

BEFORE A PANEL OF INDEPENDENT HEARING COMMISSIONERS IN THE WAIKATO REGION
I MUA NGĀ KAIKŌMIHANA WHAKAWĀ MOTUHEKE WAIKATO

UNDER the Resource Management Act 1991 (RMA)

AND

IN THE MATTER of Proposed Variation 3 to the Waikato Proposed District Plan (PDP)

STATEMENT OF EVIDENCE OF KARU KUKUTAI ON BEHALF OF TUURANGAWAEWAE MARAE

(Cultural)

Dated 7 July 2023

1. Introduction

My name is Karu Kukutai. I am a kaumaatua at Tuurangawaewae Marae, and have decades of experience working with iwi, hapuu and faith-based communities, providing cultural support and pastoral care. I have served as the chaplain at Waikato Hospital for many years, and in my retirement continue to be active on the paepae of Tuurangawaewae. As a whakapapa expert, I have been a key member of the Ngaati Tiipa hapuu research team, bringing maatauranga-aa-iwi, knowledge of Maaori Land Court processes, and marae-based waananga methods. I have also been a long-time Trustee of the Pio Pio Ahu Whenua Trust. I also hold a Bachelor of Counselling.

2. Code of Conduct

Although this is a Council hearing, I confirm that I have read the Expert Witness Code of Conduct set out in the Environment Court's Practice Note 2023. I have complied with the Code of Conduct in preparing this evidence and agree to comply with it while giving evidence. Except where I state that I am relying on the evidence of another person, this written evidence is within my area of expertise. I have not omitted to consider material facts known to me that might alter or detract from the opinions expressed in this evidence.

3. Scope of Evidence

My evidence addresses the Cultural and Spiritual Narrative between Tuurangawaewae Marae, the Haakarimata Ranges, Taupiri Maunga and Waikato Awa.

4. Historical Context

Ko Arekahaanara tooku haona kaha

Ko Kemureti tooku oko horoi

Ko Ngaaruawaahia tooku tuurangawaewae

Alexandra (Pirongia) will ever be a symbol of my strength of character

Cambridge a symbol of my wash bowl of sorrow And Ngāruawāhia my footstool.

This saying by Kiingi Taawhiao was made while he was a refugee in the King Country for 18 years following the invasion and subsequent confiscation of his pa at Ngaaruawaahia by British troops in 1863. The saying conveys the depth of his spiritual connection and emotional attachment to Ngaaruawaahia. The pa had earlier been the site of the coronation of his father Pootatau Te Wherowhero the first Maaori King in 1858. Chosen by Rangatira of the motu to lead Kiingitanga because the tribal domain of Ngati Mahuta, the iwi he led occupied some of the most fertile lands in Waikato. His territory was bordered by the rich forests of the Hakarimata Ranges and the abundant Waikato and Waipaa rivers. He also had guardianship of the Waikato River an important transport route. Most important his whakapapa as a direct descendant of the ariki line of Tainui waka meant he also had extensive relationships with hapuu and iwi across the motu to draw on to lead a national movement. The Kiingitanga had been established to collectivise the tribes of Aotearoa to resist the seizure of land by the colonialist government. Waikato would eventually lose 480,000 hectares of territory through confiscation. Kiingitanga and Ngati Mahuta as a consequence of raupatu remained alienated from Ngaaruawaahia for the next 50 years.

5. Te Hokinga ki Ngaaruawaahia

Te Puea Herangi the granddaughter of Kingi Tawhiao led the return of Kiingitanga to Ngaaruawaahia through the establishment of Tuurangawaewae Marae on a 10 acre block of confiscated land purchased in 1920. Arriving with survivors of the 1918 influenza epidemic in August of 1921 she began the back breaking task of developing the land for the marae. With meagre resources Te Puea fundraised furiously throughout Waikato and the motu to build the marae. While establishing the marae she revived many traditional cultural practices including whakairo, raranga, waituhi, waka taua building, tito waiata and Paimarire karakia. Facilities were developed to cater for large Kiingitanga and iwi events. Over the last 100 years the seat of Kiingitanga has been maintained in Ngaaruawaahia redressing the traumatic loss experienced by Kiingi Tawhiao when separated from his Tuurangawaewae by force

6. Tuurangawaewae Trust Board

Tuurangawaewae Trust Board was established under the Ngaaruawaahia Pa Regulations legislation in 1947. The act was subsequently repealed and the board is now registered as a charitable trust under the Charities Act 2005. The board represents the interests of Tuurangawaewae Marae, the seat of Kiingitanga, and its community in and around Ngaaruawaahia. Tuurangawaewae Trust Board also represents and advocates for the interests of Ngaati Mahuta as mana whenua in and around Ngaaruawaahia, in particular, as it relates to resource management matters. The purpose of Tuurangawaewae Trust Board is: (a) to provide a papakainga for members of Tainui; (b) to provide accommodation for the homeless; (c) to provide facilities for the performance of cultural and religious activities; (d) to make the marae reservation available for purposes beneficial to the local community; (e) to provide land and facilities for implementation of the above; and (f) to undertake those activities ancillary to the achievement of the aforesaid purposes. Tuurangawaewae Trust Board was mandated by the Tainui Maaori Trust Board as one of eleven management committees to become actively involved in matters associated with the Resource Management Act 1991 in representing the marae and the tangata whenua as mana whenua of the Ngaaruawaahia area. Tuurangawaewae Trust Board continues to fulfil this role and has so for a significant period as mana whenua in matters relating to resource management as well as offering ongoing support and guidance on cultural issues to Waikato District Council. Tuurangawaewae Trust Board is a significant landowner, owning over 300 hectares in Ngaaruawaahia including a dairy farm on the outskirts. As a landowner the board seeks the best possible opportunities to utilise lands and provide opportunities for its people and benefits for the whole community.

7. Tuurangawaewae Marae

The assets on the original 10-acre block include wharemoae capable of sleeping 700 people and catering facilities with the capacity to feed thousands with one of the dining rooms in to seat 800 people in a single sitting. Mahinarangi (originally built as a hospital), Turongo and Raukawa are Kiingi Tuheitia's reception house, private residence and guest house. The waka shed accommodates three of the four waka taua on the marae. Kopapa and waka ama complete the marae fleet of waka. Central to the papakainga complex of 26 housing units is Ahurewa the church house. Alongside the river is Manaaki Gym accessed by the whole community. Enconced in the heart of the marae complex is Tuurangawaewae Kohanga Reo the first kohanga established in Waikato in 1982. Opposite the main entrance to the marae is Ngaa Miro Health Centre and Tuurangawaewae Maori Wardens Office. In George St there is an additional 4 housing units as well as the old Horotiu Primary School building which provides additional sleeping and dining facilities.

The reach of Tuurangawaewae Marae extends beyond the ponga fence. The growth of Ngaaruawaahia north on the eastern bank of the river was driven by the demand for housing for the whanau affiliated to the marae as was the establishment of Ngaaruawaahia High School and Bernard Fergusson Primary School (now known as Te Kura Kaupapa Maori o Bernard Fergusson. Newcastle Kindergarten occupies land leased from the marae as does Te Kaahu Kohanga Reo. Turangawaewae has played a leading role in the development of organisations and sports clubs which serve the Ngaaruawaahia community; Tuurangawaewae Rugby League Club, Tuurangawaewae Netball Club, Tuurangawaewae Waka Sport Club, Radio Tainui, Nga Miro Health Centre and Te Pou O Mangatawhiri Kapa Haka. Over 5000 tribal beneficiaries identify the marae as their Tuurangawaewae, with many whanau weddings, birthdays, wananga, reunions and tangihanga being held throughout the year. The marae hosts the largest public events in Ngaaruawaahia with the annual Kiingitanga regatta, poukai and koroneihana celebrations attracting tens of thousands of visitors. In addition to these events the marae draws further large numbers of visitors to Ngaaruawaahia hosting tribal, regional, corporate, national and international hui. Tuurangawaewae Marae's contribution to the economic, social and cultural fabric of Ngaaruawaahia and the region is significant.

8. Tuurangawaewae Spiritual/Metaphysical connection to Haakarimata

The Haakarimata range overlooks the fertile plains of the broad Waikato Basin, first claimed for human settlement in the 15th century by the renowned explorer Rakataura as he pushed inland from the west coast. Rakataura, the high priest from the Tainui waka, arranged for boundary markers to be placed on the range. These sacred stones set forth the organising principle of Maori life: that the people who lived there would belong to the land. Over the next 400 years, meticulous records of whakapapa tracked the rights and responsibilities of each settling family. The spiralling network of whakapapa spun out and back, connecting tangata with atua and tīpua and locating these relationships within the new geography, rendering it sacred and preventing human ownership. The Haakarimata ranges was also a valuable food source and has important historical significance. Chief Ngaere of Ngati Tamainupo, who, at the great feast of Haakarimata, called out "Waahia ngaa rua!" to open the food pits, an instruction from which the town of Ngaaruawaahia takes its name. There are many important aspects to the spiritual health and wellbeing for Maaori. In reference to Variation 3 and the Viewshafts from Tuurangawaewae to the Haakarimata there is concern that the spiritual health and wellbeing would diminish. Here are some examples of this: Karakia Karakia is extremely important to Maaori It is used for everything, to bring comfort to kaumaatua and their whaanau, to petition the spiritual realm for support, guidance, and to lift fear and anxiety, to bring strength and clarity, and to assist with certain events that occur on the end of life journey.

Kaumatua who perform Karakia at Tuurangawaewae acknowledge their surroundings. If the views of the haakarimata is obscured, for a kaumatua it would affect their mauri and wairua. Variation 3 would affect their ability to effectively acknowledge their visual environment and the importance of the acknowledgement will diminish. There would also be an overall effect on the Tuurangawaewae community.

An example of a karakia which honours the surrounding environment.

Paimarire - Honouring creation Tanemahuta, Tawhirimatea

TE KURA O TE AHIAHI

Ko Rangi, ko Papa, ko Rongo, ko Tane Mahuta

- ka pai

Tawhirimatea te tangata tuturu o te motu

- ka pai

Heuea. Heuea te uri o haio

- ka pai

Ko te kore. Kore nui, kore para, kore whiwhia, kore rawea

- ka pai

Heki. Tenei tiki te pou mua, tiki te pou roto, tiki tehahunga mai Hawaiki

- ka pai

Ko toi. Ko hatonga, ko rakeiora

- ka pai

Ko taha. Titi ko tama ki te rangi, ko te a titi rauwea, konoa

- ka pai

Ko ta. Whaki a hema, ko tanoa, ko hinga ki reira

- ka pai

Ko te ata. Werohia, ko tutunui, ko tuturangi

- ka pai

Uenuku. O kara e rongu te ao

- ka pai

Mautaka. Te po, mautaka te ao, he ao manea nea, he aomarama

- ka pai

Tukia. Te rangi, ki runga. Whakaorangia te iwi

- ka pai

He tu. He tawhito, ko tawhito i whea

- ka pai

Matihoro Ropaki ki uta, matihoro ropaki ki tai, matihoro ropaki ki te uraura o te wai

- ka pai

Ko mahuki. Hinengaro anake tenei, taku kupu mai Hawaiki, Horomia i te paratawa, ka tu te hiku

auta

- ka pai

Homai ra. Kia purutia, kia hereherea, ta whiwhi ta mau

- ka pai

Taku ringa. Ringa nei, he atua i nuku, he atua i rangi, he tamaire he ta whakahoro

- ka pai

Ko te rangi. Anewa kei runga torona, rire, rire, hau pai marire.

To tiakinga maramatanga e te atua, ki to matou Kingi a Tuheitia,

ki nga tinana e mauiui ana ki a matou katoa i te ahiahi nei ae.

Nau te kororia, nau te kororia, nau te kororia, ae rire rire hau

Paimarire

9. Whare Tapa Wha

Developed by Sir Mason Durie



This model captures a Maori view of health and wellness, it has four dimensions: taha wairua (spiritual health), taha hinengaro (mental health), taha tinana (physical health) and taha whanau (family health). Different parts of a wharenuī (meeting house) represent each dimension. This model re-emphasizes the importance the taha wairua (spiritual health) and has an important role in Maori health and well-being. The diminishing views to the Haakarimata from Tuurangawaewae will have a detrimental effect on taha wairua.