationships. For it to be achievable it will require sustainable

⁴⁹ Gumbley, W., Johns, D., Laws, G. (2005). *Management of wetland archaeological sites in New Zealand*. Department of Conservation

⁵⁰ This refers to the traditional term used in the traditional Ngāti Hikairo mōteatea, “he huia tūrae,” a term to recognise a senior chief or leader.

⁵¹ This refers to the tongikura of Tiriwā

management which will include restrictions and rāhui. The desired outcome will not be achieved in this generation, but change will occur for future generations. A lake with clean flowing water in, and equally clean water flowing out. Our vision is that future generations will experience a riparian zone abundant and lush with native species specific to the area. Puna Kai will be a reality when Tangata Whenua can observe tuna migrations and are comfortable that the population of tuna is at a level suitable for harvesting. Moemoeā will be achieved when the waters of Mangakaware lake and stream are overwhelmed with kaware and other freshwater shellfish, and species. This will be the ultimate cultural indicator that the mauri of Mangakaware has been restored- Mauri ora.

He Puna Ora

Ngāti Hikairo and Ngāti Apakura are working together to be proactive, visible, and present kaitiaki of Mangakaware. The development of a working relationship with the Waipā District Council is vital to the achievement of the vision. This will enable the Tangata Whenua to reconnect with the lake and its surroundings, revitalizing our relationship with the lake, and activating the spiritual, and cultural responsibilities that



come with being active kaitiaki. This will bring about ora for both the tangata whenua and Mangakaware. The reconnection to the land, water, flora and fauna will enhance the fragmented relationship that has occurred for Tangata Whenua as a consequence of war and land alienation. A chance to reignite the ahi kā and reestablish our responsibilities as kaitiaki, just as our tūpuna were. Mitigation of the threats to Mangakaware, the rebuilding of the flora and fauna, which will re-establish the biodiversity, and the ongoing management of this culturally, and environmentally sensitive space through the eyes and hands of Tangata Whenua as active kaitiaki will bring about Puna Ora.

PART 4: Ngā Tūtohu o Mangakaware-Cultural indicators

Goals	<p>Kia whakamātūtūhia te mauri o te ipukarea</p> <p><i>To restore the life force of the significant waters of the tribal homeland.</i></p>	<p>Kia whakamanahia te huia tūrae</p> <p><i>To give effect to the authority of Tangata Whenua</i></p>	<p>Kia whakahokia te awe kāpara ki te nuku nei</p> <p><i>To return the tūpuna to the traditional lands</i></p>
<p>Values</p>	<p>He Puna Wai He Puna Mauri He Puna Wairua He Puna Kai He Puna ora</p>	<p>He Puna Tangata He Puna Kōrero</p>	<p>He Puna Tangata He Puna Kōrero</p>
<p>Actions</p>	<ol style="list-style-type: none"> 1. Restore the Mauri of the Lake 2. Protect the lake and surrounding environs (repo) from farming activities and development 3. Introduction of fences around lake reserve boundary 4. Riparian planting 5. Eradication of all exotic flora and fauna in and around Lake 6. Reintroduction of indigenous flora and fauna 7. Support water quality improvement measures such as silt traps, construction and maintenance of weirs, and pest fish barriers. 8. Safe walking tracks, that will prevent 	<ol style="list-style-type: none"> 1. Affirm Kaitiakitanga 2. Re-establish iwi and hapū connections with Mangakaware 3. Restore mahinga kai areas 4. Provide access for iwi and hapū to mahinga kai areas for the gathering of traditional kai 5. Improve communication between iwi/hapū and local agencies. 	<ol style="list-style-type: none"> 1. Protect wāhi tapu and wāhi tūpuna for future generations through the use of rāhui/restrictions 2. Protect wāhi tapu and wāhi tūpuna from potential damage from farming activities and development 3. Educate iwi/hapū about the history of the area 4. Educate the public about the historical significance of the area 5. Provide advice and guidance around accidental discoveries (Policy 5 and Policy 8)⁵²

⁵² Barton, P., Thorne, F. (2010). *Tahuanui Ngāti Hikairo Heritage Management Plan* (p 63)

	damaging restoration efforts and wāhi tapu and wāhi tūpuna.		
Monitoring	<ol style="list-style-type: none"> 1. Testing of the water quality 2. Monitoring and maintenance of water quality improvement measures 3. Measuring water quantity and flow 4. Eradication of exotic plants and pests 5. Introduction of Indigenous flora and fauna 6. Monitor populations of re-introduced native flora fauna to encourage a sustainable and diverse ecosystem 7. Pest control 8. Improvements in its life-giving qualities 9. Increased riparian planting 10. Elimination of stock accessing lake area 11. Collaboration with the council regarding the creation of walking tracks and public facilities. 	<ol style="list-style-type: none"> 1. Co-management strategy that includes meaningful engagement with Tangata Whenua 2. Tangata Whenua involvement in the restoration work 	<ol style="list-style-type: none"> 1. Traditional methods of protection are utilised including restrictions on wāhi tapu areas. 2. Development of a GIS database of all the historical sites in and around the Lake 3. Introduction of a 100-meter protection buffer zone around a Wāhi tapu / Wāhi tūpuna (Policy 3)⁵³ 4. Implement the accidental discovery policy (Policy 5 and Policy 8)⁵⁴
Cultural Indicators	<ol style="list-style-type: none"> 1. The lake is safe for swimming and boating, and harvesting kai. 2. The water is drinkable 3. The water is safe to use for cultural and spiritual purposes 4. Indigenous habitat is restored 5. Increase in indigenous fish, birds and invertebrates. 	<ol style="list-style-type: none"> 1. Ngāti Hikairo and Ngāti Apakura are included in all decisions related to the Lake and its surroundings as per Te Tahuānuī: Ngāti Hikairo Heritage Management Plan (Policy1)⁵⁵ 2. Ngā uri of Ngāti Hikairo me Ngāti Apakura know the history of Mangakaware 3. Mahinga kai areas are restored and 	<ol style="list-style-type: none"> 1. Wāhi tapu and wāhi tūpuna are clearly identified 2. Restriction of access to wāhi tapu 3. A 100-meter protection buffer zone is placed around all sites (Policy 3)⁵⁶ 4. Fencing around sites to protect from animal and human activity. 5. Wāhi Tapu and Wāhi tūpuna experience no further deterioration

⁵³ Barton, P., Thorne, F. (2010). *Tahuānuī Ngāti Hikairo Heritage Management Plan* (p 60-61).

⁵⁴ Barton, P., Thorne, F. (2010). *Tahuānuī Ngāti Hikairo Heritage Management Plan* (pg 63, 67).

⁵⁵ Barton, P., Thorne, F. (2010). *Tahuānuī Ngāti Hikairo Heritage Management Plan* (p58).

⁵⁶ Barton, P., Thorne, F. (2010). *Tahuānuī Ngāti Hikairo Heritage Management Plan* (p 60-61).

		<p>replenished</p> <ol style="list-style-type: none"> 4. Iwi/Hapū can freely access mahinga kai areas as necessary 5. Iwi/Hapū can freely access plants for cultural activities 6. Ongoing communication by all agencies involved with Lake Mangakaware with Ngāti Hikairo and Ngāti Apakura 	<ol style="list-style-type: none"> 6. The public is informed of the historical significance of the areas 7. No further negative impacts from farming activities 8. All archaeological requests are to be approved and supervised by Ngāti Hikairo and Ngāti Apakura 9. The accidental discovery process is in place (Policy 5 and Policy 8)
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Oral Historians

Louvaine Kahuwhero Kaumoana (Ngāti Hikairo, Ngāti Apakura)

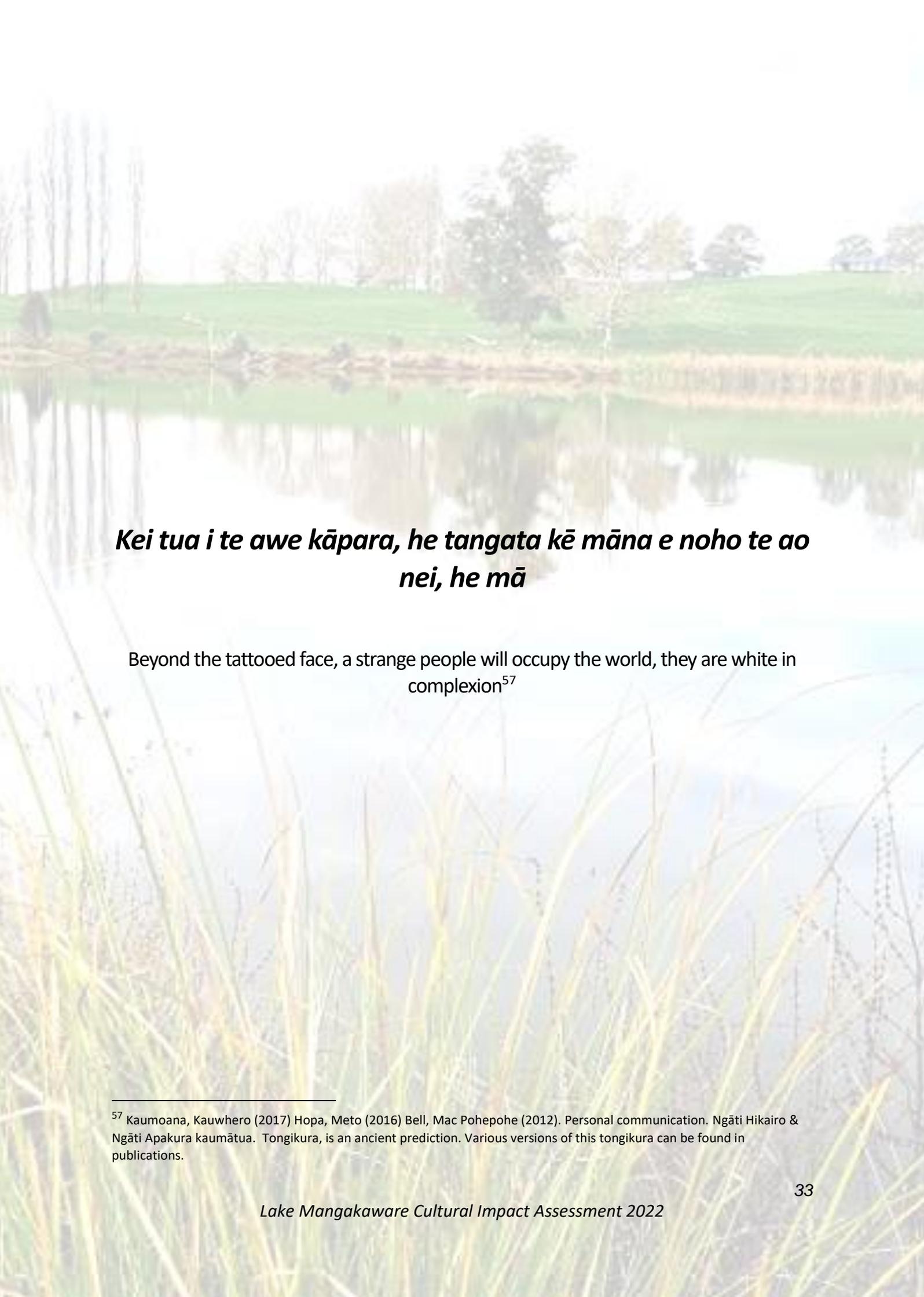
Mac Pohepohe Bell (Ngāti Hikairo, Ngāti Apakura)

Meto Hopa (Ngāti Hikairo, Ngāti Apakura)

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***Kei tua i te awe kāpara, he tangata kē māna e noho te ao
nei, he mā***

Beyond the tattooed face, a strange people will occupy the world, they are white in complexion⁵⁷

⁵⁷ Kaumoana, Kauwhero (2017) Hopa, Meto (2016) Bell, Mac Pohepohe (2012). Personal communication. Ngāti Hikairo & Ngāti Apakura kaumātua. Tongikura, is an ancient prediction. Various versions of this tongikura can be found in publications.

Te Reo Māori Glossary⁵⁸

Te Reo Māori term	English terminology
A	
Ahi kā	Title by long-term occupation, the long-term burning of fires
Aroha	Show sincerity and mutual respect
Aruhe	Edible rhizome of bracken-fern, fern root - a staple food in pre-European times.
Ate	Liver, the seat of emotions
Atua	Guardian, with continuing influence, supernatural being, deity
Awa	River, stream, creek
H	
Hapū	Kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society
Harakeke	Flax
Haumiatiketike	<i>Guardian</i> of fernroot and uncultivated food - one of the offspring of Rangi and Papa. Also known as Haumia, Haumia-tikitiki and Haumia-roa.

⁵⁸ The definitions of the words/terms found in this glossary are based on the Tai Tumu, Tai Pari, Tai Ao Waikato-Tainui Environmental Plan and the online Te Aka Māori-English, English-Māori Dictionary <http://maoridictionary.co.nz> and the understanding of the contributing kaumātua of Ngāti Hikairo and Ngāti Apakura.

Heke tuna	Eel migration
Hine-i-te-huhi	Guardian of wetlands and swamps
Hineihorangi	Guardian connected to rain.
Hine-i-te-repo	Guardian of wetlands and swamps
Hine-te-kohu	Guardian associated with mist and fog
Huānga	Relative, kin, relation, cousin, member of the same <i>hapū</i> . A word used locally in the Waipā and Kāwhia similar in meaning to whanaunga.
Huāngatanga	Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others with whom one develops a close familial, friendship or reciprocal relationship. A word used locally in the Waipā and Kāwhia similar in meaning to whanaungatanga.
Hui	Assemble, assembly, meeting, gathering
!	
Ikaterere	Guardian, son of Punga and grandchild of Tangaroa. He fled to the sea with his children, the fish, to escape the wrath of Tāwhiri-mātea.

Īnanga	Common galaxias, juveniles are a component of the whitebait catch
Iwi	Tribe, nation, people, society
<u>K</u>	
Kāeo	Freshwater mussel, <i>Hyridella menziesi</i> - a bivalve mollusc which lives in fine mud or sand in freshwater lakes, ponds, streams and rivers. Has a dark, olive-brown coated shell and the inside is greyish-white.
Kahikatea	Kahikatea, white pine, <i>Dacrycarpus dacrydioides</i> - a tall coniferous tree of mainly swampy ground, the leaves are scale-like and soft to touch.
Kāhu	Swamp harrier, harrier hawk, Australasian harrier, <i>Circus approximans gouldi</i> - a large brown hawk with long-fingered wings which feeds on prey and carrion and is common on farmland, tussock land and swamps.
Kai	Food, resources
Kāinga	Settlement, village, home, dwelling, abode
Kaitiaki	Guardian, caretaker, custodian
Kaitiakitanga	Guardianship
Kākahi	Freshwater mussel, <i>see Kaeo</i>

Karā	Basalt - a dark, fine-grained volcanic rock. The stone used by tohunga during meditation and training
Karakia	A process of incantation and invocation
Kārearea	New Zealand falcon, <i>Falco novaeseelandiae</i> , bush hawk, bush falcon - a fast-flying bird of prey which often perches high in trees or on a rock and swoops to catch its prey.
Kaumātua	Elders (plural), not gender specific
Kaupapa	Strategy, theme, philosophy
Kawa	Ceremonial rituals, protocol
Kaware	A type of freshwater shellfish, possibly a mussel
Kererū	New Zealand pigeon, kererū, <i>Hemiphaga novaeseelandiae</i> - a large green, copper and white native bush pigeon which was eaten by Māori. Kererū were one of two foods harvested during the Māori new year. Also locally known in Waipā as kūkū.
Kōaro	Climbing galaxias, juveniles are a component of the whitebait catch
Kōhanga	Nest, nursery
Kōkopu	Galaxiids (including banded, giant, and short jaw kōkopu), native trout, juveniles are a component of the whitebait catch

Kōrero	Speech, narrative, story, news, account, discussion, conversation, discourse
Kōtare	Sacred kingfisher, kingfisher, <i>Halcyon sancta</i> - a native species with mainly electric blue plumage, often seen perched on power lines, or branches and rocks near the water.
Kōura	Freshwater crayfish
Kōwhai	Trees in the genus <i>Sophora</i> are native to New Zealand
Korimako	Bellbird, <i>Anthornis melanura</i> - an olive-green songbird with a short curved bill and dark bluish-black wings known for its loud, clear, liquid songs. The Female has a lighter colour and a white stripe below the eye. Also known as rearea.
Kōriroriro	Grey warbler, <i>Gerygone igata</i> - a small, slender, insect-eating songbird of greenish-grey colouring with a darker tail tipped white. Has an undulating, floating, feather-like flight. Lives in scrub, forest, parks and gardens.
Koroheke	Male elders, grandfathers, granduncles
Kuia	Female elder
Kūwharuwharu	Longfin eel, <i>Anguilla dieffenbachii</i> - usually grows up to 1.2 metres long weighing 10 kilograms, but exceptions can be 2 metres long weighing over 50 kilograms. Females are typically twice as long as males. Body uniform in colour from dark brown to grey-brown dorsally and silvery ventrally. Widespread throughout Aotearoa/New Zealand freshwater ways, except above swift rapids or waterfalls. There are many other names for this species.
<u>M</u>	

Mahi	Work, action, activity, task, deed, operation, job
Manu	Bird(s)
Mānuka	Mānuka, tea-tree, <i>Leptospermum scoparium</i> - a common native scrub bush with aromatic, prickly leaves and many small, white, pink or red flowers.
Māori	Indigenous person of Aotearoa - New Zealand
Mātauranga Māori	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori worldview and perspectives, Māori creativity and cultural practices
Mahinga kai	Food gathering areas
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object
Mana Motuhake	Separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority - <i>mana</i> through self-determination and control over one's own destiny.
Manaakitanga	Hospitality (the ability of hosts to care for their visitors), kindness, blessing
Manawa	Heart, the seat of affections

Manuwhiri	Visitor, guest
Marae	Sacred meeting place, the courtyard in front of the whareniui (meeting house)
Mātāpuputu	The older generation, elderly people
Mātua	Fathers and uncles
Mauri	Life principal/force, entity
Miromiro	White-breasted North Island tomtit, <i>Petroica macrocephala toitoi</i> - a little black-and-white bird with a large head and short tail. Lives in forest and scrub.
Moa	Large extinct flightless birds of nine subspecies endemic to Aotearoa/New Zealand.
Mokopuna	Grandchild, descendant
<u>N</u>	
Ngākau	Heart, mind, soul, the seat of affections
Ngāti Apakura	A small iwi of Tainui origin, the rohe of which includes Rangiaowhia, Puahue, Hairini and eastern Waipā bordering with Ngāti Hikairo to the west. Ngāti Apakura holds an interest at Mangakaware. Ngāti Apakura is an independent iwi with mana whenua in the Waikato Raupatu area and Te Rohe Pōtae. The governance body for Ngāti Apakura is Te Rūnanga o Ngāti Apakura. They also have association with Waikato-Tainui and Maniapoto Māori Trust Board. They

	affiliate with several marae.
Ngāti Hikairo	A small tribe of Tainui origin, the rohe of which includes Kāwhia, Ōpārau, Pirongia, and the western Waipā, bordering with Ngāti Apakura to the east. Ngāti Hikairo are tangata whenua at Mangakaware. Ngāti Hikairo is an independent iwi with interests in the Waikato Raupatu area and Te Rohe Pōtae. The governance body for Ngāti Hikairo is Te Rūnanganui o Ngāti Hikairo. There 5 marae affiliated with Ngāti Hikairo and 24 hapū. They also have association with Waikato-Tainui through the 1995 Waikato Settlement. Ngāti Hikairo have associated hapū and with other iwi in Whanganui river, Te Arawa, Tūwharetoa and others.
<u>P</u>	
Pā	Traditional settlement
Pā tuna	Eel weirs
Pakeke	Adults(s)
Papatahuaroa	An alternative for Papatūānuku. Mother earth.
Para	King fern, horseshoe fern, <i>Marattia salicina</i> - huge, tufted native ground fern with unusually large, heavy, dark, glossy fronds, divided into long, strap-like leaflets. Stalks clasping at base, with large ear-like lobes. The underground stems were an important food.
Parawhenuamea	Gaurdian of water from the ground, also associated with muddy and swampy waters.

Pāteke	<p>a) brown teal, <i>Anas chlorotis</i> - a rare endemic bird, the breeding male has a glossy green head and a narrow white collar, while the female is brown.</p> <p>b) Australasian shoveler, <i>Anas rhynchos</i> - a duck with a wide flat bill, living in shallow lowland wetlands and muddy wetlands.</p>
Pei	Peat soil
Pīharau	Lamprey
Pūkeko	Purple swamp hen, <i>Porphyrio porphyrio</i> - a deep blue-coloured bird with a black head and upper parts, a white undertail and a scarlet bill that inhabits wetlands, estuaries and damp pasture areas.
Puna	Well spring, spring of water, well, pool
Puna kai	Well spring of food
Puna kōrero	Well spring of traditional cultural narratives
Puna mauri	Well spring of life force
Puna ora	Well spring of Life
Puna wai	Well spring of water
Puna wairua	Well spring of spirituality

Pūrekireki	Tufts of sedge, <i>Carex secta</i> - a sedge which grows in raised tufts. Common in swampy areas throughout Aotearoa/New Zealand. Grows up to 1 m tall, with weeping, yellowish-green leaves.
Pūrekireki Marae	A marae located on the Kaipiha Block, south of Pirongia in Te Rohe Pōtae. Affiliated to both Ngāti Hikairo and Ngāti Apakura. Also affiliated to Waikato-Tainui and Maniapoto Māori Trust Board.
Pūtangitangi	Paradise shelduck, <i>Tadorna variegata</i> - often seen in pairs throughout Aotearoa/New Zealand on farmland and open areas, the male has a black head and dark body while the female has a white head and an orange-brown body.
Pūweto	Spotless crane, <i>Porzana tabuensis</i> - small dark rail with chocolate-brown back and red eye, living in swamps.
R	
Rāhui	To put in place a temporary ritual prohibition, closed season, ban, reserve - traditionally a rāhui was placed on an area, resource or stretch of water as a conservation measure or as a means of social and political control for a variety of reasons which can be grouped into three main categories: pollution by tapu, conservation and politics
Rangatira	Two types of Rangatira, 1) Ariki-inherits the title, hereditary Chief (male or female). 2) Chief- earned or chosen leader (male or female), proprietor - qualities of a leader are a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures and assertive and sustained response to outside forces that may threaten these
Rangatiratanga	Sovereignty, chieftainship, leadership, right to exercise authority, chiefly autonomy, self-determination, self-management, ability to lead, and ownership.

Rangiawatea	An guardian, also known as Ranginui, and Rangi. The spouse of Papatahuroa (Papatuānuku, Papa). The Guardian of the skies, and heavens.
Raupatu	Invasion and war by land and by the Waikato River, and subsequent confiscation of Waikato lands
Raupō	Bulrush, raupō, <i>Typha orientalis</i> - a tall, summer-green swamp plant distinguished by its large flowering spike which looks like brown velvet, the stems (kākaho) being used as construction or decoration material. The long, narrow leaves grow to about 2m long.
Rauri/Rauwiri	Type of eel weir
Rohe	Tribal boundary, district, region, territory, area, border (of land)
Rongoā	Remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic
Ruru	Morepork, owl, <i>Ninox novaeseelandiae</i> - a native owl common throughout Aotearoa/New Zealand in wooded areas including suburbs, roosting by day and active at night. Also known locally in the Waipā as kōkou and peho.
I	
Take	Title, claim, case, right - associating a Tangata Whenua group with mana whenua
Take ātete	Title due to ability to defend

Take taunaha	Title by right of discovery
Take tuku	Title by right of cession/gift
Take tupuna	Ancestral title, continued occupation
Tāne Mahuta	Guardian of the forests and birds and one of the children of Rang and Papa.
Tangaroa	Guardian of the ocean, and all within it, and one of the children of Rang and Papa. connected to all waters.
Tangata whenua	People of the land, locals, host, residents, people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried
Tangi	Mourn, lament, weep
Tangihanga	Weeping, crying, funeral, rites for the dead
Taniwha	A metaphor for a chief, a monster good and bad that resides in water, taniwha take many forms from logs to reptiles and whales and often live in lakes, rivers or the sea. They are often regarded as guardians by the people who live in their territory/Also can be an area to be aware of danger/Kia tupato – see tapu
Taonga	Goods, possessions, effects, treasure, gifts, something prized

Taonga tuku iho	Treasure handed down, similar to inheritance
Tapu	Restriction, safety mechanism - a supernatural condition. A person, place or thing is dedicated to an atua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use. Tapu was used as a way to control how people behaved towards each other and the environment, placing restrictions upon society to ensure that society flourished
Tātāeko	Whitehead, <i>Mohoua albicilla</i> - a small rare endemic bird with white underparts and head with a contrasting black bill, eyes and legs and pale brown upperparts. Lives in groups in the high canopy of forests and scrub of the North Island.
Taumata atua	A carved stone or wooden talisman imbued with the essence of the atua
Te Reo Māori	Māori language
Te Rohe Pōtae	The King Country, territory south of the the Waikato Raupatu area, restricted to the tribes originally occupying the area prior to 1864, and the Kīngitanga and refugees.
Teina (singular), tēina (plural)	Younger brother(s) (of a male), younger sister(s) (of a female), junior relative(s)

Tikanga	The correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, and convention.
Ti kōuka	Cabbage tree, <i>Cordyline australis</i> - a palm-like tree with strong, long, narrow leaves; the young inner leaves are eaten both raw and cooked. This variety is found throughout the country in a variety of habitats. The young tree has long narrow leaves which arise from a single trunk. As it matures the trunk becomes bare and branches out.
Tīrairaka	Fantail, <i>Rhipidura fuliginosa</i> - a small, friendly, insect-eating bird of the bush and domestic gardens which has a distinctive tail resembling a spread fan. Also known locally in Waipā as tīraureka, kōtiutiu, pīrangirangi, pītakataka, tīrairaka, pīwairaka, pīwaiwaka, pīwakawaka, tīwakawaka.
Toetoe	Toetoe, <i>Cortaderia</i> spp. - native plants with long, grassy leaves with a fine edge and saw-like teeth. Flowers are white, feathery, arching plumes. Grow on dunes, on rocks and cliff faces, along streams and swamp edges. The stems were used for <i>tukutuku</i> panels.
Tohu	Sign, identify, mark, symbol, indicate
Tohunga	Priests, specialised experts - They mediated between the <i>atua</i> and the tribe, gave advice about economic activities, were experts in propitiating the <i>atua</i> with <i>karakia</i> and were experts in sacred lore, spiritual beliefs, and traditions and genealogies of the tribe.
Tongi	Tribal boundary markers
Tongikura	Prophetic saying by a charismatic leader
Tuakana (singular), Tuākana (plural)	The elder brother (of a male), elder sister (of a female), senior relative

Tuna	Eel of various species, including the longfin eel (<i>Anguilla dieffenbachii</i>) and shortfin eel (<i>Anguilla australis</i>).
Tuna heke	Shortfin eel, <i>Anguilla australis</i> - a quite large type of eel, dark olive to olive-green, and whitish-grey to silvery ventrally. Widespread in lowland fresh waterways. Usually nocturnal and lives under cover of overhanging rocks and debris. Caught in a <i>hīnaki</i> .
Tupuna (singular), tūpuna (plural)	Ancestor(s)
Tūī	Parson bird, <i>Prosthemadera novaeseelandiae</i> - a songbird that imitates other birds' calls and has glossy-black plumage and two white tufts at the throat. Also known locally in the Waipā as <i>kōkō</i> .
<u>U</u>	
Uri	Offspring, descendant, relative, kin, progeny, blood connection, successor
Urupā	Cemetery, burial place, graveyard
<u>W</u>	
Wāhi tapu	Shrine, sanctuary, sacred area/place
Wainui-ātea	Guardians associated with waters, including inland waters, rivers, lakes, streams and wetlands

Wai	Water
Wai māori	Freshwater
Wānanga	Space of learning
Waiora	Health
Waipā	An area associated with the Waipā River, with which many iwi and hapū connect with including Ngāti Hikairo and Ngāti Apakura.
Wairua	Spirit, soul
Waka	Canoe
Whānau	Extended family, family group, to be born
Whanewhane	Kidney, lung, internal organs
Whakairo	Carving
Whakapapa	Genealogy, genealogical table, lineage, descent, ancestry, interconnectedness

Whenua

Land, country, earth, placenta, after birth