

WHARE 4

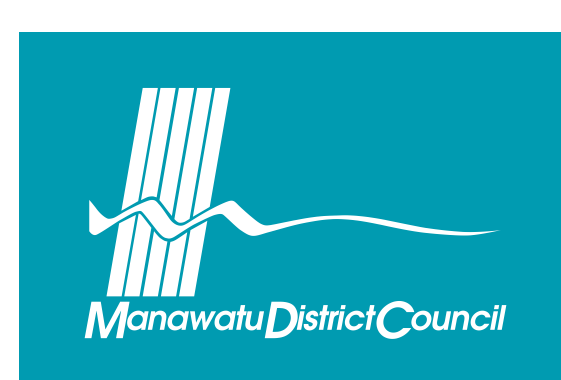


The eight whare (educational kiosks) that bring whānau, hapū, iwi and hapori back to the awa (river) to learn about the history of the people, generate interest in community science and an appreciation of the awa and all that it should mean to us and future generations.

Tū Te Manawa kaupapa supporters are making this project possible:



Awahuri Forest - Kitchener Park



The story of Chief Tapa Te Whata

The paramount Chief Tapa Te Whata led his Ngāti Kauwhata people down from Maungatautari – Cambridge area of Waikato about 1820.

Part of other tribal migrations to the south, including Ngāti Raukawa, Ngāti Matakore and Ngāti Rangatahi, these tribes gathered at Miria Te Kakara near Kakariki on the Rangitikei River, and rested.

Tapa Te Whata and his people then headed inland through Whakamaetakapu (Halcombe) to the central and eastern Manawatū settled on the banks of the **Ōroua River** and southwards towards Awahuri. Other Iwi taketake were also present and after some skirmishes agreement was reached with them, about concepts of kaitiakitanga (guardianship) of the **Ōroua River** and surrounding lands for Ngāti Kauwhata to maintain ahi kaa (keeping the home fires burning).

Awahuri – literally translated as “the bend in the river” became symbolic of a new beginning for Ngāti Kauwhata Iwi prior to the signing of Te Tiriti O Waitangi on 6th February 1840, and the scenic reserves and wetlands along the **Ōroua River** and its many tributaries marks those point following the journey southwards from Maungatautari.

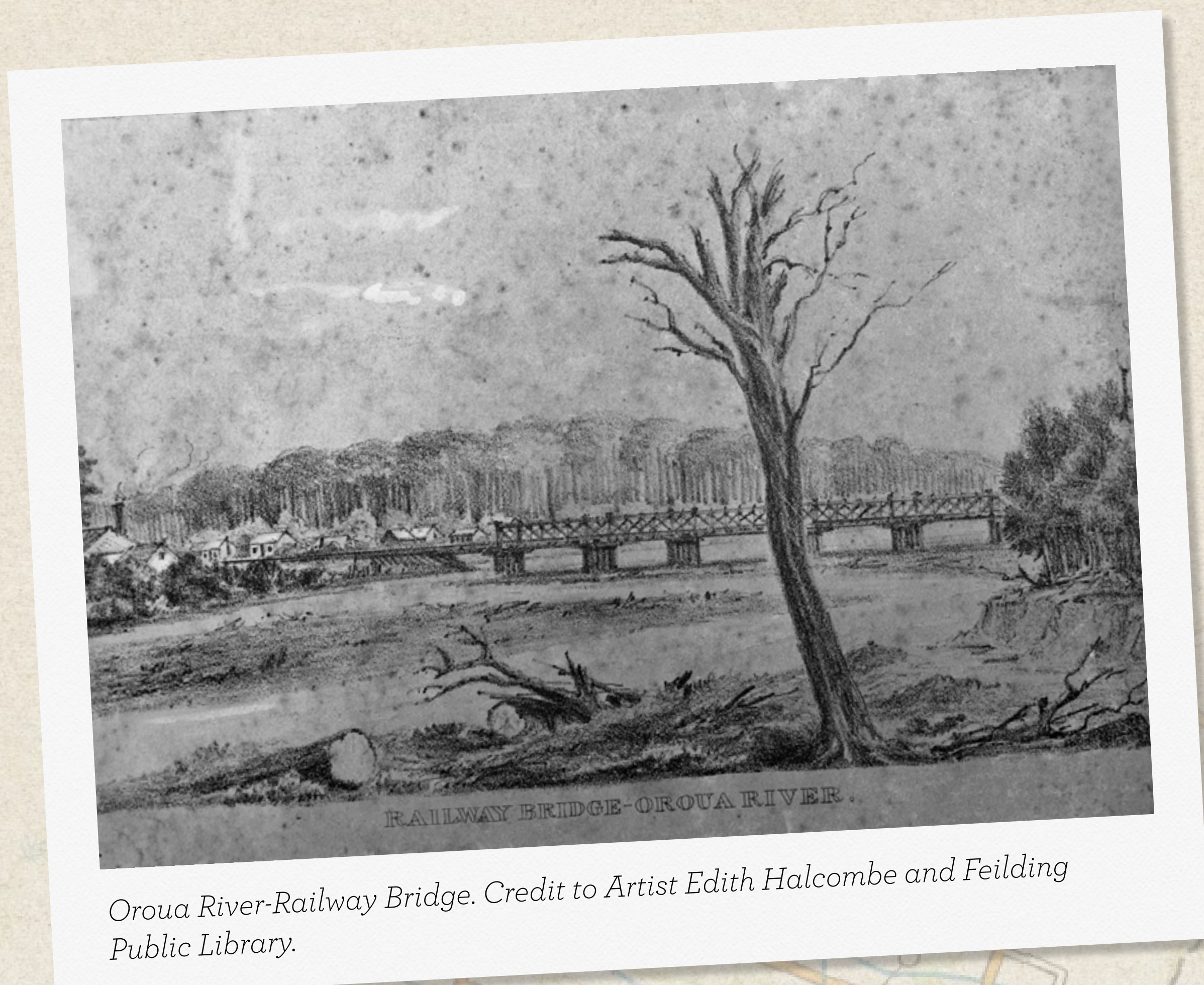
Tapa Te Whata continued on his journey southwards to Kapiti Island to meet up with the famous fighting Chief Te Rauparaha of Ngāti Toa Rangatira.

Despite being offered land in Porirua in recognition for the assistance given to Te Rauparaha, Ngāti Kauwhata people returned in the **Ōroua River** catchment area including Taonui wetlands, Kiwitea



Tapa Te Whata, Ngati Kauwhata

and Awahuri and established themselves on several sites of importance along the banks of the **Ōroua River** down towards Puketōtara and Rangiotu. Several marriages of peace were arranged to ensure peace and tranquillity followed especially during the sale of the massive Rangitikei – Manawatū Land block, the arrival of early settlers and the establishment of the township of Feilding in the 1890's.



Oroua River-Railway Bridge. Credit to Artist Edith Halcombe and Feilding Public Library.

Ōroua River

Today, the **Ōroua River** symbolises the mana (prestige and respect) and mauri (life force) for Ngāti Kauwhata Iwi. Mahinga Kai (gathering of food) and protection of rare flora, fauna and bird life is extremely important to them, their neighbouring hapū and Iwi. These practices are also highly beneficial to the wider catchment of Feilding and the surrounding districts.



A Restoration Project

The purpose of the Tū Te Manawa project is to enhance both iwi/hapū and community involvement in restoring the Manawatū River.

The project also aims to generate interest in community science, an increased appreciation of the river and what it should mean to us and future generations.

This project is funded by the Ministry for the Environment's Te Mana o te Wai Fund and is part of the Manawatū River Leaders' Accord.

Protecting and Enhancing the Area

This whare is one of eight (as shown on the map) from the source to the sea. It is located here close to the Oroua River a tributary of the Manawatū River due to the historical and current significance to iwi/hapū and the community.

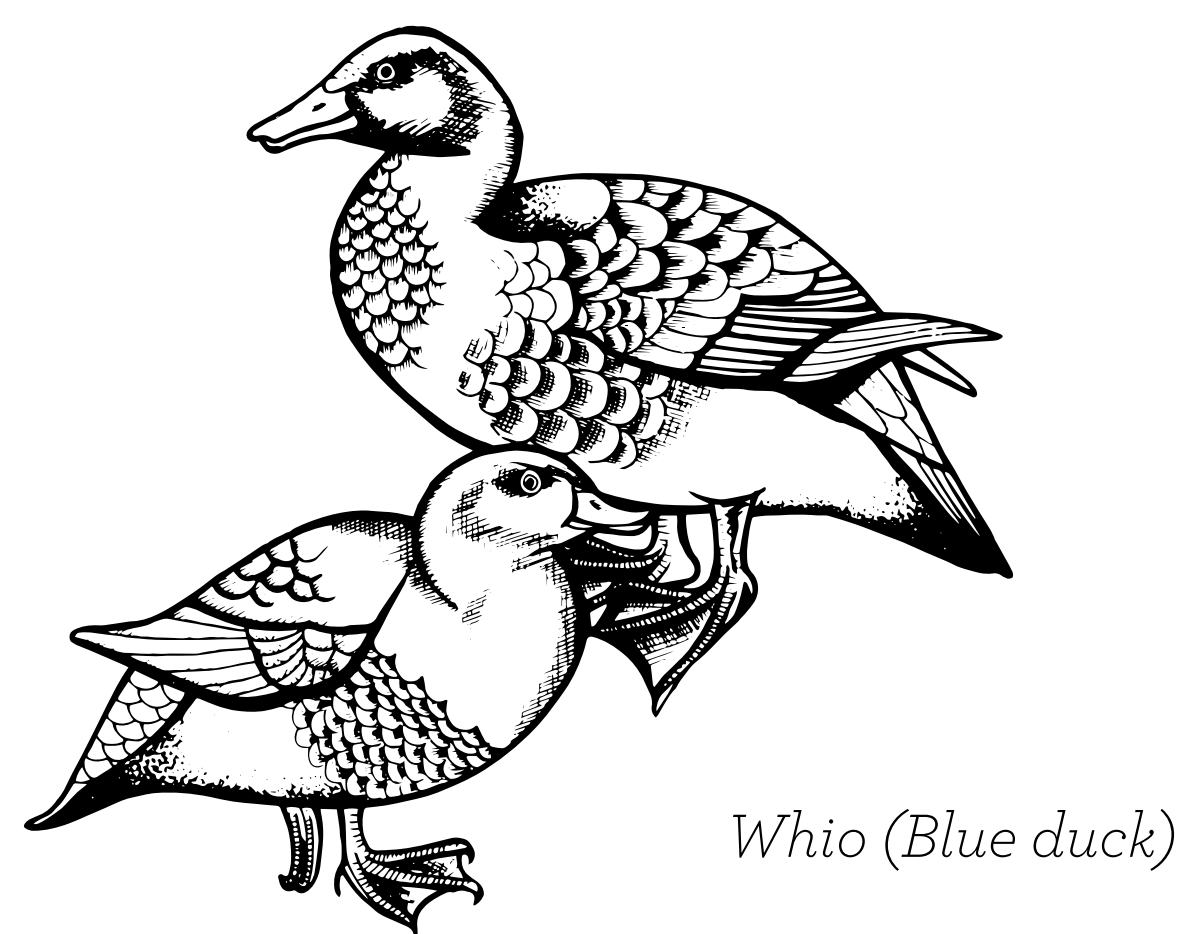
A protection and enhancement programme has been undertaken by using the Cultural Health Index.

What is a Cultural Health Index?

The Cultural Health Index is a tool that assesses the cultural and biological health of the river; it is made up of three linked components-these being the status of the site, mahinga kai¹ values and stream health which when combined gives a comprehensive assessment of the cultural health of the river site.

¹ 'Mahinga kai' is a term referring to a place from where Māori sourced food.

Our Sentinel Species Whio (Blue duck)



Whio (Blue duck)

A sentinel species of the Oroua River and area is the Whio (Blue duck).

The Whio - (*Hymenolaimus malacorhynchos*) are a taonga (treasured) species that Māori have a strong cultural, spiritual, and historic connection with.

Their Māori name whio depicts the call of the male bird. They are forever watchful - they will always see you before you see them, and the male will sound the alarm call.

Whio are believed to be an ancient species of waterfowl, that appeared at a very early stage in evolutionary history. Their isolation in New Zealand has resulted in unique anatomical and behavioural features.

The Whio is a river specialist, and one of the few waterfowl worldwide that live year round on fast-flowing rivers.

They are a key indicator of healthy rivers and streams. They require clean, fast flowing streams in the forested upper catchments of rivers that provide high water quality, low sediment loadings, stable banks, over head canopy cover, and lots of varied invertebrate communities. The more breeding pairs of blue duck the healthier the river.

A Collaboration of Community and Council

The programme will be completed under the Manawatū River Leaders' Accord, in collaboration with iwi/hapū and the community, alongside Horizons Regional Council who will support with assessing the results. These will then be available on the website www.manawaturiver.co.nz

How you can get involved

Some of the programme is carried out by using Stream Health Monitoring and Assessment Kits (SHMAK), which is a great way for the wider community to get involved.

If you wish to get involved in this, find further information and contact details on the same website www.manawaturiver.co.nz