Te Oranga o Te Awa Tupua:

A report prepared for Ngā Tāngata Tiaki o Whanganui Trust

Dr Rāwiri Tinirau, Dr Cherryl Smith, Meri Haami

Te Atawhai o Te Ao
Independent Māori Institute for Environment & Health

Ngā Tāngata Tiaki o WHANGANUI

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He mihi
E mihi atu ana ki Te Awa Tupua, ki tōna mana, ki tōna mauri, ki tōna tapu. Ka tangi to ngākau ki a rātau kua riro ki te pō. Haere whakangaro atu rā. Huri mai ai ki te whai ao, ki te ao marama.

We wish to ackowledge: the survey respondents and interviewees of this research project; other sources that informed this research; and, the Technical Advisors Group, for the support and feedback in finalising this report.

Executive Summary

This report represents Te Oranga o Te Awa Tupua component of Te Awa Tupua Scoping Study, and will inform the development of Te Awa Tupua Strategy, Te Heke Ngahuru ki Te Awa Tupua. This report draws on the voices of Te Awa Tupua to: identify available information on Te Awa Tupua and any potential gaps; describe the current state of health and well-being of Te Awa Tupua; provide an overview of the key influencers in the health and well-being of Te Awa Tupua; and, identify areas of focus for future workstreams to improve the health and well-being of the Awa.

Through the research, it is clear that Whanganui iwi endure in the belief that the Awa is the source of spiritual and physical sustenance, the iwi and Awa are inalienable, and the iwi yearn for the Awa to be restored to its natural harmonious state. Multiple potential workstreams are revealed. Iwi priorities, as reflected in the research, are:

- **Educating uri and stakeholders of the Awa**
  - Supporting the teaching of Whanganuitanga to uri
  - Sharing Ruruku Whakatupua and Te Awa Tupua Act with uri and stakeholders of the Awa
  - Developing iwi capacity in the taiao space
- **Supporting and mobilising iwi efforts to care for and be with the Awa**
  - Helping the Awa and whenua to restore its physical health
  - Encouraging Whanganuitanga and fostering whanaungatanga
- **Protecting the Awa from mistreatment**
  - Managing stakeholder relationships

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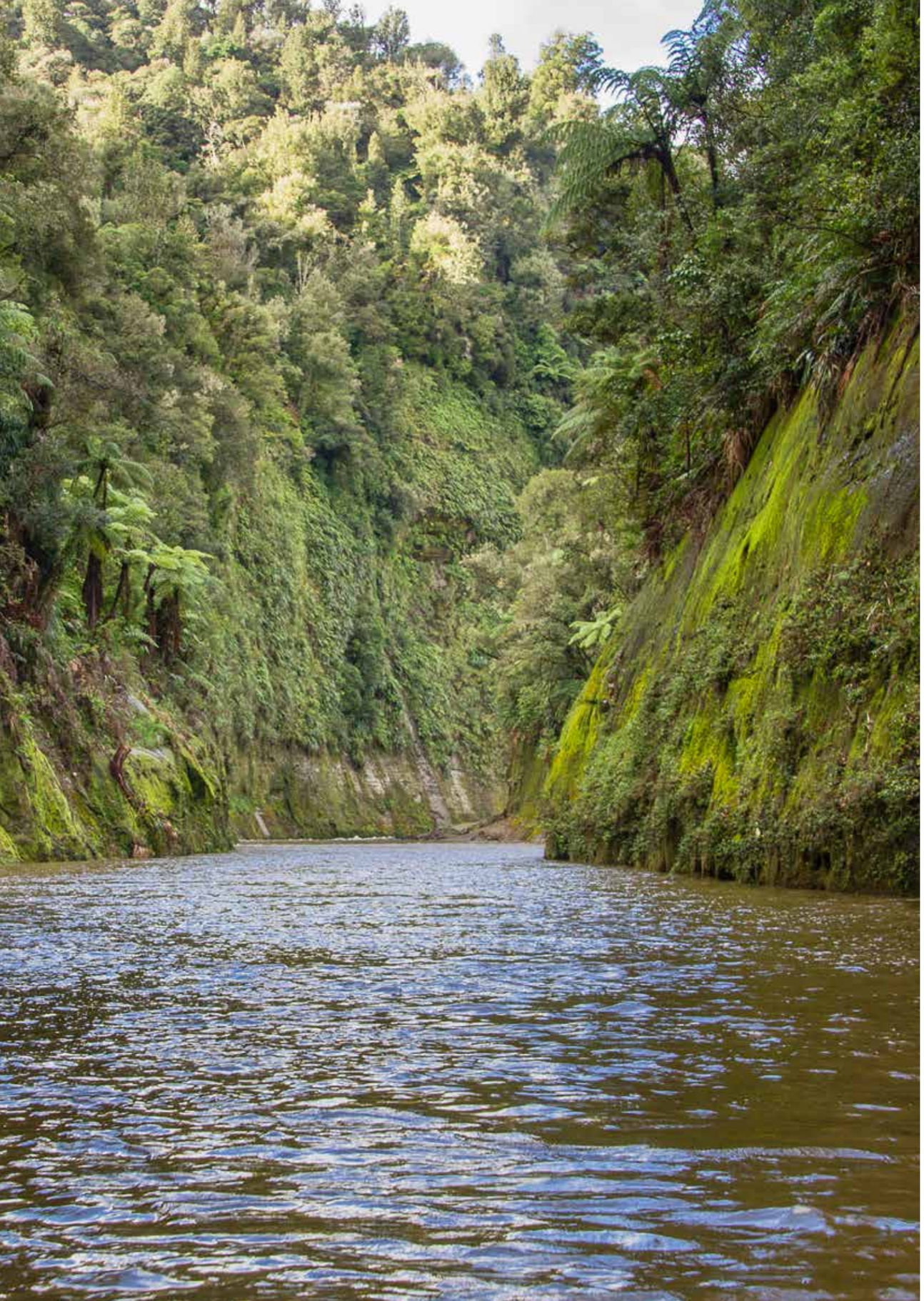


1. Introduction to report

This report forms Te Oranga o Te Awa Tupua component of Te Awa Tupua Scoping Study, commissioned by Ngā Tāngata Tiaki o Whanganui Trust.

This report draws on the voices of Te Awa Tupua. These voices were found in te reo Māori and English written sources, archival material, reports, through interviews with uri, and a survey. This report and the voices within are diverse, but the messages remain strong and consistent.

It is evident that uri still see the Awa as a powerful, sacred connection, linking them directly to their tūpuna. It reaches back to all those who have gone before, and forward through mokopuna and the ensuing generations. At the heart of the combined kōrero is an intergenerational yearning for the restored health of their tupuna Awa.

1.1. Research purpose

The purpose of this research is to:

- identify the available information on Te Awa Tupua and any gaps/opportunities for further research;
- provide a snapshot of the current health and well-being of Te Awa Tupua;
- provide an overview of the key factors that influence the health and well-being of Te Awa Tupua; and,
- identify any particular areas of focus for future workstreams to improve the health and well-being of Te Awa Tupua.

The findings represent Te Oranga o Te Awa Tupua and, upon assembly within the Scoping Study, will help inform and support the development of Te Heke Ngahuru ki Te Awa Tupua, Te Awa Tupua Strategy.

1.2. Research scope and activities

The research and report are to be considered within Te Awa Tupua framework, Te Pā Auroa nā Te Awa Tupua, and in particular, Tupua Te Kawa, the intrinsic values that represent the essence of Te Awa Tupua.

An integral component of the research was to work with uri to ensure any future work or tools developed as a result of this research, including those that may evaluate the health and well-being of Te Awa Tupua, and consider how uri interact with Te Awa Tupua. This research highlights the activities of uri that both enhance and impact the state of the Awa in order to better understand the relationship between the well-being of the iwi and the Awa. This has been achieved through considering both historical and present-day appreciations of Te Awa Tupua.

Activities conducted through this research include:

- conducting kanohi-ki-te-kanohi interviews of three groups: those living by the Awa; uri who are actively involved in tiakitanga; and, those not directly involved with the iwi or the Awa;
- collating te reo Māori information relating to Te Awa Tupua from local and national archives;

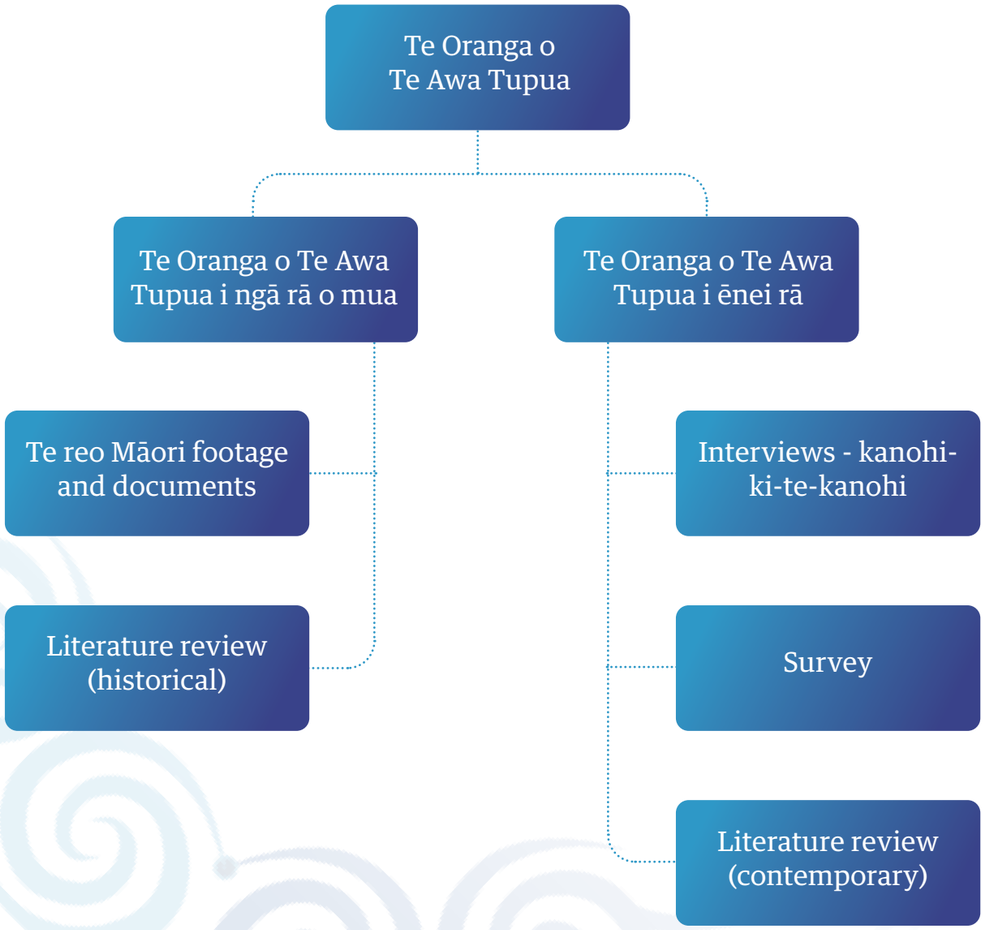
- conducting an online survey; and,
- analysing data on the health and well-being of Te Awa Tupua.

1.3. Report structure

There are two parts to this report. The first—Te Oranga o Te Awa Tupua i ngā rā o mua—looks at traditional and historical views of the health and well-being of Te Awa Tupua. This section consists of a review of footage and documents in te reo Māori, as well as a literature review of publicly available documents through to the year 2000.

The second part of this report—Te Oranga o Te Awa Tupua i ēnei rā—captures contemporary views of the health and well-being of Te Awa Tupua. This section includes a desktop literature review, interviews with Whanganui kuia and koroheke, and the results of an online survey conducted between December 2017 and February 2018.

Components of this report are summarised in the following figure:



2. Te Oranga o Te Awa Tupua i ngā rā o mua

As stated previously, the first section—Te Oranga o Te Awa Tupua i ngā rā o mua—looks at traditional and historical views of the health and well-being of Te Awa Tupua. This section consists of a review of footage and documents in te reo Māori, as well as a literature review of publicly available documents through to the year 2000.

2.1. Te reo Māori footage and documents

2.1.1. Whanganui kaiponu

The scarcity of written and recorded knowledge relating to the inherent kōrero of Te Awa Tupua shows that, unlike other iwi whose knowledge (including whakapapa) has been transferred into the public domain through early recordings and te reo Māori manuscripts, the same has not occurred for Whanganui. Whanganui have held to the tikanga of kaiponu through the generations and have attempted to hold to the tikanga of only transferring specific knowledge through wānanga at home and, in some cases, passed to specific knowledge holders. The Tira Hoe Waka plays a role in upholding this tikanga and successfully passing knowledge to the next generation through wānanga. As such, publicly available sources are limited to a few te reo Māori resources, such as footage and documents, obtained through local (Whanganui District Library) and national (National Library, Archives New Zealand, Auckland's Central City Library) archives. Sources presented here include waiata, rerenga kōrero, and niupepa Māori, with a very limited section on te reo Māori footage and personal manuscripts.

It will be important for Ngā Tāngata Tiaki o Whanganui and others to be clear in how they observe the practice of kaiponu today, acknowledging the growing influence of advancing technologies. This might include a well-defined position either yielding to each whānau, marae, and hapū making their own decisions on such matters, or encouraging kaiponu and educating on its importance, as well as supporting new ways that still enable kaiponu to remain a living tikanga in the technological age. This is already a challenge for uri such as kapa haka exponents, artists, geographers, and kaiako already using digital technologies to share knowledge.

2.1.2. Ngā waiata

Waiata are an important source, that describe the Awa, its people, and environs, in te reo Māori, as spoken by Whanganui tūpuna. Waiata discussed here have been sourced from the *Ngā Mōteatea* series, collected by Sir Apirana Ngata and Dr Pei Te Hurinui Jones, the latter had whakapapa to the Taumarunui area and iwi. Some waiata were provided to other early, non-Māori researchers, including Elsdon Best and Percy Smith. According to Ngata & Mead (2007), Best and Smith had an interest in a waiata tangi by Huarau for Te Apaapa-o-te-rangi, due to elders of Whanganui holding kōrero from whare wānanga belonging to the Wairarapa and East Coast:

> ***I ngākau nui ai a Te Pehi rāua ko Te Mete ki tēnei waiata nā te mea i ahu mai i tērā iwi i a Whanganui, e tautoko ana i ngā kōrero wānanga a Te Matorohanga rāua ko Nēpia Pohuhu, ngā tohunga o Wairarapa. He iwi kē a Whanganui i ngā iwi o Wairarapa, ā ko te tikanga kia kaua e mōhio ki ngā kōrero o ngā whare wānanga o Te Tairāwhiti; otirā ko te waiata nei e whakaatu ana, e matatau ana ngā kaumātua o roto o te awa o Whanganui ki ētahi o aua kōrero. (Ngata & Mead, 2007, pp. 4-5)***

In some tribal narratives, the name 'Whanganui' is attributed to Hau, a tupuna who named many waterways along the south-western coastline of Te Ika-a-Māui, and throughout the Wairarapa. The oriori composed for Wharaurangi by Te Rangitākōrou of Ngāti Apa speaks of Whanganui's name:

> *Kapua mai nei e Hau ko te one ki tōna ringa*
> *Ko te Tokotoko-o-Turoa*
> *Ka whiti i te awa,*
> *Ka nui ia, ko Whanganui;*

> *Hau scooped up a handful of earth*
> *From the portion of the Staff-of-Turoa*
> *He then crossed the river*
> *Which won him great renown, and it was Whanganui;*
>
> *(Ngata & Jones, 2006, pp. 510-511)*

Other iwi also referred to Whanganui and its environs in their own waiata. Matangi-hauroa of Ngāti Toa and Ngāti Raukawa speak of Whanganui:

> *E kimi ana i te ara,*
> *I haere ai tāku pōkai tara ki te tonga;*
> *Tēnā ka pāea ngā hiwi maunga ki a Ngati Hau.*
> *Ko te rongo pai tēnā i a koutou;*
> *He rongo toa mai, hau ana ki te tahatū o te rangi!*
> *Tē puta tō rongo toa, ka pēhia mai e Whanganui;*
> *He toa e whaiātia ko te pōtiki nā Tuwhakairihau!*
> *Kia āta whakaputa;*
> *Tēnā anō rā ngā tamariki toa nā Rakamaomao*
> *Kei te rangi e haere ana; nā Motai-tangata-rau,*
> *Takahia atu rā ngā tuaone kei Matahiwi rā!*
> *Ko tō tinana i noho atu;*

> *Seeking for the pathway,*
> *Whereon my brave company passed to the south;*
> *All now heaped up on the hills and heights of Ngati Hau.*
> *It was splendid news we heard of you;*
> *Tidings of bravery which resounded to the heavens!*
> *Shortlived your triumph, subdued (were you) by Whanganui;*
> *A warrior to pursue is that son of Tuwhakairihau!*
> *Let him now beware;*
> *For there are many brave sons of Rakamaomao*
> *Moving swiftly in the heavens; those of Motai's hundred progeny,*
> *Go forth, and stride upon the sands of Matahiwi afar!*
> *Your bodies do lie there;*
>
> *(Ngata & Jones, 2004, pp. 300-301)*

Genealogical connections between Whanganui and other iwi are also recited. The following extract is from a Ngāti Raukawa waiata by Peou for Te Tahuri, son of Te Whatanui, composed on account of people from Taranaki enquiring as to his descent. Mention is made of Te Wakatōtōpipi, wife of Hekeāwai of Whanganui, and their descendant Tūroa:

Nā Waitapu, Hinerehua, ko Te Kahureremoa
Ka noho i tā Upokoiti tama
Ka puta ki waho rā, Waitapu.
I haere rā ia i te maungārongo
O te ture a Whiro
Nāna i ai atu Parekawa, Tamamutu,
Ko Te Wakatotopipi.
Ka tū kei te riu o Whanganui, Turoa,
Ko Te Rangihopuata, ko tāna tama:
Ka huihuia koutou ko ō tēina
Mā mātua ki reira.

By Waitapu, Hinerehua, to Te Kahureremoa.
She wedded Upokoiti's son
And begat Waitapu.
She it was who went by way of the peace-making
To end the fiat of Whiro.
From her begetting came Parekawa and Tamamutu,
And Te Wakatotopipi, too;
Who established in the vales of Whanganui, Turoa,
And Te Rangihopuata, his son:
Thus united are you with our junior
Cousin-uncles at that place.

(Ngata & Jones, 2005, pp. 390-391)

The below mata speaks of warfare between Te Rangihauku of the Wairarapa and Whanganui. It was at Whangaehu that the god of the tohunga, Tiu, appeared and sung the waiata:

Nō muri ka whati te piki
Nō Tuaro' kei te awatea.
Kua moea e au kai te pō
E tū ana Kaiwharawhara,
Ka nunumi kai Otaaue.
Kua tangi mai te karoro,
'Auē, ī! Taku kai, he piro tangata!'
E, he wai ka kato te wai o Whanganui,
Ka ū kei uta, ka huri Taikoria,
Ka huri ki Waiwiri.

Later broken off will be the plume
Of Tuaro' in the light of day.
I dreamt in the night
I saw Kaiwharawhara standing,

He had gone beyond Otaaue.
The seagull then gave its cry,
'Alas! My food will be the guts of men!'
The waters of Whanganui are dammed up,
It creeps on shore, Taikoria is submerged,
And Waiwiri, too, is submerged.

(Ngata & Jones, 2006, pp. 426-427)

Tūaro is short for Tūaropaki, a man of Whanganui, killed by Tiorohanga. Kaiwharawhara refers to a ridge of hills on the south side of the Whanganui River mouth and Otaaue, a place at Awarua, below Pūtiki.

The following extract comes from an oriori composed by Tūrae of Waikato, for her daughter Hinekiore. Her father was Tūtemahurangi of Taumarunui, and his other wives gossiped that Hinekiore was not his daughter. This led Tūrae to compose the oriori:

E hine tangi kino, kāti rā te tangi!
Whakarongo-ā-tai, ka rangona tāua,
He toro taua rā e whakahakiri nei
Ngapuwaiwaha ki Ongarue rā.

O daughter crying bitterly, stop crying!
Listen to the ocean surge, and do not betray us
To the stealthy foemen moving silently along
The River's-mouth of Ongarue yonder.

(Ngata & Jones, 2005, pp. 186-187)

Tūtemahurangi himself was a composer of a waiata tangi for his son Te Hokio, who was burnt while eeling by torchlight in the Ōhura area, on the Mangamaire Stream, and subsequently died of his burns when his pureke caught alight. The following lines have pertinence to the Awa, as they refer to Whakaahu, a locality in the Whanganui River valley; to Āti Rua, the hapū of Ngāti Ruaka; and to Pukehou, a hill opposite Kākahi in the upper Whanganui River area.

Ngaro noa taku tau i te huakanga ata,
Te whakarewanga mai te tara ki Whakaahu,
Hokio, manu rā e huhu i te rangi!
E tia taku ipo ka ware e te moe.
E piki, e tama, te ara o Tawhaki,
He ara kai ariki, na i.
Hoaia te tapuae ko te ihi o Tū,
Tēnei te maro ki [1] whitikina atu,
Koutu wharawhara kia pai atu koe
Te whakawāhia mai e te wahine Ati Rua,
I te kapa ka whati i runga o Pukehou,
Mā Piki-a-hinu koe e whakapā iho,
Tō uru mākaka te rau o Poutini.

Gone, alas, is my loved one seen no more at break of day,
As it comes o'er the summit of Whakaahu.
O Hokio, behold the birds are speeding across the sky!
Alas, my loved one lies there as if deep in slumber.
Ascend then, O son, the pathway of Tawhaki,
The pathway oft trodden by high chiefs, na i.
Stride boldly on as one dedicated to the dread of Tū
Here now is your waist mat, let me gird it on you,
Bedecked with waving heron plumes you may then proudly go
And be anointed by the women of Ati Rua.
Broke now are the warriors' ranks up there on Pukehou,
Sadly Piki-a-hinu will caress you,
As she smooths your unruly locks with the blade of Poutini.

(Ngata & Jones, 2005, pp. 328-329)

A waiata tangi by Te Taruna for her husband Te Pikikōtuku was composed on account of Te Pikikōtuku taking another wife. The waiata mentions Tākinikini, a pā situated in the Manganui-o-Te Ao valley, an important tributary that connects the Whanganui to Ruapehu. An inhabitant of Tākinikini was Te Rangiheuea, a first cousin of Te Pikikōtuku. The parents of Te Pikikōtuku—Tūkaiora and Hinekaihinu—are also mentioned in the lines:

Tino kite nei au i a Tukaiora,
I te horepō, e nāu anō e 'Kaihinu,
Ai rawa hei kawe te puke ki Takinikini,
Ki a Rangiheuea; nāu anō, e Kaipaka,
Kia ripa tahurangi te remu o te huia, ī.

And I did then see Tukaiora,
As he lay unclad with you, O 'Kaihinu
No one to take me now to the top of Takinikini.
To Rangiheuea, begotten of you, O Kaipaka,
Each night I but see visions of a huia plume.

(Ngata & Jones, 2005, pp. 298-299)

1 The term 'ki' denotes the Whanganui dialect for 'kia'.

Another waiata speaks of a battle at Mangatoa (near present-day Koriniti), and again, recalls places named in the area:

Pakipaki tū au i te riu o Mangatoa,
I mahue au i te tīkawe haere i a Ngarau,
Tū ana ahau i te kei o te waka o Te Hekeua,
Hei hoatu i ahau ki Paparoa.
Tukutuku i te ia ki Operiki,
Ka kite au i te kōpua kānapanapa ki Waipakura.
Engari mōtī ana te haere,
Ngā one roa kei Matahiwi,
Takoto ai te marino.

Let me give a standing ovation to the hundred victors of Mangatoa,
It was I who was left by the company of Ngarau,
Or I would have been at the stern of Te Hekeua's canoe
Which would have taken me to Paparoa,
There to descend the swift current of Operiki,
And look into the deep pool of Waipakura.
Utterly beaten were they
On the long beach at Matahiwi,
Thus ensuring widespread peace.

(Ngata & Jones, 2006, pp. 568-569)

An oriori by Te Aotārewa of Ngāti Ruaka, alludes to a whakapakoko rākau which she fashioned with wood and albatross feathers. The oriori emphasises connections to places along the Whanganui River, with each place named in the extract below holding significance for Te Aotārewa. By naming these places, a sense of obligation and tiakitanga for these places is imparted:

Takahia e te waewae te papa a Tarinuku;
I tū mai tō whare ki Tutaenui;
Tō tānga ika ko Tauakira;
Tuarua Orongopapako;
Tō heketanga nā ko Paritea;
Tō huanui nā ko Tahuhutahi;
Tō taumata nā ko Te Ruawhakahoro

Place the feet on the place of Tarinuku
Your house stands at Tutaenui;
Your fishing landmark is Tauakira;
The second one is Orongopapako;
Your descent is at Paritea;
Your pathway is Tahuhutahi;
Your summit is on Te Ruawhakahoro.

(Ngata & Jones, 2006, pp. 442-445)

Tinirau (2017) suggests that:

> ***Landmarks mentioned here are evoked, not only to ascertain food gathering places and the tiakitanga practices associated with those places, but act as identifiers for those traversing these ancestral lands and environs. (p. 37)***

The Awa has also been identified in waiata as a place where tragedy has taken place. In this regard, Pēhi Tūroa composed a waiata tangi for his wife, Tariwiri, who had drowned herself in the Whanganui River as a result of a relationship with Te Rangihaeata. Lines of the waiata identify key places pertinent to this event:

Kei te kimi atu au i te ara rā uta,
Kāore nei he waka hei uta i a koe.
Tēnei tō waka ko Te Rangi-purerehua,
Tēnei tō waka ko Te Rangi-purere-a-Tane,
Ngā waka uruora; ko te waka tauihu
Te waka o Tangaroa; ko te waka ihu ngaru
Te waka o Rongomai.
E mau ki tō toko, e ahu ki uta rā,
Ngā mata tāhuna i roto Kaiwhakauka.
Kei a waiho koe mō Rau-a-Taoho:
Hoatu noa rā ki roto Te Whakahoro,
Ko te waka uta ora ki te rua maioro.

I seek a course to shore,
But there is no canoe to carry you.
Your canoe is Rangi-purerehua,
Your canoe is Rangi-purere-a-Tane,
Twin-hulled canoes; one with a decorated prow
Is the canoe of Tangaroa; one with the prow dashed by the waves
Is the canoe of Rongomai.
Take hold of your staff, move to the shore,
To the faces of the sandbanks at Kaiwhakauka.
You will then be left for Rau-a-Taoho:
Then you will move to Te Whakahoro,
The canoe that carries the living to the abyss.

(Ngata & Jones, 2007, pp. 180-181)

2.1.3. Ngā rerenga kōrero

The following whakataukī kōrero have direct relevance to the health and well-being of either the Awa, or the iwi, or both, and are taken from Wilson's (2010) *Ngā hau o tua, ngā ia o uta, ngā rere o tai*, a Whanganui reo phrase book containing proverbs, sayings and phrases that are particular to Whanganui. The first whakatauākī provided here was offered by the explorer Kupe, who acknowledged those tūpuna who had settled along the Awa prior to his arrival:

Kua kā kē ngā ahi.

The fires of habitation have already been lit.

(Kupe, as cited in Wilson, 2010, p. 37)

Thus, the fires of occupation throughout Te Awa Tupua had long been established, and this utterance has inspired other whakatauākī, particularly with regard to Te Kāhui Maunga. The source of the Awa itself, and its links to tūpuna, is noted in a pao of the Māramatanga:

Puhaina Tongariro e rere nei Whanganui
Ko te wai inu tēnā a Ruatipua i mua e.

Bubbling up from Tongariro, Whanganui flows
Indeed, these are the drinking waters of Ruatipua in bygone days.

(Wilson, 2010, p. 42)

Ancient names associated with the Awa acknowledge Ruatipua as a primary ancestor for Whanganui uri, hence the names Te Awanui-a-Rua, and Te Wainui-a-Rua. Thus, over many generations, the Awa has provided for the spiritual and physical needs of the people, which is reflected in the following whakataukī:

Te waitukukiri o ngā tūpuna,
Te wai herenga o ngā kuia.

The river where our forefathers performed rituals,
The river where our foremothers groomed the future.

(Wilson, 2010, p. 45)

Other names for the Awa included Te Whanganui-a-Kupe and Te Whanganui-a-Hau, due to the time that both ancestors had to wait for the tide to turn, before either could traverse the Awa. The next whakatauākī came about from the Tira Hoe Waka, and clearly explains the interconnections between the Awa and uri:

E rere kau mai te awa nui
Mai i Te Kāhui Maunga ki Tangaroa
Ko au te awa, ko te awa ko au.

The great river flows
From the mountain to the sea
I am the river and river is me.

(Tahupārae, as cited in Wilson, 2010, p. 25)

Similarly, the following whakatauākī acknowledges the various waterways and genealogies that flow into and form not only the Awa, but the people too:

Ngā manga iti e honohono kau ana,
Ka hono, ka tupu, hei awa, hei awa tupua.

The small streams that run into one another and continue to link and swell until a river is formed, indeed a great river.

(Tahupārae, as cited in Wilson, 2010, p. 40)

This notion of waters combining is also embodied in the name of the wharepuni Te Waiherehere at Koriniti. Attributed to Hoana Akapita, the next whakatauākī speaks of the connections between the physical and spiritual realms, and encourages uri of the Awa to not be afraid of the supernatural, as we are one with them:

He tirohanga kanohi i te awatea
He kitenga wairua i te pō
Ehara i te mea hanga noa.

The landscape is seen during the day
Its essence is seen at night
Neither should be treated as separate.

(Akapita, as cited in Wilson, 2010, p. 28)

The importance of speaking to the Awa is embodied in the following whakataukī, which serves as the mantra for the annual Tira Hoe Waka:

Kauaka e kōrero mō te awa
Engari kōrero ki te awa.

Don't merely talk about the river,
Rather speak to and commune with the river.

(Tira Hoe Waka, as cited in Wilson, 2010, p. 30)

Similarly, having an in-depth understanding of and association with the Awa is reflected in the following whakatauākī of Tūrama Hāwira Jnr:

Rukutia te awa nui
Kei reira te ara kupu matua.

To know and understand is to be one with who you are.

(Hāwira, as cited in Wilson, 2010, p. 43)

Connections between the Awa and uri are also reflected in the following whakatauākī of Rangitihi Tahupārae, which suggests that the mood of the Awa can be reflected in the behaviour and emotions of the people:

Ko te tai runga te awa,
Ko te awa te tai raro,
E kukume nei taku ate.

Like the ebb
And flow of the tide,
The river plays at my emotions.

(Tahupārae, as cited in Wilson, 2010, p. 35)

The following whakataukī is well known throughout the country, and likens the Awa to a plaited cord that unites all uri of the Awa to a common whakapapa, purpose, and sense of identity:

He muka nā te taurawhiri o Hinengākau.

A thread from the sacred rope of Hinengākau.

(Wilson, 2010, p. 28)

Encouraging the contribution of rangatahi to work towards collective aspirations is suggested in the following lines, taken from a waiata 'E noho', composed by Te Ope Whanarere:

Kei te hunga ririki
Kei te huti te toko o ēnei rangi.

The young are to pull (and push)
The bargepole of today's waka.

(Whanarere, as cited in Wilson, 2010, p. 31)

Working together is definitely required when paddling on the Awa, if a common objective is to be achieved. This waiata tuki waka was shared by Te Paea Arapata:

Kei tō te ihu takoto ake
Kei tō waenganui tirohia
Tēnei ākina
Rite kia rite, rite kia rite!

Those at the bow of the waka dig in
Those amidships keep an eye on those in front
On this beat
Stay in time, stay in time.

(Arapata, as cited in Wilson, 2010, p. 31)

Connections to neighbouring iwi are outlined in the following whakatauākī of Peehi Tūroa I:

Ko Matemateaonga tōku maunga,
Ko Whanganui te awa.
E rua au, he Rauru au, he Awa au, auē.

Matemateaonga is my mountain,
Whanganui is my river
And I am of two extractions: Ngā Rauru and Te Awanui-a-Rua.

(Tūroa, as cited in Wilson, 2010, p. 32)

Here, the connections with Ngā Rauru are acknowledged, not only through shared geographic features, but also through whakapapa. Peehi Tūroa I is also mentioned in a pepeha that has the Awa, as a source of identity, at its core:

Ko Ruapehu te maunga,
Ko Whanganui te awa,
Ko Haunui-a-Pāpārangi te iwi,
Ko Tūroa te tangata.

Ruapehu is the mountain,
Whanganui is the river,
Haunui-a-Pāpārangi is the tribe,
Tūroa is the man.

(Tūroa, as cited in Wilson, 2010, p. 33)

Similarly, the following pepeha also provides for the boundaries of Whanganui iwi, based on the flow of the Awa, beginning near Taumarunui at Te Puru ki Tuhua, and ending at Te Matapihi, near the sea:

Mai i Te Puru ki Tuhua
Ki Te Matapihi

From Te Puru ki Tuhua
To Te Matapihi.

(Wilson, 2010, p. 37)

Te Puru ki Tuhua, a unique geographical feature in the Taumarunui district, is also mentioned in another whakatauākī attributed to Tōpine Te Mamaku:

Me ka unuunu Te Puru ki Tuhua,
Ka māringiringi te wai o puta.

If the plug is pulled at Tuhua,
The water will flow out.

(Te Mamaku, as cited in Wilson, 2010, p. 38)

Maintaining the connections and characteristics of hapū along the length the Awa is also mentioned in the following whakataukī, which was also used to inspire the koruru on the wharepuni Te Taurawhiri o Hinengākau:

Ngā kawau o uta,
Ngā tōrea o tai.

The black shag of the hinterland
And the oyster-catcher of the coast.

(Wilson, 2010, p. 40)

The following whakataukī acknowledges the strength and reach of the tidal waters (which extend some 30 kilometres upstream), and due to this, paddlers from the Whanganui River were renowned for their strength:

He ringa miti tai heke.

Hands that lick the ebbing tide.

(Wilson, 2010, p. 28)

The Awa has also been a place of warfare and contention. The following lines come from a pātere by Te Uira, with regard to the Battle of Moutoa:

Tēnei tō hinu ika te maringi nei
I haku huinga hei wai kōkōriha.

The bloodshed that flows in my river is like a menstruation cycle.

(Te Uira, as cited in Wilson, 2010, p. 44)

Furthermore, the Awa has served as a reference point for battles that have occurred elsewhere, with those engaged originating from Whanganui. The next line comes from a waiata tangi composed by Hinerua of Ngāti Kurawhatīa of Pipiriki. She composed the waiata as a result of a rehu or premonition that Whanganui would fall at the Battle of Tātaraimaka in 1820. Hinerua did not agree with Whanganui participating at the battle, hence the line below, which suggests that it was a waste of warrior life:

Hei wai hoe mai nā ō mātua.

The water displaced by the paddles of your ancestors.

(Hinerua, as cited in Wilson, 2010, p. 27)

2.1.4. Ngā niupepa Māori

A search of content of early Māori newspapers found 2,604 matches for 'Whanganui', through Papers Past, a database of digitised New Zealand newspapers produced by the National Library. It was decided to analyse the content of 53 matches that contained the phrase 'te Awa o Whanganui' across early media that was printed in te reo Māori. Themes emerging from the content were used to classify the articles, with some articles having two or more classifications, depending on the content. An analysis of the seven themes identified above are as follows.

Theme	Number of articles
Political (reports, land, initiatives)	25
Usage (Awa, environs)	24
Land (legislation, activities)	19
Leadership	9
Education	4
Traditional (wānanga, tohunga, deaths)	3
Warfare	3
N/A	1

2.1.4.1. Political (reports, land initiatives)

Political kaupapa were evident in 25 articles, which ranged from reports of question time or discussions in Parliament to critiques of the Native/Māori Land Court and Crown purchasing processes. Often, political kaupapa were linked to themes concerning leadership and/or land.

The following article suggests that the government of the time would only invest in preservation purposes after land in Māori ownership was acquired by the government:

> *… Ka tiakina nga whakapaipai o nga takutai o roto i te awa o Whanganui (ara mo nga rakau e tupu nei) ina hohoro te taka mai nga whenua Maori ki roto ki nga ringaringa o te Kawanatanga. ("Nga whakapaipai o te awa o Whanganui", 1898, p. 2)*

In one instance, a contribution by Karipa Te Pipi was used to correct or affirm that Whanganui had no preferred candidate for the pending general election:

> *Ko tenei iwi o Whanganui, puta noa ona rohe katoa, kotahi te reo, kotahi te whakaaro ki runga ki ta ratou tangata i mohio mo te pootitanga mema e tu mai nei, mo te Tai-hauauru … kaore ano i tu he hui hei whakakotahitanga i te whakaaro o Whanganui, inahoki ko nga tino rangatira o Whanganui kaore i te kotahi, me nga hapu. (Te Pipi, 1911, p. 11)*

Another article spoke of the work of a tohunga of Waikato who had been banished by his own hapū and later trialled, yet there was evidence from within Whanganui that his techniques were superior to those of Pākehā medical practitioners, when it came to healing the patients' asthma symptoms:

> *Wera Rawini no runga o te awa o Whanganui, he wahine pakari hauora hoki tona ahua, ko tona taumaha 14 toone, i ki ia, he maha nga Rata Pakeha, e mahi ana i tona mate Herepoho Huango hoki, kore rawa e ora, tae rawa atu kia Te Whitu ka ora ia, he mea whakakaukau ia ki roto i te wai wera, akina ai he tote a he totepita hoki ki roto i te wai wera, katahi ia ka kaukau, me Te Whitu ano ki reira matakitaki ai ki a ia e kaukau ana ("Tohunga Maori", 1904, p. 7).*

The purpose, functions, and effectiveness of the Kōtahitanga movement was supported and negated in articles. Efforts by Tōpia Tūroa to encourage Whanganui hapū to support the cause were recognised by Taare Tikao of Ngāi Tahu:

> *He whakaatu i te hainatanga o Topia Turoa ratau ko ona hapu i raro i a ia o roto i te awa o Whanganui a huri noa ki tera taha o te maunga ara nga kainga e noho moke ana i roto i te ngaherehere i nga awaawa me ona pukepuke. (Tikao, 1898, p. 5)*

This effort, to engage all Whanganui hapū in political discussions and to raise awareness, was also noted by Whatahoro, who was present at a hui held at Karatia, hosted by Ngā Poutama hapū, where land administration and lease issues were discussed:

> *Na, i te huinga o nga hapu katoa o te awa o Whanganui i te puau tae noa ki te kauru me o ratau [ra]ngatira me o ratau tangata matua, he mea karanga na Nga Poutama . . . (Whatahoro, 1905b, p. 1)*

Whanganui leaders used those opportunities where politicians were present to reaffirm the allowances and sacrifices made by Whanganui hapū with regard to Pākehā settlement. This was a section of a whaikōrero delivered by Te Weraroa Kīngi Taitoko at a hui held at Hiruhārama:

> *. . . haere mai kua mate aku tipuna hei manaaki atu ia koe, a, Hori Kiingi te Anaua, a Meiha Keepa Taitoko, a Mete Kiingi, na ratau nei i manaaki te iwi Pakeha me te Kawanatanga i roto i o ratau ra katoa, te tohu tenei o ta ratau manaakitanga: - hokoa atu ana te whenua e 80,000 eka, hei kukume mai i te iwi Pakeha kia noho tahi me ratau, koia a Whanganui taone inaianei. I nga ra i taku tipuna ia Meiha Keepa Taitoko, me ona hapu katoa o te awa o Whanganui, naana i hapai, i tautoko te ringa kaha o Kuini Wikitoria, o to matau Whaea aroha, nana te "Tiriti o Waitangi", e hora nei i runga i nga motu e rua nei . . . (Whatahoro, 1913, p. 3)*

2.1.4.2. Usage (Awa and environs)

There were 24 articles that focused on Awa (and environs) users, discussing issues such as transportation, the destruction of pā tuna, kai and firewood gathering, water sources for the township of Whanganui, and instances where lives had been saved. One novel pānui came from Pātea Pētera of Kaiwhaiki, advising that a canoe had been found by him, and the associated finder's fee:

> *He whakaatu tenei na Patea Petera o Kaiwhaiki kua mau ia ia tetahi waka maori he mea tere mai i roto i te awa o Whanganui, ki te mohio te tangata nona me tiki mai ko te utu e toru kapa mo te putu, toro tika. ("Panuitanga", 1899, p. 8)*

Articles generally related to transportation, particularly the costs associated with transporting people and goods up and down the Awa. There was sometimes public outcry over those costs:

> *Mote tae rawa ake ki te raumati e tu mai nei kua tae mai tera o ho koutou tima, ana ra e te hoa ma te ora mo te pani mo te pouaru, me te rawa kore, ina ra o tatou ihu e rumakitia nei e Hatariki ki roto i te wai i nga tau ka mahue ake nei. (Pukehika, 1900, p. 10)*

There was evidence of other providers entering the transportation scene on the Awa, both non-Māori and Māori, who were attempting to increase competition and thereby reducing costs for Whanganui hapū:

> *He Kamupene hou tenei na nga Pakeha whai moni o Whanganui me Poneke, e hiahia no ratou, hei painga mo nga iwi maori, me nga pakeha e noho nei i roto i te awa, o Whanganui me nga takiwa, ma tenei tikanga hoki e nga wari ai nga utu mo te pikau taonga, me to [te] hari tangata hoki, i nga utu e utua ana inaianei. Me te hihia [hiahia] nui hoki kia awhinatia mai ratou, e nga iwi maori e noho ana i te awa, me nga takiwa. ("Tima kamupene o te hunga noho i te awa o Whanganui", 1898, p. 7)*

There was a concerted effort among Whanganui hapū to fund and manage their own affairs when it came to transporting people and goods between Whanganui township and the communities of the Awa:

> *Kaati i takoto penei ai aku kupu kei te pupuri tonu toku ringa ki te taura ote ihu o to tatou waka me taku kite tonu inga mahi e ahu atu ana i tai nei me nga mahi e ahu atu ana i runga ote awa me taku kite ano i etahi o koutou e takoto ke ana nga mahara kua hurihia mai kote tura [tuara] kia au kua ahu atu te aroaro menga kanoho [kanohi] ki te titiro atu ano ki te tangata na ana [nānā] nei nga mahi he kua hori a kenei [ake nei] otira koto te maori tu toru [tūturu] ko tona rite. . . whai mahara hoki na te ahara i penei ai nga mahara. Ki taku mahara tuturu aha koa tangata whai hea tangata kore hea i roto o to tatou tima, kia mau te whakaaro ki te awhina ita tatou taonga hei ora nga mo tatou hei painga ano hoki mo ho tatou whenua . . . (Pukehika, 1900a, p. 10)*

The need for a steamer that would service Whanganui hapū was endorsed at a hui held at Karatia, and Whanganui hapū had begun collecting funds for this purpose:

> *Kua timata te kohi a whanganui i naianei, timata i te puau o whanganui, tae noa tu ki te kauru me ona awa awa katoa, a whakataua ana e te iwi, me to ratau Tiamana hoki tenei take. (Tinirau, 1902, p. 1)*

Destroying pā tuna and utu piharau to allow steamers to traverse the Awa, as well as the Crown being the only conduit for selling land, were noted as major concerns of Whanganui hapū:

> *Ko nga mate o Whanganui ehara i nga Pakeha Paraiweti Kamupene ranei, engari na te Tima mo te awa o Whanganui, ka kino nga pa Tuna Piharau hoki, ko nga hoko hoki i nga Whenua o Whanganui ki te Kawanatanga anake. (Te Puhaki, 1899, p. 4)*

A further concern that appears in articles is the need for a road to service the Awa communities, resistance against the desecration of food gathering places and methods, and a guarantee for compensation in the instance that pā tuna are destroyed for transportation purposes:

> ***Te Rori o Whanganui***
>
> *He take tenei e tika ana mo te tahi huarahi mo te iwi maori e noho ana i te awa Whanganui, mehemea he kainga pakeha kua puta ke he rori, i runga i te taimaha o nga utu o nga tima, titiro ki nga pakeha o Raetihi na e mahia mai na to ratou rori, i runga i to ratou mate i te tima. He aha hoki i te kore ai tatou e tono, ina hoki o tatou kura kua tutu haere, ara hoki te ture e tika ana mo tenei huarahi ko te tango i nga reiti i runga i nga whenua maori.*
>
> ***Nga Patuna***
>
> *I takoto he pakanga ma Whanganui mo tenei take i runga i te hiahia o te Poari ote awa ki te tukituki i nga Patuna, oti ana i te komiti nui o Whanganui kia Hamenetia ki te Hupirimi Kooti kia tirohia mehemea kaore he take onga maori ki aua taonga heoi hapainga ana e maua ko Taitoko te Hamene, i runga i tena huarahi ka tino haere mai ko te Pirimia ki o tatou aroaro, a oti ana ko nga pa kei te huanui o te tima me unu era, ko nga pa kei te watea kaati tonu kia tu, a mea ana hoki te pirimia ki te hiahia koutou me utu nga pa i tukitukia e whakaae ana au kia utua e kore e pai kia pakaruhia noatanga iho, kei a koutou te whakaaro oti ana tena take, engari ko ahau e ki ana, kia hanga e te Pirimia he rarangi whakauru ki roto ki te Pire mo te awa o Whanganui me mama aua take ra i korerotia e te Pirimia mo te kore pakaruhia nga pa tuna i whakaritea i waenganui ote iwi. (Hipango, 1899, p. 4)*

Ownership, territorial, and usage rights were also featured in the articles, as exemplified in this article reporting on a statement made by Mete Kīngi at a hui involving Whanganui hapū and government officials at Pūtiki:

> *Ko te whenua rahui i Putiki; mai ano i te Piriti e te Kongutu o te awa, a te awa i Kaitoke, a te pou a te Mawae. E pai ana kia mahia te awa o Whanganui kia hohonu. Otira kaua te waka haere ki te hii ika e utu. A kia kohi noa te Maori i te wahie paketai o te awa. E kiia ana, na te Kawanatanga te whenua i te takutai, otira e ki ana ratou te Maori, na ratou taua whenua. ("Te hui a te Minita Maori a te Hiana i Putiki, i Whanganui", 1878, p. 371)*

In two articles, there was recognition of people having been rescued and lives saved by uri of the Awa:

> *Ka kau tetahi o nga wahine nei, mo te rua tiini pea, me te taura, ka herea ki te taha o te pari, katahi ano ka hoki mai ki te poti. Na tana kaha ka ora katoa nga tangata i runga i taua poti, me kaore tona manawanui tena pea kua mate katoa nga tangata. ("He wahine Maori toa", 1911, p. 3)*

Finally, one article spoke of trout released into the Awa:

> *. . . ka haria e te Tima (Wairere) o roto o Whanganui nga ika he tarauta (Trout) 10,000, a tukutukuna ana i te takiwa o Pipiriki ki roto ki Whanganui. Apopo ake nei kei roto i nga hinaki anga maori. ("Nga rongo korero", 1899, p. 2)*

2.1.4.3. Land (legislation, activities)

Nineteen articles related to land issues within the Whanganui River area. At a visit by the Prime Minister to Rānana in 1885, Taitoko Te Rangihiwinui requested that lands belonging to Whanganui hapū be leased, which would derive mutual benefits for the country and for Māori landowners:

Ko te hiahia o te Keepa me riihi nga whenua o tona iwi, ma runga i taua huarahi e nui ai te pakeha ki runga ki te whenua, e puta ai he ora mo te Koroni, ara ko te waiu tenei mo te Koroni, ma te maha o nga pakeha te noho i runga i te whenua, me nga reiti e utua ana e ratou, a me te puta hoki he painga mo te taha ki nga maori i te painga o nga whenua . . . ("Te taenga o te Paranihi ki Ranana", 1898, p. 1)

Lands sold to the government were identified and distinguished from those retained by Whanganui hapū, the latter lands in the case of Whitianga bordered the Awa:

Ko Whitianga, e rua nga wahi kei nga maori e rua kei te Kawanatanga; nga wahi kei a ia ko te peonga i te Rimuputa ahu mai ki runga nei, i mutu atu ki te taha whakarunga o te kainga me te rori o te Kawanatanga; haere mai i reira ki tenei taha o Tangarakau whakaterawhiti nei kei nga maori, ahu mai i reira kei te Kawanatanga, ahu mai i ta te Kawanatanga kei te awa o Whanganui kei nga maori. ("Taumatamahoe Whitianga", 1899, p. 7)

Two articles identified that it was in the best interests of owners of Raetihi and Hohotaka blocks to consider selling timber from their lands directly to the mills, as prices offered by the government were lower:

Me hoki atu te titiro ki te rarangi utu a Te Karauna mo ana rakau, ka tatau ai nga momo rakau e tauira ana e Te Karauna i roto i ana raranga utu … Te utu ma nga Maori me nga rakau e wha i kirimina ai ratou ki te Kamupene nei, i raro i nga utu e mau i runga nei, me whakariterite e ahau ki nga utu i roto i te rarangi moni e hoko nei te Kawanatanga i nga rakau i runga i ona whenua. ("Kirimina mo nga rakau o Raetihi poraka", 1904, p. 4)

Some articles concerned Ōhotu and other land blocks under the administration of the Aotea Māori Land Board, where landowners preferred shorter leases:

No nga tiiti o Ohotu o Waharangi o muri kau [Morikau] o ngapakihi [Ngapakihi] me era atu paraka i tukua nei ki te Kaunihera Whenua Maori. Mehemea kei roto enei kupu i taua Tiiti, he tuku ki te Kaunihera mo ake ake tonu atu, he 999 ranei nga tau i roto, me whakakore atu ana tau ake ake, 999 tau i roto, me tuturu ano ki nga tau i whakaritea ai e te iwi e 42 tau. (Whatahoro, 1905a, p. 3)

One article condemned the sale of Māori land, yet there had been a high incidence of alienating ancestral lands:

Titiro tatou kei te kope noatu o tatou pakeha kia hokona o tatou whenua e te Kawanatanga, he pai kia kore, tana i tupono hei tika, haere atu ana, e kore hoki te maori e rongo; kaua e hoko! Katahi ka tino kaha rawa ki te hoko. ("Nga rongo korero", 1899, p. 2)

One discussed a dispute regarding rights to gardens at Tawhitinui, and that the Māori Land Court visited the site and returned to Whanganui to adjudicate on the matter:

I runga i tetahi take a ratau, i puta ake he ahua tautohe ina etahi o ratau mo a ratau paenga maara, a, kaore i taea te whakangawari i te aroaro o te Kooti i waenganui ranei ia ratau ake, ki ana te Kooti me haere te Kooti kia kite ona ake kanohi i au paenga maara; a tae ana te Kooti ki Tawhitinui i rawahi atu o Ranana, i roto i te awa o Whanganui. He roa te haerenga o te Tima ka tae ki reira, ka kite, ka hoki iho ki te whare

Kooti o Whanganui ka whakataua puta ana te pai te ora ki te hunga i tika ki aua paanga maara a ratau. (Whatahoro, 1905b, p. 2)

Finally, Te Waaka Taurangi of Tahurangi, Taranaki, after attending a hui on the Whanganui River that Whanganui hapū leaders were absent from, criticised those who provided kōrero tuku iho to Pākehā for publishing purposes, and those who falsified whakapapa in order to claim ownership rights through the Māori Land Court's processes:

E hoa ko wai te tangata, nga tangata ranei o kona kei te mau te mohio ki era taonga o tatou tipuna i tenei takiwa, taku mahara ake, kua kore e taea e wai tangata aua take o roto o nga whare wananga inaianei i te huhua o nga korero teka ki nga Pakeha pirangi whakawhaiti korero ki roto ki a ratou pukapuka korero purakau ma ratou; tuarua, ko nga whakapapa kua waiho hei mahi korero teka i roto i nga Kooti Whenua … Ka tahuri ki te whakawhitiwhiti i nga whakapapa, kia tuakana ai, kia mokopuna ai, kia roa ai ona whakapapa, no konei e kore e taea te whakatika inaianei aua whakapapa (Tumango, 1912, p. 1)

2.1.4.4. Leadership

The theme of leadership was identified in nine articles, and links closely with other themes identified here, including political, usage, and land. A letter to the editor of the *Wanganui [Whanganui] Herald*, written by Eruera Te Kahu of Ngāti Apa in April 1898, states that his people's lands were not taken by conquest by those who they had assisted:

E mohiotia ana a aukati tia a Te Rauparaha me tona ope e nga Iwi ote taha hau auru ote awa o Whanganui a Na Ngatiapa i tiki atu Ka Whiti mai i te awa o Whanganui ki te taha tonga – a E mohio ana hoki matou kotahi te wahine Rangatira o Ngatiapa i riro hei wahine ma Te Rangihaaeata . . . (Te Kahu, 1898, p. 5)

Another letter to the editor, written by Taitoko Te Rangihiwinui to the *Wanganui [Whanganui] Chronicle*, states that the government is not to allow surveyors into his rohe, and that payment for lands is prohibited:

. . . tua tahi kia kaua te Kawanatanga e haere mai kiroti [roto] ki aku rohe mahi ruuri ai. Kia maku rano te ritenga katahi ka tika kia haere mai ki te mahi ruuri kai mau hoki toku ingoa ki te pukapuka toho [tono] katahi katika kia tuku mai he wea. Tuarua kaua te Kawanatanga e tirimoni ki rotu [roto] ki aku rohe . . . Kaiwhaiki ki Te Houhou, ki Tikirere, ki Moawhango, ki Ruapehu, ki te Te Pou a peehi, kia Tohiora, ka whati ki Rimuputa, ki Matemateaonge, ki Karikarirua, ki Rakautihihi, ki Kaihokahoka te Awa o Kauarapawa, ki Te Awa o Whanganui, ka tutaki ki Kaiwhaiki . . . (Te Rangihiwinui, 1882, p. 3)

Finally, a letter written to the editor of *Te Puke ki Hikurangi* by Eruera Whakaahu questions Waata Hipango, what it means to be a 'toa', and whether Hipango possesses the necessary qualities, given his focus was on Whanganui issues:

. . . Kotahi tonu te toa i kite ai oku kanohi, me toku ngakau ko Taitoko anake … I roto i enei ra mo tena ingoa mo te toa, e kore hoki e kitea kore, kore rawa … No te hui i Putiki na te Whatarangi i whakaatu ki te aroaro o nga Iwi maha te tino take o to tu me tona hapai i a koe hei Mema, mo nga mate ake o te awa o Whanganui kaore ki maui kaore ki matau. E hoa e Waata ko te ahua tenei mou mo te toa? Ka he ra pea mehemea koia tenei te ahua? (Whakaahu, 1900, p. 1)

2.1.4.5. Education

Four articles spoke of educational issues: one described the purchase of a new instrument and the benefits for school children ("Whanganui", 1877); one briefly suggested that schools were required along the Whanganui River ("Nga takiwa o Tauranga, Whakataane, Rotorua, Taupo, Opotiki", 1911); and one encouraged the opening of a school for seniors at Koriniti, enabling older students to continue their education ("Pitopito korero", 1902). A letter to the editor of *Te Puke ki Hikurangi* by Ngārongo Pōkiha of Ngāti Pāmoana discusses the new steamer 'Aotea' and how children of schools at Pipiriki and Koriniti boarded the steamer at various times, and that money had been collected from those on board, but decisions regarding its application had not been decided. This letter also states that fundraising had commenced (and was ongoing) for the maintenance of Koriniti Marae, including the purchase of new water piping (Pokiha, 1900).

2.1.4.6. Traditional (wānanga, tohunga, deaths)

Yet another theme was based around issues that had a somewhat traditional air to them, with one article outlining a hui held in Whanganui to hear and discuss Māori origins:

> ***No te tau 1874 ka tu he huihui nui ki Whanganui 1,500 tangata; ko Ngarauru, ko Ngatiruanui, ko Taranaki, ko Ngatiapa, ko Ngatikahungunu, ko Ngatimaniapoto, ko Te Arawa me nga hapu katoa o roto o te awa o Whanganui, kia rongo i te matauranga o Henare Koura, rangatira nui no Ngatikahungunu. Ko te iwi o Henare Koura, 160 . . . Te korero mo nga waka matamua, me nga tupuna ki te motu nei. ("Nga waka o mua", 15 November 1883, p. 4)***

In some of the early newspapers, obituary notices were also published; the following pays tribute to Te Kere Ngātaierua and his nephew, and identifies their respective resting places, which could be a valuable reference point for Whanganui uri:

> ***Ko Titi tekere [Te Kere] nga Taierua [Ngātaierua] kua mate ki Poneke ite 30 Noema nei engari kua Haria atu ki tamaki [Tāmaki] ko tana Iramutu ko Rakana te kere [Te Kere] nga taierua [Ngātaierua] kua mate ano ki Karioi engari kua Haria mai e toua iwi ki Hiruharama i roto i te awa o Whanganui. E koro e te kere [Te Kere] nga Taierua [Ngātaierua] te whakaoranga ake o te Hunga nunui kua ngaro ake nei ki te po tena koe te kanohi ora o Homoko Puna [hō mokopuna] me to tamaiti e taea hoki koa te pehea. Na ana ano i Honia [homai] na ana ongo [ano] i tango atu kia whakapaingia te ingoa o iowa [Ihowa]. ("Tupapaku", 1899, p. 7)***

Already mentioned previously under those articles identified as 'political', was an article outlining the conviction of a tohunga from Waikato, where it was claimed that he had healed, amongst others, a woman from Whanganui.

2.1.4.7. Warfare

The final theme discussed is that of warfare. One article was published in 1857, and speaks of the fighting between Tōpine Te Mamaku and the hapū of Ngāti Tū:

> ***Korerotia ana, he hoenga ake na tera i te awa o Whanganui, me te mau pu ano, he whawhae [whawhai] i to ratou pa whawhai i hanga houtia hei pa riri ki a Topine ma. No te whakapahemotanga i to Topine pa, ka karangatia e taua rangatira kia hoki, kihai i rongo, tohe tonu, heoi puhia iho e tenei. E mea ana to matou whakaaro, he he ano pea to tetahi, he he ano hoki to tetahi; erangi, ta matou ka mea atu nei, me hohoro te whakaae tetahi, tetahi, kia whakamutua tenei mahi kino, wairangi nei, ara, te whawhai. (Whare Tuhituhi, 1857, p. 3)***

Another article concerned the death of Purukutu and other matters concerning Whanganui, Ngāti Maniapoto and others:

> ***No te mane te 14 o Aperira ka toko atu matou i Ranana i roto i te awa o Whanganui, no te 18 o Aperira ka tae ki Maraekohai [Maraekōwhai], rokohanga atu a Topine ma, a Tawhaki rangatira o Ngatimaniapoto, i reira e tiaki mai ana. No te 21 ka toko matou i reira, i te 27 i Kopua-tete, i te 1 o nga ra o Mei i Horitu; no reira ka rongo matou ko oku hoa i te kohuru a Purukutu, i konei ka puta te kupu a Topine, kia hoki mai matou he pouri ki taua kohuru. ("Ki te kai tuhi o te Waka Maori", 1873, p. 79)***

The final article reported on fundraising for those serving in the Boer War.

2.1.5. Ngā tuhituhi tuku iho

Personal manuscripts belonging to two people were located, that have relevance to the Awa and Whanganui iwi. The first manuscripts belonged to Te Korenga Kerehoma Tūwhāwhākia of Kaiwhaiki, who corresponded with Elsdon Best and Percy Smith. The writings of Tūwhāwhākia speak directly to histories and traditions of the Whanganui River area, one of which was regarding Aokehu and Tūtaeporoporo, and the tohu and tikanga that were observed with regard to the Awa:

> ***. . . Ka puao te ata, haere ake ka marama rawa, ka tahi te iwi nei ka tino kaha rawa te rongo i te kakara o te kai nei o te kao, me te ui atu ano ki a ia, he aha tenei hanga e kakara nei te moana, ka mea atu ia, he kao, ko nga kai hoki e korero ra au ki a koutou, koia tenei, na, titiro ki te pua o te rata e tahuna ki te moana, ko toona tohu ano tena, ka mea te iwi ra koia ano he tika tana korero, ina hoki te ahua pai, ka tahi ka hoe mai ki waho o te kongutuawa o Whanganui, ka hoe mai ka tae tonu ki te ngutu, e pari ana hoki te tai, ka tahi ka ki atu ki nga tangata o runga o tona waka, tukua au ki roto i taaku kumete, ka whiu atu ki roto ki te wai ka mea atu nga tangata o runga o te waka, ra me etahi atu hoki, hae, ka mea atu ia, me purupuru rawa e koutou nga kohao ki te pua raupo, kai puta te wai ki roto ka kino, note mea ka i a au te tika me te ora mo te nuinga katoa, me whiu e koutou ko ahau ki mua i a koutou tere haere ai, kia kite ai koutou ki te whakamoemiti a tenei awa ki a koutou, ka mea mai te iwi ra, hae, ka tika tena, kai a koe tonu te ritenga mo matou e haere nei . . . (Tūwhāwhākia, n.d.a, pp. 11-12)***

Further on in the narrative, reference is made to the appearance of the Awa, prior to the killing of Tūtaeporoporo, and then directly after:

> ***. . . ka tahi ka haere mai taua taniwha, ka whai mai i te iwi ra ki te ara kai ai, tutu ana te aniwaniwa o te awa o Whanganui tae noa ki te moana, ka mea ano te iwi nei, ka tika ano nga korero a to tatou ariki e korero nei, ina hoki te ahua o te wa-i o te awa nei me te moana, aniwaniwa ana . . . (Tūwhāwhākia, n.d.a, pp. 13-14)***

. . . kaore ano a Tutaeporoporo i mate noa, e kii tonu ana te awa o Whanganui i te wai, pena ano me te moana, ko nga maunga anake e kitea ana e te kanohi o te tangata, no te matenga mimiti ana te wai ki raro ki te awa, ko te nohoanga o taua taniwha kai raro tonu iho te piriti o Whanganui taone, he ana kai roto i te wai, e kitea iho ana te haupapa i noho ai taua taniwha nei, takoto pai ana tenei awa a Whanganui. (Tūwhāwhākia, n.d.a, pp. 15-16)

Tūwhāwhākia also offers kōrero regarding Uira, who lived in the Manganui-o-te-Ao valley. She travelled to Whanganui (Pākehā settlement had begun), and upon arriving at Puketarata, a pā of Ngā Paerangi and Ngāti Rangimopapa, she met and fell in love with Ngariki. Their relationship was not agreed to by the people, and arrangements were made to return her to her home. She composed a waiata, and died shortly after:

Kaore te aroha e-e whanaake e tonu e-e-i

Na roto rai i tuki ake ki-i, taku hoa moenga e-e-i

O nga raro ra e ko-o maua anake e-e-i

He mea te ngakau te-e- aohi-i na ki waho e-e-i

Me tiki rawa e te-e tota-a-ra i te motu e-e-i

Hei ara mooku ki-i tai o-o Whanganui e-e-i

Naku i kai hoko ki-i Puketa-a-rata ia e-e-i

Kai raro Ngariki e-e wawata-a nei au e-e-i

Naku i kake atu he-e- tati-i ka moana e-e-i. (Tūwhāwhākia, n.d.a, pp. 90-91)

In another manuscript of Tūwhāwhākia, he speaks of the leaders of Whanganui hapū and their ability to fight one another, but also their ability to join together like a plaited rope and to wage war against intruders:

. . . Ko nga taniwha katoa o tenei awa o Whanganui, ara ko nga rangatira katoa e rangona nei e te motu nei, timata mai o te kopounga tae noa ki te rerenga, koia i tika ai toona whakatauki he taura whiri, Kotahi mai no i te kopounga tae noa ki te puau o tenei awa o Whanganui aha koa tahuri ake tenei iwi ki te kai ano i a ia, ka kino a uta ki tai, ka kino a tai ki uta, mehemea ki te tupono mai etahi iwi ki te kai i Whanganui, ka hui ano a Whanganui kia topu ano, e kore rawa e taea e nga iwi, engari ko nga iwi e mate ana i Whanganui nei, koia i kiia ai he taura whitikitiki, ka motu, ka whitikitiki ano ki a kotahi tonu . . . (Tūwhāwhākia, n.d.b., pp. 37-38)

As a final note regarding Tūwhāwhākia's writings, he himself penned a letter to Elsdon Best within his manuscript, dated 30 March 1896, regarding his contributions to a body of knowledge being collated by Best and others:

. . . mehemea e hiahia ana korua, ki te inoi mai i te utu, kia hoatu e au, mo tena pukapuka e tonoa atu nei e ahau, e pai ana hoki, me whakaatu mai ki ahau, kai te tuku atu hoki au i nga hua o roto i tooku puku, hei taonga nui ma korua, ki runga ki nga iwi Maori me nga iwi Pakeha hoki, koia taaku mahara, me putahi nga korero papai me nga waiata ki roto ki tetahi pukapuka nui, kauaka i nga mea penei me nga mea e tae mai nei, no te mea, kia whai kororia ai hei titiro ma te kanohi, hei parekareka ma te ngakau o te tangata . . . (Tūwhāwhākia, n.d.b., pp. 95-96)

It is recommended that these points made by Tūwhāwhākia be considered in light of previously mentioned understandings of Whanganui kaiponu that exist through to the present day.

The final set of manuscripts that had relevance to Whanganui were located at Auckland's Central City Library and formed part of Sir George Grey's collection of Māori manuscripts. These contained waiata and other kōrero tuku iho. The first manuscript (GNZ MMSS 8) contained waiata, genealogies, traditions, and customs, thought to be supplied by Hami Ropiha. Although the note on the cover suggests that there is a connection between the kōrero tuku iho and Ngāti Kahungunu, many of the waiata are indeed of Whanganui origin. These include waiata composed by Tūroa, Te Pikitūkau, Te Rangiwhakarurua, Te Pikikōtuku, Ngāhuia, Te Hākeke, Hinehoro, Te Māwae, Te Rohu, Te Wirihana, and others (Grey, n.d.a). Some of these waiata appear in the *Ngā Mōteatea* series, though those that appear in this manuscript do not contain translations or explanations.

The second manscript (GNZ MMSS 10) contains traditions, waiata, karakia, and haka, as provided by Hami Hone Ropiha. This manuscript gives an extensive narrative associated with Tamatea Pōkai Whenua, and places he named in the wider Whanganui River region:

Ka tae ki te awa, ka kiia mehemea ko Matawhero, koia ano tena ko Mangawhero, haere tonu, ka kite i te one ka kiia Ngaengae ana tenei maunga, ka waiho hei ingoa mo kona ko Mangaetoroa, haere tonu ka eke ki te hiwi, koia ra Paratieke, ka heke na marere ki te awa koia a Te Hoko, ka whiti ki tetahi taha o te awa o Whanganui, koia a Tawhitinui, ka haere i roto i te awa, ka ahu ki tai a he kumore ka tapa e ia ko Hikurangi, haere tonu, ka tapa ki tena wahi ko Hoperiki, haere tonu, ka whiua te punga o te waka, koia a te a Te Punga, haere tonu, ka puta ki waho, ka huahuatia te whenua koia Ahuahu, haere tonu, ka rere i runga i te au, ka tapa ko Arerouru, haere tonu, ka kite i te papa kohatu ka paoa te papa koia Kauaropoa, haere tonu, a ka puta ki waho, ka taumahaaute, koia a Taumahaaute, haere atu ka noho ka herea te upoko ka putikitia te mahunga, koia a Putikiwharanui-o-te-upoko-o-Tamatea, ka hoki mai ki uta ma roto mai ano i te awa ka tae mai ki Manganui-a-te-ao, ka tika mai i reira ka moe, ana ka whakapapa haere mai a Kahukura ka marere ki Rotoaira . . . (Ropiha, n.d.)

This kōrero would, of course, need to be verified against kōrero tuku iho belonging to Whanganui. Various place names attributed to Tamatea Pōkai Whenua beyond those that are known by Whanganui iuri are mentioned, and other places that are widely acknowledged as being named by Tamatea Pōkai Whenua, are missing altogether from this narrative. Hence the need for a Whanganui iwi process that verifies and validates kōrero tuku iho, whilst keeping in mind the whakataukī:

Ko tō piki amokoura nōu, ko tōku piki amokura nōku.

Your house of learning is yours and my house of learning is mine.

(Wilson, 2010, p. 35)

The third and final manuscript in the Grey collection that was reviewed for the purposes of this report (GNZ MMSS 11) also contains waiata that have relevance to Te Awa Tupua. The following appears in a manuscript without explanation or translation:

Nga roma ki Tongariro i te au o te tima
I te ahi tahu mai a Te Karearea
Haere mai ra koe te awa ki Whanganui
Kauaka te patu moku he kurumotokia
Waiho i te patiti e rua te whiunga
A ka pai a koe. (Grey, n.d.b)

This following waiata is said to be written by Maringi for Te Roha, her husband, and speaks of the mouth of the Whanganui River:

Kaore te aroha e wahipu ana i roto ra ki te tau ra, e
Ka tatara ki mamao, i wehea taua i te paki o Puanga
Ka hara mai, e te ngutu, ka tapiki na raro
Na te hai a waerere te ngutu ki Whanganui ra, e
Koe whatinga tai, ka pae ki te one
Ko te rite i te tinana e koromakina nei e. (Grey, n.d.b)

The following is a whakaara:

Tera ia te ata taua takiri ana mai kei Tongariro
Ko Te Maururu kei te tioko i ona rau e rua
Ka ngangao noa iho, tikina mai tirohia
Tenei te ika taua tetere nei
Ehara i te tangata, he uri ngorengore no Pakihi
Ka tu te ure o Tauira ki runga
Ka whati te piki o Ruaka i te awatea.
Koiia moea e au ki te po
E auare ana Kaiwharawhara
Ka ngunguru mai o kupu
E tangi haere ana te tai ki Waiwerawera
Na te aha, ma Tapahia, kei homai ki konei
Na te rongo ra o taku ngaki kai
I heu ana ki te taha o te rangi, i heu atu ai
Heia, he waka mango na tama raukawa
Ki Putikiwharanui
E tiu nei te kahu, e pao nei te karoro e e i a
He waitoto tangata te wai o Whanganui
Ka hoki kei uta (Grey, n.d.b)

A further waiata is noted as a lament by Koria for Pātapu:

1. *E Tiki, e, whakawhania ki te kakau hoe*
   Ko o mahinga hoki tena, e ua manako-whai

2. *Aha koia koe, koe anga mai ai*
   Ki te whare maiangi
   Te tautawhi ai ki te hua tangata
   I rangona ai koe
   Ka waiho i konei a tiu kau ai
   He manu kai poporo

Tenei e te tau, ka heia ki a au

3. *E huri ki au, te puhi o Aotea, Tainui, Te Arawa*
   Taku piki kotuku ka popo i te hau
   Ki runga Maungariki
   Ehara i konei, no Te Whangaikarewa
   Nana i onga mai ki te maru [manu] mokai

4. *Penei ana te rite o te tinana*
   Me te ao e rere, me he manu tukutuku
   Ho mai kia kawea nga puke whakatu
   Ki Kaiherau ra
   Tuku atu ai koe kia maruatata
   Ki te pua o te ngaru, te ika a karae
   E taka mai Waipuna
   Ko te kai tena i mau te tatua
   Kia tiponatia ki te ua i te kahu i. (Grey, n.d.b)

In summary, there exist some publicly available manuscripts that relate to the Awa and iwi of Whanganui, sources of kōrero tuku iho that can inform current and future generations of the connections, emotions, and aspirations of early composers and writers to the Awa and environment. Although beyond the scope of this report, there is a need to create a full inventory of these kōrero tuku iho, some of which may not necessarily be ascertained from the reference or description provided by repositories. Furthermore, we acknowledge that there are several private manuscripts that are cared for and guarded by whānau and uri of Whanganui, and some thinking around preservation work of these taonga might also be relevant for Ngā Tāngata Tiaki o Whanganui, whilst being cognisant that those taonga are personal and private, and therefore may not be accessible.

2.1.6. Ngā kiriata

After reviewing and considering a number of documentaries and video footage solely in te reo Māori, one spoke directly to the activities on the Awa itself. *Ngā Wāhine Mōrehu o Te Awa* (2002), produced and directed by Kiritahi Firmin of Ngā Paerangi, comprises of interviews with three kuia: Te Manawanui Pauro (Ngā Paerangi, Ngāti Tuera),

Hera Pātea (Ngā Paerangi) ,and Piki Waretini (Te Āti Haunui-a-Pāpārangi). Each kuia spoke of their connection to the Awa, what the Awa provided, and for one, their aspirations for the future.

Kuia Te Manawanui Pauro opened her kōrero outlining the connection between the people, land, and Awa, and the connections from inland to sea:

> ***Ko ngā kāwai tangata, kāwai whenua, kāwai awa. Te awa e rere nei mai i te maunga ki te moana.***

She then reminisced about those Awa activities, and the role of kuia and whaea in teaching their tamariki and mokopuna on how to catch tuna, and the emotion experienced when a tuna was landed. The actual process of bobbing for tuna is explained in detail:

> ***Me kōrero tāua mō te awa i a au e tamariki ana. Kei te wiki ngā tamariki katoa i kori, ā me haere ki te kaukau, ki haere rawa ki te hī tuna, ērā āhuatanga, kātahi koe ka haria ki runga i te waka, nē. I a koe i runga i te waka, ko te kī atu tō kuia ki a koe . . . ka kī mai tō tāua kuia mama, "Kia pai tō noho, whakarongo mai koe ki a au e kōrero atu nei ki a koe." Ko te kite koe, mēnā kei te mea mai te marangai ki runga ki te wai, ko te kite koe i te tuna e haere mai ana. Kua whana koe i tō kātira pea. Ko te ui mai ki a koe, "Kei te kai te tuna ki tō mōunu?" Koirā te ingoa. Ka karanga me au, "Āna. Kei te whēnei i taku mounu." "Ā waiho atu. Kaua e kumekume." Ka whēnei. Ka mōhio koe kei te kukume te tuna i tō mōunu, ka tuku atu. Kua koakoa koe, nē, ko te mau te tuna nei. Pēnei te kukume, ka kukume whērā, ka kukume whērā mai, ka kukume whērā mai ki a koe, kia haere mai ai te tuna. Ka kore e haere mai, me kumea ai koe, i te tuarua o tō kumenga, kua whai mai te mōunu. Kua koakoa i tērā wā. Ko te kī mai o tō kuia ki a koe, "Tukuna atu." Ka kukume mai, ka tukua atu, ka kukume mai. Ko te kōrero tonu hoki a ia ki a koe, "Kei te pai, kei te mau tonu?" "Āna, āna, āna, ae, ae." Ka kaute atu a ia ki a koe, ka tahi, ka rua, ka toru, ka whā! I tērā kōrero te 'whā', kohia atu koe i tō mōunu nē. Ae! Kua rongo koe … ku whērā [flapping motion] i runga i te wai.***

Of interest in the transcription that follows is that groups of females and then males were taken eeling, and during those expeditions, the young ones were observed in terms of their technique and temperament. Only those who were skilled in eeling, and had the right temperament for the activity, were given the privilege of this task. Te Manawanui Pauro also states that this activity was only performed on certain nights, when the moon was in particular phases:

> ***Kaua e hī koakoa, he kai tēnā [laugh] . . . ki te kore hoki e kai tērā mea te ika i te mōunu, ku ngenge koe. Hoki atu koe, "Kāore tāku tuna." Taihoa. Kei te awatea anō. Kāore hoki rātau e haere ki te hī tuna i ngā pō katoa. Engari ngā pō noa e tika ana ki te marama. Koinei te pō pai. Ki te roa koe e haere ana ki te hī tuna me tō kuia, because ko rātau kē kei te arahi i a koe, kāore ko tō tupuna. Ki te hoki mai kōrua . . . Ka hoatu e ia te pēke huka, ko koe te kohi, ka kuhuna ki te pēke . . . ka winiwini te tuna i roto i te pēke, nē. Taku kī atu "He aha i pērātia ai?" Nā kei kōrā ia e korikori, ka ai koe i tō pēke, arā ka whērā . . . Ka mea atu tō waewae ki runga i te pēke, kei haere hoki tō tuna ki te taha i a ia. Kei huri pea koe, kei hea a ia i te roa o te waka. Koia rā ngā mea tuatahi. Ko te haria ko ngā mea wāhine i te tuatahi, me haere koe ki te hī. Ko te kī atu ki ngā mea tāne ki te haere ki te hī. I tēnā wā, ka timata rātau ki te titiro, i pai koe ki te haere ki te hī. Nā te pai, kei te mau mai, koia rā hoki koe i haria ai, ki mau mai ngā tuna. Koia ana mō tērā, mō te tuna. Mō te ako i te tuatahi, te ako i a koe ki mōhio koe ki te wai, ki mōhio koe ki te kaukau, kei tahuri kōrua. Ko koe, a ia e wātea ki te hopu i a koe, pērā hoki ēnā mahi. Ko te haere ki te hī tuna, ki te haere ki te mahi ngaore. Whakamaroke ki runga i te bench. Ko te tiro noa rātou, tēnā he wairua pai tōu mō tērā mea, mō te kai. Ko ētehi kei te haere, ka hoki mai – nothing. Kāore koe i te tika mō tērā, mō te haere ki Whanganui ki tērā mahi. Ae, mahi kē atu pea, nā.***

Another interviewee, kuia Hera Pātea of Ngā Paerangi, spoke of being raised at Raorikia, and not being allowed to go to certain areas, for fear of the supernatural:

> ***Ka noho mai mātau ki konā, ka haere mātau ki te awa ki runga i ngā waka, ki te hoe waka. I te wā e tamariki ana mātau, tō mātau taha e noho ana mātau ko Raorikia nē . . . Kāore mātau e tae atu ana ki tērā taha o Raorikia. Ka noho mai mātau pea, ka haere mātau, ko ā rātau kōrero hoki "Kaua e haere ki tērā awa". Ēnā mea, ko ngā taniwha nē. "Kaua e haere, he taniwha tēnā." Tino mataku mātau ki te haere ki ērā tahataha o te awa.***

Kuia Piki Waretini spoke of the changes to the Awa, once plentiful with kākahi, these had been depleted, due to the filth and pollution that continues to invade the waterways:

> ***I ngā wā o mua, he kākahi i roto i te awa. Ināianei kua korekore haere ēnā kai. Engari kei te haere tonu ngā tuna me ngā ngaore i roto i te awa. Nā te paruparu o te awa, e mōhio nei koe ngā kino kei te hau atu ki roto i tō tātau awa. Ana, e aroha ana i tēnei wā.***

She speaks of the diversion of the headwaters of the Awa for electricity generation, and what a sorry state the Awa is in:

> ***Tētehi wāhanga hoki kei te hiahiatia kia haria e tauiwi he raiti kia taea ai te mura o te awa pea. Kei te haere mai a Genesis ki waenganui i a tātau, kei te hiahia rātau ki tētehi wāhanga o te awa, hei mahi mai i ngā hikohiko e hiahiatia nei e rātau. E aroha ana ki te awa.***

The Awa was used for prayer, for healing in times of sickness, and was asked to protect and enhance the well-being of the whānau. It was also used for day-to-day activities. In every way, it was critical to the lives of its uri, though that reliance and connection is, like its water levels, diminishing:

> ***Mōhiotia nei koirā ngā wāhanga e haere ana ō kuia me ō koroua, ki te inoi atu ki te awa, ki homai piki ora ki runga i ngā mokopuna. Ka haria atu ki te whāwhā te wai, me hiahiatia ana mō ngā māuiui, ērā wāhanga katoa. Ki te horoi kākahu, me kore he wai i te kāinga, ka haere atu ki te tiki wai, ka haere ki te kāinga ki taea ai e rātau te horoi ngā kākahu. He mea nui te awa ki mātau. Otirā, i tēnei wā, kua ngarongaro haere ērā āhuatanga ki waenganui i a tātau.***

Finally, Piki Waretini wants to see the river returned to the people, so that the connection between Awa and iwi is restored and realised. She also speaks of Te Awa Tupua exhibition at Te Papa Tongarewa, and reasserts that the Awa and its people are one:

> ***Engari kei te inoi tonu, kia whakahokia mai te awa, kia taea ai e ngā mokopuna te whāwhā atu ngā wāhanga i taungia mai ai ki runga i mātau . . . o rātau kuia koroua, i te wā e ora noa ana o mātau mātua. Tēnā pea me whēnei te kōrero. Te wā i hiahiatia ana kia haere mai Te Awa Tupua ki roto i Te Papa, e kite nei koe e iri mai***

nei te nuinga o ngā āhuatanga e hoki anō ki ngā wā o nehe anō. Tae atu hoki ki roto o te awa, e mōhiotia nei kāore te āta pai te rere pai tō tātau awa. Kei te mimiti tonu te awa. Otirā kei te hiahia tonu kia whakahokia mai e tauiwi tō tātau awa ki tātau. E kīa nei te kōrero – ko tātau te awa.

2.1.7. Summary

The nature of te reo Māori footage and documents provides just as much insight to Te Awa Tupua i ngā rā o mua, as its content. Whanganui held to the tikanga of kaiponu which has led to a scarcity of recorded early knowledge on Te Awa Tupua. Nonetheless, some sources were found, and each revealed different insights into Te Awa Tupua. Waiata described the Awa, its people, and environs, in te reo Māori, as spoken by Whanganui tūpuna; whakataukī addressed the health and well-being of the Awa and the iwi; early Māori newspapers showed themes of politics, usage, land, leadership, traditional, and warfare; and, manuscripts spoke directly to histories and traditions of the Whanganui River area.

2.2. Literature review

2.2.1. Introduction

The literature review aims to provide historical context of the activities that both enhance and impact on the state of the Awa. This can help to better understand the relationship between the well-being of the iwi and the Awa. This will be achieved through considering both historical and present day appreciations of Te Awa Tupua. The literature review has six sections and these include; the creation and whakapapa of the Awa; settlements along the Awa; missionary influence; the New Zealand Land Wars; urbanisation; and lastly, the Tongariro Power scheme. These six sections are explored below.

2.2.2. Creation and whakapapa of the Awa

> ***Perhaps nowhere else in New Zealand has a geographical feature so dominated and influenced the lives of a people to the extent that the W[h]anganui River has done. Consequently the River has been the source of inspiration of many of the folk tales and the legends of the Māori tribes who dwelt upon its banks. It is well to understand that the Māori's had no written word, their tribal legends and their folk tales were preserved by being told over and over again in the smoky, dimly lit whares. . . Handed down through the years, passed on from generation to generation, the legends have now earned a permanent place in the literature of this Country. (Smart, 1972, p. 1)***

The statement above is an opening excerpt from Smart's (1972, p. 1) radio series transcript on 2XA with the first episode entitled *The Legend of the Wanganui [Whanganui] River.* This statement reflects an outsiders' perspective on Whanganui iwi knowledge, and oral history transmission, but also an acknowledgement of the importance of the Awa. The transcript goes on to recognise a worldview pertinent to the definition of Te Awa Tupua that perceives "natural objects such as trees, hills, rocks, and even mountains" as "living things" (Smart, 1972, p. 1) and identifies

story variations from neighbouring iwi such as Taranaki and Ngāti Tūwharetoa[2] surrounding the creation of the Awa. This statement can further highlight the nuanced ideas of geographical ownership that excludes Whanganui iwi and places belonging to Aotearoa. By doing so, this literature perhaps overlooks the historical relationship specifically between Whanganui iwi and the Awa.

The kōrero pūrākau published in Young (1998) speaks of the creation of the Awa, beginning with Māui Tikitiki and his brothers fishing Te Ika-a-Māui. Ranginui [3] presented Ruapehu to Māui's brothers as the mountain that could subdue the mana of Te Ika-a-Māui. However Ruapehu was lonely and Ranginui laid two teardrops at Ruapehu's feet, one of which became the Whanganui River. Unlike Young's version, other creation stories of the Awa emphasise the relationships of the mountains, disregard Whanganui iwi creation stories, and prioritise neighbouring iwi stories (Smart, 1972). Alternatively, other creation stories begin with the migration of either early Māori or Pākehā settling within the area, rather than the metaphysical explanations for the geological formations of the Awa (Campbell, 1990; Hardie, 1975; Spurdle, 1958). Other literature examines the creation of the Awa from an ecological and geological perspective by enquiring both flora and fauna, but also acknowledges Whanganui iwi creation stories, albeit as legends (Wanganui River Reserves Board, 1981).

Young (1998) not only focuses on the geological creation of the Awa but further throughout his publication, recognises the whakapapa links of Whanganui iwi that "bind the people and the river" (Waitangi Tribunal, 1999, p.

2 The Taranaki tribes that Smart (1972) is referring to are not clarified, however Ngāti Tūwharetoa is an iwi resident at the foot of Tongariro, who also reside around Lake Taupō.

3 Māori god of the sky and husband of Papatūānuku and from whom all living things originate (Mead, 2003).

38). *The Whanganui River Report* (Waitangi Tribunal, 1999, p. 38) further examines the creation of the Awa in relation to whakapapa links with Whanganui iwi by calling this process, Rārangi Mātua[4] or "the chronological ancestral sequence which binds the celestial and temporal realms." *The Whanganui River Report* (Waitangi Tribunal, 1999, p. 38) reinforces these links by stating:

> ***Just as land entitlements, personal identity, and executive functions arose from ancestral devolution, so also it is by ancestry that Māori relate to the natural world. Based on their conception of the creation, all things in the universe, animate or inanimate, have their own genealogy, genealogies that were popularly remembered in detail. These each go back to Papatūānuku, the mother earth, through her offspring gods. Accordingly, for Māori the works of nature – the animals, plants, rivers, mountains, and lakes – are either kin, ancestors, or primeval parents according to the case, with each requiring the same respect as one would accord a fellow human being.***

This statement highlights the inextricable whakapapa links between the creation of the Awa and Whanganui iwi, which are pertinent to understandings of Te Awa Tupua.

2.2.3. Settlements along the Awa

Literature, both oral and written, speak of Kupe travelling up the Awa, later being settled by a collectivity known as Te Āti Haunui-a-Pāpārangi, who came to Aotearoa aboard the waka, Aotea, with Turi as its captain (Hardie, 1975; Te Mana Matua, 1991; Waitangi Tribunal, 1999; Wanganui River Reserves Board, 1981). Prior to Kupe's arrival, the descendants of Ruatipua and Paerangi, both considered primary ancestors of Whanganui iwi, were resident on the Awa.

Both oral and written histories of the Awa from a Māori and Whanganui iwi perspective, again, stress the importance of the whakapapa within these stories. This is exemplified through references to 'ngā muka a te taurawhiri a Hinengākau' or the fibre of the plaited rope of Hinengākau that binds the three tūpuna and areas of the Awa; Hinengākau [5], Tamaupoko[6] , and Tupoho[7] together. This saying incites unity among Whanganui iwi and hapū while understanding the diversity of the Awa settlements consisting of many different Whanganui iwi and hapū (Haami, 2017; Hardie, 1975; Sole, 2005).

Early literature from a Pākehā perspective examines these oral histories and Whanganui iwi through a colonial lens that is either neglectful of noting early Māori settlements entirely or is paternalistic in recording Māori oral histories for fears it would perish (Campbell, 1990; Smart, 1972; Spurdle, 1958; Mead, 1979). However, Downes (1915), who was an early Pākehā settler, seems to value Whanganui iwi oral histories of the Awa through dedicating a large portion of his literature to this area. Subsequent literature from both Pākehā and Māori acknowledge and view Whanganui iwi oral histories within the context of settlement along the Awa as vital to understanding the historical, socio-economic, and socio-political issues of their time (Bates, 1985; Rose, 2004; Sole, 2005; Waitangi Tribunal, 1999; Young, 1996).

The written literature recording early Pākehā settlement to the Awa is extensive (Bates, 1985; Bates, 1994; Campbell, 1990; Downes, 1915; Mead, 1979; Smart, 1972; Sole, 2005; Spurdle, 1958; Waitangi Tribunal, 1999; Young, 1996).

4 This was expressed by Tiwha Puketapu within *The Whanganui River Report* (Waitangi Tribunal, 1999, p. 38).
5 Responsible for the region of Tongariro to Retaruke of the Whanganui River.
6 Responsible for the region of Retaruke to Paparoa of the Whanganui River.
7 Responsible for the region of Paparoa to the mouth of the Whanganui River.

This can perhaps highlight the significant impact of Pākehā settlements on the well-being of both Whanganui iwi and the Awa. More broadly, this can be indicative of western paradigms of historiography being put above oral histories used by Māori. Early Pākehā settlement around the Awa began and grew from 1840 onwards (Beaglehole, 2018; Waitangi Tribunal, 1999) with notably the establishment of churches along the Awa and the influence of the missionaries particularly within the education sector (Bates, 1994; Downes, 1915; Hardie, 1975; Munro, 1997; Rose, 2004; Smith, 1997; Strevens, 2001; Waitangi Tribunal, 1999; Wanganui River Reserves Board, 1981).

2.2.4. Missionary influence

Smith (1997) and Pihama et al. (2004) have criticised missionaries and their role within the context of education and particularly with the Native School Act of 1867, which began colonial secular schooling for Māori. Simon (1990) and Binney (1986) highlight that the key objective of this schooling system was to utilise social control and be a conduit to 'civilise the natives' through the process of facilitating Christianity. Along the Awa, Strevens (2001, p. 48) explores the Catholic church's 'Māori mission' by using Sr. M. Teresa's[8] account of Hiruhārama, who was to be the local superior within the area. Teresa sought to establish schools quickly along the Awa, stating foremost that, "we opened school as soon as possible." Teresa also employed the help of Suzanne Aubert (Mary Joseph), a revered sister among Whanganui iwi, in helping herself and the other sisters learn te reo Māori in order to teach Māori students (Spurdle, 1958).

The literature shows that in conjunction with governmental legislation, Christianity through the influx of missionaries had a significant effect on the socio-economical, ecological, and socio-political fields of the Awa and iwi. Although the Awa had always been central to the economic activity of Whanganui iwi, the introduction of European industrial technology such as steamboats due to the high demand, created access, faster transportation times, and increased economic development within the area as well as the Whanganui township for both Māori and Pākehā (Bates, 1994; Campbell, 1990; Mead, 1979 Rose, 2004; Strevens, 2001; Young, 1998).

However to make way for the steamboats, a reliable kai source of eel weirs and utu piharau were all cleared along the Awa, resulting in complete removal of eel weirs and an altered flow regime for utu piharau, which made it more difficult to catch. Therefore traditional kai sourcing and knowledge for Whanganui iwi as well as the ecology of the Awa changed indefinitely (Bates, 1994; Waitangi Tribunal, 1999). Additionally, the reconstruction along the Awa

8 Sr Teresa was a sister of the St Joseph of Nazareth missionaries of the Catholic church (Strevens, 2001).

was disruptive and permanently impacted on the socio-economic circumstances of Whanganui iwi (Rose, 2004). Whanganui iwi saw large colonial reforms within sectors such as health[9], education, and agriculture[10] (Downes, 1915; Munro, 1997; Pihama et al., 2004; Rose, 2004; Strevens, 2001; Young, 1998).

2.2.5. New Zealand Land Wars

The events of the New Zealand Land Wars specifically examining the Awa and iwi is comprehensive and signals a consequential impact (Bates, 1994; Campbell, 1990; Downes, 1915; Hardie, 1975; Mead, 1979; Munro, 1997; Smart, 1972; Sole, 2005; Spurdle, 1958; Waitangi Tribunal, 1999; Wanganui River Reserves Board, 1981; Young, 1998). Rose (2004) contextualises the historical and socio-economic relationship between the Crown and Whanganui iwi and provides the conditions for land confiscation. This prompts the land wars within the Whanganui area. Rose (2004) and *The Whanganui River Report* (Waitangi Tribunal, 1999) are sympathetic to Whanganui iwi and the Awa, due to examining the many facets of colonisation during the New Zealand Land Wars.

The literature written by Pākehā settlers during or just after the New Zealand Land Wars contains colonial overtones relating Whanganui iwi to ideals of primitivism and religious radicalism[11] (Campbell, 1990; Mead, 1979; Spurdle, 1976; Wanganui River Reserves Board, 1981). Later, literature containing historical overviews that also examine economic, social, or political areas of Whanganui iwi development are shaped through analysing the oppression and inequalities post-New Zealand Land Wars, which were caused by the Crown and Pākehā settlement. This literature is concerned with understanding both the lived experiences as well as the wider implications on Whanganui iwi and Awa well-being from the effects of colonisation associated with the New Zealand Land Wars and land confiscation (Hardie, 1975; Rose, 2004; Sole, 2005; Waitangi Tribunal, 1999; Young, 1998).

2.2.6. Urbanisation

Rangi Pokiha in Hardie (1975) reflects on his lived experiences of witnessing Whanganui iwi migrate away from the Awa and into urban areas, which is entitled *Rangi Pokiha reflects upon the Exodus of the River People*. Pokiha (Hardie, 1975, p. 14) argues that both World War I and II were catalysts to urbanisation for Whanganui iwi and that there were more employment opportunities within townships and, while the Awa became remote as a result, Pokiha expressed a positive viewpoint stating that, "this is a wonderful advance for our boys and girls, that could not be fully realised in their River settlements".

Contrastingly, Rose (2004) highlights the negative effects of Whanganui iwi leaving the Awa including social dislocation and restricted access to traditional resources due to ongoing land sales. Rose further argues that since European contact and into the 20th century, Whanganui iwi leaving the Awa faced marginalisation in accessing proper healthcare or education resulting in high mortality rates, poor living conditions, and limited employment

9 This refers to the introduction of western forms of healthcare through missionary influence as well as Suzanne Aubert in particular who learnt and practised rongoā from Whanganui hapū and who later sold herbal remedies based on this knowledge (Strevens, 2001; Museum of New Zealand Te Papa Tongarewa, 2018). By the 1870s, Whanganui iwi were marginalised from accessing the hospital or healthcare services as well as the industrial school established within Whanganui township. Since European contact, new diseases resulted in major depopulation due to low immunity and restricted access to health services. Whanganui iwi having no access to proper healthcare and schooling continued into the twentieth century (Rose, 2004).

10 The reforms surrounding agriculture refer to Whanganui hapū increasing their construction of water mills for wheat production during the 1850s with assistance from Governor George Grey, Catholic mission schools and Catholic missions. Dr George Rees also notes that Whanganui iwi rarely used traditional tools within their cultivations in July 1851 (Rose, 2004).

11 This refers to a religious sect known as Pai Marire (or Hauhau), which began as a spiritual and activist response to oppressive land confiscation that influenced hapū of the upper Awa who were fortified at the pā of Tawhitinui. Furthermore, they fought against their relations (largely from the lower Awa) at the Battle of Moutoa Island in 1864. This event is well documented within the literature as the catalyst for bringing the New Zealand Land Wars to Whanganui. However, the Battle of Moutoa involved no governmental troops and, again, both sides were exclusively Māori (Hardie, 1975; Waitangi Tribunal, 1999; Young, 1998).

advancement due to under-education, culminating in primarily unskilled and manual labour jobs. Similarly, *The Whanganui River Report* (Waitangi Tribunal, 1999, p. 78; p. 83) expressed other iwi views that aligned with Rose stating:

> ***Before the widespread post-war urbanisation, 'the social activities of whānau centred around the marae on the awa"[12] . . . and a product of the social dislocation in terms of the urbanisation process which has systematically dismantled our way of living and those relationships with our resources, whenua, iwi and the awa.*** [13]

The literature that focuses on urbanisation highlights contrastive viewpoints on the well-being for uri leaving the Awa. Despite perceived employment opportunities provided in townships (Hardie, 1975), Whanganui iwi members were left underprivileged and vulnerable within Pākehā urban areas and society (Rose, 2004; Waitangi Tribunal, 1999).

2.2.7. Tongariro Power Scheme

The Awa encountered large physical and ecological change through the Tongariro power scheme that began in 1958 and became operative from 1971. This change affected the health, socio-political, and spiritual well-being of Whanganui iwi. This scheme saw the diversion of Awa tributaries, specifically the Whakapapa River in the Hinengākau region redirected to create renewable hydroelectric energy. Before the Court of Appeal made a ruling regarding the ownership of the Awa, the government authorised this diversion (Taylor, 2007; Waitangi Tribunal, 1999).

Berkes (1999), Dwyer (1994), and Roberts et al. (1995) contextualise scientific ecological and conservation methods amongst indigenous worldviews through examining the dichotomy between the western concept of human versus nature as well as the wider political implications surrounding the control and use of land. Dwyer (1994) argues that forcing indigenous conservation into western conservationist paradigms is unlikely to work. He argues that although both indigenous and western conservationists have and want analogous outcomes, the contextual and conceptual underpinnings of motive and ethics differ.

Berkes (1999, p. 235) relates Dwyer's (1994) argument to Roberts et al. (1995) who explores Māori viewpoints of conservation under a kaitiaki role stating:

> ***A practical consequence of this is that the Māori conservation ethics of sustainable utilisation conflicts with New Zealand's 1987 Conservation Act, which stipulates "preservation" and "setting aside of land" to meet conservation objectives (Roberts et al., 1995). The issue, according to the authors, is not merely the political control of land, but (from the Māori point of view) the unacceptable notion of conservation driven by the concept of a human-nature dichotomy that "only serves to further alienate all humans, but particularly Māori, from their land, and thus from their kaitiaki responsibilities." (Roberts et al., 1995, p. 15, as cited in Berkes, 1999, p. 235)***

These statements from the aforementioned scholars (Berkes, 1999; Dwyer, 1994; Roberts et al., 1995), within the context of the Tongariro Power Scheme, correlate with Whanganui iwi viewpoints. However, the relationship between Whanganui iwi and the Awa is not only underpinned by tiakitanga but also whakapapa (Waitangi Tribunal,

12 Tania Turia stated this (Waitangi Tribunal, 1999, p. 78).

13 Te Kuia Te Peeti stated that due to the rural zoning laws and Māori affairs policies that she was not able to build a home on the marae (Waitangi Tribunal, 1999, p. 83).

1999). Furthermore, Whanganui iwi believe that their health is tied irrevocably to the Awa and that when the well-being of the Awa is sick, so is that of the iwi (Waitangi Tribunal, 1999). The sickness of the Awa involves pollution, the inability to provide traditional kai sourcing[14], as well as the water levels and flow patterns completely changing. These outcomes were a direct result of the Tongariro Power Scheme (Taylor, 2007; Waitangi Tribunal, 1999; Young, 1998).

The literature highlights a divide between the ecological and socio-political effects of the Tongariro Power Scheme on the Awa and iwi. Scholarly or journalistic literature reveals the many lived experiences of Whanganui iwi and challenges the government (Taylor, 2007; Waitangi Tribunal, 1999; Young, 1998). However, corporate advertising or governmental overviews highlight a singular truth surrounding the advantages of renewable energy and neglect the ecological and socio-political harm caused by their exploitative efforts (Genesis, 2014; Nathan, 2007). Through contextualising the literature within broader indigenous ecological and conservationist disciplines (Berkes, 1999; Dwyer, 1994; Roberts et al., 1995), it is revealed that the values, beliefs, and principles guiding both Whanganui iwi and the government parallel in certain respects but fall prey to clear power imbalances embedded from colonisation that disadvantage iwi.

2.2.8. Summary

This literature review provides a historical context of the activities that have both enhanced and hurt the health of the Awa. The literature found six themes.

Literature on the creation of the Awa covers many subthemes including creation of the Awa from both ecological and geological perspectives, whakapapa links, importance of the Awa, iwi knowledge, early migration, and ownership.

A range of perspectives features including viewing Te Awa Tupua and other natural elements as living, diminishing iwi creation stories to legend, and overlooking the historical relationship between specifically Whanganui iwi and the Awa.

Contrasting and evolving views are also noted in this literature review. Early Pāhekā literature on settlements along the Awa and the New Zealand Land Wars feature colonial overtones, while concern with understanding the lived experiences of Whanganui iwi and acknowledgement of value in Whanganui iwi oral histories begin to emerge later on. Contrasting views are evident in texts that speak on: missionary influence, with acknowledgement of increased economic activity for iwi, however, criticise their role in colonial schooling; urbanisation, with contrastive viewpoints on the well-being of uri and the benefits of staying or leaving the Awa; and, the Tongariro Power Scheme, with a divide between the ecological and socio-political effects of the Tongariro Power Scheme on the Awa and iwi.

14 These traditional kai sources and methods include, but are not limited to, tuna, eel weirs, and utu piharau (Waitangi Tribunal, 1999).

3. Te Oranga o Te Awa Tupua i ēnei rā

The second part of this report – Te Oranga o Te Awa Tupua i ēnei rā – captures contemporary views of the health and well-being of Te Awa Tupua, and includes a desktop review of literature from 1980 to the present day, interviews with elderly Whanganui uri, and the results of a survey conducted between December 2017 and February 2018.

3.1. Literature review

3.1.1. Introduction

The purpose of this literature review is to identify and gather information to develop a body of work that provides a contemporary reflection of Te Awa Tupua. This review will include critiquing written, media, and web-based literary sources that cover the political, cultural, spiritual, educational, sporting and recreational, economic and future potentials for the Awa and ultimately the whānau, hapū, and iwi of Te Awa Tupua. This review will also attempt to provide a gap analysis and, where appropriate, suggest potential areas worth consideration for investment and resourcing.

The areas covered in this literature review include:

- exploring the environmental well-being and impacts on the Awa and Whanganui iwi;
- reflecting on the historical, current and future political status of the Awa;
- examining the implications of Te Awa Tupua as a legal entity;
- reflecting on the health and well-being of Te Awa Tupua;
- contemplating the cultural and spiritual well-being of Whanganui iwi and the Awa;
- examining the educational potential for ngā uri o Te Awa Tupua;
- providing a brief review of the tourism, sport, and recreational potential on the Awa; and
- researching the economic potential of the Awa and the outlying regions.

3.1.2. Environmental well-being and impacts

Māori have always had a close affiliation with the whenua and its resources. This relationship spans centuries of study and practice from which valuable knowledge and cultural practices have amassed. Māori believe in the presence of mauri within several natural and physical features, phenomena, resources, and systems (Marsden, 1977; Tipa & Teirney, 2003), and the knowledge and experience that has been acquired by Māori over many generations is considered:

> *. . . valuable, alongside that of Western scientific knowledge and experience, to the development of tools and processes for ensuring that the mauri of the environment is maintained and improved. (Environmental Risk Management Authority, 2004, pp. 3-4)*

Māori communities tended to live in close proximity to food sources and waterways. Efficient practices relating to the cultivation, collection, and preservation of mahinga kai ensured that communities survived and that resources were not over-exploited. Freshwater was also viewed in high regard because it formed part of the community's spiritual and cultural existence:

> *A waterbody with a healthy mauri will sustain healthy ecosystems, support a range of cultural uses (including the gathering of mahinga kai), and reinforce the cultural identity of the people. (Ministry for the Environment, 1977, as cited in Tipa & Teirney, 2003, p. 9)*

For much of the 21st century, western ideals and Māori customary practices clashed to the extent that the whenua and its resources were being exploited, particularly for economic purposes, and there was little regard for resource sustainability. However, during the last 20 years, a realignment between indigenous and western ideologies has occurred as society realises and accepts that customary values, including tikanga, tino rangatiratanga, mana motuhake, kaitiakitanga, and whakakotahitanga, remain relevant (Harmsworth et al., 2002). Harmsworth et al. (2002) also note that although indigenous peoples have much to offer in the area of sustainable development, few projects are being conducted, especially concerning Māori. Their role towards the growth and well-being of Aotearoa, although pivotal, is often unrecognised.

An abundance of literature exists on the Awa and its environs, most of which has been prepared by non-Māori historians, archaeologists, scientists, adventurists, and others. More recently, reports for hapū, iwi, government agencies, and the Waitangi Tribunal have been written by both Māori and non-Māori authors. The intent of including a review of such literature is to offer some background to pertinent environmental issues that concern Whanganui iwi.

> *The long association of Whanganui hapū to the Awa is recognised by many authors (Anderson, 2004a; Anderson, 2004b; Bassett & Kay, 2002; Bates, 1994; Berghan, 2002; Cross & Bargh, 1996; New Zealand Historic Places Trust (Whanganui Regional Committee), n.d.; Ombler, 1999; Stirling, 2004; Taiaroa, 2007; Waitangi Tribunal, 1999; Walzl, 2004; Young, 1998). The Awa has always been the life-source of its people, and has sustained the physical, spiritual, and other needs of Whanganui hapū for centuries (Cross & Bargh, 1996; Taiaroa, 2007). The Awa was known by many different names, including Te Awanui-a-Rua, and Whanganui hapū used parts of the river for specific purposes, which were not defined by boundaries, but rather by relationships (Waitangi Tribunal, 1999). The importance of the Awa was discussed by the late Matiu Māreikura at the Waitangi Tribunal hearings:*

And so we go back to the river, and the river is the beginning, the beginning for our people from the mountain to the sea. It ties us together like the umbilical cord of the unborn child. Without that, it dies. Without that strand of life, it has no meaning. The river is ultimately our mana. Our tapu, our ihi, our wehi, all these things make up what the river means to us. It is our life cord, not just because it's water – but because it's sacred water to us. (Waitangi Tribunal, 1999, p. 57)

Whanganui hapū view the Awa as a tupuna, an ancestor which all Whanganui affiliate with (Waitangi Tribunal, 1999; Young, 1998). Despite the imbedded connection between Whanganui hapū and the Awa, title to the Whanganui River was taken by the Crown under the Coal-mines Act Amendment Act 1903 (Waitangi Tribunal, 1999). It is inconceivable to uri, as well as non-Māori authors, that such an action transpired:

. . . they could sustain themselves from its waters and banks, and they repaid it in telling karakia and ritual. Small wonder that they called it an ancestor and found ways to whakapapa into the river. Given such a relationship, it seems unthinkable that they could ever have handed it over to anyone, and not surprising that they have so persistently sought recognition from the Crown of their rights to the river. (Young, 1998, p. 263)

The diversion of headwaters for the Tongariro Power Scheme has also had a detrimental effect on both the Awa and the people and is considered spiritually offensive (Waitangi Tribunal, 1999; Young, 1998). Furthermore, in 1959, the government proposed to build a massive earth dam on the Awa, creating a lake stretching 90 miles inland. River communities established the Whanganui River Association to oppose this development. Of major concern was the threat to historical places of significance. Bob Tapa of Rānana travelled to Ohakune to ask the people there to pray for divine intervention, and Te Rā o Te Whetū Mārama was instituted to give thanks that the proposal was abandoned (Sinclair, 2002; Wrack, 2007).

Thus, ownership and management of the Awa has been contested by Whanganui hapū for many years, and the Waitangi Tribunal's acknowledgement of Te Āti Haunui-ā-Pāpārangi ownership was seen as a significant move towards recognition and imminent resolution:

In Māori terms, the Whanganui River is a water resource, a single and indivisible entity comprised of water, banks, and bed . . . The conceptual understanding of the river as a tupuna or ancestor emphasises the Māori thought that the river exists as a single and undivided entity or essence. Rendering the native title in its own terms, then, what Ātihaunui owned was a river, not a bed, and a river entire, not dissected into parts. (Waitangi Tribunal, 1999, p. 337)

Prior to the Waitangi Tribunal hearings on the Awa, the *Whanganui Iwi Water Rights Charter* was developed at a hui-ā-iwi in 1993. Principles outlined in the charter include tino rangatiratanga and kaitiakitanga; hapū/iwi determination; interdependency; collectivity; mouri; development; and user management.

Smith & Reynolds (2011) provides a comprehensive review of the impacts of foreign chemicals and pollution within the Whanganui River itself and the surrounding communities from the early 1930s to the current day. At the time of this research, the elders and leaders from communities that lived alongside the Awa were concerned with activities that were detrimental to the well-being of the Awa. The Smith & Reynolds (2011) report included ten interviews with local Whanganui participants and an extensive literature review that provides an overview of the pollution and chemical-related effects as a result of farming, sedimentation, and pollutants due to sheep, beef farming, and horticultural activities situated on the banks of the Awa.

For all whānau, hapū, and iwi, the Awa is an innate part of their world, as they belong to their beloved Awa and vice versa. Despite conflict between the Crown and Whanganui hapū, the relationship between uri and Te Awa Tupua remains consistent and unmoving. In the eyes of the people, their claim of ownership is innately defined through whakapapa, thus the Awa unequivocally belongs to them as they belong to the Awa. Hence the expression 'Ko au te Awa, ko te Awa ko au'.

Like many rural communities, two World Wars and the Great Depression had a severe impact on many mātua tūpuna who lived along the banks of the Awa. During this period, whānau struggled to maintain a reasonable and sustainable lifestyle. This was due to the increasing economic growth in the Whanganui township. Many whānau moved from their traditional river lands to the city of Whanganui, seeking economic stability. After the Depression, there was a rise in industrialisation for whānau living on the Awa. The move to Whanganui was easy as employment and good wages were plentiful. For Māori who chose to stay and live next to their Awa, their choice of employment was limited, and so, for many whānau, engaging in various farm-related work was obvious and inevitable.

Despite the decline in population on the Awa over recent decades, hapū and iwi have continued to occupy important settlements. However, it is unfortunate that those whānau who continue to live by the Awa are unable to access traditional river kai sources due to the decline in species population and ongoing pollutants issues.

The establishment and ongoing development of both the Taumarunui and Whanganui townships led to the indiscriminate discharging of high levels of toxic chemicals and raw sewerage into the Awa. Such activities were thoughtless and void of any consultation with hapū and iwi from those areas. Many years of these types of unmanaged activities have contributed to the current state of the Awa. While Taumarunui treats their waste before discharging, Whanganui treats their waste and now discharges directly into the sea. Despite the efforts to treat waste, the overall pollution of the Awa remains high due in part to stock polluting waterways, fertilisers, and other toxic chemical-related activities (such as dropping 1080 for pest control) are ongoing. Industrialisation and the rapid growth of the agricultural and horticultural industries have been major contributors to the overall decline of land, Awa, and whānau, hapū, and iwi health (Smith & Reynolds, 2011).

All pollutants, and toxic chemical discharges have affected the natural food chain. Stock accessing spring water sources connected to tributaries and the main Awa sources, pollutants, foreign chemicals, and carcasses have found their ways directly into the Whanganui River and the many tributaries that lead directly into the Awa. Traditional kai sources of the Awa, such as tuna, kākahi, piharau, ngaore, kanae, karohi, pāriri, kōura, and pātiki have been significantly affected. This is apparent in the high levels of pollutants found in the different fish species and importantly, the diminishing numbers of many species. There have been observations of tuna exhibiting strange features such as unusual spots on their bodies.

The diversion of all the main tributaries (located near the mountains) in the 1970s that once supplied the Whanganui River has contributed to the degradation of the water quality. The water diversions have had a detrimental effect on fish and kākahi supplies as well as their much-needed food sources. In fact, the decline of kākahi has been dramatic, so much so that today it is becoming increasingly difficult to find kākahi, particularly juvenile kākahi, in the Whanganui River (Rainforth, 2008).

For Taitoko Tāwhiri, the diversion of the Awa was likened to:

Cutting the head of a person or eel. It becomes lifeless like the river is now … It is a danger to our Taniwha, the guardians of this sacred entity, of our sacred places; the mauri of the Awa that essence of life of

the Whanganui River; of its mana that is our people's pride, and dignity. The Whanganui River holds the memory of our people's history from the time of our first settlement. The Whanganui River can only live and maintain its mauri, its essence of life with a plentiful supply of water that comes from its source. (Rudge, 1993)

Māori communities have also observed aerial drops of superphosphate, sprays, Roundup, 1080, and 245T. These communities have been concerned about the cumulative effects of these chemicals upon the land, the river, and the people. Smith and Reynolds (2011) found that there was a wide range of foreign chemicals (including the frequently used DDT herbicide) in the agricultural and horticulture industries that were commonly used across the extensive Whanganui River region.

The importance of acquiring traditional food sources for indigenous peoples has been well researched, and it is the same for whānau and hapū from the Awa. Historically, the ability to source (healthy) traditional kai sources significantly contributed to the positive health and well-being of the people. Today, traditional foods have been replaced with modern-day supermarket food, which is convenient and easy to access. The nutritional and spiritual value of store-bought food is significantly less than the traditional kai sourced from the Awa. As previously stated, the constant use of agricultural, horticultural, and toxic chemicals has prevented whānau and hapū the ability to access healthy traditional food sources. In essence, the poor health of the people has been directly related and reflected in the poor health of the Awa.

Continued monitoring systems and research of the Awa has been somewhat deficient. The continued depletion of the marine diversity indicates that the status continues toward the negative, that is, the Awa continues to be in a state of continued unwellness. To conclude, a strategy to manage the chemical hazards and increasing the vegetation along the river banks (especially in the areas where there is little vegetation and erosion-prone) from the mountain to the sea is imperative.

3.1.3. Political status

The inherent right of ownership of the Awa by whānau, hapū, and iwi, has been vigorously contested by successive governments. This was evident in legislation that has continued to challenge and marginalise the rights of Whanganui people up and down Te Awa Tupua. The continued enactment of biased and racist legislation purposefully delegated management to local and regional authorities. The Awa and its uri have severely suffered from a white and culturally ignorant management regime (Smith & Reynolds, 2011).

The ability to live and thrive by the Awa has been jeopardised by those activities that have been reliant on toxic chemical enhancement and human decisions such as direct sewage discharge into the Whanganui River or gravel dredging directly from the Awa. The continued degradation of the Whanganui River and surrounding lands is the direct result of legislation that delegated authority of the Awa to the local and regional councils. This process ignored hapū and iwi claim of ownership, predominantly favouring the needs of the agriculture and horticulture communities. Their unethical and unsavoury practices have been further assured through the dominating representation of these groups in council seating at both local and regional levels. Their actions have been self-serving and most definitely lacking any consideration of the long-term detrimental environmental impact on the Awa, the land, and people. Over the past 50 years, the quality of the river water has rapidly deteriorated, causing the depletion of native fish stocks.

Smith & Reynolds (2011) found that the status of Whanganui whānau, hapū, and iwi has significantly suffered from the effects of ongoing colonisation. Government support of both local and regional bodies has led to increased disconnection and disempowerment for whānau, hapū, and iwi. Despite the extraordinary lengths that mainstream administrations have undertaken to undermine Māori ownership of the Awa, Māori have been strident in asserting rightful ownership. Māori activism continued to advocate for ownership over Whanganui lands and the Awa. Such actions assure that there is a growing group of Whanganui Māori educating the people of the struggle to remember, reclaim, and sustain those taonga of land, water, knowledge, and language, safeguarding them all for the generations to come.

The unwavering ignorance of ethical and sustainable Māori environmental practices by local and regional councils has always been a major concern to uri. The reality that both the agricultural and horticultural sectors are driven by their profit margins is no secret; however, at this point in time, the ongoing environmental degradation of the Awa now impacts on not only Māori, but also non-Māori.

Historically, Māori cultural values have largely been ignored. It is important that they are acknowledged, for within this philosophical positioning are important messages that can and will return the Awa to a healthy 'normal' state of being. Returning the Awa to good health is contingent on collaborations between local and regional councils and Whanganui hapū. While Whanganui hapū and iwi have yet to fully express exclusive authority and determination over their resources, the current legislation where Te Awa Tupua is recognised as its own legal entity allows to express ownership, the values of Tupua Te Kawa, and thinking that can effectively contribute to positive health and well-being outcomes that track the return of Te Awa Tupua to a harmonious normal state.

Government legislation and the action (and in some cases, inaction) of local authorities have disadvantaged Whanganui iwi and the Awa. In the early 19th century, tourism was a thriving industry on the Whanganui River. In 1903, the government introduced the Scenery Preservation Act. This legislation gave the government the power to protect privately-owned, and Māori-owned land. Historically, this controversial Act allowed Pākehā owners to burn native bush in efforts to clear land for grazing purposes. This was a common practice utilised by Pākehā and Māori, however, the inequities in enacting this legislation favoured Pākehā clear-felling rather than Māori doing the same on their own land. Interestingly, clear-felling was more supported by successive governments in the 1920s and 1930s. This level of bias has continued to disadvantage Whanganui hapū and iwi through to today. Te Awa Tupua legislation allows and acknowledges the government's attempt to move toward a healthy relationship and partnership with iwi.

The tupuna rohe, Tamaupoko, and its people hold ahi kā for the middle reaches of the Awa and as such, exercise tino rangatiratanga over this region. They hold guardianship responsibility and authority over many resources contained within their tupuna rohe, including water resources. The Whanganui District Council is a local authority, which is accountable to the people of the district for the achievements of its objectives. It is a statutory body with rights and obligations conferred by various statutes. With regard to relationships between iwi and local authorities, the relationship document between Te Rūnanga o Tamaupoko and the Whanganui District Council outlines values from both parties without comment from either party (Te Rūnanga o Tamaupoko & Whanganui District Council, 2009). Systems and processes have been developed by both parties, which allow them to utilise and identify pathways of working on issues and matters connected to the hapū and Pākehā living in the middle region of the Whanganui River. The partnership process ensures that there is a clear understanding of each group's roles and responsibilities. There is also a joint understanding by both parties to continue to work collectively. A 'relationship group' is made up of Rūnanga and Council members, who are political representatives that operate at the decision making and governance level.

The relationship between the Whanganui District Council and Te Rūnanga o Tupoho has focused on levels of engagement, which includes political, social, economic, and environmental (Te Rūnanga o Tupoho & Whanganui District Council, 2011). The overarching objective is to work more cohesively together for the benefit of all of

Whanganui. Outlined in their document is the desire of both parties to act in good faith at all times, building a trusting relationship for future engagements. Te Rūnanga o Tupoho comprises of representatives of ngā hapū o Tupoho, and is the mandated iwi authority to support and advocate and make recommendations on behalf of ngā uri o Tupoho. Both parties inform each about issues pertaining to: the Whanganui River; policy issues regarding the Resource Management Act; Treaty of Waitangi claims; sites of significance, rāhui, urupā, and other wāhi tapu including kōiwi. The Tupoho Working Party consists of three Council members and three Tupoho representatives. The joint efforts by both parties include:

- gazetting the spelling of Whanganui;
- hosting civic ceremonies;
- narrating an agreed Whanganui story;
- developing the Whanganui Gateway;
- development of the Whanganui River and recreational-use plan;
- riverfront and riverbank development;
- port/harbour endowment land at Pūtiki;
- economic development projects; and,
- other initiatives that pertains to activities between Tupoho and the Whanganui District Council.

3.1.4. Te Awa Tupua

The Whanganui River is the longest navigable river in Aotearoa. The two principal ancestors of Whanganui are Ruatipua and Paerangi. The Awa is a living being with physical and metaphysical attributes, and it is accepted that the people and the Awa are inseparable. The health and well-being of the iwi and the Awa is a co-dependent and symbiotic relationship. Pre-colonial history indicates that both iwi and Awa flourished immensely in their relationship, and tiakitanga by the people is manifest through kawa and tikanga. Throughout history, it is very clear that local authorities and national governments have used legislation to control the Awa, and have denied ownership rights to iwi. The Whanganui River is of national significance, as is Te Kāhui Maunga, the two national parks (Tongariro and the Whanganui River), and of course the indigenous flora and fauna. The headwaters of the Awa are very important to New Zealand due to the electrical-power generation for many North Island households.

The Whanganui River is subject to a range of legislation. The Resource Management Act is the primary instrument for sustainable management of natural and physical resources. The Local Government Act 2002 provides for the governance and management of local authorities in the area. Other relevant legislation includes the Conservation Act 1987, the National Parks Act 1980, the Fisheries Act 1996, the Forests Act 1949, the Biosecurity Act 1993, and the Land Act 1948. These legislations provide limited recognition of the relationship between Whanganui iwi and the Awa. Despite this, the iwi has never given up their sovereignty of and for the Awa. The Crown acknowledges that it has assumed control over the Whanganui River since 1840 and as a result, this has caused significant prejudice to iwi (Te Awa Tupua Act, 2017).

On October 14, 1990, Hikaia Amohia filed a claim (Wai 167) on behalf of the Whanganui River Māori Trust Board and the Whanganui River people. In his claim, he articulated that the iwi and the Awa are one indivisible entity, including the water; and, that iwi never sold their interests in the Whanganui River. This claim goes further, articulating that the riverbed was illegally appropriated by the government through the Coalmines Amendment Act 1903. The Resource Management Act 1991 vested authority and control of the Awa in the Crown. It is clear that the Crown's actions contravene the principles of Te Tiriti o Waitangi, and Whanganui hapū have been consistently and continuously prejudiced by the Crown's actions. The Waitangi Tribunal raised two options: that the Whanganui River be vested into the iwi or that the iwi be added as consent authority under the Resource Management Act.

At that time, aspirations of the Whanganui people were to have their historical Whanganui River Treaty claims settled, and this has been achieved through the signing of Ruruku Whakatupua, the Whanganui River Deed of Settlement 2014, between Whanganui iwi and the Crown. Tupua Te Kawa are the innate values that connects the Awa and people, and underpins the Deed. The framework for Te Awa Tupua recognises that the iwi and Awa are indivisible. The health and well-being of iwi and Awa is intrinsically interconnected, therefore both are simultaneously protected. Finally, Whanganui iwi hold the primary role in planning, management, and regulation of the Awa, this includes the environmental, cultural, and spiritual health and well-being of Te Awa Tupua.

3.1.4.1. Deed of Settlement

Te Aho's (2014) review describes the nature of the framework that will uphold the mana of Te Awa Tupua. The document further describes the intrinsic ties that bind the Awa to its people and vice versa. The Deed of Settlement between Whanganui Iwi and the Crown settled the iwi's historical Treaty of Waitangi claims in relation to Te Awa Tupua (Te Aho, 2014). There are two parts to the Deed of Settlement, signed 5 August, 2014:

- ***Rūruku Whakatupua – Te Mana o Te Awa Tupua***
  The development of a new legal framework (Te Pā Auroa nā Te Awa Tupua) centred around legal recognition of the Awa, from the mountain to the sea, including all tributaries, all physical and metaphysical elements; and
- ***Rūruku Whakatupua – Te Mana o Te Iwi o Whanganui***
  The recognition of an enduring relationship between the iwi and the Awa.

3.1.4.2. Legal personhood

Understanding the transformative nature of the Whanganui River being a thing or resource that can be utilised by humans to having personhood status like that of a corporation is vital (Hutchinson, 2014). The intimate relationship between the iwi and the Awa has shaped the value and nature of the relationship, so much so that it is likened to having a relationship with a person. The framework document describes the Awa as:

> ***an indivisible and living whole, comprising the Whanganui River from the mountain to the sea, incorporating the tributaries and its physical and metaphysical elements. (Ruruku Whakatupua, 2014, p. 6)***

Thus the Awa is seen as a whole living being and not as property. It is important to note that 'corporate' personhood versus 'river' personhood both have similar abilities (Ruruku Whakatupua, 2014, p. 6).

The settlement provides funds to undertake restoration projects, thus highlighting the need for iwi and hapū indicators when monitoring the health and well-being of waterways. The settlement also accords Te Awa Tupua as a full legal personality. Ownership to parts of the Whanganui River has been vested back into Te Awa Tupua itself rather than to iwi. Te reo o Whanganui and Whanganui knowledge are prominent features in both the Deed of Settlement and its framework. This makes the document unique as it does not have the standard headings that one may find in a standard template for the Deed or the River framework. The documents feature reo and tikanga that is peculiar only to the Awa and to the iwi of Whanganui. Te Aho (2014) articulates and honours these sections that more than adequately cover the legal responsibilities of iwi to Te Awa Tupua and vice versa, thus honouring their intimate relationship and the tupuna status of the Awa.

3.1.4.3. Regulatory Impact Statement

The purpose of the Regulatory Impact Statement that has been prepared by the Office of Treaty Settlements is to articulate the impact Te Awa Tupua framework will have on the regulatory arrangements that currently exist over the Whanganui River (Office of Treaty Settlements, 2016). This document also highlights the possible legal risks that the Te Awa Tupua framework may encounter. The purpose of the Regulatory Impact Statement is to ensure that Cabinet, Whanganui River users, and the general public are aware of Te Awa Tupua's legal identity, and that this entity includes physical and metaphysical elements. Te Awa Tupua framework affects Crown, local authorities, Whanganui iwi, other Whanganui River iwi, and other third parties as to how the existing regulatory framework is implemented. The settlement includes a range of parameters and safeguards to manage risks associated with the framework. There is a legal risk should central and local government be seen to be failing to fulfil their settlement obligations. This framework will provide a community-focused and collaborative approach to how people interact with decision-making processes affecting Te Awa Tupua. The settlement includes redress elements that have been used as in previous settlements, that is, legal weighting. Local and central government agencies will be required to recognise and provide for 'the status and values', and have particular regard to Te Awa Tupua strategy (Te Heke Ngahuru ki Te Awa Tupua). However, this will be required for power or duty that relates to the Whanganui River. The settlement is intended to improve understanding of the connection that the iwi has with the Awa, to promote the health and well-being of Te Awa Tupua, and provide a framework that complements existing legislations.

3.1.4.4. Settlement objectives

Te Awa Tupua framework and settlement objectives unanimously recognise the connection between Whanganui iwi and the Awa. It is obligated to recognise and protect the range of other interests in the Whanganui River catchment and to provide an effective role for iwi in governance and management of the Awa. There was a clear focus to develop good economic, social, and cultural outcomes for iwi and New Zealanders generally. The framework provided a platform for the redress of iwi claims related to the Whanganui River, while at the same time attempting to not create new injustices. Therefore, there was a strong focus to be transparent while at the same time developing an affordable and durable Whanganui iwi claims settlement that is acceptable to Whanganui iwi. The intention was to change the lens through which people interact with and make decisions affecting Te Awa Tupua.

One of the key objectives of Te Awa Tupua framework is to influence central and local government agencies in their decision-making processes as it will provide an overarching framework on all statutory functions, duties, and powers that impact the Whanganui River. Those who represent the framework will interpret the Public Works Act 1981, Heritage New Zealand Pouhere Taonga Act 2014, and the Resource Management Act 1991. Horizons Regional Council expects that the Te Awa Tupua framework will have a significant impact on their activities.

3.1.4.5. Riverbed ownership

The legislation has removed Crown ownership under the Conservation Act 1987, Reserves Act 1977, National Park Act 1980, and the Land Act 1948. Those parts of the riverbed are vested in Te Awa Tupua, and except for the national parks, the Crown's former ownership is vested in Te Pou Tupua. Vested parts of the riverbed within the national parks retain their conservation classification and the Minister or Director-General of Conservation will maintain their decision-making roles. Use and management of those parts of riverbed will not change. The vesting of Crown land in Te Awa Tupua is declared inalienable. Crown or local authorities are excluded from acquiring or taking a fee, simple interest in formerly Crown-owned riverbed is vested in Te Awa Tupua through the Public Works Act 1981. This is subject to involving Te Pou Tupua. Overall there is little change to the day-to-day users of the Whanganui River. The settlement provides resources to increase public awareness of the identity of Te Awa Tupua. It is the inclusive nature of the framework that is a means to protect a wide range of interests in the Whanganui River catchment.

3.1.4.6. Impact of Te Awa Tupua Framework

Non-derogation clauses are built into the settlement to ensure that existing regulatory frameworks are unaffected by the settlement. The legal provisions must be carried as per the respective legislation and do not remove the discretions that the decision-maker has. The settlement does not intend to derogate freshwater policy except those attached to the riverbed. Those parts of the Awa that are privately-owned or are State-Owned Enterprises will not be vested into Te Awa Tupua. The marine and coastal area will not be affected by the framework. Any existing public use of the Awa is preserved. Existing ownership, third party rights, and statutory authorisations are not be affected. There will be some changes to existing consent for legal structures with Te Pou Tupua to be treated as the grantor of existing interests, granted by the Crown as the landowner.

The Act states that vesting Crown-owned parts of the riverbed in Te Pou Tupua does not create or transfer a proprietary interest in water. Consent of Te Pou Tupua is not required for the use of the Awa, although the Resource Management Act may determine that Te Pou Tupua is an affected person in respect to resource consents in relation to the water. Te Pou Tupua consent may be required separately as the landowner in relation to the use of the riverbed.

Te Awa Tupua framework consultation includes iwi with interests in the Whanganui River, Department of Conservation, Department of Internal Affairs, Land Information New Zealand, Ministry for the Environment, Te Puni Kōkiri, Ministry of Business Innovation and Enterprise, Treasury, Crown Law, Office of Treaty Settlements, Horizons Regional Council, Ruapehu, Whanganui and Stratford District Councils, New Zealand Fish and Game, and Genesis Energy. There will be a continued collaboration between the Crown and iwi as per Te Pākurukuru, and all agencies will be encouraged to develop appropriate guidelines with regard to the settlement.

Te Pou Tupua has powers to work with relevant agencies and decision-makers. Te Kōpuka will have a monitoring role in implementing Te Awa Tupua framework by producing a Te Awa Tupua strategy (Te Heke Ngahuru ki Te Awa Tupua). The post-settlement commitments unit works alongside the rest of the Crown, local government, and settled iwi to safeguard the durability of historical Treaty settlements. It is important that the Crown-Iwi relationship through Treaty settlements are maintained and built upon.

3.1.5. Health and well-being

Historically, the Awa has provided plentiful traditional sustenance to the people. In Smith & Reynolds (2011), elders spoke fondly of the abundance of the kai of their childhood. From their memory, those river food-sources were plentiful right into the 1960s. Cultivated

crops and fruit trees benefited from an environment where the Awa and land remained in a natural and pristine condition. Participants whose whānau and hapū lived by the Awa remembered that when the Awa was healthy, the people were healthy and they thrived. Their sense of well-being and connection was an indicator of security and flourishing communities.

The participants in Smith & Reynolds (2011) research strongly believed that for many Māori working with farming and environmental chemicals, this type of employment activity has had a detrimental impact on their quality of life. Many years later and post their time engaging with these chemicals, the interviewees would suffer from unusual and at times, debilitating illnesses. Whanganui health professionals have noticed the extraordinarily high numbers of tumours and cancer-related illnesses in the wider Whanganui region.

In order to achieve a thriving and flourishing existence for whānau and hapū, fundamental prerequisites for optimal living are required. The reclamation of language, reclamation of traditional lands, rivers, and knowledge, full authority and self-determination over whānau, hapū, iwi, and all of their resources are fundamental requirements of positive Māori health and well-being outcomes. If all these criteria were actualised, the world, the people, and their relationships with land, water, and air would look significantly different.

Whānau, hapū, and iwi of Whanganui have witnessed unexplainable illnesses that have led them to question the impact of chemicals and toxins that they have directly (such as chemical handling) and indirectly (chemical bi-products in the Whanganui River from fertilisers and dead animals) come into contact while residing on the banks of the Awa. These illnesses have become more overt in recent decades. While medical officers are not necessarily in a position to support or deny whānau allegations, the levels of coincidence and other research that explores the impact of chemicals and pollutants on human populations suggest significant correlations to the suspicions of the local people.

Smith and Reynolds (2011) further highlighted that Māori workers who were exposed to these harmful chemicals emphatically believe that their lives were detrimentally affected. The chemical toxicity impact has included their whānau, this is evidenced by a number of significant illnesses (such as asthma) that have appeared in their offspring. Barrett (1997) articulates that the primary health provider, Te Oranganui, was set up to specifically target Māori who have not received an adequate primary health service. They also offered a 'travelling suitcase' service to those isolated communities on the Whanganui River that included service in mental health care. Māori see budget-holding as a means of control over their health. The health reforms of the 1990s have fortuitously allowed Māori to have more control and self-determination over their health services. The potential for Māori health providers to become the budget-holders increases their ability to increase this process. Devolving purchasing to Māori allows greater control and to be more self-determining in the social-service space.

There has been a significant increase in Māori grandparents raising their mokopuna full-time. Grandparents are a valuable safety net for whānau. International studies indicate that the health and well-being needs of grandparents become heightened when they are caring for their grandchildren. Good care is exacerbated by their limited financial resources. In her research and work for the Families Commision, Smith spoke with 30 grandparents providing full-time mokopuna care (Families Commission, 2012). In total, these grandparents were raising some 85 grandchildren. All grandparents had full responsibility for the physical and emotional well-being of mokopuna, as well as maintaining a role overseeing the whānau and whakapapa. The age of grandparents in the study was from 40 to 70 years. Common themes from the study included that:

- grandparents are an important whānau backstop;
- grandparents monitor health and well-being over their whānau;
- grandparents hold whānau authority;
- when important supports are not available, grandparents well-being can be compromised. It is not uncommon to find that grandparents will place needs of their mokopuna above their own;
- grandparents are proud people therefore they will not readily admit they need support;
- many did not know about grandparent advocacy groups;
- some single grandparents take on part-time jobs to cover their expenses; and,
- grandparents are willing to involve themselves in child custody matters where their mokopuna are involved.

Reasons for grandparent caring mokopuna include:

- maintaining hapū and kāinga connection when parents are living out of the area;
- assure (where and when possible) whānau knowledge transmission occurs;
- providing support to their children when they are not willing or ready to take responsibility for full-time parenting;

- parents give their troublesome teenagers to their grandparents because the parents see this is the last option;
- mokopuna have been neglected because of parental abuse, drugs, and alcohol;
- death of a parent; and,
- mokopuna have chosen to live with their grandparents.

3.1.5.1. Iwi profile for Whanganui uri

Statistical information has been gathered, based on the iwi statistical profile (Ngā Tangata Tiaki o Whanganui, n.d.), pertaining to Whanganui uri at a national and local level. While the data information has its limitations, this information can be particularly useful for future development and decisions for Whanganui uri. Important statistical data based on 2013 census data from the report are:

- 11,691 people affiliate to Whanganui iwi (45% male, 55% female), a 12% increase since 2006;
- Whanganui iwi has a very young age structure, with 51.5% of the population under 25 years of age;
- 54% of Whanganui iwi live in the Whanganui region;
- 60% of Whanganui iwi see culture as very or quite important;
- 31.4% of Whanganui uri speak te reo;
- 71.1% of iwi people have had some form of formal education, and 51.2% hold a school qualification;
- 63.4% of the iwi labour force were employed, with 21% of that group being in part-time work;
- 16% of the iwi population are unemployed, with 39% of rangatahi making up the 2013 unemployment figure;
- 83% of employed Whanganui iwi members are in paid employment;
- 20% of Whanganui uri are professionals, and 18.9% are labourers;
- 12.7% of iwi are engaged in some form of education and training;
- for Whanganui uri, females typically work in healthcare and social assistance, education and training, and retail trades. Men from the iwi work in manufacturing, agriculture, forestry and fishing, and construction;
- the deprivation index highlights that 42.6% of Whanganui iwi that live across the country are living in highly deprived areas;
- Whanganui iwi household income median is $64,800 which is slightly below the national Māori median of $67,600; and
- homeownership figures had decreased from 41.5% in 2006 to 37.1% in 2013.

To conclude, the Whanganui iwi population has been steadily growing since 2006 and the most concentrated areas where Whanganui people reside are Whanganui-Manawatū, Auckland, Waikato, and Wellington. The age population for the iwi is very young, which aligns to the overall age structure of the total Māori population. The strengthening of connection to identity, home, and Awa is very important to the people. This is very overt as a large number of iwi members place a high importance on cultural connection, the closer the people live to the Awa, the stronger their affiliation to whānau, hapū, iwi, and Awa.

Education and work are considered essential components to a thriving Whanganui iwi. Higher educational attainments increase people's opportunities to higher employment outcomes and better levels of income. The

increase of Whanganui iwi on the deprivation index is of concern and there is a need to monitor and develop long-term positive interventions so as to mitigate further increase. Finally, it is important to note that while the average household income for Whanganui iwi was $64,800, for those members living in Whanganui the average income was $50,000.

3.1.6. Cultural and spiritual well-being

Te Awa Tupua Act 2017 has assured that cultural well-being has been firmly embedded into law. While this aspect of Te Awa Tupua is usually held by those iwi members who are considered traditional knowledge holders of all cultural matters pertaining to the Awa and iwi, Te Awa Tupua legislation serves to enhance and protect the Awa. The annual Tira Hoe Waka, as well as whānau, hapū, and iwi wānanga, and hui add to iwi and Awa well-being.

The mana and mauri of Te Awa Tupua are intrinsically connected to the people and the surrounding lands. The ongoing degradation of the Whanganui River is also reflected in the poor health and well-being of the people. In this current state, the mauri of the Awa is severely challenged.

3.1.7. Educational potential

Educational opportunities for descendants of Whanganui iwi abound, the people believe that educational achievement increases employment opportunities. The development of kōhanga reo, kura-ā-iwi, kura kaupapa Māori, immersion units within kura auraki, as well as primary and secondary schools, tertiary institutions, and culturally-led education initiatives (such as wānanga) are but a few of the pathways that Whanganui iwi can be active participants at any age and at any time. What is important in considering any educational activity is that it is transformative.

Rawiri (2005) researched the adult literacy needs of Whanganui uri, both employed and unemployed. This publication also identifies the social, attitudinal, and economic barriers to adult literacy, numeracy, and analytical skills of Whanganui iwi. The two key areas included evaluating the effectiveness of adult literacy programmes to secure employment for Whanganui uri and finally to examine adult learning processes and the uri's relationship to employment. The study highlights that Whanganui iwi supports developing educational initiatives that foster tribal graduates who are able to demonstrate the following:

- proficient tribal speakers of Māori and English;
- proficient tribal users of te mita o Whanganui;

- capable tribal members who can apply ngā tikanga o Whanganui;
- knowledgeable tribal members of whakapapa (whānau, hapū, and iwi);
- knowledgeable tribal members of Whanganui tribal history (pre-Māori and pre-European);
- capable tribal exponents who can apply the Treaty of Waitangi in a Whanganui context;
- capable tribal members who can plan their future development (know where they are going);
- knowledgeable tribal members who are familiar with Whanganui tribal structures;
- tribal members who are responsive to cultural, technological, social, economic, and political change; and,
- tribal members who are familiar with local, national, and international activities.

3.1.8. Tourism, sport, and recreational potential

Since the late 1800s, the Awa has been an international tourist destination. The riverboat experience captured 12,000 tourists by 1905 and during that period it is known that there were approximately a dozen riverboats engaged in this type of tourism. In terms of the first Pākehā tourist venture on the Awa, the Whanganui riverboat experience is the grandparent of Whanganui River modern-day Pākehā river-tourism (Wrigglesworth, 2012).

In 1993, the Waimarie Riverboat Trust was established, and it took seven years to restore the Waimarie. Since her recommissioning, she has carried over 25,000 passengers. Regular excursions are run up and down the Awa. While our tūpuna would have had mixed experiences during the riverboat era, there is a potential to create a modern day-business based on this yesteryear activity.

In 1998, Cessford conducted a canoeist satisfaction survey and ascertained that respondents' experiences never fell below their expectation. The results of the survey also indicated that their experience in areas with special facilities was very high. The canoeists who were surveyed also indicated that their enjoyment was further enhanced by the perceived low crowding on their trip. The surveyed group did indicate that there were concerns over water quality and that there were insufficient water and toilet facilities. According to the group, motorboats and other guided groups on the Awa had a low impact on their journey. From this survey, the Department of Conservation was able to identify those areas where litter, water, and toilets were an issue. The survey expressed the need to improve landing sites and those campsites where water supply was an issue. There was a need to improve general information on the features of the Whanganui River and that short river trips should be encouraged. Finally, the group identified a need to assess the effectiveness of the information that had been disseminated.

Coxon (2011) writes about his journey down the Whanganui River Road. His narrative articulately describes the River Road experience, highlighting the varying moods of water, land, sky, and landmarks that he found particularly interesting.

Places like Pipiriki and Hiruhārama are key landmarks full of history and wonder. The Awa is rich in landscapes and colour that are ripe for those who enjoy seeing the world through this lens. Therefore, it is worthwhile to think of a photography tour for new visitors through to those whose pictures feature in the world-famous geographic magazines.

Levine, an anthropologist from Victoria University, questioned the authenticity of the pōwhiri process at Tieke by Tamahaki descendants. According to Levine (2011), this was in a time where the Tamahaki people were asserting their tangata whenua status at Tieke. This document outlines the ownership contestation between the government (Department of Conservation) and Tamahaki. The writer himself developed relationships with Tamahaki through a pōwhiri experience at Tieke Marae. As a result of that pōwhiri, he was allowed to be part of the Tamahaki people's world. Levine's article supports the view that the occupation of Tamahaki and welcoming process was a means to assert their rangatiratanga at Tieke Marae.

Tamahaki's actions demonstrate their rightful ownership of this land. Through the ritual of engagement that is the pōwhiri, Tamahaki articulated their political position, thus gaining allies to their cause by enacting tangata whenua status for all visitors.

3.1.9. Economic potential

Gillies & Tinirau (2011) presented a case study that explored the place of tikanga within a Whanganui business and examined the impact of tikanga on the people and the surrounding community. The practise of tikanga within a business organisation is predicated on the nature of the business or organisation and the people who are involved in that business. Māori businesses are increasing at a phenomenal rate, making Māori engagement in the country's economy a significant area of growth. The writers affirm that the inclusion of a Māori worldview to business and tikanga adds to positive community social, cultural, and political transformative practices that are founded in a unique Māori way of doing business.

The case-study—Ātihau-Whanganui Incorporation—was formed in 1969, with the intention of resuming Māori land (Gillies & Tinirau, 2011). Shareholders have hapū affiliations to Te Ātihaunui-a-Pāpārangi and Whanganui iwi. The analytical themes included: te reo me te mita o Whanganui; tikanga Māori; the utilisation of kupu Māori and Māori concepts throughout the interview and iterated in the Whanganui dialect; understanding of Whanganui people's tikanga was implicitly understood between the researcher and interviewee; and finally, whakapapa links enhanced the quality of the research. Kaupapa Māori methodologies allowed the research to be articulated from a Māori worldview and that the application of Kaupapa Māori methodologies is absolutely appropriate within the world of Māori business. Kaupapa Māori praxis requires the researcher to be located within the research, therefore, the researcher's whakapapa links and shareholder rights enhance his insights and documentation of the research.

Iwi use a number of mechanisms (plans, assessment reports, submissions, iwi and hapū strategic policies) to articulate their individual and collective aspirations. As with other iwi, Whanganui uri have an inextricable relationship with their Awa; for Whanganui uri, this is expressed by the whakataukī 'Ko au te Awa, Ko te Awa ko au'. They assert that it is their innate role to care, protect, and manage the use of the Awa, including the coastal areas, adjoining lands, and resources. The iwi also assert that their responsibility of care includes any extractive activities and, therefore, insists that the government not undertake any pathways without iwi consultation. Any agreement by government to agree to the 'other' participating in these kind of activities contravenes their Treaty obligations (Trans-Tasman Resources Limited vs Taranaki-Whanganui Conservation Board et al., 2020).

3.1.10. Summary

This literature review indicates that Te Awa Tupua Act 2017 has and will continue to have a profound effect on the future of the Awa. The level of iwi engagement will increase, due to the new (legal) status accorded to Te Awa Tupua. Te Pou Tupua will be the 'voice' of this newly formed legal entity, and there will be more opportunity in the future to continually develop good health and well-being of the Whanganui River. It is hoped that as the Awa gets well, so too will Whanganui whānau, hapū, and iwi.

Increased local and national partnering and engagement with Te Awa Tupua will further enhance whānau, hapū,

and iwi relationships. It is hoped that Awa and iwi relationships with local and national government agencies will improve. The collective aspirations of Whanganui iwi up and down the Awa call for whānau, hapū, and iwi to dream into the future and to stretch into those spaces that contribute to ideas and innovations that will be part of the natural lives of those mokopuna who are yet to be born. These are exciting times. The potential to invest in opportunities that add to the well-being of the Awa and uri is unlimited.

3.2. Qualitative interviews

3.2.1. Introduction

As part of this suite of data-gathering activities, recordings of in-depth kanohi-ki-te-kanohi interviews with elderly participants who affiliated with Whanganui iwi or who had spent much time on the Awa as a resident or spouse of an uri of Whanganui were analysed, using thematic analysis. In total, 45 transcripts were analysed, with kuia and koroheke corresponding with the three 'groups' identified in the research proposal, as follows:

- those who live in close proximity to the Awa (n23);
- those who are actively involved in tiakitanga activities (n8); and,
- those who are not directly involved in iwi or Awa affairs (n14).

The following questions were asked of kuia and koroheke:

- What stories were you told about the Whanganui River?;
- Can you describe food gathering practices, such as fishing, hunting, eeling, food gathering etc.?;
- What conservation measures were established to protect our natural resources?;
- What was the role of karakia in protecting the environment?;
- How has the Whanganui River changed in your lifetime?; and,
- How has the landscape and environment changed over your lifetime?

The following themes have been deduced from an analysis of the recorded interviews: The health of the Whanganui River; taonga tuku iho; food sources and sustainability; environmental impacts and threats. These themes are now presented, drawing directly from the voices of kuia and koroheke.

3.2.2. The health of the Whanganui River

This first theme encapsulates various perspectives that are relative to the health of the Whanganui River, and those indicators that affect the well-being of the Awa, as well as its people. Those indicators include water levels; river diversion; identity; river permanence; usage; safety; and, other recreational activities.

3.2.2.1. Water levels

Kuia and koroheke commented on the perceived health of the Awa, which was measured by them in various ways. One of the most common measurements is the current river-flow and water-levels, compared to memories of former times:

. . . there was a time when we could never ever walk across the river to the other side because it was too deep and too swift. Now, in the height of summer, you could walk across, walk across to the other side and it was never ever done during our time, you know, as children we could never do that but those are the changes that I've noticed.

. . . the flow and everything . . . yes I think it has [been affected] . . . you can see more stones now.

Oh it was fast flowing, especially . . . on the opposite side, below Ernie Monk's there, that was really fast flowing all the way down actually, from Pipiriki or Jerusalem down . . . yes there's not very much water there.

. . . it's not flowing the river . . . it's shallow nē.

Shallower, shallower . . . Before, we used to swim across to the other side . . . well you had to go when the boat went down, because the water was faster. Well the water is shallower. I don't know whether it was, you know they talk about it in the paper that, water shortage, global warming and all that. Maybe that might have something to do with it . . . But the Awa seems to be losing its depth or whatever. Sad. That's what makes that place—is that Awa.

3.2.2.2. River diversion

The fact that the headwaters of the Whanganui River are being diverted for power generation is well understood by kuia and koroheke, and the environmental impact of the river's diversion is also known:

Well there's a lot of algae in the river that I can see, there never used to be . . . since Genesis have been taking the water off our river, the river has never been able to cleanse itself as it used to . . . in the past. You know, the river could just clean itself . . . we used to drink out of it, you can't drink out of it today.

. . . the worst environmental impact there is probably the river itself . . . the damming up the line, it doesn't, it doesn't flush properly and I think, environmentally, that's probably the worst area in the Whanganui River.

Yeah, the river, it's just getting older. There's not much water in there now. I think they've got those Genesis to thank for that. If they left it the way it was we'd have good flow in there. There would be a bit of everything in there.

Participants have also indicated that the unhealthy state of the Awa, and the low water-levels, have impacted on the ability of uri to gather fish stocks:

. . . it's not as plentiful as it used to be, the piharau . . . that's diminished, it's not completely diminished you know, but it's got less and less. And I think it's because, the river, it's not able to do what it's supposed to do.

Moutoa was always the place for ngaore, until recent times, until . . . those people took . . . a part of the

water, from the water heads . . . for the power and then the Awa changed and Moutoa no longer became the place for the whitebait.

Kuia and koroheke also believe that the Awa has changed as a result of both environmental changes and man-made developments:

. . . you've got silt and a build up of certain areas where the rocks have been brought down the river during the height of floods, and actually . . . built up in other areas, and if you go down the river you can actually see where a lot of the rocks come down from the creek . . . [it] is all piling up around the creek openings around the river. And you'll notice that all down the river.

. . . when it floods . . . it really takes the . . . what would you say, the goodness . . . washes away all … the food I would say from the river, whereas in the summer it's the opposite because the water is then taken away for electricity . . . so when it does flood it takes . . . the goodness out of the soil, washes it away . . . in the floods.

. . . they've been cutting trees down, milling trees and that sort of thing . . . of course the widening parts of the road and the different drains have helped clog the drains up . . . we used to have many floods up there before but never as bad as they have been. I think it's because of human interference.

Yes, I've noticed change dramatically. One because of the floods . . . It's all filling up with shingle . . . in my opinion, they're not taking enough metal out of the river and it's starting to build up all the way along the river . . . What happens is the more silt you get in the river, instead of the river being narrow . . . it's getting wider. If the bottom fills up, the water comes up higher and the river is getting wider . . . and all the banks are dropping in. It's like a drain . . . whether it's on the road, or in the middle of your paddock as it fills up, it spreads out . . . That's one thing that I reckon has changed badly.

Fortunately, a proposed earth dam did not eventuate. Had the dam project proceeded, several Awa settlements would have been under water. The effect this would have had on those settlements is still remembered, particularly by our kuia and koroheke:

. . . there was a proposition . . . the hydro would come up the Whanganui River and dam it . . . over the years they just sort of fell away . . . amounted to nothing. It certainly shook up the local people up there . . . When that proposal came out that they were going to dam the river, ooh there were all sorts of problems going on.

3.2.2.3. Identity

The health of the Awa also shapes the identity of people who affiliate and belong to the Awa, even those who may not whakapapa to the Awa, but have had a long association with the Awa and its communities:

. . . the river, I'd love to see it raised, I think it would make a huge difference to the river and to the people on the river, I think it would be well to see more people coming back if the river was raised and you could see more possibility working the land with the river and its uses, but yeah I think the whole environmental issue has to revolve around the river and it's one thing to give the river bed back, but if they don't give the water back and the air above the water then it's useless.

To the people of this area, the river is their life blood, it is their spiritual . . . you know it's the place where they go, you hear them go to the water, they go to the river in times of crisis or ill-health. I may not have that same angle, not coming from here, but the river to me is my friend, even though there's been some tragedies on it since I've been home, we've lost some people, but you know it's a living thing and to see it being destroyed, not by the people from here, but by . . . the power board and things like that and to hear our kuia say . . . the water in that river . . . it's all from tributaries . . . it doesn't come from the source that it should come from, it's just what's come in from the sides.

3.2.2.4. River permanence

Others believe that some features of the Awa have not changed, and that landmarks and settlements are a testament to the permanence of the Awa and its people:

Well I don't think it's changed, it's still the same but a lot of people have a different outlook to it . . . the river won't change . . . you can't help but when you drive along, see different landmarks are still there and as I say it's still the same, still the same old river.

3.2.2.5. Usage

The Awa was not only considered a tupuna, a provider, and a healer, it was also a playground, which many participants remember fondly. Children were taught to swim from an early age, simply by being 'thrown in':

. . . the old people just threw us in . . . you had to swim, you had to swim . . . it was good.

I was the only one that couldn't swim, and I was sitting there really watching them all swimming. There was this old man . . . I can't remember his name. He used to come down, everybody knew him, which I didn't . . . they said "Here he comes", and they all dived into the river and I was just looking there and he looked at me, and he talked Māori to me, ask me how I am, "Good". "Can you swim" and I said "No, that's why I'm on the side of the bank." So he grabbed a hold of me and threw me into the river. And I was bobbing up and down and I was terrified. So the other girls pulled me out. Them days it was very, very deep, you couldn't touch the bottom and so the next time they mentioned his name I was up the tree, I was out of there up the tree. He looked around and looked at me, but he couldn't get me 'cause I was up the tree, no way was he going to get me down. So any how the next time he came around, that's how I learnt to swim. I really made sure I was going to learn to swim. Next time he thing, I was laying on the side of the bank, and he says to me, "Can you swim?", and I went "No". So he went to throw me in the river, and I says, "See now you can't drown me this time. I can swim now". And he laughed at me and said, "That's one way of teaching you how to swim". I said, "Yes and thank you very much for that".

However, not all participants appreciated this method:

I didn't swim in the river because we had this swimming spot where they used to get the whitebait and I got out of my depth once and that was it.

. . . when we went down and the way he taught some of us to swim, was to throw us in, well I didn't appreciate it very much and I probably screamed my head off and I don't know whether I was pulled out or I found my way, but that really put me off swimming, been thrown in like that. I probably should have been thrown in again and I probably would have learnt how to dog paddle.

3.2.2.6. Safety

Safe swimming areas on the Awa were familiar to participants, and the emphasis on safety remains paramount, given the changing face of the Awa:

Swimming took place down the river . . . There was no such thing as swimming pools. It just goes to show the difference between that time and now . . . ours was straight down the bottom . . . the marae was there. At that time you could look down and you could see the river, the marae . . . we cut the blackberries . . . made sure the paddocks and the walkways down to the river were clear, so people could go down. A bit of hard work, but good though.

. . . you are not allowed to swim in the river without adult supervision.

. . . we swam in the areas that we felt safe in and that's like today, we make our kids all swim in the same area not to go scattering along the river . . . that they don't know, to stay away unless they with someone who knows the river.

3.2.2.7. Other recreational activities

The Awa was used for other recreational activities besides swimming, and as the following recollection suggests, the Awa was enjoyed all year round:

Ngā tākaro— oh he nui ngā tākaro te wā e tamariki ana mātau . . . ngā mahi retireti mai te papa i te akau . . . ka karia mātau, ana i te taha o te awa, ana te awa mōitiiti nei, ana e rere ana ki roto i te awa, ana ka karia mātau he retiretinga ana whakapurua te wai . . . ka haere, ki roto i te awa. Ana kaukau katoa mātau i te awa— i tērā taha o te awa, hoki mai— oh ae! I te raumati . . . i te hautoke i te wā makariri . . . ka kau tonu! Ngā rangi, ngā rangi kura . . . koinei ngā tū āhuatanga, he tini rā ngā mahara, he tini he maha!

3.2.3. Taonga tuku iho

The views of kuia and koroheke regarding taonga tuku iho are presented here under this theme, and include discussion on kaitiaki, tohu and wāhi tapu.

3.2.3.1. Kaitiaki

Participants referred to kaitiaki, and understood that kaitiaki looked after the well-being of their domain, and this firm belief in the influence and vigour of kaitiaki exists today:

I believe that . . . there are kaitiakis for us and I really believe that that is right too, because you know over the years . . . we have swam in that river, and my mokopunas have swam in that river, and I believe that they have been looked after. Because I know that there are times when they could have drowned but never did.

I think if you do things in the right way, the spirits on that river and in that area, will help you do it. But I think if you're going up there for an ulterior motive like rip it all off, don't go, because spirits and that on that Whanganui River will get up and bite you.

Kaitiaki also act as 'warning signs' for hapū members, and can foretell possible threats to physical and spiritual well-being in an environmental context:

If you ever go up the river and you see a kōhatu that you think doesn't look right, leave it alone. If you see . . . lizards running around, leave them alone. Koina nē, ngā kaitiaki ā ngā tūpuna, rātau. They believed in it because they did their karakia . . . The reason why they are sacred 'cause they have to look after the area for the future. It's not for people to go in and abuse it. The sad thing about it, it can be deadly, it can affect someone.

And there was like a white rainbow— it's like a white rainbow and, it followed us, we went down to the river.

3.2.3.2. Tohu

Various signs were also utilised by the old people to determine times for planting, harvesting, travelling and gathering foods. However, much of this knowledge is also vanishing, particularly in circumstances where related activities are no longer adhered to:

Some used the moon . . . for mum . . . she went by the moon and something else too. There's a certain plant, I can't think what it was.

Oh yes they did, when to plant, when to fish, when not to . . . Well I mean those old people they must have had signs, all those sorts of things . . . They pretty clever our old people.

. . . it's our Awa and if you treat it with the wairua, the wairua will take you through there. Before, it held the remnants of . . . where the old people used to go.

3.2.3.3. Wāhi tapu

Wāhi tapu are special places where significant events occurred. In some cases, those places are still highly revered, even though the event may have transpired generations or centuries before. It is becoming increasingly important for those areas to be acknowledged and, if required, protected, before another ancestral remnant vanishes:

I was standing on the cutting where they got the rubbish, and it was there that he said to me "Kaua i raro nei, he wāhi . . . tapu tērā", and when I saw them dumping rubbish there I thought, it goes to show, as he said, there is going to come a time where people don't understand.

3.2.4. Food sources and sustainability

The views of kuia and koroheke regarding food sources and sustainability are presented here under this theme and are primarily centre around fisheries.

3.2.4.1 Fisheries

Fishing was yet another customary activity inherited from tūpuna and was very much part of the participants' lives. The main fishery was tuna, which were caught in a number of locations, including the Awa, various tributaries, as well as lakes and ponds throughout the Whanganui River area. All whānau, regardless of age or gender, engaged in eeling, and used a variety of techniques to catch them, one of which was bobbing:

. . . they used . . . glow-worms . . . and they used bamboo sticks and they thread these glow-worms onto the string and tie it into the bamboo stick and throw it in the water. And they would just make a little, sort of like a trench at the back of them so that when they catch an eel they just fling it over their neck, over their heads and drop it in.

. . . we used to go down to the river . . . mum had her own canoe and I used to be the one with the paddle . . . we used to go down there at night, point out where she wanted to go and I just park up and she used to use a bob and put the eel into the canoe. Whenever she used to say that she would take enough, we would stop and by the time we get the canoe back to where we tie it up, all the eels are asleep in the bottom of the canoe and we just sweep it up into a sack.

Another method was the use of the hīnaki, a net specifically for eel catching. A further method was termed 'rapu' where tuna were found through feeling. This method is still used today:

. . . they used to feel for it under the banks, throw it up . . . and just bag it. They had these big bloomers and put it in there. They were hard case alright. They were neat though. They were the best fishermen out.

Kaitiaki were also implored to guide eelers in their quest:

I listen . . . she's talking to somebody—I don't know who the hell she's talking to. And all of a sudden, we're getting eels . . . then you go to another place. Then I hear her talking again to somebody. Next thing I hear the canoe go like that, hello what's going on . . . And it was the taniwha guiding her, and the taniwha was saying, "Oh well, you've got enough eels". So . . . we go back to the house and she leaves all the eels in there. Never take it out that night . . . Leave them in the waka. Because once she gets out, well you know it's kaitiakis. And of course, in the morning she goes and picks them up and takes them up home. I've been with her about three or four times . . . the taniwha always guide her, where the eels are. That's how I learned from her.

Generally, memories of eeling are positive, with very few participants disliking this activity:

I didn't go because I hated eeling, they used to wrap it around our necks . . . so I stayed away . . . from my cousins going eeling.

Being taught how to eel was described by the participants. Tuna were also prepared in different ways, including pāwhara, where they are boned and air-dried:

. . . Koro used to . . . do their eeling at the Kaitoke lakes . . . and . . . along Heads Road . . . there used to be a swamp there . . . [Kui] she used to pāwhara her eels and I suppose she used to cook it fresh as well because I can remember hanging up, was a home-made sort of wire … that you place the eels on and to turn it over on the embers.

I taught my son's how to go out eeling . . . with just a bob and you get a little hook and a string and you just put your meat on it and your bob into the big hole. And you sit there and you wait and you wait then all of a sudden it starts . . . you pull a eel out and go crazy. It's good fun.

There has been a noticeable decrease in the availability of resources to eel as in old times:

The other thing I noticed . . . going out very fast is glow-worm. My bush up here you can dig a patch that is as big as this table and you get a big billy full for making the bobs . . . not now . . . a lot more stock in the bush wandering around all the time and it must make a difference because those glow-worm . . . they no deeper than that, and very hard to get a glow-worm that deep down, I suppose with the stock walking back and forward . . . Even the road, when they put the river road through, even in the last 10-15 years ago, most time you come back from town at night, all the banks are glowing, not now.

Another critical food source was ngaore. Ngaore were caught using pā, and many elderly participant recalled how these were constructed and used:

. . . at the furthest part on the other side was the fastest flowing part of the river, and then part of it used to come to . . . the river road side. And it was there that the water would flow quietly. It would have been ankle deep in some areas, there we would set a trap, a row of stones I suppose it would run about 20 yards, a yard wide, or three feet wide. Then at the bottom at the beginning of the pā we'd take the bark off the willow sticks and lay it across the front. When you don't see that, you know that there's ngaore going up into the air. Up the top you've already made a big circle of stones for the water to go through. And you've criss-crossed the same thing – willow trees, take the bark off, left with the white part. Then you'd know when that was full of ngaore, you would sit your nets down the other end and chase them, and they all go back down . . . Once again, they only caught what they wanted. If they caught more than what they wanted, they'd give it to the other families.

Ngaore were dried on irons and were either eaten dried or were reconstituted and added to boil up as a kinaki:

I know I've had it fresh and I've quite enjoyed it, otherwise you just used to boil them up in salt, but a lot of them used to dry them and that's when I really did enjoy dry whitebait, you know it's got a taste of it's own and it's very similar to sardines, the taste of sardines.

No problem to see on the roofs, dried ngaore. We used to put it in our pockets as well and take it to school and eat it like chewing gum.

Three changes that have affected the catching of ngaore: first, environmental changes concerning the river; second, the present community work ethic; and third, modifications to the way they are now caught:

. . . it wasn't the same, whereas year after year it was the same place where you, where you built . . . the pās and that, and you couldn't do that after a while, that area was no longer there and no longer safe and so we had to bring the fishing area in which wasn't always satisfactory.

. . . they haven't the time to go down and make a pā, if someone made a pā then everybody would be there.

But of course everybody waits for everybody to make a pā so what happens now it's like how they do it further down the Awa, they have set nets.

When in season, piharau was also caught and distributed. Only men were permitted to catch piharau, and Andy Anderson of Pipiriki was well known for his catches, and this was shared with the people throughout the Awa. Kōura were also found in tributaries and were quickly cooked on the fire. They were caught using a few methods:

The crayfish, yeah it was done by hand or by toitoi, with the toitoi you had to lift it out in those days. Lift up the rocks and put the toitoi in and then the crayfish used to get stuck and then you pull it out.

There was a waterfall, and that's where a lot of them used to be. How we used to get them out . . . was break mānuka and put the branch below the water fall and shake it. The crayfish used to come out from under the rocks. We used to bring the branch out, and they'll be clinging to the branch. That's how we used to catch them.

Few participants commented on the use of kākahi, though one participant describes the mussel well, and also its most appropriate uses:

We used to get some freshwater mussels in there too, kākahi, tasteless stuff, was good in soup . . . Well, about a size of a pipi, probably just a wee bit smaller than a mussel, they're more like a pipi . . . I don't think people used to get them much 'cause maybe they were tasteless, they were only good for soup or anything like that, it was pretty good in soup.

Kaimoana eaten by kuia and koroheke was usually obtained from town or from relatives living in other areas. These included fish heads, kina (both fresh and fermented), kōura (both fresh and fermented), sea mussels (including toroi/mussels in brine), toheroa, and trout. Many enjoyed the change in diet:

. . . change the diet! Was for a feed of fish. I can remember that. Everybody'd go to the fish shop— it'd be packed with all the river people! Eating fish!

And the other thing was mangō, which was a shark, you know different ones would catch a shark and give it to certain families so they would dry it out on the trees and we used to love it because it was lovely and eating it dry and salt it.

[re: mangō] . . . I used to say to my grandmother, "Thank goodness you're not feeding me that, 'cause I wouldn't eat it". And she said, "You will be eating it". And I said, "No I won't, I'll starve".

3.2.5. Environmental impacts and threats

The views of kuia and koroheke regarding environmental impacts and threats are presented here under this theme. Matters pertinent to this theme and affect environmental well-being include erosion and land movement, weather patterns, poisons, and pests.

3.2.5.1. Erosion and land movement

Participants understand the detrimental effect that various activities and events have on the environment. Of major concern to kuia and koroheke is the amount of erosion that continues to occur along the Awa, and the snowballing effect that those activities and events have on the survival of different species and the livelihood of locals:

> *They talk about this erosion . . . ever since they felled the bush, but you'll get that in time at any place when man starts going through it . . . erosion starts and you don't get rid of it where man goes, he starts it, it follows him . . . it's just natural and those here to do progress – they the worst.*

> *Erosion. Why erosion? Clearing bush, removing the habitat . . . Where are the eel weirs? Gone. Why? Because there's no eels. Why? Because there's no water. Why? Because they took it away and emptied it somewhere else.*

> *The last floods that we had you could really see how vulnerable this area is, because every farmer had bad slips, lost tracks . . . huge amount of farm just disappeared, you know just got washed away, so it's a tricky environment. But as far as that goes, I think more people are aware of protecting what we've got.*

Changes to the land have been observed by Awa residents. The fact that the land itself is moving, albeit at a slow rate, is confirmed by geologists:

> *. . . we have been told by engineers that . . . the land is moving gradually and eventually, because the soil is sitting on the base rock and when water gets underneath it starts moving you see, so those are the slight changes that I've noticed.*

3.2.5.2. Weather patterns

The unpredictable and often severe weather patterns, and in particular, prolonged rains, are of concern to kuia and koroheke:

> *. . . when it rains and we get heavy down pour of rain and we end up having slips or floods and it prevents us from getting into Whanganui.*

> *We've had big major storms on the road . . . which shut us off for about a week and we had to travel right around Taihape, Waiouru, it used to take us about four hours to get to town through the big storms.*

> *. . . the weather has done big changes to the landscape of the river, the Awa . . . it has changed, and it's got to be down to the environment and the weather and change.*

3.2.5.3. Poisons

The impact that poisons have on the environment is also well understood:

> *I mean we've got so many . . . sprays, detergents, everything that is detrimental to our environment that we use. Like we have a lot of stuff that's not biodegradable . . . they are just sitting in the ground and that [is] . . . not a good thing for our whenua.*

> *. . . there aren't any swamps with trees in them, they've all been cut down and aerial sprayed . . . But most of the lakes and the streams had bushes growing . . . That's where a lot of the bees used to make their honey. We'd go there and collect it. We'd only get so much, not all of it. We didn't want to take all of it. Only what we needed.*

3.2.5.4. Pests

There are a number of pests that are constantly causing problems within the environment, including goats, mites, possums, stoats, and wild pigs. Blackberry, gorse, and ragwort also affect the landscape and livelihood of landowners and users, and although supportive of different eradication programmes, are not convinced that 1080 is the best solution:

> *. . . they've done a lot getting rid of possums, there's been a lot done, whichever methods they've used maybe hasn't always sat well . . . I don't like 1080 myself, but I mean they've used other methods.*

With pest eradication programmes that use poisons, kuia and koroheke wish to see local flora, fauna and water quality protected. Some have seen birdlife return since the introduction of eradication programmes, which is promising. Others are keen to see pests destroyed by whatever means possible:

> *We use to shoot them and run over them and do anything, well you know dong them on the head, oh no it was the same, because they used to eat all the fruit on the orchards up there. I think the old man used to go out at night and shoot them with a shot gun, because they eat all the good apples.*

3.2.6. Summary

Developments beyond the control of Whanganui hapū communities continue to impinge on the well-being of the Awa. Uri go to the Awa for spiritual cleansing, food, and recreational activities. However, if the Awa is in an unhealthy state, it is unable to fully provide for its people. The health of the Awa, therefore, is also reflected in the health and well-being of whānau and hapū, which links directly to evidence presented to the Waitangi Tribunal during the Whanganui River claims hearings (Waitangi Tribunal, 1999) as well as statements in the Deed of Settlement of 2014 and Te Awa Tupua Act 2017.

The low water-levels, caused by diverting the Awa for power generation, are of major concern to participants. The Awa is unable to cleanse itself of built up debris and shingle, and as a consequence, floods are widening the path of the Awa, resulting in erosion. This is an example of an effect that occurs when kawa relating to the environment is broken. Kawa is believed to be those things that are derived from the celestial realm, and have permanence—that is, they should not be tampered with or changed, because the net effect will be disastrous for both the environment and for people. Kuia and koroheke trust that letting the Awa run its natural course will bring about positive change, and will help to restore equilibrium to the Awa, the environment, and its people. It is believed that raising the water levels will also raise the spirit and well-being of uri. Kaitiaki and those who hold knowledge of the Awa continue to provide guidance on river safety for current generations.

Many of the community and whānau activities of yesteryear are not carried out to the same extent. The large gardens and cultivations have gone, and because they are no longer a part of everyday life, their associated karakia and rituals are quietly disappearing. Kuia and koroheke have the knowledge to reinvigorate customary practices relating to the environment, which could be passed on to successive generations. This would not only facilitate intergenerational knowledge transfer but could foster a good work ethic amongst rangatahi and tamariki.

There is still a shared, perpetual belief in the existence of kaitiaki, and participants concur with the opinion offered by the late Matiu Māreikura (Waitangi Tribunal, 1999). However, their environment is at risk. Whānau and hapū have the necessary skill base and opportunity to re-establish reciprocal relationships with its kaitiaki, and actively work to protect their shared environment. Furthermore, wāhi tapu may require some degree of protection.

One of the reasons for the extensive gardens and orchards was the fact that these were traditional features of whānau and hapū life and survival. Kuia and koroheke who were born and bred on the Awa were raised in settlements that had been frequented by riverboats, with the Whanganui River Road only being completed in the 1930s. They were born during the Great Depression and then World War II, and with such large whānau, hapū communities relied heavily on food obtained from the land, forests and waterways. Thus, obtaining and growing food was not considered a gift or skill that any one particular person possessed. Rather, it was a necessary means for whānau and hapū survival, and encouraged community endeavour and sharing.

Because the land, forest and waterways provided whānau and hapū with the means to live, there was a deep respect for the environment. Conservation measures were instilled in tamariki and mokopuna from an early age, though for some kuia and koroheke, these measures are undistinguishable, because they are so firmly imbued in their lives and actions. However, there are many factors that now implicate those measures, including man-made structures and development, environmental impacts, and for the waterways, commercial fishing. Again, there is evidence to suggest that when customary practices are no longer observed, the associated knowledge base will become difficult to retrieve. Elderly participants can easily recall how to plant, gather, harvest, and prepare traditional foods, and some continue to observe these practices, and have taught their whānau these skills.

This research has found that the findings of the Waitangi Tribunal (1999) report are consistent with the views of participants. That is, the Awa, its tributaries and other waterways fed the communities of the Awa, and when the river was being cleared of pā tuna for navigational purposes, Whanganui hapū lost some of their most valued assets. Other methods for catching eels and ngaore have been developed and are still used today. However, these food sources and their associated methods are again under threat, for the reasons previously discussed. There is a need, however, to protect the water source from damage-causing pollutants and contaminants, if not for local residents, then for manuhiri and others.

Whether urban or rural-based, participants are affected by changes to and within the environment. Unseasonal and unpredictable weather patterns impact directly on the local community and landscape. Opportunities exist for the community to consider its own impact on the local environment, and initiatives could be adopted to help reduce or eliminate both waste and pollution. Research and business opportunities also exist in the uptake and enhancement of environmentally-friendly practices, such as organic farming and food production, coupled with the effective eradication of pests and weeds.

3.3. Survey

3.3.1. Introduction

A survey was conducted to gather preliminary information from uri of Te Awa Tupua of their aspirations and visions for the Awa.

The survey was created and administered by Te Atawhai o Te Ao using Google Forms, in consultation with staff of Ngā Tāngata Tiaki o Whanganui. In November 2017, a draft version of the survey was piloted with Te Kaunihera Kaumātua o Whanganui, who found some questions ambiguous. These questions were edited for clarity.

The final version of the survey was sent to Ngā Tāngata Tiaki o Whanganui, and both Ngā Tāngata Tiaki and Te Atawhai o Te Ao shared the survey through their respective Facebook pages. From 19-26 December 2017, 52 responses were received. A further and final attempt to encourage participation was executed between 9-15 February 2018, through Ngā Tāngata Tiaki o Whanganui, Te Atawhai o Te Ao, iwi, and personal Facebook pages. During this time, an additional 166 responses were received. In total, there were 218 respondents.

Respondents filled out the online survey from their own locations. Furthermore, the survey was incentivised, as respondents could elect to be included in a draw to win an iPad.

3.3.2. Iwi respondents

As shown below in Figure 1, while there were 227 people who responded to the survey, only 96% (n218) self-identified as descendants from iwi associated with Te Awa Tupua. Those who did not connect to any of the listed iwi (4%, n9) were unable to proceed and complete the full survey. Most of the qualifying respondents connected to more than one of the iwi that were listed.

Are you uri (descendant) affiliated with iwi / hāpu of the wider Whanganui region?

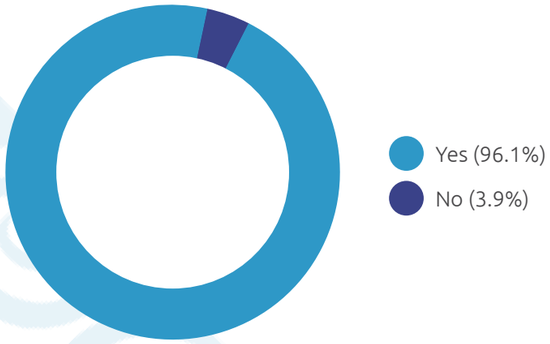


Figure 1: Initial affiliation of respondents to iwi/hapū of the wider Whanganui region

The data that follows is based on the 218 respondents who are descendants from the targeted iwi. Each respondent could affiliate with more than one of the target iwi, as listed:

- Whanganui/Te Āti Haunui-a-Pāpārangi;
- Tupoho;
- Tamaupoko;
- Hinengākau;
- Tamahaki;
- Uenuku;
- Ngāti Rangi;
- Ngā Wairiki/Ngāti Apa;
- Ngaa Rauru Kii Tahi;
- Ngāti Ruanui;
- Ngāti Maru;
- Ngāti Tūwharetoa;
- Ngāti Maniapoto;
- Ngāti Rereahu; and,
- Other.

The option of 'other' allowed respondents to volunteer additional responses (beyond those listed above), such as hapū or other iwi of the Awa, or other iwi affiliations they acknowledge. These additional responses included the following Whanganui hapū or iwi: Ngāti Hau, Ngāti Hāua, Ngāti Ruaka, Ngāti Ruru, Ngāti Tamakana, and Ngāti Uenuku. Additional iwi responses from beyond the wider Whanganui River region included: Kāi Tahu, Ngāi Tūhoe, Ngāti Kahungunu, Ngāti Mutunga ki Wharekauri, Ngāti Raukawa, Ngāti Tūtemohuta, Te Āti Awa, and Te Whakatōhea. As shown in Figure 2, 184 respondents indicated links to Whanganui/Te Āti Haunui-a-Pāpārangi, followed by Ngāti Tūwharetoa (n78), then closely by Ngāti Rangi (n71).

What are your iwi (tribes)? If unknown, where are you from?

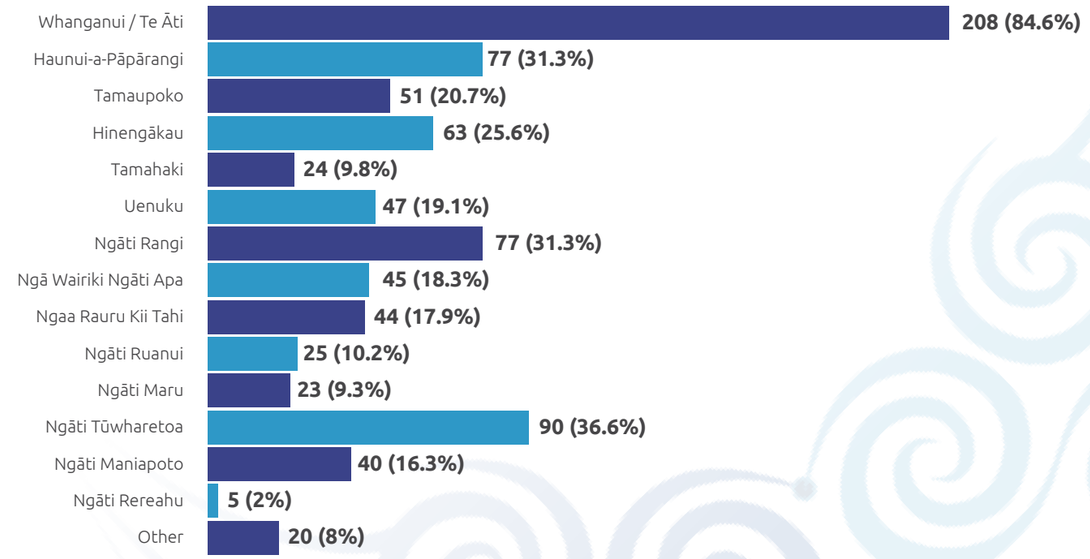


Figure 2: Iwi affiliations of respondents

The majority of respondents were female 61.9% (n136) and 36.7% (n80) were male, with one respondent identifying as gender diverse, and two respondents preferring not to answer. These are shown in Figure 3.

What is your gender?

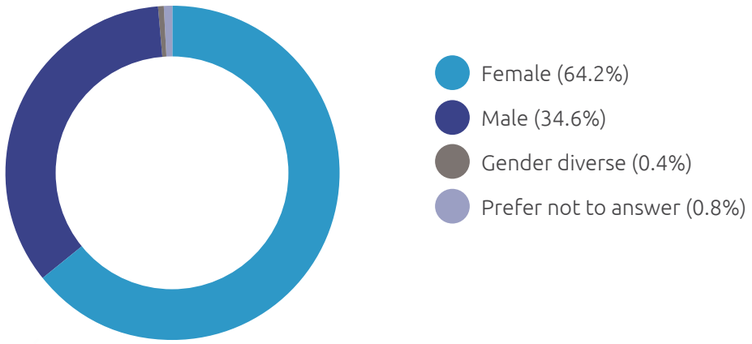


Figure 3: Gender of respondents

Figure 4 suggests that most respondents were between ages 35-64. The response from those aged under 25 years could have been higher, but is still significant in this survey. The numbers probably reflect the fact that Facebook was the chosen medium and many aged under 18 years utilise other media, such as Snapchat and Twitter.

What is your age?

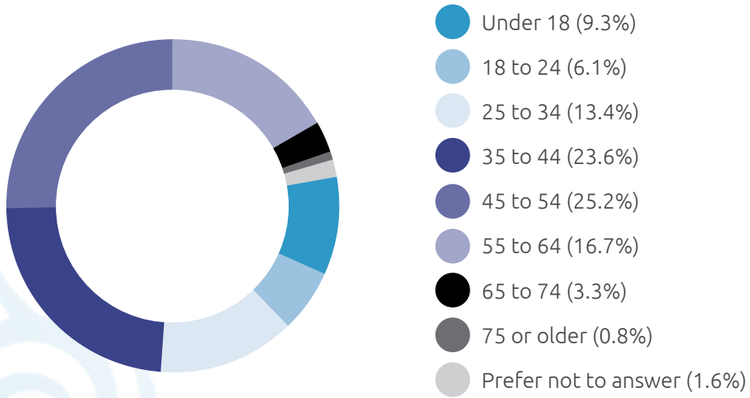


Figure 4: Age ranges of respondents

As shown in Figure 5, 55% of the respondents (n122) lived near the Awa, with the smallest number living overseas (n16), while 8.6% (n19) lived somewhere else in Aotearoa.

Where do you live?

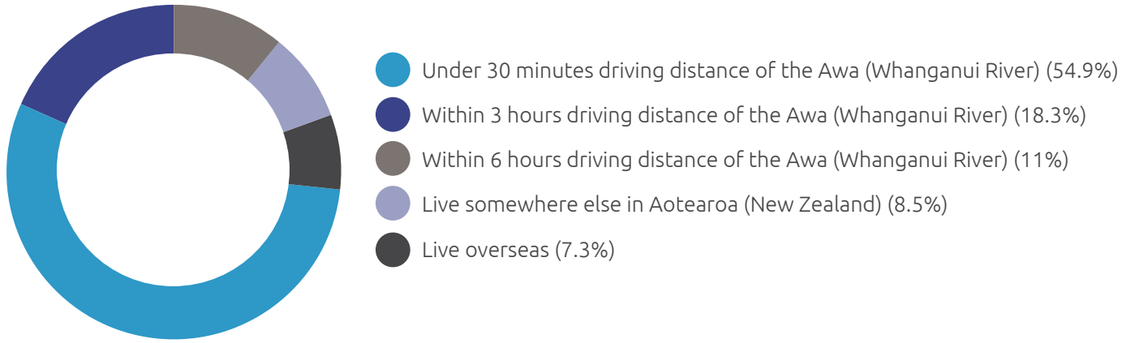


Figure 5: Location of respondents

3.3.3. Visiting/returning to the Whanganui River

Of the 218 respondents, 44% (n96) lived more than 30 minutes driving distance from the Awa. These respondents were then asked how frequently they returned and what brought them home, as shown in Figure 6 and Figue 7. Of these respondents, 42.9% visited once per year, 31.6% visited monthly, 6.1% visited weekly, while 2% never visited. Of the 218 respondents, 122 were not asked this question because they lived within 30 minutes driving distance of the Awa.

How frequently do you visit whānau (family) that live near the Awa (Whanganui River)?

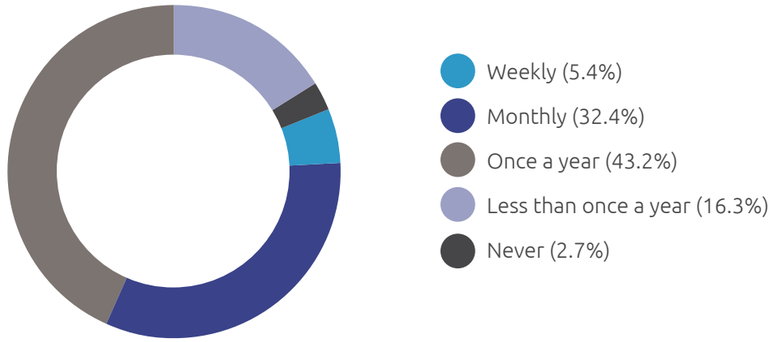


Figure 6: Frequency of visits by respondents

As shown in Figure 7 below, those 96 respondents who lived more than 30 minutes driving distance from the Awa commonly returned to the Awa for tangihanga, followed by birthdays or celebrations, then marae, hapū, or iwi meetings. Respondents could select more than one reason to visit, and those reasons included:

- Birthdays/Celebrations;
- Tangihanga/Unveilings;
- Land meetings;
- Marae, hapū, or iwi meetings;
- Wānanga (education including the Tira Hoe Waka); and,
- Other.

This is where respondents were able to volunteer answers, their responses included such reasons as "to be buried close to my parents in Aramoho", "just to visit", "help my parents", "whānau time", "holiday", "convenience", "study breaks", "rā wairua", "learn more about traditional art techniques", "reconnect/connect to whakapapa", and "visit urupa, mahi".

Why do you visit whānau (family) that live near the Awa (Whanganui River)?

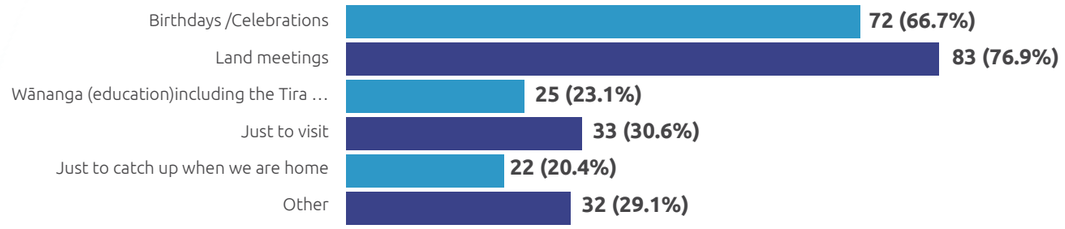


Figure 7: Reasons for respondents' visits

As show in Figure 8, those 96 respondents that lived more than 30 minutes driving distance from the Awa indicated that they did want to increase visits or return permanently for a range of reasons. 62.5% said they wanted closer connections with their whanau, hapū and/or marae, whilst 58.3% would return for employment opportunities and 46.9% for better quality of living. Respondents could select more than one reason, and could volunteer other answers. Other reasons for increased visits or permanent relocation included "moko", "studio space and time to explore the relationship between people and the natural environment", "safety for my tamariki", and "short wānanga to educate on whakapapa and te reo".

What would bring you home to the Awa (Whanganui River) more often or permanently?

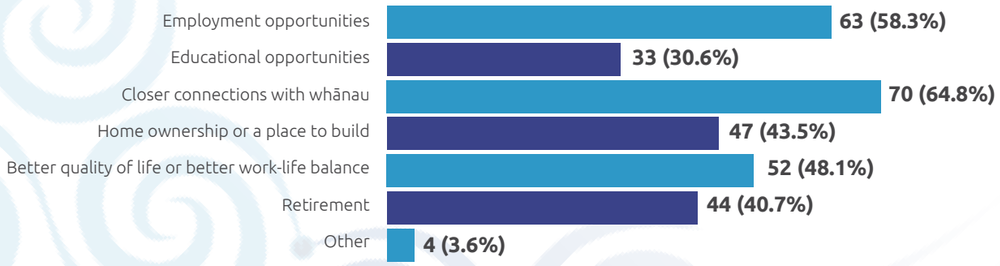


Figure 8: Increased frequency of visits or permanent return

Respondents were asked the reasons why they visited the Whanganui River, and a number of options were provided for them to select from. These included:

- Ruruku/Karakia (prayer and spiritual activities);
- Rongoā (medicinal and healing activities);
- Karanga/Kōrero (oratory and cultural practices);
- Gathering kai (such as fishing, eeling);
- Leisure activities (such as swimming, picnics, camping, Saturday markets);
- Sporting activities (such as walking, running, cycling, triathlons);
- Water activities (such as Tira Hoe Waka, waka ama, jet skiing, rowing);
- Riverside planting; and,
- Employment activities (such as boat building, tourism).

The three most common reasons for respondents to visit the Awa were first leisure activities, such as swimming, picnics, camping, and the Saturday market (74.4%, n160). Second, 64.2% of respondents participated in Ruruku/Karakia (prayer and spiritual activities), and third, 51.2% visited the Awa for water activities such as the Tira Hoe Waka, waka ama, jet skiing, rowing. Responses are presented in Figure 9.

For what reasons do you visit the Awa (Whanganui River)?

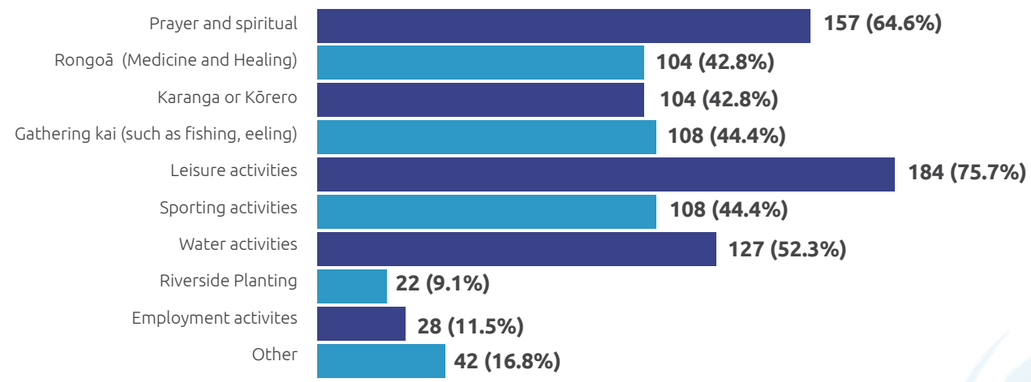


Figure 9: Reasons for visiting the Whanganui River

3.3.4. Aspirations for the Whanganui River

With regarding to respondent aspirations for the Awa, 82.6% (n180) would like to see environmental-based projects conducted, such as tuna restocking and riverside planting, 79.4% would like spiritual and cultural activities, such as karakia and wānanga, followed by 77.5% would like to see health-related activities occur, such as rongoā. Additionally, in descending order of importance, 71.1% respondents would like to see recreational activities such as swimming, camping, waka ama, and 52.3% for business and enterprise such as tourism and cottage industries.

What would you like to see happening on the Awa (Whanganui River)?

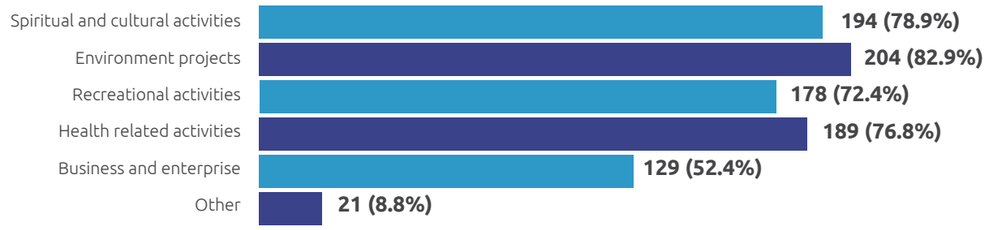


Figure 10: Aspirations for the Whanganui River

There was no dispute about how extremely important the Awa was to 89% respondents, as shown in Figure 11. The scale ranged from 1 (not important) to 10 (very important).

How important is the Awa (Whanganui River) to you?

Figure 11: Importance of the Whanganui River

The scale shown in Figure 12 below represents the respondents' feelings of the current condition and state of the Awa. The scale ranged from 1 (poor condition) through to 10 (excellent condition). Overall, respondents felt the condition of the Awa could be improved, with 74% rating the condition of the Awa as being 5 or less.

In your opinion, the current condition of the Awa (Whanganui River) water and riverbank is ...

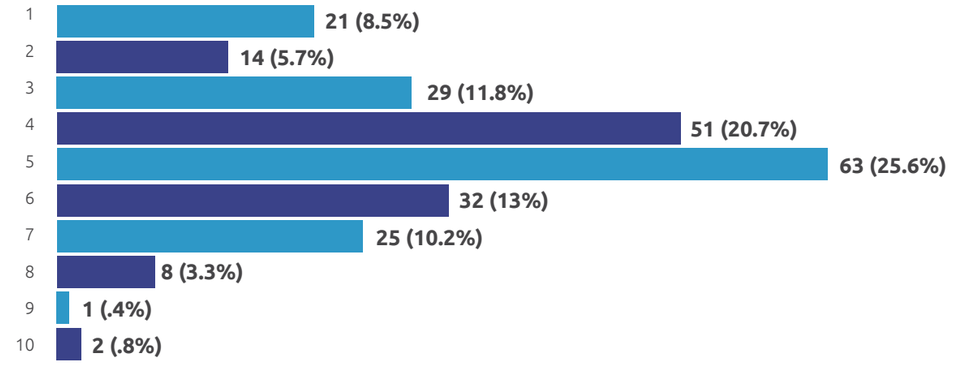


Figure 12: Condition of Awa

There were three questions that sought short comments from respondents, which are included in the appendices. These questions were:

1. Why is the Awa important to you? (Refer to Appendix 1);
2. What does Whanganuitanga mean to you? (Refer to Appendix 2); and,
3. What would you like to see happening with the Awa and our whānau, hapū, and marae in 100 years time? (Refer to Appendix 3).

These responses are yet to be analysed, but at this stage, it was felt that the actual responses be provided (unedited) for Ngā Tāngata Tiaki o Whanganui to consider the range of responses, the common threads, themes or messages, and the connection that respondents have with the Awa and each other.

3.3.5. Summary

This survey reveals many insights to the Awa and its uri. Although responses are varied, consistent messages are shown thoughout. 218 self-identified uri of Te Awa Tupua responded to the survey; hapū and iwi affiliations identified included the Whanganui hapū or iwi and beyond the wider Whanganui River region. Responses stress the extreme importance of the Awa, and its current poor health. Respondents noted many aspirations for the Awa, all which demonstrate a desire for its restored health or desire to exercise and increase their spiritual connection to Te Awa Tupua. 96 respondents lived more than 30 minutes driving distance from the Awa, of these respondents the survey showed varied regularity in visiting. All answered demonstrating a desire to increase visits or return permanently.

4. Conclusion

The following conclusions offer suggested workstreams, drawn from uri voices within this report and their identified priorities.

4.1. Workstreams

These workstreams are considered and organised within Tupua Te Kawa, the innate values that underpin Te Awa Tupua. The breadth of this framework is reflected in the broad workstreams, some of which can be further broken down into smaller components. Aligning the workstreams with Tupua Te Kawa recognises the inalienable connection with, and responsibility to, Te Awa Tupua and its health and well-being. As such, the purpose of the workstreams are not for Ngā Tāngata Tiaki o Whanganui to directly improve the health and well-being of the Awa, but rather, to support and mobilise iwi, and guide government and community efforts to exercise their respective roles in helping the Awa and iwi return to its natural harmonious state.

The workstreams are illustrated in the following table with possible activities discussed below.

Workstreams	Te Whare Tapa Whā			
	Ko te Awa te mātāpuna o te ora *The River is the source of spiritual and physical sustenance*	**E rere kau mai te Awa nui, mai i te Kāhui Maunga ki Tangaroa** *The great River flows from the mountains to the sea*	**Ko au te Awa, ko te Awa ko au** *I am the River and the River is me*	**manga nui, e honohono kau ana, ka tupua hei Awa Tupua** *The small and large streams that flow into one another form one River*
Educating	• Kawa, tikanga Rewriting Awa histories	• Tira Hoe Waka, Waka Ama • Impact of climate change on the Awa	• Whanganuitanga: kawa, tikanga, reo • Engaging with and reading the Awa	• Ruruku Whakatupua • Te Awa Tupua Act 2017
Supporting	• Kaitiaki and tangata tiaki • Gathering Awa kōrero • Awa fishing knowledge	• Growing, harvesting and sharing kai • Te Pou Tupua • Te Kōpuka	• Connecting uri with the Awa and home • Whānau, hapū, marae aspirations for the Awa	• Stakeholder relationships • Te Heke Ngahuru ki Te Awa Tupua
Protecting	• Whanganui kaiponu • Karakia, ruruku	• Riparian planting • Awa species	• Awa flows, levels and quality • Swimming spots	• Against Awa pollutants, pests • Waste reduction

4.1.1. Educating uri and stakeholders of the Awa

Across all four kawa, there is an opportunity to consider kaupapa that will enhance the knowledge of uri and stakeholders of Te Awa Tupua. For uri, the opportunities include wānanga on kawa, tikanga and te reo o Whanganui, which can be through existing initiatives, such as the Tira Hoe Waka or hapū and marae wānanga. As a testament to the literature produced over the last 30 years, there is an awareness that iwi and hapū histories were not reflected in earlier literature, and there is a need to rewrite Awa histories. Furthermore, for uri, there is a need to educate those who are seeking a relationship with their Awa on how to engage with their tūpuna (through activities such as waka ama, karakia), and how to read the Awa.

For uri and others, there will be an ongoing need to socialise and educate all in Tupua Te Kawa, and the various components of Ruruku Whakatupua and Te Awa Tupua Act 2017. Te Awa Tupua Act 2017 not only acknowledges the nature of the Awa in a western construct, but also reasserts the intrinsic values as expressed in Tupua Te Kawa. The settlement completed one chapter in the journey to restoring the Awa to its natural and harmonious state. The journey is long and spans across generations. To continue this path of restoration requires an understanding amongst emerging generations of the colonial history of the Awa, hapū and iwi histories of the Awa, and content of Ruruku Whakatupua and the Act. Te Awa Tupua, as legislation, also requires the values, Tupua Te Kawa, to be upheld by all who interact with the Awa. An important component of this is educating non-uri stakeholders in the values and their own obligations to uphold them.

4.1.2. Supporting uri and stakeholders of the Awa

The health of the Awa requires an understanding amongst uri of Whanganui kawa, tikanga, reo, and whakapapa, and inhabiting the Awa while exercising these knowledges. A key focus for Ngā Tāngata Tiaki o Whanganui will be developing strategies to revitalise and instill these kōrero in uri, while supporting uri to return home to the Awa and live out these knowledges. Interview responses showed a sense of nostalgia amongst Whanganui kuia and koroheke when reflecting on the active networks of whānau that existed along the Awa. Despite emerging generations not having experienced such strong networks, a yearning for this was nevertheless demonstrated throughout survey responses. Ngā Tāngata Tiaki o Whanganui can encourage the revival of uri living out their Whanganuitanga by supporting uri to return home to the Awa and intra-whānau, hapū, and marae activities that foster whanaungatanga. Other opportunities include consideration of our kaitiaki and how tangata tiaki from within hapū can be supported to monitor kaitiaki and Awa health in their respective rohe; gathering iwi, hapū, and Awa kōrero and taonga from repositories and repatriating them home; enhancing customary knowledge on fishing and kai; and providing support to Te Pou Tupua in their role as the voice and face of Te Awa Tupua.

Despite a decline in whānau and hapū inhabiting the Awa, the network of stakeholders, that impact and are impacted upon the health of the Awa, continues to grow. These stakeholders include resident and non-residing uri, and of particular concern, non-iwi entities. These are: bodies with vested land interests; farmers and other land-based workers; corporations, including Genesis and New Zealand Fish and Game; environmental groups; tourist groups; those seeking knowledge on the settlement; local authorities; and, government agencies, including Department of Conservation, Department of Internal Affairs, Land Information New Zealand, Ministry for the Environment, Te Puni Kōkiri, Ministry of Business Innovation and Enterprise, Treasury, Crown Law, and Office of Treaty Settlements. In recognising the contributions of many of these entities in the degradation of the Awa, a significant area of focus for Ngā Tāngata Tiaki o Whanganui will be working within this network to support the stakeholders to realign the objectives and actions of each to Tupua Te Kawa and Te Awa Tupua Act, and ensure the health of the Awa is not compromised moving forward. It will be critical for Ngā Tāngata Tiaki o Whanganui to effectively manage the relationships with each stakeholder and maintain accurate and visible records of these relationships to ensure long-term organisational memory and communication with the iwi.

4.1. 3. Protecting the Awa and uri

To ensure that Awa and iwi health and well-being is not compromised any further, there is a need to protect and enact cultural, social, and environmental responsibilities across all activities underpinned by Tupua Te Kawa. Where there is a need to protect the sanctity of traditional knowledge systems, Whanganui kaiponu is an iwi and Awa construct that provides for this. Practising karakia and ruruku also provide uri with spiritual confidence to engage with the Awa and others in a safe and respectful manner.

The degradation of the Awa has developed over years of abuse and, as such, its restoration will be a long-term focus. An understanding of the taiao, including the Awa and surrounding whenua, will be crucial. The Tuna Conference (2017) revealed inhabiting whānau to be the group making the most significant difference nationally in tuna restoration, through consistent and long-term monitoring of stocks, ensuring tuna can navigate past dams, growing elver, and restocking streams. As such, whānau actively inhabiting the Awa will be significant contributors to this workstream, and supporting and building the capacity of these whānau will be critical. Furthermore, much of the degradation of the Awa has come from foreign practices and introduced flora or fauna and, as such, expertise in these foreign influences and foreign knowledge in the taiao will also play a significant role, and growing this expertise will need to be supported.

The Awa and whenua are interconnected and the health of the Awa cannot be achieved without addressing the health of the whenua. Ngā Tāngata Tiaki o Whanganui can assume the role of developing strategies to address: habitat restoration, including restoring water-levels, restoring upstream wetlands, restoring plant-life and riparian planting, and removing obstructions for migratory fish; followed by the repopulation of fauna; management of the presence of foreign and toxic chemicals and pollutants; management of pests and introduced species; and, preventing unsustainable use of the Awa and its natural resources.

4.2. Limitations

When considering this report and the research within, it is important the reader, and any work this report informs, recognises the limitations of the research. These limitations are:

- The research was unable to include the rich data from the Waitangi Tribunal hearings and, thus, was limited to condensed reporting.
- Statistical data is reliant on the 2013 Census due to the poor response rate and, therefore, reliability of the 2018 Census. As a result, the statistical data is likely to be out-of-date, but still provides some baseline in data.
- Many other sources could have also been contemplated, including: Ngā Tāonga Sound & Vision, and other archival repositories; overseas repositories including museums, archives, and libraries; the Sisters of Compassion, Society of Mary, and other religious orders; and, the Māori Land Court.
- Feedback to the first report draft was delayed by two years, resulting in more data becoming available but not captured. Due to this delay, the report needs to be read in conjunction with the preliminary and final reports prepared for He Waka Pakoko.

It is the hope that the research findings and recommendations will inform and are of benefit in the development, management, and execution of the workstreams of Ngā Tāngata Tiaki o Whanganui and Te Heke Ngahuru ki Te Awa Tupua.

Glossary

Aotearoa	New Zealand
ahi kā	ancestral fires of occupation
haka	posture dance
hapū	collections of whānau; subtribe
hīnaki	a net specifically for eel catching
Hinengākau	a Whanganui tupuna, responsible for Tongariro to Retaruke of the Whanganui River
iwi	tribe; nation
kaiako	teacher
kaitiaki	guardian
kaitiakitanga	guardianship
kākahi	freshwater mussel *(Hyridella menziesi)*
kanae	grey mullet *(Mugil cephalus)*
kanohi-ki-te-kanohi	face to face
karakia	ritual chants, invocations
karanga	to call, call out
karohi	whitebait *(Glaxias maculatus)* swimming upstream
kawa	values derived from the celestial realm that have permanence
kina	sea urchin (*Evechinus chloroticus)*
kīnaki	condiment
Kōhanga Reo	language nest; early childhood learning centre for Māori immersion
kōiwi	human bone
kōrero	discussion; stories
kōrero tuku iho	teachings passed down through generations.
kōura	freshwater crayfish *(Paranephrops planifrons)*
kuia	elderly woman; grandmother
Kupe	an early visitor and explorer to Aotearoa
kupu	word
kura auraki	English medium school
Kura Kaupapa Māori	Māori language immersion school (generally primary) underpinned by Te Aho Matua
kura-a-iwi	Māori language immersion school using local iwi curriculum
mana motuhake	separate identity, autonomy, independence
manuhiri	visitors
Māori	indigenous people of Aotearoa
marae	traditional place of gathering
māramatanga	enlightened with understanding
mata	propehtic song
mātauranga	knowledge

Maui Tikitiki	well-known tupuna who performed a number of amazing feats; also known as Māui-tikitiki-a-Taranga and Māui-pōtiki
mauri	energy; life force
mokopuna	grandchild; grandchildren
mouri	energy; life force
Ngā hau o tua, ngā ia o uta, ngā rere o tai	Whanganui reo phrase book, sayings, phrases and protocols
ngā muka a te taurawhiri a Hinengākau	the fibre of the plaited rope of Hinengākau
Ngā Tāngata Tiaki o Whanganui	post-settlement governance entity for Te Awa Tupua settlement
ngaore	smelt *(Retropinna retropinna)*
niupepa Māori	newspapers published by Māori, sometimes in te reo Māori
oriori	instructional chant, composed on the birth of a child about his/her ancestry and tribal history
pā	village
pā tuna	eel weir
Paerangi	a primary tupuna of Whanganui, who lived on the southern slopes of Ruapehu, and named many Whanganui places and landmarks
pao	popular song, ditty, short impromptu topical song to entertain
pāriri	small freshwater fish
pātiki	flounder *(Rhombosolea retiaria or Rhombosolea plebeia)*
pāwhara	a method used to bone and air-dry tuna
pepeha	tribal saying, motto, proverb
piharau	lamprey *(Geotria australis)*
pōwhiri	formal Māori welcome
pūrākau	traditional story, narrative
pureke	garment made of undressed flax
rā wairua	spiritual days, of the Māramatanga movement
Ranginui	Sky father; husband of Papatūānuku; from which all living things originate
rapu	method of finding tuna through feeling
rārangi mātua	chronological ancestral sequence which binds the celestial and temporal realms
rehu	premonition
rerenga kōrero	sentences, utterances
rohe	region
rongoā	medicinal and healing activities
Ruatipua	a primary tupuna of Whanganui associated with the headwaters on Tongariro, and for whom the Whanganui River is named (Te Awanui-a-Rua, Te Wainui-a-Rua)
ruruku	ritual chants, invocations
tamariki	children
Tamaupoko	a Whanganui tupuna, responsible for Retaruke to Paparoa of the Whanganui River
Te Atawhai o Te Ao	a Māori independent research institute, responsible for conducting the research
Te Awa Tupua	name for the Whanganui River and its tributaries
Te Awanui-a-Rua	The great river of Rua(tipua)
Te Heke Ngahuru ki Te Awa Tupua	Te Awa Tupua Strategy
Te Kāhui Maunga	cluster of mountains that emanate from the central North Island
Te Kaunihera Kaumātua o Whanganui	Elders Council of Whanganui
Te Kōpuka	the white mānuka that was used to construct pā tuna or eel weirs; a strategy group that will develop Te Heke Ngahuru ki Te Awa Tupua, the Te Awa Tupua Strategy
Te Pākurukuru	figure head of a waka tētē (working vessel); Whanganui Iwi and Crown relationship agreement that has Te Awa Tupua at its centre
Te Papa Tongarewa	National Museum of New Zealand
Te Pou Tupua	human face and voice of Te Awa Tupua
Te Puni Kōkiri	Ministry of Māori Development
te reo me te	language and dialect specific to
mita o Whanganui	Whanganui iwi
Te Wainui-a-Rua	The great waters of Rua(tipua)
tiakitanga	the ability to guard and protect ancestral treasures, whānau and future generations
tikanga	customary practices and protocols
tino rangatiratanga	self-determination; sovereignty
Tira Hoe Waka	annual wānanga, for Whanganui iwi where participants paddle the Awa over a two-week period
toa	warrior
toheroa	large edible bivalve mollusc *(Paphies ventricosa)*
tohu	sign
tohunga	expert, specialist
tuna	eel *(Anguilla dieffenbachia or Anguilla australis)*
Tupoho	a Whanganui tupuna, responsible for Paparpa to the mouth of the Whanganui River
Tupua Te Kawa	the natural law and value system of Te Awa Tupua
tūpuna	ancestors
tupuna rohe	ancestral region
uri	descendants
utu piharau	lamprey weir
wāhi tapu	sacred land; places of ignificance
waiata	song
waiata tangi	lament

waiata tuki waka	paddling song, to give timing to paddlers
waka ama	outrigger canoe paddling
wānanga	traditional method of learning
whaea	mother; aunt
whakaara	to initiate, activate
whakakotahitanga	the act of unification
whakapakoko rākau	carved image
whakapapa	genealogy
whakatauākī	proverbial saying, author known
whakataukī	proverbial saying, author unknown
whānau	extended family
Whanganui kaiponu	Whanganui tight-lipped tribe; protecting the sanctity of tribal knowledge by restricting its access
whenua	land

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Appendix A: Online survey responses: ‘Why is the Awa important to you?’

Ko au te Awa, ko te Awa ko au.

It’s a part of our identity as Māori. As people of the sea.

The Awa is apart of me, my genealogy, my heritage and I am proud to be apart of its identity.

Ko au.

It is a part of me, my pepeha, connection to my Turangawaewae.

My ancestors stood here on its banks fished here cultivated here. I want to connect to them.

Because the Awa is healing, has mana.

I lived my school years at the river - my tūpuna worked on the riverboats.

My life-source.

Connection with my tūpuna.

He taonga tuku iho.

It is my spiritual anchor in te ao kikokiko.

Because it makes me who I am.

Ko te Awa te matapuna o te ora.

Because it is the life source for my people, it gives us strength and meaning, it provides us with spiritual and physical well-being.

Tupuna.

Knowledge, history, the river is who we are as a people as a hapū as an iwi.

Home.

It is the life source of our lands and people.

Te Awa o Whanganui is important to me because it gives me (tōku wairua, hinengaro, tinana, me ā tātau whānau) sustenance / the strength to persevere and stand strong!

Because of the tūpuna. It’s my connection to my Māori side and my spiritual home.

Part of my upbringing and I understand the importance of our Awa. I love our Awa.

It is part of me.

Through the waters of the river, it allows me cleanse my spirit that therefore impacts upon my well being.

Deep historical taonga I would love to pass down through the next generations.

Ko au te Awa ko te Awa ko au.

It is our source of life, provider, ancestor, food cupboard, healer, highway and place to play and pray. It is central to our identity and needs to remain central to our lives.

It sustains life and connects everyone.

Cos I am the river and the river is me

It’s a living person.

We are one. If I look after it, it will look after me and my uri.

It is the essence of my whakapapa, my connection to a spiritual place that I was not brought up in.

Ko au te Awa, ko te Awa ko au.

Ko taku turangawaewae te Awa tupua nei.

A sense of belonging.

It provides a connection, identity, spirituality, hauora to everything that I value and believe.

Whakapapa.

It’s my pantry, church, pharmacy.

When you walk past and say hello. You know you are saying hello to everyone who has passed on and hello to everyone who is yet to come. It is a feeling like no other. When I see our Awa we know we are home.

I have been around it all my life.

Because of my heritage and it’s been a part of my whānau for years.

No water no life.

Ko au he uri o te Awa tupua.

It is what binds our people from the mountain to the sea. It provides us with so many opportunities to learn, develop and appreciate who we are and what we can be.

Ko au te Awa ko te Awa ko au.

Because it is home and where my whakapapa, tūrangawaewae, rangatiratanga and tūpuna lie. It is also where my tamariki will call home.

Ko au te Awa ko te Awa ko au.

It is who we are as a people.

Because I was born here.

Because it’s part of our identity.

Where I draw my cultural strength and resilience from.

My mum comes from Ranana.

It is my Turangawaewae, I walk alongside it every day. I see the changes that it goes through daily. It is our responsibility to look after it in any way we can.

It is apart of me.

It’s my safe haven! The Awa makes me feel safe and at peace within myself!

Ko au te Awa. ko te Awa ko au.

I am part of the AWA.

Because it’s the Awa.

It’s a part of us, what affects one affects the other.

The river means so much to me that I carry it within me everywhere I go. I’m a rangatahi and I believe those without our Awa are rangatahi without a future, but our Awa without rangatahi is an Awa without a future.

Because I was born here.

Because it is something that blesses our wairua not spiritually but emotionally.

Ko au te Awa, ko te Awa ko au.

Ko te Awa ko au.

Not too sure.

It’s part of life.

Cause we all connect to the Awa.

Because the river is sad.

Ko au te Awa, ko te Awa ko au.

Cause it’s the Awa.

Because there’s heaps of history behind it, and it also has heaps of meaning beneath it as well.

He puna oranga o ngā uri o Whanganui, he taonga ataahua o Aotearoa.

Cause we were raised up on the Awa.

Because I am from the Awa o Whanganui, ko au te Awa, ko te Awa ko au.

Ko au te Awa, ko te Awa ko au.

You can swim.

The Whanganui river is important to me because it is a

way of living and it is a source of life. It is apart of who I am and I will forever be proud and thankful for what our Awa provides.

Because my tūpuna have been fighting for the claims for over 100 years and it would just be a waste of their time if it wasn't important.

Ko au te Awa, ko Awa te au.

Whānau connection.

Ko au te Awa, ko te Awa ko au.

Gives us our unique identity, history of our whānau living on and with the Awa.

It treasured in our family because it holds such a strong emphasis and significance with our family history and connection to the river.

It's home.

E ai ki te korero - e kore tatou e ora pai mena kare i te ora pai te Awa, e kore te Awa e ora pai mena kare tatou i te ora pai. He Awa tupua, he Awa atua, he Awa oranga.

It's our life-source, it makes us connected.

Because I am the Awa and the river is me.

We need to look after the land and water.

It's the heart of the people.

Cause it is our Awa - have no other way to describe how I feel about our beautiful Awa.

It's like home. The lifeblood.

Our heritage and ancestors are buried all along the Awa and to witness amazing myths come to life!

Because it is our tūpuna.

Ripples through my heart and soul.

Ko te Awa ko toku toto. Ko toku toto, ko te Awa.

It's our whakapapa, it's our tupuna.

It must be healthy for all uses.

Its a life-line from our maunga, it's our history and holds so much knowledge for generations to come.

I have an umbilical tie to our Awa - ko au te Awa, ko te Awa, ko au!

It's my Awa.

Connection.

It is me.

Rich in history passed through generations.

My turangawaewae.

It is part of me no matter where I am in the world, and it is our responsibility to make sure that the Awa and our history is still there for our future generations.

Identity. It is a reflection on who I am.

It is our source of life mai i o tātou matua tupuna.

It's apart if me through my whakapapa and being born and raised there.

There is no other Awa in the world that I am connected to.

My spiritual guardians reside there watching over all my Whānau both alive and deceased.

My Nan's life-source.

Kai.

Mai i te kahui maunga ki tangaroa ko au te Awa ko te Awa ko au.

Because it represents me, my tūpuna, and my tamariki.

I am the River and the River is me.

KO AU TE AWA TE AWA KO AU.

It is my home.

Whānau.

Because I know, I whakapapa to it. But not only do I know. I feel the connection. I feel proud, and use the Awa as a place to swim, fish, great place to think, to exercise.

My nan named our son after our Awa also . . . many reasons. But I know when I'm near the Awa I feel good.

I was raised by the river most my life, the river will always run through me and our future generations.

Defines me and my whānau, iwi, and hapū of who we are and where we come from.

My home.

It's my home, my well-being, where my bones will lay, with my tūpuna.

Ko au te Awa ko te Awa ko au.

Because it's part of me.

Our Awa is the bloodline that connects us from the mountain to the sea.

Without Te Awa o Whanganui we wouldn't have Whanganui. We wouldn't have our connections to our whānau upstream in Ohakune and further.

Ko au te Awa ko te Awa ko au.

E rere kau mai Te kahui Maunga ki Tangaroa.

Ko au Te Awa.

Ko Te Awa ko au.

My spiritual source, my identity.

I swim and do sport on the Awa. I live on the Awa. It has a healing power and is critical to my well-being.

It is a part of us.

It's my home therefore my responsibility.

My father grew up there.

Because its part of me and I am part of the Awa.

It's my home.

Ko te tai runga te Awa, ko te Awa te tai raro.

Ko au te Awa ko te Awa ko au.

Ko au te Awa ko te Awa ko au.

Te Awa Tupua has sustained life for many of our people throughout many generations. In time I hope it will do the same for our many great great great mokopuna.

Because the Awa is my tūpuna and water is very important to life!

Sustainability of cultural wealth.

Ko au te Awa ko te Awa ko au.

It was important to my ancestors.

I am the river and the river is me.

He hononga āku a tinana, a wairua ki tāku Awa, tātaea te whakamarama a kupu nei. Kā muia māua ko taku tamaiti i ngā akoranga, i ngā kōrero mo te Awa, mā tā tāua iwi. I tupu matomato tēnei ki ngā rekereke o āku tūpuna, me te māhio, ki te ora pai ai te Awa, ka ora pai ai tā tāua iwi. Ki te pahemo te Awa, ka pahemo tonu āna uri. He wai ora, he wai atua, he wai tupua! Kei te tiketiketanga o te whakaaro, o te whatumanawa tā tāua Awa Tupua e noho ai!

Because its where I'm from.

Ko au te Awa ko te Awa ko au.

It is my emotional, spiritual and physical sustenance.

Ko au te Awa, ko te Awa ko au.

Has sustained and will continue to sustain uri for years to come.

It's the connecting life-force of our people.

It's home.

I am spiritually connected to our Awa, I am the river and the river is who I am.

It is the connection to my ancestors, and where we all come from.

It is our life essence.

Our Awa is part of us.

Because I am the river and the river is me.

Because it's a part of who I am and my whānau.

Maintain and take care of our Awa so future generations can grow up to see how beautiful the Awa is.

Ok au te Awa ko te Awa ko au.

Spiritual connection.

It is my essence.

The Awa is my spiritual home.

Whakapapa.

It is part of me and my whānau history.

Ko au te Awa ko Awa te au, wairua, DNA. Everything.

The river is us.

My Awa is like breathing to me! It's my identity and like the blood that flows through my veins. It's also my mokopuna future and my happy place.

Awa keeps me calm and grounded. I was brought up next to the Awa.

Because in the first instance it provides me with identity

to my past, present and future. The Awa inspires me to take care of it and it's descendants. That is pretty much what drives everything that I do . . . the good, bad and the ugly.

We live here, we grew up here, our children are growing up here. We are the river and the river is within all of us. We are one. It is very sacred to the people of the Awa.

Ko au.

It is who we are.

It is part of our heritage, it is our life-source, it's our playground.

As stated before it is our life essences.

It is the source of food and belonging.

Cause it identity, who I am.

Belonging to the footprints left before me.

The Awa is the lifeline and heartbeat of Whanganui and region.

The river is me.

It's where I connect to my tipuna and my heritage.

It is home, helps me re-center myself.

I am the river, the river is me.

Water connects us all and provides a sense of belonging for those who are educated, but also for those who haven't been fortunate enough to be raised with whakapapa. The Awa is mauri, the Awa provides ora.

It is our life force.

Ko au te Awa ko te Awa ko au.

Because I grew up there and I loved it. I want muychildren to know where they're from and learn about their heritage.

The Awa is our main source of Te Wai Māori our drinking water, to our tūpuna. It was the only source of drinking water, so it is a life force of our identity.

It's our lifeline.

Without our Awa there would be nothing in the likes of the tira hoe waka and that's what brought me home.

It's the heart of Wanganui. Just as water is the heart of all existence.

It is my second most valuable friend, I can tell it all my deep secrets and it will never repeat those to anyone. Have done this for the past 65 years. It has been my classroom, supermarket, fish shop, hospital, gym, drinking fountain, spiritual cleanser and healer, highway to and from kura and town, bathroom, laundromat, lounge in waka and punts, free online water shopping during floods, financial market place after floods, Whare Wānanga to name a few.

Appendix B: Online survey responses: 'What does Whanganuitanga mean to you?'

Tikanga. Tradition, the old people teaching the next generation.

Us as one.

Ko au.

Community standing together.

Whānau getting along, upholding the values and inspires them to be practised.

Living and breathing.

Being connected to someone and somewhere.

Whakapapa.

Responsibility to contribute to tribal and collective imperatives.

To be proud and work for all. What we do today honours the past, present, and I hope will guide the future. Put them into a better place.

He rua au, he rauru au he Awa au aue.

Connecting as an Iwi and belonging as a people, knowing who we are and where we are from and where we are heading.

Whakapapa.

Whānaungatanga, education, knowing it's history, it's stories, it's people.

Everything.

Te mita o Whanganui, tikanga Whanganui whakakotahi tatou mai te maunga ki tangaroa.

Tu mai ra nga uri o te Awa tupua!

Who we are as a people, our hapū, our whānau. Our identity.

Not sure.

The practice of me living and representing and maintaining the mana of Whanganui in all forums.

United manaakitanga.

Ko au te Awa ko te Awa ko au.

All that means to be Whanganui, our genealogies, our identity, our language, our practices, our future, what makes us as Whanganui unique.

I am the river, the river is me.

To uphold the traditions and tikanga that are unique to us.

Connection.

It's who I am.

All things connected from the river, land, and people.

Ko te Awa te mea nui, te wainuiarua.

Ko te putake te Whanganuitanga o taku tuakiritanga.

Ownership, pride.

This is my 'terms of reference'. My sense of purpose, and my responsibility to behave.

Respect whakapapa mother nature.

I am never alone; I am part of my Awa.

Whanganuitanga to me means staunch in who we are from te putake ki te koponga.

It is about understanding how well all connect and our responsibility to take care of our Awa as it takes care of us.

Whanganui tūturu.

Whanganui hard.

Ko au te Awa ko te Awa ko au.

It dominates my whakapapa!!

Our 'ness' . . . all the things that culminate and makes us Whanganui.

We are family, from the mountain to the sea.

A way of being in terms of coming from Whanganui and a responsibility in looking after the Awa.

He mea nui o te ao.

Family. Healing.

Everything.

Not sure.

I belong to Whanganui.

The lived practice of being Whanganui iwi.

I love going back to the Awa whenever I can.

Coming together as one people to work together for the betterment of ALL tamariki mokopuna of the Awa.

My identity, a way of life.

Absolutely everything! Whanganuitanga defines who I am as a person.

Kei te kimi tonu au te whakautu ki tena patai. he patai nui. He patai hohonu.

Being part of the AWA.

Mana Māori motuhake.

It means I got to get my shit together!

My Whanganuitanga means that I am proud to be from the Awa, just like my whānau, hapū, and iwi are too!

Ko au te, ko te Awa ko au.

Māori tikanga.

It means the world to all of as.

Love.

It's special.

Matauranga.

Everything!

Our māoritanga.

It's harty as. You can see the māoritanga.

Toku ao motuhake. It is my total identity and being.

Tikanga.

Māori motuhake.

Not too sure.

Dunno.

Sticking together and moving forward as one.

Everything, because it provides the iwi with fish and tamariki /rangatahi with a place to swim.

Unity, common ground, and progress.

Means being connected.

Awa, people, and land; our people who have gone before us and the taonga they left behind.

I am the river and the river is me.

One people.

Whānau.

Being able to stand along any part of the Whanganui Awa and its tributaries and say I'm home.

Unite as a people.

It means taking care of the Awa and the people.

Coming together as one.

Family.

To have relationships with the rohe, hapū, kainga, iwi, lands and our tūpuna on and around the Awa.

Practising and nurturing our culture and customs together in unison.

Way of life.

Mai te kahui maunga ki tangaroa, ko te katoa i waenganui, me nga kupu korero kei ro papa, ko taku maramaratanga o taku Whanganuitanga.

It's whānau.

It is my sense of identity.

Hauora, kaitiaki, whānau, ancestral links, and personal identity.

Being one with our Awa and our unique Whanganuitanga.

Everything.

My iwitanga.

A lot.

Manaakitanga, awhina, aroha.

Whakapapa.

It is us. Our reo, tikanga, purakau, marae ,and waahi, which gives us a sense of belonging somewhere significant.

Unity. Are we there yet? Not quite.

Everything, it is who I am and I am so proud.

That we all come from WHANGANUI.

Knowing your Whanganui whakapapa, reo, mita and hitori.

To me it means my heritage shared with my whānau and iwi.

Life-source for those who live on it.

The whanganuians do stuff.

Belonging to the Awa o Whanganui, respecting the tikanga and kawa o Whanganui.

Whānau.

Taking care of our loved ones and all they have and will proceed to endure.

Being one iwi, whanaungatanga, and manakitanga.

Everything

Wanganuitanga for me is. Respect.

Identity.

Brings all our iwi, hapū, marae under one umbrella, it is my identity.

representing my iwi/hapū within our rohe.

Te tūhono tāngata

My roots, my life, my home, my whānau, my people, my resource of life, my life force, my everything, forever for life, never-ending love, a gift from God.

Our way of living, how we view the world.

Coming together.

Belonging and responsibility.

Reconnecting.

All the things that make us Whanganui.

Ko te whakatinanatanga o nga korero kei ia piko me nga marae katoa o te iwi.

To develop.

To answer the call of our spiritual waters, hapū, and iwi.

Ko au te Awa, ko te Awa ko au.

Everything, who I am.

That a knot be tied uniting all the people of the river including pakeha.

Cultural identity and significance.

Whanganuitanga. He whanonga kā whakatā ki te tākiri o te tangata. He arohanui ki tā Awa, tā whenua, tā iwi hoki. He maramatanga mo ngā tini hÄ«tori o te Awa, mai i tāna mātāpuna ki tāna kāpaunga. Me noho kaitiaki te tangata ki ngā taonga o te iwi, me noho kaiwhakaako ki āna whakatupuranga, me noho tauira ki āna karangamaha.

Toku whanganuitanga toku whakapapa.

Connection.

Upholding the tikanga, kawa, values, and mana of our tūpuna. To maintain integrity and have control and power over our own future.

Everything.

He tangata, he tangata, he tangata me tikanga, wairuatanga, me manaakitanga.

Kanohi ki te kanohi.

A collective voice, consciousness, and responsibility.

Everything everyone gather.

From the mountain to the sea I am the river and the river is me –Tira hoe waka.

Being proud of Whanganui and all aspects our tour has to offer.

Wider community.

This is our identity.

Coming together as one to help keep our Awa alive and nourished.

Whānau.

Greed over $.

The feeling and knowing of where you came from that is at the core of your whole existence.

My/ our people of the Awa.

It feels sad as we are quite disconnected, and although we come and visit an Auntie and Uncle (as well as my Dad who is buried at the Urupa). It feels isolated "like a stranger looking in". I would like to say that it looks like us as a whānau knowing clearly who we are and feeling confident and strong in that.

Whakapapa.

Connection, celebration, of iwi, and strengthening for mokopuna.

It's my home and it's where I am proud to belong. I met and married my soul mate, our children are from here, and now we get to take our mokos on a journey and to walk in our footsteps and their tūpunas' footsteps. I have moved back home from living overseas, but the Awa was too strong, and called us home, and now my wairua is at peace!

Being and doing life, experiences, converting in a "Whanganui" way.

My rights and responsibilities to be, to know and to practice that what is unique to Whanganui.

We unite through our Awa as people we form great relationships in all areas.

Quadruple bottom line including spiritual.

Tribally connected to our people and river.

Mana whenua, mana tangata, mana turoa. Marae, whānau, hapū and Iwi.

Keeping our tikanga, kawa up to standard. And making sure our Awa is keeping safe.

It is everything.

Whānau.

Whānau activities and gathering.

Too maatau ake rangatiratanga hei iwi o Whanganui. Te pupuru i ngaa taonga tongarerewa, nga onge tuuhaahaa peeraa ki too maatau mita, reo, koorero noo nehe hoki.

Not much, ruatipua and te wainuiarua.

As above the heartbeat of our people.

One people.

Security in one's own environment, in culture, whānau, livelyhood, heritage.

Memory to mum.

We are one, we should be sharing what we have with each other and working hard to grow stronger and more educated, for all our iwi, hapū, and whānau.

Connecting whānaunga.

Connection with all iwi of the Awa.

Tino rangatiratanga.

Being connected as one with the Awa and the means of how our ancestors grew up and went through.

To me Whanganuitanga is everything to do with being an entity or descendant of the Awa. The way we express waiata that majority if not all represent our Awa.

Until the red white and black cotton can pass through the eye of the needle, only then will you see the true meaning of Whanganuitanga.

To me, it means us, a collective of people upholding old traditions passed down to safeguard our history and protecting our river.

Uniting as one and not a set of groups/roopu, but one roopu all with the same thing in our heart.

In the famous words of Te Anatipa Simon, "My Heart, My Home!"

Appendix C: Online survey responses: 'What would you like to see happening with the Awa and our whānau, hapū, and marae in 100 years time?'

Good clear flow, no diversion of water, plenty of tuna and other kai, safe swimming, engaged hapū, whānau, health marae, iwi have much more say in what happens with the Awa at all levels.

Thrive.

A fully flowing and vibrant centrepiece for our well-being and development.

A clean, active Awa!

A constant 'highway' connecting whānau back to their Marae/hapū.

Marae becomes a place where everyone feels welcomed. We can get whakapapa and help tracing our ancestors. I want to find family graves to pay my respects. Helping people find their connections will help the maraes survive, grow, flourish. Help share te reo and Māori craft skills and cultivating skills.

Having the Awa truly healthy and seeing everyone of our people with that Awa glow.

Our whānau need to come together - and our marae needs help.

Floodstop protection, erosion prevention.

A place were our tikanga and reo thrive that have thriving communities of multi-generational whānau.

Clean living water.

That our tikanga and reo are intact, well-practised, and upheld so that te mana o te wai and te mana o te iwi is supported well in many ways - spiritually, culturally, environmentally, economically, politically.

The Awa is alive and well.

Hapū are strong and our marae are thriving.

I would like to see us invest to grow our assets in a way where we can support our Awa through a range of initiatives.

Being self-sufficient and reliant, being able to manage our own destiny and live as active and productive participants of the world. To create a world where being Māori is being Māori, living in a modern world while retaining our values and culture.

That the Awa is brought back to optimum health.

Restoration and quality of the water is at 100% better than today.

All the things that are happening and more.

Healthy and active.

The Awa replenished, clean running tributaries and rejuvenating plant, animal and fish life. Ka rawe!!

To see the water pristine and our people thriving.

More intrinsically connected to taiao using historical methods of Māori systems like Maramataka.

For our Awa to be beautiful and clean again so our future generations can use and enjoy it.

Every person young and old to know the history of the Awa and its people.

Clear indicators that the water is being restored to its health through re establishing of tuna, fish stock, freshwater mussels. No E. coli. Each marae has their own Awa based sustainable economic permaculture business.

Awhina to clear streams and creeks that come from Ruapehu ki te Awa. Ban smoking and alcohol on Marae grounds.

Continued improvement of the Awa in every way!

Restore our Awa to what it was - raise our river levels, control the impacts of farming and tourism, regenerate our fisheries and native forests. Would love to see thriving marae and hapū communities that are organised well and based on tikanga, active caregivers and protectors of our Awa and it's environs.

More opportunities to come home and help the iwi.

I'd like to see people living back on our papakainga. I'd like to see villages thriving from people returned

home, living in whare uku, off the grid but still technology savvy. People returning to the hunter-gatherer lifestyle. I'd like to see kaumatua housing at all the marae papakainga.

Whānau are living and working there.

That it is clean. That we can gather kai and rongoa in abundance. That we can swim in there with no worries of pollution.

As kaitiaki, we return the river to a more prestige condition.

Whanganui iwi will provide leadership globally in facilitating/role-modelling the intrinsic relationship between nature and society.

Clean green Awa for our moko.

Clean.

Preserved tourism site.

Pristine waterways healthy, wealthy, stealthy people and environment.

That both our Awa and whānau, hapū and Marae are full of people who are well connected, strong in our reo māori, strong in our identity and have the ability to transfer that knowledge into understanding our place in the world and self-determining (I could write for ages, but that will do for now).

Clean (no pollution).

Come together to clean.

Living healthy lives enabled by a healthy Awa and whenua to feed our people.

Keep the Awa free of contaminates . . . ka ora ai te iwi!

The revitalisation of traditional fish stocks, plant life and water quality. Strong hapū independently driving their own outcomes with whānau achieving at the highest levels across the board. Young people who are excited about life and their potential.

Ultimately the restoration of our Awa and tributaries to optimum health. For that to happen it's people would also need to be at optimum wellbeing as well".

Have not thought about it.

The surrounding land and Awa being restored to a healthy way. Although I'm not an expert at all in environmental management, I'm unsure as to whether or not the Awa is healthy currently.

An environmentally clean Awa.

I would like to see our Awa returned to its original condition so that in future times we will be able to improve and sustain ourselves. In turn, being comfortable in our surroundings to improve other areas.

Everything.

Healthy well whānau, healthy well river.

Being able to drink and eat from Awa.

Continue to love our Awa and whānau.

That the river is flowing to its full capacity. That the pā tuna and other kai from the Awa returns. That we are able to all use the Awa and respect it in whatever we set out to do.

Continuity, succession.

Clean healthy Awa and well-nourished and looked after Marae. Be awesome to see the population of our Awa and Marae increase!

Kia hui tahi ai, kia hoki tahi ai nga uri o te Awa ki te hapai ake otira ki tautoko ake nga kaupapa maha hei painga ma nga hapū, ma nga marae, ma nga uri ahakoa kei hea ratou e noho ana.

Vastly improved from what it is at the moment.

For the banks to be safer and cleaner. So people can access the Awa easier.

More people living at home on the marae looking out for each other, growing our own kai, getting Away from too much technology. Young and old together.

In 100 Years time I would like to see our people utilising the Awa more and maintain the traditional forms and practices of gathering kai/rongoa/taonga especially with new technology etc. in the coming years.

New banks and clean water.

To be cleaner and safer to swim in the Awa.

Have a walk around the Awa.

Cleaner, fresher.

Stuff that's clean.

To look much better and cleaner.

Safe and cleaner.

Spiritual.

More cleaner and safer to be in and also be around.

The overall management governance return to the people o Whanganui not the government. All the water return to the river.

Seeing the river be more clean then it is.

Having our water clean and keeping rubbish or waste Away from our Awa. Doing this means having to make a change to the way we live and the way we feel about our Awa becoming cleaner.

Cleaning it.

Te reo taught on the marae, to build more buildings.

Growth.

Better water conditions, and roads. More wananga. Better notifications for important hui for all hapū, whānau. More whānau going to Awa and marae. More kaumatua willing to pass on whakapapa, whānau history and stories to next generations, so very important. Better quality condition of marae, wharepuni, wharekai, wharepaku, showers etc. for all marae.

Growth of our kai and water quality, marae tikanga and kaupapa māori values being exercised a lot more to our people . . . kōrero te reo as a first language.

Connecting tracks, walkways along the Awa from Jerusalem to Pūtiki.

It would be nice to see some information boards at each settlement, where each places gets its name from. Dad tells us lots of stories about the riverboat with music playing, how food was traded along the river for different supplies. The nuns who schooled them. So much history.

Togetherness.

A thriving hub of activity, trade, learning, sharing, transport etc.

Only 70+ ago were you able to drink the river water so getting our Awa as clean as it was.

Still here hopefully.

That all our marae are sustainable.

More support and Awareness.

I want to see the dam gone and a healthy Awa. I want to see healthy whānau, marae and hapū, 100% fluency in te reo. I want to see us leading the world in living sustainably.

Clean, green and beautiful, feeding the whānau physical and spiritual.

To have Whānau connected relation working bees on the Awa, clearing urupa etc.

I would like to be able to drink from the Whanganui River and hope that the kai will be plentiful in the river.

Sustainable living for the iwi.

That our whānau and hapū are living on the Awa, living in the Awa, living around our Awa and marae reigniting the energy that was evident during our tipuna time when they held kaitiakitanga.

That it is cared for and maintained.

Marae has bookings every week - high usage. Lots of wānanga. Modern facilities at these marae.

More engagement with the Awa and its stories. Being open to all people regardless of age or upbringing, level of reo etc.

Swimmable, source of plentiful kai for our iwi and accessible for Māori tourism enterprise.

To be at peace.

Keeping smaller rivers and streams clear and clean.

Tourism; rebuild Pipiriki house and a museum.

In 100 Years, it would be ideal that the Awa be clean with riverbanks restored and an abundance of kai.

Restoration of water levels to reinvigorate kai to grow again. Waka peke races again. The building of 3 waka to celebrate our ancestors Tupoho, Tamaupoko and Hinengakau.

An actual city based around the Awa.

Our Awa is more cared for.

Our people are thriving.

Spiritual and heritage history to be handed down.

Continuing to be a life-source for those who live in it.

Employment.

Restoring the Awa in all it's natural glory, clean, fish

galore, returning our people to live on the Marae.

A healthy Awa, healthy people. An improved relationship between the Awa and its people - including those that live Away from home.

Maintenance.

Rejuvenated.

Utilise it more. I picture how it would have been and how I wish we were still that lucky.

Provide more opportunities to those that are from the Awa but are not confident in connecting with the whānau. Different activities, lots of whakawhānaungatanga for our people around our Awa. I feel a special connection but wish it was stronger. I hope my tamariki feel more sense of belonging when they are my age than I do.

We keep it clean around, inside and out as well as take our children there to learn to take care of it. It is our life force.

Still around and strong.

Upgrades being more self-sufficient.

Stop 1080. Free-up land for our people to come home, like it was 50-years ago.

Ka tu tahi tātou hei tiaki hei manaaki i ngā taonga katoa.

Our Awa returned to its former glory, without the dam (power station), native fish to be farmed, so they can be around for many years to come, everyone to use our Awa not abuse it.

More wānanga with rangatahi and kaumātua together about our Awa.

Still there.

All thriving.

That the Awa helps to provide a plate form for more of our people to connect and reconnect with who theyy are. That they self-determine work opportunities on the Awa. That whilst this happens in parallel, we are also giving back to the environmental sustainability of the Awa's health.

Pristine condition, teeming with kai, cared for by whānau not DOC.

Whānau/hapū/iwi have tapped into a clean sustainable power source, manage and control it themselves, ensuring Awa care for homes and marae.

That the ngahere near Awa banks is restored and plentiful.

Every village along the Awa has beautiful modern kaumatua flats.

Every village has orchards kai mara.

That no marae buildings are dilapidated, unsafe, and ugly.

That water tanks are everywhere!

Healthful lifestyles.

Our people feeding and living from the Awa as our tipuna did.

Clean and productive for our mokopuna.

1. Our paepae are full and every whānau has a kaikarakia, kaikorero, kaikaranga, kaikuki, and kaikohikai.
2. Our river is clean and abundant.
3. Our land use and Awa use is sustainable.

More gatherings to teach our current and next generations about the history and the protection of our Awa.

Take full control of tourism and other activities upon and around our spiritual waterways. Create job opportunities for our people that struggle to find employment. Show a continued focus on our Taiao.

That the next generation will still be able to enjoy the Awa.

Tira hoe waka, and other cultural events.

I would like to see it given back to the birds and fish as their rightful inheritance.

Kia tupu matomato. ā tangata nei, ā matauranga nei, ātea nei! Me ora tonu te Awa, haere ake nei. Me tiakina e āna uri whakaheke.

Continues to be our life force in every sense of the word.

Respect, communication, whānau to come home and work together to form business prospects to empower us.

A pristine Awa with a strong and vibrant future for all our people and marae. Self sustainably for all.

Tangata whenua are Aware of the environment, make sure visitors are fully Aware of the do's and don'ts along the Awa.

For the mauri to be restored, whānau working as one for future generations. Old mindsets to change to let new light, ideas in. To renew the flow. Self sustainability. Restore old whare. A movement to remove "P" in communities. Tourism to a limit. Funding for communities to restore their whare, build their own businesses from Iwi not government.

True tino rangatiratanga.

Sharing stories of the river.

The river flourishing and thriving, its natural uniqueness filled with food. Uniting and strengthening the descendants sustaining families with jobs.

Well maintained and cared for.

More marae events. A pā wars maybe? More workshops on courses available? How can we as uri work as part of the iwi?

Keep our Awa clean. Be together, work together and bring our whānau back home. Sustain and maintain our lands ourselves, create work for our whānau so we don't have to commute Away from our Pa.

I have never thought that far ahead before but, I would like to see a clean Away and this will filter down to the whānau, hapū and also our marae.

I would like to see it being used for daily activities.

Pass on knowledge to our young of what the Awa is about.

Our iwi environmentally focused.

That our ancestors can continue to be proud of our love and spiritual Awareness of the Awa for generations to come.

More of its descendants returning to it and learning its history. More information posted at the settlements along the Awa giving the whakapapa of that settlement.

More people living closer to the river.

My whānau understand te reo, be involved at the marae.

Vibrant and thriving.

More of our people living there and benefiting from it.

A positive, productive self-sufficiency.

Clean living Awa.

I would like to see our Awa left to our future in a better condition than it is today, we need more education so we are more Aware of how to help and to take care of our Awa, I'm not sure what's out there yet to be honest, but I'm trying and willing to learn.

Māori business's thriving in an environmentally-friendly way with the Awa and wellness of the people and our Awa at the forefront.

Better engagement from its uri and more respect from its users.

Our waters should be clean, they have never been as dirty with algae or e-coli like it does now Pipiriki up. Villages connecting as one and if people want to come home there should be no issue.

Restoration and a benign approach.

Vibrant, connected, culturally, environmentally, socially, and economically.

1. A solid whare wananga for our people to learn about themselves and our history (te mita o Whanganu, koorero whanganui, tikanga whanganui).
2. That all our marae have some businesses set up for our next generation (tourism, hunting safari, mail run) shops (raranga, whakairo, food). So we can employ our own people.
3. We become primary kaitiaki of our Awa (skilled Awa guides, skilled water researchers, skilled native kai researchers, skilled land researchers, skilled native tree researchers).
4. Run iwi events on our Awa. Creating hononga with other iwi (waka ama, kiorahi, kapa haka).
5. Our marae and tikanga are maintained within our iwi.
6. Courses run on our marae to upskill our people (builders, plumbers, electrical technicians, accountants, nurses, teachers, te reo, farming, Awa, tourism, researchers (Awa, whenua, kai, native trees) etc. just to name a few.

That we celebrate our whanganuitanga, every day but hold a yearly celebration for the Awa itself.

Preservation for the generations to come.

Stay with whānau far and wide.

That the river is healthy and wellbeing of our whānau is good.

Kia pupuru tonu ki ngaa tikanga, taonga, ngaa onge e ngaa uri o aakengokengo, kia kaua e tukuna too maatau Whanganuitanga ki raro. Kia mau tonu ki to maatau rangatiratanga hei kaitiaki moo te Awa me too maatau ake marae, hapūu, whaanau hoki. Te nuinga o ngaa iwi o Whanganui e maarama ana, e moohio ana ki te koorero i roto i te reo, te mita o Whanganui me ngaa tikanga, ngaa kawa o runga marae. Te hokinga mai o ngaa uri e noho tawhiti ana.

More awhi and manaaki to those doing the mahi, positive kōrero, belief and trust, industry , more involvement with the Awa.

Clearing back of over-grown trees etc. removal of chemical use on adjacent land, restoration of streams for breeding purposes, stop the damming of water. Finally treat our Awa with respect, stop the abuse of removing gravel etc. and the daily contamination of waste and chemicals.

Stability maintained, Whanganui tanga developed and taught to the mokos/visitors.

A continual education of environmental care of the Awa, how if we continue that it will continually provide abundantly for our needs whether in employment, kai, activities, kaitiakitanga, and the aspects of it should be a part of all whānau, hapū, marae.

That we are utilising and looking after our Awa like our tupuna.

Together.

I believe that we could spread river kohatu around to reduce the impact of the mud banks. I believe trawling the Awa or dragging nets through would remove some pollution and limiting engine driven waka use on the Awa. As for whānau, hapū and marae, the focus is how to bring whānau home so we need to create opportunities for our whānau to come home to, we need to decolonise ourselves and find a way to get our people off these ugly vices etc. meth, alcohol, gambling. Our marae need to open the doors, call our whānau home and give them a sense of pride and belonging.

I would like to see our Awa, hapū, marae and whānau go from strength to strength.

All flourishing and prosperous.

Rohe, marae, hapū governance of waterways and land.

More of our tamariki living and learning about our Awa and looking after it.

That's a long time, but I'd like for more fully carved marae to accommodate for the people. Revival of Whakairo and also building opportunities can take place in our rohe with rangatahi doing most mahi. It'll involve landscaping and surveying of the whenua associated with Te Awa Tupua O Whanganui.

To be intoxicated with the love and wairua it has to offer through its beautiful waters and scenery, landscapes and marae, hapū and iwi.

I'd like to see drugs gone from our people, more programmes to help the people. Our river constantly dredged and cleaned out so the paru can flush itself like it used to in the old day overall our river to be safe to swim and drink, so we don't have to leave the fighting for our descendants.

I would love to see it cleaned up back to its former glory. I would also love to see free teachings readily available about the rongoa found among or near the area for those willing to learn.

Conceptual design

This report addresses both the historical and current views of the health and well-being of Te Awa Tupua and then identifies areas of focus for Ngā Tāngata Tiaki o Whanganui to support the improvement of the Awa (and iwi) health and well-being into the future. It also reiterates the inalienable connection Uri have to the Awa, and clarifies the role of Ngā Tāngata Tiaki o Whanganui in providing support towards the mobilisation of uri to exercise their role as caretakers of the Awa. Therefore, the two elements that form the creative design of this report is the photography of the Awa and Ngā Tāngata Tiaki o Whanganui branding.

Ngā Tāngata Tiaki o Whanganui, as an organisation, was established by the iwi as a legal mechanism (as the post-settlement governance entity for Te Awa Tupua) and operates by Tupua Te Kawa, the innate values of Te Awa Tupua. As such, the use of Ngā Tāngata Tiaki branding is representative of not only how the organisation supports the health and well-being of the Awa, but how all of Whanganui iwi seeks to work towards better health and well-being outcomes for the Awa.

The photography found in this report, taken by Whanganui uri, Gail Imhoff, capture many different areas of the Awa and its tributaries. this highlights its indivisible nature and how it flows from the moutains to the sea. The differing tones illustrate the various characteristics and moods of the Awa, emphasising the Awa as a living being.

Ngā Tāngata Tiaki o Whanganui branding also depicts the Awa and echoes the messages told through the photography.

Ngā Tāngata Tiaki o
WHANGANUI

The top lighter blue tone shows the Awa beginning from the mountains, the koru portray the Awa as it continues its journey through the rapids, and the lower darker blue paint the Awa flowing out to sea. All elements of design are connected, mirroring the inalienability and interconnectedness of the Awa and iwi.


Te Atawhai o Te Ao
Independent Māori Institute for Environment & Health
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