

Water Conservation Order: Te Waikoropupū Springs and Associated Waterbodies

Submission Reference no: 1330

Kura, Kura Stafford

Submitter Type: Individual

Source: Web Form

Overall Notes:

Clause

What is/are your view/s on the application?

Position

Support

Notes

Clause

I/we seek the following recommendation from the Special Tribunal to the Minister for the Environment

Position

Grant the order

Notes

Te Waikoropupu Springs WCO submission I am the RMA Manager for Ngāti Tama ki Te Waipounamu Trust and provide this submission as a descendant of Ngāti Tama ki Te Tau Ihu and in my role to advocate for the protection of cultural values for Ngāti Tama. Whanau Whakapapa I am a descendant of Takarei Pairata, Ramari Herewini, Mere Rore and belong to the iwi of Ngāti Tama ki Te Tau Ihu and Ngāti Rārua. Despite the fact that I have grown up in Otorohanga and have recently returned to Nelson to live, I consider Te Waikoropupū springs and waterways as an integral part of my whakapapa and heritage. My grandfather Hare Rore Tapata Stafford married my grandmother Roimata Oneroa Wairoa and raised their whānau in Otorohanga. I am a granddaughter of Hare and Roimata. My grandfather Hare Rore is a descendant of the tupuna named above. He sent some of his children to work and live in Te Tau Ihu (Motueka, Nelson, Wairau and Westport) and they lived there for over 50 years. We have maintained our whakapapa links to Te Tau Ihu over the last four generations. We also continue to manage our lands in Motueka and Wairau, inherited from our tupuna. Although I have lived in Otorohanga for the majority of my life, my whānau and I have travelled to Mohua, Onetahua Marae, Te Awhina Marae, Whakatū Marae to maintain our whakapapa links to Ngāti Tama and Ngāti Rārua. We have attended whānau events, hui, wananga, AGM, tangihanga, celebrations, Treaty of Waitangi tribunal hearings, Council hearings and community events. At a practical level, my Auntie Kuepe and Auntie Hana reside in Hamilton and Rotorua respectively and came to Onetahua for several months to complete the taniko weaving panels that now hang at Onetahua Marae. The panels represent the stars and waterways in Mohua. Auntie Kuepe also shared her experience and Mātauranga Māori on tikanga, karanga, marae protocols to support whānau here at Onetahua and Te Awhina Marae. My Uncle Rore continues to travel south to support Ngāti Tama whānau at Onetahua Marae even though he lives at Waitomo in the north island. In addition, whānau return to Te Waikoropupū to reconnect with this taonga puna, past and present ancestors and acknowledge the life force it provides to all living things. In 2014, our whānau attended the dawn ceremony to open the DOC/Iwi facility at Te Waikoropupū Springs. I performed a karanga along with our Ngāti Tama whānau at the dawn ceremony. The tamoko on my left arm represents Hine Manaia, the kaitiaki and kaiāwhina of the river plains and signifies the ceremony at Te Waikoropupū. My identity is therefore shaped and affirmed through whakapapa and reinforces the connection and relationships to Ngāti Tama ki Te Tau Ihu, Te Waikoropupū and natural resources in the Ngāti Tama rohe. Legislative Recognition Te Waikoropupū Springs is the largest freshwater puna (springs) in Aotearoa New Zealand and the Southern hemisphere. Te Waikoropupū is a registered wāhi tapu under the Historic Places Act 1993. The Department of Conservation Te Waikoropupū Springs Management Plan describes the biodiversity values of Te Waikoropupū Springs. The Tasman District Council Tasman Regional Management Plan lists Te Waikoropupū Springs as a wāhi tapu. The Ngāti Tama ki Te Tau Ihu Deed of Settlement sets out Te Korowai Mana - Overlay Classification for Te Waikoropupū/Pupū Springs Scenic Reserve to acknowledge the traditional, cultural, spiritual and historical association of Ngāti Tama ki Te Tau Ihu. These instruments support the preservation of Te Waikoropupū Springs, aquifers and waterbodies as outstanding natural features and for the cultural, spiritual and ecological values important to us. Te Puna Waiora o Te Waikoropupū Taniwha are an essential part of the Māori worldview. There are many legends of taniwha in Ngāti Tama tradition; kaiwhakaruaiki for the Parapara inlet; Hine Tū a Hoanga, kaitiaki of Mōhua, the limestone female entity; Hine Kōrako, kaitiaki of all springs and rivers of the eastern seaboard; and Huriawa, kaitiaki of Te Waikoropupū. Taniwha served as kaitiaki, guardians travelling the waterways as protectors of their domain (Mitchell & Mitchell, 2004, p28). The spiritual significance of Te Waikoropupū is illustrated by the legend of Huriawa, the Kaitiaki Taniwha (guardian spirit). The name Huriawa refers to the rotating or turning waters. Huriawa dwells in the underground depths of the aquifers and marble karst areas. She clears the waterways of storm debris to free the flow of water. The waters of Te Waikoropupū represent the lifeblood of Papa-tū-ā-nuku and the tears of Ranginui, symbolising the link between past and present. Te Waikoropupū is a source of waiora, ancient waters from the depths of the underground. Kaitiaki role Kaitiaki (guardianship) is a term which defines

the relationship between Ngāti Tama ki Te Tau Ihu, Huriawa and Te Waikoropupu where it resides and the surrounding environment. The puna, aquifer and waterbodies are part of the Ngāti Tama outstanding natural landscape. The character and form of Te Waikoropupū includes the water, tributaries, aquifers, karst areas, maunga, estuaries, wetlands, swamps. Exercising kaitiakitanga is akin to looking after and nourishing a whānau member. We are concerned about the health, independence, strength, purity, identity, mauri and vitality of the resource in its surroundings. We incorporate the strength of connection to, and sustenance, and identity provided by that resource. We feel and be responsive to our connection to Te Waikoropupū as an entity within our own whakapapa, and as a linkage of the wairua of our people, past, present and future. When natural resources are disturbed or interfered with, this can cause a severe spiritual effect on our whānau and especially the home people kaitiaki of that resource. Ultimately, to not properly act as kaitiaki, and to reciprocate the protection and wise management to Te Waikoropupū which means so much to the whānau, captures the effect. It is important to Ngāti Tama that they can effectively protect the cultural and spiritual values represented by Te Waikoropupū Springs. The protection and maintenance of the mauri (life essence) of Te Waikoropupū is integral to the spiritual and cultural wellbeing of Ngāti Tama ki Te Tau Ihu. I support the Water Conservation Order application. It is a tool to assist whānau kaitiaki roles to protect an outstanding natural puna, aquifer and waterbody. It has fisheries, mahinga kai/mahinga mātaītai (customary species gathered for food and food gathering areas) values.

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Would you like to present your views on this submission to the Special Tribunal at a public hearing?

Position

I/we do want to present my/our views at a public hearing

Notes

The submitter have elected to withhold their personal details from publication.