

NGATI HANGARAU CULTURAL VALUES ASSESSMENT OMANAWA FALLS

Ko te wehi ki te atua i runga rawa nāna nei ngā mea katoa Ki Te Arikinui a Kīngi Tuheitia me te kāhui ariki whānui, ka mihi. Pai mārire. Ki ngā mate o tēnā marae o tēnā marae, haere, haere atu rā Ko Hangarau tēnei e tū atu nei e mihi kia koutou katoa

> Ko Mauao te maunga Ko Tauranga te moana Ko Takitimu te waka Ko Ngāti Ranginui te iwi Ko Ngāti Hangarau te hapū

This Cultural Values Assessment prepared by Ngāti Hangarau is an integration of values which are important to our hapū. Our values derive validity from our traditional epistemology as evidenced in our lore, mōteatea, karakia, tāonga and kōrero tuku iho. Our Ngāti Hangarau ontological perspective derives mana from our creation narratives, our tātai whakapapa to the natural pantheic spirits, our mana whenua and kaitiakitanga over our rohe, and our relationships with other hapu, iwi and waka.

Ngāti Hangarau values cannot be fully expressed in a document within the confined context of their applicability to the Omanawa Project. These values find their more complete expression through living on Peterehema marae and partaking in cultural activities associated with Ngāti Hangarau hapū. This CVA should be taken as part of a body of experiential associations which include kanohi ki te kanohi hui, site visits, kaumātua visits etc. To try and encapsulate all Ngāti Hangarau values pertaining to the Omanawa Project into one document is neither feasible, nor attainable.

Information attained for the purpose of this report comes from many sources including Ngāti Hangarau Raupatu reports and witness statements, Ngāti Hangarau traditional waiata, mōteata, karakia and whakatauki, Ngāmanawa Inc. documents, Omanawa Principles document, conversations with hapū members including Kaumātua, Pakeke and Rangatahi and other historical reports. This CVA has been prepared to help progress the Omanawa Project with Ngāti Hangarau Partners Tourism Bay of Plenty and Tauranga City Council. Ngāti Hangarau supports working together and supports creating opportunities through the Omanawa Project which will improve our future.

NGATI HANGARAU BACKGROUND

Ngāti Hangarau is a hapū of Ngāti Ranginui iwi. The hapū descend from the Takitimu, Te Arawa, Mataatua and Tainui waka. The traditional rohe of Ngāti Hangarau extends from Bethlehem, Tauranga, up to what is known as the Kaimai watershed. The pathway and boundaries between the shorelines of Bethlehem, to the bush-clad settlements within the Kaimai were marked by traditional means including streams, rivers, hills and ridgelines. This included the Omanawa river on the eastern side of the Ngāti Hangarau rohe. Within the waahi of Omanawa, Ngāti Hangarau has a long history of occupation and kaitiakitanga. Numerous sites of significance and moments of historical importance are reflected in waiata, tauparapara, moteatea and korero composed within the Omanawa waahi.

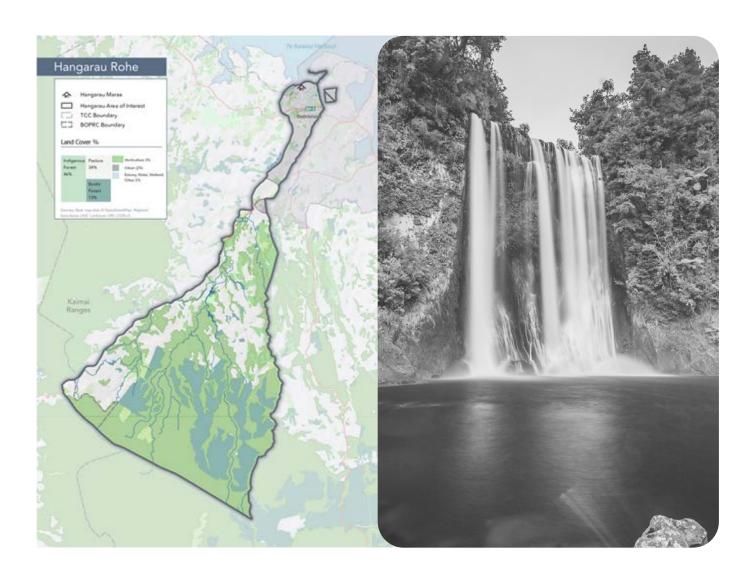
Land borders were shared with other whanaunga hapū, including the Omanawa area, which is explained in further detail below.

The eastern side of the Omanawa river is shared with Ngāi Tamarāwaho who are a hapū of the Ngāti Ranginui iwi. Ngāti Hangarau and Ngāi Tamarāwaho share a strong kinship connection with many whānau sharing whakapapa to both hapū. A stronghold of Ngāi Tamarāwaho is the marae at Taumata/Akeake. This marae is the closest marae to the Omanawa falls area being just over the ridge to the east of Omanawa river, approximately 1km to the east southeast from the falls as the karearea flies. Further up the Omanawa, is the creek of Te Whakamaunga (or Te Hukanui) which was the old boundary between land blocks occupied by both Ngāti Hangarau and Ngāi Tamarāwaho. These eastern areas of occupation by Ngāti Hangarau, namely Paengaroa, were adjoined by the Tauwharawhara and Ngamanawa areas, which were strongholds of Ngāti Hangarau occupation.

The main neighbouring hapū on the western side of the Ngāti Hangarau rohe (and western side of Omanawa) is Ngāti Kahu, who like Ngāi Tamarāwaho, share strong whakapapa with Ngāti Hangarau. Both hapū have shared interests, including the Wairoa river, of which Ngāti Kahu is acknowledged as principal kaitiaki. These interests start from beyond the harbor mouth and move through Bethlehem township and along the river as it works its way up to the foot of the Kaimai. It is here where tributaries such as the Omanawa are connected. Alongside Ngāti Kahu are other hapū of the Wairoa river, Ngāti Pango and Ngāti Rangi. Neighboring relationships were also established further inland on the western side of the Ngāti Hangarau rohe through the strong whakapapa links with Ngāti Raukawa.

NGATI HANGARAU BACKGROUND

In recent years, many hapū members have continued to reside in the Omanawa area. These areas include places close the falls and close to our traditional nohanga. A number of these whānau members remain closely attuned to the Omanawa river, through recreational hunting, fishing and swimming.





The Omanawa falls itself has been long associated with Ngāti Hangarau, mainly in connection with other water tributaries and falls such as, Otukehu, Wairoa, Mangapapa, Te Rere I Oturu and the Opuiaki. Kaikohe Rolleston, tupuna of Ngāti Hangarau presented the following extract of korero to the Tauranga Joint Generation Committee in the 1960s:

"Omanawa and Te Korokoro falls were used to prophesy good luck and ill fortune and death. When Koro Koro sounded, it was a sign of bad luck and sometimes death, while Omanawa Falls were a sign of good luck. We are proud of our fortune tellers which foretold the luck of the Tribe."

Kaikohe Roretana

This korero has been passed down over many, many generations and represents the relationship between the hapū and the falls (and wider tributaries).

When assessing the relationship between hapū members of today and the Omanawa falls, it is safe to say that a long and enduring respect for the falls remains. The falls area is known as tapu, dangerous and to be respected. However, it is also acknowledged within whānau of the hapū that many of our tupuna used the falls not only as a good omen, but also as a place of sanctuary and peace. It was a place to recharge the wairua.





Awa

We value our awa as unique entities. They give us guidance and foretelling. They connect us to all parts of our rohe from the mountains to the sea. They carry the mauri of the wai and whenua through our valleys. The mauri of our awa is of paramount importance to us. Ngāti Hangarau as kaitiaki will be guided by our long-lasting custodianship of the mauri of our awa. Ngāti Hangarau prefer that recreational swimming at the falls is prohibited.

Taonga Species

The Omanawa gorge, inclusive of the falls area, was a healthy area for sourcing sustenance for Māori. An abundance of birdlife was found throughout the Omanawa gorge. It was home to numerous taonga species including the North Island brown kiwi, kokako, lizards and bats. The waterways provided a healthy habitat for many freshwater fish species including eels and whitebait.

All rākau Māori have whakapapa to Ngā Atua, to each other, to their location and to people. Native plantings should account for these kaupapa. Kauri, Rimu, Rata and Miro were examples of native rākau that scattered the area. Ngāti Hangarau have also expressed that we would like to grow rākau that will help to feed our manu and ngāngara. We would also like to encourage the growth of rākau rongoa (medicinal plants) as befits the mauri of Omanawa. We will actively discourage the growth of invasive species such as wilding pines.

The entire Omanawa project needs to keep our taonga species in the forefront of design and ongoing planning and management.

Tracks

Tracks will create spaces for tangata to access and experience Omanawa. We will endeavour to create access for as many of our people as we can to their rohe. This includes kaumātua, pakeke, rangatahi and tamariki. We value tracks that will enhance the Omanawa experience by creating as little negative environmental impact as possible on the whenua.

Relationships

Ngāti Hangarau values integrity and honesty and working together with utmost good faith. We will work toward establishing mutually beneficial relationships with all parties involved in the Omanawa Project and look forward to continuing these relationships in the future. We value the opportunity to be able to grow our organisational capability as a hapū through creating these strategic partnerships.



Omanawa Experience

Ngāti Hangarau believes that in order for the experience to reach its apotheosis, the mauri of Omanawa must be nurtured. Ngāti Hangarau stories, wisdom and uri must be a key feature of any Omanawa experience because of our role as kaitiaki. In order for future generations to benefit from this project, there must be a long term, sustainable and financially viable proposition created.

Wharepaku

Any wharepaku facility designs should take into consideration tapu, noa and manaakitanga. Access to use these facilities should cater for all age-groups, especially Kaumātua.

Carpark

Because the carpark is the first place where manuhiri (visitors) arrive, it should be designed with consideration of the principles of tikanga, kawa, tapu, noa and manaakitanga. Manuhiri should have a clear idea of where to enter the Omanawa area. Kaumātua convenience parking should be considered.

Wairua/Karakia

Ngāti Hangarau believe that all kaupapa should start and end with karakia. This is to ensure acknowledgement of the spiritual realm as well as the physical realm. At the beginning and end of each day our kaitiaki will conduct karakia for all people. Those who are present on site are encouraged to participate.

Mana Whenua

Ngāti Hangarau exercises mana and ahi kā over Omanawa River and all other waterways within our rohe. Between Tauranga harbour to the crest of the Kaimai where the rainwater flows toward the ocean of Kiwa, from east of the Wairoa river toward Te Kaki - this is Ngāti Hangarau.

Our close neighbours and brethren of the Ngāti Ranginui clan include Ngāi Tamarāwaho over the eastern ridge of the Omanawa Valley toward the Kōpurererua valley, and Ngāti Kahu on the western Wairoa valley. Though these valleys separate our hapu, we all share strong alliances, history and whakapapa. Ngāti Hangarau have mana whenua and are ahi kā in Omanawa. The mauri of our rohe here is our primary focus.

Ownership

Ngāti Hangarau hapu have given explicit instruction to their māngai that direct ownership of all land within our rohe should always be a primary objective when entering into any relationship with our Treaty partners. It is our intention that through this Omanawa Project, ownership of the falls area will return to Ngāti Hangarau.



Rohe whānui

Omanawa is one part of the wider rohe whānui of Ngāti Hangarau. We believe that our awa is inextricably interconnected with all the other awa in the wider Wairoa river system and beyond. Any cultural considerations regarding Omanawa cannot be done in isolation of the rest of our waterways within our rohe. The myriad of awa, kōawaawa, puna and rere incorporate to form one body with many unique aspects. So we encourage all people to maintain a wider peripheral perspective of Omanawa having whakapapa to all other waterways, not bound by lines drawn on maps.

Kaumatua/Kuia

Kaumātua and Kuia (elderly) assume a highly respected role within Māori society. As keepers and protectors of ancient knowledge, wisdom and experience they are always afforded favourable status in any kaupapa. At any time when they are present, their presence should be acknowledged and they should be given due reverence.

Rangatahi

Rangatahi (youth) represent the future of our tribe and all other tribes. Where possible opportunities should be created to help develop rangatahi potential.

Comms/Media

- 1. Te Reo kia Tika that all communications are based on
- 2. Te Reo kia Pono that all communications maintain the highest integrity
- 3. Me te Aroha that all communication exchanges shall be respectful and considered
- 4. Te Reo kia Māori If any communications are in Te Reo Māori and any other language, the Te Reo Māori version will always take precedence.

Tikanga

As mana whenua, and as a partner with other entities involved in the Omanawa project, Ngāti Hangarau tikanga should hold a ubiquitous influence throughout all proceedings.

We acknowledge that some people are at various stages of understanding tikanga Māori and we are happy to humbly assist those people in their development.

Where there is an equivocal ambiguity, kaumātua can assist in interpretation and implementation.

Te Tiriti o Waitangi

Principles enshrined within Te Tiriti o Waitangi should always form an underlying bedrock to a strong foundation between Ngāti Hangarau and any Crown agency.



"...kia tika atu au te haere ki te puke pū rā runga i Hauturu..."

Te Pakaru

(I shall follow the right path to the heights of Hauturu)

Tikanga will help us achieve our goals

"... taku pārūrū taku whakamaurutanga e..."

Te Pakaru

(my shelter, my contentment) Omanawa Falls is a place of shelter and healing

"Whatungarongaro te tangata, toitū te whenua"

Kaikohe Roretana

(Mankind fades away, the land remains)
We ensure the land is better off for future generations

"Hei a Te Waharoa ngā ringa ngā whatu"

Ngeri

(Te Waharoa guides our works and vision) Good leadership and lots of hard work

"...ā, e raro pōhēhē!"

Ngeri

(oh, begone with misunderstandings! Understand one another, learn from mistakes

"Tarunatia ki te muka tuao kia pai atu koe"

Turupa

(Become connected with others to better yourself) ${\bf Teamwork}$

"Au whanga i te uru, kia whakarongo au ngā hīrere wai"

Turupa

(I'll wait in the west and listen to the waterfalls)

The sounds of the rere will guide us



"...e ahu tō mata ngā tai e haruru waho o Otukehu"

Turupa

(Turn your face toward the turbulent waters near Otukehu)

Be wary of risks

"...ngā wai whakaihi nā ō tūpuna..."

Turupa

(the life-giving waters of your ancestors)
The mauri of the awa must be nurtured

"Ko Hangarau tēnei e tū atu nei"

Waiata

(It is Hangarau who stands here) Ngāti Hangarau has mana whenua

"E tipu waru e"

Waiata

(Grow in the summer warmth) Be ready for the summer influx