

5 Te Arawa (Lakes) Statutory Acknowledgements

In accordance with section 65 of the Te Arawa Lakes Settlement Act 2006, information regarding statutory acknowledgments is hereby attached to the Bay of Plenty Regional Policy Statement. This information includes the relevant provisions from the schedules to the Te Arawa Lakes Settlement Act 2006 in full, the description of the Statutory Area and the statement of association as recorded in the statutory acknowledgment.

The Te Arawa lakes settlement resolves the historical claims of Te Arawa over the following lakes:

Te Arawa Lakes	
Ngahewa	Rotoiti
Ngapouri (also known as Opouri)	Rotoma
Okareka	Rotomahana
Okaro (also known as Ngakaro)	Rotorua
Okataina	Tarawera
Rerewhakaaitu	Tikapu
Rotoehu	Tutaeinanga

The settlement includes vesting of the lakebeds in Te Arawa and a statutory acknowledgment covering all of the above lakes, with the exception of Lake Okaro. Lake Okaro is currently vested in and administered by the Rotorua District Council and is therefore excluded as statutory acknowledgements can only relate to Crown land.

5.1 Statutory acknowledgement for the Te Arawa lakes

5.1.1 Statutory Areas

The Statutory Areas for which Te Arawa has a statutory acknowledgment are set out in the table below:

Statutory Area	Location
Bed of Lake Rotorua	Section 1 SO 338985
Bed of Lake Rotoiti	Section 1 SO 338986
Bed of Lake Rotoehu	Section 1 SO 338988
Bed of Lake Rotoma	Section 1 SO 338987
Bed of Lake Okataina	Section 1 SO 338989
Bed of Lake Tikitapu	Section 1 SO 338994
Bed of Lake Okareka	Section 1 SO 338992
Bed of Lake Tarawera	Section 1 SO 338996
Bed of Lake Rotomahana	Sections 1 & 2 SO338995
Bed of Lake Rerewhakaaitu	Section 1 SO 338990

Maps showing the locations of these areas are included at the end of this section.

5.1.2 Statement of Association

KO TE WHĀNAUNGATANGA

Te Whānau

Ka moe te tāne me te wāhine kua kiia kua kotahi i roto i Te Atua. He whakatūhonotanga tēnei i a rāua e taea ai te hanga tangata, hei noho ki te ao mārama. Kaare e roa e noho tahi ana te tokorua kua tūhonotia, ā, mea rawa āke, kua noho he tangata ki te kōpu o te mea wāhine; kua hapū.

Kei roto i te iwa marama kua whānau te tamaiti hei poipoitanga, hei atawhaitanga mā ngā pakeke; kei muri kua haere te korero i roto i te iwi, i te mea kua whānau te wāhine ā mea. Ā te wā e whakawhānau ana te wāhine, ka noho tētehi ki te taha ki te āwhina i ā ia. Kaare he tikanga mena he wāhine no tētehi o ngā kāinga e noho tata āna; ki te kore e kitea tētehi, kua riro mā te tāne tonu hei whakawhānau. Ahakoa ko wai, mā te pai o te āwhina i te wāhine me te pēpi ka ora tahi rāua; koira te mea nui.

Kua puta mai he pēpi mā te tokorua nei, ko te kiia, kua tu he whānau. Kei muri, kia whanawhānau mai ano he uri, kua kaha te haere o te kōrero rarā, 'Ara ko te whānau ā Mere rāua ko Rīhari tēra.' Ēngari kia tokomaha tonu ngā tamariki katahi ka tino mārama te kōrero o te whakatu whānau. Ko te tikanga, nāna kotahi noa iho te tamaiti, e rua tekau rānei ngā tamariki ā te tāne me te wāhine, he whānau tēra.

Ko Te Whakawhānaungatanga

Kua tokomaha haere nga tamariki, me ata hangaia ano he kaupapa hei whakatutuki i nga whakaaro. Kia kōrero mo te mate tangata, kua nuku atu te whānau ki te marae noho ai kia māmā ai te whakarite i ngā tikanga o nehe, mo te tangi aitua. Kei ngā wā pēnei, tēra e pokea ai te marae e te manuhiri e haere mai ana ki te ngaki mate. Kua kimi me pēhea rā e taea te whāngai i te tangata i te kaha tokomaha. Heoi kua haere mai tēna o te whānau me tāna poaka, tēna o te whānau me tāna pēke riwai, tēna me tāna hipi, he kau rānei hei whakarahi ake i ngā kai mo te marae. Ko taua kōrero rarā, 'Ma tāu rourou, ma tāku rourou, ka ora te manuhiri.'

Kia tūpono ke ki te raruraru i runga i te marae, kua kitea ngā mahi o reira; arā, ko te whakatika i te wai o ngā wharepaku, ko te kimi tēpu mo te wharekai kia rahi atu, ko te tiki wāhie mo te hāngi. Ma te kotahi o ngā whakaaro o te whānau, ka taea noatia te whakarite i ngā hiahia nei.

Na ngā here whānaungatanga, kua piritahi katoa te whānau hei whakau i a rātau ano. Koira ko te kōrero rarā, 'Whakapūpūngia ngā rākau kia kore e whati.' Kei roto i te whānau ngā mātauranga katoa; mo te tuhi kōrero, mo te tatau moni, mo te mahi whare, mo te whakamārama i te ture, mo te arahi i te hapū.

Kei runga i ēnei āhuatanga, kua tiroiro ngā uri ki o rātau tata, tētehi ki tētehi; nā wai i korero noa iho, mea rawa āke kua puta ki ngā whakapapa ki te titiro i nga tūpuna i taki heke iho ai rātau. Nā te hiahia kia mōhio, kua kite i ngā tūpuna no te waka kē, no te iwi kē.

Ko Te Hapū

Kei roto i te tokomaha o te tangata ngā kaupapa huhua noa atu e noho ana kia riro mā tētehi hei whakaoho ake. He pēra mo te whakatū kapa haka. Kei reira ōna toa mo te taki i te ngeri, i te waiata, i te pao i te aha ake. Huihui rawa ake ngā tāngata ki te whakaari i nga taonga rarā, e whānaunga katoa ana.

Ka toro tēnei mea te whānaungatanga ki hea noa atu rere ai. Kua tawhiti atu i ngā mātua me ngā tamariki ake, kua tokomaha rawa, ina ra hoki hua whā, kua rima ke ngā whānau; ko te kiia tēra, he hapū. Ka piri pēra i te whānau i runga i te kukume o te whānaungatanga.

Ma te whānaungatanga ka mau ngā tāngata ki a rātau anō. Koira kei ngā haere ki waho, he haere ahapū tonu; nāna ki te tangihanga, ki te koroneihana, ki te hui whenua, ki te hura kōhatu, ki hea noa atu rānei.

I māmā ai te whakatū i te Roopu 28 a Tūmatauenga i te Pakanga Tuarua o te Ao, nā te

whānaungatanga, ara na te here tangata. Ko ngā here o roto i te whānau, me o te hapū i te whakakotahi i ngā hoia. Nā ngā wehewehenga i roto i te Roopu nei, ka whakaarahia ake ngā kamupene hei whakakao haere i a rātau. I pērātia, nā te here-tangata. Ka mutu, ko ngā uri o te Taitokerau i whakanōhia hei Kamupene 'A'; ko Te Arawa i noho hei Kamupene 'B'; a Ngāti Porou me Ngāti Kahungunu hei Kamupene 'C'; ko te rerenga o te Motu hei Kamupene 'D.'

Ko Ngā Moana me Ōna Taonga

Ko te kaupapa tēnei o te rangātiratanga o ngā moana o Te Arawa i takoto ai te kōrero, no Te Arawa ōna moana; ko te take, he wāhi mahinga kai ngā moana nei no te iwi, he wāhi tikinga wai hei unu; he mahinga otaota hei whāriki, hei kākahu mo te tangata. E mahi ana me te whakaaro ake anō ki ēra o ngā whānaunga kei kore mo rātau. Ka āta mau ki ngā tohutohu ā ngā koeke, kua e moumou i te taonga.

Ko te kaupapa tēnei i whakatauria ai e te hapū, mā te rangātira anō hei karanga mo āhea timata ki te rama koura (kei te takiwā ki Noema); a, mo āhea anō hoki e mutu ai tēra mahi (kei a Pēpuere).

Kia kitea ai te tohu o ā rātau manaaki i ngā tikanga o te hapū, ka ū katoa ki taua manaakitanga; kare kau he kōwae. Kua riro mā tēna, mā tēna o te hapū hei whakatūpato kei hē ngā mahi i te moana. Engari e mahi ana me te whakaaro ake anō ki ētehi, kei kore mo rātau. Arā, kia aroha ki ngā whānaunga.

He moana, kei reira ōna tikanga, ōna āhuatanga hei whakatūpato mā te tangata. Koira kei te Rotoiti, ko te rohe ki Tapuaeharuru mai i Koro-ki-te-Wao tae noa ki Te Tawa, ko te mahinga kai tēnei o Ngāti Tamateatutahi/Kawiti. E rama koura ai tēnei iwi, ki konei anahe, kā mutu. Kaare i kō atu. Ka pēra anō a Ngāti Rongomai; timata mai i Hingarae, tae noa ki Tapuaekura, ka mutu. Nā, he pēra a Te Rotoiti huri i ngā tahataha o ngā wai. Kei a Ngāti Te Tākinga; kei a Ngāti Hinekura, kei a Ngāti Kawiti e roherohe haeretia ana.

Ko Te Takahi Tikanga

I runga i te tikanga, e kore e taea te haere ā tētehi ki te rohe o te hapū kē mahi kai ai māna. Kei poka noa ia, kua mate tēra o ngā hapū, kua pau te koura, te aha rānei i āna mahi. Ka hē ai ēra tikanga.

Ehara kau i te mea, ka patua e te tangata, ka hahaungia rānei ki te rakau, kāo. Engari, ka hangaia he kōrero hei hāhani i taua hunga takahi tikanga rā, ā, katahi ka tukuna aua amuamu rarā kia haere ana i te takiwā. Mutu rawa āke kua mōhio katoā ngā iwi āe, he tangata raweke kai a mea, he tangata kore mohio ki te whakaaro ki ētehi. Ka mau tēra kōrero hāhani ki runga i taua hunga rā, ā mate noa. Kei reira, kua heke aua hāhanitanga ki ngā uri, arā ki tana whānau.

Ēngari, he pai ake pea tēnei tikanga i tā ngā tūpuna o mua. Kei tā rātau, kua kite kua takahi tikanga te tangata, kua titoa he patere hei taunu i te hunga rā; e puta ai ngā kohukohu, ngā whakatumautanga mo taua tangata. Kā mutu, ka haere tēna patere, waiatanga haeretia ai i te nuku o te whenua, hei whakarongotanga mā ngā iwi. Aue, te whakamā i ahau e!

Ko Te Taniwha me Te Mauri

I mua, e noho karapoti ana ngā kāinga o te hapū i ngā tahataha o te moana, me te manaaki a ngā tāngata i ngā wai, kia kua e tukinotia. Me tika hoki tā rātau tiaki, ina ra hoki, kua hiainu wai, kua pai te tiki atu i te moana, mo te haere ki te mahi koura kua haere, kua rama; kua pirangi paopao hei mahi whāriki, kua tuku ki te wai, kua tiki atu. Nā te matapopore ki te tāonga, i mahi nui ki te tiaki, kua pirangi mea, nā, kua tae atu ki te tiki. Kotahi tonu te whakaaro e hua ake ana i roto i te hapū, ko te tiaki i te wai o te moana i kiia ai ko rātau ngā kaitiaki.

Kā ngana a Ngāti Pikiao ki te tiaki i o rātau moana, ka pera hoki a Ngāti Rangiwewehi, a Tuhourangi, a Ngāti Rangitahi, a Uenukukōpako, a katoa noa iho. Ko te tohu ra hoki tēnei o te rangātiratanga o te iwi, ko ou moana. Kei turikore te hapū ki te tiaki i te moana, tēra e tukinotia e te rāwaho, kua raruraru ngā kai o roto.

Kei ngā tohutu ā ngā koeke, ko te tino hunga kei ā ia te kaitiakitanga o te moana, he taniwha. He hunga manaaki tēnei; he atawhai tāna i te tangata; kei roto i te wai tōna kainga, kei tētehi wāhi e mōhiotia ana e ngā uri no rātau taua moana. He wā kua kitea e rere ana i roto i te wai, ēngari mā ngā uri anō, ka mohiotia ko te taniwha tēra. Ko tōna kaupapa, he tiaki i te iwi; me te aha, he whakamauru tonu te hapū ki a ia hei hāpai i o rātau whakaaro. Koira, kei roto i ngā mahara o te iwi, ko te manaaki i te taniwha. Ko taua manaaki i te taniwha, ko te moana katoa atu tera.

Te Wairua

Kei whakahāwea mai te tauhou ki te taniwha e kōrerohia ake nei, notemea kaare e kitea. Nō hea hoki e mōhio ai, e pēhea ana te ahua o te taniwha, e hia ōna waewae me ōna ringaringa, e pēhea ana te hanga o te kanohi, he mau huruhuru rānei, he aha rānei. Koinei katoa ngā mea ka patapataingia.

Kei ngā mea matatau ki a ia, kua karanga mai, āe, i konei i Te Papatu e noho ana; ka hia nei ngā marama e noho ana i konei; ēngari kua heke inaianei kei Pateko e noho ana. Arā he heke tonu te taniwha.

E kore ai e kitea nā te mea he wairua kē. Ka hikoi ana te taniwha ki tētehi wāhi o te moana, kua hurihia tōna āhua ki te rākau a, ko ia tēra e tere ana i te wai. He wā ano, kua whakakitea mai me te tumu putoetoe nei te āhua. He pēra tēnei tāonga; he wairua ke te haere.

He kōrero tēnei mo te wairua taniwha. Otirā, he wairua anō to te moana. E ora ana te wai, kua ora katoa ngā kai me ngā otaota o roto. Nā taua ora rarā, kua piataata te moana kia ataahua ai ki te tirohanga tangata. Kei konei, kua uru mai te hari o te ngakau o te tangata mo te pai o te moana me ōna āhuatanga katoa.

Te Tohu Rangātira

Mā te whānaungatanga, ka taka ngā āhuatanga katoa o ngā moana ki raro i te mana o tēna hapū, o tēna hapū, o tēna hapū. Kia hui te iwi, kua mene katoa mai i raro i te mana o te rangātira, ahakoa he take māmā, he take uaua rānei.

I kiia ai, ko te mana o te iwi kei te rangātira; he whānaunga tēnei kei runga i ā ia te ure tārewa i mohiotia ai ko ia to rātau tuakana i roto i ngā whakapapa.

Ka hui kau ana, kua puta ngā kōrero a tēna, a tēna; ka pai hoki ki te whakarongo atu. Kia haere ngā kōrero o te hui, he mana tonu ngā hamumu ā ngā hunga tūtū ki kōrero.

Kia tae ki tōna takiwā i te hui, kua tu ake te rangātira kei roto rā i te whakaminenga e noho puku ana, kua hōmai i tāna whakatau i runga i ngā kōrero i rongo ai ōna taringa. Ahakoa kaare anō kia mōtinihia te take, kia takoto rānei he whakataunga kōrero, kua puta tāna whakatau, kua mutu te kōrero mo taua take. Nāna tika, kaare rānei e tika āna ki ētehi, kua naomia atu e te hapū, kua kiia nā rātau katoa tēra kōrero.

Ka tau ki runga i te rangātira te kawē i ngā āhuetanga o te whānaungatanga; ina ra hoki, ahakoa nāna te kōrero whakamutunga i runga āke nei, ēngari e whakaputa ana ia i ngā whakaaro o te tokomaha o te hapū. Nā konei, ka whakamauru atu ai tana iwi ki ā ia, he manaaki nōna i a rātau. Nā ēnei tikanga a te rangātira, kua ūhia ki runga i ā ia ōna pepeha:

Ko Matawhāura te maunga,

Ko Te Rotoiti te moana,

Ko Ngāti Pīkiao te iwi,

Ko Tieri te tangata.

Ko Te Reo

Mā te reo Māori rawa katahi anō ka puta ngā whakaaro o te tangata. I pēnei ai te kōrero, e uaua ana te whakamārama ā te reo Pakeha i ngā take Māori. Anei tonu, e korerohia nei mo te taniwha me ōna āhuetanga. Ko te mate nui e kore nei e taea e te reo Pakeha, he kore no tauwiwi e whakapono ki tēnei mea te taniwha; me te aha, e pōhara ana tēra iwi ki ngā kupu hei whakamārama i tā te Māori e whakaponohia ana.

Koira te take me tiki atu i to tātau reo kia taea te whakahuahua i ngā tāonga o nehe. Ahakoa he aha, he makere noa mai ngā tāonga mā to tatau reo. Tēna kia waiho ki te reo Pakeha, kua ahua kati ke i ngā kōrero, kua kore e kitea.

He nui ngā kōrero tawhito mō o tātau moana kei roto i ngā waiata i whakarere iho e ngā mātua tūpuna. Mā te reo Māori anake e kitea ai. Anei tonu tēnei kōrero:

“Nā Hākomiti mai to ara, ko Paripari-te-tai. Ko te Roto-kite-a-lhenga-i-ariki-ai-Kahu.”

Ko tōna whakamārama, ko te huarahi tēnei mai i Maketū, i takahia mai e lhenga, arā, i mā Ohākomiti, katahi kā tau atu ki Paripari-te-tai kei te Rotoiti. Kia tangohia anō i tētehi atu o ngā waiata:

“Ngā tuāone i raro o Pūremu.. Ko te wai tēna, i tahuri atu ai.

Te Uru-o-Te Whetu e, kia kai tākiri. Tangaroa i te wai e, i hāoa mai koe...”

Hei whakaatu tēnei i te nui o te kōrero kei ngā waiata, engari mātua me mōhio rawa ki te reo o o tātau tūpuna. E kii ana rātau, he reo rangātira to tātau reo.

Te Pataka Kai

Kua korerohia tēnei take i runga āke nei mo te kai i rari noa i te moana hei mahinga mā te iwi. Ngā moana i noho ai te inanga i haongia i te taha moana; ko te koura i ramahia i ngā po o te Raumati; ko te kōaro, ko te tuna, ko te kākahi, ko te morihana i ora ai te iwi.

Mahi kai ai te whānau i raro i te mana o te Koeke o te hapū. Kua kiia, kua tae ki te wā mo tētehi kai, nā, kua tae ki te moana tiki ai. Kua pau te tau mo ēra kai, kua haere te reo o te koeke, kia whakamutua aua mahi kai.

Te Huarahi Nui

Ka pa tēnei kaupapa ki o tātau moana i hoea ai ngā tūpuna mai i tētehi pito ki tētehi pito. Haere mai ai ngā iwi o Maketū e taki haere atu ana ki Taupo. Whai haere mai rātau mā te awa o Kaituna, katahi kā peka mā te Kaharoa kia tae ki te huarahi o Ohākomiti; mā reira kua heke atu ki te moana o Te Rotoiti. Kua piki te whānau ki runga i te waka hoe ai to rātau huarahi ki tāwāhi atu ki Te Ruato. Kua tuku i konei, kua taki haere mā raro ki Ōkātina. Ko te huarahi tawhito tēnei o ngā tūpuna mai iho; he haere mā runga i te moana.

Kua tae ki Ōkātina, arā, ki Tauranganui, kua eke ano ki runga i te waka, hoe atu ai ki Ōtangimoana, kei tēra pito ki te Tonga. He māmā noa iho te hiko mā raro i reira, kia tae ki te moana o Tarawera. Heoi, mā te whānau kakari, kua hoea ano te waka kia whiti atu ki tēra taha ki te Tonga, arā, ki te Whanga o Rāpatu. He hanga noa iho te haere mā raro, kua tae ki tēra o ngā moana ki Rotomāhana. Kua hoe anō i ngā waka, ā, kua tuku ki tēra whaitua o te moana kua takahia to rātau huarahi ki Taupo ki reira whakatutukihia ai te take i haerengia ai.

Ko te tikanga tēnei ā ngā tūpuna mo te haere; he haere tawhiti, kua tere atu mā te waka i runga i te moana. Kua noho te whānau rara ki Taupo, kua tutuki pai te take i haerengia ai, kua hoki ki te kainga, ki Maketū. Koira anō te ara hokinga ātu i mā aua moana anō.

RELATIONSHIPS

A man takes a woman to wife and in the eyes of God they are one. Destiny had ordained that they should be united as a way of replicating the species and so settle the earth. Time will see the female conceive and become pregnant.

A period of nine months will elapse before the child is born to become an object of love and affection for the couple. Once the infant is born, it will be announced to the community that So and So's wife had given birth. People at such times are careful to insure that a person is available to stand in as a mid-wife. It is often the case that a woman from the neighbourhood plays this role; otherwise; the husband stands in. In the event, it doesn't really matter who assists as long as the role is carried out with care.

On the birth of the child, the couple will, technically speaking, have established a whānau. In the course of time, other children are born to the young couple that will give cause for people to say, 'Over yonder live the whānau of Mary and Richard.' Of course once the family begins to expand and especially when children in time take spouses, then will it be readily said and with much validity, that the couple have indeed given rise to a whānau. Whether, however, there is merely one child or twenty children, a whānau is deemed to have been established.

Relationships

With the growing numbers of the whānau through the arrival of grandchildren on the scene, new demands and facilities require accommodation. When, therefore, a bereavement strikes the whānau, people move to the marae to give the iwi better access to the deceased and where the values of the ancestors can be better fulfilled. Here the numbers of those attending the tangi will increase to many hundreds of people. Pressures arise whereby eating facilities are stretched to their limits.

Under such circumstances, individual whānau will contribute a pig from one, a sheep from another, a bag of potatoes from another and so on it goes that the crowds are dined. This gives rise to the adage,

“With your contribution and my contribution, the visitors will eat well”.

However, sometimes the more difficult problems arise on the day of such meetings and hui. There is no water in the ablutions; there are insufficient tables for the dining room; wood is required for the hāngi. It is at such times that whānaungatanga surfaces as when resources from people’s homes are brought to the fore; the truck to cart the wood, the chainsaw to cut the logs, the fuel for the machines, the manpower to carry out the work.

Without doubt, the close ties people have with each other, is encouraging and self-supporting. As they say from time to time;

‘Place the sticks together in one bundle so that they will not break.’

Under this mantle of cooperation, individuals display their talents; the talent for writing, the talent for accounting, for house maintenance, for understanding legislation, and for giving direction to the hapū. The interest which then arises in each other, leads to inquiring after their relationships within the group; from simple discussions, they are then lead into genealogy and the discovery of certain ancestors from whom they are all descended. This discovery finds that some ancestors are, in fact, from other canoes.

The Hapū

Always from time to time, there arises within the hapū, issues which require action and determination. This would apply to the setting up of a kapa haka (haka party) team. On such occasions, skills and expertise are seen such as those who are competent at reciting ngeri (poems), singing, and performing the patere (song of derision) and pao (lullabies) and others. At the point when people are all assembled to begin to train, relationships become evident. At times, relationships have a way of leading into other hapū and iwi which were otherwise unknown. Once relationships extend beyond great-grandchildren, the tendency is to break off into other whānau so that a group of four and five whānau will constitute a hapū. As with the whānau, individuals will link and tie in with each other as before, albeit that, over time, they are each a degree further apart in their relationship.

Such is the way that whānaungatanga attracts people to each other. It is with these connections and links in mind that people, when travelling to other distant parts, do so as a hapū. Going to tangihanga, to the Coronation, to land meetings, to unveilings and where-ever.

The establishment of the 28th Māori Battalion during World War 2, was conceived in a similar way. Whānaungatanga surfaced to link and draw soldiers together. Companies were created in the same principle, that of close affinal ties. Thus, all soldiers from Northland were enlisted as A Company, those from Te Arawa as B Company, those from Ngāti Porou as C Company and the rest of the Country as D Company.

The Lakes and Food chains

It is upon this similar relationship that the Tino Rangātiratanga (title) of the Te Arawa lakes is guarded and protected that we say we own these lakes. Customary usage has seen members of the iwi take food from its waters; it is a source of water for the people; material for making clothing and mats is obtained from the same waters. In the usage of the resources, it is axiomatic that all who do so, have consideration for others lest they are left without. The Māori adage will serve to remind us - never waste that which others could use.

Stringent measures were set in place in order to police the usage of the food from the lakes. It was normal for the koeke (elder) of the iwi to announce the commencing date for taking koura which was about the month of November; he would also announce when the season would be closed – about February.

In this way, people were able to adhere to the set dates for taking koura and they would, without deliberately spying or going out of their way to check each other, still play a monitoring role and thus assist in the policing of the system. By so carefully caring for the resources, all were able to share.

Each lake had its own set procedures and protocols which all were required to adhere to. In Lake Rotoiti for instance, the stretch of lake-shore from Koro-ki-te-Wao to Te Tawa was the established territory of the Ngāti Tamateatutahi. These people took koura from the area and from that area only and never any other part of the lake. The Ngāti Rongomai had their own lake-shore territory which extended from Hingarāe to Tapuaekura; no more and no less. In a similar way was the whole lake-shore divided and shared amongst all the hapū of Ngāti Pīkiao - Ngāti Te Tākinga, Ngāti Kawiti, Ngāti Hinekura and Ngāti Te Rangiuuora.

The Infringement of Tikanga Rights

It would be an abuse of tikanga rights for a person to trespass on other people's food-taking preserves. To do so would deprive the owners of that food preserve of their rights; not to mention the abuse of local mana.

It is not that people will be physically chastised. But what will follow is that rumour will be put about slighting the offender's reputation. He will be known as a person who will take other people's share of food, a person who cares not for the welfare of others. Such a reputation will be associated with that person's name until he dies. Unfortunately however, for his children and subsequent generations, they will be tarred with his ill-fame.

This may perhaps be a more reasonable fate to endure than what used to take place traditionally. Time was whenever anyone infringed a tikanga, a patere (ballad) would be composed by some woman or male who had taken umbrage over the offence. Running through the strains of the poem would be words of castigation and slander targeting the person's reputation and genealogy. In time, that patere would travel the country-side for all to hear of the disreputable actions of the offender. Worse still would happen when people from other parts of the country, would take to and learn the poems as well. Alas, the shame.

The Taniwha and the Mauri

Time was when people lived on the shores of the lakes where they cared for the state of the water by preventing it from being disturbed by outsiders. They were most conscious in carrying out their duties in this respect, thereby enabling people to take water for drinking; allowing people to torch for koura at night; and to harvest the paopao (rush weed) for making floor mats. This they did by entering the water to do so. In a sense it was really devotion to the task of accessing the resources that stringent care of the waters was taken. From the responsibility that was thus carried out, people regarded themselves as the guardians of the lakes.

With this objective in mind did Ngāti Pīkiao guard their lakes; as did Ngāti Rangiwewehi, Tuhourangi, Ngāti Rangitihī and Ngāti Uenukukōpako. So it was with all other hapū. In the minds of the people concerned was the ever present thought that the symbol of tribal sovereignty, was the lakes.

Be that as it may, it was maintained quite openly by the elders now long departed, that the real guardian of the lakes was the taniwha. He was a benevolent agent who actually cared for people. His home was in the water in place known only to the hapū descendants. At times he would be seen to be floating over the waters, noticeable only to members of the hapū. Its sole purpose it was said, was to see to the safety of the people. For this reason, the taniwha was regarded with the powers to protect users of the lake and to resolve their problems. Conversely, accidents on the waters might well be ascribed to abuse of the taniwha and his way of retribution. Uppermost in the minds of people would be the consideration for the welfare of this tribal guardian. In extending measures to protect the taniwha, the health and betterment of the lakes would be maintained and therefore, its mauri.

The Spirit

A stranger may well laugh at the idea that a taniwha existed in the lakes simply because it could not be seen. How, if it couldn't be seen, would one know what it looked like, how many arms and legs it possessed, what sort of face it would have. Does it have hair on its body or what? These would be the sorts of questions that could well be asked.

Those who know of its existence, have been known to say that it used to live near Te Papatu, where it had been for some considerable time. It is now however, living near Pateko Island. This will illustrate that it does move about the lake.

It cannot be seen because it is a spirit. Whenever it has been seen to move about on the waters, it has done so by transforming itself into a log. On other occasions, it has been known to change its form to that of a floating toetoe clump. Because it is a spirit, it has the capacity to transform itself.

So much for the taniwha spirit. In a similar way do the lakes have a spirit. This spirit is reflected in the healthy and pure state of the waters where food is taken and where vegetation grows abundantly. Healthy water will be seen to glisten and shine and become a pleasure to behold. At such time the minds and souls of human beings are overtaken by the wonders and glory of nature's gifts to the world.

The Symbol of Chieftainship

Through the concept of whānaungatanga, all the benefits of the lakes are transmitted to each and every hapū. At times people may come together to meet, for whatever purpose. It has been said already that the authority within the iwi lies with the rangātira or chief. His status is attained from his derivation from the senior male line of descent that makes him the tuakana, that is, being of the senior lineage.

At a meeting called to discuss hapū business, all and sundry will talk in turn. Comments which follow are often most interesting to listen to. And so they should be in the sense that people, knowing that they are entitled to time on the floor, will dwell long on what they wish to say prior to standing.

At a given point in the meeting, the chief who might be sitting amidst a group of people, might say nothing. Eventually, he would at long last stand to express his thoughts, based upon what would have transpired during the meeting. While no motion or resolution may have been passed by the assembly, his statement of opinion, regardless, becomes the final word on the issue under discussion. At this point it is binding upon everyone and embraced by all.

Truly the responsibility for the welfare of the hapū is vested in the chief. As herein mentioned, notwithstanding that the final statement of opinion on the issue was his and his alone, he is articulating nevertheless, that which is in the best interests of the hapū. So it is with the lakes that any issue affecting the waterways is for the hapū to deliberate on in the presence of the chief. Because of his commitment to their health and wellbeing, the people will incline to his views at all times. It is for this reason that the apū will speak of him as follows:

Matawhāura is the mountain;

Rotoiti is the lake,

Ngāti Pikiao is the iwi,

And Tieri is the chief.

The Language

It is only through the indigenous languages that Māori are truly able to make themselves understood. This claim is made on the understanding that matters which pertain to Māori culture cannot be easily explained, if at all, in English. An example of this may be taken from the earlier discourse on the taniwha. Pakeha people may find it difficult to explain what a taniwha is since this concept does not exist in that culture. Given this observation, there is little wonder that words and terms to express relevant thoughts and ideas are not readily available.

It makes good sense therefore, to be resorting to the language of the Māori to explain matters of yesteryear. Māori language has a way of simplifying cultural expressions and concepts, where as the English language has a tendency to impede and indeed, constrain dialogue.

Considerable information abounds within the words of waiata left by our forebears. Such information can, of course, only be released through use of the Māori language. For example

“It was by the Ohākomiti track that you arrived at Paripari-te-tai; and thereby reached Lake Rotoiti.”

In brief, this statement explains that Ihenga left Maketū and travelled along the Ohākomiti track to Paripari-te-tai to arrive at Lake Rotoiti. We might again take the following waiata:

“There lay the beach below Pūremu. It was there that the heirloom called Te Uru-o-te-Whetu was lost in the waters. From these same waters of Tangaroa, the tāonga was ensnared in the fishing net, that it was retrieved by the people.”

This hopefully, will demonstrate the abundance of information contained within our waiata, which information could only be released through knowledge of the Māori language. Our ancestors have often said that our language is a very sophisticated language.

The Food Cupboard

This point was made earlier regarding the lakes, in which there was an abundance of food to be harvested by the hapū. There was the whitebait to be netted along the shores, the koura to be caught by torching at night during Summer, there was the kākahi, the eel, the gold-fish and the kōara. Always food was taken following the declaration by the chief who would define when certain food was ready to be taken. Upon reaching the end of the season, the chief would in due course announce its closure.

The Main Highway

It was par for the course for people to travel from point A to point B whenever possible by canoe. Hence, in planning a journey from Maketū to Taupo, the trip would take them up the Kaituna river diverting onto the Kaharoa track to reach Ohākomiti. From there, the journey by canoe would traverse the waters of Rotoiti, arriving at Ruato Bay on the southern shores. A hike over the hills was then taken, along the route long trodden by our ancestors to Lake Ōkātina to the landing place of Tauranganui and on again by canoe to Ōtangimoana on the southern side of the lake. A ten minute walk and the party will have arrived at Lake Tarawera. A canoe trip across the waters to Rapatu Bay and then on to Lake Rotomahana still proceeding southwards will bring people to the last lap of the journey on foot.

There on arrival at Taupo the business of the day is discussed and resolved and once again people make plans for the return to Maketū. As with the journey southwards, the northward trip home is without incident as the tracks and land marks along the way, have long been identified by previous generations of travellers that, as the main highway, it had become part of customary usage.

5.1.3 Purpose of Statutory Acknowledgement

The only purposes of the statutory acknowledgement are:

- (a) To require the relevant consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgement, as provided for in sections 62 to 64; and
- (b) To require the relevant consent authorities to forward summaries of all applications for resource consents to the Trustees of the Te Arawa Lakes Trust, as provided for in section 66; and
- (c) To enable the Trustees and members of Te Arawa to cite the statutory acknowledgement as evidence of the association of Te Arawa with the Statutory Area, as provided for in section 67.

5.1.4 Limitations

The statutory acknowledgement does not, except as expressly provided in this subpart:

- (a) Affect, and must not be taken into account by, a person exercising a power or performing a function or duty under an enactment or local authority bylaw.
- (b) Affect the lawful rights or interests of any person.
- (c) Grant, create, or provide evidence of an estate or interest in, or rights relating to, the Statutory Area.

No person, in considering a matter or making a decision or recommendation under an enactment or local authority bylaw, may give greater or lesser weight to the association of Te Arawa with the Statutory Area than that person would give if the statutory acknowledgement were not contained in this Act.

5.1.5 **No Limitation on the Crown**

The Statutory Acknowledgement does not prevent the Crown from providing a statutory acknowledgement of the association of persons other than Te Arawa in relation to the Statutory Area.