

Tūtaekurī River



Key Cultural Values

Wāhi Tapu, wāhi taonga

Mahinga kai, Pā tuna

Pā, Kāinga

Rohe boundary

Table 1: List of documents reviewed

Year	Name	Author
1992	Te Whanganui-ā-Orotu, Traditional Use and Environmental Change, customary usage report, Wai 55	P. Parsons
1995	Te Whanganui-ā-Orotu report, Wai 55	Waitangi Tribunal Report
1996	Waiohiki Land Claim, Wai 168	R.C Pewhairangi
2004	The Mohaka ki Ahuriri Report, Wai 201	Waitangi Tribunal Report
2012	Submission from Te Taiwhenua o Heretaunga on Proposed Plan Change 5 to the RPS	Te Taiwhenua o Heretaunga
2013	Maungaharuru-Tangitū Hapū Deed of Settlement + Documents Schedule	Maungaharuru-Tangitū Hapū and the Crown
2014	Tūtaekurī Awa: Management and Enhancement Plan	Ngā Hapū o Tūtaekurī
2015	Tutaekuri River Ecological Management and Enhancement Plan	Hawke's Bay Regional Council
2016	Mana Ahuriri Deed of Settlement + Documents Schedule	Ahuriri Hapū and the Crown
2016	Heretaunga Tamatea Deed of Settlement documents	Heretaunga Tamatea and the Crown
2016	Fortifications of New Zealand Wars	Department of Conservation
2018	Tūtaekurī Awa: Values, Objectives and Management Report	Ngā Hapū o Tūtaekurī
2018	Cultural Values Table	Hawke's Bay Regional Council

Discussion

Purpose of report

1. The purpose of this report is to assist the Regional Planning Committee members to determine whether any of the cultural values associated with the Tūtaekurī River are outstanding for the purposes of the National Policy Statement for Freshwater Management (NPSFM).
2. This report presents the summarised findings of the cultural values attributed to the Tūtaekurī River in those documents referred to in Table 1, above. For clarification, the Tūtaekurī River has been nominated as potentially outstanding for the cultural value set only. In accordance with decisions made by the RPC in May 2018, this report does not discuss the recreation, landscape and ecology values (or other values) associated with the Tūtaekurī River.
3. The report summarises the cultural values into a series of categories. It is recognised that isolating the values into categories can be problematic from a Māori worldview and many of the values are part of a narrative that doesn't fit neatly into categories. However, the intention is not to take a reductionist or isolated approach to cultural values but to try and gain an appreciation of their significance and the level of detail available to progress a plan change. In preparing the reports, it became obvious that all waterways are part of a wider cultural landscape that weaves people and the environment into a rich history of cultural and spiritual association.
4. Ultimately, the Regional Planning Committee will need to decide what an appropriate threshold is for outstanding cultural values. Any objectives, policies or rules that are proposed to support outstanding waterbodies will be subject to scrutiny and potential challenges by those who may be affected by a plan change.

Overview

5. Three Treaty settlement entities have customary linkages to the Tūtaekurī River - Ahuriri Hapū, Heretaunga Tamatea and Maungaharuru –Tangitū.
6. The Tūtaekurī River takes its name from an incident that occurred when Hikawera came to the aid of a starving party of travellers. He ordered 70 dogs be prepared to feed the hungry wanderers. The place where this occurred became known as Te Umukuri. The offal was thrown into the river hence the name Tūtaekurī.
7. Up until 1931, the lower part of the Tūtaekurī River flowed north into Te Whanganui a Orotū (the Ahuriri Estuary). In 1931, the Napier earthquake drastically raised the land underneath Te Whanganui a Orotū, forcing the Tūtaekurī River to change its course. Between 1934 and 1936, the Tūtaekurī River was diverted further to connect to the Ngaruroro River flowing out to sea through the Waitangi Estuary.

Location

8. The Tūtaekurī River rises in the Kaweka Ranges, around 50 kilometres northeast of Taihape. It is approximately 100 kilometres long and flows over the Heretaunga Plains where it now joins the Ngaruroro River and flows out to sea through the Waitangi Estuary.
9. The Mangaone River is a major tributary of the Tūtaekurī River. The Mangaone River begins to the southeast of the Puketitiri Bush near Te Pōhue, flowing directly south until it now joins the Tūtaekurī River.
10. The extent of the Tūtaekurī River and its catchment can be seen in Figures 1 and 2, below.

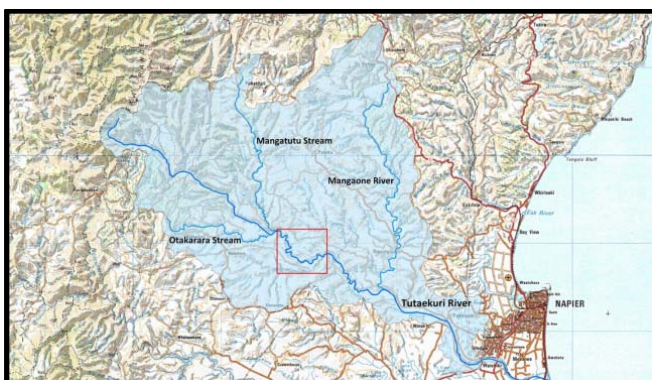


Figure 1: Extent of the Tūtaekurī River



Figure 2: Tūtaekurī catchment (in dark green)

Cultural values *

Importance

11. The Tūtaekurī River is an important waterway to many Ngāti Kahungunu marae and hapu who have extensive interests located along the river. It was historically connected with Te Whanganui a Orotū. Both were integral to the prosperity and survival of the tangata whenua who dwelled, and still dwell, in the vicinity.
12. Three Treaty settlement entities have customary linkages to the Tūtaekurī River - Ahuriri Hapū, Ngāti Pāhauwera and Maungaharuru –Tangitū.
13. Ahuriri Hapū have a strong cultural association with the Tūtaekurī River and its significant tributary, the Mangaone River (Deed of Settlement). The river, its floodplain and associated swamps were resources of high significance and many kāinga were established along its course.
14. The lower reach of the Tūtaekurī River (both its present and original course) was traditionally utilised by Ngati Pārau. The present-day marae associated with Ngati Pārau is Waiohiki Marae.
15. The lower and middle stretches of the river was traditionally utilised by Ngati Hinepare. Ngati Hinepare is associated with Moteo Marae, Timikara Marae (both in the Moteo area), and Wharerangi Marae, located west of Poraiti and in the Ahuriri catchment.
16. Heretaunga Tamatea have a cultural association with the Tūtaekurī River (Deed of Settlement). The River forms part of the rohe boundary and provided an excellent transport route from Heretaunga into Mokai Patea and beyond.
17. Maungaharuru -Tangitū have a cultural association with the northern tributaries of the Tūtaekurī River. Other iwi, such as Ngāti Pāhauwera, also travelled to this river to share food and trade.

Tūtaekurī Awa Management and Enhancement Plan & Tūtaekurī Awa Values, Objectives and Management

18. In a contemporary context, there has been a focus on improving the health of the Tūtaekurī River. Ngā Hapū o Tūtaekurī have developed the Tūtaekurī Awa Management and Enhancement Plan, which is supported by the Tūtaekurī Awa Values, Objectives and Management Report.
19. These documents describe the spiritual connections between Ngā Hapū o Tūtaekurī and the Tūtaekurī River, and outlines management objectives based around those connections. The purpose of the plan is to identify and describe the views and intentions of the Hapū and their aspirations for the Tūtaekurī River in the future. These are stated as:
 - Enhancement of the mauri of the Tūtaekurī awa
 - Enhancement of rongoā and native species proliferation
 - Enhancement of mahinga kai species proliferation
 - Realisation of kaitiakitanga for Ngā Hapū o Tūtaekurī
20. The plan outlines the importance of the awa as follows:

Tūtaekurī awa is a taonga that represents the history and emotional attachment of Ngā Hapū o Tūtaekurī, a place central to the identity of our people, where we can go to be revitalised, a place that represents the hopes and aspirations of tangata whenua, the life-giving waters from which we drink. Since the 15th Century our tīpuna have lived as one with Tūtaekurī awa. It is well-known that the tangata whenua of the Tūtaekurī awa not only treasured but protected this valuable resource.
21. A Tutaekuri River Ecological Management and Enhancement Plan has been developed by the Hawke's Bay Regional Council with the involvement of local hapū. The objective of this plan is to identify the ecological, cultural, recreational and drainage values associated with the part of the river that is managed for flood control purposes. The plan specifies management standards to be applied for future flood control activities.

TANK Group

22. The TANK Group has been working since 2012 on land and water management issues for the Tutaekurī, Ahuriri, Ngaruroro and Karamū catchments. Its purpose is to recommend limits and measures for a workable plan change. TANK's collaborative membership includes more than 30 groups, representing Tāngata Whenua, primary sector, councils and environmentalists.

* The HBRC and authors of this report are aware there are numerous areas, including water bodies, where two or more iwi groups have agreed, shared interests and/or contested overlapping claims within the Hawke's Bay region. The information presented in this region is not intended to imply any exclusive rights over particular water bodies for one or more iwi groups, nor does it confirm the validity of the claims of any group(s) over that water body. The information is solely for the purpose of recording important cultural and spiritual values identified by iwi groups in the region as sourced from exiting published documents.

23. The TANK group has been progressing a cultural values framework, identifying values and attributes to characterise water quality.

Spiritual Values

24. The physical connections between the Tūtaekurī River and the hapū who hold mana whenua over that resource have altered, but pepeha, whakatauki, oral traditions and waahi taonga preserve their spiritual associations and relationships with ancestral lands, water, sites, waahi tapu and associated taonga.

Wāhi tapu, wāhi taonga, wai tapu

25. Otatara Pā is wāhi tapu as an ancient pā and as an urupā. It held a prominent position over the river and is 'the guardian of all people who live in its shadow'.
26. A quick-sand swamp in Waiohiki is a burial ground; it is tapu and a very special place of major significance.
27. A site at Te Whare O Maraenui, located on the eastern bank of the Tūtaekurī River, contains an urupā of those who died during the battle at Te Pakake Pā.

Mahinga kai

28. The Tūtaekurī River once provided much of the food supply for the local hapū. Eeling was a popular activity along the waterway. Further downstream, nets would be set for inanga and other whitebait species.
29. Otatara Pā was a major intersection between Heretaunga & Ahuriri and it permitted access to eel weirs, fern root groves and kumara plantations in the hinterland. It also allowed access to Te Whanganui a Orotū, well known for its abundance of food and kaimoana. The river mouth area provided a rich source of shellfish varieties including tuangi, pipi, pupu and kuku. Whoever occupied this pā drew resources from the nearby river and wetlands, including inanga, ngaore, and kakahi and food such as koareare and pungapunga from raupo plants.
30. From the Waiohiki Land Claim (Wai 168):
- The River was a significant source of mahinga kai, children swam and played in the river, and large quantities of eel and whitebait was caught. Game was hunted along its banks, water was drawn from it to irrigate gardens, firewood was cut on its banks for hangi, cooking and heating. The Tūtaekurī provided the sustenance and economic base for Ngāti Parau enabling it to flourish and become the envy of other hapu in the rohe. Evidence of food storage sites can still be found along both sides of the river.*
31. The Kaweka Forest around the upper reaches of the river was a good food source and the foothills were at times burned.
32. A quick-sand swamp in Waiohiki provided black pigment for dyeing piupiu, puha and watercress.

Pā, Kāinga, ara

33. Possibly, the most significant pā located on the Tūtaekurī River was Otatara Pā. This was a fortified pā which held a prominent position over the river. It was the gate keeper to the inland waterways of both Ahuriri & Heretaunga. It was elaborately fortified and constructed by Turauwha at some point before the sixteenth century. It's surrounds are taonga of immense cultural, historical, and spiritual value.
34. It was the boundary between Ahuriri & Heretaunga and was an important strategic location in the network of waterways that flowed through this area. In traditional times whoever inhabited Otatara also controlled and occupied the Ahuriri & Heretaunga Plains.
35. There was also a string of other riverside pā built along the lower reaches of the Tūtaekurī River, including Tahunamoā, Takutaioterangi and Oueroa.
36. The earthworks of at least six pa sites bear silent testimony to the occupation of Ngati Mahu at the head of the Dartmoor valley. The pa sites are located on the Tūtaekurī River both upstream and downstream of the junction with the Mangaone River and on the Mangaone River itself. Pakikokiko is a kainga traditionally occupied by Ngati Mahu. Pakikokiko is located on the south side of the river opposite the Apley Road turnoff.
37. Puketapu is the isolated hill pa where the Turirau Swamp empties into the Tutaekuri River. It is located at the first bend in Springfield Road. Te Mingi, the principal pa of Ngai Tamawahine, is located on the south side of the Tutaekuri River opposite Te Puketapu pa.

38. The remnants of Pukekautuku pa, where Ngati Ruapirau fled after the Pou a Kanewa fight, are located on the south side of the Tūtaekurī River above the Sacred Hill winery. This elevated wilderness became the home of the survivors of Ngati Ruapirau who neighboured Ngati Mahu.
39. Te Mingi, the principal pa of Ngai Tamawahine, is located on the south side of the Tūtaekurī River opposite Te Puketapu pa.
40. In the northern part of the catchment, Ngāti Tū's pā include Pukenui (located at the head of Te Ngarue Stream), Te Pōhue, and Motu-o- Rūrū (located at the junction of the Mangaone River and the Waikinakitangata Stream).
41. In pre-European times there were Māori settlements on the eastern Kaweka foothills at the head of the Tūtaekurī River. The river provided an excellent transport route.

Conflict

42. On 12 October 1866, a Pai Marire taua (war party), mostly Ngāti Hineuru, was attacked by local Pākehā forces and Ngāti Kahungunu at Omarunui —a kāinga made up of several palisaded enclosures on the right bank of the Tūtaekurī River above Taradale.

Rohe Boundary

43. Otatara Pā was the boundary between Ahuriri & Heretaunga and in traditional times whoever inhabited Otatara also controlled and occupied the surrounding plains.
44. The Mangaone River was significant as a boundary between the interests of several of the Ahuriri Hapū.
45. The Tūtaekurī River also forms part of the rohe boundary for Heretaunga Tamatea and provided an excellent transport route from Heretaunga into Mokai Patea and beyond.

Archaeology

46. The Tūtaekurī River has a large number of registered archaeological sites along its banks and in the adjacent hills. The images below do not show the many pits, terraces and platforms that are recorded.

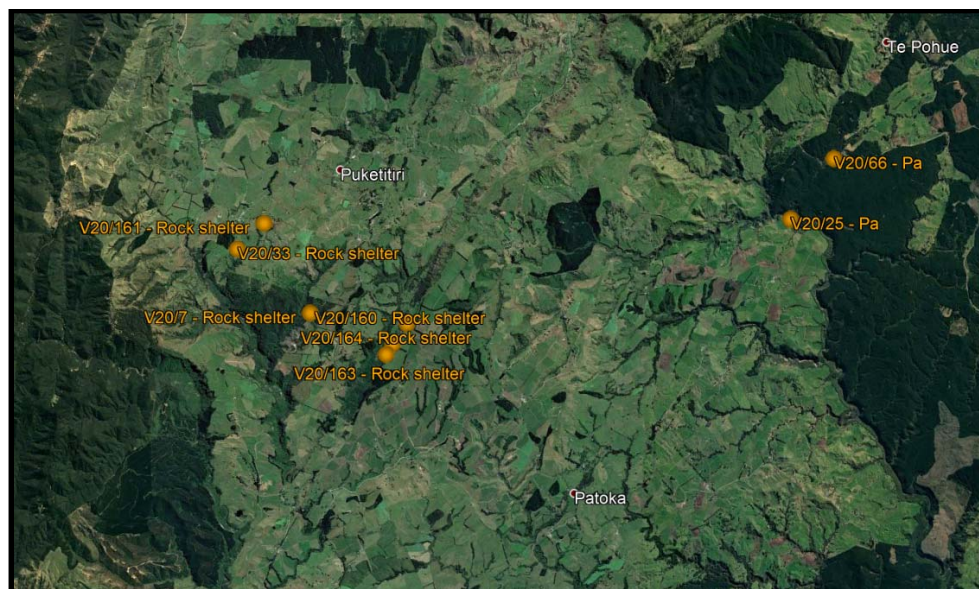


Figure 3: Archaeological Sites in the upper Tūtaekurī River catchment

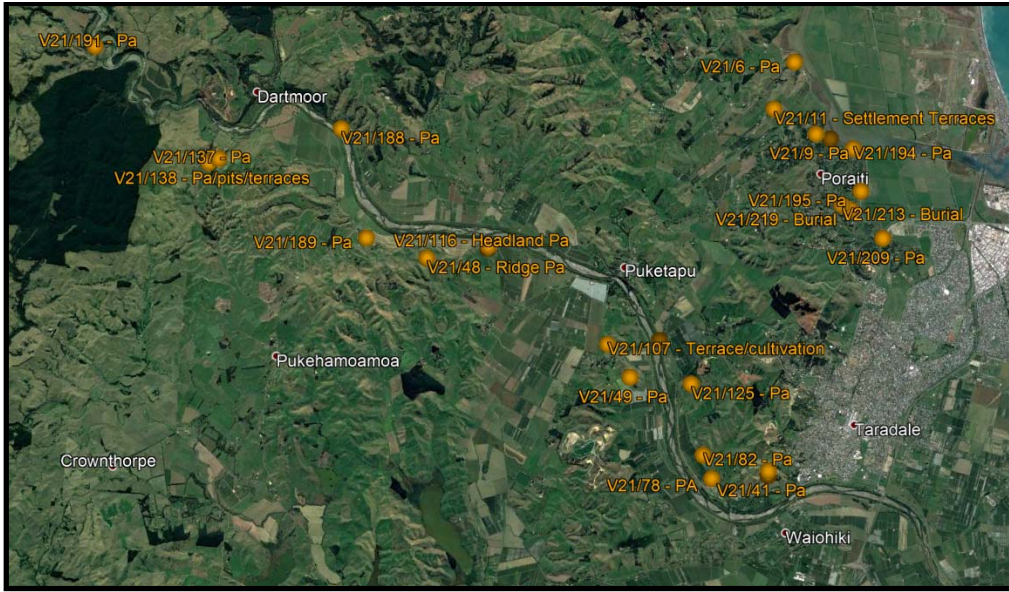


Figure 4: Archaeological Sites in the lower Tūtaekurī River catchment

Statutory Acknowledgement Area of Interest

47. Figures 5, 6 and 7 detail the Ahuriri Hapū, Heretaunga Tamatea and Maungaharuru-Tangitu Areas of Interest.

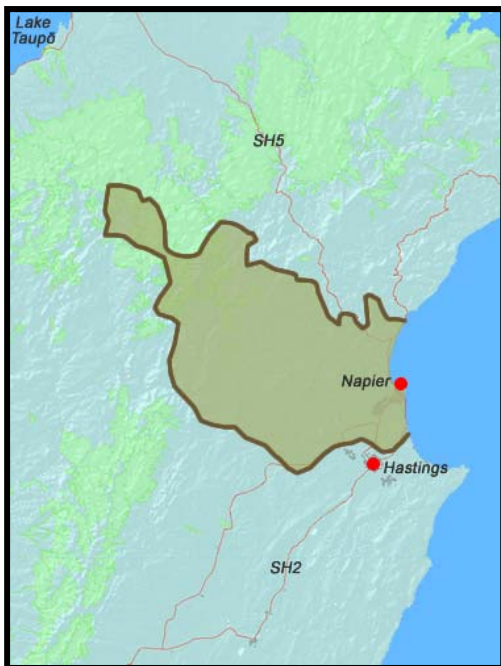


Figure 5: Ahuriri Hapū Area of Interest

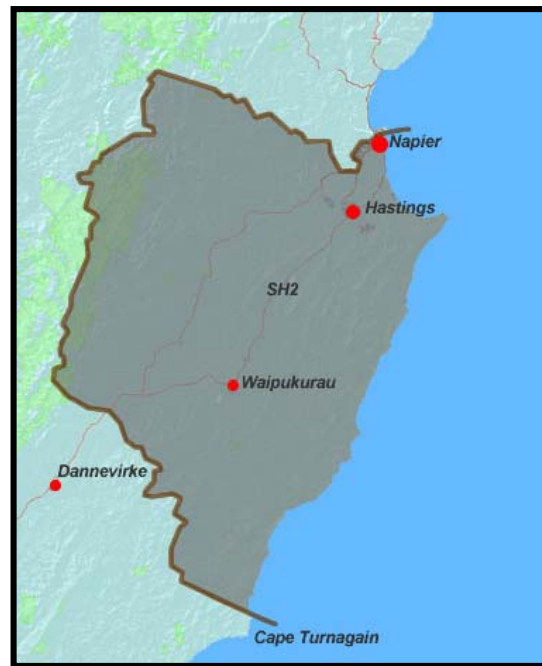


Figure 6: Heretaunga Tamatea Area of Interest

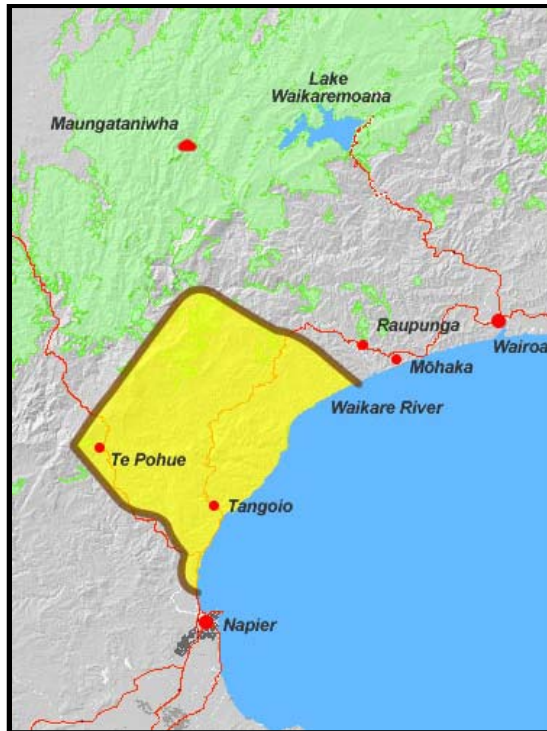


Figure 7: Maungaharuru-Tangitu Area of Interest

Resource Management Plans

48. The following tables list any relevant resource management plans developed by iwi/hapū, the regional council or territorial authorities. The tables include any specific provisions that apply to the Tūtaekurī River. They do not include all of the general policies or rules that may apply. Water quality and water quantity provisions have been included as it is recognised that these aspects can significantly impact on cultural values.

Iwi and Hapū Resource Management Plans

Kahungunu ki Uta, Kahungunu ki Tai: Marine & Freshwater Fisheries Strategic Plan
 Tūtaekurī Awa Management and Enhancement Plan
 Mana Ake - An Expression of Kaitiakitanga, Te Taiwhenua o Heretaunga

Regional Resource Management Plan

The following water quality standards apply upstream of Redclyffe Bridge:

- 50 Faecal Coliforms (cfu/100ml)
- 10 Suspended Solids (mg/l)

The following water quality standards apply between Redclyffe Bridge and SH50:

- 100 Faecal Coliforms (cfu/100ml)
- 25 Suspended Solids (mg/l)

The following water quality standards apply downstream of the Expressway Bridge:

- 150 Faecal Coliforms (cfu/100ml)
- 25 Suspended Solids (mg/l)

Minimum Flow and Allocatable Volumes for Specified Rivers

- 2,000L/s at Puketapu
- 1,200L/s at Goods Bridge

Known Productive Aquifer Systems below lower reaches (Schedule 4)

Minimum Flow Rivers (Schedule 7)

Rivers Considered for Riparian Protection (Schedule 8)

Regional Coastal Environment Plan

Specific water quality standards apply to Tutaekuri River downstream of the Expressway Bridge

- 150 Faecal Coliforms (cfu/100ml)
- 25 Suspended Solids (mg/l)

Waitangi Estuary is within Significant Conservation Area 11

Known Productive Aquifer Systems below lower reaches (Schedule O)

Stock Management Areas – Waitangi Estuary (Schedule R)

Estuary is within the Coastal Environment

Proposed Hastings District Plan

Rural Character Landscapes – Tutaekuri Valley (RCL3) – Appendix 45

Waahi Tapu sites – Appendix 50

Recommended Areas for Protection – Waitangi Estuary (RAP 17) – Appendix 56

Napier District Plan

Open Spaces Environments River Conservation Zone – Chapter 47

Archaeological Sites – Appendix 13B

Areas of Significance to Maori – M24, M25 and M26 – Napier City Council GIS