

TE MAURI O PAPAKAURI

HAURAKI ROHE WĀNANGA 17TH – 19 AUGUST 2018
PILOT PROJECT REPORT 1

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WHAKARITENGA

Ka hoki nei au ki te motu tapu ā-Tīkapakapa te mauri kōhatu e tūria e Ngatoroirangi hai mauri tikanga hei whakaritea e ia ki te Tikanga-moana o ngā poitō o Taramainuku o Te Arawa waka.

E haere ana ki te whanga-ātea, te ākau o te Moana-ā-Toi, he motu-horā, he rae o te whenua ki te pātaka kai o te Hunua, ka tūoho maunga Kohukohunui ki te ripo, ki te puna o wai Pareireira, te kaitiaki marakihau o Tainui waka.

Hīkoi ana ki Whakatīwai awa, ki Rataroa te putanga o Makomako awa e tere ki te onepū o Pūkorkoro e hīkaka ana te koropūpū o te wai ki te moana.

Kei te Kūwaha o te Hauraki te riporipo rongonui a Pouārua, kai reira te huinga o te Kahurangi ki a hangaia he Whakaputanga o ngā iwi Māori o Nui Tirini, ko te Pare-Waikato, ko te Pare-Hauraki, He piko he taniwha, he piko he taniwha.

Ko tōmuri ko Maungatautari, Te tūāra o te Ika ā-Maui mai te Paepaeroa ā-Pātetere ki Te Aroha, Te Aroha ki te Wharetāhūhū kōrero o Hauraki ki Moehau...

E kō kō ,e a e, ara e!

Na Kaihoro e tito ēnei kupu rāpōpoto hai pātere Sept 2018



Rerenga kōrero (Historical Reference)

‘I noho au i te paeahu o te wahine, ki te mātāwai o te puna o te kōrero ...’

I sat at the footstool of women, the fount of instruction ...

‘Haere mai Nau mai. Haere mai, kuhu mai ki ngā hūhā o Ruawehea ...’

Welcome, enter through the genealogical doorway (whakapapa) of Ruawehea histories.

Ruawehea was a descendant of Ngāti Hako who were regarded as the first settlers of Hauraki. Many of the Marutūahu descendants whakapapa to Ngāti Hako through Ruawehea. She was the second wife of Tamaterā the second son of Marutūahu. They had three sons but the most famous was Taharua. As well as bringing peace between the Ngāti Hako and Marutūahu tribes Taharua also had a daughter Tukutuku who became the wife of Paoa the eponymous ancestor of Ngāti Paoa.¹

Whakataukā / Pēpēhā (Proverbial Saying)

*“Ngā Puke ki Hauraki
“The (sentinel) hills (give testimony as to the depth) of Hauraki (resilience),
Ka tarehua
Stand enshrouded in the distance.
E mihi ki te whenua
(This) acknowledgement of the land
E tangi ana ki te tangata
And for those (people) who have passed
Ko Te Aroha kei roto
Te Aroha mountain inland (peace, love & harmony within)
Ko Moehau kei waho
To the Moehau mountain to the coast (appearing as if asleep)
Ko Tīkapa te moana
Tīkapa is the sea
Ko Hauraki te whenua
Hauraki is the land
Ko Marutūahu te tangata.”
Marutūahu is the chief (man).”*

Kōrero tāwhito o te marae (ancient marae narratives)

The first part is a form of introduction that is used by kaumātua during formal welcoming speeches that indicate that the speaker is from Hauraki. The reference is to the landmarks that are shrouded in mist or clouds and cannot be seen clearly. The lack of clarity can also occur because the speaker is away from his homeland but the vision of home is still in his mind. As well as reflecting on the land marks of Hauraki the speaker acknowledges the land but weeps for the people, those who may be in pain, in sadness, disadvantaged in some way, or who have passed on. The second part refers to Hauraki landmarks, Hauraki water space, Hauraki territory, Hauraki people. In former times the Coromandel peninsular was dominated by the fighting sons and descendants of Marutūahu. for many years Hauraki was referred to by those outside Hauraki as being Ngāti Maru. Hence the term that Marutūahu was the ‘man’. Today there is wider acceptance that recognises the importance of all of the tribes of Hauraki.

¹ *Turoa p. 45*

Mihi

He mihi tēnei ki te kaupapa mo te whai te oranga tonu tapu o te ngāherehere, hai toi tū te kauri. Tuarua, me mihi ka tika, ano rā ki Tangata Whenua Roopū na rātou te whakaaro ki te hanga tēnei huarahi i mua i te Ministry of Primary Industries (MPI), hei whakaputaina atu te puka whakaritenga o tēnei rangahau. I tua atu nei na, ka mihi ki a ChrisP Limited hai Whakaruruhau mo te whakaritenga o tēnei rangahau, kia tika ai te tukunga mahi i raro o ngā ture me te whakaraupapangia o te tikanga kia oti pai ai te kaupapa mātua.

Ko Te Wānanga

Mai te whakaaetanga ka hui ngātahi ngā kaihautū, ara ko Te Rangi Kaihoru me Chris Pairama me Lorna Rikihana mo te wahanga mo te wānanga ki Hauraki. Ka whiria he mahere rautaki me ngā whāinga o te wahanga o te tau, te mārāma me te whakahaeretanga o te katoa kia whakaritea ai ngā wātaka ki Mātai Whetū marae kei Kopu, Thames (Hauraki). Ko te roopū āwhina (project advisory group) he tāpiringa tangata i hāpaitia te kaupapa. Ko te hononga ki te mana whenua ko mātua Ngawati (Wati) Ngamane te tīamana o te marae me te tīamana ki te Pōari o Marutūahu, nana i tuku ngā pānui ki ngā tō pito kei roto i Hauraki rohe ki te hara mai ki te wānanga mo ngā tangata rongoā Maori, ma ngā tangata mātau me ngā tohunga rongoā hai kōrero e pa ana ki ngā whāinga nei na. Ko whaea Taini Drummond tērā, he wahine mātatau ki ngā momo āhuetanga o ngā āheitanga rongoā pērā ki te wai rākau, ngā rongoā honohono mo ngā wheua me te whāwhā haere a wairua ki te hinengaro. Ko te tohunga puna ora ko Hone Ratana nō Te Arawa. Nānā ia i whakahaere te whare Hauora kei Te Puea marae, Tāmaki Mākaurau. Ko tana hoa rangatira ko Riria Johnson i āwhina i a ia ki te kawea ngā kaupapa e toru. Ko te mirimiri te tīnana o te hunga mamae, te hunga māwīwī he tūrora e ngau ana tā rātou tīnana, hinengaro, ngākau me tā rātou wairua hoki. He wai rākau te rongoā, he mirimiri me te whāwhā ā-wairua ērā whakawhitiwhitinga kōrero hai whakangawari haere te mamae, te ngau me te whakamate o te wairua, me he mea he mate Māori. Ko tā rātou mahi rongoā Māori i te whakarongo, i te whakawhitiwhiti me te whakamahia he mahi oranga tonu tapu nā tō rātou Kaiako i whāngaia ki a rātou mā te pūkengatanga o te mātauranga rongoā hai whakatau. Ka hari koakoa kai kōnei he roopū e kōkiri ana ngā tino pūkengatanga o tēnā o tēnā o tatou. Tēnei te whakamihi e kore e taea i mutu ngā mihi manahou ki a rātou ka tika.

Ko te whiu o te pānui ā waha, tuku ā-imēra, kārere ā-rorohiko, tuku ā-ringa ka taea e te hāpori ki te rangona te kaupapa mātua mo te Rongoā Māori Wānanga kei Mātai Whetū marae. Ka tau te mana whenua ki te pōwhiri maiohā ki te tini te mano. Kei reira mātou me Te Papa Atawhai me tētehi kaiwhakarite, a, ko Ian Mitchel (MPI) hei whakautua te pōwhiri kia tau ai e mātou. Ko te hui tūatahi a muri te hākari o te pō o te parairei, he kupu whakamārama he aha te tuāpapa o te whāinga rangahau e hiahia ana mātou ki te tūtuki. Tuarua, me pēwhea ra ngā kairongoā, ahakoa he tauwira, he tangata mōhio, he tangata mātau me he pūkenga he tohunga pea ki te whakaatu mai, ‘I ahu mai tō rātou auaha rongoā ki whea?’ Ko te kī atu “nā wai rā i ako, na wai rā i whāngaia e rātou...?”

Kei te mahere ako² te tauwira o te whakahaeretanga³ o te wānanga, ēngari kīhai mātou e tunu ngā rau rākau ki te whakawehengia ai ngā wai-rākau me onā hinu, hāunga⁴ ano te kakara⁵ hai whai ora ai te hunga māuiui. Kei ngā tangata mātatau he wai-rākau, he panī, he hinu ano, e kawē mai nei hei tirohanga ana e mātou. Ka rongo mātou ki ngā mahi wai-kōhua ki te puta mai ērā momo rongoā. Mā tātou e whakawhiti ana kia werohia, kia tautohe ai kia piki ake te mōhioranga ā-tēnā, ā-tēnā kia mārāma ana tātou he tino taonga ēnei kōrero.

² Plan, delivery of key events & activities

³ Facilitation / scheduled delivery

⁴ (particle) besides, except, not including, apart from, notwithstanding, not counting, excluding, despite.

⁵ (noun) fragrant smell, scent, fragrance, aroma, bouquet, perfume.

Tohunga Rongoā

Ko whaea Taini Drummond te tino pūkenga i reira i ārahi pai i wā mātou kōrero papai. Kei ā-mātou tētehi rīpene whakaāhua⁶ i tango i ngā rā tata hei whakatāpiri⁷ hei tirohanga mā tātou. Kai reira te whakahuahua ai o ngā tangata hai ako hai whāngaia e ia i te roanga ake o tōnā whakatūpuranga. He wahanga kei ōna whānautanga mai, kei ōna tūpuna mātua e karanga ake ki ngā tohunga o wā rātou reanga ki te noho mo tētehi wā hai whakapā i wā rātou mahi rongoā kei te hau kainga. i te rua tau, ka takahi he hoiho mā runga i tōnā waewae ka pakaru, e kī ana te tākuta o te rohe kāhore he tapahanga ka noho hei hauā mō ake tonu. Ko te whakautu o te matua kia hoki ki te kainga mā te tohunga ā Te Ruru hei kōrero. Nā Te Ruru i whakamahia he rongoā honohono, he hinu, he pani, he mirimiria me te whakarite karakia e ngā wā katoa, ka inoi. I te mutunga iho, ka hoki hauora pai ki tōnā waewae, kīhai he hape, he hauā. He nui ngā tangata tūroro e whai haere i a ia kia whakapiki oranga mo rātou. Ka kitea ka mohio ki ngā tangata o aua wā me tā rātou mate nana i tuku rongoā hai whakangawari. He wahanga taiohi rangatahi kei raro i ōna ake mātua, kua ngaro erā reanga tohunga i aua wā tonu ka mahi a mama me ētehi atu o tōnā whanau ki te hāpai ake ngā mahi tūpuna. Ko tōnā tungāne ko Kirihi nana i mahi i raro i wā rātou mahi rongoā, mai i reira tae pai ae ki tēnei ra tonu. He matakite he tohunga ia. He wahanga i mua i tōnā mārena ki tōnā hoa rangatira ko Paul Drummond, ko te mahi tahi a te whanau ki te kohikohi ngā rawa rongoā mo ngā tohunga nei. Kei muri i tōnā mārena me te whanau pēpi mai ka haere tonu ngā rapunga rongoā me te whakariterite ngā wai rākau, ngā pani me ngā āhuatanga rongoā honohono hei whakamiria hei whakapā te ringa ā-wairua kia piki mauri ora kia whai oranga o ngā tūroro. I te mutunga iho ka tau te mauri o tēnā wānanga, o tēnā pūkenga kia ita, i roto i tōnā ake ngākau i tōnā ake hinengaro kia noho ngākau māhaki ai a whaea Taini ki tōnā momo i ahu noa mai no rātou. Ko wai rā, ko wai rā!



Ko Ngā tohunga o mua

Ara, ko koro Kapi Adams, he tohunga matakite rongonui nō Kinohako Ngāti Maniapoto, Taumarunui me Te Kūiti. He roa te wā mōnā kei Otara, kei Tāmaki Mākaaurau. Nāna i hanga nāna i whakahaere he wāhi puna ora (rongoā clinic). Īreira, te nuinga o mātou te Māori e noho ana tāone mārō. I tua atu, kei a koro Kapi i hangaia tētehi mīhini hikohiko hei whakapiki wairua ā-ioio mā te ioio me te whātoro o te tīnana hai whakangawari te mamae.

⁶ Taniwha Rau, Series 2 Episode 6: Last aired on Wednesday 19 November 2014

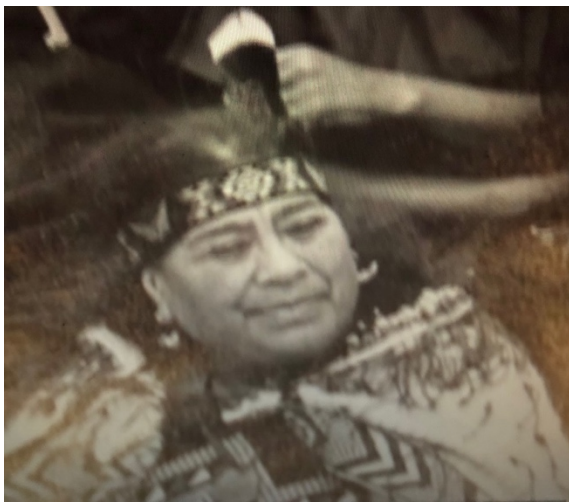
⁷ Personal footage for Diploma of Rongoā Māori for Assignment: Lorna Dixon-Rikihana



Ahakoia he tangata k p , he tangata m tau ki ng  matemate, ko ng  mata-ira t r  he m kitokito te ng ngara m uiui, e kore e kitea e te karu. Katahi, ka hanga t nei m hini ka rongohia e ng  ioio o te wh toro o te tangata ki te hikohiko atu te m hini ki te t nana kia tika ai. He nanakia te koroua ki ng  hangarau o te ao e h paitia e ia, kia t tuki pai te huarahi hauora nana i  heingia, i werohia, i wh wh  hai whakatika te waiora o te tangata ki te m rire. Nana an  i whakatau ai te mauri tau te mauri ora ki te hunga tangata, ahakoia ko wai, ahakoia n  hea.

Ko t nei pouaka he whakaruruhau ki  tehi k hatu t matak kiri⁸ i ahu ai n  te ao  tea ara he k hatu t nui, ara, t nui a te ika, t nui ki te p , t nui me te p  and t nui a rangi⁹. Ko ng  k rero o mua he whakakitenga n  ng  atua te auahiroa, te unahiroa a T nui-i-te-rangi r nei¹⁰. He m m   hua ano te k hatu nei na, he taumaha, he hikohiko kei roto ka puta ki waho on  p ngao hihi kia ngawari ng  ioio o te wh torotoro, kia w tea ai te t nana i tana mamae.

Ka mau ng  taura e rua o te pouaka ki w tehi wahanga o te t nana kia tika ai te iahiko o ng  hiko kei roto i te k hatu ra. E rua ano  tehi w hine e  whina ia koro Kapi mo te nuinga o te w , he wahine k p  ano (wareware te ingoa) me nana Naki. He nui ng  k rero engari ko nana Naki he kaihanganga kia whaea Taini, kei a ia te mohioranga mo ng  mahi mirimiri, romiromi me te mahi  -wairua hoki. Kei te tokorua te mahi h pai a koro Kapi n  te mea, he mahi kei a r ua ki te tunu e ng  rau me te kiri r kau hai wai-r kau ki te hunga tangata i t n  m uiui. Ko te wai-r kau rongonui ko te k marahou me te kawakawa me te t tar moa. Ka mahia he rongoa, kia inumia te tangata ki te whakahokia te oranga. K tahi ano pea, he pani n  r ua i whakap  i mirimiria kia piki ake te oranga ki te t akiri o te t nana.



Ko te mahi wairua he nunui ng   hua kamakama wairua e moho nei te tokorua me te koroua. Ko t nei tokotoru tapu me k , ka inoi ng tahi ai, ka moe, ka inoi ano ki te atua. K rua, ka whai m ramatanga i roto i te pono me te aroha noa o te atua. K hai he raruru m n  te Matuanui te Rangi ano, e whakatika ana ki t n  kor riatanga. Ka w tea ai te tokotoru, ki te kitea te k k nga o te whare¹¹ (tangata), engari ko te k k nga o te ng kau m  te atua  nake i kitea. Ter  ter , i roto e ng  m teatea i roto e ng  karakia t whito. Ka rongo te tangata m tatau ki te ea te nako o te kupu whakam rama, m  te tuku inoi m n  ano e whakahokia he huarahi ki te whai tikanga mo te tangata i roto i te ao kikokiko me te ao wairua. Ka eke te m ramatanga ki taumata teitei k , ara ka puta mai ng  ‘tohu’ kei o r tou whatu wairua ka tau ai te p kengatanga ka whakanuia e te iwi he tohunga te kairongo . Kei muri iho te

⁸ Te Ara 2011

⁹ TTR 1990:99

¹⁰ TTR 1990:99

¹¹ He whakatauk 

tokotoru, ko tā rātou whakapono, tūmaia me te kohinga kōrero o ōnā tūpuna mātua i riro pai te taonga tukuiho o te mahi rongoā.

Whakaaro ake ki tētehi atu nō Rangiwewehi ki tai, ki Te Puke, ki Manōeka, Ko Whare Pōhue tērā; He tohunga rongonui, he matakite, a, he minita o te Hāhi Mihinari. Kei a ia ngā tukanga mahi i ōrite ki ngā tokorua nei, ko te tangotango o tētehi mate Māori e te parāoa i te pana atu ki waho hai kai mo ngā karerehe manu, kia tangohia atu te mate aituā e pāngia ki a ia. Ka tukuna ki waho kia kai manu kia rere. Ano, ko tētehi utu mo te mahi wairua, ka haere te tangata ki tētehi awa e rere nei ki te moana. Kei reira i tukua he uka hiriwa hei whiua ki te awa, mānā i tangohia ngā momo āhua o te mate hai utua mo te mahi a te tohunga, i tākohengia. Ko tōnā rongonui i ahu mai nō ngā tangata māuiui nana i pā te ringa āwhina, ka piki ake te wairua me te hauora o te tīnana kia noho i te oranga. Ko te kaha o te mohioranga o ngā mate tīnana ka tau onā māramatanga kei roto i wana tukuna rongoā i te tūtuki ai te waiora ki te hinengaro me te noho ngākau māhaki. He tangata mīharo te rongohia ki onā kauhau me onā tapaina o ngā riterite, te katoa he waimarie tatou. Kamutu i reira.



Ko te Hone Ratana he tohunga puna ora nō Te Arawa waka, mai Ngāti Pīkiao. Rima tekau ngā tau e mahi ana ia ki ngā mahi a ō tūpuna, īnaiatonunei kai te mahi a Hone kei te wāhi Hauora ki Te Pūea marae, Mangere. Koia te Kaiako ō mua o te huarahi Rongoā Māori taumata tuāwhā (NZQA). He nui onā pūkenga o te rongoā i tūtuki ora pai ki ngā tauwira o te ao hei whakakā e ngā whāinga o te taumata na. Ko tōnā hoa rangatira ko Riria Johnston. He wahine mātau ki ngā mahi rongoā, mā Hone e āwhina ana i a ia ki te kawea pai ai te mahi. Tērā ano te mahi ngātahi o te tāne me te wahine, te tapū o te noā, te noā o te tapū¹².

I te tau 2009, ka noho a Lorna me Kaihoru i raro i onā whāngaitanga, ā, kua whiwhi tiwhikete / pōkaitahi Rongoā Māori, rāua mō tā rāua puku mahi nō Te Wānanga o Aotearoa. Ko te whakapapa atua, ngā karakia mo ngā kohinga rawa mai te waonui-tapu ā-Tāne me ngā āheitnga rapunga tikanga katoa.

I tua atu ko te tautuhi o ngā rākau me o rātou painga me he mea he kino hoki, he poutini. Kai reira te mohioranga o te mātauranga nā ngā kuia me ngā koroua i pupuri haere, i te kura huna. Mā wai ra e taurima? Koia te kūiti o tōnā reanga e kawea te kaupapa hei te takotoranga o te tuāpapa rongoā mo ngā uri whakatupu o ēnei ra. Ko tōnā pai he māmā te kupu a waha kia ngawari, ka mau, ka mārāma pai te tūroro ki onā māuiui me te ānga whakamua i mua i te aroaro. Nana i kōkiri haere tō mātou werohia o te kaupapa matua, kia whai ita, te nako o te puna mātauranga e whiria e te wānanga kei te rohe o Hauraki. Ko te tautohetohe he wahanga whakamātautau ā-roto ina pea kia puta ai ngā hua me ngā whakaaro hou hei whakakoikoi hinengaro. Ka puta ki waho, ko te whānuitanga o ‘te tirohanga pae tata, me te tirohanga o te pae tāwhiti¹³’, ērā mōmō āhuatanga ako e pai nei. He pikinga hekenga te rangahau, ko tōnā pūtaka ko ngā pātaitai. Kei kōnei te waimarie a te hunga i whakakōkiri hai wānanga aronga o te tangata me tā rātou mahi rongoā, te whiu, te hopu, te whakatīnanatanga o ngā āheitanga, ara, ko tā rātou tikanga rongoā Māori. Ko te taumata e whai ake tēnei rangahau ko te mahi a wairua. Kei nga whakaritenga, ko ngā karakia me te kupu whakamōhioranga he aha onā hua, onā huarahi kia piki te oranga tonu tapu o te tangata.

¹² Kaihoru: Te Paepae Wānanga lecture notes Paretehoata (*Tunohopu*) marae June 2018

¹³ He whakatauaikī e kawea a Timoti Karetu ma.

Hīkoi ki Tairua

Ko te huinga tūatahi kei te parairei, ka tau te mārama he haerenga ki tuawhenua kei Tairua, kai reira he wāhi nā te ngāngara e ngau ana te rākau kauri e tū ana. Ka whakaae ana te kaiwhakahaere a Te Papa Ātawhai o te rohe, ko Avi Holzapfel mo āna kaimahi ko Tene Tangatatai me Mailee Stanbury ki te hara mai, hai kai taraiwa me te kupu (OSH) mo te kauri dieback. Kia āhei ana, kia tika te hopū e ngā ture whakahōroia o ngā kumuputu, hū katoa me te tikanga ā-MPI kia tau ai. Ko tētehi take nui. Ko te haere ki te ngāhere, kei waenganui te wā atahāpara, te hikoi ngātahi ki Tairua. Ka tau ai mātou i reira, ka whai tikanga tō mātou tira whakahaere kia pūpuri haere ai te kaupapa matua mo ngā whāinga. Ka heke ngā waka, karua, ka kōkiri, ka tīmata haere te riterite. Ko te karanga o te wāhine te tūatahi, ka tika. Mā Lorna i tīmata tōnā kārangaranga. Kei a ia te kawai rangatira a toto ki te kawea tōnā whakapāaho ā-waha ki te tōpito o te Hauāuru, me huri o mātou kānohi kai reira ki te waonui kauri i āhua kitea i te atahāpara. Ka rongu te ao ki onā kārangaranga pō-whiria o ngā aitua o te wā, o te mārama, o te tau kia haere ki tūā. Ka ea te kārangaranga o ngā mate hohua kia hoki wairua mai hai poutiriao mo te hunga kua taetae mai i tērā ata o te rāhoroi. Ko tōnā kārangaranga mutunga mo te hunga e pai nei na i aua wā, kia whakakōkiri ai te tūtukitanga o te wawata e whai ake tātou mai te whiringa wānanga i mua. Ko rātou ngā wāhine o te tira kei mua i a mātou te hunga tangata, e mahi tā rātou mahi, ko te kārangaranga tūārua ko te māreikura ko Whaea Taini tēnā. Kamutu a Lorna ki onā reo tangihotuhotu, ka noho te hoihoi i te ata mārīe. Ka tīmata a whaea tōnā whakaputa ā-waha, ko tōnā reo he reo ōnāmata, he reo kuikuiā, he kauheke, he hōhonu te taki kāranga tīkapakapa tōnā haere. He nui ake te āhua tere o te hopu, te nako, te whiu haere ka tika ai te rangaranga ā-wairua o te tini, o te mano kua taetaemai ā-wairua. Āhakoia kua rangona e mātou ki onā kupuko tōnā whānuitanga he hōhonu te ruku. He mahi tahito, nō te orokohanga rā anō o te ao¹⁴, nana i taki ā-kupu, i taki ā-mita, i taki ā-whakari, kia eke ki te taumata o Mātangiārei.



Ko Tairua te taki wā o Ngāti Hei me Ngāti Ruatao.

Kai tāwhiti nui, kai tāwhiti roa, te kukune o te māharahara ka tui tuia, ka hui huia, ka honohono onā kupu kāranga ki te hunga wairua, ki te hunga tangata e tau nei. Ka piki ake te ea te nako ki taumata ke. Ko te tuku inoi atu ki ngā atua o te waonui kia Tāne te waiora kia āwhina mai ki kaupapa matua i te whai he rongōā hai whakawātea ai

¹⁴ Orokohanga: TTT 1/12/1930:2213

te ngāngara kia pana atu ki waho o te ngāhere kia tau ai te mauri ora, kia toitū te kauri. He whakataū, he kupu whakanikoniko te takotoranga o te kārangaranga a whaea Taini. Ko tōnā kupu i whakaraupapahia te whakaaro rangatira i roto i te reo mīere. Kō kō kōrihihi te manu awatea ko te ruru i houhou e rongo, ki te hopehope o ngā rākau kauri e kanikani ana kei muri iho i a mātou e tū whakawhāitinei. Ko te mīharo o te minenga e tau ana, ka rangona kei waho o te tīnana kai te wairua tangata e rere nei. Whakananawe e au ki ngā hunga wairua ki waenganui tō mātou tū, e rere nei kei muri, kei mua, kei te taha, kei runga iho nei hai rāhinga o ngā tōmuri tūpuna. Ko te āhua i ahu mai nō tuā whakarere te whakarereihō a ngā hīhiringa whakaaro kia ita.



Te aranga ake o te rangi mā runga i a Moehau maunga.

Ko te wahanga kei muri i te kāranga hotuhotu, kāranga tangi poroporoake kia rātou i ngutu ai a Taini, he wahanga tinihanga kore te āhua o te whakariterite te taki o ngā karakia o te hunga tāne. Whakatūwhera pai ai te arawhata karakia ki ngā atua Māori e ngā kāranga ra hei ārahi tērā ao ōnamata ki tua kua huakina te tataū o te ao wairua kia rere ai ngā tūpuna mātua ā-wairua kia tūhono ai i te kaupapa e tau nei. Ko te taki karakia a Kaihorō i nekeneke haere onā kupu ki te taumata i whakatūria a te kaikārangā wairua i mua. Karakia ana ngā Kawanga Maiorororo, Kawanga Maia e te Tīpua ērā mōmō i tākina ai te kawa. Ko te whakaputaina ā-waha kia rere haere te puna o te mātauranga i roto o ia pū, o ia whao o ngā kupu nei, kia ariari taringa ki te hopukina e mātou te ea, te mita me te ruku hōhonu o waerea takitaki o ngā karakia. Wiriwiri ngā turi, ūpoko pakarū te māhunga a te wairua, kia tau ai te aue tauki e o te whiu. Ka ūtaina mai e te karakia teitei, e te karakia whānui ki te aranga ake o te ata tū o te Rangī. Ko te wahanga manu kōrihi i eke pānuku i eke tāngaroa ki te toronga o ngā ringaringa atua he hihī whitinga o te Ra, he pā te mahana ki te mata o te tangata ki onā hau oranga. Ka awatea te ao! Ka hoki tōmuri te karakia Toki Uri he tākina o te kawa rūruku i ea ai te whakaaro tangata ki te hunga kua moe, me hoki atu rātou ki a rātou. Ko te kaikarakia tuarua ko Ian nō te Tokerau. Kai a ia e whakamahia ana e ia te iho o te karakia me tana whakapoukaha ka oti pai ai te taki. Ka rawe kē te reo o Ian! He momo tonu tērā nō tana whānau. E whai ana kia piki ake te kounga o tōnā reo Māori e kōrerotia ana, e karakia ana, kia reo rangatira tonu ai tōnā aranga karakia he whakawhētai he whakanuiā, he whakamoemiti hoki te ea.

Ko te tikanga, ka karakia ki te ao, mai te tīmatatanga te wehenga i te atapō atu Mātai Whetū marae kei Kopu, Hōterini (Thamaes). Ka tātari haere tō mātou tira whakahaere, kei tata ki te piriti kei waenga i te tāone o Tairua. He momo whakaaro ki te ngarotanga ake o tētehi koroua e mārena ana ki tētehi kuia rangatira o te mana whenua ki Tairua, ko Reremoana Jones. Nō reira e koro moe mai rā. Kai te haere tonu wā mātou tira ki Twin Kauri, he wāhi ngāhere kauri, kei reira he tūranga waka mo mātou e huihui ana ki te whai hua i ritea te kaupapa matua o te rangahau. Ano rā i te taki e ngā waerea ki te hikoi a ngā tapuwae o mua rānō.

Ko te minenga, he tapu; Ko tōnā āheingia ā-ngutu, he tapu ano; Ko te kārangaranga ā ngā tokorua, he tapu; Ko te karakia whakariteritenga, he tapu rawa atu; Ko te mihinga tuātahi, tuārua, he tapu; Mā ngā waiata, mā ngā himene hei whakawātea ai te tapu kia noa, kia wātea! Ka hongī, ka tangi, ka hararu, tāua ki a tāua, tātou ki a tātou. I te mutunga o te mahi kei Twin Kauri ka neke te tira ki te wāhi tirohanga kei runga te hiwi o te puke. Kei reira mātou e kitea ana te papa-takotoranga ake o ngā ngāhere me te tohu āitua PA (KDB) kei ngā rākau kauri o tērā takiwā. Ka puta mai te pouri, engari ko ngā tohu tohu o te ao ano i puta mai. Ko tētehi manu kōtare, pērā ano te hīhī o Tamanui-te-Rangi ka puta mai te waikohu me puta mai ano ko te kōpere nunui ki te aranga ake o Rā ataahua Katahi ka inoi ano, ka waiata ano, ka tika. Ka hoki mātou ki te marae kei reira ano mā mātou te mahi pōhiri waerea mo mātou tira. Karua, ka karakia whakaoti ki tēnei wahanga o te hīkoitanga ōrite ai ki te hokitanga o te kawae mate, te ōrite o te hokitanga o te whanau pani āmuri te nehu ki te marae. He aha pērā ai? He tapu, he tapu, he tapu rawa mātou te hōhonutanga o te kaupapa i tūtuki nei e mātou. Ko tēnā te kawanga ka tū. Ko tēnā te tikanga ka āheingia, ka whakakapi tēnei wahanga.

Kua hākari tātou te parakūihi i roto ki te whare huitangata ora, i te tūtuki pai ai te kaupapa. Tēnā kia wātea, ko wātea! Kei te wehe ētehi kei te hara mai ētehi ano, ana kei te hoki te mana ki ngā kai tunu hākari he mihi, he Poroporo ake, he mihi ano ki ngā tau hou kei waenganui ki te wānanga. Ka mutu ka huihui ai ki te whare tūpuna kei rō whare. Ka hara mai te tokorua a Hone me Riria. Ka kauhau raua te whāinga o ngā tangata e moho ana ki ngā mōmō rākau o te waonui me wā rātou āhutatanga rongoā e pā ki te hunga māuiui. He nunui ake ngā pātaka kōrero. He rawe te whakawhitihiti o tēnā o tēnā o tātou. Ko tō mātou kite mātauranga, kō kī kī haere. Pērā hoki te hōhonutanga o te puna mātauranga o te katoa e kōrero nei ki ngā take i mua i te aroaro, ka puta ā-pito ki waho. He manga manga ngā kai hinengaro me ngā kai ngākau o te wānanga nei. Ka taea te kī mai ‘kua eke ki te taumata o tēnei wānanga, ka taea!’ Kāhore he kupu i tua atu, ka taea te whakaputa mātauranga, ngā whāinga kua tūtuki ai tātou me te tūtukitanga ano o te tangata ki te kī mai ‘Ae, ka taea!’ Kō mutu ai te huinga mō te ra, ka poroporoaki mātou ki a rātou me te mihi ano ki ngā ringa wēra. Ka hoki ki te kainga, ka whakatā.

Ngā Putanga

Ko te putanga i riro mai tō mātou whakawhitihiti ko pēnei te haere:

- Ko te takotoranga o te kaupapa matua te ohonga ake o ngā tou hou ki te hōhonutanga o te whāinga rongoā hai taupatu te ngāngara PA.
- Mā te mōhio ka tīmata ai te kōrero e pa ana ki te whai ‘he aha te rākau hai pūpuri ngā mātāira whaipanga ki te rākau kauri hei whakaoranga ai ki te aukati te ngāngara PA.
- Me pēwhea rā ngā tangata mātatau e kawea ērā mōmō mātauranga, ko wai rātou, i ahu mai rātou ki hea, nā wai rā i whakaako e rātou, he aha te nako te teitei te whānui o te mātauranga pūtaiao mā ngā kaiako rongoā e āheingia, a, he aha i pērā ai?
- Ko te mahi ngātahi o te wahine me te tāne ka oti ai te mahi. He mahi ki tā te wahine ki te kārangaranga te ara wairua; te whakapāhotanga ki ngā rerenga wairua kia whakaatu mai te huarahi, hai whakarangaranga ai te wairua o te hunga tangata, kia hono ake, tētehi ki tētehi. Ko te reo tūatahi mā te wahine ano e pīkau e kawea, tae noa ki te waiata kīnaki, te manu tioriori, te manu kōrihi o te wao. Kai te reo mīere hei huakina atu te tatao o te whare kōrero kia whakamōhio ai ki ngā auhatanga whakatupu o ngā Pū, o ngā Weu, o ngā Rito, o ngā Take, ka riro mai aua pūkengatanga o te tūpuranga ki te Taura¹⁵, ki te Tauwīra¹⁶ hai whakatūtuki ai te kaupapa.
- He mahi ki tā te tāne he mahi hōhonu te whiu e ngā kupu tātai atua ki te tātai whetū ki a Ranginui e tū iho nei, me Papatūānuku e takoto kau nei, he tapu te mahi. Ka moho he wāhi kei tēnā, kei tēnā.

¹⁵ He kaiako, he tangata matatau (master rongōā practitioner)

¹⁶ He pia, he ākona (disciple, student)

- Ko ngā poutini rongōā he tino kino te kawa, te mātāira pai i tangotango e ngā mōmō taupatupatu rākau, he kupu tūpatōtanga na te mea tūpato te haere. Kei wētehi he whakamatenga hunga tangata, na te mea he rangahau e toi ana ki te whai ake he aha ngā mōmō o ngā rākau poutini na? Ā tōnā wā, ka moho.
- Ka tāpiri te katoa o ngā putanga kei runga rā ki te huarahi hou i a MPI me TWR kia whai hua ki waenganui ngā hapū ngā iwi tīaki kauri kei ō rātou taki wā. Ēhara te PA, nō te Tokerau ānake, Nō ia te katoa
- Ko te Kawanga Whakawhitiwhitinga (Engagement Framework) he tauwira e whakaraupapahia ana he huarahi kia whakapakari ki te hau kainga, ko te hononga o te hapū ki te kaupapa matua ki te oranga tonu tapu o te waonui te mea nui. Mā rātou te kaipūpuritanga e whakaāhei ana, e whakamahi ana kia ita! Mā MPI hei utua te kaupapa ‘mā te huruhuru ka rere ai te manu...’
- Kia tika ai te kawē kōrero, kia tika ai te whakawhiti, kia tika ai te kaihouhou te rongō ki te rangahau ki te whakamahia e ngā kaupapa PA kia pai ora mai te oranga o te ngāhere o te wao.
- Ka piki ake ngā whāinga o ia huinga o ia wānanga o rohe mā te mana whenua hai kōrero ki wā rātou ake mātāpono e pa ana ki te Taiao kia Toitū he kauri.

Manakohia e te rūruhi ki roto i wana kauhau ki te wānanga kia whakatūpato te tuku ēnei kōrero kia whānui, e hara ngā te nuinga e eke ana ki tēnei reanga o te wānanga, a , ka whakaaro noa hei whakatakoto ki rō te reo rangatira kia pūpuritia ana tērā hōhonutanga. Mā te reo e kawē ana ngā tūpatotanga o te roopū kūiti o ngā pūkengatanga hei whakamōhio mai te ara tika ki te katoa. Mā te reo ōkawa¹⁷, te reo ōpaki¹⁸, te reo ōkarakia¹⁹ hai whakanuia, hai ārahi ka tika te hopu, ka tika te u, ka tika te mau. Whakaaro hoki ki ngā rūruhi, ki ngā kōeke, ki ngā hākui, ki ngā hākōrouā. Kai tēnā reanga te taumata o te reo. Kai tēnā reanga te puna kōrero o te hau kainga e pūpuri haere ana ēnei rerenga kōrero papai e pa ana ki te ngāhere kia riro ki ngā uri whakatupe, e haikai ana ki te pīkau. Nā tēnā, kei ia kaumātua, kei ia hapū, kei te haere ana tā rātou tukuna o ēnei taonga, kai o whare kōrero, kai o marae maha, hei taonga tukuiho mai ngā tūpuna mātua kia hekeheke iho ki te tini ki te mano. Mā ēnei rapunga rangahau hai hāngai tika ki te tāhūhū o tērā whare kōrero, kia noho ngākau māhaki ai i te mātauranga pūtaiao i tua atu o ngai tāua te Māori.

Whakapono ana mātou (te wānanga) ki ōnā tohutohu he kuia matakite ki te mahi i mua i te aroaro, me te mahi kūare o waho o ngai tāua te Māori ki te hanga he whakaaro ano ki ēnei putanga o tā mātou whakawhitinga. Ina pea, arohaina mai e kore koe e taea ana ki te reo rangatira ki te hopukina te nako te ea o ngā kōrero papai rawa o tēnei rangahau i roto i te reo o wā mātou tūpuna mātua, ko te tikanga, kia ākona tō tātou reo kia mārāma ai. Ko te kupu whakamutunga tēnei e pa an ki ngā nohonga matatapu²⁰, te tūpatotanga mō ngā whakamāramatanga kia ūhia ai i te aroaro o te kūiti²¹ Ēhara mō te Ao katoa, ko tēnei te *take*. Kei te Ture o te Mana Mātāpono Matatapu²².

**Ko Lorna Rikihana me Te Rangitākuku Kaihoru
Hauraki Rohe Report Team
August 2018**

¹⁷ Ko ngā Mātāpono (formal, over arching principles, governance, tenants)

¹⁸ Ko ngā whakahaeretanga (informal, operational, standard operating procedures)

¹⁹ Ko ngā take hohonu tērā (specific doctrine, usually spiritually couched, instructional devise / requires a key code / linguistically based)

²⁰ (noun) confidentiality, privacy. *RT 2013:47*

²¹ (modifier) narrow, confined. *PT Tauanga 22:26*

²² (noun) Privacy Commissioner

TERMS OF REFERENCE

17990 Rongoā Selection & Engagement Framework:

- is a Ministry of Primary Industries (MPI) Work Authorisation with ChrisP Ltd. for the provision of:
- *A Kawanga Engagement Framework that will assist western research scientists, government officials and consultants to engage with mana whenua.*
- A number of rongoā that are expected to significantly benefit kauri as well as the process used in creating rongoā.
- Under this Agreement the Contractor will conduct a series of initiation wānanga, undertake related site visits to kauri ngāhere, and conduct follow up wānanga from Mātai Whetū Marae in the Coromandel and also run a comparable parallel process from Whiti te Ra o Reweti Marae, Waimauku.

Project Objectives:

This project will utilise wānanga and site visits to kauri ngāhere to conduct appropriate cultural whakaritenga praxis.

The development of an engagement framework will enable sharing and alignment of mātauranga Māori with western practices to provide a mechanism for joint participatory decision making in the field of environmental management.

MPI Terms of Procurement:

This agreement is subject to MPI's Standard Purchase Terms (version August 2016) as currently published online at www.mpi.govt.nz/about-mpi/information-for-suppliers/.

Clause 9 'Intellectual Property' is varied by the addition of the following:

- *IP known at the outset will remain the property of that party.*
- *It is acknowledged that the purpose of wānanga is to bring into the public arena, both the known mātauranga Māori knowledge relating to kauri dieback disease and also to potentially develop new IP for the benefit of kauri.*
- *It is agreed that any new IP will be jointly owned by those directly participating in the wānanga, and their employer/ organisations/ iwi etc. as individually agreed between each participant and their iwi/ organisation / employer etc.*
- *However, it is agreed that in recognition of the Kauri Dieback Programme facilitating the creation of this IP, and in the interests of the greater good of kauri and New Zealand, a royalty free, irrevocable and perpetual licence to use this IP, specifically for the purposes of improving the mauri of kauri, will be granted to the Kauri Dieback Programme.*

KUPU WHAKAMĀRAMA

Objectives

F.) Wānanga at Mātai Whetū Marae (3 x days wānanga):	Status
1. Facilitate hui and record findings.	Completed
2. Deliver overview of the project using KEF to facilitate rongoā practitioners', ngahere experts and individuals discussion of pilot project objectives to populate TPO / RMP profile skills matrix.	Completed
3. Creation of Mātauranga – based analysis tool.	Completed
4. Site visit to kauri nature reserve.	Completed
5. Facilitate discussions between kauri dieback experts, scientists / researchers and mana whenua rongoā practitioners.	Completed
G.) Evaluation: Internal evaluation / analysis of findings to inform how learnings are to be utilised to create:	
1. Pilot Project entitled: Te Mauri o Papakauri	Completed
a. Preparative investigations, delivery of wānanga and integration of learnings compiled into report.	Completed
b. Précis of key formative learnings integrated into KEF documentation.	Completed
2. Progress Report #1. Collate initial formative learnings into a summative document report to MPI.	Completed
File: 'Te Mauri o Papakauri' Hauraki Rohe Pilot Project Report 1 with ChrisP Ltd	
<p>Comments:</p> <ul style="list-style-type: none"> • Upon acceptance of this initial report by ChrisP Ltd, it will be forwarded to MPI • At the completion of the Kaipara Rohe Project Report 2, and confirmation of both reports meeting their brief, the two formative reports will be integrated into a final report and presented back to mana whenua (marae) and to the TWR. • Following these presentations any reflections offered will be placed as an addendum item into the final summative report 3 and sent to MPI. This would conclude our reporting responsibilities. 	

TE MAURI O PAPAKAURI

*KO PAPAKAURI
HE TŪPUA ARA MAURI O HAURAKI
(Nā Hone Nahe ēnei kōrero).*

Tērā ano tētehi tūpua (ara mauri), o Hauraki, ko Papakauri te ingoa. He rākau, he pūtaka kauri. Kei Hauhaupounamu e takoto ana ināiane. Kua mutu tōna mananga. Engari i mua, i whai mana. A, e tohungia ana e ia ngā matenga o te iwi, ara o ngā Uri-o-Marutuahu ara ā Ngāti-Marū, kāore i ērā atu hapū o Hauraki nei. Ko tōna tohutohu mate mo te iwi, he tere nānā. He rākau, he harakeke kei runga i a ia e tupu ana. Tere tonu, kāore e tahuri. A hoki atu ano ki tāna takotoranga. Ahakoa he tai-timu, he tai-pari whakangau tonu atu, hei aha māna. Nō te Aituā hoki ia i kawea kia haere. Ko te kitenga whakamutunga a ngā tangata kaumātua e ora nei, i mua atu o te matenga o Te Tōtara i ā Ngāpuhi. I tere haere tāua rākau ko Papakauri, puta atu ki waho o Tararu, me te ngunguru haere i te timunga o te tai. Ahakoa he taitimu, whakapiki tonu atu ki te ia taitimu pērā tonu me te parāoa. I muri iho ko Te Tōtara ka mate i a Ngāpuhi.

Kaitiakitanga Taniwha

Papakauri is the sentinel kaitiaki of Marutuahu, however because of its fame is considered as a taniwha of Tikapa Moana and therefore is claimed by all who reside by the Firth of Thames and inland to Hauraki. This is borne out in pēpehā and whakataukāi that iwi use to identify themselves as being distinct from others. These oral traditions are based upon centuries of oral culture which is articulated on marae and has become a special character for Ngāti Maru and other mana whenua iwi. When considering the nature of this Research Project it was envisioned that by associating the Mauri o Papakauri and the role of kaitiaki taniwha, as a ‘ara mauri’ is consistent with the role(s) of master rongoā practitioners regarded by their iwi as tohunga. Tohunga rongoā are few and far between, traditionally these individuals are fluent native speakers who have been nurtured from birth in the preparation of foods and as a consequence of homeopathic medicines / rongoā Māori. They have had numerous teachers and mentors during their informal up-bringing to the extent that perhaps several elders have at some stage taken an active role in championing their knowledge and extensive oral data base of mātauranga pūtaiao. This is the construct that we have learned in identifying ‘Te Mauri o Papakauri’ as an appropriate title for this Hauraki Report. It meets the brief of having a Hauraki centric model by which our report may explain to the uninitiated the special characteristics of the Hauraki footprint, the topographically diverse landscapes from mountains of native forests to the sea-shores of the Eastern side / Te Moana-nui-ā-Kiwa and those of the Western Tikapa Moana / Te Moana-nui-ā-Toi including the Waitemata Gulf Harbour.

Whakataukāi

*“Ngā puke ki Hauraki ka tārehua
E mihi ana ki te whenua, e tangi ana ki te tangata
Ko Moehau ki waho, ko Te Aroha ki uta
Ko Tikapa te moana, ko Hauraki te whenua
Ko Marutūahu te tangata”²³*

²³ Whakataukāi of Hauraki exalting mana moana, mana whenua & mana tangata. The hills of Hauraki Stand enshrouded by stars, I greet the land, I cry for the people, Moehau the mountain to the coast Te Aroha mountain inland Tikapa is the sea, Hauraki is the land Marutūahu is the ancestor, (Royal & Turoa, 2000: 9)

Introduction to Hauraki

The whakataukī above gives a generic description of the regional boundaries and areas of Pare Hauraki, the people, the ancestral mountains, lands and Tikapa Moana, with Marutūahu being the ancestor. This whakataukī specifically pertains to the sovereign status of Pare Hauraki Māori within Pare Hauraki²⁴.

“Kia mau ki te rangatiratanga o te Iwi o Hauraki”²⁵ the whakataukī²⁶ explains “Hold fast to the power and authority of the Hauraki tribes”.

Representation by Mandate

With the advent of the Treaty of Waitangi Tribunal Settlement of Historic Claims Process within Hauraki extending down to Moehau on the eastern seaboard and from Hunua down to Maraetai and into the Waitemata harbour islands on its western seaboard. A collective of iwi have through their individual Wai Claims been recognised by the Crown as Mandated Iwi Authorities (MIA). Within Hauraki these MIA’s have formed the Hauraki collective which was established to represent the 12 iwi of Hauraki in historical Treaty of

Waitangi settlement negotiations

The members of the Hauraki Collective have the elected Negotiators for the 12 iwi of Hauraki (who are also recognised by the Minister for Treaty of Waitangi Negotiations):

The Hauraki Collective is made up of the following iwi:

- Ngāi Tai ki Tamaki
- Ngāti Hako
- Ngāti Hei
- Ngāti Maru
- Ngāti Pāoa
- Ngāti Porou ki Hauraki
- Ngāti Pūkenga
- Ngāti Rāhiri Tumutumu
- Ngāti Tamaterā
- Ngāti Tara Tokanui
- Ngāti Whanaunga
- Te Patukirikiri

Pēpehā

“I rongo au i te tai e pari ana i te akau, te unga mai o nga waka.
Neke taku titiro ki Tikapa moana e wawahia ana ngā wai kaukau
o ngā tūpuna kua wehe ki tua o te aria.
Hoki atu ki uta ki ngā awa nei, Te Pīako, Te Waihou,
Te Ohinemuri te whakatere ngā waka o rātou ma.
Piki ake ki ngā maunga, mai Moehau ki Te Aroha
ki Ngā Kurī ā Whārei te ara i whara mai ā rātou hīkoingā.
Tēnei te mana kua eke. Tīhei Mauri ora”²⁷

²⁴ Description of inter-tribal affiliations of iwi groupings associated with Hauraki moana, maunga, whenua, awa and tangata. i.e. collective regional identity or ‘body’ *corpus*.

²⁵ (Hauraki Maori Trust Board, 2004)

²⁶ Proverb (Ngata, 1993: 363)

²⁷ I listen to the tide that caresses the shores, the landing places of canoes. I cast my eyes towards the Firth of Thames that carries my ancestors to the horizon where the sea and sky are joined. I return inland to the rivers of the Pīako, the Waihou

The pēpehā above gives a description of Pare Hauraki which is a mountainous area with rugged undulating bush lands matched with flat lowlands of the Hauraki Plains, the wet lands and swamps with the Pīako, Ōhinemuri and Waihou rivers. These sacred rivers then flow on to the foreshore and oceanic waters of Tīkapa Moana.

Whakapapa

Most Hauraki tribes trace descent from Marutūahu, a Tainui ancestor who made his way into the region from Waikato and established ascendancy in it. There are many overlapping links. Marutūahu married two sisters, Paremoehau and Hineurunga, and had children by both. One of his children by Hineurunga married a grandchild of Paremoehau. The sons of Marutūahu by Paremoehau – Tamatepō, Tamaterā and Whanaunga – are all the ancestors of particular tribes.

After the death of Marutūahu, Tamaterā married the widowed Hineurunga, who was also his aunt. He also married Tūmorewhitia and Ruawehea. He had children by all three wives. Taharua, a son of Tamaterā and Ruawehea, fathered Tukutuku, who married Pāoa, the tūpuna (ancestor) of Ngāti Pāoa.²⁸



Rerenga Kōrero

Given the complexity of iwi within the Hauraki to Thames-Coromandel catchments in terms of self-identification there are three major groupings:

- Hauraki Trust Board established under the 1958 Trust Act which has 23 marae under its umbrella, and;

and the Ohinemuri, the water ways which where their canoes traveled. I look upwards to the mountains from Moehau to Te Aroha then down to the sunken reefs of Ngākurī. This is the mana. This is my right to stand. So, let there be life, (Nicholls, 1998: 16)

²⁸ Paul Monin, 'Hauraki–Coromandel region - Māori migration and settlement', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/whakapapa/30394/hauraki-tupuna> (accessed 14 April 2018)

- The Hauraki Collective, a natural grouping of Treaty claimants within Hauraki Tāmaki Mākaurau, 14 of which are either individuals or on behalf of marae, hapū or as an iwi claimant of Historical breaches of the Treaty of Waitangi, and;
- Individual Hapū groups and or marae who because of their own unique situations are standing alone to promulgate their own agenda and push for recognition as either a marae or iwi stakeholder within the other major groupings i.e. Ngāti Oho, Ngāti Huarere.

Preparation for the Wānanga

Distribution of our pānui was made using these networks to inform of our Hui Rongoā Māori. Secondly the composition of our Project Control Group (PCG), consisting of Te Rangitākuku Kaihoru, Lorna Rikihana and Chris Pairama and Project Advisory Group (PAG) for the Hauraki Rohe included; Kaihoru, Rikihana, Hone Ratana, Riria Johnson and Wati Ngamane. External experts included; Ian Mitchel (MPI), Avi Holzapfel (DoC, Operations Manager, Hauraki District), Tene Tangatatai (DoC, Ranger, Hauraki) and Mailee Stanbury (DoC, Supervisor for the Biodiversity Rangers in Hauraki), Kim Parker (Waikato Regional Council), Joe Davis (mana whenua, Ngāti Hei), Reremoana Jones (Ngāti Ruatao, Tairua), Apanui Skipper (DoC, Relationship Manager, Hauraki) and Nick Hammond (DoC, Ranger, Hauraki & Mana Whenua, Ngāti Huarere, Ngāti Marutuahu), Jenny Alport (former Coordinator, Kauri 2000), Alison Smith (Auckland Council, Kauri Die Back team, former coordinator Kauri 2000) & Judee Watene and whanau (Mana Whenua, Ngāti Tamatera, Ngāti Marutuahu). Coordination began in earnest in July to secure the venue and caterer. The dates were hard to confirm at such short notice as the Mātai Whetū marae is very busy with so many huinga happening within the Hauraki region and beyond. At the time of the wānanga the Hauraki Collective had just settled their Treaty of Waitangi historical settlement claims with the New Zealand Government. This settlement has been expedited by twelve out of the fourteen claimants, making an uneasy tension with the last two groups to complete their mandated processes, however tribal hui continue to discuss to the enth degree each other's relationship and co-management structures established under the collective agreement.

This was the backdrop to establishing our pre wānanga relationship with mana whenua however like most good relationship management you need a conduit. This came by the way of Lorna's cousin, Ngawati Ngamane aka Wati. As the chair of the Mātai Whetū marae Wati was able to instruct us about who to contact and how and also the kawa and tikanga of the marae. We discussed the general over-view of what our aims and objectives were and tentative programming. The final issue was the access to the Tairua site due to the privacy issues concerning the landowner however these were expedited through liaison with the landowners' agent Mr. Brown and with the cooperation with Ms. Kim Parker of the Waikato Regional Council. The Department of Conservation Hauraki office based in Thames provided travel to the site and PA OHS protocols which included scrubs, steridene wash and booties. Their staffers, Tene & Mailee attended right through the entire hui.

Rongoā Practitioners

One of our objectives of the wānanga was to profile rongoā practitioners who can apply their knowledge of mātauranga pūtaiao (traditional Māori science borne through centuries of observation and practice). Tohunga are considered the pinnacle of rongoā practitioners but can be counted on one hand with a few fingers missing. Within the whole of Hauraki there are an estimated half a dozen who would fit that profile however only a few managed to come to the Mātai Whetū wānanga, and then only two candidates fit the upper category of being experts. This was Mrs. Taini Drummond and Mr. Hone Ratana. These two individuals hold between them 65 & 50 years rongoā knowledge respectively. They both have quite different personal entry points, such as, where they acquired their base knowledge of rongoā and then how in each case they use their expertise to dispense their knowledge in a practical way.

Skills Matrix

The matrix below has been compiled in reference to identifying specific Skills (pūkengatanga) and Knowledge (mātauranga) that our tohunga participants poses, their similarities and uniqueness of both experts:

Skills Matrix of Indigenous Master Practitioners (Tohunga)				
Name	Rongoā praxis	Teaching Expertise	Native tree praxis	Succession Planning
Taini Drummond	Brought up within whanau of rongoā practitioners, she attributes her main skills and knowledge to Koro Kapi Adams and her Nanny Naki and others	Genera used is āhuratanga Māori / Māori pedagogy. She is an ardent teacher who uses the marae based ngāhere Māori to demonstrate the effectiveness, utility and continuation of rongoā practices	Learned identification, seasonal gathering techniques and preparation of trees to make pani, wai-rākau & balms for mirimiri and romiromi therapeutic massage healing	She has taught many people through healing them, but her children are her pride & joy. She has passed on to them (3 x siblings) her 'living experiences' which they all now carry in their own unique ways.
	Treated as a child for a trampled foot (horse), she has first-hand personal experience of how to apply mātauranga rongoā praxis. Her knowledge has expanded exponentially over the years as is her passion to heal and teach	She has practiced for over 65 yrs. & considers herself a life-time learner who passes one her knowledge in much the same way she learnt it, through the need to heal someone. Her use of traditional teaching pedagogy is at an expert level, he tohunga ia.	Extensive knowledge of key species as primary rongoā sources as well as methods of their use. Rongoā practice is aided by knowledge of plants / fauna however of equal importance is mahi wairua. This subject is one of Taini's forte, as a practicing matakite (seer)	Her eldest, Te Aroha has trained as a Chemist, a native tree grower and is competent in many aspects of her mothers' rongoā praxis. Mokopuna also have begun to learn as part of Taini's inter-generational succession planning
	Taini's personal whanau of her brothers and sisters have kept the 'ahi kōmou' the fires of knowledge of rongoā alive through necessity, through purpose of treating her whanau and the community and by preserving and maintaining rongoā techniques and practices so they do not die off	The Uxbridge Arts Centre has a community marae (Torere / Matariki) which she has used extensively to deliver community programmes for over 30 yrs. Including rongoā teaching as part of her marae educational packages Taini has developed a close affinity local communities and international groups, with contemporary teaching practice incorporating	Taini has collected most types of rongoā plants into her marae plantation for ease of teaching and for harvesting. By having samples available she has created her pallet of rongoā plant exemplars which she used to supplement her teaching of different species, the variety of rongoā types and plant ID.	The marae at the Uxbridge center has provided the backdrop for her delivery within the wider community. Here she has invested over 50 yrs. of community engagement producing many articulate rongoā informed peoples even from overseas.
Hone Ratana	He pēpi atawhai adopted into a whanau of rongoā practitioners". He has been brought-up to emulate his elders' teachings and carries their skill sets into his rongoā praxis	Has accumulated 50yrs. of practice and teaching rongoā to patients who attend his clinics of which his rongoā homeopathy & therapeutic miri / romi teaching is the core of his practice. This is what he teaches when doing miri, romi and manipulations	Extensive identification, collection and processing of rongoā into palatable forms of miri oils, essential oils and creams as well as health concoctions, wraps and compresses	As a tertiary teacher Hone has driven NZQA standards development, assessment criteria and moderation mapping. This activity is carried out by a select group of practitioners throughout Aotearoa
	He has always had mentors of hākōrouā and hākukuiā who have championed him in miri, romi, manipulating bones (chiropractic), wairua mahi (spiritual encounters), whakawhiti kōrero (counselling) and provision of wai-rākau (rongoā Māori tonics)	Has had last 20yrs. in tertiary institutions delivering NZQA level 4 Rongoā certificate programmes. He has been investigating Diploma and Post Grad / Masters level programming even though the institutions are a long way off in delivering such programmes	He has been working alongside PA researchers trying to identify a biological solution by identifying plant and tree species that may be used to create biological controls using rongoā. His vast knowledge enables him to test his assumptions and research hypothesis during his full -time work as a rongoā practitioner. His networks too are an asset	Having taught so many of this generation of rongoā practitioners Hone is influential in maintaining current thinking of where the practice is across the country. His humility and knowledge he has positioned himself to where he is trusted, referenced and asked to train of facilitate delivery within a myriad of mainstream Health organisations
	Hone has had a constant group of mentors (whanau) to pass on their rongoā praxis. He now continues to pass on his accumulated experiences to his	He has Te Ao Māori maturity that informs his delivery to the young, the infirmed and the elderly. His ability to articulate rongoā solutions across this broad range is a	Hone is also a regional coordinator / Secretary of the National Kāhui Rongoā for the Northern Region including Tāmaki Mākaurau	His partner rongoā practitioner who is also a graduate who is currently undergoing a Diploma course of Rongoā Māori. She references' Hone's mahi rongoā

	patients, his students and his whanau hapū	talent, that underpins his teaching style		practice and use of health giving rongoā remedies
Tohunga rongoā (Profile)	Tangata mātatau ki te reo o te rongoā me te wao-nui-tapu-ā-Tāne me Rongomātāne, ki te āitanga ā-Punga me āna mōmō āhuatanga katoa. Ka moho e ia kia Rangi e tū iho nei, Papatūānuku e takoto nei, me ngā Poutiritiria o te Waonui me te Taiao hai kōrero ki a ia. Ka whakaaro rangatira e ia ano ki te noho ki te ao ōnāmata, te ao kōhatu hei whakamōteatea haere ngā akoranga ki onā pia, ki onā kawenga, ki onā rāhinga katoa	Ko tōnā tirohanga te tuātahi ka riro atu he momo āhua, ka noho pai, a, ka noho āwangawanga te tīnana. I tua atu ka rangona e ia ki ētehi atu tohu ā-tīnana, ā-ioio, ā-whātoro, ā-wairua ka puta mai te whakaaro he huarahi hauora kei te Mai tōnā tūpuranga ka tau iho mai tōnā tūmaia ki ngā rongoā, hai aha, hai whakapūpuri ai e ngā āhuatanga ako ā-kui mā, ā-koro mā. Ka tau onā whāngaitanga ki te Whare Tapa Whā ki te Hauoranga tonu tapu	He tangata mātatau ki ngā āhuatanga o te waonui me te Taiao. Kai ngā āhua o ngā rongoā rākau kai te reka me te kawa, he kawanga, he tikanga kei te haere, ka mōhio hōhonu ki ngā momo rākau māori, tā rātou auahatanga katoa i roto i te hononga o te tātai whakapapa o ngā rākau ra. Nana I whakapakari haere tōnā pūkengatanga me tōnā mātauranga kia whakapiki ake ai kia ita! Kia akiaki e ia ki te hangarau o tēnei ao	Ānei te āhuatanga ako i riro atu ngā Tūpuna mātua, a, ko tōnā nako he reo rangatira te kawenga kupu whakamārama hai tau ai te aronga me te kounga o te hapū me te iwi. Ka taki e ngā karakia hōhonu, kia mou ai kia mārama ai e ngā taura e ngā tauwira ki ōna whāngaitanga. Ka taea onā pia ki te taumata hai whakaako tētehi atu ki te pai, ana, ka pā te waha “ka taea e te tauwira ki te ākona ngā pūkenga o te whakaako rongoā”

Notwithstanding the gaps in the writers’ personal knowledge of the afore-mentioned who are our mentors, confidants and whanau, we uphold the comments herein as a true representation of the skill-sets and expertise of these exceptional individuals. It is noted that whilst every care has been exercised in accurately describing those attributes succinctly and in a manner that does justice to representing that body of knowledge and skills without prejudice.

KUPU WHAKAMUTUNGA

Two days before our wānanga (17th – 19th August 2018) was due to begin our team visited with Mrs. Reremoana Jones the kuikuiā from Ngāti Ruatao²⁹ of Tairua. Our thought was to meet whaea Reremoana and discuss at length our wānanga programme and solicit her advice and guidance which we successfully did, however upon the conclusion of our hui at her home she had an important *take* to tell us. Her husband, who lived in a Tauranga retirement home had died the day before and the family who live in Australia are on their way home to have a tangi. Due to travel and time constraints they have scheduled the tangi for the weekend of our wānanga. Reremoana supported our request and regrettable is unable to attend as the eldest matriarch of her hapū. To note that this also had a flow on effect of pulling most but not all of the kuia and kaumatua due to attend our hui were involved in running / attending the Jones’ tangihanga. As an example, Joe Davis, kaumatua of Ngāti Hei sent his apologies. Both Ngāti Ruatao and Ngāti Hei with Ngāti Maru and Ngāti Paoa are cornerstone iwi / mana whenua in Tairua region and whole of the Eastern seaboard of the Coromandel. Wati Ngamane was our wānanga kaumatua anchor and conveyed the appropriate references to both the tangihanga and apologies from iwi that otherwise would have attended in person.

Whakaruruhau (Corporate Overview)

ChrisP Ltd. has been totally supportive to our Hauraki Rohe Wānanga and provided support and advise prior to, during the event and after the wānanga. Meeting our responsibilities of insurance, occupational health and safety policy, advice and guidelines and business acumen has provided the ideal whakaruruhau (organisational structure) by which our team could concentrate on the delivery model of the engagement framework. Kind regards to Chris

²⁹ Ruatao, son of Te Ngako and grandson of Marutuahu, (Isdale, 1967 :15).

Pairama and his whanau. We are looking forward to the next wānanga at the Kaipara Rohe Wānanga at Te Whiti o te ra o Rēwiti marae.

Recommendations

There are a number of recommendations that were collected during the Hauraki Rohe Wānanga of the 17-19th August 2018 at Mātai Whetū Marae, that have been captured within the *Ngā Putanga* section. These are the collated results as follows:

- The importance of having an engagement framework not only inform key stakeholder but engage mana whenua whereby there is a shift from being invested to exploring mutual benefits of engagement that foster a mātauranga ethic, and;
- Identification of Key Value Drivers (KVD's), Key Value Actions (KVA's) and Key Skill Sets (KSS's), that tohunga possess and use to varying degrees of use as per their relevance to healing. How they came by this knowledge and who taught them is often reflected in their own brand of delivery. Rongoā praxis is not standardized but reflective of how the person was taught and who they were influenced by in their formative years. Some practitioners 'choose' their method of delivery of their services and product range dependent on the affinity to their spiritual belief system they adhere to. Also, their innate experience of plant identification, types, preparation and rongoā 'value' when used to heal. These are their core strengths with complimentary oratory, karakia, genealogy, and teaching skills sets, supported by their kai-āwhina community, who they have trained to a high degree of competency. They rarely work alone but can do so, so they have mostly trained many layers of support people to work with them in complimentary roles, and.
- The emphasis in this engagement framework is how the *socialisation* of the PA programme is managed to achieve enhanced mana experiences. Specifically, the framework requires a champion, articulate in mana whenua engagement who is able to identify mana whenua profiles that talk to the special characteristics of each group to develop their identify rongoā pūtaiao (Māori science) strategy, and;
- To engage in science research / operational delivery of PA within a mātauranga paradigm that acknowledges mana whenua expertise of tohunga / indigenous master practitioners. These practitioners are valued for their specific skill sets imbedded in epistemology, having regard for standard operational protocols (SOP'S) such as; plant identification, collection, cleaning and processing that has potential for use as bio-controls for PA, and.
- Acknowledges that indigenous pedagogy enables both gender specific as well as, gender neutral roles. These roles activate a collective cohesion of community activity, reinforcement of philosophical cultural values for the maintenance of environmental health and holistic ngāhere / Taiao (forest / environmental) wellbeing. This concept stems from an indigenous space of knowing one's place within the universe and our humble role of kaitiakitanga. These gender specific roles are defined by cultural praxis that acknowledges atua Māori deities as the source of inspiration and font of accumulated ancestral wisdom. Utilising gender specific roles by marae definition implies a dual role that is inclusive of communal activity within an inter-generational teaching / practice model as the norm, enshrouded by spiritual incantations to a greater source outside of ego / ergo and personalities, sacrosanct by Māori world view / pedagogy. This pedagogy uses metaphor and proverbial sayings to communicate 'sacred' knowledge as eloquently as the forest birds and their melodic melodies that reset the mindset, to be open to the influences of ancient mātauranga / mōhioranga / māramatanga. That all living things, even inanimate objects are 'connected' by whakapapa to each other that and by understanding these relationships humans can learn the humility of learning from nature its self. Birds as intermediaries, convey wisdom and eloquence into the forest where humankind are the visitors. In this scenario, humans have to be humble in the incursion within the forest space and take their lead from nature, from birdsong for example, where the chorus of voices, instruct humans; as to what trees and plants need, what they produce for food and substance either

for wellbeing (rongoā) and also the poisons. Learning *bird wisdom* is similar wisdom to that found in other sources of mātauranga. Another source is the mōhioranga found in Te Āitanga ā-Punga (animal / insect kingdom and other taxa). Tohunga rongoā usually are master instructors who have acquired that knowledge, experience and are able to rationalize that knowledge into a drop-down menu that can be socialized in human terms. This is but one skill of the tohunga and is ever present in their teaching technique and delivery of understanding the relationships of forest patupaiārere (intermediaries’), and.

- At another level there is wisdom in understanding the germination / growth / development of all living things of the forest. The metaphor of the growth stages of a plant from beginning to full life’s potential is another exemplar from the seedling, the sprouting, the rooting plant, the vascular growth that carries water and nutrients to the plant and then the reaching of maturity and fulfilling their journey of life by producing offspring. This kōeketanga (life journey) is a shared experience with other companions living in close communities of interest who rely on each other for survival and protection. This is the basis for identifying potential bio-probiotics that may inform modern science to harness these novel mutualistic relationships for the advancement of identifying disease resistance and thus a cure, and.
- These outcomes of the wānanga are recommendations that have emerged out of the quality of discourse and examination of the subjects under discussion. They are not in themselves a solution however as a body of knowledge they carry weight in the acknowledgement that within mātauranga Māori there is legitimacy and relevance in the subjects herein discussed, and.
- It should be noted that as PA is not solely the preserve of the Far North that an equitable amount of energy and fiscal diligence be leveled in Hauraki / Coromandel / Thames / Hunua / Kaimanawa ranges as recipients of MPI research and other PA programme funding. That individuals and organisations associated to the Tangata Whenua Roopū be given a wider brief to facilitate this Engagement Framework to the full extent of the term “*Māori led, for Māori, by Māori...*”, and.
- There was an acknowledgement that the providence of this disease was from plant and soil matter brought in from overseas (Taiwan). The historical infestation of PA was spread throughout the North Island initially by a Governmental project to accelerate kauri plantation forestry however due to the current transparency regime much of those mistakes are becoming our learnings and are helping to shape our ability to create a positive way forward. More targeted research, seeking disease resistant next generation plants as well as a new coordinated national kauri dieback programme are part of the mix, and.
- Lastly but not the least, it was the unanimous support that the sanctity of these discussions be kept in the Māori language as espoused by whaea Taini and agreed by all participants. The effectiveness of these recommendations to gain traction within the Hauraki Rohe can only be realized when the mana whenua is given due consideration as to giving their version of their own tikanga and kawanga are with regards to kauri dieback. In short, that these ‘taonga tukuiho’ are acted upon in governance and operations of Government at every level. Given the newly signed kawengata³⁰ under the settlement of historical Treaty of Waitangi breaches this is an opportunity to put that kawengata into practice.

As an addendum to these recommendations let it also be recorded that at the time of compilation of this report of the Hauraki Rohe Wānanga that major changes to the national KDB programme is currently underway, that will have immense ramifications thereafter. It is the hope that by purveying all of the stated objectives in a succinct and logical manner that this information will inform process and be a positive game-changer going forward for mana whenua engagement. The opportunity to capture the key points in te reo rangatira also recognises that this component will telegraph to key audiences the ability of mana whenua to participate in their own language set and that use of the language idiom (grammar) used is befitting their holistic world view. Due to the inclusion of personal information being included the rights of those identified requires confidentiality under the Privacy Act.

³⁰ Kawengata / Kawenata 1. (loan) (noun) covenant, testament, charter, contract, agreement, treaty - any undertaking that binds the parties in a permanent and morally irrevocable relationship. With respect to the newly signed Hauraki Collective Agreement.

Bioclimatic zones

"A sense of identity or place develops where an individual grows up within a particular province and learns to recognise its flora and fauna, to respond to its climatic regime, to become familiar with its limits. Many serious land use blunders could have been avoided if people had not tried to transplant land-use practices developed within one biotic province to the differing ecological conditions of another."³¹

One of the single most historical feature of the Moehau Thames / Coromandle Hauraki area was the abundance of ancient kauri trees which the colonists used for ship building, re-construction of Sydney and Melbourne and supplying the building industry. In Hauraki it was the potential of horticulture and agriculture within a favourable climatic zone. Hauraki BCZ is bound by the Hunua range extending from Maraetai in the north-west, south through to Rataroa and the central Waikato ranges extending down to Maungatautari and the Waikato river. From that point east of Maungatautari connecting to the Kaimai ranges (Te pae-pae-roa-a-Pātētere) to Te Aroha right through to Moehau mountain, incorporating both sides of the Thames-Coromandel peninsula. This mass of the Hauraki peat lands, called Pouārua (Farm), has been significantly altered by drainage for agriculture and where there was once abundant fish, eel and water fowl rookeries is 170 years of intensified farming that has changed the natural habitats. The westerly wind flow vector is fairly constant and predictable and brings hot to warm air currents supporting horticultural biodiversity within a temperate climate. Northerlies usually from the sea bring winds and rain sometimes culminating in 50 year torrential rain and flooding to low lying areas traditionally below sea level and therefore exposed when excess dumps in the ranges cause constant changes to water courses and massive flooding. Land utilization for farming has seen marginal remnant podocarp forests of totara, tawa, rimu and kauri as the apex species reduced to hidden pockets in mountainous regions or in valleys inaccessible to extraction methods of last century. These forests valley systems reside between hot dry conditions or wet torrential rain which are being marginalized by encroaching human activity and non-environmental friendly agricultural farming practices.

New Zealand's physical environment is extremely diverse, and this diversity is reflected in the indigenous plant and animal communities (ecosystems). The concept of dividing New Zealand into a series of Ecological Regions and Districts evolved because of the need for the establishment of a representative system of reserves which would encompass this ecological diversity³². One purpose of the Reserves Act 1977, is to ensure the following:

"Preservation of representative samples of all classes of natural ecosystems and landscapes which in the aggregate originally gave New Zealand its own recognisable character."³³

Key Words

New Zealand; maps; ecological districts; ecological regions; topography; geology; climate; soils; vegetation; flora, fauna.

³¹ Raymond Dasmann, 1976, Biogeographical Provinces, Understanding Whole Systems; the Co Evolution Quarterly.

³² ECOLOGICAL regions and districts of New Zealand / editor, W. Mary McEwen. - 3rd rev. ed in four 1:500 000 maps. - Wellington, N.Z.: Dept. of Conservation, 1987. - 4 v. - (Publication / New Zealand Biological Resources Centre, 0111-9982; no. 5)

³³ Reserves Act 1977, Section 3(1) (b).

Appendix I

Scientific Names of Plants Mentioned in the Report

Indigenous Species

Botanical Name	Common Name
<i>Agathis australis</i>	Kauri
<i>Alectryon excelsa</i>	Titoki
<i>Austrofestuca littoralis</i>	Sand tussock
<i>Baumea tenax</i>	
<i>Baumea teretifolia</i>	common twig rush
<i>Beilschmiedia tawa</i>	Tawa
<i>Blechnum minus</i> swamp	Kiokio
<i>Brachyglottis kirkii</i> var. <i>kirkii</i>	Kirks daisy
<i>Calochilus paludosus</i>	bearded orchid
<i>Calochilus robertsonii</i>	red bearded orchid
<i>Carex secta</i>	Pukio
<i>Carex virgata</i>	swamp sedge
<i>Coprosma dodonaeifolia</i>	
<i>Coprosma propinqua</i>	Mingimingi
<i>Coprosma robusta</i>	Karamu
<i>Coprosma tenuicaulis</i>	swamp coprosma
<i>Cordyline australis</i>	cabbage tree
<i>Corynocarpus laevigatus</i>	Karaka
<i>Cyathea dealbata</i>	silver fern
<i>Dacrydium cupressinum</i>	Rimu
<i>Dacrydium dacrydioides</i>	Kahikatea
<i>Desmoschoenus spiralis</i>	Pingao
<i>Dicksonia squarrosa</i>	Wheki
<i>Drosera binata</i>	forked sundew
<i>Drosera spatulata</i>	Sundew
<i>Dysoxylum spectabile</i>	Kohekohe
<i>Elaeocarpus hookerianus</i>	Pokaka
<i>Empodisma minus</i>	wire rush
<i>Epacris pauciflora</i>	Tamingi
<i>Goebelobryum unguiculatum</i>	Liverwort
<i>Hebe pubescens</i> subsp. <i>pubescens</i>	Coromandel koromiko
<i>Ixerba brexioides</i>	Tawari
<i>Knightia excelsa</i>	Rewarewa
<i>Kunzea ericoides</i>	Kanuka
<i>Laurelia novae-zelandiae</i>	Pukatea
<i>Lepidothamnus intermedius</i>	yellow silver pine
<i>Leptocophylla juniperina</i> subsp. <i>Juniperina</i>	prickly mingimingi
<i>Leptospermum scoparium</i>	Manuka
<i>Leucopogon fasciculatus</i>	Mingimingi
Botanical Name	Common Name
<i>Linguella puberula</i>	dwarf greenhood
<i>Litsea calicaris</i>	Mangeao
<i>Loxosoma cunninghamii</i>	
<i>Lycopodiella serpentina</i>	bog clubmoss
<i>Marattia salicina</i>	king fern
<i>Melicope ternata</i>	Wharangi
<i>Metrosideros carminea</i>	carmine rata

<i>Metrosideros excelsa</i>	Pohutukawa
<i>Myriophyllum robustum</i>	stout water milfoil
<i>Neopanax laetus</i>	
<i>Nothofagus fusca</i>	red beech
<i>Nothofagus menziesii</i>	silver beech
<i>Nothofagus truncata</i>	hard beech
<i>Phormium tenax</i>	Flax
<i>Phyllocladus trichomanoides</i>	Tanekaha
<i>Pittosporum eugenioides</i>	Tarata
<i>Pittosporum kirkii</i>	Kirk's kohuhu
<i>Plumatchilos tasmanicum</i>	plumed greenhood
<i>Podocarpus hallii</i>	Hall's totara
<i>Podocarpus totara</i>	Totara
<i>Pomaderris rugosa</i>	Pomaderris
<i>Prasophyllum aff. patens</i>	swamp leek orchid
<i>Prumnopitys ferruginea</i>	Miro
<i>Prumnopitys taxifolia</i>	Matai
<i>Pterostylis micromega</i>	swamp greenhood
<i>Pterostylis paludosa</i>	swamp greenhood
<i>Raukaua edgerleyi</i>	Raukawa
<i>Schoenus brevifolius</i>	bog schoenus
<i>Sophora microphylla</i>	Kowhai
<i>Sphagnum cristatum</i>	
<i>Sporadanthus ferrugineus</i>	giant wire rush
<i>Syzygium maire</i>	swamp maire
<i>Utricularia australis</i>	yellow bladderwort
<i>Vitex lucens</i>	Puriri
<i>Weinmannia racemosa</i>	Kamaha
<i>Weinmannia silvicola</i>	Towai

Adventive species

Botanical Name	Common Name
<i>Acacia mearnsii</i>	black wattle
<i>Acacia melanoxylon</i>	Blackwood
<i>Glyceria maxima</i>	floating sweetgrass
<i>Ligustrum lucidum</i>	tree privet
<i>Ligustrum sinense</i>	Chinese privet
<i>Lonicera japonica</i>	Japanese honeysuckle
<i>Osmunda regalis</i>	royal fern
<i>Phytolacca octandra</i>	Inkweed
<i>Pinus pinaster</i>	cluster pine
<i>Pinus radiata</i>	radiata pine
<i>Salix cinerea</i>	grey willow
<i>Salix fragilis</i>	crack willow
<i>Solanum mauritianum</i>	woolly nightshade
<i>Ulex europaeus</i>	Gorse

PHOTO ESSAY

Rongoā species noted within the Tairua site



Mātai Whetū Marae, Kopu, Thames

Twin Kauri Scenic Reserve, Tairua (Wāhi taki e ngā Kārangaranga me te Karakia)



Ka puta mai e ngā 'Tohu' ki te awatea



Ka kitea te ngāhere e noho pāpouri ana ki Hauāuru, ahakoa tērā, ka puta mai he kōpere aniwāaniwā ki te hari hari, koa koa te hunga tangata.

Ngā Tāpiringa

Glossary & Terminology	
GLOSSARY & TERMINOLOGY	ABBREVIATIONS
1080 Sodium Monofluoroacetate	1080
acngt Advisory Committee on Novel Genetic Techniques	ACNGT
ajhr Appendices to the Journals of the House of Representatives	AJHR
arc Auckland Regional Council	ARC
cbd Convention on Biological Diversity	CBD
ccsbt Commission for the Conservation of Southern Bluefin Tuna	CCSBT
efe Commission for the Environment	CFE
cgiar Consultative Group on International Agricultural Research	CGIAR
cites Convention on International Trade in Endangered Species of Wild Flora and Fauna	CITES
coa Court of Appeal	COA
dc District Court	DC
dia Department of Internal Affairs	DIA
dls Department of Lands and Survey	DIS
dma Department of Maori Affairs	DLS
doc Document	DOC
doc Department of Conservation	DOC
dsir Department of Scientific and Industrial Research	DSIR
dti Department of Trade and Industry	DTI
ec Environment Court	EC
epep Environmental Protection and Enhancement Procedures	EPEP
epi Environmental Performance Indicators	EPI
ermanz Environmental Risk Management Authority New Zealand	ERMANZ
fao Food and Agriculture Organisation of the United Nations	FAO
forst Foundation for Research, Science and Technology	FORST
gatt General Agreement on Tariffs and Trade	GATT
gdc Gisborne District Council	GDC
gef Global Environment Facility	GEF
gmo Genetically Modified Organism	GMO
hbrc Hawke's Bay Regional Council	HBRC
hc High Court	HC
hsno Hazardous Substances and New Organisms Act 1996	HSNO
icgeb International Center for Genetic Engineering and Biotechnology	ICGEB
ibac Independent Biotechnology Advisory Council	IBAC
iucn International Union for the Conservation of Nature	UNCN
iwc International Whaling Commission	IWC
lgnz Local Government New Zealand	LGNZ
maf Ministry of Agriculture and Fisheries (Ministry of Agriculture and Forestry after 1996)	MAF
mdc Marlborough District Council	MDC
med Ministry for Economic Development	MED
mfe Ministry for the Environment	MFE
mfat Ministry of Foreign Affairs and Trade	MFAT
GLOSSARY & TERMINOLOGY	ABBREVIATIONS
mot Ministry of Transport	MOT
morst Ministry of Research, Science and Technology	MORST
mwd Ministry of Works and Development	MWD

mwrc Manawatu–Wanganui Regional Council	MWRC
na National Archives	NA
ncbi National Center for Biotechnology Information	NCBI
ncc Nature Conservation Council	NCC
npra National Parks and Reserves Authority	NPRA
nrac National Research Advisory Council	NRAC
nrc Northland Regional Council	NRC
nzbs New Zealand Biodiversity Strategy	NZBS
nzca New Zealand Conservation Authority	NZCA
nzg <i>New Zealand Gazette</i>	NZG
nzlc New Zealand Law Commission	NZLC
nzoda New Zealand Overseas Development Assistance	NZODA
nzpd <i>New Zealand Parliamentary Debates</i>	NZPD
nzrma New Zealand Resource Management Appeals	NZRMA
occlg Officials Co-ordinating Committee on Local Government	OCCLG
oecd Organisation for Economic Cooperation and Development	OECD
orc Otago Regional Council	ORC
ots Office of Treaty Settlements	OTS
palr Protected Areas Law Reform	PALR
pcfe Parliamentary Commissioner for the Environment	PCFE
pgsf Public Good Science Fund	PGSF
pt Planning Tribunal	PT
ramsar Convention on Wetlands of International Importance Especially as Waterfowl Habitat	RAMSAR
rfbps Royal Forest and Bird Protection Society	RFBPS
rma Resource Management Act 1991	RMA
rmlr Resource Management Law Reform	RMLR
rs&t Research, Science and Technology	RS&T
sprep South Pacific Regional Environmental Programme	SPREP
ssc State Services Commission	SSC
tpk Te Puni Kokiri	TPK
twr Tangata Whenua Roopū	TWR
un United Nations	UN
unep United Nations Environment Programme	UNEP
unesco United Nations Educational Scientific and Cultural Organisation	UNESCO
upov International Convention for the Protection of New Varieties of Plants	UPOV
Wai Waitangi Tribunal Claim	Wai
wcs World Conservation Strategy	WCS
whc World Heritage Convention	WHC
wrc Wellington Regional Council	WRC
wto World Trade Organisation	WTO
wwf World Wildlife Fund for Nature	WWF

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